

PHILIPPIANS, (full quotes from NIV unless noted)

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I. Introduction

A. How Philipians fits in with Paul's other church epistles (*Companion Bible*)

1. The Gospel
 - i. Romans—doctrine
 - ii. Corinthians—correction
 - iii. Galatians—reproof and instruction
2. The Mystery
 - i. Ephesians—doctrine
 - ii. Philipians—correction
 - iii. Colossians—reproof and instruction
3. The Hope—Thessalonians

B. The Church at Philippi

1. Established—At 16:12-40
 - i. Leading city of Macedonia—12
 - a. The capital was Thessalonica so this means it was the first city of the region.
 - b. Goes back at least to Philip II (father of Alexander the great) in 360BC
 - c. It enjoyed rights legally equivalent to those of Italian cities.
 - ii. No synagogue even though there were Jews there—13
 - iii. Lydia, a gentile whose heart the Lord opened—14-15
 - iv. The girl with the 'python' spirit (Luke does not say she was saved)—16-18
 - v. The charge—a legally unrecognized religion—19-21
 - a. Judaism was recognized but not Christianity
 - vi. Jail and beaten—22-24
 - vii. Earthquake—25-28
 - viii. Jailer (and his family) saved—29-34
 - ix. Paul demands his rights when released—35-39
 - x. They meet in Lydia's house—40
2. mentioned only in Acts 16:12; 20:6; Phil. 1:1; 1Ths. 2:2
3. Women in Philippi enjoyed a fairly high status—they performed a number of official functions including even the commanding of armies!

C. Some characteristics of this letter

1. Paul, a prisoner—1:7, 13-14, 17
 - i. Issue is serious (life or death)—1:20-23, 30; 2:17
 - ii. wrote from Rome, probably about the time of At 28:14-31
 - a. This is the most likely of the imprisonments of which we know
 - b. One problem is the apparent freedom in At 28 compared with Paul's concern about possible death—1:20-23, 30; 2:17
2. Intent—thank them for the gifts—1:3, 5; 4:10, 14ff
 - i. Gave when in need—2Co 8:1ff
 - ii. Assisted from the first—1:5; 4:15
 - iii. They sent to him when he was at Thessalonica (4:16) and Corinth (2Co 11:9)
 - iv. Epaphroditus was from Philippi—2:25, comp 2:30; 4:18
3. Warning against faintheartedness—1:27-30; 2:15; 4:1—suggests danger of martyrdom or other persecution.
4. Words which relate to joy occur (NIV) 19 times—Joy-6, Rejoice-8, Glad-3, Thank-1, Thanksgiving-1—1:3, 4, 18, 25, 26; 2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 6, 10
5. Christian Living is presented
 - i. Attitude of obedience is apparent—1:9-11; 2:1-12, 16-18
 - ii. self-humbling—2:1-4
 - iii. pressing toward goal—3:13-14
 - iv. lack of anxiety—4:6

- v. ability to do all things—4:13
- 6. OT never quoted in Philippians (perhaps because there was no synagogue in the city)
- D. Bullinger's Outlines of the Letter [E. W. Bullinger, *The Church Epistles*, (1905, Eyre & Spottiswoode, London)]
 - 1. The entire letter
 - i. Epistolary, and Salutation—1:1,2
 - ii. Paul's concern for the Philippians—1:3-26
 - iii. Exhortation, and Example of Christ—1:27-2:18
 - iv. Example of Timothy—2:19-24
 - v. Example of Epaphroditus—2:25-30
 - vi. Exhortation, and Example of Paul—3:1-4:9
 - vii. The Philippian's concern for Paul—4:10-20
 - viii. Epistolary, and Salutation—4:21-23
 - 2. Four Examples
 - i. Exhortation, and Example of Christ—1:27-2:18
 - ii. Example of Timothy—2:19-24
 - iii. Example of Epaphroditus—2:25-30
 - iv. Exhortation, and Example of Paul—3:1-4:9

II. Salutation—1:1,2

1:1 Paul and Timothy, servants of Christ Jesus, To all the saints 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.

- A. Style—like that of ancient letters—Ezra 7:12; Dn 4:1
- B. Timothy
 - 1. From Lystra; mother, a Jewish believer; father, a Greek—Acts 16:1
 - 2. A fellow-worker with Paul—Rom 16:21
 - 3. Appears in the greeting in six epistles—2Cor. 1:1; Phil. 1:1; Col. 1:1; 1Ths. 1:1; 2Ths. 1:1; Phlm. 1
- C. Servants of Christ Jesus—two meanings—both valid
 - 1. Slave (in our sense) (BSL and all lexicons)—e.g. Mt 20:27 (note: the very same thought is expressed by the Greek for deacon in Mt 23:11)
 - i. This is clearly in mind in Philp 2:5-8
 - ii. Questions for those who oppose what is now called 'Lordship salvation?'
 - a. Submission—
 - 1. When one trusts in the Lord, is he submissive or is he not?
 - 2. If he is submissive, isn't that faith a faith that bends the knee—that is submissive?
 - 3. If so, isn't that the same thing as Lordship salvation?
 - b. The new nature active—
 - 1. Doesn't the scripture imply that the new nature is not dormant but, at least occasionally, active?
 - 2. Isn't that Lordship salvation?
 - 3. Is there any way to tell if I (or another) am saved if my new nature is always dormant?
 - 4. How does one recognize a dormant new nature?
 - c. Rebellion—
 - 1. Isn't it the case that if faith isn't accompanied by submission then it must be accompanied by rebellion?
 - 2. If people pin the label of 'Lordship Gospel' on one view, isn't it appropriate to pin the label of 'Rebellion Gospel' on the other view?
 - iii. **Excerpts from A CATECHISM ON ASSURANCE** (adapted from John MacArthur's adaptation of William Guthrie, *The Christian's Great Interest*, Banner of Trust, 1982, pp. 193-196)

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|----|--|
| Q. | What is the essential duty a person has in this world? |
| A. | To consummate a saving relationship with the Lord Jesus Christ, which is to recognize His work on the cross and His resurrection from the dead as the satisfying atonement for sin, and to walk in accordance with that relationship. |
| Q. | Do not all members of the 'visible' church have such a saving relationship with the Lord Jesus Christ? |
| A. | No. Only those who are truly saved. |
| Q. | How can I be certain I have that saving relationship? |
| A. | The Lord will have done in your soul His own sovereign will, that of effectually calling you to Himself through a work of conviction and humiliation, so that you will have discovered your sin and misery and been so seriously agitated and threatened by it that you long for the Savior. |
| Q. | How can I know if I have a sufficient discovery and admission of my sin and misery? |
| A. | By the fact that you will take salvation to your heart above any other pursuit in life so as to seek it above anything else; it will make you disclaim any real relief from sin and guilt even in the best of times; it will make Christ who is the Redeemer very precious to your soul; it will make you fear sin, repent, and seek to be saved on God's terms. |
2. Not just a slave but a chosen representative (in some capacity)—
- i. Examples:
 - a. Authorities (not necessarily elect)—Rom. 13:4
 - b. Elect—Rom. 14:4; 2Tim. 2:24
 - c. Abraham—Gen. 26:24
 - d. Moses—Exod. 4:10 ; 14:31; Num. 12:8; Josh. 1:13; Hebr. 3:5
 - e. Joshua—Josh. 5:14; 24:29
 - f. Samuel's mother—1Sam. 1:11
 - g. Samuel—1Sam. 3:9, 10
 - h. David—1Sam. 23:10, 11
 - i. Paul—Rom. 1:1; Gal. 1:10; Eph. 3:7; Col. 1:25; Titus 1:1
 - j. Tychicus—Eph. 6:21; Col. 4:7
 - k. Epaphras—Col. 1:7; 4:12
 - l. James—James 1:1
 - m. Peter—2Pet. 1:1
 - n. Jude—Jude 1
 - o. John (and other of elect)—Rev. 1:1
 - ii. This emphasizes Paul's authority as apostle
 - a. Compare 2Cor 10:8-18—Paul's authority is based on his position as given by God himself. See also Eph 3:8, 9; Gsal 1:8, 9
 - b. Note—Compare Moses authority with Israel—Dt 4:1,2; Nu 12:3; Heb 3:2; Mt 23:2, 3
 - c. This type of authority is possessed by no man living today.
 - iii. Paul—The apostle of the Gentiles—Rom 11:13
 - a. The TWELVE
 1. Are Israel's judges—(comp.-Isa 32:1); Mt 16:18-19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 5:1-11; 8:20-24
 2. Are Israel's chief priests—(above); Lk 24:53; Jn 21:15-17; At 1:26 (comp. 1Sam 23:9 et al.); 2:46
 3. Are the foundation of Israel—Rev 21:14
 4. Ministry to Jews and Gentiles according to OT—At 15:13-17; Amos 9:10-12
 - b. Paul
 1. Body apostles (Are some so in a secondary sense?)
 - a. Paul—Ro 11:13; Gal 1:1
 - b. Sosthenes—1 Co 1:1; 4:9

- c. Epaphroditus—Php 2:25
 - d. Silvanus—1Th 1:1; 2:6
 - e. Timothy—1Th 1:1; 2:6
 - f. Titus & 'our brethren'—2Co 8:23
- 2. Mystery to these not the 12—1Co 2:7,12-16 and 4:9,1,2; Eph 3:5 cp. Gal 2:1-9; 1Co 3:10-15; 9:16,17
- 3. Following Paul—Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
- iv. Paul magnifies his office—Ro 11:13
 - a. So should we!!!
 - b. Only Paul's epistles are for the Body of Christ— Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 - c. What about you?
- v. We still have authority but it is more limited:
 - a. As we use the Word—2Tim 3:16-17; 2:15, etal.
 - b. The position of elders—1Tim 3:1-7
- D. To all saints in Christ Jesus at Philippi—1
 - 1. Saints—(hagios)—when referring to people is always plural except Php 4:21 where it is general. Thus, used as a title 'Saint Paul, San(ta)...' is entirely without Biblical foundation.
 - i. Meaning (Bible Society Lexicon): set apart to or by God, consecrated; holy, morally pure, upright; *hoi hagioi* God's people, ...
 - ii. Refers to all true believers, not some select group
 - 2. Old Testament analogy:
 - i. Israel was a nation separated from the rest of the world—Nu 23:9; Ps 147:20
 - ii. By divine election—Ex 19:5-6; Lv 19:1-2; Dt 7:6-9
 - iii. Set apart and called to righteous living
 - 3. In Christ Jesus
 - i. We are IDENTIFIED with Christ in his death, burial and resurrection. The word 'baptize' is used in Rom 6 and elsewhere in Paul to teach this.
 - a. In the Body, liberty from the ceremonial law—Gal 2:4; 5:6; Col 2:8-20
 - b. Set apart as a consequence—1Co 1:2; Php 1:1, etal.
 - c. Source of all we are in Christ—1Co 1:30
 - d. We want his life to be manifested in ours—Ro 6:5, 8, 11
 - e. In the Body, seated in heavenlies—Ep 2:6
 - f. Crucified with Christ; dead to moral law, now to live anew—Gal 2:19-20; Col 3:1-4
 - ii. His righteousness is IMPUTED to us
 - a. Meaning of IMPUTE—(Chafer II, p. 296)—'to attribute or reckon over something to a person.'
 - 1. The central passage is Ro 5:12-21
 - 2. Greek words—'ellogeo' (Rom 5:13 & Phm 18) and 'logizomai' (many times)
 - b. Examples not directly related to sin and salvation—
 - 1. Abraham's behavior is imputed to Levi—Heb 7:9-10
 - 2. Paul invited Philemon to impute Onesimus' debts to Paul—Philemon 17-18
 - c. Adam's sin is imputed to each member of the race (Christ excepted)—
 - 1. Corruption (Christ's body was in the form of sinful flesh so he had physical consequences.)
 - 2. Guilt—In Rom 5:12-, the thought is that we all stand guilty in Adam's one act of sin
 - d. Our sin was imputed to Christ—Isa 53:5-6, 11; 2Cor 5:21; 1Pt 2:24
 - e. His righteousness is imputed to us—1Co 1:30; 2Co 5:19-21
- E. With (Gk—sun)
 - 1. Overseers—('episkopois')
 - i. Related words (begin with 'episkop') occur in—Luke 19:44; Acts 1:20; 20:28; Phil. 1:1; 1Tim. 3:1,2; Titus 1:7; Hebr. 12:15; 1Pet. 2:12, 25; 5:2
 - ii. Used of Christ—1Pet. 2:25

- iii. Used of leaders of the assembly—Acts 20:28; Phil. 1:1; 1Tim. 3:2; Titus 1:7; 1Pet. 5:2
 - iv. These are the ‘rulers’ of the assembly—compare meaning with Prov. 6:7 (related concept in the Hebrew)
 - v. Requirements are given in 1Tim 3:1-7
 - vi. At 20 proves that ‘bishop’ (overseer) = ‘elder’—Paul sent for the ‘elders’ (v. 17) and calls them ‘overseers’ (v. 28).
2. Deacons—(transliterated Greek word—we copy the usage of this word from the notes on Rom 16)
- i. A search of all occurrences of words with the root ‘diakon’ (in the Greek) gives a list of 78 verses. The basic meaning of this root is ‘servant’, ‘service’, ‘serve’ depending on the part of speech. The translations will use these plus forms of the concept of ministering and the transliteration ‘deacon’. The common notion that a deacon is a ruling officer of the church is foreign to scripture.
 - a. NIV translates ‘attendant(s)’—Matt. 22:13
 - b. NIV translates ‘care for’—Matt. 27:55 (women)
 - c. NIV uses ‘preparations that had to be made’ and ‘work’—Luke 10:40
 - d. NIV uses ‘wait on’ or ‘distribution’ (of food)—Luke 17:8; At 6:1,2
 - e. NIV uses ‘help’ or related words—Acts 11:29; 19:22; Phlm. 13; Hebr. 6:10
 - f. NIV uses ‘administer’—2Cor. 8:19, 20; 1Pet. 4:10
 - g. NIV translates ‘serve’ or ‘servant’—Matt. 20:26, 28; 23:11; Mark 9:35; 10:43, 45; Luke 12:37; 22:26, 27; John 2:5, 9; 12:26; Rom. 12:7; 13:4; 15:8,25,31; 16:1; 1Cor. 3:5; 12:5; 16:15; 2Cor. 6:4; 8:4; 9:1,12, 13; 11:8, 15, 23; Eph. 3:7; **4:12**; 6:21; Col. 1:7, 23, 25; 1Tim. 1:12; 3:13; 1Pet. 4:11; Rev. 2:19
 - h. NIV uses ‘minister’ or related words including ‘mission’, ‘task’, ‘promotes’, ‘work’ (in this sense)—Acts 1:17, 25; 6:4 (of the word); 12:25; 20:24; 21:19; Rom. 11:13; 2Cor. 3:3, 6, 7, 8, 9; 4:1; 5:18; 6:3; Gal. 2:17; Col. 4:7, 17; 1Tim. 4:6; 2Tim. 4:5, 11; Hebr. 1:14
 - i. NIV uses ‘deacon’—Phil. 1:1; 1Tim. 3:8, 10, 12
 - ii. This is not a ruling function for the word means ‘servant’. Requirements are given in 1Tim 3:8-13. Note: 1Tim 3:9
 - iii. Definitely includes women. (See Rom 16 for mention of women who were servants and fellow-workers.)
3. No claim that other than ‘overseers’ and ‘servants’ were knowledgeable of all the doctrine in a creed (1Tim 3:9 compared with Eph 4:1-6)
4. Why the special mention in the salutation?
- i. No special mention is made in the rest of the epistle of such
 - ii. No other church epistle includes such in salutation. There is specific mention of fellow-workers (and servants) in Rom 16
 - iii. Possible explanation—The regular gifts to Paul were organized by these rulers and servants.

F. Grace and peace

- 1. Grace—‘unmerited love and favor of God toward men’ (Webster’s New World)
 - i. In salvation—(note: mercy withholds punishment)—includes mercy and grants to all men eternal life with the Lord. This is true in every dispensation.
 - a. This is revealed throughout the history of God’s saving of men.
 - b. It is an integral part of the ‘witness of the stars’—Ro 10:17-18 comp. Ps 19:4
 - c. It is found throughout scripture
 - 1. Job 19:25, 26 (oldest book-redeemer); Isa 52:13-53:12; Ps 32:1-2
 - 2. By it, David and Abraham are said to have been (knowingly) saved—Ro 4:1-17, note also Gal 3:6-9. Abraham clearly believed in a future city (though Genesis is silent on this) and in resurrection—Heb 11:19. See also the account in Gen 22:8-14
 - 3. Moses too seems to have known of Christ—Heb 11:26
 - d. Jn 1:17 shows that this is always in Christ.
 - e. God is said to sovereignly choose the objects of his grace—Rom 9

- ii. In eternal abode (dispensationally)—we of the Body of Christ have the highest position (among created beings) by God's grace. Hence, Eph 3:2
- 2. Peace
 - i. With God—Rom 5:1. Results from faith (from God) in the salvation of God.
 - ii. Of God—Php 4:7. Results from faith (from God!) in the absolute control God has over our lives.
- G. From God our Father and the Lord Jesus Christ
 - 1. OUR—He is the father of all and only of the saints
 - 2. AND—implies the deity of Christ as he is a giver with the Father of that which only God can give.

III. Thanksgiving and Prayer—1:3-11

A. Paul's thanks for them

1:3 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.

- 1. I thank
 - i. The times this expression is used in the NIV.
 - a. Nine times it is thanks to God for what He has done—Dan. 2:23; John 11:41; Rom. 1:8; 1Cor. 10:30; 14:18; 2Cor. 8:16; Phil. 1:3; 1Tim. 1:12; 2Tim. 1:3
 - b. In one case, it is thanks (to God) for how great the speaker was—Luke 18:11
 - c. A similar contrast exists for all cases where 'I' and a word with 'thank' occur.
 - ii. For what do we thank God?
- 2. My God—shows a personal relationship with the Father
 - i. Prayer is to the Father—Eph 1:17; 3:14; 5:20; Col 1:3; Php 4:6; 1Th 1:2
 - ii. Prayer is through (on authority of) the Son—Ro 1:8; 7:25; Col 3:17
 - iii. Pray is along with the ministry of the Holy Spirit—Ro 8:26-27
- 3. Literally 'upon all the remembrance of you'
 - i. 'Upon'= the basis of Paul's thanksgiving
 - ii. Commonly understood meaning—'every time I think of you'
 - a. In praying for specific people, we should
 - 1. Thank God for their partnership in the work where appropriate—Ph 1:5
 - 2. Ask God to show them truth in practice or doctrine where appropriate—Eph 1:15-23
 - 3. Ask God to open the hearts of the lost—Rom 10:1; 1Ti 2:1-4
 - b. We really should have thoughts like this on our minds when we think of others.
 - iii. The construction allows the thought, 'upon all of your remembrance(s) (gifts)'
 - a. This doesn't nullify the other prayers we should make
 - b. This is a more narrow understanding of the verse.
 - c. The context shows that, at least in part, this was much of what Paul thought.—v. 5; 4:10-20
- 4. Comments on prayer
 - i. Kinds of Prayer—1Ti 2:1
 - a. Supplication (deesis)—personal wants, needs and requests
 - b. Prayers (proseuche)—Communication with God where personal devotion is emphasized
 - c. Intercession (euteuxis)—for others
 - d. Giving of thanks (eucharista)—giving of thanks—this is the word used in verse 3
 - ii. True prayer
 - a. To the father (Eph 3:14) in the name (authority) of our Lord Jesus (Eph 3:21)
 - b. Puts God first, others second, self last
 - 1. JOY—Jesus, Others, Yourself
 - 2. Comp. Mt 6:9-11
 - 3. Paul's Prayers

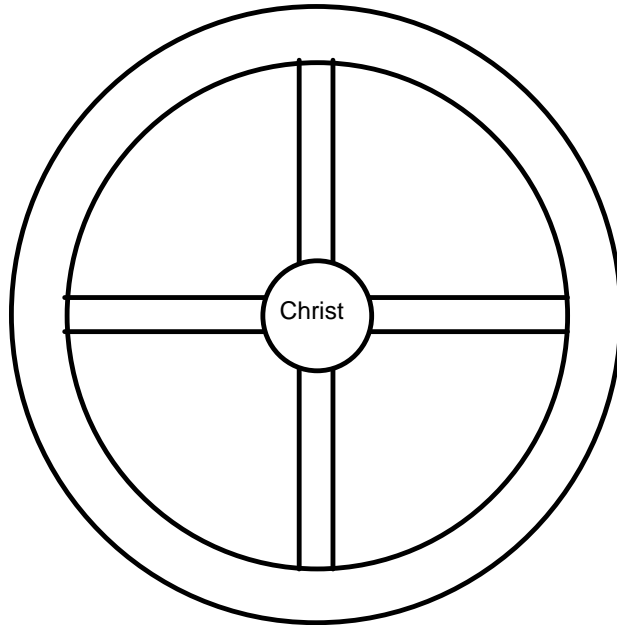
- a. Attitude about the Lord—Eph 1:3-
 - b. Most prayers are on behalf of believers; nearly all about others—Ro 1:9-12; 1Co 1:4-7; Ep 1:16-23; etc. 1Ti 2:1
 - c. One was about his own problem—2Co 12:7-10 and God did not grant this one
 - d. Most of Paul's prayers are about spiritual things; even doctrinal understanding—Eph 1:15-23
 - c. Rests upon and claims God's promises
 - 1. Elijah just asked God to carry out His word—Ja 5:17; Dt 11:13-17
 - 2. Compare 1Ch 17:23
 - 3. But, don't forget 2Ti 2:15
 - d. Is intense—Col 4:2
 - e. Conforms to God's will—1Jn 5:14; Lk 22:42
 - 1. But, this is the way of obedience anyway!
- 5. Paul's joy in the Philippians—4-5
 - i. Every petition (deesis)
 - a. Here this word is used of prayer by Paul for them (intercessory prayer)
 - b. 'always'—emphasizes regularly praying for them or frequently praying for them
 - c. 'for all of you'—apparently mentioned various ones of them by name
 - d. Here he emphasizes his joy in asking God on their behalf
 - ii. The ground of his thanksgiving
 - a. Their fellowship (koinonia) in the gospel
 - 1. Related word in Lk 5:10 where it means 'partners' and is used of a business relationship
 - 2. 'koinonia'—always denotes a sharing
 - a. Of simply a sharing in the gospel—Acts 2:42; 1Cor. 1:9; 10:16; 2Cor. 6:14; 13:13; Gal. 2:9; Phil. 2:1; Phlm. 6; 1John 1:3, 6, 7
 - b. Of financial sharing in the gospel—Rom. 15:26; 2Cor. 8:4; 9:13; Phil. 1:5; Hebr. 13:16
 - c. Sharing in suffering—Phil. 3:10
 - b. This reinforces the fact that the meaning in verse 3 is 'upon all of your remembrance(s) (gifts)'
 - c. Financial involvement in the work is very important.
 - iii. From the first day until now—their involvement had never ceased (note: this is the only figurative usage of 'first day' — 'beginning')
 - a. The church began in At 16
 - b. An evidence of sincerity of love—2Co 8:6-8
- 6. Confidence in the work of God—6
 - i. Some argue that this work is their involvement in the work of Paul
 - a. A similar expression is found in 2Co 8:6
 - b. However, the lack of the 'the' implies a more general meaning
 - ii. The more general meaning
 - a. The good work—action of God in conversion
 - 1. Implies the sovereignty of God in salvation
 - 2. comp. 1Co 1:4; Col 1:5; 1Th 1:5-6; Phm 5-
 - b. began—with the gospel—note also Eph 1:1-14
 - c. until the day of Christ Jesus
 - 1. day of Christ found only in (NIV)—Phil. 1:6; 1:10; 2:16
 - 2. day of the Lord is found 22 times (Lord's day in Rev 1:10 makes it 23).
 - a. This denotes judgment—Isa. 13:6, 9, etc.
 - b. Paul uses day of the Lord in 1Cor. 5:5; 2Cor. 1:14; 1Ths. 5:2; 2Ths. 2:2
 - c. The expression in 2Cor 1:14 is 'day of the Lord Jesus'
 - 3. 'Day of our Lord Jesus'—1Cor. 1:8
 - 4. This day would appear to be a title of the day of the rapture
 - d. Proves perseverance NOT just eternal security

1. Warnings about being lost—1Co 6:9-11; Gal 5:19-21; Ep 5:5-6; Heb 13:4; Rev 21:8; 22:15
 2. The imperative to examine the life and heart—2Co 13:5
 3. Even the observation of others—Matt 7:15-16 (comp. 7:1-5, yet there is verse 6)
 - a. The warning is to be fair in our judgments or others will legitimately condemn us
 - b. Yet, we must be on our guard
 - c. See also 2Co 13:6 and related verses.
 4. The imperative of dealing with sin in our lives—Prov 28:13-14; 29:1; 2Co 12:21
- B. Paul's prayer for them—1:7-11
1. Paul's special affection for the Philippians—1:7-8

7 It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. 8 God can testify how I long for all of you with the affection of Christ Jesus.

 - i. This feeling is appropriate—1:7
 - a. The verb to feel (phroneo) occurs 10 times in this letter (also, in 3:16 in TR).
 1. (BSL)—think, have in mind; (other meanings); care for, be concerned about (Php 4:10; (other meanings)'
 2. The meaning here emphasizes 'feeling'. Ralph Martin, in his commentary on Philippians, says this word here means 'sympathetic interest and concern, expressing as it does the action of the heart as well as the intellect.'
 3. Uses in Philippians of 'phroneo'—1:7—'feel', 2:2—'like-minded', 'purpose', 2:5—'attitude', 3:15—'view of things', 'think', 3:19—'mind', 4:2—*agree= same* 'mind', 4:10—'concern', 'concerned'
 4. 'Concern' covers many of the uses in this letter. Notice how 'feeling' even accents the meaning in 2:5
 - b. It is 'right' (NIV), 'meet' (KJV) is from 'dikaiois' which means (BSL)—conforming to the standard, will, or character of God; upright, righteous, good; just, right; proper; in a right relationship with God; fair, honest; innocent
 1. We mention this because there is the assumption that all must be treated the same by God, ministers, other believers.
 - a. What we may not do is judge anyone unjustly.
 - b. We may not administer church discipline unjustly.
 - c. In other respects, there is freedom within the assembly.
 2. The basis of election—God chose certain ones because he felt like it
 - a. Note that this is exactly what is taught in Dt 7:6-8; Ro 9:10-
 3. But, "God does not show favoritism."
 - a. Use of concept in NIV
 1. God's nature—ACT 10:34; ROM 2:11; COL 3:25; EPH 6:9 (deals with the next as well)
 2. Commands on legal and administrative justice—EXO 23:3; LEV 19:15
 3. Commands on administration in church—1TI 5:21; JAM 2:1; 9
 - b. God is absolutely holy and just in administering justice—ACT 10:34; ROM 2:11
 - c. But, he gives faith to whom he wishes—Ro 9:15; Ep 2:8-9
 - d. He chooses on other than our favorite criteria—1Co 1:26-29
 - c. Reason for this special feeling
 1. fellow-partakers (Gk—subkoinonos)= sharer, participant; Rom. 11:17; 1Cor. 9:23; Eph. 5:11; Phil. 1:7; 4:14; Rev. 1:9; 18:4
 2. When he is in chains—compare 1:12-18
 3. When he is preaching
 - ii. This affection is special—1:8

- a. Affections of the heart (Gk—splanchnon)
 - b. Affection of Christ Jesus
 - 1. note: texts have 'Christ Jesus' not 'Jesus Christ'
 - 2. Christ's love compels us—2Co 5:14
 - 3. His death for us
 - a. Example—Phil 2:5-8
 - b. We might be threatened—2Cor 4:10-11; 1Cor 15:31
 - 4. He, a servant, for our sakes
 - a. Example—Phil 2:6-7
 - b. Paul's ministry—2 Cor 4:5
 - c. Duty is required of servants—Lk 17:7-10
 - 5. His resurrection a pattern in our lives—Phil 3:10-11
 - c. How greatly Paul longed—the separation worse because of the chains
2. Paul's prayer—1:9-11
- 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 until the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ --to the glory and praise of God.
- i. Pray—(proseuchomai)—Communication with God where personal devotion is emphasized
 - ii. Love—1:9; 1Co 13:4-7; Phlm 10-18
 - a. Quantity
 - 1. 'perisseuo' [AGL] = a. be more than enough; b. be present in abundance; c. be extremely rich or abundant, overflow; d. grow
 - a. used of the Grace of God—2Co 9:8; Ro 5:15
 - b. used of the truthfulness of God—Ro 3:17
 - 2. 'more and more' (quotes from NIV)
 - a. Of praise—Ps. 71:14
 - b. Of God's saving power—Acts 5:14
 - c. Of Paul's knowledge—Acts 9:22
 - d. Of our pleasing God in our lives—1Ths. 4:1
 - e. Of the effects of our love—Phil. 1:9
 - f. Of Christian love—1Ths. 4:10
 - g. Of the increase of faith—2Ths. 1:3
 - h. Of the effects of ungodly chatter—2Tim. 2:16
 - 3. Compare Paul's love as commanded and exemplified in Philemon 10-18
 - b. Quality
 - 1. 'agape'—(Strong's Concordance #26 from #25)
 - a. (agapao)—to love (in a social or moral sense)
 - b. Under #5368 (phileo), to be fond of (an individual or an object), that is to have affection for (denoting personal attachment, as a matter of sentiment or feeling)...Thus, #5368 is chiefly of the heart (while #25) of the head.
 - 2. In knowledge
 - a. To most, love has nothing to do with knowledge.



- b. But, as we draw closer to the Lord, we draw closer to others who are drawing closer to the Lord. Navigators used the 'wheel' to illustrate this.
- c. 'epignosis'—precise or further knowledge
- d. Modern science requires accurate knowledge, so does God—Ep 1:17; Col 1:9, 10; 2Co 10:3-5; Php 1:9
- e. Apollo needed—At 18:24-26
- f. note: verb form 'epiginosko' is in 1Co 13:12
 - 1. Fulfilled in 2Co 3:18-4:6; Col 1:25-27
 - 2. note: the verb form is used in a number of passages including
 - 1. In the past, mankind had a precise knowledge of God's judgement—Ro 1:32
 - 2. Examine to know you are saved—2Co 13:5
 - 3. Doctrine—1Ti 4:3; Col 1:6;
- g. The noun is also used many places including
 - 1. In the past, mankind had a precise knowledge of God—Ro 1:28
 - 2. Men can have zeal without precise knowledge—Ro 10:2
 - 3. The law gives a precise knowledge of sin—Ro 3:20
 - 4. Doctrine—Eph 1:17-; Col 1:9, 10; 2:2
- h. The need for accuracy in the doctrine—2Ti 2:15; 3:15-4:3
- 3. In 'depth of insight'
 - a. Greek is 'aisthesis' and means 'insight' or 'judgment' and only occurs here.
 - b. Understanding and wisdom come from fearing God and following his word—Ps 111:9, 10
- iii. Consequences of this—1:10,11
 - a. Discerning—10a
 - 1. the phrase 'able to discern what is best' (NIV) is an interpretation. Even 'approve things that are excellent' (KJV) is an interpretation.
 - 2. 'discern' (approve) is from 'dokimazo' and means (BSL), "test, examine; interpret, discern, discover; approve; prove, demonstrate." Thus, this word is clearly translated.
 - 3. 'what' (the things) is an appropriate translation.
 - 4. 'best' (excellent) is from 'diaphero' and has a basic meaning of 'differ.' Often, the idea is to approve that which is better. In Gal 4:1, the emphasis is on simply a difference. All of the other meanings are proper but the word is broad.

The interpretation depends on the application intended. We list some broad categories.

- a. Christian living—Here, the thought is that when we test what differs, we become aware of what is best (the NIV and KJV clearly had this in mind).
 1. Morality
 2. Devotion to Christ
 3. Attitude toward others
- b. Doctrinally—We compare truth and error in order to approve truth.
 1. The deity of Christ
 2. The inspiration of scripture
 3. The trinity
 4. The gospel
 5. The Sovereignty of God
- c. Dispensationally—We compare truths in scripture in order to apply to our own lives that which is for our obedience.
 1. See also—2Ti 2:15; 1Ti 1:4
 2. The Sacrificial system of Israel
 3. The other ceremonies of Israel
5. Which application is intended here?
 - a. Paul emphasizes the walk in Col 1:9-10
 - b. Paul emphasizes doctrinal and dispensational in prayer—Eph 1:17-23
- b. Spotless—10b
 1. Greek is 'eilikrines' and is only here and 2Pt 3:1
 - a. BSL—pure; sincere; honest
 - b. Berry says the emphasis is 'sincere, free from foreign admixture,' as opposed to katharos where the emphasis is 'clean, free from soil or stain.'
 2. Our lives are to be consecrated to the Lord—Rom 12:1,2
 - a. The Ground of Consecration—His mercy
 - b. The Character of Consecration
 1. 'Voluntary'—that ye present—comp Ro 6:11-13
 1. The verb tense is an aorist so some conclude that it is a singular or point (•) event in the life.
 2. However, the verb tense in Jn 2:20 is also aorist.
 3. A single, lifelong presentation
 2. Complete—Your bodies—1Co 6:19,20
 3. Sacrificial—a living sacrifice—Col 1:18; 2Co 10:5
 4. Rational
 - c. The Demand of Consecration—Gal 5:16-25
 1. Be not conformed—1Pt 1:14; 1Jn2:15
 2. Be transformed—Gal 2:20; Ep 4:22-24
 - d. The effect of consecration—to discover the will of God—Eph 5:10; Col 1:9,10
 3. This affects our entire life in all of its aspects—morally and doctrinally
- c. Without Offence—10b
 1. Greek is 'aproskopos'
 - a. BSL—'blameless, faultless; inoffensive; clear'
 - b. It is the negative of 'proskope' = 'cause for offense'. The basic word is 'proskomma' = 'that which causes stumbling or offense'
 2. note: Israel stumbled at the truth about Christ—Rom 9:31-33
 3. The truth of Phil. 1:10b
 - a. Is that of Rom 14:1-15:3
 - b. We should not do anything that causes another to sin—Rom 14:20-21
 - c. An important principle in all of our deeds—Rom 14:23
 4. This affects our entire life in all of its aspects—morally and doctrinally
- d. Spiritual—11

1. The Greek in all of the earlier manuscript has 'karpon' (karpon) = 'fruit' as opposed to 'karpwn' (karpōn [long o]) = 'fruits'. Every time this idea occurs for the Christian life it is in the singular.
2. In the NIV the plural is in only 5 OT verses and has nothing to do with our topic. Notice the following
 - a. The teaching of Christ about fruit—John 15:1-16
 - b. We are appointed to bear fruit—Jn 15:16
 - c. Paul's use of 'fruit' in the Christian life
 1. Paul's prayer that believers might bear fruit—Phil. 1:11; Col. 1:10
 2. Saved in order to bear fruit—Rom. 7:4; Col. 1:6
 3. The fruit of the Spirit—Gal. 5:22; Eph. 5:9
3. Many talk of the 'fruits' of the spirit but the Bible talks of the 'fruit' of the spirit. This is an important distinction.
 - a. Notice Gal 5:19-23 and see the contrast
 1. Works (plural) of the flesh—Gal 5:19-21
 1. You need only manifest one of these to have a work of the flesh (the old nature in the believer)
 2. For example, one who commits 'fornication' is living by his old nature, even if he is not engaging in 'murders'.
 2. Fruit (singular) of the spirit—Gal 5:22, 23
 1. This is an outworking of the new nature in the believer. Hence, spirit instead of Spirit.
 2. Not one of the nine can be missing (in a given act, one may be irrelevant) if it is the fruit of the spirit.
 - b. If it is plural, then any manifestation of any property listed is an evidence of the hand of God in the life, even if the rest are missing.
 1. For example, some teach 'love' at the expense of 'faithfulness'.
 2. They teach that we are to love others and compromise on doctrine—even those listed in Eph 4:3-6
 3. Some compromise more on this than others.
 4. This is utterly false.
 5. Here is a quote from the "Praise the Lord" program, given by the leader of the world's largest Christian TV network [CIB Bulletin (Box 7349, Bend OR 97708, July 1991, article by Dave Hunt],

...that old rotten Sanhedrin crowd, twice dead, plucked up by the roots ... they're damned and on their way to hell and I don't think there's any redemption for them ... the hypocrites, the heresy hunters that want to find a little mote of illegal doctrine in some Christian's eyes ... when they've got a whole forest in their own lives....

I say, "To hell with you! Get out of my life! Get out of the way! Quit blockin' God's bridges! I'm tired of this! ... This is in my spirit. Oh, hallelujah!" ...

Have you seen the old movie, Patton? ... He's my hero, he's my hero. Old nail-chewin', tobacco-chewin', cussin' Patton—but he read the Bible every day. I have a feelin' we'll see old General George in heaven. ...

There's a wonderful scene in Patton ... they're tryin' to get the Third Army across the bridge in France and there's an old, dumb jackass—donkey—right there on the bridge and it's blockin' the whole convoy of troops ... General George roars up, pulls that ivory-handled revolver out ... and he shoots the donkey....

There's a spiritual application here.... I want to say to all you scribes, pharisees, heresy-hunters, all of you that are going around pickin' little bits of doctrinal error out of everybody's eyes and dividin' the Body of Christ ... get out of

God's way, stop blockin' God's bridges, or God's goin' shoot you if I don't ... let Him sort out all this doctrinal doodoo!

I don't care about your doctrines as long as you name the name of Jesus, as long as you believe He died dead [sic] and was buried but came out of the tomb on Sunday morning and ascended to the Father ... I don't care about anything else! Let's join hands ... to get this gospel in all the world....

The rest of this stuff is what Paul the Apostle calls dung—human excrement! It's not worth anything! Get rid of it ... and get on with winning the lost....

I refuse to argue any longer with any of you out there! Don't even call me if you want to argue doctrine, if you want to straighten somebody out ... criticize Ken Copeland ... or Dad Hagin. Get out of my life! I don't even want to talk to you ... I don't want to see your ugly face!

6. This man thinks that he manifests love! He is so anxious to denounce faithfulness that he doesn't even show the love he brags about!
7. I wonder
 1. What does he do with 2Tim 3:15-4:3?
 2. What about Eph 4:1-6?
 3. What about 2Tim 2:15?
8. This statement condemns not only us, but all of the reformers. Even Paul himself for his letters to the Corinthians and Galatians, etal.
9. As to the gospel, this speaker considers the error (held by Copeland and Hagin) that the blood of Christ did not effect our redemption as of no consequence!
10. Is he saved?
4. Not a judge but a fruit inspector—Matt 7:16-20; 12:33
 - a. Works of the flesh—Gal 5:19-21; Ro 7:7, 18, 25; 8:3, 5, 9, 13; 1Co 3:3 (Note, each work produces a fruit unto death)
 - b. Fruit of the spirit is singular (as mentioned above). To be present all properties MUST be present—Gal 5:22-23 (For example, spherical is not enough to define a basketball. Spherical could as easily define a soccer ball, an orange, etc.)
5. Never is 'fruit' used of souls.
 - a. note: Rom 15:20
 - b. note: Eph 4:11, 12
 - c. Testifying is important and the result of 'fruit'
6. Fruit Defined—Gal 5:22-23; (summarized in Eph 5:9)
 - a. Love—Gal 5:13; Ro 5:2-5; 1Co 13:4-7; 2Co 5:14-21
 - b. Joy—Phil 3:1; 4:4; Col 3:17; Ro 8:28
 1. Joy in the face of trial—Ja 1:2
 2. Rejoicing in the Lord—Phil. 1:26; 1Ths. 1:6; Pet. 1:8
 3. Joy in salvation—Acts 16:34
 4. Joy in another's walk—Rom. 16:19; Phil. 1:4; 4:1; 1Ths. 2:19-20; 3:9; Phlm. 7; 2Jn 4; 3Jn 3, 4
 - c. Peace
 1. With God—Ro 5:1 (salvation so not what is meant here)
 2. Of God—Phil 4:6, 7 (a lack of anxiety and is what is intended here)
 - d. Patience (longsuffering)—Ep 4:2; Col 1:11; 3:12; 2Cor.6:6; 2Tim. 3:10; Prov.19:11; 25:15; Eccl. 7:8
 1. note: Israel and others tried the patience of God—Isa. 7:13; Rom. 2:4; Rom. 9:22
 2. God's unlimited patience—1Tim.1:16; 2Pet. 3:15
 3. Preach (and testify) with patience—2Tim. 4:2; James 5:10
 - e. Kindness (gentleness)—Col 3:12

1. An important trait in believers—2Pet. 1:7; 1Cor. 13:4; 2Cor. 6:6; Eph. 4:32; Col. 3:12; 1Ths. 5:15; 2Tim. 2:24
2. The kindness of God in not executing judgment immediately—Rom. 2:4 (don't ignore—Rom. 11:22)
3. God's kindness in redemption—Eph. 2:7; Titus 3:4
- f. Goodness—Rom 15:14; Eph. 5:9; 2Pet. 1:5
- g. Faithfulness—1Cor 4:2
 1. Faithfulness implies knowledge and obedience—Ezek. 18:9; 43:11; 44:15; 48:11; Hosea 4:1; Matt. 23:23; Hebr. 8:9
 2. The faithful servant—Matt. 24:45; 25:21, 23
 3. Faithfulness to the truth—3John 3
 4. Faithful to death—Rev. 2:10
 5. Faithful in Prayer—Rom. 12:12
 6. Required for responsibility—1Cor. 4:2, 17; Col. 1:7; 4:7, 9; 1Tim. 1:12 (widows on list—1Tim. 5:9)
 7. Attribute of believers—Eph. 1:1; 6:21; Col. 1:2; Hebr. 3:5
- h. Gentleness (meekness)—Phil 2:5-11
 1. Is practical at times—Prov. 15:1; 25:15
 2. Paul not always(?)—1Cor. 4:21
 3. Important for believers—2Cor. 10:1; Eph. 4:2; Phil. 4:5; Col. 3:12; 1Ths. 2:7; 1Tim. 3:3; 6:11; 1Pet. 3:4
 4. Our attitude in testifying—1Pet. 3:15
- i. Self-Control (temperance)—1Cor 9:25 (compare 2Cor 10:3-5)
 1. Is practical—Prov. 25:28 (note also 1Cor 7:5)
 2. Paul included in salvation message—Acts 24:25
 3. Important—2Tim. 3:3; 2Pet. 1:6
7. Our Duty
 - a. Filled with the Spirit—Ep 5:18
 - b. Of righteousness—Ro 3:5, 25, 26, et al.
 - c. Through Jesus Christ—Phil 1:11; Ro 6:23; 10:9
 - d. Unto Glory of God—Phil 1:11; 1Co 10:31; Ro 11:36; comp Jn 15:8
 - e. Unto Praise of God—Phil 1:11; Heb 13:15; Ep 1:12, 14

IV. Ambition and Joy—1:12-26

A. Suffering and some results—1:12-14

1:12 Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. 13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. 14 Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

1. The personal results of suffering—Romans 8:28
 - i. For whom—those loving God
 - a. Man's desperate need—Rom 3:10-12
 - b. God's universal offer/command—At 17:30
 - c. God's sovereign work—Eph 1:19-23; Rom 8:29-30
 - ii. Who does the work? (Somewhat technical)
 - a. Nestle text 'sunergei ho theos' <p46(about 200) B(IV) A(V) 81(VI) coptic (sahidic dialect), few others> — 'God works all things for good'
 - b. Nestle-Aland, BST 'sunergei' <Alpha(IV) C(V), D(V/VI) K(IX) P(VI) psiVIII/IX) 33(X) 88(V/VI), many others> —two translations
 1. 'He is working all things for good'
 2. 'All things work for good'
 3. note: the word 'all things' can either be the subject or the object

- c. Doctrinally, things do not work (no matter the translation) by themselves for God works sovereignly. We still have a sovereign God ordering things the way He pleases.
 - d. A similar matter could be mentioned in the present passage.
 - iii. What things?—ALL things (some from Thomas Watson, *A Divine Cordial*)
 - a. The 'best' things
 - 1. Promises of God—e.g. Ro 8:28-39
 - 2. Mercy of God—Ro 12:1-2
 - 3. Scriptures—2Tim 3:16-17
 - 4. Fellowships of like-minded saints—Ep 6:18-20
 - 5. Christ's intercession—Ro 8:26, 34
 - b. The 'worst' things—Ps 25:10
 - 1. Affliction (the context of Rom 8:28, see 18-) comp. Ruth 1:21; Jer 24:5; Ps 119:71
 - a. Examples: Gen 21:20; 2Chron 33:11-12; Job 42:10; 2Cor 12:7-10
 - b. Correction—Job 5:17
 - 2. Temptation
 - a. Satan's methods—comp. Ep 6:10-17
 - 1. near relations—Job 2:9
 - 2. By 'good' people; even believers—Mt 16:21-23
 - 3. By 'religion' (so-called)—Mt 4:1-10
 - b. Satan has great power (God's is greater)
 - c. How temptation is overruled for good—1Co 10:13; 1 Pt 1:6, 7
 - 1. sends us to prayer and the word
 - 2. abates the swelling of pride
 - 3. makes us long for heaven
 - 3. Sins
 - a. Of others
 - 1. Produce sorrow—Ps 119:136; At 17:16 (testify)
 - 2. Makes us oppose sin—Ps 119:126-127
 - 3. We see (by analogy) our own hearts—Jer 17:9; Rom 7
 - b. Of ourselves
 - 1. Never an excuse—Ro 5:20-6:1
 - 2. Drives us to the Lord
 - 3. Cancels pride
2. Public results of suffering—Phil 1:12-14
 - i. 'Romans 8:28' applied to the persecution of the church
 - ii. What happened to Paul (list from *Philippians* by James Montgomery Boyce who quotes J. A. Motyer's commentary) —Acts 21-
 - a. Paul's desire for a trip—At 19:21
 - b. Sets foot in Jerusalem after being forewarned—At 21:17
 - c. False accusation—At 21:28
 - d. Nearly lynched, used citizenship to escape flogging—At 22:22ff
 - e. Though right on his side, he could not get a hearing
 - f. Subject of unjust and unprovoked insult and shame—23:2
 - g. Subject of malicious misrepresentation—24:5; 25:6ff
 - h. Subject of a deadly plot—23:12ff; 25:1ff
 - i. Kept imprisoned because of
 - 1. Official craving for money—24:26
 - 2. Official craving for popularity—24:27
 - 3. Facade of legalism—26:32
 - j. Sufferings to follow
 - 1. Storm at sea which threatened his life—At 27
 - a. because of elements—27:20
 - b. because of petty officers—27:42

- iii. The gospel is advanced—1:12
 - a. God sovereignly sees that his will is performed even through men's attempts to stop it—At 2:23; comp. Rev 17:17
 - b. We may not know just how this is happening in a given circumstance
- iv. The Praetorian Guard—1:13
 - a. note: KJV translates 'praetorium' as 'palace', a building. We now know that it ALWAYS means the special guards which guarded the emperor and all imperial prisoners. (The KJV is wrong)
 - b. Paul is ALWAYS chained to a Roman guard (a select guard at that)
 - c. Note how Paul reacts to adversity
 - 1. His basis for judging events starts with his doctrine of God
 - 2. This is to be the basis of our decisions as well
 - a. God is Sovereign—Ps 115:3
 - b. God does all for his (and our) good—Ro 8:28
 - c. We can rejoice if we see any evidence of God's purpose advancing
 - d. We are to rejoice even if we don't see this—comp. 2Co 2:14-17
 - d. Prisoners tend to talk of themselves (don't we all), particularly when they aren't guilty of a crime. He talked of Christ not himself—this must have had an impact.
 - 1. You talk about what dominates your thinking—Prov. 4:23
 - 2. The importance of the Word of God being our number one topic of conversation can't be overemphasized.
 - a. The Word of God is timeless, unlike other matters in our lives—Ps 119:89; Isa 40:8; Mt 24:35; 1Pt 1:25
 - b. It is food for the soul—Dt 8:3; Job 23:12; Ps 119:103; Jer 15:16; 1Pt 2:2
 - c. Compared to
 - 1. Lamp—Ps 119:105
 - 2. Fire—Jer 5:14
 - 3. Hammer—Jer 23:29
 - 4. Seed—Mt 13:18-23
 - 5. Sword—Ep 6:17
 - d. Our attitude toward the scriptures
 - 1. Stand in awe—Ps 119:161
 - 2. Tremble at—Is 66:2, 5
 - 3. Glorify it—At 13:48
 - e. We are to
 - 1. Receive it—At 11:1
 - 2. Search it—At 17:11
 - 3. Handle it accurately—2Ti 2:15
 - 4. Obey it—1Pt 3:1; Ro 2:13
 - f. We must present it to others
 - 1. Speak faithfully—Jer 23:28
 - 2. Speak boldly—At 4:29, 31
 - 3. Preach—At 8:25
 - 4. Teach—At 18:11
 - g. We might suffer for—Rev 1:9
 - 3. Our delight is to be in the things of God—Ps 1:2-3; 119:47, 72, 82, 97, 140; Jer 15:16
 - 4. The gospel imperative—Ro 1:14-16
 - a. I am obligated—14
 - 1. To everyone—the list is exhaustive
 - 2. In trust with the gospel—1Th 2:4
 - 3. Men can't hear if we don't speak—Ro 10:9-17
 - b. I am eager—15—not enough to know truth
 - c. I am not ashamed—16
 - 1. Shame is a hindrance to proclaiming the truth of God

2. It is power (Greek word is source of our word 'dynamite')—1Pt 1:23
3. In addition, the Spirit of God gives sight to the heart—Ep 1:19-21
4. Righteousness of God revealed—Ro 1:17
- v. Most believers increased their witness—1:14
 - a. Paul's boldness an encouragement to testify
 1. The gospel to those we think are lost.
 2. Other doctrines to those who have needs.
 - b. This shows that fear is a common problem in testifying for the Lord
 - c. Are others encouraged by our lives?
- B. Troublemakers—1:15-18

15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill. 16 The latter do so in love, knowing that I am put here for the defense of the gospel. 17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. 18 But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

 1. Two motives for preaching Christ in these circumstances—1:15-17
 - i. We only judge motives from actions
 - a. Do not judge by a standard you do not observe—Matt 7:1-5
 1. We will be judged by that standard we apply to others—1-2
 2. We often do not apply our standards fairly—3-5
 - b. Do judge a tree by its fruit—Matt 7:15-23
 1. The same chapter as above—proves that vss 1-5 do not condemn judging (fruit testing)
 2. Signs of a false prophet
 - a. Attitude—Mt 7:15
 - b. Prophecies fail—Dt 18:20-22
 3. Do these apply to false teachers?
 - a. Attitude—(same)—At 20:28-31 (including some from among you!)
 - b. They fail to teach creedal truth—Eph 4:3-6, et.al.
 4. The test of fruit—Mt 7:16-20
 - a. Compare the parable of the sower—Mt 13:1-9, 18-23
 1. The path—hard ground in which the seed can't even germinate. This is the man hardened to the things of God.
 2. The rocky soil—one who abandons his commitment because of persecution.
 3. The soil with thorns—one who abandons his commitment because of the cares of this life
 4. The good soil—the only soil called good—bears fruit
 - b. Commitment—the criteria.
 1. Are you a committed Christian or are you a convenience Christian?
 2. Convenience Christians are lost!
 5. The danger of being lost after a life of 'Christian service.'—Mt 7:21-23; 1Cor 9:27
 - a. Word for 'castaway' (KJV) or 'disqualified' (NIV) is 'adokimos' (SC96)
 - b. ALL occurrences—Rom 1:28; 1Cor 9:27; 2Cor 13:5-7; 2Tim 3:8; Titus 1:16; Heb 6:8
 - c. This word has the sense of , "something that has been proved false, worthless, or useless as a result of testing." (Complete BIBLICAL LIBRARY)
 - d. It is clear that in spiritual matters, 'adokimos' means 'lost.'
 - ii. The good guys
 - a. motives
 1. goodwill—Gk-eudokia (SC2107)—kindness
 2. love—Gk-agape—love as a manifestation of the will or decision

- b. joining Paul in defense of the gospel—1 Thess 2:4; Rom 1:16
 - 1. Literally, “knowing that Paul was appointed for the defense of the Gospel.”
 - 2. Paul was appointed. He did not usurp that position
- iii. The bad guys
 - a. motives
 - 1. envy—Gk-phthonos (SC5355)—ill-will (as distraction)
 - 2. rivalry (strife in some translations)—Gk-eris(SC2054)—a quarrel, i.e. (by impl.) wrangling
 - 3. selfish ambition (rivalry in some translations)—Gk-eritheia (SC2052)—intrigue, i.e. (by impl.) faction
 - b. want to stir up trouble for Paul while he is in prison
 - c. These are not those mentioned in Gal 1:6-12
 - 1. Paul, in Galatians 1, does not rejoice that Christ is preached
 - 2. The Greek word ‘anathema’ only appears in At 23:14; Rom 9:3; 1Cor 12:3; 16:22; Gal 1:8,9.
 - a. SC331—a (religious) ban or excommunicated (thing or person)
 - b. In all places where it refers to spiritual matters, it refers to those who are to be treated as if they were lost
 - c. In Romans 9:3 it means ‘being lost.’ Compare Ex 32:32
 - d. From the NIV Study Bible

“Rom. 9:3 CURSED. The Greek for this word is ANATHEMA, and it means delivered over to the wrath of God for eternal destruction (see 1Co 12:3; 16:22; Gal 1:8-9). Such was Paul’s great love for his fellow Jews. For a similar expression of love see Ex 32:32.”

“Gal. 1:8 ETERNALLY CONDEMNED. The Greek word (ANATHEMA) originally referred to a pagan temple offering in payment for a vow. Later it came to represent a curse (see v. 9; 1Co 12:3; 16:22; Ro 9:3).”

- d. These may be mentioned in At 20:28-30
 - 1. The wolves (Gk lukos-SC3074) always refers to unbelievers. It occurs in Mt 7:15; 10:16; Lk10:3; Jn 10:12, 12; At 20:29
 - a. Why would unbelievers want to be a part of a persecuted church?
 - b. The devil wants to destroy all groups which are even a little faithful to the Word.
 - 2. The ‘politicians?’—At 20:30
 - a. Their intent is to have a following—hence the term ‘politicians?’
 - b. They may still be saved
 - 1. Part of their message is true
 - 2. Part is ‘perverse’
 - 1. Greek is ‘diastrepho’ (SC1294)—to distort, i.e. (fig.) to misinterpret, or corrupt
 - 2. In all uses (where a spiritual condition could be inferred) but here, it appears to also refer to the unsaved—Mt 17:17; Lk 9:41; At 13:8, 10; Php 2:15 (other uses—Lk 23:2 and possibly in At 20:30)
 - 3. Even on creedal issues we must distinguish the following types of doctrines
 - 1. Those defining doctrinal apostasy—to deny them is to be lost. Examples are the trinity, the virgin birth, the work of Christ as the only basis for salvation. I would even include the doctrine of a sovereign God and a few others.
 - 2. Those defining errors over which we MUST break fellowship (partnership or membership). Examples are issues like particular redemption, the Lord’s Supper, water baptism. Even mid-Acts belongs here. The term ‘heresy’ still applies. (Some try to use the term aberrant doctrine for this but I prefer the Biblical term.)

- c. Of course, a rebellious attitude toward the Lord and his word is suspicious even on doctrines that we would not use to define apostasy.
- d. A more correct Biblical term is 'heretic.'
 - 1. The term is used of doctrines (as well as the life) in Tit 3:9-11
 - 2. The Greek word is 'hairesis' and is only in Tit 3:10 (SC141)—a schismatic
 - 3. Note that this word is related to others where the notion is that of a choice and hence that of a party (as in a political party or assembly that is apart from another assembly). See SC 138-141.
 - 4. This is the proper term (though often misunderstood in modern English) for us to use of those who differ on the creed. Quite frankly, they must use the same word of us! This is why I used the word 'politician?'
- e. Who are these bad guys? The only way to understand how this might apply to our day and age is to be specific.
 - 1. They are not preaching an apostate message for Paul rejoiced that Christ was still preached.
 - 2. Note: A movement is judged by its leaders not its followers. The fact that there might be saved Catholics does not diminish the errors taught by the Roman Catholic Church
 - 3. We can't rejoice when an apostate message is preached or when apostates preach.
 - a. The cults—JWs, Mormons, etc.
 - b. The Catholics and other works-salvation types. This includes the Church of Christ
 - c. The dogmatic Arminians who deny God any sovereignty at all.
 - d. The slanderers or those guilty of other sins listed in 1Cor5:10-11; 6:9-10.
 - e. This might certainly include certain programs (if not certain people) on Christian radio and television
 - 4. We can rejoice when certain ones preach even though they are not correct on creedal issues (hence, 'heretic' by a Biblical definition).
 - a. We are still grieved at their error
 - b. But, we rejoice when the truth is proclaimed, whether it is by John MacArthur (who is somewhat close to us since he is 4-pt Calvinist and At 2 Dispensational) or Jay Adams (who is 5-pt but opposed to Dispensational teaching.)
 - 5. We also rejoice over the special ministries of some who do not preach the whole creed (and in many cases would disagree with us on certain points) or who labor under special circumstances.
 - a. At the same time, we should admit that the only ministry found in the Word of God is through the Local Church.
 - b. Creationism
 - c. Christian approaches to Psychology
 - d. Those who write well on the cults and the cultic
 - e. Those who expose liberalism or other apostate tendencies in 'evangelical' circles.
 - f. The chaplaincies of prison, jail, military, etc.
- 2. We still rejoice when the gospel is preached even when those who preach it are causing trouble to us—Phil 1:18
 - i. Christ is preached—this brings glory to the Lord even when motives are false—2Cor 2:15-16 (note similar expression in Eph 5:2)
 - ii. The proper creed is still Eph 4:3-6 and we urge all who claim to know the Lord to believe the truth in these areas
 - a. Paul says, "What does it matter?" This is a proper interpretation (translation) of 'ti gar' == "What then?"

- b. Is it true that the only thing that matters is the preaching of the gospel?—compare 1Cor 2:2
 - 1. Certainly, the most important doctrines to have right are those which are needed for a proper preaching of the gospel (Phil 1:18)
 - 2. Secondly, we need to emphasize the importance of living the 'crucified life' (1Cor 2:2)
- c. But, is this *all* that is important? That is not the issue in these verses!
 - 1. The issue is my joy (Paul's joy) in the message vs. motives
 - 2. We do not know the hearts even of those who seem to have the purest motives—Ps 139:23-24
 - 3. We judge what we know and leave the rest to the Lord
- d. The creed must still conform to Eph 4:3-6
 - 1. Even those who say that they unite only over the issues pertaining to salvation go to different churches with different creeds. Therefore, they do not practice what they claim to preach!
 - 2. This is not a 'mellowing' in Paul's attitude toward other doctrines—Gal 3:1-3; 1Cor 3:1-4
 - a. The 'harsher' passages are 'inspired by God' (2Tim 3:16-17) and are thus free from any error.
 - b. Paul has harsh things to say in Phil—3:2, 17-19
 - 3. We *never* can accept the notion that God did not mean what he originally said.
 - a. If God did not mean what he said then God made a mistake
 - b. This error is the basis for interpreting the OT in the light of the NT
 - 1. This denies the OT saints any way of knowing the truth of God
 - 2. This error is put forth as the basic answer to dispensationalists in an article 'The Future of Israel and Bad Hermeneutics' by Max Weremchuk and appears in the Chalcedon Report, November, 1992
 - 3. This contradicts the entire notion of 'Grammatico-Historical' hermeneutic
 - 4. We must defend the doctrine that the original hearers were able to know the truth.
 - 4. This is an admission of priorities. We rejoice in what is right and condemn what is wrong even in a ministry of which we could not, in good conscience be a part.

C. Paul's Continued Rejoicing—1:19-26

Yes, and I will continue to rejoice, 19 for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. 20 I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! 23 I am torn between the two: I desire to depart and be with Christ, which is better by far; 24 but it is more necessary for you that I remain in the body. 25 Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, 26 so that through my being with you again your joy in Christ Jesus will overflow on account of me.

- 1. Paul's confidence—19-20
 - i. Note: the verse division between 18 and 19—the last phrase of v. 18 introduces the following thoughts so it probably belongs there. The verse and chapter divisions were not a part of the original mss.
 - ii. This shall turn to my deliverance—19
 - a. This=the subject of the previous verses
 - b. Agency—'human' and divine
 - 1. Your prayers

- a. Paul often requested prayer from those to whom he ministered—Rom 15:30; 2Cor 1:11; Col 4:3; 1Th 5:25; Eph 6:18-20
 1. He was particularly concerned about HIS BEHAVIOR IN DEFENCE OF THE GOSPEL (see v. 20)
 2. Do you pray for me and others with an emphasis on their spiritual life?
 3. Do you especially pray for the leaders that they might boldly teach the Word of God?
- b. The word used here is 'deesis'
- c. Areas of Prayer—1Tim 2:1-4
 1. Supplication—'deesis' = entreaty (AGL)
 1. salvation of Israel—Ro 10:1
 2. for all saints—Eph 6:18; Php 1:4
 3. for material gift—2Co 1:11; 9:14
 4. Paul's deliverance—Php 1:19
 5. Personal needs—Php 4:6
 2. Prayers—'proseuche' = prayer (AGL), personal devotion emphasized (Comp. Bible)
 1. Paul's prayer to see saints—Rom 1:10
 2. Prayer that believers may KNOW—Eph 1:16
 3. Recalls saints—Phm 4; 1Th 1:2
 4. Paul's ministry—Ro 15:30
 5. That saints be complete—Col 4:12
 6. Personal needs—Php 4:6
 3. Intercessions—'enteuxis' = petition, intercessory prayer (AGL)—1Tim 4:5
 4. Giving of thanks—'eucharistia' = thanksgiving (AGL)
 1. with understanding—1Cor 4:16
 2. glorifies God—2Cor 4:15
 3. for his bountifulness—2Co 9:11,12
 4. commanded—Ep 5:4; Php 4:6; Col 2:7; 4:2
 5. for saints—1Th 3:9
 6. for food—1Ti 4:3
- d. We are to 'focus on, hold fast to, be in continually both' prayer and the study of the Word
 1. Hinderances to this focus:
 1. Laziness
 2. Focused on other things:
 3. Family
 4. Job/Career/Research
 5. Recreation
 2. God says—Rom 12:1-2
 1. Seek first—Mat 6:33 (the promise may be different for us but the command is the same)
 2. Give attention to—1Tim 4:13
 3. No man can have two masters—Mat 6:24
 3. Who (or what) is your master?
- e. Note the emphasis in Eph 6:18-20
 1. Praying and watching for all saints—Eph 6:18
 2. For Paul—Eph 6:19
 1. In order that—specific request
 2. Pray for the 'delivery' of the message
 3. In boldness ('parresia')
 4. To make known—compare Eph 1:17-23
 5. The mystery of the gospel
2. The provision of the Spirit of Jesus Christ

- a. 'Provision' (NASB) is a translation of 'epichoregia' (SC 2024; BL 2008) and means 'sufficient support of provision for a choral dance troupe'
- b. The provision of the Lord in our trials and temptations is a central theme of scripture
 - 1. The Spirit was promised to the disciples when they came into men's courts (some suggest that Paul was thinking of this)—Mt 10:20; Mk 13:11; Lk 12:11, 12
 - 2. We have the same types of promises—1Cor 10:13

1Cor. 10:13 No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

- 3. Temptation is not sin. It is yielding to it that is sin. Even harboring certain types of thoughts is itself sin.
- 4. There are three sources of enmity in our lives
 - 1. The World is an enemy—1Jn 2:15-17
 - 2. The satanic empire is an enemy—Eph 6:12
 - 3. We have only one source for sin itself—James 1:13-15
- c. What does 'deliverance' mean?—1:19
 - 1. View 1—Paul's release from prison—25; 2:24 (NIVSB and others favor this)
 - a. 'This' takes us to 'Christ is preached'—18
 - b. 'will turn out' = Gk. 'apobaino' (SC 576) and literally means to come out of a ship (Lk 5:20). A derivative meaning is to happen, to come or turn out.
 - c. Through prayer—certainly fits
 - d. Through the supply of the Spirit—It is not clear how this fits in with this meaning.
 - 2. View 2—Paul's release in death—21—24
 - a. This is clearly in the immediate context
 - b. Clearly, Christ's preaching is related
 - c. The provision of the Spirit—fits this
 - d. Through prayer—doesn't seem to fit. If there were constant torture in prison one could be spiritual and pray for death. This did not seem to be the case
 - 3. View 3—Deliverance in 'not being ashamed'—fits with all of immediate context.
 - a. Meaning of shame = Gk is future passive of 'aichuno' (SC 153) = (passive) (Zodhiates) to be put to shame, be made ashamed (2Cor 10:8; Ph 1:20)
 - 1. On the passive of this word, Arndt-Gingrich state, "*to be put to shame, disgraced* i.e. be disappointed in a hope (opp. *marresia*)," and gives, in addition to the above two verses, LXX in Is 1:29; Jer 12:13.
 - 2. This and other places support the idea that, to the people of that time, shame was linked with disappointed. Note particularly Is 1:29
 - b. Related words are used in Rom 5:5; Is 49:23 (quoted in Romans)
 - c. The gospel is the power of God—Rom 1:16—and we are not 'ashamed' of it
 - d. Deliverance has a strong parallel with Job 13:16; see verses 13-18; whether in life or in death.
 - e. There are then two thoughts in these terms
 - 1. We will not ever be disappointed because our faith is in the God who will accomplish all promises
 - 2. Effects on our lives:
 - 1. We then are bold to proclaim this for we have nothing to fear
 - 2. We continue to live for the Lord in all circumstances
- iii. Christ exalted in Paul's body no matter what—20
 - a. Paul will not be 'disappointed' (see above) or 'ashamed.'
 - b. Paul desires courage
 - 1. Persecution of 'Christians' is on the rise

- a. In one province of India, the hindus are forcing people to convert back to hinduism or face consequences
 - b. In Muslim countries all over the world, 'Christians' are being persecuted. In the Sudan, several million are facing starvation. (How come the news doesn't tell us about this?)
 - c. In Nigeria, militant Muslims consider it 'Jihad' (holy war) to torture 'Christians.'
 - d. In our country, we have the 'politically correct' movement on some campuses (e.g. University of Michigan) that already has outlawed calling homosexuality a sin. If 'gays' are given 'minority status,' then the state will pay their legal fees when they sue those who criticize them or their 'life style' (translated *sin*).
2. Silence is not the answer—Eph 6:18-20
- a. The example of courage in the face of opposition—Acts 27:25; 1Cor. 16:13; Phil. 1:14; 20
 - b. The examples of boldness under the threat of persecution—Acts 4:29, 31; 9:28; 13:46; 14:3; 18:26; 19:8; 28:31
 - c. We must pray—1 Tim 2:1-4
 - d. We must be bold
 - e. We may have to fight in court for the rights of the believers—Rutherford Inst., CASE—but, there are those who wish freedom to be lost for the believer.
 - f. **Are you prepared to live for Christ, knowing that you might have to suffer or die for Christ?**
3. Godly courage requires a life committed to the Lord—Rom 12:1-2

While they are not dispensational, excellent material on holiness and the need of commitment can be obtained from

Chapel Library
2603 West Wright Street
Pensacola, FL 32505
(904) 438-6666

- a. Our hearts must have been regenerated—Tit 3:5; Rom 10:9, 10 (Lordship)
- b. We must love God above all else—Ps 84:2; 143:7; 63:8
 - 1. We then hate evil—Ps 97:10
 - 1. Moral—Matt 26:75
 - 2. Holiness a requirement to seeing the Lord—Heb 12:14; 1Jn 3:3
 - 3. Careful in doctrine—Eph 4:3-6 (includes the hermeneutic)
 - 2. The world is nothing to us—Gal 6:14; 1Jn 2:15-17
 - 1. Willing to suffer loss—Phil 3:8
 - 2. Willing to die for the Lord—Rev 12:11
 - 3. Enjoys the presence of those who love the Lord—1Jn 5:1
 - 1. We can only be in 'partnership' with those who are creedally correct—Eph 4:3-6
 - 2. But, there is a kinship with other believers.
 - 3. Note: believers are not rebellious
- c. The sacrifice God requires—Ps 51:16-17
 - 1. How aware are we of our own sin
 - 1. We are to be hard on ourselves—Mt 7:1-5
 - 2. We still are aware of others problems—Mt 7:15-23; 2Thes 3:6; Rom 16:17-18; Php 1:15-17 (we still rejoice that the word is preached—18)
 - 2. The need of brokenness—Ps 38:7, 17, 18, 21; 34:18
 - 3. Awareness of God's holiness
 - 1. A central attribute of God—Isa 6:3; Ps 89:35
 - 2. We must remember his holiness—Ps 30:4; 110:3; 99:5

3. Everything about the Lord is holy and holiness—Ps 98:1 (justice); 105:42; 103:1
4. All of his ways—Ps 145:17
5. Even his law—Rom 7:12; Ps 19:8, 9; Prov 3:32; 15:26

Note: we do not keep the ceremonies that were for Israel, nor can we force judicial consequences of sin but we honor and keep the moral precepts in our own lives.

6. His holiness requires **He** hate the wicked—Ps 5:5; 7:11

Thank God if you are found in Christ. This is only true if He has drawn you to himself and saved you.

7. Our mission (as believer's) of holiness—1Pt 1:16; 1Thess 5:23; Eph 2:8-10
- d. The commandment we all break—Ex 20:17; Rom 7:7; Jer 17:9
 1. It is we who are not holy, the commandment is holy—Rom 7:8-25
 1. We break other commandments in our minds even if not in fact but this is a commandment about our thoughts.
 2. It is this commandment above all others that proves that we don't keep the moral precepts.
 3. Yet, we are to strive to be holy and 1Cor 10:13 leaves us no excuse
 2. We are to seek first the Lord (comp. Mt 6:33) not other things.
 3. The desire for wealth is a root of all kinds of evil
 1. The TBN crowd teaches material gratification for the saint. They indeed encourage covetousness!
 2. Covetousness keeps us from a life of self-denial which God requires. Remember the thorny ground—Mt 13:22
- c. In order that Christ will be exalted
 1. In Paul's (our) flesh
 - a. soma (SC Gk 4983) "used in a very wide application, lit. or fig.:—bodily, body, slave."
 - b. In Paul, almost all uses refer to the Body of Christ
 - c. But, Paul occasionally refers to our own physical bodies
 1. Our suffering for Christ exalts the Lord—comp. GAL 6:17
 2. Someday, his changing of our bodies will exalt Christ—comp. PHI 3:21; 1TH 5:23
 3. Adding religious observances does not honor the Lord—comp. COL 2:23
 2. By Paul's (our) life and death.—vs 20, Rom 14:7-9
 - a. Whether we live or die, it is to be unto the Lord
 - b. The tension between the two is in verses 21-26 but the fact that the Lord is to be honored in both is the subject of this phrase
 - c. Note: Two subjects are in Rom 14
 1. The keeping of Israel's law—the sabbath question
 1. Paul allows freedom during Acts 13-28
 2. In Col. 2:10-20, he thoroughly condemns any attempt to keep the ceremonial aspects of Israel's law
 2. The observance of pagan customs
 1. This is dealt with further in 1Cor 10:23-33
 2. Remember that 'offense' here is 'causing to stumble.' We are not to do those things which others, in imitating us, would sin.
 3. Impacts all the Christmas, Easter celebrations. They are thoroughly pagan in their origins.
 - d. The importance Romans 14:7 is that we do not live to ourselves.
 1. This is the assumption of modern 'pagan' America.

2. This is the basis for gay rights, rampant adultery, abortion on demand and many other crazy attitudes in our country.
3. Unfortunately, it has led to Biblical looseness within the 'visible church.'
- e. To teach otherwise is to nullify certain effects of the resurrection—Rom 14:9
3. There is a sense in which Christ is always exalted—Rom 8:28
 - a. A firm belief in this aspect of the sovereignty of God allows us to accept all that happens to us.
 - b. Paul lived, as we do in a day and in a country where paganism (our brand is called 'humanism') abounded. God's power was not evident but it was still real.
2. The life and death tension—21-26; Rom 14:7-8
 - i. The opportunities and responsibilities in life—21, 22, 24-26
 - a. The goal of all—Christ—21
 1. We do not live in two worlds—one sacred and the other secular.
 2. All that we do is to be to the glory of God—1Cor 10:31 and compare Jn 8:29
 3. All of us always for HIM
 - a. The body is a temple—1Cor 6:19-20
 1. naos (Gk SC3485) from a prim. naio (to dwell); a fane, shrine, temple:-shrine, temple.
 2. Context—the moral sin of fornication
 3. God dwells within us for our bodies are His shrine
 4. We are called saints—holy—set apart for God
 5. Can others see Christ in you? This is a frightening question!
 - b. The mind—2Cor 10:3-5
 - c. The eyes—Job 31:1
 - d. Materialism—Matt 6:19-33
 1. The evil of materialism—Mt 6:19-21
 1. Is this a dispensational issue or does Paul concur?—1Tim 6:6-11; Col 3:1-6
 2. Materialism destroys the Christian—Dt 8:13-14; Ps 62:10; Pr 28:20; Mt 19: 23; Mk 4:19; 1 Tim 6:9
 2. Can't serve two masters—Mt 6:22-24
 1. Eye single = idiom for 'single-minded'
 2. The wealthy are dedicated to career, money, etal.
 3. To what/whom are you dedicated?
 3. Spiritual wealth the only proper goal—Matt 6:25-33
 1. Note: Here Matt uses 'kingdom of God!'
 2. The importance of spiritual treasure—Pr 8:18; Heb 11:26
 3. The supreme importance of knowing the Word—Eph 1:15-23
 - e. Morality—JOB 31:1; Mt 5:27-30
 1. Note: the lustful look is included in the law on covetousness—Ex 20:17
 2. Do you hunger and thirst after righteousness?—Mt 5:6
 - b. The importance of the law of Moses to the believer
 1. The believer has an obligation to obey the moral law—Lk 6:46
 - a. The 'rebellion gospel' types ignore this most import aspect of the Christian life!

From *The Grace Evangelical Society News* (an outfit dedicated against the "Lordship Gospel" and hence for the "Rebellion Gospel), November 1991, Vol 6, Number 11

SAVING FAITH AND APOSTASY: DO BELIEVERS EVER STOP BELIEVING? by Bob Wilkin

Apostasy is a renunciation of one's faith. It is strictly a religious term. For example, since Ronald Reagan is a former Democrat, he is an apostate in terms of his former beliefs.

The question is, do genuine Christians ever stop believing in Christ?

The answer is, yes.

The Scriptures give a number of examples.

Hymenaeus and Alexander, we are told by the Apostle Paul, "concerning the faith have suffered shipwreck" (1 Tim 1:19-20). Of course one can't be shipwrecked unless he is on board the ship.

Likewise, Hymenaeus and Philetus "strayed concerning the truth, saying the resurrection is already past; and they overthrow the faith of some" (2 Tim 2:18). Clearly they must be believers, for unbelievers have no faith to stray from. Notice, too, that they actually "overthrow the faith of some." Again, only a person with faith can have his faith overthrown.

Some theologians are saying that if a person stops believing then he never was saved in the first place....

This argument is grammatically and theologically specious.

...

While our salvation is guaranteed from the moment we trust in Christ, our faith is not. That is why Paul told Timothy in 1 Tim 4:16, "Take heed to yourself and to your doctrine. Continue in them, for in doing this you will save both yourself and those who hear you (from the false doctrines of false teachers, 4:1-3)." Saved people need clear Bible teaching in order to be saved from falling prey to false teachings.

Keep the faith!

1. Note the added words that are included in the quotes!
2. This writer actually believes that there can be an atheist who will go to heaven because he once 'believed.'
3. This is clearly *antinomianism* in its clearest form.
 1. This is the false and dangerous doctrine that the believer is in no way obligated to obey the moral aspects of the law.
 2. Wilkin says there is no obligation to continue to believe or be moral (by any definition)
 3. Related to this is the doctrine that the society is in no way obligated to obey the moral aspects of the Mosaic law.
- b. Some Books you might wish to consult

John F. MacArthur, Jr., *The Gospel According to Jesus*, (1988, Zondervan, Grand Rapids)
Walter Chantry, *Today's Gospel, Authentic or Synthetic?*, (1970, Banner of Truth Trust)
William H. Gould, *The Works of John Owen, vol 5, Faith and Its Evidences*, (The Banner of Truth Trust, Carlisle, PA)
Ernest Kevan, *Moral Law*, (R&R Publishing, Phillipsburg, PA)
A. W. Pink, *Saving Faith*, (soon to be republished by Chapel Library)
Ernest C. Reisinger, *The Carnal Christian*, (Banner of Truth Trust)
Rousas John Rushdoony, *The Institutes of Biblical Law*, (1973, Presbyterian and Reformed Press)
Greg L. Bahnsen, *Theonomy in Christian Ethics, Second Edition*, (1984, Presbyterian and Reformed Press)

c. The Biblical Position

1. Unfortunately, we have to admit that most believers have abandoned the Biblical position. Worse still, led by Zane Hodges and Charles C. Ryrie, those of Dallas Seminary are aligned against the Biblical position.
2. The parable of the sower—Mt 13:1-9, 18-23
 1. Side of the road—no faith, saving or superficial
 2. Stony and thorny soil—superficial faith (not wrought by God but by men)
 3. Good soil—true saving faith (must be wrought by God)
3. Believers who were not saved—Jn 8:30-45; At 8:9-20
4. The pre-ordained consequence of grace—Eph 2:8-10
5. The love of the law
 1. So central was the law to Israel that some passages use “law” for the entire OT.
 2. Blessed man of Ps 1:1-3
 3. Love of the law—Ps 1:2; Ps 119:70, 77, 92, 174, 97, 113
 4. Meditate day and night—Ps 1:2
 5. Keep the law—Ps 119:33-34, 44, 55, 61, 109
- d. Paul’s use of the Greek word, “nomos.” Some so-called “grace” people try to say that all of this is different with Paul.
 1. (SC Greek 3551). nomos, nom'-os; from a prim. nemo (to parcel out, espec. food or grazing to animals); law (through the idea of prescriptive usage), gen. (regulation), spec. (of Moses [includ. the volume]; also of the Gospel), or fig. (a principle):-law.
 2. The law must be used lawfully—1Tim 1:5-11
 3. It is that law by which men are proved to be sinners—Rom 2:12-27; 3:19-31
 4. The law defines sin—Rom 4:13-16; 5:20
 5. Men are justified by faith not by keeping the law—(above),
 6. Sin condemns all who are not in Christ—Rom 6:23; Gal 3:10-14, 24; 1Ti 1:9
 7. We still hate sin—Rom 7:14-25
 8. Sin is still sin even to the Believer—Rom 6:1, 15
 9. Sin doesn't condemn if we are in Christ—Rom 8:1; 6:23; 7:1-4
 10. Paul used Moses law to define sin even for today—Rom 7:7; 13:8, 10; 1Cor 7:39; 9:8-9; Gal 3:10, 11, 12, 13; 5:22-23; 19-21; 1Tim 1:9
- e. What about you?
 1. Do you delight in the law of God?
 2. Do you see its moral precepts as binding on today?
 3. Do you define sin for the unsaved by the moral law and then ignore its definition in your own life?
2. The moral aspects of the Mosaic law are God’s perfect law and must be viewed as a proper standard for all civilizations! (called theonomy)—Prov 14:34; 11:10, 11; comp. 1Tim 2:1-4; comp. also Daniel’s Prayer for Israel in Dan 9:5-6
 - a. Note: A Dispensationalist must be a theonomist!
 - b. The law must be used lawfully—1Tim 1:5-11
 - c. Areas of the law—10 commandments are foundational
 1. Ceremonial
 1. The ceremonial is not for our obedience—Col 2:9-23
 2. Some of the punishments were ceremonial—sacrifices and such.
 2. Miraculous—(water curse)—Num 5:11-24-31
 1. This is also not for us today—1Cor 13:8-13
 3. Israel’s criminal code included both what we call criminal and what we call civil.
 4. Criminal

1. The issue in the law was punishment.
2. Innocence was presumed.
5. Civil—where the ‘victim’ derives some benefit from another.
 1. In the Mosaic law, same rules of evidence as for criminal.
 2. In the Mosaic law, no real difference since there were no fines when no crime was committed either by the person or his property.
 3. Our society requires only the meagerest preponderance of the evidence.
 4. Tort law is where the American Bar Association has decided to ‘get’ the conservative church
- d. What can man judge?
 1. Man can only judge actions, not alleged thoughts. (In some areas, we in this country are overstepping this boundary.)
 2. One is presumed innocent in the law of Moses. This meant some guilty went free. (Our country is no longer following this either.)
 3. In the millennium (and with respect to the eternal state), when judges (God) see(s) the heart, thoughts will be judged
 1. Law on hate—Mt 5:21-25
 2. Law on adultery—Mt 5:27-30
- e. Some laws are not made because of the debauchery of a civilization. They may still be ideal.
 1. For example, Moses law on divorce—Dt 24:1-4
 2. Christ’s commentary on this law—Mt 19:1-12
 3. Allowed bases for divorce
 1. Immorality—Mt 19:8-9
 2. Desertion (including that defined in the dictionary)—1Co 7:12-15
 3. By implication, a permanent injury even if only a tooth—Ex 21:26-27
 4. Remarriage—1Co 7:27-28
 4. These strict rules caused the disciples to question whether one ought to marry!—Mt 19:10
 5. An interesting exception in the days of Ezra—Ezra 10:1-16
3. The 10 commandments—Ex 20:1-17 (Law is perfect—Ps 19:7-11)
 - a. No other God—3
 - b. No images of God—4-6
 - c. Do not take God’s name in vain—7
 - d. The Sabbath—8-11; 31:12-17
 1. For Israel—Ex 31:17
 2. The plural used—Ex 31:13 comp. Col 2:14-16
 3. The death penalty is imposed here
 4. Clearly, if the ceremonial were enforced, there would be real pogroms
 - e. Honor parents—12
 - f. Do not murder—13
 - g. Do not commit adultery—14; Lev 20: 10; Dt. 22:22
 1. Homosexuality (an action, not a state of mind)—Lev 18:22; 20:13; Ro 1:27
 2. Note: Hos. 4:14
 - h. Do not steal—15
 - i. Do not bear false witness *against* another—16
 - j. Do not covet—17
4. We hope in a future study to take up more fully the law of God
- c. Paul’s opportunities and responsibilities—22, 24-26
 1. Fruit—v. 22—(SCGreek 2590)-fruit.
 - a. Fruit because it must be the outworking of the indwelling Spirit (through the new nature which he gave us)—see Gal 5:16-25
 1. The battle is between the new nature (spirit) and the old nature (flesh)

2. The FRUIT of the spirit—Gal 5:22-23
3. The WORKS of the flesh—Gal 5:19-21
- b. What he meant includes
 1. Desire for growth in the churches—ROM 1:13; 15:28
 2. Fruit of the Spirit—GAL 5:22, 23; EPH 5:9; PHI 1:11
 3. Growth in their lives—PHI 4:17
2. Labor—v. 22—(SCGreek 2041). ergon, er'-gon; from a prim. (but obsol.) ergo (to work); toil (as an effort or occupation); by impl. an act:-deed, doing, labour, work.
 - a. The Christian life is work. It is not effortless as some try to teach from the use of fruit.
 - b. It includes study, prayer, witnessing
3. Continue with the saints—24-26
 - a. More necessary for the saints—24
 1. SC—Greek 316. anagkaios, an-ang-kah'-yos; from Grk 318; necessary; by impl. close (of kin):-near, necessary, necessity, needful.
 1. 'Close of kin'—ACT 10:24
 2. 'Necessity'—ACT 13:46 ; 1CO 12:22; 2CO 9:5; PHI 1:24; 2:25; TIT 3:14; HEB 8:3
 2. Paul had NO choice even from human appearances—1Cor 9:16-17
 1. SC—Greek 318. anagke, an-ang-kay'; from Grk 303 and the base of Grk 43; constraint (lit. or fig.); by impl. distress:-distress, must needs, (of) necessity (-sary), needeth, needful.
 2. This is the word from which 'necessary' in Phi 1:24 is derived
 3. Compare usage in MT 18:7—Offenses are necessary but sinful
 4. Note: Jude 1:3
 3. Paul is THE revelator of the truth for this dispensation—Eph 3:1-10
 1. Therefore, he can't die until that task is completed
 2. God is still in charge—Ps 115:3
 3. All scripture is sufficient but we also note that each scripture is 'necessary' to the truth of God—2Tim 2:15; 3:16-17
 4. We do not count the verses on one side and the other to see which list is longer. This implies that the Bible contradicts itself. We accept each passage as the authoritative Word of God.
 - b. Following Paul is commanded
 1. Paul's message central in gospel, therefore follow Paul—1Cor 4:15-17
 2. Follow Paul in all things—1Cor 11:1-2
 1. Women and men
 2. Our treatment of each other
 3. The table (communion)
 3. The ceremonial law (not for us)—Phil 3:14-19
 1. Compare 3:1-7
 2. Those who don't follow Paul here are seriously wrong
 4. Follow in all things—Phil 4:8-13
 1. God of peace—4:9
 2. Generosity in work of Lord
 3. Careful to whom you contribute
 5. By following, we are a testimony to others—1Thes 1:6-10
 1. In our turning from worldliness to spirituality
 2. In our expectation of the rapture
 6. We follow Paul in supporting ourselves—2Th 3:5-10
 1. Should this apply to 'ministers' today?
 - c. This was not pride—this was necessity! It is similar to the status of Moses with Israel

1. Moses was essential (because God willed it so)—Dt 4:1-2; Num 12:3; Heb 3:2; Mt 23:2-3
2. Paul was essential (because God willed it so)—1Tim 1:15-16; Eph 3:8; Gal 1:8-9,11,12
- d. THE faith in verse 25
 1. Subjective faith—my trust in Christ, doctrine or in something (-one) else
 2. Objective faith—the object of that trust
 3. The definite article makes it OBJECTIVE faith—comp. Eph 6:16
- e. Their Progress in THE faith
 1. Without, Paul, there is no progress in the truths for our dispensation!
 2. We must learn and challenge others to learn the truth.
- f. Their joy in THE faith
 1. Joy will overflow
 2. Because of Paul('s ministry)
- g. Some paradoxes when we compare Paul with other writers in the NT

Important Question	Answer outside of Paul	Answer in Paul's Letters
Where do we spend the future?	Mt 5:5 (on earth)	Phil 3:20 (in heaven)
Are there Jewish Christians?	Ja 1:1 (yes, here is a letter addressed to them)	Ep 3:6; Gal 3:28 (absolutely not)
Are Jews and Gentiles equal?	Mt 15:24 (not in the ministry of Christ while here on the earth)	Gal 3:28; Ep 3:6 (absolutely yes)
How many baptisms are there?	Heb 6:2 (many like the law-9:10)	Eph 4:5 (only one-[which one])
Whom do we follow?	Matt 23:1-3 (those in Moses' seat)	Phil 3:17; 4:9 (Paul)
Are there examples of this?	Acts 21:26 (animal sacrifices for the Jews during Acts)	Col 2:10-16 (believer is ceremonially complete in Christ—there are none for him to follow)
Is there another example of this?	At 15:5 (These believers taught that circumcision was needed for believers.)	Gal 2:3; 5:2 (ritualistic circumcision forbidden [medical reasons are a different matter])
What do we do when we are sick?	Ja 5:15, 16 (call the elders and be healed by prayers of righteous men)	1Ti 5:23 (physical remedies); 2Co 12:7-10 (prayers not always effectual)
Is prayer always effectual? (note: in scripture—for God to hear a prayer is to grant the request)	Ja 5:15, 16; Mt 21:22 (the answer is yes if the person is a righteous man)	2Cor 12:7-10 (an apostle heard 'no') Ro 8:26 (we don't even know what to pray for)
Where do we begin the witness?	At 1:8; 11:19 (Jerusalem, etc.)	2Co 5:20 (everywhere)
Who opened the door of faith to Gentiles?	At 10:34-35; 11:19 (Peter did)	At 14:27 (Paul did)
Are angels superior to believers?	Mt 28:7; At 1:11; 5:19, 20 (yes)	1Co 6:3 (of course not)
Did the truth come through angels?	At 7:53; Gal 3:19 (of course)	Eph 3:10 (they learn the truth through the church)

h. Further questions and problems

Passage	Problem
Gal 2:2	If they preached the same message, why did Paul go privately?
Ro 11:25-29	If God is forever through with Israel, what is the point of this entire passage? Remember the context includes Romans 9-11

4. Therefore, Paul KNEW that he would remain—25
 - a. Paul was *convinced* of their need of him.
 1. Greek 3982. *peitho*, pi'-tho; a prim. verb; to convince (by argument, true or false); by anal. to pacify or conciliate (by other fair means); reflex. or pass. to assent (to evidence or authority), to rely (by inward certainty):-agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.
 2. This is in Paul 22 times including the following—GAL 5:10 ; PHI 1:6, 14, 25; 3:3, 4b; 2TH 3:4
 - b. Paul *knew* he would continue to live
 1. Greek 1492. *eido*, i'-do; a prim. verb; used only in certain past tenses, the others being borrowed from the equiv. Grk 3700 and Grk 3708; prop. to see (lit. or fig.); by impl. (in the perf. only) to know:-be aware, behold, X can (+ not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Comp. Grk 3700.
 2. Paul uses this word 114 times including the following—ROM 3:19 ; 5:3; PHI 1:17, 19, 25; 4:12, 15
5. The centrality of Paul's ministry for the Body of Christ—26
 - a. Your rejoicing in Christ Jesus may abound
 1. Rejoicing == Greek 2745. *kauchema*, kow'-khay-mah; from Grk 2744; a boast (prop. the object; by impl. the act) in a good or a bad sense:-boasting, (whereof) to glory (of), glorying, rejoice (-ing).
 1. Many uses in Paul such as—ROM 4:2; 1CO 5:6; 9:15, 16
 2. This includes the glorying in that hope which we have in Christ—see Heb 3:6
 2. May abound == Greek 4052. *perisseuo*, per-is-syoo'-o; from Grk 4053; to superabound (in quantity or quality), be in excess, be superfluous; also (trans.) to cause to superabound or excel:-(make, more) abound, (have, have more) abundance, (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).
 - b. Because of Paul's future ministry with them
 1. In me—translated (NIV) “on account of me”
 2. “Through my being with you”
- ii. The advantages of death—21, 23
 - a. For the unsaved, death is absolutely terrible—Lk 16:19-31
 1. Today, even those who call themselves evangelical, deny the reality and force of the doctrine of hell!
 - a. This is summed up in a book, William Crockett, ed., *Four Views on Hell*, (1992, Zondervan, Grand Rapids)
 1. The Literal View (John Walvoord)
 1. Asserts that many believers will never hear a sermon on hell.
 2. Mentions that others caricature this as a relic of the Dark Ages
 2. The Metaphorical View (William Crockett, the editor! Teaches at Alliance Theological Cemetery)
 1. Asserts that Christians are embarrassed over hell but shouldn't be since descriptions of it aren't to be taken literally.
 2. He refers to the final abode of the wicked as a “place of awful reckoning” (p. 45)
 3. States that no “sane” Christian today would affirm gruesome details of hell's pain (p. 47).
 4. Argues that it is hard to imagine (and thus concludes it false) that the, “blessed will delight in the torture of the damned” (p. 47).

5. He clearly rejects the concept of eternal suffering. Thus, he is not saying that “fire” implies untold suffering but quite the opposite. Thus, he rejects not only the literal meaning of the words but the connotation as well. This isn’t even proper use of figures of speech. He is saying that the language denotes almost the opposite!
6. He mentions specifically and rejects those sermons by Jonathan Edwards and Spurgeon
7. In rejecting the doctrine that the wicked are forever consumed by the wrath of God, he (p. 50) agrees with that Christ denying ‘theologian’ Nels Ferre (who taught that Christ was the illegitimate son of a German mercantile soldier with the vestal ‘virgin’ Mary!) that this view would make Hitler “a third degree saint, and the concentration camps ... picnic grounds.”
8. Claims (p. 53) that “fire is often used in Jewish and early Christian writings to create a mood of seriousness or reverence...”
9. He teaches that (p. 54) hell as a flaming pit is simply intended to, “demonstrate the utter seriousness of divine judgment.”
10. He goes (p. 54) on to state, “The truth is we do not know what kind of judgment is meted out to the wicked.” Yet, he rules out the possibility of torture.
11. He argues that “fire” and “darkness” can’t coexist (pp. 59-60) without once asking himself if “darkness” referred to spiritual darkness.
12. Note that all of his objections before this one can be made even to the notion of eternal torture. Thus he totally robs the descriptions of any meaning at all!
13. His notion is that the wicked are forever banned from the presence(?) of God and may even have some “relative pleasures” (p. 61).
14. He agrees with C. S. Lewis that the pain might simply be (p. 62) the pain of missing heaven rather than active punishment inflicted by God. I find it interesting that the ungodly would then have nothing to fear. There is no meaning to scripture!
3. The Purgatorial View (Zacharey J. Hayes. Teaches at Catholic Theological Union) This has nothing to do with ‘hell’ but rather the Catholic perversion of salvation!
4. The Conditional View (Clark Pinnock of McMaster Divinity College)
 1. This is just a “nice” way to say “annihilationism.”
 2. This man wrote a definitive defense of the faith in the 1960s and today rejects all manner of doctrines including the inerrancy of the Word of God!
 3. Isn’t it interesting that the hope of the wicked and of the Buddhist is what Pinnock and others declare to be the punishment by God!
- b. The Biblical View (that of Walvoord above) is that of ETERNAL PUNISHMENT WHICH MEANS ETERNAL TORTURE BY GOD!
 1. We can’t escape the clear meaning of Rev 14:10-11
 1. This does not allow conditional immortality (annihilation)
 2. This is not a ‘passive’ wrath of God but an active wrath of God
 2. Lk 16:19-31 teaches
 1. Intermediate state—27-31
 2. Two places—22-28
 3. Consciousness—23-28
 4. Lazarus comforted—25
 5. Rich man tormented—23-28
 6. Fire does not annihilate

7. No hope for the rich man—24-28
8. Destiny fixed at death—25-31
9. Rich man had not changed—he did not repent—comp. Ps 6:5
10. Men are responsible—29
11. Total depravity—29 (he would not believe even in death.
3. Eternal Punishment
 1. Eternal damnation—Mk 3:29
 2. Eternal judgment—Heb 6:2
 3. Fire—Jude 7; Mt 18:8,;25:41
 4. Damned—Dan 12:2; Jn 5:28-29
 5. Punishment—Mt 25:46
 6. Destruction—2Th 1:9
 7. Torment—Rev 14:10-11; 20:10
4. We reject completely the assertion of Kenneth Hagin in I Went to Hell that he went to hell (see pp. 6-7) and was allowed to return to “serve God!”
- b. It’s not that the believer has no reason to live. It is just that we also have a blessing in death.
 1. Please note the following footnote from the NIV Study Bible. While much in this note is commendable, some is not. I have placed some of the words in italics to show how even conservative evangelicals who believe in a literal hell give in much too much to the enemy.

Ps. 6:5 The psalmist urges that God’s praise is at stake. It is the living, not the dead, who remember God’s mercies and celebrate his deliverances. The Israelites usually viewed death as they saw it — the very opposite of life. *And resurrection was not yet a part of their communal experience with God.* The grave brought no escape from God (see 139:8), but *just how they viewed the condition of the godly dead is not clear. (Non-biblical documents from the ancient Near East indicate a general conception that immortality was reserved for the gods but that the dead continued to have some kind of shadowy existence in the dismal netherworld.)* The OT writers knew that man was created for life, that God’s will for his people was life and that he had power over death. They also knew that death was every man’s lot, and at its proper time the godly rested in God and accepted it with equanimity (see Ge 15:15; 25:8; 47:30; 49:33; 1Ki 2:2). Death could even be a blessing for the righteous, affording escape from the greater evil that would overtake the living (see 2Ki 22:20; Isa 57:1-2). Furthermore, the death of the righteous was reputedly better than that of the wicked (see Nu 23:10). It seems clear that there was even an awareness that death (as observed) was not the end of hope for the righteous, that God had more in store for them (see especially 16:9-11; 17:15; 49:14-15; 73:24; see also note on Ge 5:24). But when the psalmists wrestled with God for the preservation of life, it was death as they saw it, in its radical contradiction to life, that was evoked.

- a. Look at what Job taught (before there was an Israel!)—Job 19:25-26
- b. Also, we are told that Abraham looked forward to a special city—Heb 11:8-10
 1. The new Jerusalem—Rev 3:12; 21:2, 10-14
 2. The place from which the twelve apostles rule—Rev 21:10-14; Matt 19:28; Lk 22:28-30
 3. The ‘mansions’ of John 14:2 are for Israel not for us.
 4. All of this required a resurrection to realize.
2. What God says about our and hope.
 - a. In the heavenlies—Eph 2:6
 1. SCGreek 2032. epouranios, ep-oo-ran'-ee-os; from Grk 1909 and Grk 3772; above the sky:-celestial, (in) heaven (-ly), high.

2. Israel has a hope bound up in God who is there so it could be called heavenly in origin
3. But ours is there. We are raised and sit in the heavenlies
- b. Our commonwealth is in heaven—Phil 3:20

V. Exhortations—1:27-2:18

A. Great Danger—1:27-30

1:27 Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel 28 without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved --and that by God. 29 For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, 30 since you are going through the same struggle you saw I had, and now hear that I still have.

1. Worthy Conduct—1:27a

- a. “Only” or “Whatever happens”
 - i. Translates (Greek 3440. monon, mon'-on; neut. of Grk 3441 as adv.; merely:- alone, but, only).
 - ii. This limits action to that designated by the verb (AGL)
 - iii. Its meaning is “above all, at all cost” as in Gal 3:2 (R. P. Martin, *Philippians*, 1987, Inter-Varsity Press)
- b. “Conduct yourselves”
 - i. This is an imperative (plural) of Greek 4176. politeuomai, pol-it-yoo'-om-ahee; mid. of a der. of Grk 4177; to behave as a citizen (fig.): -let conversation be, live. It is from the word “polis” which is often referred to as a city-state.
 - ii. (J.M. Boice, *Phillipians*, 1971, Zondervan) notes

The translation “city-state” is not really a very good one, however, for in Greek eyes, the *polis* was not much like a city as we understand it and yet much more than a state. In our day it is possible for a person to live in a city and yet feel no attachment to it. And he can be a citizen of a country, such as the United States, without participating in its government or in public life. This was not possible for a citizen of a Greek *polis*. The polis was his life. Its laws were part of his being. Its customs were something of which he was proud. He knew all about it, and he knew practically all of its inhabitants. The *polis* demanded his complete loyalty, and he gave it willingly. To him it was the best thing in life.

- iii. We are citizens of heaven—Ph 3:20 (another derivative of the word “polis.”).
 1. This implies knowledgeable involvement in the affairs of heaven
 2. The local church is that part of the commonwealth of heaven through which we show that loyalty
 - a. We still remember doctrine—Eph 4:3-6
 - b. We still obey Biblical morals—1Cor 5:9-11
- c. Manner worthy of the gospel of Christ
 - i. “manner worthy” translates Greek 516. axios, ax-ee'-oce; adv. from Grk 514; appropriately:-as becometh, after a godly sort, worthily (-thy).
 - ii. This word occurs seven times (six plus Ph 1:27). Each occurrence could be a basis for a sermon!
 1. ROM 16:2—as becometh saints
 2. EPH 4:1 —worthy of the vocation wherewith ye are called,
 3. COL 1:10—worthy of the Lord unto all pleasing,
 - a. being fruitful in every good work,
 - b. increasing in the knowledge of God;
 4. 1TH 2:12 —worthy of God
 5. 1TI 2:10 —(which becometh women professing godliness)

6. 3JO 1:6—manner worthy of God (NIV)
- iii. Where does your life fit in all of this?
 1. Your commitment
 2. Your knowledge
 3. Your behavior
 4. Your talents
2. The desired reputation of a church—1:27b-30
 - a. Whether Paul were to come or hear in his absence
 - i. Assumes faithful and non-slandering sources of information
 - ii. Paul then had to sift the information he heard—and so should we!
 1. Note: two witnesses does not guarantee truth—comp. Mt 26:59-61 (comp. Jn 2:19)
 2. Two all the possibility of a hearing
 - b. Persevere together—1:27b
 - i. Stand firm
 1. Greek 4739. *steko*, stay'-ko; from the perf. tense of Grk 2476; **to be stationary, i.e. (fig.) to persevere**:-*stand (fast)*.
 - a. Not related to this passage—MAR 11:25
 - b. Standing or falling—ROM 14:4
 - c. Standing firm—1CO 16:13; GAL 5:1; PHI 1:27; 4:1; 1TH 3:8; 2TH 2:15
 - ii. Together
 1. The assembly
 - a. The danger of Christian anarchy in the assembly
 1. God appointed oversight—1Tim 3:1-7
 - a. Every single ministry is under the direction of the 'elders' or 'bishops.'
 - b. A Bible class or other ministry not under such authority is therefore a new assembly and must have its own eldership
 - c. We need to weigh this very carefully
 - d. Those who engage in such ministries have split the Body of Christ.
 - e. If there are clear moral or doctrinal grounds to start a new assembly, then there must be an eldership directing the ministry
 2. People rebel against authority and do not follow this.
 - b. We must be separate from: (note: copied and modified from Clayton Howard Gray, The Bible Doctrine of Separation, in *FOUNDATION*, Jan-Feb 1993, p. 22-23)
 1. Troublemakers who forsake sound doctrine—Rom 16:17-20
 2. Immoral 'brethren'—1Cor 5:9-11
 - a. Such, if unrepentant are not believers—1Cor 6:9-10
 - b. The list includes what we consider obvious together with slanderers!
 3. Unbelievers—2Cor 6:14-7:1
 4. False Teachers—2Cor 11:1-4; Gal 1:6-9; 1Tim 6:1-5; 2Tim 3:1-5; 2Jn 10, 11
 - a. Requires a creed for definition
 - b. Note: Eph 4:1-6
 - c. Must tolerate non-creedal errors
 5. The appearance of evil—1Thess 5:22
 - a. Must be evil as GOD defines evil
 - b. For example—Matt 11:18-19
 6. The disorderly 'brother'—2Th 3:1-8
 7. Heretics—Tit 3:10-11
 - a. These are those who 'divide' the church contrary to scripture
 - b. We must toe a Biblical line!
 8. The world system—1Jn 2:15-16

- a. What about parties with the unsaved?
 - b. Some 'believers' have more social life with the 'unsaved' than with the 'saved.'
- c. The danger of Christian slavery by the assembly
 - 1. There must be a willingness to submit to authority—even in the church
 - 2. The only grounds for separation are given above
 - 3. The following are NOT grounds for separation
 - a. Hurt feelings
 - b. Feelings of awkwardness
 - c. Uneducated/Educated ministry
 - d. Lack of position
 - 4. We must stick to the scriptures
- 2. In ONE Spirit—compare with Eph 4:4-6
 - a. Gk-eJni; —dative neuter of cardinal number 'one'
 - b. Spirit=Greek 4151. pneuma, pnyoo'-mah; from Grk 4154; a current of air, i.e. breath (blast) or a breeze; by anal. or fig. a spirit, i.e. (human) the rational soul, (by impl.) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's spirit, the Holy Spirit:-ghost, life, spirit (-ual, -ually), mind. Comp. Grk 5590.
 - c. Here it is used with #5590 so these two should not normally be taken to be the same thing.
 - d. Some see this as the human spirit, some the Holy Spirit.
 - 1. The Holy Spirit energizes our spirit so these meanings are not exclusive
 - 2. The more natural meaning here would be the Holy Spirit
 - e. The present work of the Holy Spirit in unbelievers
 - 1. In nonelect
 - a. strives—Gen 6:3
 - b. John 16:8-11
 - 2. In elect—iresistible—Jn 3:3; Tit 3:5
 - f. His present work in believers
 - 1. Peculiar to today
 - a. Baptize into Body of Christ—1Cor 12:12-13; Gal 3:27; Rom 6:1-4; Col 2:9-13; Eph 4:4-6
 - b. Sonship—Rom 8:14-17
 - c. Access—Eph 2:18; Rom 5:1, 2
 - d. All *spiritual* blessings in the *heavenlies*—Eph 1:3
 - e. Fruit of spirit—Gal 5:22-23
 - f. Present gifts—Eph 4:11-16; Rom 12:3-8
 - g. Spiritual Warfare—Eph 6:10-20
 - 2. In all ages
 - a. Indwells—1Cor 6:19; Rom 8:9, 15
 - b. Seals—Eph 1:13; 4:30; Job 19:25-16
 - g. Our obligations to the Spirit of God
 - 1. Motives—Col 3:17; Eph 5:15-17
 - 2. Love for the Word—Col 3:16
 - 3. Obligation of dedication—Rom 12:1-2; Eph 5:8, 15
 - 4. Conditions in the Believer's Walk
 - a. Yielded—Rom 6:11-13; Eph 4:1
 - b. Grieve not—Eph 4:30
 - c. Quench not—1Th 5:19
 - d. Walk in spirit—Gal 5:16-25
- 3. With ONE Soul
 - a. Gk-mia'/—dative feminine of cardinal number 'one'—[Greek 3391. mia, mee'-ah; irreg. fem. of Grk 1520; one or first:-a (certain), + agree, first, one, X other.]

- b. Greek 5590. psuche, psou-khay'; from Grk 5594; breath, i.e. (by impl.) spirit, abstr. or concr. (the animal sentient principle only; thus distinguished on the one hand from Grk 4151, which is the rational and immortal soul; and on the other from Grk 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Heb. Heb 5315, Heb 7307 and Heb 2416):-heart (+ -ily), life, mind, soul, + us, + you.
- c. This is the only verse in the entire New Testament where these are used together
 - 1. We are called and indwelt by one Spirit
 - 2. We are commanded to have one attitude—comp. Phil 3:15; 4:2-3
- d. Here, the emphasis is on the attitude of the people as opposed to the fact that all were called by the one and same Holy Spirit.
 - 1. No jealousy as to abilities or position—Rom 12:3-8 (jealousy has 'lousy' in it!)
 - 2. No super position for any ethnic group—Gal 3:28
- 4. Striving together
 - a. Strive together is from
 - 1. Greek 4866. sunathleo, soon-ath-leh'-o; from Grk 4862 and Grk 118; to wrestle in company with, i.e. (fig.) to seek jointly:-labour with, strive together for.
 - 2. This word only occurs in Ph 1:27; 4:3
 - b. Word number 4862 is the word sun meaning with and emphasizes togetherness.
 - c. Strive—there is a contest!
 - 1. Greek 118. athleo, ath-leh'-o; from athlos (a contest in the public lists); to contend in the competitive games:-strive.
 - 2. Obviously, the english word 'athlete' comes from this greek word. This word only occurs in 2Ti 2:5 And if a man also **strive** for masteries, yet is he not crowned, except he **strive** lawfully.
 - d. Thought of 'contending for the faith' is expressed in Jude 3
 - 1. Greek 1864. epagonizomai, ep-ag-o-nid'-zom-ahee; from Grk 1909 and **Grk 75**; to struggle for:-earnestly contend for. *note: this word occurs only in Jude 3.*
 - 2. Above word is, in part, from—Greek 75. agonizomai, ag-o-nid'-zom-ahee; from **Grk 73**; to struggle, lit. (to compete for a prize), fig. (to contend with an adversary), or gen. (to endeavor to accomplish something):-fight, labor fervently, strive. *Here are all occurrences (KJV):*
 - a. LUK 13:24 **Strive** to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
 - b. JOH 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants **fight**, that I should not be delivered to the Jews: but now is my kingdom not from hence.
 - c. 1CO 9:25 And every man that **striveth** for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
 - d. COL 1:29 Whereunto I also labour, **striving** according to his working, which worketh in me mightily.
 - e. COL 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always **labouring** fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
 - f. 2Ti 4:7 I have **fought** a good **fight**, I have finished my course, I have kept the faith:

3. Greek 73. agon, ag-one'; from Grk 71; prop. a place of assembly (as if led), i.e. (by impl.) a contest (held there); fig. an effort or anxiety:- conflict, contention, fight, race. *Here are all occurrences:*
 - a. PHI 1:30 since you are going through the same **struggle** you saw I had, and now hear that I still have.
 - b. COL 2:1 I want you to know how much I am **struggling** for you and for those at Laodicea, and for all who have not met me personally.
 - c. 1TH 2:2 We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of **strong opposition**.—KJV—with much **contention**.
 - d. 1TI 6:12 **Fight** the good **fight** of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.
 - e. HEB 12:1 Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the **race** marked out for us.
4. We are in a life and death struggle against the forces of evil—even when it is 'believers' that oppose the truth.
 - a. Creation
 - b. Sovereignty—Five Points
 - c. Salvation includes submission
 - d. Eschatology—Dispensations
 - e. Charismatic Gifts—Dispensations
5. For the faith of the gospel—Phil 1:27 and Jude 3
 - a. The Faith—objective faith
 1. subjective—a quality or activity on my part
 2. objective—the object of that subjective faith
 3. the definite article in both Phil 1:27 and in Jude 3
 4. we do not strive for (Gk. dative) subjective faith but for the doctrines
 - b. Of The Gospel—again a definite article
 - c. The Issue in Jude 3
 1. Common salvation
 2. The faith
 3. Doctrine at issue in Jude 3—Jude 4
 4. 'ordained to condemnation'—Ungodly men masquerading as believers
 5. They change grace into license and therefore deny his Lordship.
 - d. What are the issues here in Philippians 1:27?
 1. Phil 1:14-18—preaching out of contention
 2. Phil 1:25—the doctrines God gave the Body of Christ through Paul
 3. Phil 1:27; 2:1-4—Unity in practice and doctrine
 4. Phil 1:28-30—The role of suffering
 5. Phil 2:5-11—Christlikeness
 - e. This certainly includes the grand deposit to the Body of Christ—1Tim 6:20; 2Tim 1:14
 1. KJV 'committed' = Greek 3872. parakatatheke, par-ak-at-ath-ay'-kay; from a comp. of Grk 3844 and Grk 2698; something put down alongside, i.e. a deposit (sacred trust):-that (thing) which is committed (un-) to (trust).
 2. KJV 'keep'=Greek 5442. phulasso, foo-las'-so; prob. from Grk 5443 through the idea of isolation; to watch, i.e. be on guard (lit. or fig.); by impl. to preserve, obey, avoid:-beware, keep (self), observe, save. Comp. Grk 5083.
 - f. The need of the truth
 1. Salvation—1Pt 1:23; 1Co 1:18; 2Tim 3:15; At 17:11-12

2. Growth—1Pt 2:2-3; At 20:32; 2Tim 3:16-17
3. Witness—1Pt 3:15
- g. How to guard the truth
 1. Hear—Heb 10:25
 - a. Mixed with faith—Heb 4:2
 2. Public Reading—1Tim 4:13; Neh 8:8
 3. Study—2Tim 2:15; At 17:11, 12; Prov 2:1-5; Jer 15:16
 4. Memorize—Ps 119:11
 5. Meditate—Josh 1:8; Ps 1:1-3
- c. Persecution—1:28-30
 - i. not frightened—28
 1. 'Frightened' is from a greek word that only occurs here—Greek 4426. pturo, ptoō'-ro; from a presumed der. of Grk 4429 (and thus akin to Grk 4422); to frighten:-terrify.
 - a. In our country, the persecution has (in the past) not been physical but has still been effective.
 - b. Are you willing to be a fool for Christ's sake.
 2. 'Adversary' or 'opponent' is from the Greek 480. antikeimai, an-tik'-i-mahee; from Grk 473 and Grk 2749; to lie opposite, i.e. be adverse (fig. repugnant) to:-adversary, be contrary, oppose.
 - a. Human adversaries— LUK 13:17; 21:15 ; 1Co 16:9; Phil 1:28; 1Ti 5:14
 - b. Supernatural—2Th 2:4
 - c. The flesh and Spirit—GAL 5:17
 - d. The adversaries of doctrine include immorality— 1Ti 1:10
 - ii. Persecution is foreordained—29
 1. Greek 5483. charizomai, khar-id'-zom-ahee; mid. from Grk 5485; to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue:-deliver, (frankly) forgive, (freely) give, grant.
 - a. Always used in other passages of the giving of something to the advantage of the recipients or desired by them
 1. Translated (KJV) by forgive, forgiven, forgave—LUK 7:42 , 43; 2CO 2:7, 10, 13 ; EPH 4:32; COL 2:13; 3:13
 2. Gave something definitely advantageous—LUK 7:21
 3. The people desired a favor—ACT 3:14
 4. Paul's comments on law, the people are given what they desire only under certain circumstances—ACT 25:11, 16
 5. Paul freely given the safety of those with him—ACT 27:24
 6. Paul to be given to Philemon—PHM 1:22
 7. God's grace—ROM 8:32; 1CO 2:12; GAL 3:18
 8. God gave the divine title to Jesus—PHI 2:9
 - b. Therefore, since all here (PHI 1:29) is not desired by us, we must conclude that it is to our advantage. It must be a gracious giving!
 2. On behalf = Greek 5228. huper, hoop-er'; a prim. prep.; "over", i.e. (with the gen.) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the acc. superior to, more than:-(+ exceeding abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to (-ward), very. In comp. it retains many of the above applications.
 3. To believe on Christ
 - a. Greek 4100. pisteuo, pist-yoo'-o; from Grk 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by impl. to entrust (espec. one's spiritual well-being to Christ):-believe (-r), commit (to trust), put in trust with.

- b. Greek 4102. *pistis*, pis'-tis; from Grk 3982; persuasion, i.e. credence; mor. conviction (of religious truth, or the truthfulness of God or a religious teacher), espec. reliance upon Christ for salvation; abstr. constancy in such profession; by extens. the system of religious (Gospel) truth itself:-assurance, belief, believe, faith, fidelity.
 - c. We definitely know that our faith was ordained by God—At 13:48
 - 4. To suffer for Christ
 - a. Greek 3958. *pascho*, pas'-kho; includ. the forms (*patho*, path'-o) and (*pentho*, pen'-tho), used only in certain tenses for it; appar. a prim. verb; to experience a sensation or impression (usually painful):-feel, passion, suffer, vex.
 - b. This word can be used for any suffering. We include some references that focus on the suffering of Christ on our behalf and our suffering for Him.
 - 1. Christ suffered—MAT 16:21; 17:12; Luk 17:25; 22:15
 - 2. Christ ordained to suffer—LUK 24:26, 46
 - 3. Christ experienced obedience through suffering—HEB 5:8
 - 4. Christ's suffering brought atonement—HEB 9:26; 13:12; 1Pt 3:18; 4:1
 - 5. Christ's suffering for us gives us an example to follow—1PE 2:21-23
 - 6. Paul must suffer for Christ—ACT 9:16; 2TI 1:12
 - 7. Paul's suffering effected good results among the believers—2CO 1:6
 - 8. Believers suffer—1TH 2:14
 - 9. When we suffer for Christ, we receive from God—1PE 2:19; 20; 3:14, 17
 - 10. When we do suffer for Christ, we must rely fully on Him—1PE 4:19
 - 11. Benefits of suffering—1PE 5:10
- iii. In this we follow Paul—30
 - 1. Paul and Silas in Philippi—At 16:19-40
 - 2. We must expect suffering for
 - a. Our Lord suffered (see above)
 - b. Paul suffered
 - 1. Paul must suffer for Christ—ACT 9:16; 2TI 1:12
 - 2. Paul's suffering effected good results among the believers—2CO 1:6
 - 3. Is your testimony strong enough and consistent enough for others to shun or persecute you.
 - a. Physical persecution has been illegal in this country.
 - 1. Job discrimination still happens against believers
 - 2. Some is related to social interactions and the believer is necessarily inhibited here.
 - b. But, do others know of your devotion to the Lord.
 - 1. Creation
 - 2. Morality—against homosexuality, adultery, abortion, etc.
 - 3. Sovereignty
 - 4. Dispensations
 - c. Do the precepts of the Word rule in all areas of your life?
 - 4. Remember
 - a. Persecution is an evidence that you know the Lord
 - b. Persecution is an evidence that your persecutors do not know the Lord
 - c. The example of Micaiah and Ahab in 1Ki 22
 - 1. Israel wants to retake Aram—1-5
 - 2. Jehoshaphat wants the counsel of the LORD—5b
 - 3. The testimony of 400 prophets-the Lord (not LORD) will give it to you—6
 - 4. Needed-word from the LORD—7-9
 - 5. The story of the 400 changes, the LORD will give the victory—10-12
 - 6. Faithfulness—13-14
 - 7. Sarcasm—15

8. Truth—16-17
9. God is sovereign—18-23
10. Persecution—24-28
11. Ahab's death—29-38

B. Unity—2:1-4

2:1 If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. 3 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. 4 Each of you should look not only to your own interests, but also to the interests of others.

1. Therefore—goes back to 1:27
2. If there be any of the following, then act in unity—2:1
 - a. Consolation (KJV), Encouragement (NIV)—Greek 3874. paraklesis, par-ak'-lay-sis; from Grk 3870; imploration, hortation, solace:-comfort, consolation, exhortation, entreaty.
 - i. Uses
 1. God of Comfort—2CO 1:3-7
 2. Exhortation— ACT 13:15; 15:31; ROM 12:8; 1CO 14:3
 3. Comfort (exhortation) of the Holy Spirit—ACT 9:31
 4. Comfort of the scriptures—ROM 15:4, 5
 5. Paul's joy at their growth brought great encouragement to the apostle—2CO 7:4, 7, 13; PHM 1:7
 6. Corinthians asked Paul with much encouragement—2CO 8:4, 17
 7. Mutual encouragement—PHI 2:1
 8. Character of encouragement—1TH 2:3
 9. Everlasting—2TH 2:16
 10. Listen to encouragement—1TI 4:13 ; HEB 12:5; 13:22
 11. The final comfort of Israel—LUK 2:25; HEB 6:18
 12. The rich have their comfort in wealth—LUK 6:24
 13. Barnabas' name—ACT 4:36
 - ii. NIV—"encouragement from being united with Christ" is no doubt the emphasis in context
 - b. **Comfort of Love**
 - i. Greek 3890. paramuthion, par-am-oo'-thee-on; neut. of Grk 3889; consolation (prop. concr.): -comfort.
 - ii. Greek 26. agape, ag-ah'-pay; from Grk 25; love, i.e. affection or benevolence; spec. (plur.) a love-feast:-(feast of) charity ([ably]), dear, love.
 1. A commentary on the meaning of this word is found under Strong's number 5368
 2. Greek 25. agapao, ag-ap-ah'-o; perh. from agan (much) [or comp. Heb 5689]; to love (in a social or moral sense):-(be-) love (-ed). Comp. Grk 5368.
 3. Greek 5368. phileo, fil-eh'-o; from Grk 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while Grk 25 is wider, embracing espec. the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as Grk 2309 and Grk 1014, or as Grk 2372 and Grk 3563 respectively; the former being chiefly of the heart and the latter of the head); spec. to kiss (as a mark of tenderness): -kiss, love.
 - iii. The first word occurs only here; the second occurs many times.
 - iv. This is the comfort that comes from deciding to love (of the head):
 1. God
 2. Others, primarily in the assembly
 3. We decide in our heads those we care about and love.

4. We might be 'naturally' (whatever that might mean) drawn to certain people but that is not agapao and, while accepted as common, is not commanded.
- c. Greek 2842. koinonia, koy-nohn-ee'-ah; from Grk 2844; partnership, i.e. (lit.) participation, or (social) intercourse, or (pecuniary) benefaction:-(to) communicate (-ation), communion, (contri-) distribution, fellowship.
 - i. Uses of this word—ACT 2:42; ROM 15:26 (contribution); 1CO 1:9; 10:16; 2Cor 6:14; 8:4; 9:13 (distribution); 13:14; Gal 2:9; Eph 3:9 (not in better manuscripts); Phi 1:5; 2:1; 3:10; Phm 6; Heb 13:16; 1Jn 1:3, 6, 7
 1. Note: liberal giving is called 'koinonia'
 - ii. What is Christian Fellowship?
 1. Greek words translated 'fellowship'
 - a. Greek 2842. koinonia, *see above*
 - b. Greek 4791. sugkoinonos, soong-koy-no-nos'; from Grk 4862 and Grk 2844; a co-participant:companion, partake (-r, -r with).
 1. Used only in 1CO 9:23; PHI 1:7; REV 1:9
 2. This is the first word with the word 'sun' (together with) as a prefix.
 - c. Greek 3352. metoche, met-okh-ay'; from Grk 3348; participation, i.e. intercourse:fellowship.
 1. Occurs only in 2CO 6:14
 2. both #2842 and 3352 are in 2Cor 6:14 in such a way as to prove that they are synonyms
 2. Fellowship is used
 - a. Of God—1Cor 1:9; 1Jn 1:3
 - b. Of the brethren—1Jn 1:3, 6, 7; Gal 2:9; At 2:42
 - c. Of the Gospel—Phil 1:5
 3. Usual modern usage of this word is leisure or social life
 - a. These words are never so used in scripture
 - b. God calls leisure by an appropriate word—see Mk 6:31
 - c. We need rest and leisure but we should admit that it is that and not 'fellowship'
 4. Turn to Lk 5:1-11 where the related nouns are both used
 - a. Greek words
 1. vs. 7—Greek 3353. metochos, met'-okh-os; from Grk 3348; participant, i.e. (as noun) a sharer; by impl. an associate:fellow, partaker, partner.
 2. vs. 10—Greek 2844. koinonos, koy-no-nos'; from Grk 2839; a sharer, i.e. associate:companion, X fellowship, partaker, partner.
 - b. What was the relationship of these men—
 1. They were *business* partners
 2. No doubt they had fun together but their purpose was to conduct business
 5. The partnership of Jesus Christ—1Cor 1:9
 - a. Fellowship is never broken for a part of calling—1Cor 1:9
 1. There must be some evidence of a partnership, but
 2. We are soldiers—2Tim 2:3-4, a soldier might disobey
 3. Emphasis should never be on leisure. In Mk 6:31, they never got any rest!
 - b. What we share in our business partnership with the Lord
 1. His death & resurrection
 - a. Spirit baptism—Rom 6:1-11
 - b. New Creation—2Cor 5:14-17
 - c. Set affections—Col 3:1-4
 2. His Power
 - a. His grace—1Cor 15:10; 2Cor 12:9; Ro 5:17
 - b. His word—Eph 6:10-20
 - c. His sufferings- a holy life—Phil 3:10

- d. His strength—Phil 4:13
- 3. His ministry
 - a. The twelve—Jn 20:21-23
 - b. Paul—Rom 10:13-17; Gal 1:11-12, 15-
 - c. We speak in Christ—2Cor 2:17
 - d. Paul, the ambassador—2Cor 5:20
 - e. We follow Paul—1Cor 4:15-17; 10:31-11:1; Phil 3:14-17; 4:9-13; 1Th 1:6-10; 2Th 3:5-10
- 4. His sufferings
 - a. Evidence of salvation—Rom 8:17
 - b. Predestined—Phil 1:29
 - c. Basis for holy life power—Phil 3:10
 - d. Basis for reigning—2Tim 2:12; 1Pt 4:13
- 5. His Glory
 - a. In this dispensation, we have an extra measure of this—1Cor 6:1-4
 - b. Far greater than the sufferings—Rom 8:17-18
 - c. The hope of the glory of (from) God—Rom 5:2 (Some either take this too far or use language that implies that they have taken it too far, but note: He does not give his divine glory to another—Isa 42:8, comp. Isa 42:12)
 - d. Even the kingdom saints are said to share in glory from God—Heb 2:10
 - e. Our bodies will be fashioned like the body of His glory—Phil 3:21, comp. 1Cor 15: 39-40
- 6. His Time—our time belongs to Him. What are you doing with HIS TIME? Rom 2:13; Ja 1:22
 - a. Devoted to Him—Col 1:18; Phil 1:21; 1Tim 1:17
 - b. Obeying His Spirit—Rom 8:14; Rom 14:23; 2Cor 10:5
 - c. Eating His Word—Jer 15:16; 2Tim 2:15; 1Pt 2:2; 1Pt 3:15; At 17:11
 - d. Relying on Him in prayer—Rom 8:26; Eph 6:18; 1Tim 2:1; 1Thes 5:17
 - e. Serving by testifying—Dan 12:3; Rom 10:13-14; Ezek 3:18; 33:6
- 7. His Material Goods
 - a. Giving—2Cor 8:8-12; Heb 13:15-16 (koinonia is used of the act of giving)
 - b. Money is given to poor saints—2Cor 8:4
 - c. Money is given to the furtherance of the Word—Phil 1:5 (koinonia)
- 6. Fellowship with believers
 - a. based on Eph 4:1-6
 - b. Those who do not bow to the Word—Tit 3:9-11
 - c. Those who refuse to work—2Th 3:6, 14-16
 - d. Those who claim to be believers but are immoral
 - 1. can't even eat with them—1Cor 5:9-13
 - 2. They are (probably) not saved—1Cor 6:9-11
- 7. Fellowship with unbelievers is forbidden though contact is required—see also notes on 'separation'
- d. Tender Mercies
 - i. Two Greek Words
 - 1. Greek 4698. splagchnon, splangkh'-non; prob. strengthened from splen (the "spleen"); an intestine (plur.); fig. pity or sympathy:-bowels, inward affection, + tender mercy.
 - 2. Greek 3628. oiktirmos, oyk-tir-mos'; from Grk 3627; pity:-mercy.
 - ii. This is a trait we must exhibit—PHI 2:1; COL 3:12
- 3. then make my joy complete—2:2
 - a. The goal—make my joy complete

- i. make complete (NIV) = fulfil (KJV); Greek 4137. pleroo, play-ro'-o; from Grk 4134; to make replete, i.e. (lit.) to cram (a net), level up (a hollow), or (fig.) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:—accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.
 - ii. Used of prophecy fulfilled and in other ways. See also Phil 1:11
 - iii. The Philippians had problems that kept Paul's joy from being complete in their spiritual progress
 1. Phil 4:2 is evidence of some serious disagreements within the assembly.
 2. At least, they stayed together. They understood their fundamental unity even if there were differences. This puts them way ahead of some who have attended here.
 3. Today, we have seen people leave even our group(s) for no Biblical reason
 - a. They attend other places (some attend nowhere) for a variety of unscriptural reasons.
 - b. Their stand for truth is compromised.
 - c. This group is (legitimately) discouraged.
 - iv. Paul still commended them as much as any group.
 1. No person or group is without room for growth
 2. We do not use that lack as a reason for splitting unless specific rules for splitting are met.
- b. How?
- i. Thinking the same thing
 1. Greek 5426. phroneo, fron-eh'-o; from Grk 5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by impl. to be (mentally) disposed (more or less earnestly in a certain direction); intens. to interest oneself in (with concern or obedience):—set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed), regard, savour, think.
 2. This expression implies a unity in goal.
 3. Goals are compromised or lost very easily.
 - a. Remember to keep Eph 4 well in mind as to our goals.
 - b. All other goals must be subordinate to these.
 - ii. Having the same love
 1. Our love is first of all of the Lord—Matt 22:37-38; Mk 12:30
 2. Our love is secondly, of others—Matt 22:39-40; Mk 12:31
 3. Chiefly toward believers—Gal 6:10
 - iii. One in soul (NIV - one in spirit)
 1. The repetition of the first in the list suggests that this is an enlargement on the second
 2. This means that we have a 'structure' as follows

- Thinking the same thing
 - * Having the same love
 - * One in soul (spirit), because of love
 - Thinking one thing, because of unity of purpose
 3. We do not go our own way—At 20:28-31
 - a. We who lead
 1. must watch over the flock
 2. they are vulnerable
 3. we do not go it alone if there is an acceptable group
 - b. There are always
 1. Unbelieving wolves who would destroy a group
 2. Alleged believers from within who wish a following (Is this what some mean by having a ministry?)
 - c. Be on your guard

- iv. Thinking the one thing
 - 1. same Greek word as the first one in list—implies an ‘introversion structure.’
 - 2. Greek—thinking the one (thing)
 - a. Two Greek words
 - 1. Both missing here in ‘Wordsearch;’
 - 2. One incorrectly listed in my copy of Strong’s Concordance as #3888
 - 3. Incorrectly listed in “The Interlinear Bible” as #1722 (the preposition ‘en’ even though the word is clearly ‘hen’ in the Greek text.
 - 4. Correctly identified in “The Complete Biblical Library.” (their numbering system is different.
 - b. Greek 3588. ho, ho; includ. the fem. he, hay; and the neut. to, to; in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom):-the, this, that, one, he, she, it, etc.
 - c. Greek 1520. heis, hice; (includ. the neut. [etc.] hen); a prim. numeral; one:-a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also Grk 1527, Grk 3367, Grk 3391, Grk 3762.
 - 3. There is one thing that brings us together.
 - a. We may have differing opinions on matters not affected by this one thing
 - b. We may have differing likes and dislikes on matters not affected by this one thing
 - c. This one thing around which we fellowship is Christ and the triune God as revealed in the Word of God
 - d. This makes the Bible the focus of our time together
 - 4. Steps to Learning and Applying the Word—(The Navigators have called this the Word Hand)
 - a. Hearing—comp Rev 3:6; Heb 10:25; Ro 10:17
 - 1. By analogy may include reading or listening to tapes.
 - a. Doctrine in General
 - C. F. Baker, Bible Truth
 - C. F. Baker, A Dispensational Theology
 - b. Salvation/Witnessing
 - J. I. Packer, Evangelism and the Sovereignty of God
 - David Engelsma, Hyper-Calvinism and the Call of the Gospel
 - Benjamin B. Warfield, The Plan of Salvation
 - Arthur W. Pink, The Doctrine of Salvation
 - A. W. Pink, The Doctrines of Election and Justification
 - c. Dispensations
 - C. R. Stam, Moses and Paul
 - C. R. Stam, Things that Differ
 - C. R. Stam, Our Great Commission
 - C. F. Baker, Real Baptism
 - d. Sovereignty (nature of God)
 - A. W. Pink, The Sovereignty of God
 - Frank B. Beck, The Five Points of Calvinism
 - David Steele & Curtis Thomas, The Five Points of Calvinism
 - Herman Hanko, Homer Hoeksema, Gise Van Baren, The Five Points of Calvinism
 - Edwin H. Palmer, The Five Points of Calvinism
 - Gary D. Long, Definite Atonement
 - Gary D. Long, The Salvation of All Men
 - Martin Luther, The Bondage of the Will
 - 2. Ways to Remember
 - a. Take Notes
 - b. Study it
 - c. Meditate on it

- d. Pray about it
 - e. Apply it
 - f. Pass it on
 - b. Reading the Word—1 Tim 4:13; Rev 1:3; Neh 8:8 (All of these scriptures refer to the public reading of the Word. This may in part be due to the fact that not many had individual copies of the scriptures. At the very least, we can say that reading the scriptures as an end in itself is never found in scripture.) For reading large passages at one sitting, get an easily understood translation.
 - 1. New International Version
 - 2. New American Standard Version
 - 3. Revised Standard Version
 - c. Study—2 Tim 2:15; At 17:11; Prov 2:1-5; Jer 15:16
 - 1. Studying the scriptures is more important than studying any subject.
 - 2. It should therefore be careful.
 - 3. It should be accurate.
 - 4. It requires keeping written records (like notebook(s)).
 - 5. We will get into some methods.
 - d. Memorize—Ps 119:11
 - 1. We used to have a list of verses to memorize. It is easy to get another one.
 - 2. Later, make it flow from your study. That is, memorize key verses in support of a doctrine.
 - e. Meditate—Josh 1:8; Ps 1:1-3; 1 Tim 4:15; 2 Tim 2:7
 - 1. Effect on other doctrines.
 - 2. Effect on your life.
- 4. Attitudes of ministry—2:3-4
 - a. Wrong attitudes—Do Nothing
 - i. Nothing—Greek 3367. medeis, may-dice'; includ. the irreg. fem. medemia, may-dem-ee'-ah, and the neut. meden, may-den'; from Grk 3361 and Grk 1520; not even one (man, woman, thing):-any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.
 - ii. 'selfish-ambition' (strife in KJV)
 - 1. Greek 2052. eritheia, er-ith-i'-ah; perh. from the same as Grk 2042; prop. intrigue, i.e. (by impl.) faction:-contention (-ious), strife.
 - 2. Other uses of this word (all in the epistles)—2CO 12:20; GAL 5:20; PHI 1:15; JAM 3:14, 16
 - iii. 'vain conceit'
 - 1. The greek word is only in this verse—Greek 2754. kenodoxia, ken-od-ox-ee'-ah; from Grk 2755; empty glorying, i.e. self-conceit:-vain-glory.
 - b. Correct attitudes
 - i. Humility
 - 1. Greek 5012. tapeinophrosune, tap-i-nof-ros-oo'-nay; from a comp. of Grk 5011 and the base of Grk 5424; humiliation of mind, i.e. modesty:-humbleness of mind, humility (of mind), loneliness (of mind).
 - 2. Other occurrences—ACT 20:19; EPH 4:2; COL 2:18, 23; 3:12 ; 1PE 5:5
 - ii. Consider others of greater importance than yourself—3
 - 1. Greek 2233. hegeomai, hayg-eh'-om-ahee; mid. of a (presumed) strengthened form of Grk 71; to lead, i.e. command (with official authority); fig. to deem, i.e. consider:-account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.
 - a. The root word, (Grk 71) really does not have much to do with the meanings in Paul.

- b. Occurs in 27 verses. Here are the ones Paul gives (by mouth or pen) (This is not a dispensational issue but one of the style of a particular author even under the inspiration of God.)
- c. ACT 26:2 (think); 2CO 9:5 (thought); PHI 2:3 (esteem); 2:6 (thought); 2:25 (supposed); 3:7 (counted); 3:8 (count-twice); 1TH 5:13 (esteem); 2TH 3:15 (count); 1TI 1:12 (counted); 1TI 6:1 (count)
- d. In this meaning, it is not at issue whether the other person *is* of greater value than you. It is how you *choose* to think about that person.
- e. This is particularly important since it is the same Greek word used in Phil 2:6 about Christ.
- f. The *One Volume Kittel* gives the meanings as a. “to lead,” b. “to think,” “believe,” “regard as.” It is this last meaning that is used in the verses above.
- g. In Bauer-Arndt-Gingrich, it is emphasizes the fact that the word emerges to have the meaning if *esteem* or *respect*.
- 2. The people involved
 - a. Others—Greek 240. *allelon*, al-lay'-lone; Gen. plur. from Grk 243 redupl.; one another:-each other, mutual, one another, (the other), (them-, your-) selves, (selves) together [sometimes with Grk 3326 or Grk 4314].
 - b. Yourself—Greek 1438. *heautou*, heh-ow-too'; (incl. all the other cases); from a reflex. pron. otherwise obsol. and the gen. (dat. or acc.) of Grk 846; him- (her-, it-, them-, also [in conjunction with the pers. pron. of the other persons] my-, thy-, our-, your-) self (selves), etc.: -alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own (-selves), + that she had, their (own, own selves), (of) them (-selves), they, thyself, you, your (own, own conceits, own selves, -selves).
- 3. Greek 5242. *huperecho*, hoop-er-ekh'-o; from Grk 5228 and Grk 2192; to hold oneself above, i.e. (fig.) to excel; part. (as adj., or neut. as noun) superior, superiority:-better, excellency, higher, pass, supreme.
 - a. This is important enough to list every occurrence (from Strong's so from the KJV), together with partial quotes. The word is in **bold**:

ROM 13:1 Let every soul be subject unto the **higher** powers...

PHI 2:3 ...but in lowliness of mind let each esteem other **better** than themselves.

PHI 3:8 Yea doubtless, and I count all things but loss for the **excellency** of the knowledge of Christ Jesus my Lord...

PHI 4:7 And the peace of God, which **passeth** all understanding...

1PE 2:13 Submit yourselves...to the king, as **supreme**;

- b. This word comes from two words Greek words which we give with abbreviated meanings: Greek 5228. *huper*...superior to, more than...; Greek 2192. *echo*,...to hold ...
- c. From *One Volume Kittel*—“to amount to more.” ...position and power.
- 4. This is the very opposite of self esteem. Paul an example—1Tim 1:15
 - a. First—God esteem—Mt 6:33; Col 1:18 (first place); Rom 12:1-2
 - b. Second—Other esteem—Phil 2:3
- iii. Be concerned with the interests of others—4
 - 1. Look
 - a. Greek 4648. *skopeo*, skop-eh'-o; from Grk 4649; to take aim at (spy), i.e. (fig.) regard:-consider, take heed, look at (on), mark. Comp. Grk 3700.
 - b. Note its uses
 - 1. Consider your own spiritual condition—LUK 11:35 ; GAL 6:1
 - 2. Note carefully the spiritual condition of others—ROM 16:17; PHI 3:17
 - 3. We are interested in the spiritual—2CO 4:18

- c. We conclude that the spiritual is in view in PHI 2:4
 - 2. but also
 - a. We must consider our own spiritual condition
 - b. We must also consider that of others
 - 3. What of physical needs?
 - a. Gal 6:10 tells us to do good to all men, specially to believers
 - b. But, spiritual needs seem to be emphasized here
 - 4. Implications
 - a. Unbelievers need to hear of sin and salvation
 - b. Believers need also to hear about doctrine, specially creedal issues
 - c. Notice the emphasis in Rom 15:1-2
- iv. Consider the fall of Satan—Ezek 28; Isa 14
 - 1. Rebellion is naturally linked to three things
 - a. Self-centeredness
 - b. Disregard of others
 - c. Disregard of God and His Word
 - 2. Ezek. 28
 - a. The first ten verses refer clearly and literally to the King of Tyre
 - b. Verses 11-19 are about the one who empowered the King of Tyre—Satan
 - 1. You were in Eden—13
 - 2. You were perfect—12, 15- compare Rom 3:10-23
 - c. He ultimately will be expelled—17-19
 - 3. Isa 14
 - a. The context is literally about the King of Babylon
 - 1. Babylon arises again in Rev 13:4; 17:3
 - 2. Some see (NIVSB) this passage as a type of the 'beast' who will lead 'the Babylon of the last days.'
 - b. Clearly, the King of Babylon is not in these verses
 - 1. Hebrew 1966. heyel, hay-lale'; from Heb 1984 (in the sense of brightness); the morning-star:-lucifer.
 - 2. Only in ISA 14:12 where some translations use "morning star." The term Lucifer comes from the Latin Vulgate
 - 3. Compare what Christ said in Lk 10:18
 - c. This is Satan
 - 1. He wishes exaltation above all of the angels-stars of God
 - 2. He sees himself as becoming like the Most High
 - a. Hebrew 5945. `elyown, el-yone'; from Heb 5927; an elevation, i.e. (adj.) lofty (compar.); as title, the Supreme:-(Most, on) high (-er, -est), upper (-most).
 - b. The title of God as possessor of heaven and earth—GEN 14:19, 22
 - 4. Contrast with the humiliation of Christ and his rise in the next verses
 - a. Christ was God by nature, Satan wanted to be God though he was a creature by nature
 - b. Christ emptied himself, Satan tried to 'fill' himself
 - c. Christ is to be exalted and declared openly to be God, Satan is to be brought down and shown to be the loser he is.

C. Christlike—2:5-11

5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross! 9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1. The imperative to be like Christ in his humiliation—Phil 2:5
 - a. Some greek texts include the following word
 - i. Greek 1063. gar, gar; a prim. particle; prop. assigning a reason (used in argument, explanation or intensification; often with other particles):-and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.
 - ii. The United Bible Societies' text omits this but is not overly dogmatic about it
 - b. The greek for this is—Greek 5124. touto, too'-to; neut. sing. nom. or acc. of Grk 3778; that thing:-here [-unto], it, partly, self [-same], so, that (intent), the same, there [-fore, -unto], this, thus, where [-fore].
 - i. This is a fairly common word and gives emphasis
 - c. The greek for Let-this-mind-be
 - i. Greek 5426. phroneo, fron-eh'-o; from Grk 5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by impl. to be (mentally) disposed (more or less earnestly in a certain direction); intens. to interest oneself in (with concern or obedience):-set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed), regard, savour, think.
 - ii. Used in MAT 16:23; MAR 8:33; ACT 28:22; ROM 8:5;12:3;12:16;14:6; 1CO 4:6;13:11; 2CO 13:11; GAL 5:10; **PHI 1:7; 2:2, 5; 3:15-16, 19; 4:2, 10**; COL 3:2
 - iii. This is a verb and is the present imperative active
 1. Jay Green's *Interlinear* uses the received texts—thrd person singular pres imperative passive-*phroneistho*
 2. Others (BST) use the second person plural pres indicative and imperative form. The evidence appears overwhelming that this is the word.
 3. The *Biblical Library* gives both but does not identify the correct word as also being an imperative
 4. This is not an appeal—it is a command
 - d. In You
 - i. The word for 'you' is plural—basic meaning is 'among you'
 - ii. Obviously, the only way a group can obey a command is for each person to take the command personally
 - e. which (was) also in Christ Jesus
 - i. In the NASB, the title "Christ Jesus" only occurs in connection with Paul—85 verses in Paul's epistles and Acts 24:24
 - ii. In the NASB, the title "Jesus Christ" occurs in 134 verses—in 79 verses between Romans and Philemon; three verses in Hebrews
 - iii. Why? What is the difference in content between "Christ Jesus" and "Jesus Christ"—I don't know
2. The deity of Christ—Phil 2:6
 - a. Introduction (note: based on OT quotations, "Jesus is YHWH (hwhy)"—Rom 10:9
 - i. Note: 1Tim 6:15-16
 - ii. Creator is God—Heb 3:4; 1:10-12
 - iii. Creator is Christ—(Heb 13:8); Col 1:16
 - iv. The quesiton of Jn 1:1
 1. note: Christ is the I AM in John 8:58
 2. Order of the words in John 1:1 emphasizes deity and is the same as Jn 4:24, "God is Spirit."
 3. The absence of the article—other occurences in Jn 1:6,12,13, 18 (first theos in W&H)
 4. Some uses of theos (qeοß)
 - a. Essentially—Jn 4:24
 - b. Persons
 1. Father—Gal 1:1
 2. Son—Heb 1:8

3. Holy Spirit—At 5:3-4

b. Contrasts between God and Man

Man	God
Job 8:9	Ps 93:2; Isa 57:15
Isa 51:12	Isa 51:13
Ps 146:3-4	Ps 146:5-6
Ps 94:11	Ps 33:11
Job 4:19	1Ki 8:27
Isa 40:6	Rev 19:6; Ps 104:31
Isa 51:12	1Tim 6:16
Isa 44:25	Heb 6:17
Lk 12:26	Mt 19:26
Ro 3:10	Mt 19:17

c. Note: God & Christ

Description	GOD	Christ
First and Last	Isa 44:6-8	Rev 1:8, 11, 17; 22:13
Eternal	Ps 90:2; 93:2	Mic 5:2; Heb 1:8
Omnipresent	Ps 139:7-10; Jer 23:24; Isa 57:15	Eph 3:16, 17; Jn 14:23
Immutable	Mal 3:6	Heb 13:8
Almighty	Gen 17:1; Ps 135:6	Rev 1:8; Jn 1:3; Col 1:17; Mt 28:18; Jn 5:19
Incomprehensible while Comprehending all		
	Job 11:7	Mt 11:27
	Jn 10:15	Jn 10:15
	1Sam 16:7	Jn 21:17; 2:25
	1Chr 28:9; 1Ki 8:39	Lk 9:47; Rev 2:23
Judge	Gen 18:25	2Cor 5:10; Mt 25:31, 32; Jn 5:22-23
Holy One	Isa 43:3	At 3:14; Lk 1:35
King	1Tim 6:15; Isa 42:8; Mt 6:13	Rev 19:16; 5:12; 11:15
Rewarder	Heb 11:6; Isa 40:10; Ps 62:12	Rev 22:12
Strengtheners	Ps 46:1; 84:5; 119:28	Phil 4:13; 2Cor 12:9
Hope of His people	Ps 39:7; Jer 17:7	Ps 2:12; 1Ti 1:1; Col 1:27
Only Savior	Isa 43:11	1Tim 1:15; Heb 5:9; 7:25; At 4:12
Redeemer	Ps 130:7-8	Tit 2:13-14
Who worshipped?	Ex 20:1-5	Mt 8:2; Rev 5:14; Heb 1:6; Lk 4:8
First Place	Ex 20:1-5	Col 1:18
Greater than Angels		Heb 1:4
Witnesses for WHOM?	Isa 43:10	At 1:8
Creation FOR Him	Pr 16:4	Col 1:16

d. Note: Isa 45:21-25 and on the absoluteness of God and compared with Christ

Description	GOD	Christ
Savior	Isa 45:21-22	1Jn 2:1, 2; Jn 1:29; At 4:12
Every knee to bow	Isa 45:23	Phil 2:10
Righteousness in the LORD	Isa 45:24	2Cor 5:21; 1Cor 1:30
Strength	Isa 45:24	Phil 4:13; Jn 15:5
Men to come to him	Isa 45:24	Mt 11:28; Jn 14:6

His enemies	Isa 45:24B	Phil 3:18-19
Glory	Isa 45:25	At 13:39

3. What Christ was—The text of Phil 2:6

- a. Introductory Comments
 - i. Bullinger, *The Church Epistles*, p. 160 points out that the passage actually has four examples
 1. Exhortation and example of Christ—1:27-2:18
 2. Example of Timothy—2:19-24
 3. Example of Epaphroditus—2:25-30
 4. Exhortation and example of Paul—3:1-4:9
 - ii. Exhortation accompanies the first and last in this
 - iii. Christ and Paul are said to have given up something which brought other gains
 1. Be careful here; Christ as God can never have a higher position than being God. Hence, his gains need to be examined carefully. It was he, as man, who gained so much.
 2. Paul's gains are real.
- b. Seven stages in Christ's humiliation (often called the kenosis after the Greek word for emptied in verse seven), (This listing is modified from Bullinger's *Church Epistles*.)
"Who existing in the form of God,"
 - i. Did not esteem being equal with God a usurpation—a thing to be grasped at by active effort.
 1. Compare Adam—Gen 3:5, 6
 2. Compare Satan—Isa 14:12-14
 3. The greek word emphasizes the grasping not the thing grasped
 - ii. But emptied himself
 - iii. Taking the form of a servant
 - iv. Having become in the likeness of man
 - v. Humbled himself, even as a man
 - vi. Becoming obedient even unto death
 1. 'unto' death—same word used in verse 30
 - vii. Death—that of the cross
- c. Seven stages of exaltation - **"Where God also"**
 - i. Highly exalted Him
 - ii. Granted to him the name that is above every name
 - iii. That at the name of Jesus every knee should bow
 1. Compare Joseph—Gen 41:43
 2. Prophecy—Isa 45:23
 - a. Refers to Christ in Rom 14:11 (context)
 - b. Christ is the judge in Acts 17:30-31
 - iv. Beings in heaven
 - v. Beings on earth
 - vi. Beings under the earth
 - vii. Every tongue will confess that Jesus is LORD
- d. BEING—Greek 5225. huparcho, hoop-ar'-kho; from Grk 5259 and Grk 756; to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adj., part., adv. or prep., or as auxil. to principal verb):-after, behave, live.
- e. FORM
 - i. Greek 3444. morphe, mor-fay'; perh. from the base of Grk 3313 (through the idea of adjustment of parts); shape; fig. nature:-form.
 - ii. uses— MAR 16:12; Phil 2:6, 7
- f. GOD—Greek 2316. theos, theh'-os; of uncert. affin.; a deity, espec. (with Grk 3588) the supreme Divinity; fig. a magistrate; by Heb. very:-X exceeding, God, god [-ly, -ward].
- g. CONSIDER—used variously—Greek 2233. hegeomai, hayg-eh'-om-ahee; mid. of a (presumed) strengthened form of Grk 71; to lead, i.e. command (with official authority);

fig. to deem, i.e. consider:-account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

h. EQUALITY

- i. Greek 2470. isos, ee'-sos; prob. from Grk 1492 (through the idea of seeming); similar (in amount or kind):-+ agree, as much, equal, like.
- ii. uses—MAT 20:12; MAR 14:56, 59; LUK 6:34; **JOH 5:18**; ACT 11:17; PHI 2:6; REV 21:16
- iii. The Jews fully understood the claims of Christ—Jn 5:18; 8:58-59
 1. He asserted equality with God during his humiliation but did not show them his divine glory—see both Jn 5:18 and Jn 5:19. They were angry first that he had healed 'on the sabbath'—Jn 5:14-16.
 2. Certain of those who had believed on Jesus—Jn 8:30 later hated him
 - a. His doctrines of total depravity and irresistible grace—Jn 8:31-37
 - b. His claim of deity—Jn 8:58-59
 3. His claim that he and the Father are one—Jn 10:30-39

i. GRASPED—only here—Greek 725. harpagmos, har-pag-mos'; from Grk 726; plunder (prop. concr.):—robbery.

- i. A clear contrast to those who wish to usurp God's place
 1. Adam—Gen 3:5, 6
 - a. All who comment on this verse see the parallel between the first Adam and the last Adam
 - b. One sought deity while the other had deity
 2. Satan—Isa 14:12-14
- ii. The essence of sin—no fear of God and no caring about God—Rom 3:10-18

4. What Christ did—Phil 2:7-8—Greek order

- a. Emptied himself—sometimes called 'the kenosis.' This expression is what the KJV translates, "...made himself of no reputation."
 - i. Emptied
 1. Greek 2758. kenoo, ken-o'-o; from Grk 2756; to make empty, i.e. (fig.) to abase, neutralize, falsify:-make (of none effect, of no reputation, void), be in vain.
 2. Uses—Rom 4:14; 1Co 1:17; 9:15; Phi 2:7
 3. He could not give up his deity EVER
 4. He gave up the glory (apparent manifestation of this deity) for a time
 - a. Miracles during Christ's life—see John 5:19
 - b. The nature of the temptation of Christ
 - ii. The verb is active. Christ did this to himself.
 1. God often humbles the creature but Christ humbled himself.
 2. We are to be like Christ
 - a. In the assembly, there is no master-servant distinction
 - b. This must be felt from the heart
 - iii. The verb here gives rise of using the term 'kenosis' for the incarnation. There are however, several attitudes of what Christ actually did in the incarnation.
 1. Orthodoxy—rarely uses kenosis in reference to the incarnation to avoid confusion with certain views.
 - a. He emptied himself of manifesting certain aspects of his deity
 - b. He lived in the human body as a man lives though without the sin nature and did not sin—2Cor 8:9; Rom 8:3
 - c. He did NOT give up his deity but rather the glory or manifestation of it
 - d. Here are some notes from the NIV Study Bible

Phil. 2:6 The poetic, even lyric, character of these verses is apparent. Many view them as an early Christian hymn (see note on Col 3:16), taken over and perhaps modified by Paul. If so, they nonetheless express his convictions. The passage treats Christ's humiliation (vv. 6-8) and exaltation (vv. 9-11). (2:6)

Phil. 2:6 **IN VERY NATURE GOD**. Affirming that Jesus is fully God (see note on Ro 9:5). **NATURE**. Essential form (see NIV text note), the sum of those qualities that make God specifically God. **EQUALITY WITH GOD**. The status and privileges that inevitably follow from being in very nature God. **SOMETHING TO BE GRASPED**. Perhaps something to be forcibly retained — the glory Christ had with the Father before his incarnation. But he did not consider that high position to be something he could not give up. On the other hand, it may be something still to be attained, like a prize, as if he did not yet possess it.

Phil. 2:7 **MADE HIMSELF NOTHING**. Lit. “emptied himself.” He did this, not by giving up deity, but by laying aside his glory (see Jn 17:5) and submitting to the humiliation of becoming man (see 2Co 8:9). Jesus is truly God and truly man. Another view is that he emptied himself, not of deity itself, but of its prerogatives — the high position and glory of deity. **NATURE OF A SERVANT**. Emphasizes the full reality of his servant identity (see Mt 20:28). As a servant, he was always submissive to the will of the Father.

Phil. 2:8 **APPEARANCE AS A MAN**. Not only was Jesus “like” a human being (v. 7), but he also took on the actual outward characteristics of a man (see Jn 1:14; Ro 8:3; Heb 2:17). **HUMBLED HIMSELF**. See v. 7; 2Co 8:9. **OBEDIENT**. How Jesus humbled himself (cf. Heb 5:7-8). A “servant” (v. 7) obeys. **TO DEATH**. Stresses both the totality and the climax of Jesus’ obedience. **ON A CROSS**. Heightens Jesus’ humiliation; he died as someone cursed (see Gal 3:13; Heb 12:2). Crucifixion was the most degrading kind of execution that could be inflicted on a person.

2. Here are some ‘theories’, (heresies) concerning this. The *New Dictionary of Theology*, by S. B. Ferguson, D. F. Wright, and J. I. Packer (published by Inter Varsity) calls such **KENOTICISM**. These are usually associated with certain German and British theologians of the last century.
 - a. The German kenoticists
 1. went beyond the idea of voluntary self restraining
 2. Christ limited in the incarnation itself
 - a. One group stated that Christ gave up the ‘omni-’ attributes while retaining the moral attributes of deity—this would make a mockery of the temptation to turn stone into bread
 - b. Another asserted that Christ gave up all the attributes of deity—this makes a mockery of the incarnation itself
 - b. The British kenoticists
 1. more positive, an emphasis on the gracious character of the divine his condescension and not on any precise meaning
 - a. Detracts from the graciousness of a loving God
 - b. Detracts from the need for precision in theology
 2. Unfortunately, many of the themes of the British are included among ‘conservative’ Christians
 - c. Remember, the book which made that last remark was penned by neo-evangelicals, many of whom are willing to embrace the Roman Catholics as our Christian brethren
 - d. There are other imaginative heresies on the incarnation, such as **DOCETISM**—the belief that the body of Christ was not real!
- b. Taking the form of a servant
 - i. **TAKING**
 1. This word is a participle showing how this emptying takes place—Greek 2983. lambano, lam-ban'-o; a prol. form of a prim. verb, which is used only as an alt. in certain tenses; to take (in very many applications, lit. and fig. [prop. obj. or act., to get hold of; whereas Grk 1209 is rather subj. or pass., to have offered to one; while Grk 138 is more violent, to seize or remove]): -accept, + be

- amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).
 - 2. This word is active which shows that Christ at least agreed to this entire process
 - 3. Christ is the only person in history who agreed to be a man! Some men actively end their lives but only he actively began his sojourn as a human being!
 - ii. FORM
 - 1. Greek 3444. morphe, mor-fay'; perh. from the base of Grk 3313 (through the idea of adjustment of parts); shape; fig. nature:-form.
 - 2. Used only in this passage—Phil 2:6 & 7 (unless you believe that Mk 16:12 is a part of scripture)
 - iii. Servant—Greek 1401. doulos, doo'-los; from Grk 1210; a slave (lit. or fig., invol. or vol.; frequently therefore in a qualified sense of subjection or subserviency):-bond (-man), servant.
- c. Having become in the likeness of men
 - i. Having become (or “made” in the KJV)
 - 1. Another participle
 - 2. Often this verb is translated ‘to become’
 - 3. It is difficult to take the tense as active or passive. Clearly both are involved here. The greek is a middle voice.
 - ii. Likeness
 - 1. Greek 3667. homoioma, hom-oy'-o-mah; from Grk 3666; a form; abstr. resemblance:-made like to, likeness, shape, similitude.
 - 2. Uses—**ROM 1:23**; 5:14; 6:5; **8:3**; Phi 2:7; Rev 9:7 (shapes)
 - iii. Man=Human—Greek 444. anthropos, anth'-ro-pos; from Grk 435 and ops (the countenance; from Grk 3700); man-faced, i.e. a human being:-certain, man.
 - iv. Finds its clearest exposition in the temptations of Christ—Mt 4:1-11; Lk 4:1-13
 - 1. Two chronologies
 - a. Lk 4:1-13
 - 1. one stone into bread—3,4
 - 2. all the kingdoms of the habitable land (JNDV)—5-8
 - 3. cast thyself down—9-12
 - 4. series completed—13
 - a. all kinds completed
 - b. Satan departs for a season
 - b. Mt 4:1-11
 - 1. stones into bread—3,4
 - 2. cast thyself down—5-7
 - 3. all the kingdoms of the world (JNDV)—8-10
 - 4. Satan departs—11
 - 5. Angels ministered—11
 - 2. Solution—Both must be correct—2Tim 3:16-17; 2:15
 - a. There were six temptations
 - b. Luke comes first
 - 1. Mt 4:3—the tempting one, implying temptations already going on
 - 2. Mt 4:8—again-repeated
 - 3. Tempted of the Devil
 - a. First Adam in Garden, second in wilderness
 - b. Israel fed manna and sinned; Christ hungered and obeyed
 - 4. To be a temptation, must be possible and a sin
 - 5. Stone(s) into bread
 - a. As God, he could do it
 - b. In John 2:1-12, the Spirit through Christ turned water into wine

- c. He was living as a man and therefore would have been disobedient to his mission had he done this. This was a temptation to use his divine power
 - d. Quotes Deut 8:3 that food is not as important as obeying every word that comes out of the mouth of the LORD
- 6. Cast yourself down
 - a. Satan quotes Ps 91:11-12
 - b. This was a temptation to invoke his divine position-the angels would surely rescue him
 - c. Quotes Dt 6:16
 - d. For his sojourn on earth, he lived as others lived, yet without sin
- 7. The throne without the cross
 - a. Christ was to face the pain of the cross so that men could be saved
 - b. He quotes Dt 6:13
 - c. This really gets into the next verse in Phil 2
- d. Being found (v. 8) in fashion as a man
 - i. Greek 4976. schema, skhay'-mah; from the alt. of Grk 2192; a figure (as a mode or circumstance), i.e. (by impl.) external condition:-fashion.
 - ii. All outward appearance as a man
 - 1. He was born—Isa 9:6
 - 2. He was hungry—Mt 4
 - 3. He was tempted (externally)—1Cor 10:13; Heb 4:15
 - 4. God can't be tempted—Ja 1:13-14

JAM 1:13-15 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

- a. Greek 3985. peirazo, pi-rad'-zo; from Grk 3984; to test (obj.), i.e. endeavor, scrutinize, entice, discipline:-assay, examine, go about, prove, tempt (-er), try.
 - b. This word basically means 'test' or 'tempt.' The difference is intent. God allows the saints to be tempted
 - c. For Christ, the 'temptations' were really 'testings' since he had no old nature
 - d. For us (or for Job), the temptations are real
- e. He became obedient unto death
 - i. He was made in the likeness of sinful flesh—Rom 8:3
 - ii. The ultimate evidence was death
- f. The ultimate death-death on a cross
 - i. Tremendous suffering
 - ii. Ultimate shame in the law—Dt 21:23
 - iii. Became a curse for us—Gal 3:13
- 5. What the Father did—Phil 2:9-11
 - a. Highly exalted him
 - i. Greek 5251. huperupsoo, hoop-er-oop-so'-o; from Grk 5228 and Grk 5312; to elevate above others, i.e. raise to the highest position:-highly exalt.
 - ii. This verse only occurs here
 - iii. As God, he could not be exalted
 - 1. Dt 6:4; Ex 20:3, and many other passages
 - 2. This is precisely what brought on men the wrath of God—Rom 1:18-32
 - iv. It is the lowly Jesus that is exalted and shown to have been God taking on human flesh
 - b. Gave him that name which is above every name
 - i. Not 'a' name as it is in the received text
 - 1. The Greek word 'ho' is not in the text from which the KJV was translated. Thus the KJV uses a name

2. This word isn't even in *The Greek New Testament According to the Majority Text* by Zane C. Hodges & Arthur L. Farstad, (Nelson, Nashville, 1982)—this is based on the assumption that, since the Byzantine had more copies than any other text type, it must be right
3. It is in the United Bible Societies' and Nestle-Aland's Greek texts—these are based on the genealogies of the text
4. Proves that the intent of modern texts or translations is not to deny the deity of Christ
- ii. Can there be more than one name that is above every name? Of course not!!!
- iii. What is the name that is above every name
 1. It is not Jesus—Acts 13:6; barjesus (Greek 919. Bariesous, bar-ee-ay-sooce'; of Chald. or. [Heb 1247 and Heb 3091]; son of Jesus (or Joshua); Bar-jesus, an Isr.:Barjesus.)
 2. The solitariness of Jehovah (Yahweh) is taught throughout the scriptures—Isa 45:18-24
 - a. Sing unto the name Yahweh—PSA 18:49; 92:1
 - b. Glory due to Yahweh—PSA 29:2; 96:8; 106:47
 - c. That name is above all—ISA 42:8 I; Jer 31:35
 - d. Don't pollute his name—ISA 48:11
 - e. The supreme name is Jehovah (Yahweh)
 3. Isa 45:23 is essentially quoted in verse 11
- c. That at the name of Jesus every knee should bow—10
 - i. 'the' can have the force of 'this'
 - ii. the context shows that it is the confession that Jesus is Lord
 - iii. bowing the knee—symbol of subjection
 1. Joseph—Gen 41:43
 2. Christ—Isa 45:23; (in mockery—Matt 27:29); ROM 14:11; PHI 2:10
 3. False gods—Rom 11:14
- d. Who bows the knee?—10
 - i. of heavenly (*beings, not things*) and earthly (*beings, not things*)
 1. In addition to the righteous angels, these include all reconciled, whether in heaven or on earth—Col 1:20
 2. Some mistakenly assume that these are combined in the heavens in the future but God makes it very clear that this is not so
 3. A new heaven and a new earth—Rev 21:1
 4. The old are passed away at the Great White Throne—Rev 20:11-15
 - ii. Paul was caught up to the third heaven—2Cor 12:2
 1. This is the only occurrence of heaven with a number in front of it.
 2. Greek Words
 - a. Greek 2032. epouranios, ep-oo-ran'-ee-os; from **Grk 1909 and Grk 3772**; above the sky:-celestial, (in) heaven (-ly), high.
 - b. Greek 1909. epi, ep-ee'; a prim. prep. prop. mean. superimposition (of time, place, order, etc.), as a relation of distribution [with the gen.], i.e. over, upon, etc.; of rest (with the dat.) at, on, etc.; of direction (with the acc.) towards, upon, etc.:about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of), over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (lit. or fig.).
 - c. Greek 3772. ouranos, oo-ran-os'; perh. from the same as Grk 3735 (through the idea of elevation); the sky; by extens. heaven (as the abode of God); by impl. happiness, power, eternity; spec. the Gospel (Christianity):-air, heaven ([-ly]), sky.
 - d. Epouranios occurs in the following:
 1. Where the father is—Matt 18:35; Jn 3:12

2. Differing bodies or beings in the resurrection—1Co 15:40, 48, 49; Phil 2:10
3. Expression In-the-heavenlies (dative of location)—only in Eph 1:3, 20; 2:6; 3:10; 6:12
4. Heavenly in manifest origin—that is, from God—2Tim 4:18; Heb 3:1; 6:4; 8:5; 9:23; 11:16; 12:22
3. Notice the following contrasts
 - a. Chosen
 1. Eph 1:4—Before the creation of the world
 2. Matt 25:34—Since the creation of the world
 3. The difference is that our eternal abode was not created; Israel's was created.
 4. There is a clear distinction here. What the twelve have is not what we have
 - b. Place of eternal blessing
 1. Never revealed by any OT prophet—Rom 16:25
 2. Revealed by all OT prophets—At 3:19-21
 3. Again, these can not be the same location
4. We (the Body of Christ) are in the heavenlies from which Christ rules—Phil 3:20-21; Eph 1:21; Col 3:1; Eph 4:10
5. The OT on heaven
 - a. Hebrew 1534. galgal, gal-gal'; by redupl. from Heb 1556; a wheel; by anal. a whirlwind; also dust (as whirled):-heaven, rolling thing, wheel.
 1. Occurs translated (KJV) as heaven in Ps 77:18
 2. Should be translated the rolling clouds
 - b. Hebrew 7834. shachaq, shakh'-ak; from Heb 7833; a powder (as beaten small); by anal. a thin vapor; by extens. the firmament:-cloud, small dust, heaven, sky.
 1. Occurs translated (KJV) as heaven in PSA 89:6
 2. Usually translated sky or clouds as it should be
 - c. Hebrew 8064. shamayim, shaw-mah'-yim; dual of an unused sing. shameh, shaw-meh'; from an unused root mean. to be lofty; the sky (as aloft; the dual perh. alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):-air, X astrologer, heaven (-s).
 1. This is the common word translated heaven and refers to the created heaven(s)
 2. It is always in the dual, This is why Paul talked of the 'third heavens.' He was carried beyond creation.
 3. This word is used
 - a. firmament—Gen 1:8
 - b. Abode of the stars—Gen 26:4
 - c. Place where God sits—Ps 2:4
 4. God's throne is above the heavens for he rides the heavens like a chariot in —Dt 33:26
 5. Also, heavens and heavens of heavens can't contain God—2Chron 2:6; 6:18; 1Ki 8:27
- iii. This new earth has a new Jerusalem—Rev 21:2-27
 1. The gates have the names of the tribes of Israel—Rev 21:12
 - a. IN THE BODY OF CHRIST, THERE ARE NO SUCH DIVISIONS BUT ALL ARE ONE IN CHRIST—Gal 3:28; Eph 3:1-10
 - b. Here are all references in the KJV to the twelve tribes. Note that this is clearly Israel. Paul's letters are to us. While there is much truth for us in all scripture, there are doctrines and statements specifically not for us in the rest

of scripture. We are not allowed to reinvent meanings for scriptures. We must follow scripture. *NOTE: LAW OF FIRST MENTION*

GEN 49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

EXO 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

EXO 28:21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

EXO 39:14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

EZE 47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

MAT 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

LUK 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

ACT 26:7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

JAM 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

REV 21:12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

2. The 12 foundations refer to the 12 apostles—Rev 21:14
3. ISRAEL will rule the nations (word for GENTILES) from this new Jerusalem—Rev 21:24
- iv. of *beings* under the earth—Phil 2:10; MAT 25:41; Rev 20:11-15
 1. This is the 'underworld' — those in continued disobedience to God—Rom 14:9; 2Cor 2:14-16
 2. Satan and his angels—James 2:19; Isa 14:12-15
 3. Unregenerate men—Lk 16:19-21
 4. Notice the description in Rev 20:11-15
- v. We (and the other elect) bow the knee in this life by the power of the Spirit
- vi. They bow the knee in the next life under the eternal judgment of almighty God through Jesus Christ the one on the throne
- e. Every tongue confess that Jesus Christ is Lord—11
 - i. The construction of Rom 10:9
 1. In the Greek in Phil 2:11, the verb 'is' is correctly supplied for the confession is not, "Lord Jesus Christ," but, "Jesus Christ is Lord."
 2. The same ought to occur in Romans 10:9—it is not a confession, "Lord Jesus," but, "Jesus is Lord."
 - ii. The meaning of "Lord" in both passages
 1. Greek 2962. kurios, koo'-ree-os; from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by impl. Mr. (as a respectful title):-God, Lord, master, Sir.
 2. Here are all occurrences of this word in Rom 10

ROM 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

ROM 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

ROM 10:13 For whosoever shall call upon the name of the Lord shall be saved.

ROM 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

3. OT quotes in this passage

- a. The word LORD in the OT is always the word Jehovah or Yahweh. Note the small (sometimes large) capitals
- b. Here are the passages quoted in Rom 10:13, 16

JOE 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

ISA 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

c. Note that the word is Yahweh

4. The clear meaning is Yahweh

- iii. Men must confess that the one who walked among us was and is in reality Jehovah, the creator of the heavens and the earth
- iv. This is already guaranteed by the resurrection of Christ—At 17:31

f. To the Glory of God the Father—11

- i. Some think that somehow, the doctrine of the trinity detracts from God's glory
- ii. God the Father is not glorified by men denying that Jesus is Yahweh.
- iii. Let us praise the name of the triune God!

D. Apply these teachings even in the absence of Paul—2:12-18

1. Work out your own salvation—2:12-13

12 Therefore, my dear friends, as you have always obeyed --not only in my presence, but now much more in my absence --continue to work out your salvation with fear and trembling, 13 for it is God who works in you to will and to act according to his good purpose.

- a. Therefore (wherefore in the KJV)—12; Greek 5620. *hoste, hoce'-teh*; from Grk 5613 and Grk 5037; so too, i.e. thus therefore (in various relations of consecution, as follow):- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.
 - i. The context here is very clear—a discussion of obedience and humility in the Christian life
 - ii. This same connective was used in v. 9 to contrast the humiliation of Christ with his exaltation
 - iii. Here, it signals a return to the discussion of Phi 1:27-30, based on the example of Christ in Phil 2:5-8
- b. My dear friends—Greek 27. *agapetos, ag-ap-ay-tos'*; from Grk 25; beloved:-(dearly, well) beloved, dear.
- c. As you have always obeyed—
 - i. Always—Greek 3842. *pantote, pan'-tot-eh*; from Grk 3956 and Grk 3753; every when, i.e. at all times:-alway (-s), ever (-more).
 - ii. obeyed—Greek 5219. *hupakouo, hoop-ak-oo'-o*; from Grk 5259 and Grk 191; to hear under (as a subordinate), i.e. to listen attentively; by impl. to heed or conform to a command or authority:-hearken, be obedient to, obey.
 - 1. This word always means “obey” in Paul
 - 2. It is translated “hearken” (KJV) in ACT 12:13

- iii. This description of these people shows exactly what they were—Believer's do obey—Jam 2:1-26¹
 - 1. This is precisely the issue in the 'Lordship' debate
 - 2. Not all faith is redemptive—Jn 8:30-; James 2:14-26
 - 3. Faith is more than agreeing to a set of 'facts'
 - 4. Preachers and theologians, particularly those influenced by Dallas Theological Seminary, try to divorce salvation from Biblical submission and repentance
 - a. These preachers have made faith a temporary man-caused attribute
 - b. The faith that God honors (and that God has caused) absolutely endures
 - 1. The present tense of the verb to believe is often used and implies continuity—Jn 3:15-18, 36; 5:24; 6:35, 40, 47; 7:38; 11:25-26; 12:44, 46; 20:31; At 10:43; 13:39; Rom 1:16; 3:22; 4:5; 9:33; 10:4, 10-11
 - 2. This is why it is more Biblical to talk of 'perseverance' of the saved rather than 'security' even though both are true
 - 5. Faith as God describes it
 - a. It is not a human work—At 11:18; 2Tim 2:25
 - b. It is a sovereign gift from God—Eph 2:8-9
 - c. This has consequences—Hab 2:4; Rom 1:17, et al.
 - d. Faith always produces a desire to obey. We may sin but we hate our sin.—Jn 3:36
 - e. Several verses give faith as equivalent to obeying—At 6:7; Heb 5:9; Heb 11 (by faith, they did something every time); Tit 1:15-16
- d. When they were to obey—apostolic authority
 - i. Not only in Paul's presence, but also in Paul's absence
 - ii. Compare Mt 18:15-20; 1Cor 4:18-21
 - iii. There is no para-local-church authority today.
 - 1. All Christian work in scripture is related to a local assembly. It hasn't worked that way, but this is the Biblical norm.
 - 2. God may greatly use other groups but the local assembly is what is presented in scripture
 - 3. 1Cor 6 applies to the leadership in the local assembly
- e. Work out your own salvation with fear and trembling—12
 - i. Work out your own salvation
 - 1. Greek 3952. *parousia*, par-oo-see'-ah; from the pres. part. of Grk 3918; a being near, i.e. advent (often, return; spec. of Christ to punish Jerusalem, or finally the wicked); (by impl.) phys. aspect: coming, presence.
 - 2. Uses—our text plus
 - a. Deeds—good and bad—ROM 1:27; 7:8, 13, 18; 15:18; 1Cor 5:3; 2Cor 9:11; 12:12; Eph 6:13; 1Pt 4:3
 - b. Consequences—ROM 4:15; 5:3; 2Cor 4:17; 5:5; **7:10-11**; Ja 1:11, 20
 - 3. This verb is in the imperative middle
 - a. Command
 - b. You do it for yourselves
 - 4. What is it that you do for yourselves?—View one—that of the Arminian who sees individual salvation in view. We illustrate with a presentation that, at times, seems accurate. But, the author is Arminian though he tries to sound like he is somewhere between a Calvinist and an Arminian. There is no compromise on this basic set of truths.
 - a. Commentary on this verse

Phil 2:12....

¹ See John F. MacArthur, *The Gospel According to Jesus*, (Zondervan, 1988), chapter 16

The apostle carefully informed the Philippians that they were responsible before God for their own salvation. They could not lean upon him, so his absence should not make a difference in whether or not they were faithful to God. Paul, of course, did not tell the Philippians they should work *for* their salvation. A person cannot “work out” what he does not have. Nowhere in Scripture is the paradox of divine sovereignty and human responsibility more clearly shown than here. “Work out” contains the idea of carrying to an ultimate conclusion. In this process, which obviously is a reference to the work of sanctification, the attitude must be one of serious caution.

2:13. God, of course, not only gives the *will* to please Him, but also the *ability*. So, verse 12 delineates human responsibility and verse 13 divine responsibility. It is never “either/or.” The scriptural approach is not “let go and let God,” but “get in there with God.” Paul exhorted the followers of Christ as if he were an Arminian. At the same time he prayed as if he were a Calvinist. Both approaches contain truth. In a sense Christians “were saved” the moment they believed; they “are being saved” as the Holy Spirit applies the sanctification process to their lives; and they “will be saved” at the resurrection. (*The Complete Biblical Library, The New Testament Study Bible, Galatians—Philemon*, (1989, The Complete Biblical Library, Springfield, MO), p. 201-2)

- b. It is interesting to note the commentary by the same set of authors on Rom: 9:18, 19 and Heb 6:4-6

Rom 9:18, 19. Verse 18 is one of the strongest statements in the New Testament about the sovereignty of God’s will. Some point to it as proof that God is sovereign in predestination some to salvation and some to perdition (“double predestination”). It must be kept in mind, however, that the context involves the salvation history of a nation. Furthermore, this passage must be balanced with the many universal invitations in the New Testament to believe and accept Christ. (*ibid.*, *Romans—Corinthians*, p. 151)

Heb 6:4-6. Once again the importance of perseverance in the Faith is repeated. The word “for” (*gar*) indicates Christian maturity is the hope but is not a certainty. The reason that they were to pursue maturity and not seek once again to lay the foundation of basic principles is now made clear: those who commit apostasy are beyond redemption....

...

Some have minimized the power of this warning by stating that it is simply a hypothetical case and never occurred. Others have overstated the writer’s intent by trying to make a case against the possibility for the forgiveness of any post-baptismal sin. What must be kept clearly in view is that this irretrievable falling away (*paarapesontas*) is the specific sin of apostasy, i.e. a complete rejection of one’s confession of Christ (cf 10:26, 37f.) (*ibid.*, *Hebrews—Jude*, p. 67)

- c. Obviously, the scriptures and sound logic require that if one is ever saved from the eternal consequences of sin, then he is always such.
1. This is proved in Rom 8:38-39 and many other scriptures.
 2. Note also that Christ is our sanctification in 1Cor 1:30
5. What is it that you do for yourselves?—View two—that of the Calvinist who sees individual salvation in view (the author quoted is four point Calvinist). Again, this is from this author’s commentary on Phil 2:12

It is important to observe that the verb “*katergavzesqe*” is in the present tense and imperative mood. This means that Paul is *commanding* them to recognize their responsibility to *be set apart from sin continuously*. Assuming the responsibility to

meet the conditions necessary for God the Holy Spirit to save us from the power of sin--this is what Paul means by *producing your own salvation*. In affirming that this is the meaning of the word "salvation" (swthriwan) as used here, we are not mixing grace and works, but we are emphasizing the responsibility of believers to avail themselves of the Divine Enablement that equips them to progressively live apart-from-sin lives (Eph 4:17, 23-24). God has provided for believers the spiritual resources necessary for obeying His Word (Gal 5:16). The extent to which we as believers avail ourselves of these resources will be determined at the Judgment Seat of Christ. (Ernest R. Campbell, *A Commentary of Philippians & Titus*, (1990, Canyonview Press, Silverton, OR), p. 73)

- a. Obviously, there is much in these comments to commend them to us.
- b. But, is this the meaning of this verse in this context?
- 6. What is it that you do for yourselves?—View three=not individual salvation but the resolving of serious problems in the assembly.
 - a. The greek word for 'salvation' is used in other senses than eternal redemption—At 17:34 ('health' in even the KJV)
 - b. 'your own'
 - 1. is plural so it refers to the 'salvation' of the assembly. It could literally be translated, "the salvation of yourselves."
 - 2. to take it in an individual sense doesn't seem to fit this context
 - c. This refers to something which might better be anticipated in the presence of Paul, not his absence—hence, it is referring to resolving their problems in the assembly
 - d. This is clearly the emphasis in 1:27-28; 2:4, which sets the tone for the entire context
 - e. They had some unresolved problems—3:15; 4:2
 - f. Some interesting parallels between Phil 2:12-15 and Dt 32
 - 1. "Faultless in the midst of a crooked and perverse generation"—Ph 2:15 comp. Dt 32:4-5
 - a. This quote shows that Paul was thinking of Dt 32 when he wrote Phil 2
 - 2. A summary of the situation in Dt 32 as given in *Philippians, An Expositional Commentary*, James Montgomery Boice, (1971, Zondervan). This is quoted partly because of how the author expresses the absolute sovereignty of an almighty God.

The people of Israel had been delivered from Egypt by the hand of God. God had brought them out of Egypt in spite of the fact that there was nothing in them to commend them to God. They were not mighty. They were not wise. They were not more numerous than any other people. But God loved them. And that was the sole reason for God's deliverance. God loved them and called them. If the people had had their way they would have stayed in Egypt, even though they were slaves. In fact, even after they were delivered there were times when they wanted to go back. But God led them out, and He did not change His mind. He had chosen them; He had led them in the wilderness; He had trained them for forty years. And now they were again at the Jordan River, and they were about to go into the land.

- 3. Another parallel—Moses situation
 - a. Moses knew by the time he penned Dt 32 that he would not enter the promised land himself. In chapter 34 we have the divine record of Moses' death (recorded no doubt by Joshua)
 - b. He wished to remind them of what God had done
 - c. He wished to remind them of their obligations to God
 - d. Dt 32:8 is very interesting for it says that the dividing of the nations was done according to the number of the sons of Israel.

- e. (70 nations in Gen 10; 70 sons of Jacob when he came to Canaan—EXO 1:5. Is it possible that this is the number of nations on the earth in the future kingdom?)
- 4. Paul's situation
 - a. Paul was near the end of his life though he did not know exactly when
 - b. This was probably the last time he would address them
- ii. With fear and trembling
 - 1. Greek Words
 - a. Greek 5401. phobos, fob'-os; from a prim. phebomai (to be put in fear); alarm or fright:-be afraid, + exceedingly, fear, terror.
 - b. Greek 5156. tromos, trom'-os; from Grk 5141; a "trembling", i.e. quaking with fear:-+ tremble (-ing).
 - 2. Paul is the only author that uses this pair of words
 - a. Here are all of the references.

1CO 2:3 And I was with you in weakness, and in fear, and in much trembling.

2CO 7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

EPH 6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

PHI 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

- b. Each of these involve an attitude toward others and a 'living' or 'being' with others!
- c. Clearly, our attitude toward others should include a fear of God; see for example—GEN 20:11; 2CH 20:29; PSA 36:1; ROM 3:18; 2CO 7:1; EPH 5:21
- d. An even more common expression is the "fear of the Lord."
 - 1. Sometimes, fear instilled by circumstances—1SA 11:7; 2CH 14:14
 - 2. God seems to have instilled fear in the hearts even of unsaved at times—2CH 17:10
 - 3. Men were told to judge in the light of the fear of the Lord—2CH 19:7
 - 4. The fear of the Lord is wisdom—JOB 28:28; PSA 111:10; PRO 1:7; 9:10; 15:33
 - 5. The fear of the Lord is commanded and TAUGHT—PSA 19:9; 34:11
 - 6. Men (by the power of God) must choose—2CH 19:9; PRO 1:29
 - 7. The fear of the Lord is a fortress—PRO 14:26-27; 15:16
 - 8. The fear of the Lord is superior to what we hear and see—ISA 11:3
- e. Are you living in the light of the fear of the Lord?
- f. For it is GOD—2:13
 - i. Sovereignty in general—Ps 115:3; Dan 4:35; Prov 16:1,4; 21:1
 - ii. Issues on salvation (including what is commonly called the five points of Calvinism)
 - 1. Man is totally depraved—Ep 2:1-3; Ro 3:9-12; Jn 6:37, 44
 - 2. Unconditional Election—Ro 9:7-16; Ep 1:11; 2Ti 1:9
 - 3. His Particular Redemption—Ro 5:6-8; 1Co 15:3-4; Ro 8:29-39; Tit 2:11-15
 - 4. Irresistible Grace—Ep 2:1-9; At 13:48; Jn 6:44-45, 63-65; 2Th 2:13
 - 5. Perseverance
 - a. Delivered from the power of sin—Ro 6:11(cp. Gal 5:16-25)
 - b. Kept by the Spirit—Ro 8:29-39
 - c. He is the power in our lives to obey the Lord—the point here in Phil 2:13

6. Reprobation—Ps 5:5; Prov 16:4; Jn 12:39-40; Ro 9:18-24; 11:7-10; Ep 2:1-5; 2Pt 2:12; Jude 4
 - a. Sometimes called the sixth point of Calvinism
 - b. Actually, the logical conclusion from unconditional election
- iii. God who works
 1. Both—a translation of Greek 2532. kai, kahee; appar. a prim. particle, having a copulative and sometimes also a cumulative force; and, also, even, so, then, too, etc.; often used in connection (or composition) with other particles or small words:-and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.
 2. Works
 - a. Greek 1754. energeo, en-erg-eh'-o; from Grk 1756; to be active, efficient:-do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).
 - b. Occurs in 19 verses including—Rom 7:5; 1Cor 12:6; Eph 1:11
- iv. God's work begins with our wills
 1. WORDsearch™ doesn't list the word used here but it is Greek 2309. thelo, thel'-o; or ethelo, eth-el'-o; in certain tenses theleo, thel-eh'-o; and etheleo, eth-el-eh'-o, which are otherwise obsol.; appar. strengthened from the alt. form of Grk 138; to determine (as an act. option from subj. impulse; whereas Grk 1014 prop. denotes rather a pass. acquiescence in obj. considerations), i.e., choose or prefer (lit. or fig.); by impl. to wish, i.e. be inclined to (sometimes adv. gladly); impers. for the fut. tense, to be about to; by Heb. to delight in:-desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).
 2. God chooses even the inclinations of unsaved kings!

EZR 7:27 Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:

PRO 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

 - a. God is in absolute control over all of the affairs of this life in this world—Prov 16:4, 9
 - b. The greatest sin in history—At 2:23
 - c. The remarkable story of Micaiah—1Ki 22:19-23
 3. It can't be said better than J. M. Boice says it in his book on Philippians, p. 164

No one will ever understand the doctrine of God's working to form a man's will until he realizes that apart from the work of God in his heart through Jesus Christ a man does not have free will where spiritual realities are concerned. I know that someone will want to reply, "What! Do you mean to tell me that I cannot do anything I want to?" But my answer is, "Yes; you cannot."...
 4. We need to understand that, even as believers, we can want those things that are totally contrary to God's commands—Rom 7:7-25
 5. Let David's prayer of Psalm 19 be ours

PSA 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.
- v. It then results in works that honor God—13; "will and to act according to his good purpose."
 1. We have discussed the will—how much we should want our wills fully subject to God's commands (Remember that everything is always under God's sovereign control.)

2. With the will under control, the acts will follow
3. The word here
 - a. Greek 1754. *energeo*, en-erg-eh'-o; from Grk 1756; to be active, efficient: do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).
 - b. It is the present active infinitive with an article—to do, this particular form of the Greek word is only here (MacBible)
4. Two kinds of works—Gal 5:16-25
 - a. Those of the sinful nature and that of the spirit/Spirit

GAL 5:16-18 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law.

1. Verb tenses
 - a. 'Live'—2pl pres act=="You keep on living."
 - b. "led"—2pl indic pres mid=="(IF) you are constantly being led"
2. This is what MUST characterize our lives.
3. What characterizes your life?
 - a. Take inventory NOW
 - b. Don't forget your thoughts
- b. The acts of the sinful nature—four categories (*Complete Biblical Library—has some good notes on the nature of these sins but draws a false conclusion at the end*)

GAL 5:19-21 The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

1. Sinful sex (adultery is not in the best manuscripts but is clearly included in 'porneia' or sexual immorality)
 - a. sexual immorality—primarily immoral relations with harlots, yet is broader than that.
 - b. impurity—has a wider meaning than the previous word
 - c. debauchery—no apparent restraint at all
2. Sinful forms of worship
 - a. idolatry—idol worship (the pantheism of the evolutionist is a form of idolatry!)
 - b. witchcraft—(comp. At 19:11-20)—It also included the use of drugs to harm others!! Ancient Rome severely punished this crime.
3. Sins in our dealings with others (*murders* is not in the best manuscripts but is clearly covered by hatred, etal.)
 - a. hatred (often involving hostile acts)
 - b. discord—best translated as 'strife' or 'quarrelsomeness'—Greek 2054. *eris*, er'-is; of uncert. affin.; a quarrel, i.e. (by impl.) wrangling:-contention, debate, strife, variance.
 - c. jealousy
 - d. fits of rage
 - e. Three that are closely related—selfish ambition, dissensions, factions
 - f. envy
4. Sins of excess
 - a. drunkenness—constant pleasure with drugs is certainly included!

- b. orgies
- c. the like
- 5. Consequences?—I warn you, as I did before, **that those who live like this** will not inherit the kingdom of God.—Gal 5:21
 - a. (WORDSearch failed on this word in this passage also) Greek 4238. prasso, pras'-so; a prim. verb; to "practise", i.e. perform repeatedly or habitually (thus differing from Grk 4160, which prop. refers to a single act); by impl. to execute, accomplish, etc.; spec. to collect (dues), fare (personally):-commit, deeds, do, exact, keep, require, use arts.
 - b. The part of speech is 'present active participle' with an article—literally, "the ones practicing such things"
 - c. This tense indicates continued action in the present. While there is no excuse for any sin, the meaning here indicates a life style rather than occasional sin.
- 6. Consequences?—I warn you, as I did before, that those who live like this **will not inherit the kingdom of God**.—Gal 5:21
 - a. Future of Greek 2816. kleronomeo, klay-ron-om-eh'-o; from Grk 2818; to be an heir to (lit. or fig.): -be heir, (obtain by) inherit (-ance).
 - b. That is, they are lost
- 7. Can the saved become LOST?
 - a. If so, from what were they saved?
 - b. If the chosen can become 'unchosen', to what were they chosen (Eph 1:4)?
 - c. If those accepted in Christ (Eph 1:6) can become unaccepted, to what were they accepted?
 - d. If the redeemed (Eph 1:7) can become unredeemed, to what were they redeemed?
 - e. If those forgiven (Eph 1:7) can become guilty again, from what were they forgiven?
 - f. If those with an inheritance (Eph 1:14) can lose that inheritance, in what sense did they have an inheritance?
 - g. If Christ 'became' (aorist indicative passive) wisdom (1Cor 1:30) to us through the cross (AD 30), can he 'unbecame' wisdom for us in the present?
 - h. If Christ 'became' (aorist indicative passive) righteousness (1Cor 1:30) to us through the cross (AD 30), can he 'unbecame' righteousness for us in the present?
 - i. If Christ 'became' (aorist indicative passive) sanctification (1Cor 1:30) to us through the cross (AD 30), can he 'unbecame' sanctification for us in the present?
 - j. If Christ 'became' (aorist indicative passive) redemption (1Cor 1:30) to us through the cross (AD 30), can he 'unbecame' redemption for us in the present?
 - k. If we really were the object of his love (Rom 8:31-39) and this means anything, how can we cease being such?
- 8. What is the truth about such people?
 - a. They never were a part of us

1JO 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.
 - b. They are corrupted as was Eve—2Cor 11:3
- 9. The great example of Israel—1Cor 10:1-11

- a. They were all delivered from the Egyptians
- b. They all drank of the water that symbolised Christ
- c. But, some were overthrown in the wilderness
- d. They were still dominated by fleshly lusts
- e. They were idolators in that they were on a pleasure trip
- f. They murmured against God
- g. Their history is an example for us
- c. The FRUIT of the Spirit—one fruit, nine qualities

GAL 5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

- 1. LOVE
 - a. Greek 26. agape, ag-ah'-pay; from Grk 25; **love, i.e. affection or benevolence**; spec. (plur.) a love-feast:-(feast of) charity ([ably]), dear, love.
 - b. Greek 25. agapao, ag-ap-ah'-o; perh. from agan (much) [or comp. Heb 5689]; **to love (in a social or moral sense)**:-(be-) love (-ed). Comp. Grk 5368.
 - c. *Greek 5368. phileo, fil-eh'-o; from Grk 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while Grk 25 is wider, embracing espec. the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as Grk 2309 and Grk 1014, or as Grk 2372 and Grk 3563 respectively; the former being chiefly of the heart and the latter of the head); spec. to kiss (as a mark of tenderness):-kiss, love.*
- 2. Greek 5479. chara, khar-ah'; from Grk 5463; **cheerfulness, i.e. calm delight**:-(gladness, X greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).
- 3. Greek 1515. eirene, i-ray'-nay; prob. from a prim. verb eiro (to join); **peace (lit. or fig.)**; by impl. prosperity:-one, peace, quietness, rest, + set at one again.
- 4. Greek 3115. makrothumia, mak-roth-oo-mee'-ah; from the same as Grk 3116; longanimity, i.e. (obj.) **forbearance or (subj.) fortitude**:-(long)suffering, patience.
- 5. Greek 5544. chrestotes, khray-stot'-ace; from Grk 5543; **usefulness, i.e. mor. excellence (in character or demeanor)**:-(gentleness, good (-ness), kindness.
- 6. Greek 19. agathosune, ag-ath-o-soo'-nay; from Grk 18; **goodness, i.e. virtue or beneficence**:-(goodness.
- 7. Greek 4102. pistis, pis'-tis; from Grk 3982; **persuasion, i.e. credence; mor. conviction (of religious truth, or the truthfulness of God or a religious teacher), espec. reliance upon Christ for salvation; abstr. constancy in such profession; by extens. the system of religious (Gospel) truth itself**:-(assurance, belief, believe, faith, fidelity.
- 8. Greek 4236. praiotes, prah-ot'-ace; from Grk 4235; **gentleness; by impl. humility**:-(meekness.
- 9. Greek 1466. egkrateia, eng-krat'-i-ah; from Grk 1468; **self-control (espec. continence)**:-(temperance.
- d. The clear imperative

GAL 5:24-25 Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit.

1. Crucified (with Christ)
 - a. Greek 4717. stauroo, stow-ro'-o; from Grk 4716; to impale on the cross; fig. to extinguish (subdue) passion or selfishness:-crucify.
 - b. Greek 4957. sustauroo, soos-tow-ro'-o; from Grk 4862 and Grk 4717; to impale in company with (lit. or fig.): -crucify with.
 - c. The imperative—living as though dead to sin through the cross of Christ—1CO 2:2; Gal 2:20; 5:24
 2. Since we are saved (live by the Spirit), LET'S LIVE LIKE IT!
- vi. According to His **Good-Pleasure**
1. Greek 2107. eudokia, yoo-dok-ee'-ah; from a presumed comp. of Grk 2095 and the base of Grk 1380; satisfaction, i.e. (subj.) delight, or (obj.) kindness, wish, purpose:-desire, good pleasure (will), X seem good.
 2. Uses—Some of those things that are according to **His Good Pleasure**
 - a. God's hiding truth from some and revealing it to others—MAT 11:25-26

Even so, Father: for so it **seemed good** in thy sight.
 - b. Predestination is according to His good pleasure

EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
 - c. The mystery and other future hope of the elect are according to his good pleasure

EPH 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
 - d. Our righteous living is acting according to his good will or perhaps, acting out his good will—also taught in Eph 2:10

PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

2TH 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
 - e. Not about God's good pleasure or good will: Peace among men of good-will—LUK 2:14; Paul's good pleasure—ROM 10:1; The motives of some preachers is good-will—PHI 1:15
2. How the assembly can shine as stars in this world—2:14-18

14 Do everything without complaining or arguing, 15 so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe 16 as you hold out the word of life --in order that I may boast on the day of Christ that I did not run or labor for nothing. 17 But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. 18 So you too should be glad and rejoice with me.

 - a. Our constant attitude—2:14
 - i. All things

1. Greek 3956. pas, pas; includ. all the forms of declension; appar. a prim. word; all, any, every, the whole:-all (manner of, means), alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X thoroughly, whatsoever, whole, whosoever.
 2. The meaning is always understood by usage/context
 - a. Acts 10:12—Here 'all' must mean only the unclean animals because of the context
 - b. Some Verses where all is not totality—MAT 4:8, 23, 24; 9:35; 10:22
 3. What is the usage/context here
 - a. It is our attitude as we live and work with others in the assembly
 - b. It governs our testimony to others in this world
 - c. Clearly, this is best exemplified if the attitudes here affect all our behavior among the saints
- ii. Without—Greek 5565. choris, kho-rece'; adv. from Grk 5561; at a space, i.e. separately or apart from (often as prep.): -beside, by itself, without.
1. Grumbling
 - a. Greek 1112. goggusmos, gong-goos-mos'; from Grk 1111; a grumbling:-grudging, murmuring.
 - b. English

grum0ble (grīm2bōl) v. **grum0bled**, **grum0bling**, **grum0bles**.

—intr.

1. To complain in a surly manner; mutter discontentedly.
2. To rumble or growl.

—tr.

1. To express in a grumbling, discontented manner.

—**grum0ble** n.

1. A muttered complaint.

2. A rumble; a growl. —**grum2bler** n. —**grum2bling0ly** adv. —**grum2bly** adj.

- c. Uses of this word—related to the teaching here (JOH 7:12 seems unrelated to the teaching here)—ACT 6:1; PHI 2:14; 1PE 4:9
- d. The proper way to correct a problem in the local assembly
 1. With the twelve—Matt 18:15-22
 2. Today
 - a. Matthew is still a model; the definition of a quorum might differ
 - b. The necessity—1Cor 6:1-8
- e. The complaining of Israel—Ex 16:7-8; Num 11:1
 1. For them, it led to rebellion against God
 2. They were not allowed to talk against Moses—Num 12:1-9-16
- f. The grumbling of godly men—something from Job; there are other instances!
 1. Job complained about his situation—Job 10:1-22
 2. But, he did not rebel against God
 3. We can't contend that Job was sinless—his complaint may very well have been sin
 4. Compare with Job 42:1-6

2. Arguing

- a. Greek 1261. dialogismos, dee-al-og-is-mos'; from Grk 1260; discussion, i.e. (internal) consideration (by impl. purpose), or (external) debate:-dispute, doubtful (-ing), imagination, reasoning, thought.
- b. English

dis0pute (d≤-spyát2) v. **dis0put0ed**, **dis0put0ing**, **dis0putes**.

—tr.

1. To argue about; debate.
 2. To question the truth or validity of; doubt.
 3. To strive to win (a prize, for example); contest for.
 4. To strive against; resist.
- intr.
1. To engage in discussion or argument; debate.
 2. To quarrel angrily.
- dis0pute** n.
1. A verbal controversy; a debate.
 2. An angry altercation; a quarrel. —**dis0put2er** n.

c. English—argue

- ar0gue** (är2gyá) v. **ar0gued**, **ar0gu0ing**, **ar0gues**.
- tr.
1. To put forth reasons for or against; debate.
 2. To attempt to prove by reasoning; maintain or contend.
 3. To give evidence of; indicate.
 4. To persuade or influence (another), as by presenting reasons.
- intr.
1. To put forth reasons for or against something.
 2. To engage in a quarrel; dispute. —**ar2gu0er** n.

- d. Clearly, it is appropriate to reason (Isa 1:18) but not to debate in an angry fashion
- e. There is not another clear passage that has the same meaning as this passage. Here are the closest—JAM 2:4; 1TI 2:8
- iii. The apparent situation at Philippians that they were complaining and arguing with one another
- iv. The extreme in complaining is to settle disputes in the secular court system as in 1Cor 6:1-10

1Cor. 6:1-6 If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels? How much more the things of this life! Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? But instead, one brother goes to law against another --and this in front of unbelievers!

1Cor. 6:7-11 The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers. Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

1. Israel's scope of ruling vs. Ours
 - a. Israel
 1. Israel > Gentiles
 - a. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26

- b. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3
 - 2. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16
 - 3. Angels
 - a. Twelve inferior to angels—Mt 28:7; Mk 16:7; Jude 8; Lk 24:5; 2Pt 2:10; At 1:11; 5:19, 20; 8:26; 12:7, 8; 10:3, 22
 - b. Israel's truth through angels—Dan 10:10-21; At 7:53; Judges 6:12, 20-22; Gal 3:19; Rev 1:1; 22:6, 16; Heb 2:2; 1Jn 4:12
 - b. Our position
 - 1. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15
 - 2. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40
 - 3. Our truth from the Spirit (angels shown it by Body)—Ep 3:10; 1Co 11:10; 13:1; 12:8-11; Ep 4:4
 - 2. Quarrels between those in the church are to remain within the church.
 - a. There is a clear problem when two 'christians' from different assemblies have a problem for they do not recognize the same leadership
 - b. The Bible regards the secular system as 'pagan'
 - c. What is PAGAN
 - 1. Here is the definition from the American Heritage Dictionary gives

pa0gan (pE2gōn) n.

- 1. One who is not a Christian, Moslem, or Jew; a heathen.
- 2. One who has no religion.
- 3. A non-Christian.
- 4. A hedonist.

- 2. The word 'pagan' is not in the KJV. It occurs eight times in the NIV

KJV	NIV
2KI 23:5 And he put down the <u>idolatrous</u> priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.	2KI 23:5 He did away with the <u>pagan</u> priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem--those who burned incense to Baal, to the sun and moon, to the constellations and to all the starry hosts.
ISA 57:8 Behind the doors also and the posts hast thou set up thy <u>remembrance</u> : for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.	ISA 57:8 Behind your doors and your doorposts you have put your <u>pagan</u> symbols. Forsaking me, you uncovered your bed, you climbed into it and opened it wide; you made a pact with those whose beds you love, and you looked on their nakedness.
LAM 1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the <u>heathen</u> entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.	LAM 1:10 The enemy laid hands on all her treasures; she saw <u>pagan</u> nations enter her sanctuary--those you had forbidden to enter your assembly.
AMO 7:17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a <u>polluted</u> land: and Israel shall surely go into captivity forth of his land.	AMO 7:17 "Therefore this is what the LORD says: "Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword. Your land will be measured and divided up, and you yourself will die in a <u>pagan</u> country. And Israel will certainly go into exile, away from their native land."
ZEP 1:4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the <u>Chemarims</u> with the priests;	ZEP 1:4 "I will stretch out my hand against Judah and against all who live in Jerusalem. I will cut off from this place every remnant of Baal, the names of the <u>pagan</u> and the idolatrous priests--

MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an <u>heathen</u> man and a publican.	MAT 18:17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a <u>pagan</u> or a tax collector.
LUK 12:30 For all these things do the <u>nations</u> of the world seek after: and your Father knoweth that ye have need of these things.	LUK 12:30 For the <u>pagan</u> world runs after all such things, and your Father knows that you need them.
1CO 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to <u>play</u> .	1CO 10:7 Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in <u>pagan</u> revelry."

3. Words in the original
 - a. Word in 2Ki 23:5—Hebrew 3649. kamar, kaw-mawr'; from Heb 3648; prop. an ascetic (as if shrunk with self-maceration), i.e. an idolatrous priest (only in plur.): -Chemarims, (idolatrous) priests.
 - b. Word in ISA 57:8—Hebrew 2146. zikrown, zik-rone'; from Heb 2142; a memento (or memorable thing, day or writing): -memorial, record.
 - c. Word in LAM 1:10—Hebrew 1471. gowy, go'ee; rarely (short.) goy, go'-ee; appar. from the same root as Heb 1465 (in the sense of massing); a foreign nation; hence a Gentile; also (fig.) a troop of animals, or a flight of locusts: -Gentile, heathen, nation, people.
 - d. Word in AMO 7:17—Hebrew 2931. tame', taw-may'; from Heb 2930; foul in a relig. sense: -defiled, + infamous, polluted (-tion), unclean.
 - e. Word in ZEP 1:4 I—Hebrew 3649. kamar, kaw-mawr'; from Heb 3648; prop. an ascetic (as if shrunk with self-maceration), i.e. an idolatrous priest (only in plur.): -Chemarims, (idolatrous) priests.
 - f. Word in MAT 18:17 & LUK 12:30—Greek 1482. ethnikos, eth-nee-kos'; from Grk 1484; national ("ethnic"), i.e. (spec.) a Gentile: -heathen (man).
 - g. Word in 1CO 10:7—Greek 3815. paizo, paheed'-zo; from Grk 3816; to sport (as a boy): -play.
4. What does the Bible mean when it uses (in translation) the word 'pagan' or 'heathen'?—It means anything that is a part of this world's system and not in conformance with the Word of God
5. Evolution is pagan
6. Classical Education is PAGAN
 - a. It begins with the classics—Ancient Greek and Roman literature and philosophy
 - b. Plato and Aristotle were pagans or heathen
 - c. One author describes classical education as a Trojan horse
 - d. Even the Puritans of 1642-59 didn't change the curriculum at Oxford and Cambridge
 - e. To the believer, Greek is a lot more important than Latin
7. Our country is PAGAN!
8. What should Christian education emphasize (Gary North)
 - a. Reading and writing
 - b. The Bible
 - c. Mathematics (he mentions calculus!)
3. The Corinthians also grumbled or murmured—1Cor 10:10
 - a. Such is actually a disbelief in the goodness of God and of his plan for the elect—Rom 8:26-28
 - b. Paul here (1Co10) may be referring to the rebellion of Korah
 - c. On occasion, it has been visited by the destroyer or 'death angel'—Isa 37:36; Ex 12:23; Heb 11:28
- b. Consequence—2:15
 - i. Christian Character—The goal
 1. That you might be blameless

- a. Greek 273. amemptos, am'-emp-tos; from Grk 1 (as a neg. particle) and a der. of Grk 3201; irreproachable:-blameless, faultless, unblamable.
 - b. Used by Paul in 1Th 5:23; 2:10
 - c. It is a work of God—Ph 2:13—It is God
 - d. No legitimate criticism
 - 2. That you might be harmless/pure in NIV
 - a. Greek 185. akeraios, ak-er'-ah-yos; from Grk 1 (as a neg. particle) and a presumed der. of Grk 2767: unmixed, i.e. (fig.) innocent:-harmless, simple.
 - b. The root meaning is 'unmixed' and was used of wine and metals not weakened by mixture
 - c. None of the world mixed in
 - d. Hence, conforms to our idea of 'pure'
- ii. Acting like children of God without rebuke
 - 1. Children
 - a. Greek 5043. teknon, tek'-non; from the base of Grk 5098; a child (as produced):-child, daughter, son.
 - b. Used in 90 verses including
 - 1. By faith—JOH 1:12
 - 2. Spirit bears witness—ROM 8:16, 17
 - 3. Glorious future—ROM 8:21
 - 4. Unbelievers are children of wrath—EPH 2:3
 - 5. Act like such—EPH 5:1, 8
 - 6. Paul's children in the faith—2TI 1:2; 2:1; Titus 1:4
 - 2. Without Rebuke
 - a. Word in previous phrase—Greek 273. amemptos, am'-emp-tos; from Grk 1 (as a neg. particle) and a der. of **Grk 3201**; irreproachable:-blameless, faultless, unblamable.
 - 1. There, it seems to refer to blameless in the sight of men
 - b. Word here in KJV—Greek 298. amometos, am-o'-may-tos; from Grk 1 (as a neg. particle) and a der. of **Grk 3469**; unblameable:-blameless.
 - 1. Greek 3470. momos, mo'-mos; perh. from **Grk 3201**; a flaw or blot, i.e. (fig.) disgraceful person:-blemish.
 - 2. By following the thread of Greek words, we are led to the same ultimate root so clearly, related words but contrast is not so clear.
 - 3. Only in—PHI 2:15; 2PE 3:14
 - c. Word here in better manuscripts—Greek 299. amomos, am'-o-mos; from Grk 1 (as a neg. particle) and Grk 3470; unblemished (lit. or fig.): -without blame (blemish, fault, spot), faultless, unblameable.
 - 1. Again a related word
 - 2. Used in EPH 1:4; 5:27; COL 1:22; 1TH 3:13; HEB 9:14; 1PE 1:19; JUD 1:24; REV 14:5
 - 3. Here the contrast is easy—it has to do with blame before the Lord
 - a. It is not simply reputation but a real and honest repudiation of such sin before God.
 - b. Ultimately, this is only found as imputed righteousness from Christ—1Co 1:30
- iii. In the midst of a depraved generation
 - 1. In the midst—Greek 3319. mesos, mes'-os; from Grk 3326; middle (as adj. or [neut.] noun):-among, X before them, between, + forth, mid [-day, -night], midst, way.
 - 2. Of a nation=generation
 - a. Greek word(s)—Greek 1074. genea, ghen-eh-ah'; from (a presumed der. of) Grk 1085; a generation; by impl. an age (the period or the persons):-age, generation, nation, time.

- b. Usual word is *ethnos*. 'Ethnos' (we get 'ethnic' from this word) focuses on nationality or 'race.' The word in our passage focuses not on nationality but the 'current' generation
- 3. Crooked
 - a. Greek 4646. *skolios*, skol-ee-os'; from the base of Grk 4628; warped, i.e. winding; fig. perverse:-crooked, froward, untoward.
 - b. Uses—**LUK 3:5; ACT 2:40**; PHI 2:15; 1PE 2:18
 - c. The people around them were not morally straight. They would go out of their way to sin
- 4. Perverse
 - a. Greek 1294. *diastrepho*, dee-as-tref'-o; from Grk 1223 and Grk 4762; to distort, i.e. (fig.) misinterpret, or (mor.) corrupt:-perverse (-rt), turn away.
 - b. Uses—MAT 17:17; LUK 9:41; 23:2; ACT 13:8, 10; ACT 20:30; PHI 2:15
 - c. Often, comes from those who would want a following no matter what; see At 20:30
 - d. The English word 'perverted' as well as 'perverse' comes from the thought of being 'turned away' from what is right or normal
 - e. The NIV uses 'depraved'
- 5. We also live in a crooked and perverse (depraved) society where wickedness is rewarded and righteousness is condemned

PRO 14:34 Righteousness exalteth a nation: but sin is a reproach to any people.

- a. Our country officially condones (the president, many dignitaries, movies and talk shows on TV)
 - 1. Adultery (death penalty in scripture)
 - 2. Homosexuality (death penalty in scripture)
 - a. The occult connection—Rom 1:18-32
- b. Our country promotes astrology, witchcraft, channeling, etc. (look at your paper, etc.)
 - 1. Condemned in scripture—Lev 19:26, 31; Dt 4:15, 19; 18:10-11; 1Sam 15:23; 2Ki 17:7, 16-18; 23:4-5, 24; Isa 8:19-20; Jer 10:2; 27:9-10; Nah 3:4
 - 2. Death penalty for witches—Ex 22:18; Lev 20:27; Dt 17:2-5
 - 3. We are to detest idolatry not condone it—Dt 7:25-26
 - 4. God totally condemns such behavior—Lev 20:6; 2Ki 21:1-6, 11-12; 1Chron 10:13; Isa 19:3-4; 47:9, 11-14; Jer 8:1-2, Mic 5:12; Mal 3:5; Gal 5:19-21; Rev 21:8
- 6. Our lives must be in stark contrast to such a generation
- iv. in which you shine like stars in the universe
 - 1. Not 'out of which' but 'in which'
 - a. No place in scripture for 'monks' who withdraw from the world so as to be 'more spiritual'
 - b. No place in scripture for compromising with the world
 - c. We are to be in the world but not of the world—1Jn 2:15-17
 - 2. You 'shine'
 - a. Greek 5316. *phaino*, fah'ee-no; prol. for the base of Grk 5457; to lighten (shine), i.e. show (trans. or intrans., lit. or fig.): -appear, seem, be seen, shine, X think.
 - b. It occurs in 31 verses where the thought of 'appear' seems most often the meaning. These include—ROM 7:13; 2CO 13:7 as well as our text in the Pauline epistles
 - c. An interesting parallel thought is in Mat 5:14
 - d. We are not to hide but to light
 - 1. Truth must be proclaimed—Ro 1:14-16
 - 2. We do not worry about results—2Co 2:14-17

- e. Of course, our life itself is to be a witness
 - 1. A silent witness does not proclaim the Word
 - 2. Men rarely persecute a 'silent' witness
- 3. As stars in the universe (NIV)
 - a. Word translated 'stars' in the NIV here
 - 1. Greek 5316. phaino, fah'ee-no; prol. for the base of Grk 5457; to lighten (shine), i.e. show (trans. or intrans., lit. or fig.): -appear, seem, be seen, shine, X think.
 - 2. This word is only here and in Rev 21:11
 - b. Greek word for 'star'
 - 1. Greek 792. aster, as-tare'; prob. from the base of Grk 4766; a star (as strown over the sky), lit. or fig.: -star.
 - 2. Uses (many times)
 - a. The star of our Lord—Mt 2:2-10
 - b. Star of a pagan God—ACT 7:43
 - c. The stars themselves—1CO 15:41
 - c. We are lights in an otherwise dark world
 - 1. The word should be translated 'light'
 - 2. Word translated by NIV as 'universe' is kosmos which really means 'world' in this context
- c. Further Consequence—2:16
 - i. There is no break in the Greek in this 'new' verse
 - ii. Holding forth or pay attention to
 - 1. Greek 1907. epecho, ep-ekh'-o; from Grk 1909 and Grk 2192; to hold upon, i.e. (by impl.) to retain; (by extens.) to detain; (with impl. of Grk 3563) to pay attention to: -give (take) heed unto, hold forth, mark, stay.
 - 2. Uses in the NT—LUK 14:7 (**marked** how they chose out the chief rooms); ACT 3:5 (**gave heed** unto them); ACT 19:22 (**stayed** in Asia); PHI 2:16; 1TI 4:16 (Take **heed** unto thyself)
 - iii. Word of Life=Greek 3056. logos + Greek 2222. zoe
 - 1. Simply in the same verse—JOH 5:24; ACT 13:46, 48; REV 22:19
 - 2. Word of Life—PHI 2:16; 1JO 1:1
 - iv. Two meanings
 - 1. Upholding and giving heed to the scriptures as in —2Tim 2:15; 3:16-17
 - 2. Holding out or forth the gospel message as in Rom 1:14-16
 - 3. In context, this latter is preferred—We shine as lights in the world
 - v. Our awesome responsibility to tell others in this world about Christ and the gospel
 - vi. First and foremost, it is a proclamation based on the Inerrant Word of God
 - 1. Inerrancy Defined (summarized from the 'Chicago statement')
 - a. The Scriptures are to be received as the authoritative Word of God
 - b. All authority is subordinate to this authority
 - c. The written Word in its entirety is revelation given by God
 - d. The whole of scripture in all of its parts, down to the very words of the original, were given by divine inspiration.
 - e. This inspiration guarantees true and trustworthy utterance on all matters of which the Biblical authors were moved to write.
 - f. Strictly speaking, inspiration applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscript evidence with great accuracy.
 - 1. Copies and translations are the Word of God to the extent that they faithfully represent the original.
 - 2. The absence of autographs affects no essential element of the Christian faith nor does it render inerrancy invalid or irrelevant.
 - g. The scriptures are fully consistent.
 - h. The scriptures clearly affirm inerrancy.

- i. The text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.
- j. This issue is central to any Bible teaching.
- 2. What about the perfect preservation of God's word? (I was sent information(?) on this issue this very week!)

PSA 12:6-7 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

- a. The only folks who use this to claim perfection in a translation are those who claim direct inspiration for the KJV
- b. Every translation has 'acquired inspiration' for it is a translation of that which was once directly inspired
- c. Such teaching denies a Bible to
 - 1. English speakers before 1611
 - 2. Those who speak any other language
- d. Some strange comments of Ruckman when he states that the King James Bible is superior to ANY Greek text, or any set of Greek manuscripts
 - 1. It is in the universal language: none of the Greek texts are
 - 2. It is written in poetic and rhythmical cadences which are easy to memorize. Anyone who knows the Greek or Latin of the first and second century knows the stilted quality of those languages.
 - 3. It is laid out in premillennial order even though the translators were not Premillennialists: the originals were not.
 - 4. It is responsible for the salvation of well over 150,000,000 souls, whereas the 'original Greek' manuscripts would have been responsible for something like 1/1000th of that number.
- e. Because I mentioned that Erasmus could find no manuscripts on Revelation so he 'coined' some words, a booklet, Daryl Coats, *That Rascal Erasmus*, was included.
 - 1. This booklet never mentions nor admits Erasmus' allegiance to the Pope
 - 2. On p. 6, where the issue of the 'coined words' is addressed, it is defended since the "invented words" are synonymous with the "original" words!
 - 3. Note: God's word is inspired even as to the choice of words. This "synonymous words are OK" is exactly the neo-orthodox doctrine of the inspiration of the meaning as opposed to the inspiration of the words.
- f. Included was David Otis Fuller, *Is The King James Version Nearest To The Original Autographs?*
 - 1. On the first page, we learn that the KJV is totally without error
 - 2. We also learn that there are a number of changes that could be and should be made in the KJV!
- g. What is sad is that men today do not think in terms of 1611 English but feel they must use the KJV so they simply do not understand it
- h. This issue is clearly addressed in what is quoted above on inerrancy
- i. There is no substitute for STUDY—2Tim 2:15

PSA 119:89 For ever, O LORD, thy word is settled in heaven.

- vii. Second, it is a proclamation of the unpopular gospel found in scripture—comp. J. I. Packer, *Evangelism and the Sovereignty of God*, (we apologize for his recent endorsement of the Catholics as evangelicals!)
 - 1. Evangelism is not 'converting.' That is God's job
 - 2. Our message

- a. It is about God—A7 17:24ff comp. 14:15ff
 - 1. Who He is—creator and sovereign
 - 2. His Character
 - 3. His Standards
- b. It is about SIN—Jn 6:44
 - 1. Wrong Relationship with God
 - 2. Conviction of SINS
 - 3. Conviction of Sinfulness=SIN (must have the attitude of Ps 51)
 - 4. The attitude of ‘total depravity’ must prevail even if there is no clear understanding of it!
 - a. Some denounce this as a serious doctrinal error and will not fellowship with those who teach it.
 - b. John 8:30-44??
- c. It is about Christ
 - 1. His Person NOT apart from the EXTENT of the atonement
 - a. INCARNATION
 - b. ATONEMENT
 - c. RESURRECTION
 - d. ASCENSION
 - e. PRESENT POSITION
 - 2. His atonement though not apart from his person
 - a. Believe on Christ—At 16:31; Ro 3:24-25
 - b. Basis of the invitation or command to come to Christ is that Christ saves all who call on Him
 - c. No one was ever told to believe, “Christ died for you.”
- d. It is a summons (From sin to God—At 20:21)
 - 1. Faith as well as repentance—At 16:31
 - 2. Repentance as well as faith—At 17:30
 - 3. Faith is more than optimism. It is trusting—Ja 2:19
 - 4. Repentance is more than sorrow, it is turning—2Co 7:10
 - 5. Faith requires some KNOWLEDGE
 - 6. Repentance means a COST
- 3. Our motive
 - a. First, to glorify God—2Co 2:14-17
 - 1. All to His Glory—1Co 10:31
 - 2. First summary command—Mt 22:37
 - 3. We glorify God by being centered on Him—in word and action
 - b. Second, because of our love of our neighbor—Gal 6:10; (Ro 13:8); 2Cor 5:14
- viii. Third, it is a proclamation of the fundamental doctrines of scripture (commonly collected or organized into a ‘creed’ or ‘doctrinal statement.’)
 - 1. Christian fellowship
 - a. The English word
 - 1. American Heritage Dictionary

fellowship (fɛləˈʃɪp) n.

1.a. The condition of sharing similar interests, ideals, or experiences, as by reason of profession, religion, or nationality. b. The companionship of individuals in a congenial atmosphere and on equal terms.

2. A close association of friends or equals sharing similar interests.

3. Friendship; comradeship.

4.a. The financial grant made to a fellow in a college or university.
 b. The status of having been awarded such a grant. c. A foundation established for the awarding of such a grant.

2. Even in english, the basic notion is not that of fun but of 'interests.'
- b. Basic word translated 'fellowship'
 1. Greek 2842. koinonia, koy-nohn-ee'-ah; from Grk 2844; **partnership**, i.e. (lit.) participation, or (social) intercourse, or (pecuniary) benefaction:-(to) communicate (-ation), communion, (contri-) distribution, fellowship.
 2. Uses (KJV)—include any involvement or support, including financial
 - a. Basic uses—ACT 2:42; 1CO 1:9; 10:16; 2CO 6:14; 8:4; 13:14; GAL 2:9; EPH 3:9 (better mss have different word); PHI 2:1; 3:10; PHM 1:6; 1JO 1:3, 6, 7
 - b. Financial support—ROM 15:26; 2CO 9:13; PHI 1:5; HEB 13:16
- c. That word is derived from
 1. Greek 2844. koinonos, koy-no-nos'; from Grk 2839; a sharer, i.e. associate:-companion, X fellowship, partaker, partner.
 2. Uses—MAT 23:30; LUK 5:10; 1CO 10:18, 20; 2CO 1:7; 8:23; PHM 1:17; HEB 10:33; 1PE 5:1; 2PE 1:4
- d. Compound word=joint partnership
 1. Greek 4790. sugkoinoneo, soong-koy-no-neh'-o; from Grk 4862 and Grk 2841; to share in company with, i.e. co-participate in:-communicate (have fellowship) with, be partaker of.
 2. Uses—EPH 5:11; PHI 4:14 (money); REV 18:4
- e. Totally different word for partner or partnership
 1. Greek 3353. metochos, met'-okh-os; from Grk 3348; participant, i.e. (as noun) a sharer; by impl. an associate:-fellow, partaker, partner.
 2. Uses—LUK 5:7; HEB 1:9; HEB 3:1, 14; 6:4; 12:8
 3. The basic word for this means 'partake' or 'partaker'—Greek 3348. metecho, met-ekh'-o; from Grk 3326 and Grk 2192; to share or participate; by impl. belong to, eat (or drink):-be partaker, pertain, take part, use.
 - a. 1CO 9:10, 12; 10:17, 21, 30; HEB 2:14; 5:13; 7:13
2. The other side of 'fellowship' —the doctrine of 'separation'
 - a. Definition of Separation
 1. Separation (morally) is from sin and self unto God. It is separation from whatever is contrary to the mind of God unto God Himself.
 2. Separation is also the doctrine that governs our associations with others. It affects which relations we allow and which we disallow. Our concern here is only those issues that are of a spiritual nature. The issue is always that of unfettered voluntary spiritual partnership.
 3. This doctrine is related to:
 - a. The church—ekklesia—called-out ones
 - b. Sanctification—set apart
 - b. Obligation of Separation
 - a. Spiritual Contact required
 1. To witness—Ro 15:20; 2Co 5:18-20
 2. To counsel the saved—Gal 6:1; 2Th 3:14, 15
 - b. Spiritual Conformity forbidden (moral separation)—Ro 12:1, 2
 1. From sins—2Ti 2:19; Ep 5:2-5, 11
 2. Unto God—Php 3:10-14
 - c. Spiritual Cooperation Forbidden—2Th 3:6, 13-15
 1. Definition of 'fellowship' = 'partnership'—see above
 - a. Php 1:5, 1Co 1:9—'koinonia'—cp. 'partners' in Lk 5:10
 - b. 2Co 6:14—'metoche'—cp. 'partners' in Lk 5:7

2. Refusing partnership or cooperation is the controversy
 - a. issue with neo-evangelicals
 - b. don't fear controversy—Jude 3, 4
3. Prerequisites for unity (each issue developed further below)
 - a. morality—1Co 5:1, 5-7, 9-13
 - b. doctrinal purity—Ep 4:3-6; 2Th 3:6, 13-15
 - c. practical unity—(liturgical issues)
- d. Forbidden Fellowship (remember the meaning is 'spiritual partnership', including financial support)
 1. with Unsaved—Ep 5:6, 7; 2Co 6:14-17
 - a. Ps 1:1, 2
 - b. Ps 26:4, 5
 - c. Rev 18:4
 - d. David at Gath—1Sam 27-29
 2. with Saved—2Th 3:6, 14, 15 (1Tim 5:22) At 20:30
 - a. the immoral—Ep 5:11; 1Co 5: 11; 2Th 3:6, 14
 - b. the doctrinally impure—1Tim 6:3-5; (N.B. 1Tim 3:9; Tit 3:10)
 - c. Those that pervert the gospel—Gal 1:8, 9
 - d. Those that confuse or deny Pauline doctrine—Ro 16:17, 25
- e. Why bring this up now? Aren't we all taught on this? A very dangerous article appeared recently in a 'grace' publication: George Estill, 'Viewpoints Through the Ages (Part 3)', *Journal of Pauline Dispensationalism*, Vol 7, No 25, June 1995
 1. We need review
 2. He states, "All of the furtive little ministries that are forever 'Taking a Stand in Defense of Truth' are in fact taking a stand in defense of self-righteousness to the extent that they ignore the basic teaching of Gal 4:19"
 - a. Paul's concern here is about the bring of Israel's ceremonial law into the church of today
 - b. In fact, Paul taught different things in the transition than he did after the full revelation of the mystery (Rom 14:5-6 comp. Col 2:10-18-)
 3. He states, "Pauline truth always unites." He further claims that Gal 5:1-6 proves this point
 - a. The issue here is again the ceremonial law
 - b. Our position on this does unite us with others who agree (on this and other matters) but divides us from those who do not agree
 - c. What about those who profess Pauline dispensationalism who deny the deity of Christ and the reality of hell? Do we unite with them?
 - d. What about those who are thoroughly Arminian?
 - e. What about those who hold for a billion year old earth?
 4. Nowhere does this author even cite the prison epistles on these matters. This is crucial
4. Issues in creeds
 - a. The creed MUST conform to scripture—Isa 8:20; 2Tim 3:16-17
 - b. The importance (for fellowship) of each item in the creed must be based on scripture
 - c. Some doctrines clearly fail these tests
 1. The doctrine that the KJV is the only translation to be used
 2. The notion that the KJV is inspired
 - a. This even contradicts the fact that the passages Paul wrote (in Greek) were inspired
5. The importance of Eph 4:3-6

EPH 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

EPH 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

EPH 4:5 One Lord, one faith, one baptism,

EPH 4:6 One God and Father of all, who is above all, and through all, and in you all.

- a. This passage even claims to be defining our basis of unity—Eph 4:1-16
- b. For a more complete study of this see the outline, *Creedal Issues*
- d. Benefit to Paul—2:16
 - i. The note in the NIV Study Bible are instructive here

Phil. 2:16 BOAST. Not out of pride or a sense of self-accomplishment, but because of what God has done through Paul (see 1Th 2:19). DAY OF CHRIST. See note on 1:6. FOR NOTHING. Cf. 1Co 9:24-27.

- ii. The day of Christ
 - 1. This expression (KJV) is only in Paul in PHI 1:10; 2:16; 2TH 2:2
 - 2. Note the expression 'day of man' is always translated (interpreted) as 'human judgment.' So, 'day of Christ' is the day of Christ's judgment.

1CO 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

1Cor. 4:3 ejmoi; de; eij" ejlavcistovn ejstin, i{na uJfΔ uJmw'n ajnakriqw' h] uJpo; ajnqrwpivnh" hJmevra": ajllΔ oujde; ejmauto;n ajnakrivnw.

- 3. No doubt, this is the time when Christ begins to manifest His power and His judgment
- 4. For us, this happens at the Judgment seat of Christ
 - a. He may have living evidence of his ministry at the judgment seat of Christ.—Ph 2:16
 - b. His joy and crown—Phil 4:1
 - c. Paul's crown in the presence of the Lord at His coming—1Th 2:19
- 5. The pastor and other leaders have a living concern about the life and faith of those to whom they have ministered—Gal 4:11; 1Th 3:5
 - a. Paul pled with the Corinthians that they should be as open with Paul as he was with them—2Cor 6:11
 - b. Paul was one through whom they came to believe—1Cor 3:5
 - 1. No doubt, this applies to other truths as well
 - c. A parallel to this is in Isa 49:4
- 6. Yet we have some assurance that our ministries are not in vain—Ph 2:16 comp. 1Cor 15:58
- 7. The imagery of a race—use of the word 'run'
 - a. Word for 'run'—Greek 5143. trecho, trekh'-o; appar. a prim. verb (prop. threcho; comp. Grk 2359); which uses dremo, drem'-o (the base of Grk 1408) as alt. in certain tenses; to run or walk hastily (lit. or fig.): -have course, run.
 - b. In the Gospels and Revelation—always literal—MAT 27:48; 28:8; MAR 5:6; 15:36; LUK 15:20; 24:12; JOH 20:2, 4; REV 9:9
 - c. In the epistles—always figurative
 - 1. Running as the desire and effort to know the Lord—ROM 9:16
 - 2. An athletic event in which some are rewarded even though all run—1CO 9:24, 26; PHI 2:16
 - 3. Paul's effort to present today's message to the twelve—GAL 2:2
 - 4. Effort and desire in the Christian life—GAL 5:7; HEB 12:1

5. The Word of God having a full effect (course in KJV; spread in NIV)—
2TH 3:1
8. The issue of perseverance
 - a. Some passages whose teaching is confused
 1. The passage 1Cor 9:27 where the NIV especially in the notes of the NIV Study Bible make sound like the mere loss of a reward.

1Cor. 9:27 ajlla; uJpwpiavzw mou to; sw'ma kai; doulagw'gw', mhv pw" a[lloi" khruvxa" aujto;" ajdovkimo" gevnwmai.

1Cor. 9:27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified. (NASB)

1Cor. 9:27 No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize. (NIV)

1CO 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (KJV)

2. The NIV Study Bible explicitly lists 1Cor 3:10-15 in its note on 1Cor 9:27

1CO 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3. The six types of building material in 1Cor 3:10-15
 - a. Gold—not destroyed by fire
 - b. Silver—not destroyed by fire
 - c. Precious Stones—not normally destroyed by fire
 - d. Wood—magnificent but destroyed by fire
 - e. Hay—great bulk but easily destroyed by fire
 - f. Stubble—even more bulk but consumed by fire.
4. The fire tries each man's work
- b. The important difference is that in the first, the person is disqualified while in the second, the works are disqualified
 1. There are many who run in a race who do not win
 2. There are very few who are disqualified
- c. The key word in 1Cor 9:27
 1. Greek 96. adokimos, ad-ok'-ee-mos; from Grk 1 (as a neg. particle) and Grk 1384; unapproved, i.e. rejected; by impl. worthless (lit. or mor.):—castaway, rejected, reprobate.
 2. It is always used of the lost (though some might not like the implication in 1Cor 9:27)—ROM 1:28; 1CO 9:27; 2CO 13:5, 6, 7; 2TI 3:8; TIT 1:16; HEB 6:8
- d. Why did Paul exercise such discipline in his life?
 1. Wasn't he assured of salvation?
 2. Let us note the following passage

2Cor. 13:5-7 (NASB) Test yourselves {to see} if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you —unless indeed you fail the test? 6 But I trust that you will realize that we ourselves do not fail the test. 7 Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved.

- a. The imperative is to examine our lives and hearts
 - b. This is so even when Paul was sure that they would pass the test
 - c. The issue was again approved (2Tim 2:15) or disapproval (reprobate)
 - d. The test may be moral (as in 2Cor) or doctrinal (as in 2Tim 2:15)
3. The witness of the Spirit of God

Rom. 8:10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead **will also give life to your mortal bodies through His Spirit who indwells you.**

Rom. 8:12 So then, brethren, **we are under obligation**, not to the flesh, to live according to the flesh — 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.** 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” **16 The Spirit Himself bears witness with our spirit that we are children of God,** 17 and if children, heirs also, heirs of God and fellow heirs with Christ, **if indeed we suffer with {Him} in order that we may also be glorified with {Him.}**

- a. Notice that we are under obligation to live for the Lord
 - b. The Spirit bears witness with our spirit by the measure of our lives with the Word
 - c. This is not an audible, “You are saved.”
4. What of your life?
- a. Doctrinal
 - b. Practical
 - c. Moral
- e. Paul ‘poured out’
- i. Again, I give you the NIV Study Bible note and one to which it refers

Phil. 2:17 (2:17-18) I . . . REJOICE. . . YOU TOO SHOULD. . . REJOICE. Christian joy ought always to be mutual. (2:17) I AM BEING POURED OUT. The reference may be to his entire ministry as one large thanksgiving sacrifice. However, it is more probable that Paul refers to his present imprisonment, which may end in a martyr’s death. His life would then be poured out as a drink offering accompanying the sacrificial service of the Philippians. LIKE A DRINK OFFERING. The OT background is the daily sacrifices in Ex 29:38-41. COMING FROM YOUR FAITH. Genuine faith is active and working (see note on v. 13).

Phil. 2:13 TO WILL AND TO ACT. Intention, or faith, and our obedience cannot be separated (cf. Gal 5:6; Jas 2:18,20,22).

- ii. Poured out like a drink offering (NIV); KJV (offered)
 - 1. Greek 4689. spendo, spen'-do; appar. a prim. verb; to pour out as a libation, i.e. (fig.) to devote (one's life or blood, as a sacrifice) ("spend"):- (be ready to) be offered.
 - 2. In the NT, used only by Paul and only in PHI 2:17; 2TI 4:6
 - 3. Paul is contemplating his possible execution
 - a. Paul apparently expected to be able to visit the Philippians—1:24-26; 2:24
 - b. Death is a real possibility and actually happened ultimately in 2TI 4:6
 - 4. The drink offering was part of the daily sacrifice—Ex 29:38-41; Lev 23:37-38
 - a. Each sacrifice there included a pouring out of some mixture
 - b. This daily offering was in addition to special events, gifts, vows and freewill offerings.
 - c. Each drink offering accompanied a 'real sacrifice'—a lamb.
 - d. This was clearly, as all animal sacrifices, a violent death
 - 1. This sacrifice was the center of attention
 - 2. It was their faith
 - 5. Sacrifice
 - a. Greek 2378. thusia, thoo-see'-ah; from Grk 2380; sacrifice (the act or the victim, lit. or fig.): -sacrifice.
 - b. Used in 29 verses (KJV) including these in the Pauline epistles where the believer's life or practice is a sacrifice—ROM 12:1; PHI 2:17; 4:18
- HEB 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- c. Sacrifice involves
 - 1. Cost—the lambs of Israel cost a lot. They were always animals in their prime.
 - 2. Violence—the animal was killed violently. It was not given a lethal injection!
 - 6. Service
 - a. Greek 3009. leitourgia, li-toorg-ee'-ah; from Grk 3008; public function (as priest ["liturgy"] or almsgiver): -ministration (-try), service.
 - b. It was public. We get our word liturgy from this word
 - c. See the following—PHI 2:17, 30
 - 7. Their faith
 - a. Does not simply mean that they said, "yes to Jesus."
 - b. This clearly includes their faithfulness to the work
 - 1. This includes their public testimony
 - 2. This includes their support of Paul, including material support!
 - iii. Paul rejoiced in this—2:17
 - 1. Greek 5468. chalinagogeō, khal-in-ag-ogue-eh'-o; from a comp. of Grk 5469 and the redupl. form of Grk 71; to be a bit-leader, i.e. to curb (fig.): -bridle.
 - 2. Greek 4796. sugchairō, soong-khah'-ee-ro; from Grk 4862 and Grk 5463; to sympathize in gladness, congratulate:-rejoice in (with).
 - 3. Used together only in Phi 2:17-18
 - iv. They were to rejoice in this very thing with Paul—2:18
 - 1. By inference—Paul's sacrifice and service of faith
 - 2. By inference—they too might be poured out as a drink offering—Phil 1:29

VI. Associates—2:19-30

19 I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. 20 I have no one else like him, who takes a genuine interest in your welfare. 21 For everyone looks out for his own interests, not those of Jesus Christ. 22 But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. 23 I hope,

therefore, to send him as soon as I see how things go with me. 24 And I am confident in the Lord that I myself will come soon.

A. Timothy

1. Timothy's Life

- a. Meaning of name—Greek 5095. Timotheos, tee-moth'-eh-os; from Grk 5092 and Grk 2316; dear to God; Timotheus, a Chr.:Timotheus, Timothy.
- b. Mother a Jew, Father a Greek—ACT 16:1
- c. One of Paul's helpers—ACT 18:5; 19:22; 20:4; ROM 16:21; 2CO 1:19; PHI 2:19, 22
- d. Sent by Paul—1CO 4:17; 16:10; 1TH 3:2, 6
- e. Listed as co-author of epistles—2CO 1:1; PHI 1:1; COL 1:1; 1TH 1:1; 2TH 1:1; PHM 1:1
- f. Referenced by the author of Hebrews—HEB 13:23
- g. Receives two epistles—1TI 1:2; 2TI 1:2
 - i. His ministry was prophecied—1TI 1:18
 - ii. Told to Guard the truth—1TI 6:20

2. Timothy's ministry at Philippi

- a. Took messages both ways—19 (Paul needed a TELEPHONE)
 - i. From Paul to Philippians
 - ii. From the Philippians to Paul
- b. Timothy's uniqueness—20
 - i. No one like Timothy—Greek 2473. isopsuchos, ee-sop'-soo-khos; from Grk 2470 and Grk 5590; of similar spirit:-likeminded.
 - ii. Sincere or genuine
 1. Greek 1103. gnesios, gnay'-see-os; from the same as Grk 1077; legitimate (of birth), i.e. genuine:-own, sincerity, true.
 2. See also—2CO 8:8 I; PHI 4:3
 - iii. Interest in them
 1. Greek 3309. merimnao, mer-im-nah'-o; from Grk 3308; to be anxious about:- (be, have) care (-ful), take thought.
 2. See also—1CO 7:32-34; 12:25; here and Phil 4:6
- c. Common Christianity—21
 - i. Everyone—all (most) in church leadership; or all (most) believers
 1. Greek is common word for all—Greek 3956. pas, pas; includ. all the forms of declension; appar. a prim. word; all, any, every, the whole:-all (manner of, means), alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X thoroughly, whatsoever, whole, whosoever.
 2. The context, however, is about Timothy as contrasted with other christian leaders!
 - ii. Seeks—
 1. Greek 2212. zeteo, dzay-teh'-o; of uncert. affin.; to seek (lit. or fig.); spec. (by Heb.) to worship (God), or (in a bad sense) to plot (against life):-be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Comp. Grk 4441.
 2. Occurs in 117 verses. Notice some of the following—1CO 10:24, 33; 13:5; 2CO 12:14; 13:3; Gal 1:10; COL 3:1; 1TH 2:6
 - iii. His own interests
- d. Spiritual Christians seek the interests of Jesus Christ—21b
 - i. The unity of the faith—Eph 4:3-6
 - ii. The building up of the local assembly—Eph 4:12-16

3. Timothy has proved himself in Christian service—22

- a. Served as Paul's disciple (son)

4. Timothy to be sent soon and Paul expects to come soon—23, 24

B. Epaphroditus

25 But I think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care

of my needs. 26 For he longs for all of you and is distressed because you heard he was ill. 27 Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow. 28 Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety. 29 Welcome him in the Lord with great joy, and honor men like him, 30 because he almost died for the work of Christ, risking his life to make up for the help you could not give me.

1. Ephraoditus' name

- a. Meaning—Greek 1891. Epaphroditos, ep-af-rod'-ee-tos; from Grk 1909 (in the sense of devoted to) and Aphrodite (Venus); Epaphroditus, a Chr.:Epaphroditus. Comp. Grk 1889.
 - i. Some give the meaning as 'charmer' but the origin of the word argues against this
 - ii. note: Error in Wordsearch—lists 2Pt 2:10 and Jud 1:8 as having this Greek word when what they have is Greek 1391
 - iii. Devoted to Aphrodite or Venus—clearly a Pagan name. Here is a paragraph from Grollier's (Copyright 1995 by Grolier Electronic Publishing, Inc.)

In Greek mythology, Aphrodite was the beautiful and voluptuous goddess of love; she was known to the Romans as VENUS. Aphrodite is variously described as being the daughter of ZEUS and Dione and as having been born from the foam of the sea. She had many lovers, among them ADONIS and the war-god ARES, but she was the wife of the smith-god HEPHAESTUS, who was both ugly and lame. She was the mother of EROS, who became her male counterpart.

- iv. It is interesting how to note the origin of some of the 'myths' surrounding the 'worship' (sorry, they call it 'veneration') of Mary. Here is an excerpt from Grollier's article on *mother goddess* (Copyright 1995 by Grolier Electronic Publishing, Inc.)

The symbol and mythology of the mother goddess is found in many diverse cultures of the ancient world. ...

The Neolithic settlement of Catal Huyuk (c.7000 BC) in Anatolia provides archaeological evidence that the cult of the mother goddess experienced a long continuity. The chief deity was a goddess who simultaneously incorporated the roles of young woman, mother in childbirth, and old woman. Between the 5th and 3d millennia BC the cult became established in the Fertile Crescent, in the Indus Valley, and around the Aegean Sea. In the eastern Mediterranean the cult found its fullest expression in Minoan Crete, the site of the famous "snake goddess" figurine.

...

In Christianity the figure of the Virgin Mary as theotokos, or the "Mother of God," has clear affinities with that of the ancient mother goddess. Her role, however, is diminished, and that of the divine child is central.

- b. A shortened version of this name is that of Epaphras—COL 1:7; 4:12; Phm 1:23—another man who helped Paul
2. Who was this man who is mentioned only in Phi 2:25; 4:18 and described only here
- a. Brother—25
 - i. A novel concept in the ancient world
 - 1. Brotherhoods in the job—soldiers, craftsmen
 - 2. Like trade organizations; today these have evolved into unions, professional organizations, etc.
 - 3. They also had political groups, ethnic groups
 - ii. Brotherhood in the body of Christ—Gal 3:28; Rom 1:14; Eph 2:14; 3:6
 - 1. Distinctions created by man
 - a. Slave AND Free
 - b. Civilized AND Uncivilized

- c. Male AND Female (distinct in the ministry but not in spiritual standing)—Mt 22:23-30
 - 2. Distinctions created by God (Dispensational)—Jew AND Greek—Eph 2:14; 3:6
 - iii. Distinctions in the modern world—all are unscriptural in the Body of Christ
 - 1. Racial distinctions—forbidden in the body of Christ
 - a. White churches are a sin as are the resulting black churches
 - b. It is amazing how many 'Bible believers' cling to this distinction-even in the Grace movement
 - 2. Ethnic distinctions
 - a. Admittedly, there may be good reasons to have a church with services in a given language
 - 3. Snob distinctions
 - a. Money
 - b. Education
 - iv. Do not confuse these distinctions with spiritual distinctions—Eph 4:3-6
 - 1. Saved vs. unsaved
 - 2. Creedally correct vs. serious error
- b. Fellow worker—25
 - i. He worked hard enough in the work of the Lord to nearly die—26-30; comp Rev 2:3
 - 1. Worship
 - 2. Word—Study
 - 3. Wait—Pray
 - 4. Walk—moral, etc.
 - 5. Witness
 - ii. Sickness and the saint
 - 1. Is health our spiritual birthright and sickness an evidence of weak faith—Paul says NO
 - 2. Is sickness always a chastening of the Lord—Paul here and the book of Job say NO
 - 3. Epaphroditus' sickness lasted at least three months for the news had to get from Paul to Philippi and back again!
 - iii. Clearly, the gift of healing was now nearly past!

H. A. Ironside, Philipians (Neptune, NJ: Loizeaux Bros., 1922), p. 65

Let it be noted that the apostle did not consider he had any right to demand physical healing even for so faithful a laborer as Epaphroditus. Paul recognized it as simply the mercy of God, not as that to which saints have a right. This is true divine healing. And let it be remembered that sickness may be as really from God as health. It is clear that Paul never held or taught "healing in the atonement," and therefore the birth-right privilege of all Christians. Nor do we ever read of him or his fellow-laborers being miraculously healed. Paul himself, Trophimus, Timothy and Epaphroditus, all bear witness to the contrary. The apostle urges the saints to receive their messenger, when he should return to them, with all gladness, and commands them to hold such in reputation, because for the work of Christ he had been sick, nigh unto death, not regarding his life in order to serve Paul in their stead. Such are the men whom God delights to honor.

- iv. How hard do you work?
- c. Fellow Soldier—25
 - i. A spiritual BATTLE—Eph 6:12
 - ii. With Paul in Jail there is some risk-this would threaten a fellow-soldier—see 1:28-30
- d. Your messenger(Greek 652. apostolos, ap-os'-tol-os; from Grk 649; a delegate)-25
 - i. He was their official delegate to Paul

- ii. Brought their gift from the Philippians—4:18
- iii. Apostles in the epistles of Paul—Paul, Sosthenes, Timothy, Titus, Epaphroditus, Silvanus

ROM 1:1 **Paul**, a servant of Jesus Christ, called to be an **apostle**, separated unto the gospel of God,

1CO 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and **Sosthenes** our brother,—1CO 4:9 For I think that God hath set forth us the **apostles** last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

2CO 1:1 Paul, an apostle of Jesus Christ by the will of God, and **Timothy** our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: —2CO 8:23 Whether any do enquire of **Titus**, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the **messengers** of the churches, and the glory of Christ.

PHI 2:25 Yet I supposed it necessary to send to you **Epaphroditus**, my brother, and companion in labour, and fellow soldier, but your **messenger**, and he that ministered to my wants.

1TH 1:1 Paul, and **Silvanus**, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. —1TH 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the **apostles** of Christ.

- e. To help care for Paul—25
 - i. Minister or care
 - 1. Greek 3011. leitourgos, li-toorg-os'; from a der. of Grk 2992 and Grk 2041; a public servant, i.e. a functionary in the Temple or Gospel, or (gen.) a worshipper (of God) or benefactor (of man):-minister (-ed).
 - 2. Implies that he helped Paul in the public ministry
 - ii. He ministered publicly to Paul's *needs*
 - 1. Greek 5532. chreia, khri'-ah; from the base of Grk 5530 or Grk 5534; employment, i.e. an affair; also (by impl.) occasion, demand, requirement or destitution:-business, lack, necessary (-ity), need (-ful), use, want.
 - 2. Uses in Paul Letters
 - a. Physical needs—ROM 12:13; EPH 4:28-29 (?); PHI 2:25; 4:16, 19; Tit 3:14
 - b. Spiritual needs—'need of edifying'—EPH 4:29; 1TH 4:9; 5:1
 - c. Needs in general—we each need each other—1CO 12:21, 24

VII. Warnings about Israel's program used TODAY—3:1-21

A. Rejoice in what God has for us—TODAY—3:1-4a

1 Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

2 Watch out for those dogs, those men who do evil, those mutilators of the flesh. 3 For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh-- 4 though I myself have reasons for such confidence.

- 1. Rejoice in the Lord (not Israel's ceremonies)—3:1
 - a. Finally
 - i. Greek 3063. loipon, loy-pon'; neut. sing. of the same as Grk 3062; something remaining (adv.): -besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

- ii. Some 'from now on's'—2CO 13:11; GAL 6:17; EPH 4:14; 6:10; PHI 3:1; 4:8; 1TH 4:1; 2TH 3:1
- b. Brethren—Greek 80. adelphos, ad-el-fos'; from Grk 1 (as a connective particle) and delphus (the womb); a brother (lit. or fig.) near or remote [much like Heb 1]:-brother.
- c. Rejoice in the Lord
 - i. Greek 5463. chairo, khah'ee-ro; a prim. verb; to be "cheer"ful, i.e. calmly happy or well-off; impers. espec. as salutation (on meeting or parting), be well:-farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.
 - ii. This word is three times in this short book; the thought is mentioned several other times—PHI 3:1; 4:4, 10
- d. JOY in the Bible—Thompson Chain Reference/OB
 - 1) God gives—Ec 2:26 Ps 4:7
 - 2) Christ appointed to give—Isa 61:3
 - 3) Is a fruit of the Spirit—Ga 5:22
 - 4) The gospel, good tidings of—Lu 2:10,11
 - 5) God's word affords—Ne 8:12 Jer 15:16
 - 6) The gospel to be received with—1Th 1:6
 - 7) Promised to saints—Ps 132:16 Isa 35:10 55:12 56:7
 - 8) Prepared for saints—Ps 97:11
 - 9) Enjoined to saints—Ps 32:11 Php 3:1
 - 10) Fulness of, in God's presence—Ps 16:11
 - 11) Vanity of seeking, from earthly things—Ec 2:10,11 11:8
 - 12) EXPERIENCED BY
 - 12a) Believers—Lu 24:52 Ac 16:34
 - 12b) Peace-makers—Pr 12:20
 - 12c) The just—Pr 21:15
 - 12d) The wise, and discreet—Pr 15:23
 - 12e) Parents of good children—Pr 23:24
 - 13) Increased to the meek—Isa 29:19
 - 14) OF SAINTS IS
 - 14a) In God—Ps 89:16 149:2 Hab 3:18 Ro 5:11
 - 14b) In Christ—Lu 1:47 Php 3:3
 - 14c) In the Holy Spirit—Ro 14:17
 - 14d) For election—Lu 10:20
 - 14e) For salvation—Ps 21:1 Isa 61:10
 - 14f) For deliverance from bondage—Ps 105:43 Jer 31:10-13
 - 14g) For manifestation of goodness—2Ch 7:10
 - 14h) For temporal blessings—Joe 2:23,24
 - 14i) For supplies of grace—Isa 12:3
 - 14j) For divine protection—Ps 5:11 16:8,9
 - 14k) For divine support—Ps 28:7 63:7
 - 14l) For the victory of Christ—Joh 16:33
 - 14m) For the hope of glory—Ro 5:2
 - 14n) For the success of the gospel—Ac 15:3
 - 15) OF SAINTS SHOULD BE
 - 15a) Great—Zec 9:9 Ac 8:8
 - 15b) Abundant—2Co 8:2
 - 15c) Exceeding—Ps 21:6 68:3
 - 15d) Animated—Ps 32:11 Lu 6:23
 - 15e) Unspeakable—1Pe 1:8
 - 15f) Full of glory—1Pe 1:8
 - 15g) Constant—2Co 6:10 Php 4:4
 - 15h) For evermore—1Th 5:16
 - 15i) With awe—Ps 2:11
 - 15j) In hope—Ro 12:12

- 15k) In sorrow—2Co 6:10
- 15l) Under trials—Jas 1:2 1Pe 1:6
- 15m) Under persecutions—Mt 5:11,12 Lu 6:22,23 Heb 10:34
- 15n) Under calamities—Hab 3:17,18
- 15o) Expressed in hymns—Eph 5:19 Jas 5:13
- 16) Afflictions of saints succeeded by—Ps 30:5 126:5 Isa 35:10 Joh 16:20
- 17) Pray for restoration of—Ps 51:8,12 85:6
- 18) Promote, in the afflicted—Job 29:13
- 19) OF SAINTS, MADE FULL BY
 - 19a) The favour of God—Ac 2:28
 - 19b) Faith in Christ—Ro 15:13
 - 19c) Abiding in Christ—Joh 15:10,11
 - 19d) The word of Christ—Joh 17:13
 - 19e) Answers to prayer—Joh 16:24
 - 19f) Communion of saints—2Ti 1:4 1Jo 1:3,4 2Jo 1:12
- 20) Saints should afford, to their ministers—Php 2:2 Phm 1:20
- 21) MINISTERS SHOULD
 - 21a) Esteem their people as their—Php 4:1 1Th 2:20
 - 21b) Promote, in their people—2Co 1:24 Php 1:25
 - 21c) Pray for, for their people—Ro 15:13
 - 21d) Have, in the faith and holiness of their people—2Co 7:4 1Th 3:9 3Jo 1:4
 - 21e) Come to their people with—Ro 15:32
 - 21f) Finish their course with—Ac 20:24
 - 21g) Desire to render an account with—Php 2:16 Heb 13:17
- 22) Serve God with—Ps 100:2
- 23) Liberality in God's service should cause—1Ch 29:9,17
- 24) Is strengthening to saints—Ne 8:10
- 25) Saints should engage in all religious services with—Ezr 6:22 Ps 42:4
- 26) Saints should have, in all their undertakings—De 12:18
- 27) Saints shall be presented to God with exceeding—1Pe 4:13 Jude 1:24
- 28) The coming of Christ will afford to saints, exceeding—1Pe 4:13
- 29) Shall be the final reward of saints at the judgment day—Mt 25:21
- 30) OF THE WICKED
 - 30a) Is derived from earthly pleasures—Ec 2:10 11:9
 - 30b) Is derived from folly—Pr 15:21
 - 30c) Is delusive—Pr 14:13
 - 30d) Is short-lived—Job 20:5 Ec 7:6
 - 30e) Should be turned into mourning—Jas 4:9
 - 30f) Shall be taken away—Isa 16:10
- 31) Holy-Illustrated—Isa 9:3 Mt 13:44
- 32) Holy-Exemplified
 - 32a) Hannah—1Sa 2:1
 - 32b) David—1Ch 29:9
 - 32c) Wise men—Mt 2:10
 - 32d) The Virgin Mary—Lu 1:47
 - 32e) Zacchaeus—Lu 19:6
 - 32f) Converts—Ac 2:46 13:52
 - 32g) Peter, &c—Ac 5:41
 - 32h) Samaritans—Ac 8:8
 - 32i) Jailor—Ac 16:34

- 2. The nature of Paul's comments in these verses—3:1
 - a. For Paul—No trouble..
 - i. Greek
 - 1. From Strong's—Greek 3636. okneros, ok-nay-ros'; from Grk 3635; tardy, i.e. indolent; (fig.) irksome:-grievous, slothful.

2. From the Online Bible—3636 oknerov okneros {ok-nay-ros'}
 - a. from 3635; TDNT - 5:166,681; adj
 - b. AV - slothful 2, grievous 1; 3
 - 1) sluggish, slothful, backward
- ii. Darby uses the word 'irksome;' Young's Literal uses 'tiresome.'
- b. For the Philippians—Safe
 - i. Greek
 1. From WORDsearch
 - a. Incorrect word given as Greek 809. askemon, as-kay'-mone; from Grk 1 (as a neg. particle) and a presumed der. of Grk 2192 (in the sense of its congener Grk 4976); prop. shapeless, i.e. (fig.) inelegant:-uncomely.
 - b. Should have been—Greek 804. asphales, as-fal-ace'; from Grk 1 (as a neg. particle) and sphallo (to "fail"); secure (lit. or fig.):~certain (-ty), safe, sure.
 2. From the OB—804 asfalev asphales {as-fal-ace'}
 - a. from 1 (as a negative particle) and sphallo (to "fail");
 - b. TDNT - 1:506,87; adj
 - c. AV - certainty 2, certain 1, safe 1, sure 1; 5
 - 1) firm (that which can be relied on)
 - 2) certain, true
 - 3) suited to confirm
 3. Hence, the thought that this is needed to keep them from failing. The NASB translates it, "safeguard."
 - c. Paul is about to give a warning that is of utmost concern.
 - i. Paul's warning borders on a reproof.
 - ii. They and others were tempted to fail and the Galatians had failed.
 - iii. The issue, as we shall see is the ceremonial law!
 - iv. Nave interprets it as a REPROOF. Here is an outline on REPROOF in Nave's Topical Bible/OB

-General scriptures concerning—Le 19:17; Ps 141:5; Pr 9:7,8; 10:17; 12:1; 13:18; 15:5,10,12,31,32; 17:10; 19:25; 21:11; 25:12; 26:5; 27:5,6; 28:23; Ec 7:5; Am 5:10; Mt 18:15-17; Lu 17:3,4; Joh 7:7; Ga 4:16; Eph 4:15; 5:11,13; Php 3:1; 1Th 5:14; 1Ti 5:1,2,20; 2Ti 4:2; Tit 1:13; Heb 3:13; Re 11:10|

-FAITHFULNESS IN

.Instances of

.Moses, of Pharaoh—Ex 10:29; 11:8|
 .Moses, of the Israelites—Ex 16:6,7; 32:19-30; Nu 14:41; 20:10; 32:14; De 1:12,26-43; 9:16-24; 29:2-4; 31:27-29; 32:15-18|
 .Moses, of Eleazar—Le 10:16-18|
 .Moses, of Korah—Nu 16:9-11|
 .Israelites, of the two and one-half tribes—Jos 22:15-20|
 .Israelites, of the tribe of Benjamin—Jud 20:12,13|
 .Samuel, of Saul—1Sa 15:14-35|
 .Jonathan, of Saul—1Sa 19:4,5|
 .Nathan, of David—2Sa 12:1-9|
 .Joab, of David—2Sa 19:1-7; 24:3; 1Ch 21:3|
 .The prophet Gad, of David—2Sa 24:13|
 .Shemaiah, of Rehoboam—2Ch 12:5|
 .A prophet of Judah, of Jeroboam—1Ki 13:1-10; 2Ch 13:8-11|
 .Elijah, of Ahab—1Ki 18:18-21; 21:20-24|
 .Elijah, of Ahaziah—2Ki 1|
 .Micaiah, of Ahab—1Ki 22:14-28|
 .Elisha, of Jehoram—2Ki 3:13,14|
 .Elisha, of Gehazi—2Ki 5:26|

.Elisha, of Hazael—2Ki 8:11-13|
 .Elisha, of Jeroboam—2Ki 13:19|
 .Isaiah, of Hezekiah—2Ki 20:17|
 .Jehoash, of Jehoiada—2Ki 12:7|
 .Azariah, of Asa—2Ch 15:2|
 .Azariah, of Uzziah—2Ch 26:17,18|
 .Hanani, of Asa—2Ch 16:7-9|
 .Jehu, of Jehoshaphat—2Ch 19:2|
 .Zechariah, of the princes of Judah—2Ch 24:20|
 .Oded, of the people of Samaria—2Ch 28:9-11|
 .Jeremiah, of the cities of Judah—Jer 26:8-11|
 .Ezra, of the men of Judah and Benjamin—Ezr 10:10|
 .Nehemiah, of the Jews—Ne 5:6-13|
 .Nehemiah, of the corruptions in the temple, and of the violation of the Sabbath—Ne 13|
 .Daniel, of Nebuchadnezzar—Da 4:27|
 .Daniel, of Belshazzar—Da 5:17-24|
 .Amos, of the Israelites—Am 7:12-17|
 .Jesus, of the Jews, when the Pharisees and the Sadducees came to him desiring a miraculous sign—Mt 16:1-4; Mr 8:11,12|
 .Jesus, of the scribes and Pharisees—Mt 23; Lu 11:37-54|
 .Jesus, of the Pharisees—Lu 16|
 .Jesus, of the Pharisees, when they brought the woman to him who had been caught in the act of adultery—Joh 8:7|
 .In the parables of Jesus
 .Of the king's feast—Lu 14:16-24|
 .Of the two sons—Mt 21:28-32|
 .Of the vineyard—Mt 21:33-46; Mr 12:1-12; Lu 20:9-20|
 .Of the barren fig tree—Lu 13:6-9|
 .The withering of the fig tree—Mt 21:17-20; Mr 11:12-14|
 .John the Baptist, of the Jews—Mt 3:7-12; Lu 3:7-9|
 .John the Baptist, of Herod Antipas—Mt 14:3; Mr 6:17; Lu 3:19,20|
 .Peter, of Simon, the sorcerer—Ac 8:20-23|
 .Stephen, of the high priest—Ac 7:51-53|
 .Paul, of Elymas (Bar-Jesus), the sorcerer—Ac 13:9-11|
 .Paul, of Ananias, the high priest—Ac 23:3|
 .Paul and Silas, of the magistrates of Philippi—Ac 16:37-40|

-DESPISED

.By the Israelites—Nu 14:9,10; Jer 26:11|
 .By Ahab—1Ki 18:17; 21:20; 22:8|
 .By Asa—2Ch 16:10|
 .By Herodias—Mr 6:18,19|
 .By the people of Nazareth—Lu 4:28,29|
 .By the Jewish leaders—Ac 5:33; 7:54|

3. The Warning or Reproof itself—3:2

a. Beware

i. Greek 991 blepo blepo {blep'-o}/OLB

a primary word; TDNT - 5:315,706; v

AV - see 90, take heed 12, behold 10, beware 4, look on 4, look 3, beware of 3, misc 9; 135

1) to see, discern, of the bodily eye

1a) with the bodily eye: to be possessed of sight,

- have the power of seeing
 - 1b) perceive by the use of the eyes: to see, look descry
 - 1c) to turn the eyes to anything: to look at, look upon, gaze at
 - 1d) to perceive by the senses, to feel
 - 1e) to discover by use, to know by experience
 - 2) metaph. to see with the mind's eye
 - 2a) to have (the power of) understanding
 - 2b) to discern mentally, observe, perceive, discover, understand
 - 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine
 - 3) in a geographical sense of places, mountains, buildings, etc.
 - turning towards any quarter, as it were, facing it
 - ii. This word occurs often but only here in Philippians. See also Col 2:8
 - iii. He warns both here and in Col 2:8 against PEOPLE
 - 1. Ideas are championed by PEOPLE
 - 2. Often, we are persuaded by PEOPLE not by the idea itself
 - b. What was Paul warning about in Col 2:8?
 - i. According to the tradition of men (PAGANS)
 - 1. Man's (PAGAN) philosophy
 - 2. vain deceit
 - ii. According to the 'rudiments' of the world
 - 1. 'rudiments' is translated (KJV) from Greek 4747 *stoiceion stoicheion* {stoy-khi'-on}
- from a presumed derivative of the base of 4748; TDNT - 7:670,1087; n n
- AV - element 4, rudiment 2, principle 1; 7
- 1) any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal
 - 1a) the letters of the alphabet as the elements of speech, not however the written characters, but the spoken sounds
 - 1b) the elements from which all things have come, the material causes of the universe
 - 1c) the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside
 - 1d) the elements, rudiments, primary and fundamental principles of any art, science, or discipline
 - 1d1) i.e. of mathematics, Euclid's geometry
 - 2. Because of the pagan connection of elements (earth, air, fire and water) with 'spirits' (demons), the RSV translates it as elemental spirits. This meaning survives in Bauer's monumental work translated in English by Arndt and Gingrich
 - 3. Converted PAGANS might tend to Christianize their paganism
 - a. Religious holidays
 - b. Pagan psychology
 - c. What was Paul warning about in Phil 3?
 - i. Most totally miss the point of Phil 3
 - 1. From Ralph P. Martin, *Tyndale New Testament Commentaries*, p. 139

The same things may be, as Lightfoot held, an allusion to the repeated warnings against dissensions within the church. This word of caution is picked up at 4:1ff, which Lightfoot regards as following on closely from the injunction of 3:1, with the intervening verses of chapter 3 as a digression caused by an interruption in the apostle's thought.

2. Martin also mentions those who suggest that verses 1a-9 form part of a separate letter and gives other theories
- ii. Dogs—3:2
 1. The Jews regarded dogs as terrible animals—Mt 15:26; Rev 22:15
 2. The Jews referred to Gentiles as 'dogs.' Compare Mt 7:6
 3. Paul here uses it to refer to those who would bring Jewish ceremonies into the Body of Christ
 4. Note that certain ceremonial issues were settled in Acts 15:1-21
- iii. Evil workers—3:2—see 2Cor 11:13-15, 3-4
- iv. mutilators of the flesh—3:2
 1. Greek is 2699 katatome katatome {kat-at-om-ay'}
from a compound of 2596 and temno (to cut); TDNT - 8:109,1169; n f
AV - concision 1; 1
1) to cut up, mutilation
 2. Greek word for circumcision is—4061 peritome peritome {per-it-om-ay'}
from 4059; TDNT - 6:72,831; n f
AV - circumcision 35, circumcised 1; 36
1) circumcised
 - 1a) the act or rite of circumcision, "they of the circumcision" is a term used of the Jews
 - 1a1) of Christians gathered from among the Jews
 - 1a2) the state of circumcision
 - 1b) metaph.
 - 1b1) of Christians separated from the unclean multitude and truly consecrated to God
 - 1b2) the extinction of passions and the removal of spiritual impurity
 3. Paul thus connects the attempts to circumcise (ritually) today with pagan mutilation of the flesh forbidden in Lev 21:5. See also Gal 5:12 where these folks are derided by the expression, "cut off."
 4. It is important to note that what was COMMANDED under Israel's program is equivalent to a PAGAN practice under the program for today.
 5. This undercurrent pervades through the rest of the chapter!
- d. For we are the circumcision—3:3
 - i. 'We' is clearly the church of today
 - ii. 'Circumcision' is the Greek word (Strong's 4061) peritome mentioned above. Paul uses it in the following senses:
 1. The physical rite—Rom 3:1; **4:11**; 1Cor 7:19; Gal 5:6; Php 3:5; Col 3:11
 2. The Jew—Rom 3:30; 4:9-10, 12; 15:8; Gal 2:7-9, 12; 6:15; Eph 2:11; Col 4:11; Tit 1:10
 3. Figuratively, the set-apart people of God—Php 3:3; Col 2:11
 4. Being a Jew requires both inward and outward—Rom 2:25-29

Ro 2:25 For circumcision **<physical rite>** verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision **<standing before God>** is made uncircumcision.

Ro 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision **<standing before God>**?

Ro 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision **<standing as a Jew>** dost transgress the law?

Ro 2:28 For he is not a Jew, which is one outwardly; neither [is that] circumcision **<standing before God>**, which is outward in the flesh:

Ro 2:29 But he [is] a Jew, which is one inwardly; and circumcision **<standing before God>** [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

5. Offense of the cross to the Jew is that we are all one in Christ—Gal 5:11
- iii. Paul's meaning here is that of a standing before God. In no way does he nullify distinctions made in scripture between Israel and the Body of Christ
- iv. Three evidences of those with a right standing before God in this dispensation
 1. Worship God in spirit
 - a. in spirit—one word, no article—in our inmost being
 - 1) True of all ages—John 4:23, 24
 - 2) Israel was always told that it was the heart that mattered and not just the fleshly rite—see Ro 2:29 quoted above and the following

De 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

De 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Jer 4:4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings.

- 3) It is important to understand that Paul is simply emphasizing something that is basic to the OT command to the Jews
- b. Worship—from Strong's Greek 3000 *latreuo* *latreuo* {lat-ryoo'-o} from *latris* (a hired menial); TDNT - 4:58,503; v

AV - serve 16, worship 3, do the service 1, worshipper 1; 21

 - 1) to serve for hire
 - 2) to serve, minister to, either to the gods or men and used alike of slaves and freemen
 - 2a) in the NT, to render religious service or homage, to worship
 - 2b) to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship
 - 2b1) of priests, to officiate, to discharge the sacred office
 - 1) Worship here means 'serve,' not just that which takes place in a church service
 - 2) It is commonly (but not always—Lu 2:37) translated 'serve.' See Mt 4:10; Lu 1:74. Here is a reference where worship and serve both appear in the KJV and this word is translated 'serve.'

Lu 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve <3000>.

- 3) Whom do you serve?
 - b. Self? then you are **selfish** (you will honor you)
 - c. Mankind? then you are **humanistic** (men will love and honor you)
 - a. God? then you are **godly!** (God will honor you)
- 4) How do you serve?
 - a. Study
 - b. Pray
 - c. Holy life
 - d. Witness

2. Rejoice in Christ Jesus

- a. Again, the marvelous notion of where our JOY should be
- b. It is in Christ Jesus

- 1) He loved us (Here are all the verses where 'loved us' appears in the KJV. The same search on the NIV yields all but Eph 2:4 and Rev 1:5

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

Ro 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

2Th 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace,

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.

1Jo 4:11 Beloved, if God so loved us, we ought also to love one another.

1Jo 4:19 We love him, because he first loved us.

Re 1:5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

- a. These and many other verses establish that his love was particular and not every man who ever lived. See also Rom 9:13

- 2) He gave himself for us—a consequence of his love for us

- 3) We are complete in HIM—Col 2:10

- a. Only stated in this dispensation

- b. The context is talking about there being no Jewish ceremonies for this day

- c. This includes baptism, 1Cor 1:17 and Heb 6:1-2

3. Have no confidence in the flesh

- a. Paul here is clearly speaking about Israel's ritualistic program

- b. Notice how the NIV Study Bible misses the point. Yet makes other valid points. Error is far worse when mixed with truth! (Emphasis is added.)

Phil. 3:3 CIRCUMCISION. Its true, inner meaning is realized only in believers, who worship God with genuine spiritual worship and who glory in Christ as their Savior rather than trusting in their own human effort (cf. Ro 2:28-29; Col 2:12-13; see also Dt 30:6; Eze 36:26). GLORY. . . NO CONFIDENCE. Everyone is a "boaster," either in Christ or in himself. FLESH. Weak human nature. **Although the term "flesh" in Paul's letters often refers to sinful human nature, it speaks here of the frailty of human nature: It is not worthy of our confidence; it cannot save.**

- c. Israel's ritualistic program included many baptisms—Heb 9:10

- v. Typical comment from a non-dispensationalist (Ralph P. Martin, *Philippians*, (Eerdmans, Grand Rapids), p. 142)

The true name *peritome* is served for Christians who are the circumcision which, in the light of Romans 2:25-29 and Colossians 2:11, must be a title for the church as the covenant people of God inheriting all the promises made to ancient Israel (Romans 9:24-26; 1 Peter 2:9-10). The term *circumcision* changes its meaning according to the context. Here, as Dibelius says, 'the thought is not that of a bodily mark but of the church's consciousness of being the new people for God.' For the original application of the word to the Jews, Israel 'after the flesh,' cf. Galatians 2:7-9, 12. The Christian church, however, composed of believing Jews and Gentiles, is the new Israel, 'the Israel of God' (Gal. 6:16), and so can be styled *the circumcision* because the term is given a new, spiritual and inner content (so, clearly, Rom. 2:28-29); and its value derives directly from its new meaning. Otherwise it is meaningless (Gal. 5:6; 6:15), and if practised literally, in unbelief, positively ruinous (Gal. 5:2-4). This verdict on the Jewish rite as applied to Gentile believers is based on the Jewish Christian claim to a righteousness by ceremony which Paul opposes, and on the perpetuating of a distinction within the church between Jew and Gentile, which he denies (Gal. 3:26-29; Col. 3:11).

There are prophetic indications in the Old Testament and at Qumran (Lv. 26:41, Dt. 10:16; Je. 4:4; 1QS 5:5, 26; cf. *Barnabas*, 9) and suggestions in Philo that the physical rite as a badge of membership of the elect nation was not enough. The true circumcision is a spiritual work, and for Christian believers is pictured in the symbolism of baptism (Col. 2:11-13). Nothing could be clearer than the way in which the Old Testament ritual gives way to the New Testament insistence on the inner significance of personal response to God, while at the same time the value of ordinances is retained and invested with a deeper meaning than a merely outward act (such as circumcision).

1. There are somethings with which we agree
 - a. There is a difference between a proper standing before God and a physical ritual
 - b. Paul sometimes uses circumcision to denote a proper standing before God
 - c. The meaning is determined by context
 - d. To practice Israel's rituals today is ruinous
 2. But, there are many very serious flaws in what is said here
 - a. We do not acquire all of the promises made to Israel. This robs the Bible of clear statements. (Martin does teach at Fuller!?!)
 - b. The Body of Christ is not the NEW ISRAEL
 - c. The importance of the inner change is not prophetic. God required it for Israel in the books of Moses
 - d. Baptism did not replace circumcision
 - 1) Israel had both
 - 2) Only boys were circumcised. Such people today baptize both sexes
 - 3) We are to have neither baptism nor circumcision. Both belong to Israel!
 - e. The issue is not NT vs OT but Paul vs. OTHERS
 3. We include two tables that are important to this discussion
- vi. Irresolvable differences between Israel and the Body of Christ

Israel	Body of Christ
TWO BODIES	ONE BODY

<p>I. Basically</p> <p>A. Israel > Gentiles</p> <ol style="list-style-type: none"> 1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26 2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3 <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p>	<p>I. Basically</p> <p>A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15</p> <p>B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40</p>
<p>II. Angels</p> <p>A. Twelve inferior to angels—Mt 28:7; Mk 16:7; Jude 8; Lk 24:5; 2Pt 2:10; At 1:11; 5:19, 20; 8:26; 12:7, 8; 10:3, 22</p> <p>B. Israel's truth through angels—Dan 10:10-21; At 7:53; Judges 6:12, 20-22; Gal 3:19; Rev 1:1; 22:6, 16; Heb 2:2; 1Jn 4:12</p>	<p>II. Angels</p> <p>A. Paul independent of angels and Body is superior (see II B)</p> <p>B. Our truth from the Spirit (angels shown it by Body)—Ep 3:10; 1Co 11:10; 13:1; 12:8-11; Ep 4:4</p>
<p>III. Political Units—Christ is Messianic King—Isa 2:3, 4; 11:1-9; 9:6-7; Jer 23:5, 6; Ezk 37:21-22; Dan 2:44; 7:14; Amos 9:11-12; Isa 19:18-25; Mt 6:10; 16:19; 21:43; Lk 1:68-75; Rev 21:23, 24</p>	<p>III. Organic Unit—Christ is Head—Ro 10:12-13; 12:3-5; 2Co 5:14-17; Ep 1:17-23; 4:15-16; Col 1:18; 1Co 12:12-27; Gal 3:28</p>
<p>IV. Gentiles Blessed Through Israel's Rise—see IA scriptures</p>	<p>IV. Gentiles Blessed Through Israel's Fall—At 28:27-28; Ro 11:11, 12, 15</p>
<p>V. Christ's Work is Basis for Establishing Israel's Kingdom and Ordinances—Mk 1:15; Lk 1:68-75; At 3:21-24; Ro 15:8-12; 1Pt 1:1-13; Lk 22:19-20, 29-30; Col 2:11-17; Ezk 43; 44; Zech 14:16-19 (1-21); Mt 5:17-37 (Ps 2:9); Rev 21:14; Isa 53-60</p>	<p>V. Christ's Work Abolishes Jew, Gentile Distinctions and the Ordinances—Ep 2:14-16; Col 2:10-18; Gal 4:8, 9</p>

vii. Irresolvable differences between Paul and Others in scripture

Pauline Paradoxes		
Concern	Not in Paul	Paul
Where will believers be eternally?	Mt 5:5	Php 3:20
Are there Jewish believers?	Ja 1:1	Ep 3:6; Gal 3:28
Are Jews = Gentiles?	Mt 15:24	Eph 3:6; Gal 3:28
How many baptisms?	Heb 6:2	Ep 4:5
Whom should believers follow?	Mt 23:1-3	Php 3:17; 4:9
What about sacrifices?	At 21:26	Col 2:10-16
What about circumcision?	At 15:5	Gal 2:3; 5:2
What should I do if I'm ill?	Ja 5:15-16	1Ti 5:23; 2Co 12:7-10
Is prayer always effectual?	Ja 5:15, 16; Mt 21:22	2Co 12:7-10; Ro 8:26
Where should our ministry begin?	At 1:8; 11:19	2Co 5:20
Who opened the door to gentiles?	At 10:34-35; 11:19	At 14:27

What about angels?	Mt 28:7; At 1:11; 5:19, 20	1Co 6:3
Does truth come through angels?	At 7:53; Gal 3:19	Ep 3:10
Some Problems		
Gal 2:2	If the same message, why go secretly?	
Rom 11:25-29	Why, if God is through with Israel?	
At 2:16-21	Why is there a gap in the fulfillment of this prophecy?	

- e. Put no confidence in the flesh even though Paul had credentials there—3:4a
 - i. Introduces the next section
 - ii. This is not confidence in fleshly talent or title
 - 1. This is what the secular world honors
 - 2. Worldly Wisdom—Isa 29:14 47:10 Jer 4:22 Eze 28:4 Ro 1:22; 1Co 1:19 2:6 3:19,20 2Co 1:20 Col 2:23 Jas 3:15
 - 3. The vanity of human knowledge—Isa 44:25 1Co 8:2 13:8
 - 4. The bankruptcy of human philosophy—Ac 17:18 1Co 1:19 2:6 Col 2:8
 - 5. The meaninglessness of worldly titles and reputations—1Cor 1:25-30

Ver. 25. **Because the foolishness of God**, &c.] Not that there is any such thing as "foolishness" in God, nor the least degree of weakness in him; but the apostle means that which the men of the world esteem so, and therefore, by an ironical concession, calls it by those names; by which is intended either Christ, who, as crucified, is counted foolishness; yet he "is wiser than men": yea, even than Solomon, who was wiser than all men besides; Christ is greater than he in wisdom, having all the treasures of wisdom and knowledge in him; yea, in redemption by the blood of his cross, which is accounted such an egregious instance of folly, there is such a display of wisdom as surpasses all the wisdom of men and angels: and though he is, as crucified, esteemed as the weakness of God, yet in this respect, is stronger than men; stronger than the strong man armed; and has done that by his own arm, has brought salvation for his people, which neither men nor angels could ever have done: or all this may be understood of the Gospel of Christ, which is condemned as folly and weakness, and yet has infinitely more wisdom in it, than is to be found in the best concerted schemes of the wisest philosophers; and has had a greater influence on the minds and manners of men than theirs ever had; it is the manifold wisdom of God, and the power of God unto salvation. Moreover, these words may be applied to the saints, called in #1Co 1:27 **the foolish and weak things of the world**; and yet even these, in the business of salvation, how foolish soever they may be in other respects, are wiser than the wisest of men destitute of the grace of God; and however weak they are in themselves, in their own esteem, and in the account of others, they are able to do and suffer such things, through the strength of Christ that no other men in the world are able to perform or endure. The phrases here used seem to be a sort of proverbial ones; and the sense of them is, that whatever, in things divine and spiritual, has the appearance of folly and weakness, or is judged to be so by carnal men, is wiser and stronger not only than the wisdom and strength of men, but than men themselves with all their wisdom and strength. It is very likely, that proverbial expressions of this kind, with a little alteration, were used by the Jews. The advice the young men gave to Rehoboam is thus paraphrased by the Targumist {o}, abad hytrwbq Nm apyqt ytwvlx, "my weakness is stronger than the strength of my father"; which is very near the same with the last clause of this verse. 2Chron 10:10

- iii. It is imperative that we understand that this is fleshly ritual

1. This is what the religious world honors
2. Look at the emphasis on baptism among most believers
 - a. 1Co 1:17
 - 1) Gill's Excuse

Ver. 17. For Christ sent me not to baptize, &c.] Some think the apostle refers to his particular mission from Christ, #Ac 26:16| in which no mention is made of his administering the ordinance of baptism; but no doubt he had the same mission the rest of the apostles had, which was to baptize as well as preach; and indeed, if he had not been sent at all to baptize, it would have been unlawful for him to have administered baptism to any person whatever; but his sense is, that baptism was not the chief and principal business he was sent about; this was to be done mostly by those preachers of the word who travelled with him, or followed after him: he was not sent so much about this work,

- 2) Robertson's Word Pictures' *excuse*

For Christ sent me not to baptize (ou gar apesteilen me cristov baptizein). The negative ou goes not with the infinitive, but with apesteilen (from apostellw, apostolov, apostle). **For Christ did not send me to be a baptizer** (present active infinitive, linear action) like John the Baptist. **But to preach the gospel** (alla euaggelizesyai). This is Paul's idea of his mission from Christ, as Christ's apostle, to be a **gospelizer**. *This led, of course, to baptism, as a result, but Paul usually had it done by others as Peter at Caesarea ordered the baptism to be done, apparently by the six brethren with him (#Ac 10:48). (my emphasis)* Paul is fond of this late Greek verb from euaggelion and sometimes uses both verb and substantive as in #1Co 15:1. "the gospel which I gospelized unto you." **Not in wisdom of words** (ouk en sofiai logou). Note ou, not mh (the subjective negative), construed with apesteilen rather than the infinitive. Not in wisdom of speech (singular). Preaching was Paul's forte, but it was not as a pretentious philosopher or professional rhetorician that Paul appeared before the Corinthians (#1Co 2:1-5). ...

- 3) It is interesting how men try to hang on to tradition even in the face of such Biblical difficulties
 - a) By the principle of disciples as illustrated in John 4:1-2, Paul would have been credited with any baptism done by those with/under him
- b. Eph 4:5
 - 1) Gill

Ver. 5. ...
One baptism, there were divers baptisms under the law, but there is but one baptism under the Gospel; for John's and Christ's are the same: there are, besides, figurative or metaphorical ones, which are so in an improper sense, as the baptism of the spirit, and the baptism of blood, or of sufferings; but there is but one baptism, literally and properly so called, which is water baptism; and which is to be administered in one and the same way, by immersion in water; and on one and the same subjects, believers in Christ; and in one and the same name, the name of the Father, the Son, and the Holy Ghost; and to be performed but once, when rightly administered.

- 2) Robertson's Word Pictures

One Lord (eiv kuriov). The Lord Jesus Christ and he alone (no series of aeons). **One faith** (mia pistiv). One act of trust in Christ, the same for all (Jew or Gentile), one way of being saved. **One baptism** (en baptisma). The result of baptizing (baptisma), while baptismov is the act. Only in the N.T. (baptismov in Josephus) and ecclesiastical writers naturally. See #Mr 10:38. There is only one act of baptism for all (Jews and Gentiles) who confess Christ by means of this symbol, not that they are made disciples by this one act, but merely so profess him, put Christ on publicly by this ordinance.

- 3) It is interesting how men, who lump the entire NT as in one age, ignore the usage of 'baptism' even in the NT
 - a) They seem to ignore totally the work of the Spirit as being called a baptism
 - b) They almost give us baptismal regeneration if you look at what is said here and on 1Cor 1:17
 - c) No scripture says that baptism is a putting on of Christ

B. No Confidence in the Flesh-Program—3:4b-11

1. Paul's Credentials under Israel's Program—3:4b-6

If anyone else thinks he has reasons to put confidence in the flesh, I have more: 5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; 6 as for zeal, persecuting the church; as for legalistic righteousness, faultless.

a. Gill's Comments

Ver. 4. **Though I might also have confidence in the flesh, &c.]** This he says, lest it should be objected to him, that the reason why he had no confidence in the flesh, and did not boast of it, was, because he could not; he had nothing to glory of, and put his confidence in, and therefore acted the common part of such persons, who despise what either they have not, or are ignorant of: but this was not the apostle's case, he had as much reason, and as good a foundation for trust in himself, his privileges and attainments, as any man had, and more; and his meaning here is not, that he might lawfully have confidence in the flesh, for that is criminal in every one, but that he had as good pretensions to it; and were it lawful, might with greater appearance of truth do it than some other persons, or indeed any other:

if any other man thinketh that he hath whereof he might trust in the flesh, I more: the sense is, if there were any other person besides the false teachers he speaks of in #Php 3:2; that were of the judaizing sect, or any whatever of the Jewish nation, be he who he will, who thought within himself he had, or seemed to others to have (for all such confidence, and the grounds of it, are only in show and appearance, and in imagination, not in reality), reasons for boasting and trusting in himself and in his carnal privileges and performances, the apostle had more, and which he enumerates in #Php 3:5,6; not but that he might be exceeded by some in some one particular or another; as for instance, he was not of the tribe of Levi: nor of Judah; he was neither of the house of Aaron, nor of David; neither of the priestly line, nor of the blood royal; but taking all together, there was not a man in whom so many reasons met, for boasting and confidence in the flesh, as in himself.

- b. Confidence is a translation of
 4006 pepoiyesiv pepoithesis {pep-oy'-thay-sis}
 from the perfect of the alternate of 3982; TDNT - 6:7,818; n f
 AV - confidence 5, trust 1; 6
 1) trust, confidence, reliance
 - i. It carries with it the idea of trust
 - ii. Israel's ceremonies gave them a covenant standing with God

RWS—Thinketh to have confidence (dokei pepoiyenai). Second perfect active infinitive. Old idiom, "seems to himself to have confidence." Later idiom like #Mt 3:9| "think not to say" and #1Co 11:16|, "thinks that he has ground of confidence in himself." **I yet more** (egw mallon). "I have more ground for boasting than he" and Paul proceeds to prove it in the rest of verses #5,6|.

c. The Flesh

i. Circumcised the eighth day—Ge 17:12 Lu 2:21 Joh 7:21-24

RWS—Circumcised the eighth day (peritomhi oktahmerov). "In circumcision (locative case) an eighth day man." Use of the ordinal with persons like tetartaiov (#Joh 11:39|). Ishmaelites were circumcised in the thirteenth year, proselytes from Gentiles in mature age, Jews on the eighth day (#Lu 2:21|).

Gill—Circumcised the eighth day, &c.] Circumcision was an appointment of God to Abraham, and his male issue; to him and them God gave the covenant of circumcision: this to Abraham personally was a sign and seal, that the righteousness of faith, which he had while he was an uncircumcised person, should come upon the uncircumcised Gentiles in the times or the Messiah, when the Gospel should come among them; and it was a distinguishing character of the Jews from the Gentiles, until the coming of Christ; it was typical of the effusion of his blood to cleanse from all the impurity of original and actual sin, and represented the circumcision of the heart. The Jews valued themselves much upon it, and treated the Gentiles with contempt for the want of it; and would neither converse with them in a civil or religious way, because they were uncircumcised: but the apostle was no Gentile, or an uncircumcised person; he had this mark in his flesh to glory in as well as others, if it had been lawful to trust in it; he was the subject of this ordinance while it was a standing one, and before it was abolished by Christ; and it was performed on him at the precise time fixed in the original institution of it, which was not always observed; for not to take notice of Jewish proselytes; who were circumcised at any age, when they became such, whether in youth, manhood, or old age; and which by the way shows, that the apostle was no proselyte, but a natural Jew; Gershom, the son of Moses, was not circumcised till some years after his birth; and all the while the children of Israel were in the wilderness this ordinance was neglected, till Joshua had led them into Canaan's land, and then he circumcised all that generation that was born in the wilderness, some of whom must be near forty years of age; and in after times it was usual with the Jews, for one reason or another, to put off circumcision to a longer time. Take the following story as an illustration of this {q|:

``it is a tradition of R. Nathan; once, says he, I went to the cities of the sea, and a woman came to me who had circumcised her first son, and he died; the second, and he died; the third she brought to me; I saw him that he was red, I said unto her, my daughter, "wait a while" for him till his blood is swallowed up in him; she waited for him a while, and circumcised him, and he lived; and they called him Nathan the Babylonian, after my name. And again another time I went to the province of Cappadocia (the Jerusalem Talmud {r| has it Caesarea of Cappadocia), a certain woman came to me, who had circumcised her first son, and he died; the second, and he died; the third, (the above Talmud adds, and he died, the fourth,) she brought to me, I saw that he was green, I inspected him, and the blood of the covenant was not in him, I said unto her, my daughter, wnytmh, "tarry a while" for him; (the Jerusalem

Talmud has it, Nmz rxal whwxynh, "let him alone to another time";) till his blood fall in him, she waited for him, and circumcised him, and he lived; and they called him Nathan the Babylonian, after my name."

The Jewish canon, with regard to the time of circumcision, runs thus {s}:

``an infant may be circumcised at eight days, or at nine, or at ten, or at eleven, or at twelve, neither less nor more (not less than eight, nor more than twelve), how? according to its course at eight. If it is born between the two evenings, it is circumcised on the ninth day; if between the two evenings of the sabbath eve, it is circumcised on the tenth day; if on a feast day after the sabbath, it is circumcised on the eleventh; if on the two days of the beginning of the year, it is circumcised on the twelfth. An infant that is sick, they do not circumcise him until he is recovered."

And in the last case, they reckon seven days from the time of the recovery of the child, as Maimonides {t} observes; with whom may be read other cases, in which circumcision was not always performed on the eighth day, but sometimes was deferred, and sometimes it was done the same day the child was born. But circumcision on the eighth day was reckoned most valid and authentic, and according to rule; and therefore it is not without reason, that the apostle mentions the time of his circumcision, and puts an emphasis upon it. *Gill*

ii. of the people of Israel—Ac 22:3 2Co 11:22

Gill—**Of the stock of Israel**; this is said to distinguish him from an Ishmaelite, or an Edomite, who were circumcised, and from the son of a proselyte, who might be circumcised on the eighth day; but he was a natural Israelite, to whom the various privileges belonged, mentioned in #Ro 9:4,5; and therefore had as much reason to trust in the flesh as any Israelite whatever.

iii. of the tribe of Benjamin—Ro 11:1

RWS—**Benjamin** (beniamin). Son of the right hand (that is, left-handed), son of Rachel. The first King, Saul (Paul's own Hebrew name) was from this little tribe. The battle cry of Israel was "After thee, O Benjamin" (#Jud 5:14).

Gill—**[Of] the tribe of Benjamin**; who was a genuine and legitimate son of Jacob, whom he had by his lawful and beloved wife Rachel. Of which tribe was the first king of Israel, whose name was Saul, #1Sa 9:1,2], and which was the apostle's first and Jewish name, and which perhaps was common in that tribe on that account. In this tribe stood the city of Jerusalem, and the temple of the Lord; this tribe retained the true worship of God with Judah, when the ten tribes revolted and worshipped the calves at Dan and Bethel, and returned with Judah from captivity, when the others did not. And the apostle was not only able to make himself appear to be of the stock Israel, but could name the tribe to which he belonged, which many of the Jews, that were of one, or rather of the ten tribes, were not able to do, and may be his chief reason for mentioning this circumstance.

iv. Hebrew of Hebrews—Ge 14:13 40:15 41:12 1Sa 4:6 Jon 1:9 Ac 6:1 2Co 11:22

RWS—**A Hebrew of the Hebrews** (ebraiov ex ebraiwn). Of Hebrew parents who retained the characteristic qualities in language and custom as distinct from the

Hellenistic Jews (#Ac 6:1|). Paul was from Tarsus and knew Greek as well as Aramaic (#Ac 21:40; 22:2|) and Hebrew, but he had not become Hellenized.

Gill—An Hebrew of the Hebrews; not so called only because he could trace his pedigree from Abraham the Hebrew, or understood, and could speak the Hebrew language, which the Hellenistic Jews could not, or was an illustrious one among them, but because both his parents were Hebrews; he was an Hebrew by the father and mother's side both; he was a genuine Hebrew. The Arabians have the same way of speaking; and with them a genuine Arab is called an Arab of the Arabs {u} as here. Some there were whose mothers were Hebrews, and their fathers Gentiles; such an one was Timothy, #Ac 16:1|; and there were others whose fathers were Hebrews, and their mothers Gentiles; and these are thought by some to be the same the Talmudists {w} call, Myllx, "profane": they not being reckoned so holy as such whose fathers and mothers were both Hebrews; of which the latter gloried over the other.

v. in regard to the law, a Pharisee—Ac 23:6 26:4,5

RWS—A Pharisee (farisaiov). In distinction from the Sadducees (#Ga 1:14|) and he continued a Pharisee in many essential matters like the doctrine of the resurrection (#Ac 23:6|). Cf. #2Co 11:22|.

Gill—As touching the law, a Pharisee: with respect to the interpretation and observance of the law, which was according to the traditions of the elders, and not the literal and genuine sense of it, he followed; and was of the sect of the Pharisees, which was strictest sect among the Jews, and in the greatest esteem among the people: and though they had put many false glosses on the Scripture, and held many erroneous principles, and were very tenacious of human traditions, yet they were preferable to the Sadducees, who denied the resurrection of the dead, and other things; and were more zealous in their devotion and religion, and more strict in their morals, and external holiness of life and conversation. They separated and distinguished themselves hereby from other people, and hence they had their name; see Gill on "Mt 3:7|". Now the apostle was not only a Pharisee, but the son of one; he was always brought up in that strict sect and severe way, #Ac 23:6|.

vi. as for zeal, persecuting the church

1. Zeal—2Sa 21:2 2Ki 10:16 Ac 21:20 Ro 10:2 Ga 1:13,14
2. Persecuting the church—Ac 8:3 9:1-19 22:3,4 26:9,10 1Co 15:9 1Ti 1:13

RWS—As touching zeal (kata zhlov). So the old MSS. treating zhlov as neuter, not masculine. He was a zealot against Christianity, "persecuting the church" (diwkwn thn ekkhlhsian). He was the ringleader in the persecution from the death of Stephen till his own conversion (#Ac 8:1-9:9|).

Gill—Concerning zeal, persecuting the church, &c.] The Vulgate Latin version adds, "of God", as in #Ga 1:13|. The apostle was very zealous of the traditions of the elders, and for the law of God, and towards God also; though his zeal was not according to knowledge, but blind, ignorant, and furious; which pushed him on to persecute the followers of Christ, and the church of Christ at Jerusalem more especially, in a very violent and outrageous manner; he held the clothes of those that stoned Stephen, #Ac 7:58|; he consented unto his death, #Ac 8:1|; he made havoc of the church at Jerusalem, haling men and women to prison, #Ac 8:3|; he continued breathing out threatenings and slaughter against the disciples of Christ, #Ac 9:1|; gave his voice against them when put to death, punished them frequently in the synagogues by scourging them, #Ac 26:10|, and compelled them to blaspheme the name of Christ; was exceeding mad against them, pursued them to

strange cities, #Ac 26:11], and persecuted the church of God exceedingly, more than any one single person besides.

- vii. as for legalistic righteousness, faultless—
1. Ceremonially faultless—Mt 5:20 23:25 Mr 10:20,21 Lu 1:6 Ac 26:5 Ro 7:9 9:31,32 10:2-5
 2. Still aware of his depravity—Rom 7:7-25

RWS—Found blameless (genomenov amemptov). "Having become blameless" (#Ga 1:14). He knew and practised all the rules of the rabbis. A marvellous record, scoring a hundred in Judaism.

Gill—Touching the righteousness which is in, the law, blameless. This he mentions last, as including the whole of his righteousness, civil, ceremonial, and moral; and which he fancied was so perfect, that whatever righteousness was in the law, or required by it, he had it, and to such a degree, that he was blameless before God and men; that he was justified by it in the sight of God, and could not justly be found fault with by any, or be charged with any defect in his obedience, either to the moral or ceremonial law; which must arise from great ignorance of the righteousness of God, and the strictness of his justice, and of the law of God, and the purity, spirituality, and extent of it, which reaches to the thoughts of the heart, and the first motions of sin; and of himself, the plague of his own heart, of the sin of lust, and of the exceeding sinfulness of sin, in every instance of it.

2. Paul's abandonment of those Credentials—3:7-11

7 But whatever was to my profit I now consider loss for the sake of Christ. 8 What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ --the righteousness that comes from God and is by faith. 10 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, 11 and so, somehow, to attain to the resurrection from the dead.

- a. What was to Paul's profit under Israel's ceremonial law—7
- i. This is a dispensational matter as so many miss it
 1. Not monetarily
 2. Not intellectually
 3. Not morally
 4. But before Israel's law

RWS—Were gain to me (en moi kerdh). "Were gains (plural, see on Php 1:21) to me (ethical dative)." Paul had natural pride in his Jewish attainments. He was the star of hope for Gamaliel and the Sanhedrin.

Gill—But what things were gain to me, &c.] As circumcision, and the observance of the ceremonial law, which he thought were necessary to salvation; and his natural and lineal descent from Abraham, which he supposed entitled him to the favour of God, and eternal life, as well as to outward privileges; and his being of that strict sect of religion, a Pharisee, which he doubted not, being brought up and continued in, would secure to him everlasting happiness; and his zeal in persecuting the church of Christ, in which he thought he did God good service, and merited heaven for himself; and his legal righteousness, which he fancied was perfect, and so justified him in the sight of God, and rendered him acceptable to him: for the apostle's meaning is, not only that these things were judged by him, while in an unconverted state, good in themselves, and in some respects useful, but that they were really gainful, and meritorious of happiness in another world. But

being converted, he saw all those things in a different light, and had a different opinion of them:

5. Was the ceremonial law necessary for salvation under Israel's law? (Did Paul even believe it so?)
 - a. The Lordship issue
 - 1) Jesus

Mt 16:24 Then said Jesus unto his disciples, If any [man] will come after me, **let him deny himself, and take up his cross, and follow me.**

Mr 8:34 And when he had called the people [unto him] with his disciples also, he said unto them, Whosoever will come after me, **let him deny himself, and take up his cross, and follow me.**

Lu 9:23 And he said to [them] all, If any [man] will come after me, **let him deny himself, and take up his cross daily, and follow me.**

- a) Faith alone saves—John 3:16
 - b) The changed heart—new birth—Jn 3:3
 - c) Faith produces a changed life—John 3:20-21; Mt 19:16-22
 - d) The parable of the sower—Mt 13:3-9, 18-23
 - e) Faith brings true worship—Jn 4:23-24
 - f) Faith brings obedience to truths about God's sovereignty—Jn 6:44, 47, 53-58, 60-66; 8:23-37
 - g) The necessity of the ceremonies (dispensational truth)—Lk 7:29-30
- 2) Peter

Ac 21:20 And when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which **believe**; and they are all **zealous of the law**:

- a) Lord and Christ—At 2:36; 5:31
 - b) Changed life is evidence of salvation—2Pt 1:5-11
 - c) Be holy—1Pt 1:14-15; Mt 5:48
 - d) Repentance—At 2:38; 3:19; 11:17-18
 - e) Sovereignty—1Pt 1:1-3; 2Pt 1:10
 - f) The ceremonies—At 2:38; 15:1, 5
- 3) James—James 2:17, 20
 - a) Works must follow—James 2:14-26
 - b) Warning—James 4:7-10
 - c) The miraculous from Israel is in James—1:5-7; 5:14-18
 - d) The danger of serious error in truth—5:19-20
 - 4) John—1Jn 5:13
 - a) Keep commandments—1Jn 2:3-4, 29
 - b) Can't love the world—1Jn 2:15
 - c) Fixed on hope—1Jn 3:3
 - d) Believer = overcomer—1Jn 5:5; Rev 2:7, 11; 3:5, 12, 21; 21:7
 - 5) Hebrews
 - a) Faith is rooted in the believer's hope—Heb 11:1
 - b) Through faith the men of old received a good report—11:2-
 - c) By faith, these people OBEYED—11:3-
 - d) The challenge their lives brings—12:1-2
 - e) The necessity of holiness—12:10-14
 - 6) Paul
 - a) Faith alone saves—Rom 3:28; Eph 2:8-9

- b) The faith from God is to Christ as Lord and produces obedience—Rom 10:9-10; Eph 2:10; Rom 6:1-2, 17-18; Tit 2:11-12; 1Co 6:9-11; Gal 5:19-21; Eph 5:5; **Php 3:17-19**; 1Th 4:7-8; Col 1:22-23
 - e) Repent—At 26:19-20; 20:20-27
 - d) How he regarded those who abandoned—1Tim 1:20; 2Tim 2:16-19; 1Tim 6:3-5; 2Th 2:10
 - c) Requires you be dispensationally Pauline—Php 3:17-19
 - d) Submission to the sovereignty of God—Rom 8:28-9:33; Eph 1
 - b. In every dispensation, Jesus as Lord brings change in the life
 - 1) All produced by the same change in heart that brings saving faith
 - 2) Moral changes
 - 3) Submission to the doctrine of sovereignty
 - 4) Awareness of the hope of the believer
 - 5) Obedience to the rules of God for your dispensation
- b. He counts loss in the present dispensation—3:7

RWS—Have I counted (hghmai). Perfect middle indicative, state of completion and still true. **Loss** (zhmian). Old word for damage, loss. In N.T. only in Phil. and #Ac 27:10,21]. Debit side of the ledger, not credit.

Gill—those I counted loss for Christ; circumcision he saw was now abolished, and was nothing, and that the circumcision of the heart was the main thing; and that the other was so far from being useful and necessary to salvation, that it was hurtful, was a yoke of bondage, bound men over to keep the whole law, and made Christ of none effect to them; and the same opinion he had of the whole ceremonial law: as for natural descent, which he once valued and trusted in, he now rejected it, well knowing it signified not whether a man was a Greek, or a Jew, a Barbarian, or Scythian, provided he was but a believer in Christ, #Col 3:11]; and as for any outward form or sect of religion, he knew there was no salvation in it, nor in any other name but that of Christ, #Ac 4:12]; and he was so far from thinking, that on account of his zeal in persecuting the church he was deserving of heaven, that for that reason he was not worthy to be called an apostle of Christ; and as for his legal righteousness, he now saw it to be as filthy rags, #Isa 64:6]; that many things in it were really evil in themselves, such as his observance of the traditions of the elders, whereby the commands of God were transgressed, and his mad zeal in persecuting the followers of Christ; and other things, which had the appearance of good works, were not truly so, did not spring from love, were not done in faith, and with a view to the glory of God; and that the best of them were very imperfect, and exceeding blamable; yea, that if they had been perfect, they could not have been meritorious of eternal life, as he once thought them to be; he saw now they were of no use in justification and salvation; nay, that they were hurtful and pernicious, being trusted to, as keeping persons off from Christ, and his righteousness: wherefore, he gladly suffered the loss of all his legal righteousness, and renounced and disclaimed it, and all pretensions to justification and salvation by it, for the sake of Christ; of life and salvation by him, and in comparison of him; of the knowledge of him, and of his justifying righteousness, as the following verses show. Hence, what before he pleased himself much with, and promised himself much from, he could not now reflect upon with any pleasure and satisfaction of mind; which is the sense of this phrase with Jewish writers {x}: so it is observed of a drunken man, when he comes to himself; and it is told him what he did when in liquor, he grieves at it, xwyr alw doph lkh bxxyw, "and counts all loss and not gain"; i.e. can take no pleasure in a reflection on it.

- i. Not neutral
- ii. Not of less gain
- iii. Totally out of place—no Hebrew Christian pride as we see in our day

- iv. This applies to all of Israel's ceremonies—Col 2:10-23
 - 1. Complete in Him—10
 - 2. No physical circumcision—11
 - 3. No physical baptism—12; Heb 9:10
 - 4. Trespasses forgiven—13
 - a. Morality still important
 - b. The one whose life is characterized by sin is judged to be lost—Gal 5:19-21; 1Co 6:9-11
 - 5. ceremonial law gone—14
 - 6. Angelic hosts subjected—15
 - 7. Other ceremonies gone—16
 - a. Food laws
 - b. Drink laws
 - c. Holy Days
 - d. New Moon
 - e. Sabbath
 - 8. These are a shadow of things to come but we are the body of Christ—17
 - 9. To have such ceremonies is to be subject to the angels—18
 - 10. To be subject to such ceremonies is to not understand the Head of the body—19
 - 11. We are not to be subject to ordinances, which TODAY are of men—20-22
 - c. All else is loss as well—3:8-9
 - i. But (alla) surely (Gk 3304), OR “more than that”

3304 menounge menounge {men-oon'-geh}
 from 3203 and 3767 and 1065;; particle
 AV - yea rather 1, nay but 1, yea verily 1, yea doubtless 1; 4
 1) nay surely, nay rather
 - ii. Count or consider

2233 hgeomai hegeomai {hayg-eh'-om-ahee}
 middle voice of a (presumed) strengthened form of 71;
 1) to lead
 1a) to go before
 1b) to be a leader
 1b1) to rule, command
 1b2) to have authority over
 1b3) a prince, of regal power, governor, viceroy, chief, leading
 as respects influence, controlling in counsel, overseers or
 leaders of the churches
 1b4) used of any kind of leader, chief, commander
 1b5) the leader in speech, chief, spokesman
 2) to consider, deem, account, think

 - 1. Paul uses this three times in verses 7 & 8
 - 2. This is not a reckoning for the record but a consideration from the heart.
 - 3. We pay lip service to all of this but, within the church, all kinds of things ‘count’
- Gill: Ver. 8. **Yea, doubtless, and I count all things [but] loss, &c.**] Not only the things before mentioned, but any thing, and every thing else but Christ, or that stood in competition with him, or were short of him; as his natural and acquired parts; the whole compass of learning he had attained to; all that honour, credit, reputation, and popularity he was in for knowledge and devotion; all worldly substance, the comforts of life, and life itself; and all his righteousness since conversion, as well as before; of this no doubt could be made by those who knew him, his principles and his practices: and all this
- iii. Excellency of the knowledge of Christ Jesus my Lord:
 - 1. What is this Knowledge of Christ which believers have?

- a. Creator—Rom 1
- b. Sovereign God over all—Rom 9
- c. Redeemer—Eph 1
- d. Lord—Rom 6:23
 - 1) This has consequences in obedience
 - 2) Christ above all others—Col 1:18
- 2. We thus renounce all others as a source of anything of value to the believer as a believer
 - a. Not of ourselves
 - b. Not by the assistance of men
 - c. Not in the book of nature
 - d. Not in the schools of the philosophers
 - e. It influences the life and conversation
- iv. Paul lost all for Christ
 - 1. TCR—SURRENDERED LIFE, THE
 - (A) CHARACTERISTICS OF
 - (1) Death to Sin
 - # Ro 6:2,7,11 Ga 2:20 5:24 Col 2:20 3:3 2Ti 2:11 1Pe 2:24
 - (2) Fellowship with Christ's Death
 - # Ro 6:6 8:36 2Co 4:11 Ga 2:20 Col 2:20 2Ti 2:11
 - (3) The Rendering of Unquestioning Service
 - Noah
 - # Ge 6:22
 - Elisha
 - # 1Ki 19:20
 - David
 - # Ps 40:8
 - Isaiah
 - # Isa 6:8
 - Christ
 - # Joh 4:34
 - Paul
 - # Ac 9:6
 - (4) Resignation in Trial, examples of
 - Eli
 - # 1Sa 3:18
 - David
 - # 2Sa 12:23 15:26 2Ki 20:19
 - Job
 - # Job 1:21
 - Christ
 - # Mr 14:36 Joh 18:11
 - Paul's Friends
 - # Ac 21:14
 - (5) Submission to the Divine Will
 - The Result of Inward Law
 - # Ps 40:8
 - Prayer Essential to
 - # Ps 143:10 Mt 6:10
 - Establishes a Divine Relationship
 - # Mt 12:50
 - Christ the Perfect Example of
 - # Mt 26:42 Joh 5:30
 - Tends to Spiritual Knowledge
 - # Joh 7:17 Ac 21:14 Ro 12:2

	<p>Whole-hearted Required # Eph 6:6 Heb 13:21 The Rule of Every-day Life # Jas 4:15 1Jo 2:17 (B) CONSECRATION (1) A Call to Personal # Ex 32:29 1Ch 29:5 Pr 23:26 Ro 12:1 2Ti 2:21 --SEE Whole Heart, 1069 (2) Examples of Personal # Jud 5:2 2Ch 17:16 Ps 40:7 Ac 6:4 2Co 8:5 Php 2:8 (3) Of Persons to Special Religious Work # Ex 29:9 Le 8:12 Nu 3:3 27:23 Ac 6:6 13:3 (4) Entire Consecration, examples of Caleb and Joshua # Nu 32:12 Josiah and his Subjects # 2Ki 23:3 23:25 Judah under King Asa # 2Ch 15:15 Ps 119:69 Paul the Apostle # Php 3:7,8 1Th 5:23</p>
2.	<p>TCR—SELF-DENIAL (1) The Duty of # Mt 16:24 Lu 14:26,27 Ro 8:13 15:1 Ga 5:24 (2) Renunciations of All Things for Christ Leaving Home and Friends # Mr 10:28 Lu 5:11 Leaving Business # Lu 5:27,28 A Condition of Discipleship # Lu 14:33 Reward Promised # Lu 18:29,30 Paul's Renunciation # Php 3:8</p>
v.	<p>Count as refuse (the word for refuse is unique to this passage) 4657 skubalon skubalon {skoo'-bal-on} neuter of a presumed derivative of 1519 and 2965 and 906; TDNT - 7:445,1052; n n AV - dung 1; 1 1) any refuse, as the excrement of animals, offscourings, rubbish, dregs 1a) of things worthless and detestable</p>
vi.	<p>That I may gain Christ 1. Robertson's comment on the Greek is valuable</p> <div style="border: 1px solid black; padding: 10px;"> <p>Yea, verily, and (alla men oun ge kai). Five particles before Paul proceeds (yea, indeed, therefore, at least, even), showing the force and passion of his conviction. He repeats his affirmation with the present middle indicative (hgoumai), "I still count all things loss for the excellency of the knowledge (to uperecon, the surpassingness, neuter articular participle of uperecw, #Php 2:3) of Christ Jesus my Lord." Dung (skubala). Late word of uncertain etymology, either connected with skwr (dung) or from ev kunav ballw, to fling to the dogs and so refuse of any kind. It occurs in the papyri. Here only in the N.T. That I may gain Christ (ina criston kerdhsw). First aorist active subjunctive of kerdaw, Ionic form for kerdainw with ina in purpose clause. Paul</p> </div>

was never satisfied with his knowledge of Christ and always craved more fellowship with him.

2. The Greek word for 'gain' is translated 'win' in the KJV
 2770 kerdaino kerdaino {ker-dah'-ee-no}
 from 2771; TDNT - 3:672,428; v
 AV - gain 13, win 2, get gain 1, vr gain 1; 17
 1) to gain, acquire, to get gain
 2) metaph.
 2a) of gain arising from shunning or escaping from evil (where we say "to spare one's self", "be spared")
 2b) to gain any one i.e. to win him over to the kingdom of God, to gain one to faith in Christ
 2c) to gain Christ's favour and fellowship
3. We should see the communing with the Lord as the supreme objective in the Christian life
 - a. Renouncing anything that is a challenge to that—even 'good' things—2Cor 10:4-5
 - b. Total obedience to the doctrines and commands of scripture—Col 1:18
 - c. GAIN THROUGH LOSS (a short outline from TCR)
 - 1) Loss of Earthly Treasures secures Spiritual—Mt 19:21
 - 2) Self-sacrifice a Paying Investment—Mt 19:29
 - 3) A Spiritual Paradox—Mr 8:35
 - 4) Humility leads to Exaltation—Mr 9:35
 - 5) Life come out of Death—Joh 12:24
 - 6) Paul gave up All, and won the Great Prize—Php 3:8
 - 7) *Is there any other type of Christianity?*
 - d. Christ is
 - 1) The Only Saviour—Ac 4:12
 - 2) The Only Foundation—1Co 3:11
 - 3) The ultimate gain—Php 3:8
 - 4) Priceless to Believers—1Pt 2:7
- vii. AND be found in Him—9
 1. Greek for 'found'

2147 eurisko heurisko {hyoo-ris'-ko}
 a prolonged form of a primary heuro {hyoo'-ro}, which (together with another cognate form heureo {hyoo-reh'-o}) is used for it in all the tenses except the present and imperfect; TDNT - 2:769,*; v
 AV - find 174, misc 4; 178

 - 1) to come upon, hit upon, to meet with
 - 1a) after searching, to find a thing sought
 - 1b) without previous search, to find (by chance), to fall in with
 - 1c) those who come or return to a place
 - 2) to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience
 - 2a) to see, learn, discover, understand
 - 2b) to be found i.e. to be seen, be present
 - 2c) to be discovered, recognised, detected, to show one's self out, of one's character or state as found out by others (men, God, or both)
 - 2d) to get knowledge of, come to know, God
 - 3) to find out for one's self, to acquire, get, obtain, procure
 2. Being found IN HIM
 3. Paul leaves no room for easy-believism!
 - a. He gives up ALL for the fellowship of Christ
 - b. He gives up ALL to be found in Christ

4. Not having 'mine' own righteousness
 - a. Our righteousness is of the law
 - b. Greek word for righteousness
 - 1343 dikaiosune dikaiosune {dik-ah-yos-oo'-nay}
 - from 1342; TDNT - 2:192,168; n f
 - AV - righteousness 92; 92
 - 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
 - 1a) the doctrine concerning the way in which man may attain a state approved of God
 - 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
 - 2) in a narrower sense, justice or the virtue which gives each his due
 - c. Imputed Righteousness (an outline from TCR)
 - 1) Predicted
 - # Isa 56:1 Eze 16:14
 - 2) Revealed in the gospel
 - # Ro 1:17
 - 3) Is of the Lord
 - # Isa 54:17
 - 4) DESCRIBED AS
 - 4a) The righteousness of faith
 - # Ro 4:13 9:30 10:6
 - 4b) The righteousness of God, without the law
 - # Ro 3:21
 - 4c) The righteousness of God by faith in Christ
 - # Ro 3:22
 - 4d) Christ being made righteousness to us
 - # 1Co 1:30
 - 4e) Our being made the righteousness of God, in Christ
 - # 2Co 5:21
 - 5) Christ is the end of the law for
 - # Ro 10:4
 - 6) Christ called THE LORD OF OUR RIGHTEOUSNESS
 - # Jer 23:6
 - 7) Christ brings in an everlasting righteousness
 - # Da 9:24
 - 8) Is a free gift
 - # Ro 5:17
 - 9) God's righteousness never to be abolished
 - # Isa 5:16
 - 10) The promises made through
 - # Ro 4:13
 - 11) SAINTS
 - 11a) Have, on believing
 - # Ro 4:5,11,24
 - 11b) Clothed with the robe of righteousness
 - # Isa 61:10
 - 11c) Exalted in righteousness
 - # Ps 89:16
 - 11d) Desire to be found in
 - # Php 3:9
 - 11e) Glory in having
 - # Isa 45:24,25
 - 12) Exhortation to seek righteousness

- # Mt 6:33
- 13) The Gentiles attained to
 - # Ro 9:30
- 14) Blessedness of those who have
 - # Ro 4:6
- 15) THE JEWS
 - 15a) Ignorant of
 - # Ro 10:3
 - 15b) Stumble at righteousness by faith
 - # Ro 9:32
 - 15c) Submit not to
 - # Ro 10:3
- 16) Exemplified
 - 16a) Abraham
 - # Ro 4:9,22 Ga 3:6
 - 16b) Paul
 - # Php 3:7-9

viii. That which is through faith in Christ

1. Greek construction—Christ is in the genitive
 - a. Some assume that the genitive is always possession as in the expression “Jim’s car”
 - 1) Such teach that what is expressed here is the faith (or faithfulness) of Christ not our faith in Christ
 - 2) The problem is that this translation is strained in various verses such as Gal 2:16 where the the expression occurs twice and the intervening sentence is definitely our faith in Christ
 - b. Parts of speech (like words) also have regions of meaning not just points of meaning.
 - 1) Grammars call the usage the ‘objective genitive’ (Funk, A Greek Grammar of the New Testament and other Early Christian Literature, Univ of Chi, 1961), §163, p. 90

Those instances of the objective genitive which are associated with expressions which are transitive in Greek are noteworthy: *zhlon yeou* ‘zeal for God’ Rom 10:2, etal.

- 2) Note that the KJV translates zeal of God but it is NOT God’s zeal but men’s zeal for God that is in question. (Here we use ‘for’ in English)

Ro 10:2 (KJV) For I bear them record that they have a **zeal of God**, but not according to knowledge.

Ro 10:2 (NIV) For I can testify about them that they are **zealous for God**, but their zeal is not based on knowledge.

- 3) None of us would misunderstand the expression (*fobov yeou*) ‘fear of God’ (Rom 3:18) for it is not fear that emanates from God but men’s fear of God (here we use ‘of’ in English).
- 4) Similarly the expression ‘*pistewv cristou*’ is not faith or faithfulness which is of Christ but our faith in Christ.
 - a) Here are some verses in the KJV

Ro 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Ga 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in

Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Ga 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- b) Each of these verses should have 'faith in Christ'
- 2. Paul is talking about that righteousness which comes when we trust in Christ
 - a. Of course, even that faith is a gift from God but that is not the emphasis in this verse.
 - b. This righteousness is 'imputed.'
- ix. Can Christ be Savior without being Lord?
 - 1. Look at the Gospel in Romans 10:9, 10 (from Rom 10 outline)
 - a. Dispensational attempts to dismiss Rom 10:9, 10
 - 1) There have been several—the most recent one for me is Vito S. Viglione, *The Teaching of Romans 10:9-10; Journal of Pauline Dispensationalism*, vol 7, no. 27, December 1995; 6260 12 St. S., St Petersburg, FL 33705
 - 2) Claims that Rom9-11 is a dispensational parenthesis dealing with Kingdom salvation.
 - a) When this is stated, the author means that nothing in the passage is valid in the present dispensation (sometimes, even if mentioned elsewhere, or so it seems)
 - b) Yet, he explicitly admits that the setting aside of Israel and the warning of the Gentiles is true TODAY
 - 3) Claims that Rom 10:1 proves that Paul is addressing the Jews in Rom 10 and concludes that Rom 10:9-10 is a salvation verse for Israel and NOT FOR THE BODY

NIV	Greek/Nestles 26
1 ¶ Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.	1 ¶ adelfoi h men eudokia thv emhv kardiav kai h dehsiv prov ton yeon uper autwn eiv swthrian
2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.	2 marturw gar autoiv oti zhlon yeou ecousin all ou kat epignwsin
3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.	3 agnoountev gar thn tou yeou dikaiousunhn kai thn idian [dikaiousunhn] zhtountev sthsai th dikaiousunh tou yeou ouc upetaghsan
4 Christ is the end of the law so that there may be righteousness for everyone who believes.	4 telov gar nomou cristov eiv dikaiousunhn panti tw pisteuonti

- a) The wording of verse one doesn't allow this for Paul addresses the brethren and tells them about 'them.' The words 'Israel' or

- 'Israelites' is not in the Greek. The Greek word is the one for them (in bold).
- b) In verses 2 and 3, the continued emphasis on they and them (sometimes embodied in the form of the verb.)
 - c) Verse four talks of the end of the law for believers which is exactly Rom 8:1-2
- 4) The writer notes that Paul quotes Moses in verse 5
- a) Naturally, we do not claim to be establishing our own righteousness by the Law (Lev 18:5)
 - b) Paul then shows that the righteousness which is of faith was also mentioned by Moses
- 5) The writer then notes that Paul quotes from Dt 30:11-14 in Rom 10:6-8. To the writer, that is sufficient to make the doctrine suspect in its application to this dispensation.
- a) Paul also quotes the law when talking of children honoring their parents (Eph 6:2) and never ever mentions this matter in any other verse.
 - b) None of these who oppose Romans 10:9-10 as being for today are opposed to children honoring parents yet this command is only given in the context of a quotation from the Law of Moses!
- 6) Next, the writer asserts that, "Romans 10:9 does not belong to this Dispensation but to the Dispensation of promise and of the Kingdom gospel (Gen 15:5-6)."
- 7) Before Responding, note that the writer asserts that Rom 10:10 is valid today for it states an interdispensational principle
- a) He asserts that, "Verse 9 is a works-imperative mood from a position of command, and verse 10 is a faith-imperative command mood." (sic)
 - b) No grammar ever makes such a distinction. An imperative is an imperative.
 - c) His argument is that 'confess' is a 'works' verb. But, confession is in both verses!!
 - d) Finally, we get to the real point. He says, "The Jews had to repent. The Gentiles have to believe." (sic)
- 8) Men do not want to preach 'repentance.' They think that they have a dispensational 'reason' to not do so. We will show that it is vapor
- 3340 metanoeo metanoeo {met-an-o-eh'-o}
 from 3326 and 3539; TDNT - 4:975,636; v
 AV - repent 34; 34
 1) to change one's mind, i.e. to repent
 2) to change one's mind for better, heartily to amend with abhorrence of one's past sins
 For Synonyms see entry 5862
- a) First, note that repentance is not a work but an inner change. That is something that requires the work of God.
 - b) We are seeing the same doctrine that is in
- De 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

De 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
- c) It is a command but GOD MUST DO IT

- d) Paul specifically taught repentance as part of OUR gospel in (some might want to add Acts 26:20 and others might not be sure so we have not listed it here.

Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Ac 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Ro 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

- e) If we are not submissive at the moment of faith then we are 'rebellious'
- 9) The author ends his article with a strange commentary on, "How is a person saved (justified) today?"
- a) First, note that while all saved men are justified, they are different terms.
- b) This is not what is disturbing
- 10) The author states (emphasis is his)

In this Dispensation a man is saved "by grace through faith" (Eph. 2:8). In the Kingdom writings he is saved "by mercy through faith" (Gen 19:19).

- a) Note that, even if his distinction were valid, both are by faith and neither has works! Yet, he spent the rest of the article to claim otherwise.
- b) Gen 19:19 (KJV) has both 'grace' and 'mercy' while in NIV, NASB, neither word is used!
- c) Here is the Greek noun for grace.

5485 cariv charis {khar'-ece}

from 5463; TDNT - 9:372,1298; n f

AV - grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

- d) Here are verses where this applies to those not in the present Dispensation

Lu 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour <5485> with God.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace <5485> and truth.

Joh 1:16 And of his fulness have all we received, and grace <5485> for grace <5485>.

Joh 1:17 For the law was given by Moses, [but] grace <5485> and truth came by Jesus Christ.

Ac 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace <5485> was upon them all.

Ac 7:46 Who found favour <5485> before God, and desired to find a tabernacle for the God of Jacob.

Ac 11:23 Who, when he came, and had seen the grace <5485> of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Ac 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace <5485> of God.

Ac 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace <5485>, and granted signs and wonders to be done by their Ro 4:4 Now to him that worketh is the reward not reckoned of grace <5485>, but of debt.

Ro 4:16 Therefore [it is] of faith, that [it might be] by grace <5485>; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

e) Here is the Greek verb related to 'grace'

5483 carizomai charizomai {khar-id'-zom-ahee}

middle voice from 5485; TDNT - 9:372,1298; v

AV - forgive 11, give 6, freely give 2, deliver 2, grant 1, frankly forgive 1; 23

1) to do something pleasant or agreeable (to one), to do a favour to, gratify

1a) to show one's self gracious, kind, benevolent

1b) to grant forgiveness, to pardon

1c) to give graciously, give freely, bestow

1c1) to forgive

1c2) graciously to restore one to another

1c3) to preserve for one a person in peril

f) Here are some verses where this verb is used for those in the Kingdom

Lu 7:42 And when they had nothing to pay, he frankly forgave <5483> them both. Tell me therefore, which of them will love him most?

Lu 7:43 Simon answered and said, I suppose that [he], to whom he forgave <5483> most. And he said unto him, Thou hast rightly judged.

Ga 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave <5483> [it] to Abraham by promise.

g) 'Mercy' (NIV) in salvation to men today (There are many more)

Ro 9:15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

Ro 9:16 It does not, therefore, depend on man's desire or effort, but on God's mercy.

Ro 9:18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

Ro 9:23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory--

Ro 11:30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience,

Ro 11:31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you.

Ro 11:32 For God has bound all men over to disobedience so that he may have mercy on them all.

Ro 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.

Ro 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Ro 15:9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name."

1Ti 1:13 Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

1Ti 1:16 But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

h) It is terrible when men INVENT doctrine rather than study the Word of God!

- b. If you confess with your mouth that Jesus is Lord
 - 1) Openly—Matt. 10:32-33; Lk. 12:8-9
 - 2) Mouth before Heart as in Deut. 30:12-14 (comp. Romans 10:6-8)
 - 3) observation vs. reality
 - 4) Jesus as Lord (≠ KJV)—1Co 12:3
 - a) not Jesus as Savior (only) but as Lord—Ro 6:23; 2Co 4:5
 - b) repentance—At 20:24; 17:30; Ro 2:4; 2Ti 2:25; 2Co 12:21
- c. Believe in your heart that God raised from the dead—cp. Heb 13:20
 - 1) Justification established—Ro 4:24-25; 5:1; 1Th 1:10
 - 2) NOT historical fact only though that is essential to what follows
 - 3) BUT all it implies—the work of Christ is a finished work

2. This is the distinction between 'saving faith' and other faith—At 20:21. It is sad that Pink's book, *Saving Faith* is out of print.
 - a. What is the Gospel?
 - 1) It is not independent of God's Law
 - a) ¿At 16:30-31? was spoken to a deeply concerned man.
 - b) Rom 3:20
 - 2) Nature of salvation—from SIN, not just from HELL—Matt 1:21; 9:12
 - 3) We must show men the enormity of their SIN
 - 4) Terms of salvation—At 20:21
 - a) Believe (comp. Jn 6:60-71; 8:27-44; At 8:13 comp 21)
 - b) Repent—Lk 13:3; Mt 21:32; Mk 1:15; Isa 55:7
 - c) Lord—Lk 1:46-47, At 5:31; 2Pt 1:11; 2:20; 3:18
 - d) Note: Heb 5:9; Lk 19:14
 - b. The Counterfeit(s) of SAVING FAITH
 - 1) At 8:13,21,23 (had gifts but wanted apostolic authority to give them to others)
 - 2) At 26:27
 - 3) Ex 14:31 comp. Heb 3:17, 18
 - 4) Isa 48:2 comp. 4
 - 5) Stony Ground—Lk 8:13
 - 6) Jn 8:30-
 - c. Both types of faith are
 - 1) in Christ—Jn 2:23,24; 8:30-
 - 2) from the preached Word—Mt 13:20-21
 - 3) Received with joy—Mt 13:20
 - 4) Both look to COMING—Mt 13:20
 - d. The danger of deception—Lk 21:8; Gal 6:3; 2Co 13:5
 - e. The nature of saving faith—Prov 30:12; 14:12
 - 1) There is a counterfeit—Jn 8:30 comp 44, 59; Jn 12:42 comp 43; 6:66
 - 2) There is genuine faith—Jn 1:12
 - 3) The Greek words apeitheo, apeithes
 - a) Rendered—unbelief—Heb 4:6, 11; disobedience—Eph 2:2; 5:6
 - b) Believe not—Heb 3:18; 11:31
 - c) Obey not—1Pt 3:1; 4:17
 - 4) Greek 'pistis' (TDNT—one volume by Bromily)—“As in Greek, this word means 'faithfulness' and more commonly (religious) 'trust' or 'faith,' ...”
 - 5) Greek 'pistos' (TDNT) “This word may mean either 'faithful' or 'trusting.’”
 - 6) Nature of unbelief is disobedience—Ja 2:19
 - 7) True faith includes REPENTANCE or the desire to OBEY
 - a) Lord—Rom 10:9, 10; Jn 15:14; Ro 16:26
 - b) Some will argue that this is only giving mental assent to Jesus as Jehovah without submitting.
 - c) But, if we acknowledge Christ as LORD = Jehovah, we must submit. There is no concept in a monarchy of acknowledging the King without submission. There may be false subjects in an earthly kingdom but God know the heart.
 - f. The difficulty with this topic is that men are told to just 'take Jesus as their savior' and then are talked into thinking that they are 'saved'. Some tell them it is a sin to question such a matter.
 - g. Saving faith is from the Lord—Jn 6:44; Eph 2:9; Col 2:12; 1Co 2:5; Ep 1:16-20
 - h. The Evidence of 'saving faith'—Tit 2:11, 12; Ro 8:13; Col 3:5-8; Gal 5:24
 - 1) Tit 3:5—We owe our salvation to
 - a) Father—2Th 2:13; Tit 2:10
 - b) Son—Ro 5:8

- c) Spirit—Lk15:4-10; Tit 3:5; Lk 14:16-24; Jn 6:44 (comp. doctrine of Total Depravity)
 - 2) Heart's desires—Ro 10:10; At 15:9
 - a) Loves Word—Ro 7:22; 2Ti 2:15
 - b) Hates all evil—Eph 4:17-29
 - c) Obedient walk—1Jn 2:3-4
- x. Does faith grow? Look at Heb 11:8-19
 - 1. By faith Abraham moved to another country—Heb11:8
 - a. This is simple faith-no more, no less
 - 2. By faith Abraham lived among strangers—Heb11:9
 - a. Here were dangers and 'chances.'
 - b. His faith was stronger by commitment
 - c. His faith was stronger by experience
 - 3. By faith Abraham was given a supreme test—Heb 11:17-19
 - a. Offering up the heir of promise
 - b. His faith was strong—Rom 4:20-21
 - 4. The faith from God is strong enough for the life God gives us
 - a. Trials strengthen our faith
 - b. Trials strengthen our resolve
 - c. Perhaps, this too is part of 1Cor 10:13
- d. Knowing Christ experientially—3:10
 - i. Paul knew Christ—3:10
 - 1. He had the God-given saving faith in the work of Christ
 - 2. He had served him faithfully since his conversion
 - 3. He was clearly the recipient of the message for this dispensation
 - a. New ministry—Gal 1:1-2
 - 1) Not of man
 - 2) Nor through man
 - a) The ministry of Acts 13:2-3 is a confirming ministry and is not that of today.
 - b) The ministry of today began in Acts 13:6-12
 - c) Note: Paul always had the body hope though we do not know when he learned it
 - 3) But through Christ and the Father **directly**
 - b. New message—Gal 1:11-12
 - 1) The gospel of salvation was always faith
 - 2) But, on some matters, we must say that Paul's message was not learned
 - a) Not from men ultimately
 - b) Nor through men immediately
 - c) But, by revelation
 - c. New training—Gal 1:16-17
 - 1) Conferred NOT with men
 - 2) Nor with the other apostles
 - 3) But, trained by God in the desert of Arabia
 - d. After three years went to see Peter—Gal 1:18-19 (recall Acts 13:2-3)
 - e. Fourteen years later—Gal 2:1-5
 - 1) New dispensation being taught
 - 2) New dispensation required a STAND
 - ii. Robertson's Word Pictures on this verse

That I may know him (tou gnwnai auton). Genitive of the articular second aorist (ingressive) active infinitive (purpose) of ginwskw, to have personal acquaintance or experience with. This is Paul's major passion, to get more knowledge of Christ by experience. **The power of his resurrection** (thn dunamin ths anastasewv autou).

Power (Lightfoot) in the sense of assurance to believers in immortality (#1Co 15:14f.; Ro 8:11), in the triumph over sin (#Ro 4:24f.), in the dignity of the body (#1Co 6:13ff.; Php 3:21), in stimulating the moral and spiritual life (#Ga 2:20; Ro 6:4f.; Col 2:12; Eph 2:5). See Westcott's *The Gospel of the Resurrection*, ii, 31.

The fellowship of his sufferings (thn koinwnian twn payhmatwn autou). Partnership in (objective genitive) his sufferings, an honour prized by Paul (#Co 1:24).

Becoming conformed to his death (summorfizomenov twi yanatwi autou). Present passive participle of summorfizw, late verb from summorfov, found only here and ecclesiastical writers quoting it. The Latin Vulgate uses *configuro*. See #Ro 6:4| for sumfutoi in like sense and #2Co 4:10|. "The agony of Gethsemane, not less than the agony of Calvary, will be reproduced however faintly in the faithful servant of Christ" (Lightfoot). "In this passage we have the deepest secrets of the Apostle's Christian experience unveiled" (Kennedy).

iii. Gill on this verse

Ver. 10. **That I may know him**, &c.] The Ethiopic version reads "by faith"; and to the same sense the Syriac. The apostle did know Christ, and that years ago; he knew whom he had believed; he knew him for himself; he knew his personal interest in him; nor did he know any but him in the business of salvation: but his knowledge of Christ, though it was very great, it was, imperfect; he knew but in part, and therefore desired to know more of Christ, of the mystery and glories of his person, of the unsearchable riches of his grace, of his great salvation, and the benefits of it, of his love, which passes perfect knowledge, and to have a renewed and enlarged experience of communion with him. The apostle here explains what he means by winning Christ, for the sake of which he suffered the loss of all things, and counted them but dung; it was, that he might attain to a greater knowledge of the person and grace of Christ:

and the power of his resurrection; not that power which was put forth by his father, and by himself, in raising him from the dead; but the virtue which arises from it, and the influence it has on many things; as on the resurrection of the saints: it is the procuring cause of it, they shall rise by virtue of union to a risen Jesus; it is the firstfruits, which is the earnest and pledge of their resurrection, as sure as Christ is risen, so sure shall they rise; it is the exemplar and pattern of theirs, their bodies will be raised and fashioned like to the glorious body of Christ; and this the apostle desired to know, experience, and attain unto. Christ's resurrection has an influence also on the justification of his people; when Christ died he had the sins of them all upon him, and he died for them, and discharged as their public head and representative, and they in him: hence it is said of him, that "he was raised again for our justification", #Ro 4:25|. Now, though the apostle was acquainted with this virtue and influence of Christ's resurrection, he desired to know more of it, for the encouragement of his faith to live upon Christ, as the Lord his righteousness. Moreover, the regeneration of men is owing to the resurrection of Christ; as to the abundant mercy of God, as the moving cause, so to the resurrection of Christ, as the means or virtual cause; and therefore are said to be "begotten again by the resurrection of Christ from the dead", #1Pe 1:3|. This power and virtue the apostle had had an experience of, yet he wanted to feel more of it, in exciting the graces of the spirit to a lively exercise, in raising his affections, and setting them on things above, and in engaging him to seek after them, and set light by things on earth, and in causing him to walk in newness of life, in likeness or imitation of Christ's resurrection, to all which that strongly animates and encourages; see #Col 3:1,2 Ro 6:4,5|.

And the fellowship of his sufferings; either his personal sufferings, and so signifies a sharing in, and a participation of the benefits arising from them; such as

reconciliation for sin, peace with God, pardon, righteousness, nearness to God, &c. or the sufferings of his members for him, and with him, and which Christ reckons his own: these the apostle was willing to take his part in, and lot of, knowing, that those that are partakers of his sufferings in this sense, shall reign with him, and be glorified together. What the Jews deprecated, the apostle was desirous of; namely, sharing in the sorrows and sufferings of the Messiah, and which they reckon the greatest happiness to be delivered from.

“The disciples of R. Eleazar {y} asked him, what a man should do that he may be delivered xyvm lv wlbxm, "from the sorrows of the Messiah"? he must study in the law, and in beneficence."

And elsewhere they say {z},

“he that keeps the three meals on the sabbath day shall be delivered from three punishments, xyvm lv wlbxm, "from the sorrows of the Messiah", and from the damnation of hell, and from the war of Gog and Magog."

But our apostle rejoiced in his sufferings for Christ, and was desirous of filling up the afflictions of Christ in his flesh, for his body's sake, the church:

being made conformable unto his death; either in a spiritual sense dying daily unto sin, #1Co 15:31], having the affections, with the lusts, crucified, #Ga 5:24], and the deeds of the body mortified, #Ro 8:13], and so planted in the likeness of his death, #Ro 6:5]; or rather in a corporeal sense, bearing always in the body the dying of the Lord Jesus, #2Co 4:10], and being continually exposed to death for his sake, and ready to suffer it whenever called to it.

iv. Knowing Christ

1. The Greek Word

1097 ginosko ginosko {ghin-ocē'-ko}

a prolonged form of a primary verb; TDNT - 1:689,119; v

AV - know 196, perceive 9, understand 8, misc 10; 223

1) to learn to know, come to know, get a knowledge of perceive, feel

1a) to become known

2) to know, understand, perceive, have knowledge of

2a) to understand

2b) to know

3) Jewish idiom for sexual intercourse between a man and a woman

4) to become acquainted with, to know

a. For Synonyms see entry 5825

See Definition for ginosko 1097

See Definition for eido 1492

See Definition for epistamai 1987

See Definition for suniemi 4920

1097 - a knowledge grounded on personal experience

1492 - to see with the mind's eye, signifies a clear and purely mental perception

1987 - a knowledge obtained by proximity to the thing known, cf. our understanding

4920 - implies a native insight, knowledge gained through the five senses

2. Knowing a person in scripture is never simply knowing about that person. It always implies some sort of relationship. One of the few possible exceptions is cited below.
 - a. The marriage relationship—Mt 1:25 And knew <1097> her not till...
 - b. Christ never knew the non-elect—Mt 7:23 ...I never knew <1097> you
 - c. Saving faith is knowing the Lord—Joh 17:3 ...that they might know <1097>
 - d. Christ and the Father—Joh 17:25
 - 1) ...the world hath <1097> not known <1097> thee
 - 2) but I have known <1097> thee, and these have known <1097> that
 - e. The unregenerate 'knew' God—Ro 1:21 ...when they knew <1097> God
 - f. Worldly wisdom—1Co 1:21 ...world by wisdom knew <1097> not God
3. Even here there are degrees
 - a. All regenerate know Christ
 - b. Paul wants to know him better
- e. Further definition of 'knowing Christ experientially'—3:10
 - i. That little word 'and'

2532 kai kai {kahee}
 apparently, a primary particle, having a copulative and sometimes also a cumulative force;; conj
 AV - and 8172, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 348, misc 32, vr and 1; 9249
 1) and, also, even, indeed, but
 +++++
 Frequency count based on 1894 Scrivener Greek New Testament.
 - ii. Paul's central thought here is 'knowing Christ'
 1. The thought is not knowing Christ and other things
 2. The thought is knowing Christ (experientially)—that is, both the power of his resurrection and the fellowship of his sufferings
 3. These other two expressions define what 'knowing Christ' means
 - iii. Experiencing the power of his resurrection
 1. Greek word

1411 dunamiv dunamis {doo'-nam-is}
 from 1410; TDNT - 2:284,186; n f
 AV - power 77, mighty work 11, strength 7, miracle 7, might 4, virtue 3, mighty 2, misc 9; 120
 1) strength power, ability
 1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
 1b) power for performing miracles
 1c) moral power and excellence of soul
 1d) the power and influence which belong to riches and wealth
 1e) power and resources arising from numbers
 1f) power consisting in or resting upon armies, forces, hosts
 - a. For Synonyms see entry 5820

See Definition for bia	970
See Definition for dunamis	1411
See Definition for energeia	1753
See Definition for exousia	1849
See Definition for ischus	2479
See Definition for kratos	2904

970 - force, effective, often oppressive power exhibiting itself in single deeds of violence
 1411 - power, natural ability, general and inherent
 1753 - working, power in exercise, operative power

1849 - primarily liberty of action; then authority -- either as delegated power, or as unrestrained, arbitrary power
 2479 - strength, power, (especially physical) as an endowment
 2904 - might, relative and manifested power -- in the NT chiefly of God

2. This greek word is the source of our word *dynamite*

a. This word in Romans

Ro 1:4 And declared [to be] the Son of God with power <1411>, according to the spirit of holiness, by the resurrection from the dead:

Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power <1411> of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Ro 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power <1411> and Godhead; so that they are without excuse:

Ro 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers <1411>, nor things present, nor things to come,

Ro 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power <1411> in thee, and that my name might be declared throughout all the earth.

Ro 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power <1411> of the Holy Ghost.

Ro 15:19 Through mighty <1411> signs and wonders, by the power <1411> of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

b. This word in the prison epistles

Eph 1:19 And what [is] the exceeding greatness of his power <1411> to us-ward who believe, according to the working of his mighty power,

Eph 1:21 Far above all principality, and power, and might <1411>, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power <1411>.

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might <1411> by his Spirit in the inner man;

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power <1411> that worketh in us,

Php 3:10 That I may know him, and the power <1411> of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Col 1:11 Strengthened with all might <1411>, according to his glorious power, unto all patience and longsuffering with joyfulness;

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily <1411>.

3. This is not the power of resurrection in securing eternal life and a future in heaven for that we have in salvation.

4. To the charismatic, this is primarily practicing some sort of miraculous power.

- a. Listen to their definition of a Holy Ghost revival!!
 - b. Such gifts are not for us—2Cor 12:7-11; Php 2:25-30; etal.
 - c. So whose power are they showing?
- 5. The demonstration of the power of the resurrection of Christ in our lives
 - a. Triumph over sin—Rom 6:1-14; 12:1-2
 - 1) Grace does not give a license to sin—6:1-2
 - 2) In salvation, we were crucified and raised with Christ—6:3-4
 - 3) There is both a death to the old and a resurrection to the new—6:5
 - 4) Serving sin is a thing of the past—6:6
 - 5) We are freed from sin—6:7
 - 6) This means that we live with Christ (now as well as in the future)—6:8
 - 7) Death has no more dominion over Christ (likeness of sinful flesh)—6:9-10
 - 8) Reckon this in your lives—6:11
 - 9) Do not let sin reign—6:12
 - 10) Do not yield to sin but to God—6:13-14; Rom 12:1-2
 - b. Careful and obedient study of the Word of God—2 Tim 2:15; 3:16-17
 - c. Are we demonstrating the power of His resurrection in our lives?
- iv. Experiencing the fellowship of his sufferings—3:10
 - 1. This is not the results of his sufferings in our salvation for that we have by salvation
 - 2. Fellowship==PARTNERSHIP
 - 2842 koinonia koinonia {koy-nohn-ee'-ah}
 - from 2844; TDNT - 3:797,447; n f
 - AV - fellowship 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20
 - 1) fellowship, association, community, communion, joint participation, intercourse
 - 1a) the share which one has in anything, participation
 - 1b) intercourse, fellowship, intimacy
 - 1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)
 - 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship
 - 3. Sufferings—another objective genitive==our suffering
 - 3804 payema pathema {path'-ay-mah}
 - from a presumed derivative of 3806; TDNT - 5:930,798; n n
 - AV - suffering 11, affliction 3, affection 1, motion 1; 16
 - 1) that which one suffers or has suffered
 - 1a) externally, a suffering, misfortune, calamity, evil, affliction
 - 1a1) of the sufferings of Christ
 - 1a2) also the afflictions which Christians must undergo in behalf of the same cause which Christ patiently endured
 - 1b) of an inward state, an affliction, passion
 - 2) an enduring, undergoing, suffering
- 4. The word that is the basis for the word 'fellowship'
 - a. The Greed Word
 - 2844 koinonov koinonos {koy-no-nos'}
 - from 2839; TDNT - 3:797,447; n m
 - AV - partaker 5, partner 3, fellowship 1, companion 1; 10
 - 1) a partner, associate, comrade, companion
 - 2) a partner, sharer, in anything
 - 2a) of the altar in Jerusalem on which the sacrifices are offered
 - 2a1) sharing in the worship of the Jews
 - 2b) partakers of (or with) demons

- 2b1) brought into fellowship with them, because they are the authors of heathen worship
- b. Its uses (#2844)
 - 1) Partners in suffering—Mt 23:30 (partakers), 2Co 1:7; Heb 10:33 (companions)
 - 2) Partakers in glory—1Pe 5:1; 2Pe 1:4
 - 3) Business partners—Lu 5:10
 - 4) Partners with paganism—1 Cor 10:18 (partakers), 20 (fellowship)
 - a) Note that even a distortion of the communion was called paganism
 - b) How much more our Christmas and Easter, to say nothing of Halloween
 - 5) Some were partners of Paul—2Co 8:23; Phm 1:17
- c. We are in partnership with the Lord—Word #2842 is in 20 verses including the following
 - 1) His sufferings—Php 3:10
 - 2) With the saints—Ac 2:42 (fellowship); Ga 2:9; Php 1:5
 - 3) Financial contribution—Ro 15:26; 2Co 9:13
 - 4) With Christ—1Co 1:9 (fellowship), 10:16 (communion-twice)
 - 5) With others—2Co 6:14 (fellowship)
 - 6) Ministering to the saints—2Co 8:4 (fellowship)
 - 7) With the Holy Spirit—2Co 13:14 (communion); Php 2:1 (fellowship)
- 5. Modern use of words—American Heritage Dictionary
 - a. Fellowship
 - fel0low0ship (fRl2Å-shəp1) n.
 - 1.a. The condition of sharing similar interests, ideals, or experiences, as by reason of profession, religion, or nationality. b. The companionship of individuals in a congenial atmosphere and on equal terms.
 - 2. A close association of friends or equals sharing similar interests.
 - 3. Friendship; comradeship.
 - 4.a. The financial grant made to a fellow in a college or university. b. The status of having been awarded such a grant. c. A foundation established for the awarding of such a grant.
 - b. Partnership
 - 1. The state of being a partner.
 - 2.a. A legal contract entered into by two or more persons in which each agrees to furnish a part of the capital and labor for a business enterprise, and by which each shares a fixed proportion of profits and losses. b. The persons bound by such a contract.
 - 3. A relationship between individuals or groups that is characterized by mutual cooperation and responsibility, as for the achievement of a specified goal.
 - c. Partner
 - 1. One that is united or associated with another or others in an activity or a sphere of common interest, especially: a. A member of a business partnership. b. A spouse. c. Either of two persons dancing together. d. Sports & Games. One of a pair or team in a sport or game, such as tennis or bridge.
 - 2. Often partners. Nautical. A wooden framework used to strengthen a ship's deck at the point where a mast or other structure passes through it.
- 6. PAUL WANTS TO SUFFER FOR THE LORD
 - a. We can't know the Lord like Paul wanted to if we decide that there need be no suffering
 - b. This is our calling—Php 1:29

- c. We ponder his suffering, we thank God for his suffering but we DO NOT KNOW CHRIST THIS INTIMATELY UNLESS WE EXPERIENCE THE SHAME OF THE CROSS and the attendant SUFFERING
- 7. What suffering for the Lord is NOT—1Pet 4:13-16

13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

15 By no means let any of you suffer as a **murderer, or thief, or evildoer, or a troublesome meddler;**

16 but if [anyone suffers] as a Christian, let him not feel ashamed, but in that name let him glorify God.

- 8. What suffering for the Lord INCLUDES (TCR outline on SUFFERING FOR RIGHTEOUSNESS SAKE modified)
 - a. SUFFERING FOR CHRIST, general references to—Ac 5:41 9:16 Ro 8:17 8:36 2Co 1:7 11:23 Php 3:10; 2Ti 2:12 Heb 11:25 Jas 5:10 1Pe 2:20 3:14 4:16 5:10
 - b. "FOR CHRIST'S SAKE" some trials believers may be called upon to endure
 - 1) Persecution—Mt 5:11
 - 2) Hatred—Mt 10:22
 - 3) Loss of Life—Mt 10:39
 - 4) Renunciation of Worldly Treasures—Mt 19:29
 - 5) Suffering—Ac 9:16
 - 6) Loss of Reputation—1Co 4:10 2Co 4:5
 - 7) Death—2Co 4:11 12:10 Php 1:29
 - c. REPROACH SUFFERED—Lu 6:22 1Ti 4:10 Heb 10:33 11:26 13:13 1Pe 4:14
 - d. SAINTS DESPISED—1Sa 17:42 2Sa 6:16 Ne 2:19 4:2 Job 12:4 Ps 119:141; 1Co 1:28 4:13
 - e. IMPRISONMENT OF SAINTS
 - 1) General References to—Ge 39:20 1Ki 22:27 2Ch 16:10 Jer 37:15 38:6 La 3:53; Mr 6:17 Ac 5:18 12:4 16:23 23:35 26:10 2Co 11:23
 - 2) Of Paul—Eph 3:1 4:1 6:20 Php 1:7,13 Col 4:3,18 2Ti 1:8,16 2:9
 - f. PERSECUTION
 - 1) General Examples of—1Ki 19:2 22:27 2Ch 16:10 24:21 Jer 20:2 32:2 Da 3:20 6:16; Ac 4:3 5:40 8:1 Heb 11:36
 - 2) Of Christ—Lu 4:29 23:11 Joh 5:16 7:1 8:37 10:39
 - 3) Of Paul—Ac 9:29 13:50 14:5,19 16:22 18:12 21:36 22:22 23:10; 1Co 4:12 2Co 4:9 11:24 2Ti 2:9 3:11
 - 4) Predicted concerning the Church—Mt 10:17 24:9 Lu 21:12 Joh 15:20 16:2 2Ti 3:12 Re 2:10
 - 5) General References to—Ps 7:1 31:15 119:86,157,161 143:3 Jer 15:15 La 5:5
 - g. SMITING of the righteous
 - 1) General References to—1Ki 22:24 Isa 50:6 Mt 27:30 Joh 18:22 Ac 23:2
 - 2) Upon the Cheek—1Ki 22:24 Job 16:10 Lu 6:29
 - h. MARTYRDOM
 - 1) General References to—Mt 10:21 Ac 21:13 1Co 13:3 Re 6:9 20:4
 - 2) Examples of
 - a) Zechariah—2Ch 24:21
 - b) John the Baptist—Mr 6:27
 - c) Abel—Lu 11:51

- d) Stephen—Ac 7:58
 e) James—Ac 12:2 Heb 11:37 Re 6:9
 v. Being conformed to his death—Phil 3:10

1. Being Conformed

a. Word

4833 summorfoo summorphoo {soom-mor-fo'-o} or summorphizo {soom-mor-fee'-dzo}
 from 4832; TDNT - 7:787,*; v
 AV - make conformable unto 1; 1
 1) to be conformed to, receive the same form as

b. Part of speech

5746 Tense - Present See 5774
 Voice - Passive **See 5786**
 Mood - Participle See 5796
 Count - 360

5786 Voice - Passive

The passive voice represents the subject as being the recipient of the action. E.g., in the sentence, "The boy was hit by the ball," the boy receives the action.

c. How are we conformed to his death

1) The command of Rom 12:1-2

KJV	NASB
<p>1 ¶ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.</p> <p>2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.</p>	<p>1 ¶ I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, [which is] your spiritual service of worship.</p> <p>2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.</p>

2) Being like him in his death—Ph 2:5-8. Topics in these verses include the following in Thompson and Nave

Thompson's Chain	Nave's Topical	Are You (Am I)
HUMILITY-PRIDE 1715 MIND, CARNAL-SPIRITUAL MIND OF CHRIST 4066 HOLINESS 7058 HUMILITY 7108 HUMILITY of Christ 7109 OBEDIENCE to God 7511 SELF-DENIAL 8007 SERVANTS 8013 SURRENDERED LIFE 3509 CHRIST—nature/character	COMMANDMENTS 1189 EXAMPLE 1773 HUMILITY 2443 JESUS, THE CHRIST 2806 JESUS, THE CHRIST (continued) 2807	<ul style="list-style-type: none"> • humble or proud? • obedient to God? • living a holy life? • surrendered? • one who denies self for Christ? • one who serves or one who expects service? • a reflection of the Lord or of the world? (Rom 12: 1-2)

2. He must do it to (in) us (passive)—the example of Paul—2Cor 12:7-10

KJV	NASB
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<p>7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.</p> <p>8 For this thing I besought the Lord thrice, that it might depart from me.</p> <p>9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.</p> <p>10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.</p>	<p>7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me—to keep me from exalting myself!</p> <p>8 Concerning this I entreated the Lord three times that it might depart from me.</p> <p>9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.</p> <p>10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.</p>
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- a. Paul's life was threatened by pride—2Cor 12:7
- b. God gave a thorn!—7
 - 1) GAVE (was given to me)
 - 1325 didomi didomi {did'-o-mee}
 - a prolonged form of a primary verb (which is used as an altern. in most of the tenses); TDNT - 2:166,166; v
 - AV - give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413
 - 1) to give
 - 2) to give something to someone
 - 2a) of one's own accord to give one something, to his advantage**
 - 2a1) to bestow a gift**
 - 2b) to grant, give to one asking, let have
 - 2c) to supply, furnish, necessary things
 - 2d) to give over, deliver
 - 2d1) to reach out, extend, present
 - 2d2) of a writing
 - 2d3) to give over to one's care, intrust, commit
 - 2d3a) something to be administered
 - 2d3b) to give or commit to some one something to be religiously observed
 - 2e) to give what is due or obligatory, to pay: wages or reward
 - 2f) to furnish, endue
 - 3) to give—*several submeanings*
 - 4) to grant or permit one—*one submeaning*
 - 2) Aorist PASSIVE indicative
- c. Paul did not like it at all—8
- d. Paul was told it was for his good!—9
- e. Paul learned to be content or even to appreciate the advantages (spiritually) of hardships—10
 - 1) The charismatics HATE this verse. Some have told me that Paul must not have been spiritual when he wrote this!!
- f. Paul even appreciated the advantage of persecutions, etc.—10

- 1) Where is your (my) contentment in these things?
- f. Attaining the resurrection of the dead!?—Phil 3:11
 - i. Is the resurrection an attainment?
 1. Was Paul concerned about his security?
 - a. There is 1Cor 9:27
 - 1) 'castaway' (KJV) is usually translated 'reprobate'
 96 adokimov adokimos {ad-ok'-ee-mos}
 from 1 (as a negative particle) and 1384; TDNT - 2:255,181; adj
 AV - **reprobate 6**, castaway 1, rejected 1; 8
 1) not standing the test, not approved
 1a) properly used of metals and coins
 2) that which does not prove itself such as it ought
 2a) unfit for, unproved, spurious, reprobate
 - 2) Paul would seem to have used the common word for resurrection if this were the intention.
 - 3) We need to be concerned, lest our 'conversion' not be that of the Lord but only the counterfeit in the flesh. This is going to be even more common as we see the day approach.
 - b. Yet, Paul expresses security in the strongest possible terms in Rom 8:35-39. There is also Phil 1:6 as well as numerous other verses in and not in Paul.
 2. I'm reminded of a comment made to me by a Hebrew professor at Vanderbilt. This man was not a believer by any Biblical definition. But, he was struggling over a phrase in one of the prophets and he said, "He wasn't writing nonsense."
 3. Paul wasn't writing nonsense. The difference between me and that professor (whose name I've forgotten) is that, once we discover what Paul was saying, I must believe and act on it!
 - ii. Selected translations with the verses that follow [...] = italics

KJV	NASB	NIV	Darby	RSV
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<p>11 If by any means I might attain unto the resurrection of the dead.</p> <p>12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.</p> <p>13 Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,</p> <p>14 I press toward the mark for the prize of the high calling of God in Christ Jesus.</p>	<p>11 in order that I may attain to the resurrection from the dead.</p> <p>12 Not that I have already obtained [it], or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.</p> <p>13 Brethren, I do not regard myself as having laid hold of [it] yet; but one thing [I do]: forgetting what [lies] behind and reaching forward to what [lies] ahead,</p> <p>14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.</p>	<p>11 and so, somehow, to attain to the resurrection from the dead.</p> <p>12 Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.</p> <p>13 Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining towards what is ahead,</p> <p>14 I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.</p>	<p>11 if any way I arrive at the resurrection from among [the] dead.</p> <p>12 Not that I have already obtained [the prize], or am already perfected; but I pursue, if also I may get possession [of it], seeing that also I have been taken possession of by Christ [Jesus].</p> <p>13 Brethren, *I* do not count to have got possession myself; but one thing--forgetting the things behind, and stretching out to the things before,</p> <p>14 I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus.</p>	<p>11 that if possible I may attain the resurrection from the dead.</p> <p>12 Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own.</p> <p>13 Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead,</p> <p>14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.</p>
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iii. From Gill

Ver. 11. **If by any means I, might attain unto the resurrection of the dead.**] Not in a figurative sense, the resurrection from the death of sin to a life of grace, of which Christ is the efficient cause, for this the apostle had attained to; unless the consummation of that spiritual life, in perfect holiness, should be intended, than which nothing was more desirable by him; nor in a representative sense, for this also he enjoyed in Christ his head, being risen with him, and in him, when he rose from the dead; but in a literal sense and designs not the general resurrection of the just and unjust, which he believed; for he knew that every one must, and will attain to this, even Pharaoh, Judas, and the worst of men; but the special and particular resurrection of the righteous, the better resurrection, which will be first, and upon the personal coming of Christ, and by virtue of union to him, and in a glorious manner, and to everlasting life and happiness: and when the apostle says, "if by any means" he might attain to this, it is not to be understood as if he doubted of it, which would be inconsistent with his firm persuasion, that nothing should separate him from the love of God, and with his full assurance of faith, as to interest in Jesus Christ; but it denotes the difficulty of attaining it, since through various afflictions and great tribulations a believer must pass, before he comes to it; and also the apostle's earnest desire of it, and strenuous endeavour for it; not caring what scenes of trouble, or sea of sorrow what fiery trials, severe sufferings, or cruel death he went through, so be it he obtained as he believed he should, the glorious

and better resurrection; he counted not his life dear to himself, he loved it not unto death, having in view the blissful and happy state after it.

iv. From Robertson

If by any means I may attain (ei pwv katanthsw). Not an expression of doubt, but of humility (Vincent), a modest hope (Lightfoot). For ei pwv, see #Ro 1:10; 11:14| where parazhlwsw can be either future indicative or aorist subjunctive like katanthsw here (see subjunctive katalabw in verse #12|), late compound verb katantaw. Resurrection (exanastasin). Late word, not in LXX, but in Polybius and one papyrus example. Apparently Paul is thinking here only of the resurrection of believers out from the dead and so double ex (ten exanastasin thn ek nekrwn). Paul is not denying a general resurrection by this language, but emphasizing that of believers.

v. The People's NT

If by any means I may attain unto the resurrection of the dead. The great consummation of a glorious resurrection to a heavenly life is worth attaining by every sacrifice, and by every possible means.

vi. A closer look at the words used

1. If by any means (in order that)

1513 ei pov ei pos {i poce}

from 1487 and 4458;; conj

AV - if by any means 4; 4

1) if indeed, since, if after all

2. I might attain—word and part of speech

2658 katantao katantao {kat-an-tah'-o}

from 2596 and a derivative of 473; TDNT - 3:623,419; v

AV - come 11, attain 2; 13

1) to come to, arrive

1a) to come to a place over against, opposite another

1b) metaph. to attain to a thing

5661 Tense - Aorist

See **5777**

Voice - Active

See 5784

Mood - Subjunctive

See **5792**

Count - 512

5777 Tense - Aorist

The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

The events described by the aorist tense are classified into a number of categories by grammarians. The most common of these include a view of the action as having begun from a certain point ("inceptive aorist"), or having ended at a certain point ("cumulative aorist"), or merely existing at a certain point ("punctiliar aorist"). The categorization of other cases can be found in Greek reference grammars.

The English reader need not concern himself with most of these finer points concerning the aorist tense, since in most cases they cannot be rendered accurately in English translation, being fine points of Greek exegesis only. The common practice of rendering an aorist by a simple English past tense should suffice in most cases.

5792 Mood - Subjunctive

The subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances. Conditional sentences of the third class ("ean" + the subjunctive) are all of this type, as well

as many commands following conditional purpose clauses, such as those beginning with "hina."

3. Resurrection in the NT—40 verses in KJV

- a. The common word—39 verses in KJV—though translated by other words—even used by Paul in Phil 3:10

NOUN—386 anastasiv anastasis {an-as'-tas-is}

from **450**; TDNT - 1:371,60; n f

AV - resurrection 39, rising again 1, that should rise 1, raised to life again + 1537 1; 42

1) a raising up, rising (e.g. from a seat)

2) a rising from the dead

2a) that of Christ

2b) that of all men at the end of this present age

2c) the resurrection of certain ones history who were restored to life (Heb. 11:35)

VERB—450 anistemi anistemi {an-is'-tay-mee}

from 303 and 2476; TDNT - 1:368,60; v

AV - arise 38, rise 19, rise up 16, rise again 13, raise up 11, stand up 8, raise up again 2, misc 5; 112

1) to cause to rise up, raise up

1a) raise up from laying down

1b) to raise up from the dead

1c) to raise up, cause to be born, to cause to appear, bring forward

2) to rise, stand up

2a) of persons lying down, of persons lying on the ground

2b) of persons seated

2c) of those who leave a place to go elsewhere

2c1) of those who prepare themselves for a journey

2d) of the dead

3) at arise, appear, stand forth

3a) of kings prophets, priests, leaders of insurgents

3b) of those about to enter into conversation or dispute with anyone, or to undertake some business, or attempt something against others

3c) to rise up against any one

- b. The word here—only here; verb occurs three times which we quote. Paul's use of the common word in verse 10 proves that there was a reason for a different word here.

NOUN—1815 exanastasiv exanastasis {ex-an-as'-tas-is}

from **1817**; TDNT - 1:371,60; n f; AV - resurrection 1; 1

1) a rising up, a rising again

2) resurrection

VERB—1817 exanistemi exanistemi {ex-an-is'-tay-mee}

from **1537 and 450**; TDNT - 1:368,60; v; AV - raise up 2, rise up 1; 3

1) to make to rise up, to rise up, to produce

2) to rise (in an assembly to speak)

1537 ek ek {ek} or ex {ex}

a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative;; prep

AV - of 366, from 181, out of 162, by 55, on 34, with 25, misc 98; 921

1) out of, from, by, away from

Mr 12:19; Lu 20:28 ... and raise up <1817> seed unto his brother.

Ac 15:5 But there rose up <1817> certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.

- c. In none of these verses (verb) can the word refer to a bodily resurrection! By inference, we suggest that the noun doesn't refer to bodily resurrection
 - 1) Arndt & Gringich Lexicon define the noun as the resurrection from the dead in this verse, implying that it is a bodily resurrection. Their only reference in all of Christian literature is here in Phil 3:11
 - 2) For the verb, they cite several other occurrences, including the Greek OT and none refer to the resurrection of the body.
- d. The words 'thn ek nekwn' do mean [that which is] from the dead
 - 1) Again, this is certainly true of a special bodily resurrection (like the rapture or the first resurrection) at which not all dead arise.
 - 2) In context, though it might also have to do with 'standing out of the dead (spiritually) people around us.'
- vii. We must STAND UP or STAND OUT as we live among the dead ones in our culture
 - 1. This is the view of others also so we are not alone.
 - 2. Story about a converted Hopi Indian, named 'Little Rattlesnake,' in a book by Ironside

Little Rattlesnake was an apt name, for his life was not lived on the highest moral plain. In his youth he had gone to a government school in Carlisle, Pennsylvania, but he had returned home scorning the white man's religion because of his wicked ways. In time he found some wicked ways of his own. One night years later, he had a dream in which he imagined the Christians of his Indian village being snatched up to heaven while the others were left behind. And this so disturbed him that he sought out a Christian conference where Dr. Ironside happened to be speaking. There he was converted. A great change came over him. He began to witness boldly to those with whom had had formerly consorted. His upright life began to demonstrate the reality of his profession. His wife became a Christian, and together they began to raise their children in the love and knowledge of the Lord. To the landians, both believers and non-believers, Little Rattlesnake, the pagan, became known as "frank, the Christian preacher."

- 3. This too is part of our sovereign call by God—Eph 2:10
- 4. CHARACTER of Saints(outline from Thompson's and essentially that in Nave's topical Bible)
 - a. Attentive to Christ's voice—Joh 10:3,4
 - b. Blameless and harmless—Php 2:15
 - c. Bold—Pr 28:1 Ro 13:3
 - d. Contrite—Isa 57:15 66:2
 - e. Devout—Ac 8:2 22:12
 - f. Faithful—Re 17:14
 - g. Fearing God—Mt 3:16 Ac 10:2
 - h. Following Christ—Joh 10:4,27
 - i. Godly—Ps 4:3 2Pe 2:9
 - j. Guileless—Joh 1:47
 - k. Holy—De 7:6 14:2 Col 3:12
 - l. Humble—Ps 34:2 1Pe 5:5
 - m. Hungering after righteousness—Mt 5:6
 - n. Just—Ge 6:9 Hab 2:4 Lu 2:25
 - o. Led by the Spirit—Ro 8:14
 - p. Liberal—Isa 32:8 2Co 9:13

- q. Loving— Col 1:4 1Th 4:9
- r. Lowly— Pr 16:19
- s. Meek— Isa 29:19 Mt 5:5
- t. Merciful— Ps 37:26 Mt 5:7
- u. New Creatures— 2Co 5:17 Eph 2:10
- v. Obedient— Ro 16:19 1Pe 1:14
- w. Poor in spirit— Ps 51:17 Mt 5:3
- x. Prudent— Pr 16:21
- y. Pure in heart— Mt 5:8 1Jo 3:3
- z. Righteous— Isa 60:21 Lu 1:6
- aa. Sincere— 2Co 1:12 2:17
- bb. Steadfast— Ac 2:42 Col 2:5
- cc. Taught of God— Isa 54:13 1Jo 2:27
- dd. True— 2Co 6:8
- ee. Undeified— Ps 119:1
- ff. Upright— 1Ki 3:6 Ps 15:2
- gg. Watchful— Lu 12:37
- hh. Zealous of good works— Tit 2:14 3:8

C. Pressing toward the Goal—3:12-21

12 Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. 13 Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, 14 I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

15 All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. 16 Only let us live up to what we have already attained.

17 Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. 18 For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. 19 Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. 20 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, 21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

1. Our first question is, "What is he talking about?" We reprint what Gill says since since he tends to grasp in part what Paul is saying. (though he misses some of what Paul is saying) No commentary is the last word. God's word is the last word.

Ver. 12. **Not as though I had already attained**, &c.] Or "received"; he had received much grace out of the fulness of it in Christ; he had received the gift of righteousness, the forgiveness of his sins, and the adoption of children; he had attained to a lively hope of the incorruptible inheritance, and had received a right unto it, and had a meetness for it; but as yet he had not received the thing itself, nor was he come to the end of his race, and so had not received the crown of righteousness laid up for him; he had not yet attained to perfect knowledge, nor perfect holiness, nor perfect happiness: wherefore he adds,

either were already perfect; he was perfect in comparison of others, that were in a lower class of grace, experience, and knowledge, in which sense the word is used in #Php 3:15], and in #1Co 2:6]; he was so, as perfection intends sincerity, uprightness, and integrity; the root of the matter, the truth of grace was in him; his faith was unfeigned, his love was without dissimulation, his hope was without hypocrisy, his conversation in the world was in godly simplicity, and his preaching and his whole

conduct in his ministry were of sincerity, and in the sight of God: he was perfect as a new creature with respect to parts, having Christ formed in him, and all the parts of the new man, though not as to degrees; this new man not being as yet grown up to a perfect man, or to its full growth, to the measure of the stature of the fulness of Christ; he was perfect with respect to justification, being perfectly justified from all things, by the righteousness of Christ, but not with respect to sanctification; and though his sanctification was perfect in Christ, yet not in himself; his knowledge was imperfect, something was wanting in his faith, and sin dwelt in him, of which he sometimes grievously complained: now this he says, lest he should be thought to arrogate that to himself, which he had not:

but I follow after; Christ the forerunner, after perfect knowledge of him, perfect holiness from him, and perfect happiness with him: the metaphor is taken from runners in a race, who pursue it with eagerness, press forward with all might and main, to get up to the mark, in order to receive the prize; accordingly the Syriac version renders it, *ana jhr*, "I run", and so the Arabic: the apostle's sense is, that though he had not yet reached the mark, he pressed forward towards it, he had it in view, he stretched and exerted himself, and followed up very closely to it, in hope of enjoying the prize:

if that I may apprehend that for which also I am apprehended of Christ Jesus; he was apprehended of Christ, when he met him in his way to Damascus, stopped him in his journey, laid him prostrate on the ground, and laid hold on him as his own, challenged and claimed his interest in him, #Ac 9:3-6 26:13-18|, as one that the father had given him, and he had purchased by his blood; he entered into him, and took possession of him, and took up his residence in him, having dispossessed the strong man armed, and ever since held him as his own; and he apprehended, or laid hold on him, to bring him as he had engaged to do, to a participation of grace here, and glory hereafter; that he might know him himself, and make him known to others; that he might be made like unto him, have communion with him, and everlastingly enjoy him: and these things the apostle pursued after with great vehemence, that he might apprehend them, and be in full possession of them; and which he did, in the way and manner hereafter described.

2. The Goal—Phil 3:12

- a. Is victorious living unattainable?
 - i. There is a way out of any temptation—1Cor 10:13
 - ii. To date, no one has ever lived in continuous perfection—1Jn 1:8 and here in verse 12
 - iii. This is different than 'being mature' as can be seen in verse 15
- b. The words
 - i. No problem with the words meaning 'not,' 'that,' 'already.'
 - ii. The word 'attained' (KJV) or 'obtained' (NIV, NASB). Attained is an unusual way for the KJV to translate this verse. In the following breakdown, it is listed in 'misc' We list only the main headings in this rather long list of definitions. There are 16 subheads we omit. This word is ACTIVE

2983 lambano lambano {lam-ban'-o}
 a prolonged form of a primary verb, which is use only as an alternate in certain tenses; TDNT - 4:5,495; v
 AV - receive 133, take 106, have 3, catch 3, not tr 1, misc 17; 263
 1) to take
 1a) to take with the hand, lay hold of, any person or thing in order to use it
 1b) to take in order to carry away
 1c) to take what is one's own, to take to one's self, to make one's own
 1d) to take
 1e) to take, to choose, select

- 1f) to take beginning, to prove anything, to make a trial of, to experience
 2) to receive (what is given), to gain, get, obtain, to get back
- iii. The word translated 'perfect' (KJV), or 'have become (or made) perfect' (NASB, NIV) is a PERFECT, PASSIVE form of this word. As above, we delete the many subheadings in the definition.
 5048 teleioo teleioo {tel-i-o'-o}
 from 5046; TDNT - 8:79,1161; v
 AV - make perfect 12, perfect 4, finish 4, fulfil 2, be perfect 1, consecrate 1; 24
 1) to make perfect, complete
 2) to complete (perfect)
 3) to bring to the end (goal) proposed
 4) to accomplish
- iv. The word translated 'follow after' (KJV) or 'press on' (NIV, NASB) is ACTIVE-- something I do or try to do. We delete the subheads but should note that this word carries with it a sense of urgency to get the job done.
 1377 dioko dioko {dee-o'-ko}
 a prolonged (and causative) form of a primary verb dio (to flee; of the base of 1169 and 1249); TDNT - 2:229,177; v
 AV - persecute 28, follow after 6, follow 4, suffer persecution 3, misc 3; 44
 1) to make to run or flee, put to flight, drive away
 2) to run swiftly in order to catch a person or thing, to run after
 3) in any way whatever to harass, trouble, molest one
 4) without the idea of hostility, to run after, follow after: someone
 5) metaph., to pursue
- v. The next word occurs twice. The first time it is ACTIVE while the second time it is PASSIVE. It is translated 'apprehend' in KJV but 'lay hold' or 'take hold' in NIV/NASB. We give it in full
 2638 katalambano katalambano {kat-al-am-ban'-o}
 from 2596 and 2983; TDNT - 4:9,495; v
 AV - take 3, apprehend 3, comprehend 2, come upon 1, attain 1, find 1, overtake 1, obtain 1; 15
 1) to lay hold of
 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate
 1b) to seize upon, take possession of
 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one
 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it
 1c) to detect, catch
 1d) to lay hold of with the mind
 1d1) to understand, perceive, learn, comprehend
- c. The meaning in a nutshell—Paul makes it clear that he had not already perfectly reached the goal of verse 11. But, he diligently pursues it so that he may lay hold of that for which God called him.
- i. The goal of the Christian is perfection
1. This creates a genuine tension in the hearts of all who sincerely understand it.
 2. This absolutely destroys the attitude so many have that they have fully arrived in the Christian life.
- ii. Outlines abound. Here is one from TCR
 PERFECTION
 1) Is of God—Ps 18:32 138:8
 2) All saints have, in Christ—1Co 2:6 Php 3:15 Col 2:10
 3) God's perfection the standard of—Mt 5:48

- 4) IMPLIES
 - 4a) Entire devotedness—Mt 19:21
 - 4b) Purity and holiness in speech—Jas 3:2
- 5) Saints commanded to aim at—Ge 17:1 De 18:13
- 6) Saints claim not—Job 9:20 Php 3:12
- 7) Saints follow after—Pr 4:18 Php 3:12
- 8) Ministers appointed to lead saints to—Eph 4:12 Col 1:28
- 9) Exhortation to—2Co 7:1 13:11
- 10) Impossibility of attaining to—2Ch 6:36 Ps 119:96
- 11) THE WORD OF GOD IS
 - 11a) The rule of—Jas 1:25
 - 11b) Designed to lead us to—2Ti 3:16,17
- 12) Charity is the bond of—Col 3:14
- 13) Patience leads to—Jas 1:4
- 14) Pray for—Heb 13:20,21 1Pe 5:10
- 15) The Church shall attain to—Joh 17:23 Eph 4:13
- 16) Blessedness of—Ps 37:37 Pr 2:21

- d. We are to take hold of that for which HE took hold of us
 - i. There is more to God's calling than that which takes us to glory—Eph 2:10
 1. We are HIS WORKMANSHIP—EPH 2:10
 - a. This the whole issue of the disagreement between ARMINIANISM and CALVINISM
 - 1) The Arminian says, I responded to God's call by my free choice
 - a) He HATES being told of the will being bound to sin
 - b) He may express faith but, if he knowingly pursues the above, he is LOST—John 8:30-44
 - 2) The Calvinist says, I sinned by my free choice. Only God's changing my heart could have brought me to Christ—John 6:37-40, 44-45, etal.
 - a) At the time of conversion, we were not aware of what changed our hearts.
 - b) It is through careful study of the Word of God that we see these great truths.
 - b. The GOLDEN CHAIN in Romans 8:29-30, introduced by verse 28

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to [His] purpose.

29 ¶ For whom He foreknew, He also predestined [to become] conformed to the image of His Son, that He might be the first-born among many brethren;

30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

- 1) God works all things to our benefit
 - a) Not fatalism (things work for good) but sovereignty (God works for good)
 - b) We know if we love God though that was given by God—Eph 2:8
- 2) Called according to HIS purpose
- 3) Whom HE foreknew
 - a) Always—knowing a person is connected with a special love for that person—Mt 7:21-23
 - b) Here are all occurrences of the word translated 'foreknow' in KJV Rom 8:29

Ac 26:5 Which knew <4267> me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Ro 8:29 For whom he did foreknow <4267>, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

Ro 11:2 God hath not cast away his people which he foreknew <4267>. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

1Pe 1:20 Who verily was foreordained <4267> before the foundation of the world, but was manifest in these last times for you,

2Pe 3:17 Ye therefore, beloved, seeing ye know [these things] before <4267>, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

- c) This is his love for us and choice of us before creation—Eph 1:4
- d) We can't EXPLAIN his love for us, we can only BELIEVE the scriptures on this point—comp. what God said to Israel—Dt 7:6-8
- 4) He did also PREDESTINATE to be CONFORMED to the image of HIS SON
 - a) Uses of the word 'conform' in KJV

Ro 8:29 For whom he did foreknow, he also did predestinate [to be] conformed <4832> to the image of his Son, that he might be the firstborn among many brethren.

Php 3:21 Who shall change our vile body, that it may be fashioned like unto <4832> his glorious body, according to the working whereby he is able even to subdue all things unto himself.

- b) Thus it refers to resurrection primarily
- 5) He CALLS all whom he foreknew
- 6) He JUSTIFIES all whom he foreknew
- 7) He GLORIFIES all whom he foreknew
- c. Since we were moved to faith by the regenerating work of the Spirit in our hearts, then there are consequences
 - 1) We weren't moved by ordinary attraction (in our natural state) to trust in Christ but by a supernatural change in our heart
 - 2) That change is effectual in the life
 - 3) We are saved by FAITH ALONE BUT
 - 4) The faith that saves is NOT alone
- 2. We are created in Christ Jesus UNTO GOOD WORKS
- 3. God has FOREORDAINED this
 - 4282 proetoimazo proetoimazo {pro-et-oy-mad'-zo}
 - from 4253 and 2090; TDNT - 2:704,266; v
 - AV - prepare afore 1, before ordain 1; 2
 - 1) to prepare before, to make ready beforehand
- 4. God has foreordained that we should WALK in good works
 - 4043 peripateo peripateo {per-ee-pat-eh'-o} from 4012 and 3961; TDNT - 5:940,804; v
 - AV - walk 93, go 1, walk about 1, be occupied 1; 96
 - 1) to walk
 - 1a) to make one's way, progress; to make due use of opportunities

- 1b) Hebrew for, to live
 - 1b1) to regulate one's life
 - 1b2) to conduct one's self
 - 1b3) to pass one's life
- ii. I can't see your faith but I can see your life and it tells me what is in your heart.
 - 1. This is the point of James 2:14-26
 - 2. But, you say, "Judge not (Mt 7:1)."
 - a. Look at Mt 7:15-20.
 - b. Mt 7:1-5 warns about two things
 - 1) The need of self-judgment
 - 2) The awareness that our standards will be applied to ourselves

(from J. M. Boice, *Philippians*)

Quite a few years ago, the son of a wealthy American family graduated from Yale University and decided to go out to China as a missionary for Jesus Christ. His name was William Borden. Many of his friends thought him foolish to give up so much of this world's goods and his future here to go. But Borden of Yale loved the Lord Jesus Christ, and he wished to serve Him. After only a short time on the field, and before he even reached China, Borden contracted a fatal disease and died. He had given up everything to follow Jesus. But at his bedside his friends found a note that he had written as he lay dying: "No reserve, no retreat, and no regrets." Borden of Yale had given up everything, but he had found a treasure that was beyond words.

- iii. What about your life?
 - 1. Have you regrets for that which you have surrendered for the Lord?
 - 2. Are you willing to sacrifice all for the Lord?
 - a. Are there things you should do for the Lord?
 - b. Are there compromises you should shed for the Lord?

There are many who talk of how they would give their lives for the Lord if we should lose our freedoms in this country. Would you? Would you continue to serve the Lord even if it meant prison or death?

If you are not serving the Lord now, THEN YOU WILL FOR SURE NOT SERVE THE LORD IF WE LOSE OUR FREEDOMS.

- 3. Since we don't (in this life) reach the goal of perfection, what are we to do?—Phil 3:13
 - a. Paul's inspired assessment of his own life
 - i. "Reckon" or "count"
 - 1. Greek-3049 logizomai logizomai {log-id'-zom-ahee}
 - a. middle voice: his assessment of himself
 - b. meaning:
 - 1) to reckon, count, compute, calculate, count over
 - 1a) to take into account, to make an account of
 - 1a1) metaph. to pass to one's account, to impute
 - 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight
 - 1b) to number among, reckon with
 - 1c) to reckon or account
 - 2) to reckon inward, count up or weigh the reasons, to deliberate
 - 3) by reckoning up all the reasons, to gather or infer
 - 3a) to consider, take into account, weigh, meditate on
 - 3b) to suppose, deem, judge
 - 3c) to determine, purpose, decide

2. This word deals with reality. If I "logizomai" or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions.
- ii. NOT to have laid hold or apprehended
 1. Paul is writing as inspired so his account is absolutely correct.
 2. You need to look at your own life.
 - a. If you have reached your goal in the Christian life, then:
 - 1) You are deceived
 - 2) Your goal is not the perfection and you do not understand God's calling for your life
 - b. Many charismatics believe that Paul did not get healing in 2Cor 12 because he hadn't arrived. Their assessment of their own lives is terribly flawed!
 - c. If you know you are not reaching your goal then READ ON
 - 1) We never know enough to witness PERFECTLY
 - 2) We never so control our lives so as to please God PERFECTLY
 - 3) We are called to PERFECTLY fulfill that for which HE saved us
- b. What can we then do? Must we wait for perfection.
 - i. We need not wait for perfection even in doctrine to tell others of God.

Years ago, a young man, we'll call Joe, not yet 20 was asked to preach in Fort Collins Colorado.

Before speaking the Pastor mentioned that a member of the congregation had just received his Th. D. and would be ordained the following day. He then asked Dr. Smith to give his testimony about the Lord's leading in his life.

In his testimony, he mentioned being saved at an early age. But, as he thought of witnessing to his friends, he felt he could not because he was not an expert in the things of God.

Even years of Sunday School and Church had not prepared him to tell even one friend about Jesus Christ.

So, he went to Bible College. But that did not give him the grasp of the things of God that he felt he needed to tell others of Christ. He still felt inadequate to even tell another in private about the Lord.

So, he went to seminary. Now that he had his Th. D., was at last equipped to tell others about Christ.

What was Joe to do. He too did not have a perfect understanding of the Word of God and the audience had just been told that it took a Th. D. to be prepared.

So, he had the people turn to John 4 and told the story of the Lord's changing the heart of the Samaritan woman.

Joe then *misread* verses 28 & 29 as, "The woman then left her waterpot, and went her way into the city, but was not adequately prepared to testify so she attended church for several years. However, she still was not adequately prepared so she went to Bible College and then to seminary. After receiving her doctorate, she was finally prepared so she said to the men, 'Come, see a man, which told me all things that ever I did: is not this the Christ?'"

- ii. None of us has a perfect understanding of the truth of God. We are to witness anyway. Men are dying about us and we are obligated (Rom 1:14-16) to give them the gospel.
- iii. Look at what John 4 actually says:

John 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

- iv. This is not to belittle training. We should learn and study in our churches. But, we never arrive even in doctrine where we might feel that we can test achievement. (*Mr. Smith was telling the people that they didn't know anything until they got a Th. D.*)
- v. Gill on this phrase

Ver. 13. **Brethren, I count not myself to have apprehended, &c.]** That for which he was apprehended of Christ: he had not attained to perfect knowledge, was not come to the mark, had not received the prize, or laid hold on eternal life; though he had received so much grace, and such gifts, as had qualified him for an apostle; and he had been so many years in that office, and had so great a knowledge in the mystery of the Gospel, and had laboured in it more abundantly than others, and with great success; and even though he had been caught up into the third heaven, and had heard unspeakable words, not lawful to be uttered, #2Co 12:2-4], yet he had no such opinion of himself, as if he was perfect: by which way of speaking, he tacitly strikes at the arrogance and vain confidence of false teachers, that pretended to perfection; and in this way led the brethren to conclude, that they could never have arrived to it, since so great an apostle had not; some copies read not "yet", and so the Ethiopic version:

- c. What Paul did—Phil 3:13
 - i. Robertson

Not yet (oupw). But some MSS. read ou (not). **To have apprehended** (kateilhfenai). Perfect active infinitive of same verb katalambanw (perfective use of kata, to grasp completely). Surely denial enough.

But one thing (en de). No verb in the Greek. We can supply poiw (I do) or diwkw (I keep on in the chase), but no verb is really needed. "When all is said, the greatest art is to limit and isolate oneself" (Goethe), concentration.

Forgetting the things which are behind (ta men opisw epilanyanomenov). Common verb, usually with the genitive, but the accusative in the Koiné is greatly revived with verbs. Paul can mean either his old pre-Christian life, his previous progress as a Christian, or both (all of it).

Stretching forward (epekteinomenov). Present direct middle participle of the old double compound epekteinw (stretching myself out towards). Metaphor of a runner leaning forward as he runs.

- ii. One thing I do—Paul concentrates on one thing we all can do.
 - 1. Gill

but this one thing [I do]; which he was intent upon, constantly attended to, and earnestly pursued; it was the main and principal thing he was set upon, and which he employed himself in; and which engrossed all his thoughts, desires, affections, time, and labour; see #Ps 27:4 Lu 10:42]. The Syriac version reads, "this one thing I know"; signifying that whatever he was ignorant of, and however imperfect his knowledge was in other things, this he was full well apprized of, and acquainted with. The Arabic version renders the whole thus, "I do not think that I have now obtained and received any thing, but the one thing"; namely, what follows;

- 2. Paul is not negating other things in the Christian life. He is focusing on what we do about our lack of perfection.
- iii. Forgetting what is behind
 - 1. Forgetting the past dispensation is important in this chapter and others
 - a. Look at verses 1-8

- b. Look at verses 17-21
- 2. My past successes and failures
 - a. This is implied in verses 10-12
 - b. Our failures we take to the cross and leave them there
 - c. Our successes were still to some measure failures for we are sinners still.
- 3. Disasters from remembering the past
 - a. We are not talking about recalling intellectually
 - b. Rather, we are talking about a remembering that influences our present
 - c. Israel remembered Egypt—Num 11:5, 6
 - 1) Their past became a basis for complaining about what God had done in the present
 - 2) They weren't thankful about what God had given in the past but thankless about what God was giving in the present
 - d. The Galatians remembering the past dispensation and/or their past life in the world—Gal 4:1-11; Col 2:10-23
 - 1) Men naturally like ceremony
 - 2) Why can't we have these ceremonies? Col 2:10-23
 - 3) The law gives us a 'sense' of merit.
 - 4) Israel always had a sense of community
 - e. The nature of our righteousness forces us to forget even our past 'good' deeds.
 - 1) See Sproul's book *Faith Alone*; treats the important issue of justification and how it affects the Catholic-Evangelical agreements!
 - a) God *imputes* righteousness to us. We are still sinners and that sin taints everything we do!
 - b) The Roman Catholic position is that God *infuses* righteousness into us and we then can meritoriously earn heaven.
 - 2) We are NEVER righteous. He is our righteousness—1Cor 1:30
 - f. We remember big churches!
 - 1) Nothing wrong with choirs, crowds and comradeship
 - 2) But, there is something wrong with compromise
 - a) Compromise on creation
 - b) Compromise on sovereignty (Calvinism)
 - c) Compromise on Dispensationalism (The rightly divided Word)
 - d) Compromise on other *creedal issues* like the Lord's Supper
 - 3) When we long for the 'good old days,' we are being affected by remembering the past
 - g. Past jobs, etc. What has the Lord planned?
- 4. Gill on this phrase

forgetting those things which are behind, meaning not the sins of his past life, which were indeed forgotten by God, and the guilt of which was removed from him, by the application of the blood of Christ, so that he had no more conscience of them; yet they were remembered and made mention of by him, partly for his own humiliation, and partly to magnify the grace of God: nor earthly and worldly things, which believers are too apt to have respect to, to look back upon, and hanker after, as the Israelites did after the fleshpots in Egypt, #Ex 16:3; though these were forgotten by the apostle, so as not anxiously to care for them, and seek after them, to set his affections on them, or trust in them: nor his fleshly privileges, and legal righteousness, which he pursued, valued, and trusted in before conversion, but now dropped, renounced, disregarded, and counted as loss and dung, #Php 3:7,8; but rather his labours and works of righteousness since conversion, which though he times took notice of for the magnifying of the grace of God, for the defence of the Gospel, and to put a stop to the vain boasting of false

teachers, yet he forgot them in point of dependence on them, and trust to them; and having put his hand to the plough, he did not look back, nor desist, but went on in his laborious way, not thinking of what he had done and gone through, nor discouraged at what was before him; as also he intends all his growth in grace, and proficiency in divine knowledge, which was very, great; and though he was thankful for these things, and would observe them to the glory of the grace of God, yet he trusted not in them: nor did he sit down easy and satisfied with what he had attained unto, and therefore was

iv. 'Straining toward' what lies ahead OR 'Reaching forward'

1. The Greek word

1901 epekteinomai epekteinomai {ep-ek-ti'-nom-ahee}

middle voice from 1909 and 1614;; v

AV - reach forth unto 1; 1

1) to stretch out to or towards

2) to stretch (one's self) forward to

2. Middle voice, you do it to yourself

3. In the secular world, it is called focusing

a. Have a goal (sometimes goals)

b. Make a plan

c. Work hard toward it (them)

d. Don't get sidetracked

e. Be aware of contradictory goals

v. Gill

reaching forth unto those things which are before; to perfection of knowledge, holiness, and happiness, which were before him, and he as yet had not attained unto; but was desirous of, and pursued after with great vehemence and eagerness; the metaphor is taken from runners in a race, who did not stop to look behind them, and see what way they have run, and how far they are before others, but look and move forwards, and stretch themselves out to the uttermost, and run with all their might and main to the mark before them; and so the apostle did in a spiritual sense.

vi. Paul in Acts 20:20-24

1. The past—20-21

2. The apparent future—22-23

3. The goal—24

a. Finish

5048 teleioo teleioo {tel-i-o'-o} from 5046; TDNT - 8:79,1161; v

AV - make perfect 12, perfect 4, finish 4, fulfil 2, be perfect 1, consecrate 1; 24

1) to make perfect, complete

1a) to carry through completely, to accomplish, finish, bring to an end

2) to complete (perfect)

2a) add what is yet wanting in order to render a thing full

2b) to be found perfect

3) to bring to the end (goal) proposed

4) to accomplish

4a) bring to a close or fulfilment by event

4a1) of the prophecies of the scriptures

b. My course with joy

1) My life

2) Always with joy

3) Applies to our lives

c. My ministry

- 1) Testify of God's truth
- 2) NOT our compromises
- vi. The analogy of sports—1Cor 9:24-27
 1. The runner stays focused in order to win the race
 - a. Back then, the focus was other runners
 - b. Today, it might also include the 'clock'
 2. The boxer stays focused in order to win the match
 - a. NOT how many jabs, etc.
 - b. KNOCK the guy out (THEN, that was all)
 - c. GET POINTS (now)
 3. We too must be focused so as to please the Lord
 - a. Not caring to do this is evidence of being lost—1Cor 9:27
 4. Other references—2Tim 2:1-5; 4:5-10
 5. Fritz Rienecker & Cleon Rogers, *Linguistic Key to the Greek New Testament* (1980, Zondervan) (wish this were on the *Online Bible*).

epekteinomenov pres. mid. part. epekteinomai to stretch one's self out for, to stretch one's self out toward. The metaphor is from the foot race and the word pictures the body of the racer bent forward, his hand outstretched toward the goal, and his eye fastened upon it (vincent).

6. We often get sidetracked by doing something for the record books when this may not help in achieving the goal. These statistics can become the GOAL.
- vii. Building eternally—1Cor 3:10-15
 1. Paul the masterbuilder

753 arcitekton architekton {ar-khee-tek'-tone} from 746 and 5045;; n m
 AV - masterbuilder 1; 1
 1) a master builder, an architect, the superintendent in the erection of buildings
 2. Paul laid the foundation—see Eph 4:4-6
 - a. Dispensationally—be Pauline—it is God's command
 - b. We share 'cross-dispensational' doctrines with all of the Word
 - 1) Creation
 - 2) Sovereignty
 - 3) The trinity
 3. We (believers, workers in the assembly) build on it
 4. The issue is HOW, *not HOW MUCH*

4459 pov pos {poce}
 adverb from the base of 4226, an interrogative particle of manner;; particle
 AV - how 99, by what means 2, after what manner 1, that 1; 103
 1) how, in what way

 - a. HOW includes
 - 1) Moral issues
 - 2) Doctrinal issues
 - 3) The issue of compromise on inspiration, and other issues like separation, etal.
 - b. One can argue that a person's *methods tell us his goals*
 - c. Who cares if Billy Graham preached to more people in history if his methods were wrong
 - 1) He has focused on the HOW MUCH issue for so long he has lost sight of Paul's goal. Indeed, his procedures cause me to doubt that he is a child of God—Mt 7:21-23
 - a) The context goes on to talk about building a house on a foundation—Mt 7:24-29
 - b) Billy Graham would do well to heed the following

Mr 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

- 2) George M. Marsden, *Reforming Fundamentalism, Fuller Seminary and the New Evangelicalism* (1987, Eerdmans)

- a) This book does not represent fundamentalism but is historical in nature. He appears to favor the compromises!
- b) Look what the *LIBRARY JOURNAL* says

"Marsden's purpose is to show that the history of Fuller (founded 1947) clarifies the evangelical movement it was designed to serve. A risky undertaking for most authors, but Marsden convinces us that Fuller's origins in the fundamentalist-modernist debate, its movement from separatism to engagement with mainline Protestantism, and its attempt to define inspiration in a critical age combine to make it a microcosm of contemporary evangelicalism."

- c) Look what a liberal evangelical Mark Noll said in *Christianity Today*

"Outstanding....Marsden's achievement in *Reforming Fundamentalism* is to address these local matters [in Fuller Seminary's history] as episodes in the larger evangelical story. It is a book that tells evangelicals a great deal about their aspirations, but even more about their noteworthy, sometimes frustrating, sometimes ironical, efforts to live out the Christian message in modern American culture."

- d) Compromise is the basis of the praise of Fuller in these reviews which appear on the cover of the Book
- e) Much is said in this book about Billy Graham's efforts. Here is some material from pages 159-160. The story gets worse than this later in the book. The comment on conservative politics is an attempt by innuendo to equate conservative politics with racism. Clearly, a literal reading of the passages on the one body teaches that there can't be racism in the church. It condemns the white-only and black-only churches. Note the acceptance of a view on the Bible and science that has disastrous consequences for creation. Note also that Graham was convinced NOT BY SCRIPTURE but by success!

During campaigns in England in 1954 Graham received broader church support than his fundamentalist supporters would have allowed him in the United States. Such successes in culturally influential religious circles were leading Graham toward the conviction that he could make marvelous inroads into America's major denominations if he could only jettison the disastrous fundamentalist images of separatism, anti-intellectualism, and contentiousness. As his letter to Lindsell indicated, this would also involve at least distancing himself from some of the more restrictive shibboleths. He would not tie his ministry to a narrow view of the implications of the inerrancy of Scripture for modern science. He would not identify evangelical Christianity with only the most conservative politics.... Nor would he totally condemn the ecumenical movement....

- f) Here is an unbelievable quote of Billy Graham's which appears on pages 164-165 in the book.

"The one badge of Christian discipleship," Graham proclaimed in what was to become a refrain, "is not orthodoxy, but love."

5. Quality building is gold, silver, precious stones. Not our intent here to give a full outline on this passage but the following align perfectly (though not necessarily) with other passages of scripture
 - a. GOLD—worship
 - b. SILVER—fellowship
 - c. PRECIOUS STONES—testifying
6. Quantity building is wood, hay and stubble
7. Fire (of battle and the judgments seat of Christ), NOT THE WORLD, will show what is real
8. NOTE: The passage is the ministry of Christians.
4. Paul's pressing toward WHAT?—Phil 3:14
 - a. Is the resurrection or salvation a reward? OF COURSE NOT!
 - b. Greek words used here
 - i. Press—present, active, indicative—I am constantly pressing—we copy the definition from Phil 3:12 above

1377 dioko dioko {dee-o'-ko}
 a prolonged (and causative) form of a primary verb dio (to flee; of the base of 1169 and 1249); TDNT - 2:229,177; v
 AV - persecute 28, follow after 6, follow 4, suffer persecution 3, misc 3; 44
 1) to make to run or flee, put to flight, drive away
 2) to run swiftly in order to catch a person or thing, to run after
 3) in any way whatever to harass, trouble, molest one
 4) without the idea of hostility, to run after, follow after: someone
 5) metaph., to pursue
 1. Usage—used 44 times, mostly with meaning 'persecute.' Here are some uses in Paul's epistles. Most uses not listed simply have the meaning 'persecute.'
 Php 3:6 Concerning zeal, persecuting <1377> the church; touching the righteousness which is in the law, blameless.
 Php 3:12 Not as though I had already attained, either were already perfect: but I follow after <1377>, if that I may apprehend that for which also I am apprehended of Christ Jesus.
 Php 3:14 I press <1377> toward the mark for the prize of the high calling of God in Christ Jesus.
 1Th 5:15 See that none render evil for evil unto any [man]; but ever follow <1377> that which is good, both among yourselves, and to all [men].
 1Ti 6:11 But thou, O man of God, flee these things; and follow after <1377> righteousness, godliness, faith, love, patience, meekness.
 2Ti 2:22 Flee also youthful lusts: but follow <1377> righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
 2Ti 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution <1377>.
 - ii. Mark—only here

4649 skopov skopos {skop-os'} ("scope")
 from skeptomai (to peer about ["skeptical"], perhaps akin to 4626 through the idea of concealment, cf 4629); TDNT - 7:413,1047; n m
 AV - mark 1; 1
 1) an observer, a watchman
 2) the distant mark looked at, the goal or end one has in view
 - iii. Prize

1017 brabeion brabeion {brab-i'-on}
 from brabeus (an umpire of uncertain derivation); TDNT - 1:638,110; n n
 AV - prize 2; 2

- 1) the award to the victor in the games, a prize
- 2) metaph. of the heavenly reward for Christian character

1. Uses

1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize <1017>? So run, that ye may obtain.

Php 3:14 I press toward the mark for the prize <1017> of the high calling of God in Christ Jesus.

iv. Upward

507 ano ano {an'-o}

from 473; TDNT - 1:376,63; adv

AV - above 5, up 2, high 1, brim 1; 9

- 1) up, upwards, above, on high
- 2) of the quarters of the heaven, northward
- 3) of countries, inland, up from the coast
- 4) of time, formerly

++++

In Gal. 4:26 the word could refer to either place or time,

i.e. place - the Jerusalem which is above - in the heavens

time - the eternal Jerusalem which preceded the earthly one

1. Uses

Joh 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim <507>.

Joh 8:23 And he said unto them, Ye are from beneath; I am from above <507>: ye are of this world; I am not of this world.

Joh 11:41 Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up <507> [his] eyes, and said, Father, I thank thee that thou hast heard me.

Ac 2:19 And I will shew wonders in heaven above <507>, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Ga 4:26 But Jerusalem which is above <507> is free, which is the mother of us all.

Php 3:14 I press toward the mark for the prize of the high <507> calling of God in Christ Jesus.

Col 3:1 If ye then be risen with Christ, seek those things which are above <507>, where Christ sitteth on the right hand of God.

Col 3:2 Set your affection on things above <507>, not on things on the earth.

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up <507> trouble [you], and thereby many be defiled;

v. Call of God

Call is translated from 2821 klesiv klesiv {klay'-sis}

from a shorter form of 2564; TDNT - 3:491,394; n f

AV - calling 10, vocation 1; 11

- 1) a calling, calling to
- 2) a call, invitation
 - 2a) to a feast
 - 2b) of the divine invitation to embrace salvation of God

1. Usage—all eleven occurrences

Ro 11:29 For the gifts and calling <2821> of God [are] without repentance.

1Co 1:26 For ye see your calling <2821>, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]:

1Co 7:20 Let every man abide in the same calling <2821> wherein he was called.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling <2821>, and what the riches of the glory of his inheritance in the saints,

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation <2821> wherewith ye are called,
 Eph 4:4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling <2821>;
 Php 3:14 I press toward the mark for the prize of the high calling <2821> of God in Christ Jesus.
 2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of [this] calling <2821>, and fulfil all the good pleasure of [his] goodness, and the work of faith with power:
 2Ti 1:9 Who hath saved us, and called [us] with an holy calling <2821>, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
 Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling <2821>, consider the Apostle and High Priest of our profession, Christ Jesus;
 2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling <2821> and election sure: for if ye do these things, ye shall never fall:

- c. How two commentators saw it.
 - i. Gill—sees it as a race of following after Christ. Winning is guaranteed to the elect since it is salvation.

Ver. 14. **I press toward the mark, &c.**] The allusion is to the white line, or mark, which the runners in the Olympic games made up to, and to which he that came first received the prize; and by which the apostle intends the Lord Jesus Christ, who is skopov, "the scope", or "mark", of all the thoughts, purposes, and counsels of God, to which they all aim, and in which they all centre; and of the covenant of grace of which he is the sum and substance, the Mediator, surety, and messenger, in whom are all the blessings and promises of it; and of the Scriptures of truth, the writings of the Old and New Testament, which all testify of him, and agree in him; and of both law and Gospel, he is the end of the law, and the substance of the Gospel; and of all the graces of the spirit, in the hearts of his people, faith looks at him, hope is concerned with him, and love has him for its object; and of all the duties believers are concerned in, they all point at him, they are done in his name and strength, through faith in him, and from a principle of love to him, and with a view to his glory; and so he is of their thoughts, affections, and desires: and to this mark they press, or "run", as the Syriac version renders it; they look to Jesus, while they are running their Christian race; they keep him in their view, and follow after him, because he is their forerunner, #Heb 6:20|, and the Captain of their salvation, #Heb 2:10|; they set him before them as their guide to direct them, according to whom they steer their course, that so they may not lose their way, nor move out of it, to the right hand or the left; and from whom they take great encouragement to go on, and press through the difficulties they do; and besides, they know that there is no coming at the prize, but through the mark, for there is salvation in no other, #Ac 4:12|; and that whoever comes up to the mark, or believes in Christ, shall enjoy the prize of eternal life, which is next mentioned:

for the prize of the high calling of God in Christ Jesus: by which is meant, the incorruptible crown; the crown of life, righteousness, and glory, that fadeth not away, #Jas 1:12 2Ti 4:8 1Pe 5:4|, styled "the prize of the calling of God"; because it is what God in effectual vocation calls his people to, even to a kingdom and glory, and to eternal glory and happiness; of which they have a sight, though but a glimmering view of it, and are blessed with hope in it; in which they rejoice, and see their right unto it, in the righteousness of Christ, and have a meetness for it: this is named "the high calling of God", because God is on high, who calls them to it, in allusion to the judge in the Olympic games, who was placed in an exalted situation, near the mark, with the crown in his hand, which he gave to him that came first; and because the grace by which the saints are called is from above, as every good

and perfect gift is, #Jas 1:17]; and because the prize they are called unto consists of things above, where Jesus is, and is the hope laid up in heaven, #Col 1:5], and the inheritance reserved there, #1Pe 1:4]; and expresses the great honour and dignity of called ones, who are called to a crown and kingdom, are raised from the dunghill, to sit among princes, and to inherit the throne of glory, and are made kings and priests unto God: and may also denote, that the calling to such high honour is from above, and not below; and is owing to the special grace and favour of God, and not to any merits of men; nor is the prize to which they are called, of him that willeth and runneth, but of God's grace and mercy, #Ro 9:16]; and moreover, this calling is said to be "in Christ Jesus"; for both the purpose and grace, according to which men are called, are in him; the grace by which they are called, and which is implanted in them when called, is all in and from Christ; the blessings of grace, which they then in person enjoy, are spiritual blessings in him; and even the glory they are called unto is in his hands; not only the promise of eternal life, but that itself; the gift of it is with him, and it comes through him; yea, they are called by him, and said to be the called of Christ Jesus; now the prize of this calling, which is what God has prepared from all eternity, which Christ has in his hands, and will give to all his, and which is of immense richness and eternal duration, and shall be bestowed on all Christian runners, or true believers, is what the apostle was pressing for, pursuing after, with much difficulty, through great toil and labour, diligent searching of the Scriptures, frequent wrestling with God in prayer, and constant attendance on the means of grace, and ordinances of the Gospel.

- ii. Robertson—sees it as a struggle toward a moving target in this life

Toward the goal (kata skopon). "Down upon the goal," who is Jesus himself to whom we must continually look as we run (#Heb 12:2]). The word means a watchman, then the goal or mark. Only here in N.T. **Unto the prize** (eis to brabeion). Late word (Menander and inscriptions) from brabeuv (umpire who awards the prize). In N.T. only here and #1Co 9:24]. **Of the high calling** (thv anw klhsewv). Literally, "of the upward calling." The goal continually moves forward as we press on, but yet never out of sight.

- d. The metaphor is that of a race.
 - i. They used a mark; we use a tape in our Olympics.
 - ii. This is agreed by all
- e. What is the 'upward call of God in Christ Jesus?'
 - i. It is NOT salvation as Gill suggests
 - 1. It absolutely must include salvation
 - 2. Much of what Gill says about the crowns and salvation is good.
 - 3. It simply is not what is being addressed in this passage.
 - 4. He ignores the word 'upward.'
 - ii. It can't be the 'moving' target of perfection as Robertson suggests.
 - 1. That is a very constant standard—it is fixed
 - 2. Our perception of it might not be fixed but that is an imperfection is us.
 - 3. Robertson tries to address the meaning of 'upward' but fails.
 - iii. Let us review the uses of calling of God
 - 1. 'Upward calling' is only here
 - 2. The first use is DISPENSATIONAL—Rom 11:29
 - a. Israel has a calling that is reserved in God—Heb 3:1; 2Pt 1:10
 - b. heaven is sometimes a figure for God as in

De 4:26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed.

De 30:19 I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
De 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

3. Our calling is not according to works but HIS GRACE so is held by all who are saved—2Ti 1:9
4. There is the HOPE of CALLING—Eph 4:1, 4
5. Paul's intense prayer included a prayer that we might know the hope of his calling—Eph 1:18
- iv. The upward call is our unique calling dispensationally and is possessed by all saved in this dispensation
 1. We reject the thesis that only those who understand the mystery are in the Body of Christ
 2. The context is not that of following Christ but PAUL—Phil 3:17
 3. Upward is used a variety of ways including heaven as opposed to earth—John 8:23
 4. Phil 3:19 contrasts following Paul with minding earthly things.
- v. The mark is a clearly defined goal.
 1. The seven doctrines of Ephesians 4:3-6—some are unique to this dispensation; some are in common with others. Together they define the ground rules and goal.
 - a. One baptism
 - b. One hope in this dispensation
 2. No one wants a clearly defined mark but Paul gives it to us.
 3. Ordinances—Col 2:9-20
 4. We still have the Lord's supper commanded in 1Cor 11:23-26
 - a. Verses 23, 26 are only in Paul
 - b. In Mt 26:26-28 and Mk 14:22-24, no command is given at all
 - c. In Luke 22:17-20 a command is given in a doubtful portion (vs. 19b-20).
 - d. Even then, the 'till he come' is not included. It is only in Paul
- vi. This mark causes us to clearly
 1. Stand for the inerrant God-inspired Word of God
 - a. This does not mean KJV only
 - b. It does mean an absolute life-changing and mind-ruling conviction that the autographs came PERFECTLY from the mind of God
 - c. Here is Gill on 2Tim 3:16-17

Ver. 16. **All Scripture is given by inspiration of God,** &c.] That is, all holy Scripture; for of that only the apostle is speaking; and he means the whole of it; not only the books of the Old Testament, but of the New, the greatest part of which was now written; for this second epistle to Timothy is by some thought to be the last of Paul's epistles; and this also will hold good of what was to be written; for all is inspired by God, or breathed by him: the Scriptures are the breath of God, the word of God and not men; they are "written by the spirit", as the Syriac version renders it; or "by the spirit of God", as the Ethiopic version. The Scriptures are here commended, from the divine authority of them; and which is attested and confirmed by various arguments; as the majesty and loftiness of their style, which in many places is inimitable by men; the sublimity of the matter contained in them, which transcends all human understanding and capacity ever to have attained unto and discovered; as the trinity of persons in the Godhead, the incarnation of Christ, the resurrection of the dead,

&c. The purity and holiness of them before observed, show them to be the word of him that is of purer eyes than to behold iniquity; as also their harmony and agreement, though wrote by different persons, in different places, and ages, and at sundry times, and in divers manners; what seeming inconsistencies are observed in them may, with labour and industry, by divine assistance, be reconciled. The predictions of future events in them, as particularly concerning Josiah and Cyrus, by name, long before they were born, and especially concerning Jesus Christ, and which have had their accomplishment, and many others in the New Testament both by Christ and his apostles, are a proof that they could not be the writings of men, but must have the omniscient God for their author; the impartiality of the writers of them, in not concealing the mean extract of some of them, the sins of others before conversion, and even their sins and failings afterwards, as well as those of their nearest relations and dearest friends, strengthens the proof of their divine authority; to which may be added, the wonderful preservation of them, through all the changes and declensions of the Jewish church and state, to whom the books of the Old Testament were committed; and notwithstanding the violence and malice of Heathen persecutors, particularly Dioclesian, who sought to destroy every copy of the Scriptures, and published an edict for that purpose, and notwithstanding the numbers of heretics, and who have been in power, as also the apostasy of the church of Rome; and yet these writings have been preserved, and kept pure and incorrupt, which is not the case of other writings; nor are there any of such antiquity as the oldest of these: to which may be subjoined the testimony of God himself; his outward testimony by miracles, wrought by Moses and the prophets, concerned in the writings of the Old Testament, and by the apostles in the New; and his internal testimony, which is the efficacy of these Scriptures on the hearts of men; the reading and hearing of which, having been owned for the conversion, comfort and edification of thousands and thousands, and ten thousand times ten thousand: and

is profitable for doctrine; for the discovering, illustrating, and confirming any doctrine concerning God, the being, persons, and perfections of God; concerning the creation and fall of man; concerning the person and offices of Christ, redemption by him, justification by his righteousness, pardon by his blood, reconciliation and atonement by his sacrifice, and eternal life through him, with many others. The Scripture is profitable for ministers to fetch doctrine from, and establish it by; and for hearers to try and prove it by:

for reproof; of errors and heresies; this is the sword of the spirit, which cuts all down. There never was, nor is, nor can be any error or heresy broached in the world, but there is a sufficient refutation of it in the Scriptures; which may be profitably used for that purpose, as it often has been by Christ and his apostles, and others since in all ages:

for correction; of vice; there being no sin, but the evil nature of it is shown, its wicked tendency is exposed, and the sad effects and consequences of it are pointed out in these writings: **for instruction in righteousness;** in every branch of duty incumbent upon men; whether with respect to God, or one another; for there is no duty men are obliged unto, but the nature, use, and excellency of it, are here shown: the Scriptures are a perfect rule of faith and practice; and thus they are commended from the usefulness and profitableness of them.

Ver. 17. That the man of God may be perfect, &c.] By the man of God may be meant every one that in a special relation belongs to God; who is chosen by God the Father, redeemed by the Son, and called by the Spirit; but more especially a minister of the Gospel; for as it was usual to call a prophet under the Old Testament by this name, it seems to be transferred from thence to a minister of the New Testament, see #1Ti 6:11| and the design of the Scriptures and the end of writing them are, that both preachers of the word, and hearers of it, might have a perfect knowledge of the will of God; that the former might be a complete minister of the Gospel, and that nothing might be wanting for the information of the latter:

thoroughly furnished unto all good works, or "every good work"; particularly to the work of the ministry, which is a good one; and to every part and branch of it, a thorough furniture for which lies in the holy Scriptures; from whence, as scribes well instructed in the kingdom of heaven, do Gospel ministers bring forth things new and old, both for delight and profit: though this may be also applied to all good works in common, which the Scriptures point unto, give directions about, as well as show where strength is to be had to perform them.

2. Stand for Biblical creation
 - a. Intimately related to the stand for the Bible
 - b. The Online Bible has this as TCR topic 8700

The Bible Has the Answer

The following material was included for two reasons:

1) To show the absolute folly of compromising God's Word to accommodate scientific or archaeological theories. If we find a supposed contradiction in the Bible with these theories we should not doubt the Bible but find the logical fallacy in the theory. Without exception, the theory will be based on indirect evidence. You should ask the questions, "How do you know?", and "Where you there?". If you cannot harmonise the Bible with these theories, just wait. Science has a way of correcting itself. Never, ever doubt the accuracy of God's Word. The final authority is the Bible, plus nothing else.

The Anvil of God's Word

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages sceptic blows have beaten upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

--John Clifford D.D.

Through faith we understand that the worlds were framed, by the word of God, so that the things which are seen were not made of things which do appear. (Heb. 11:3)

2) To strengthen our belief in the Bible especially the book of Genesis. If the foundational truths of Genesis are undermined, Christianity will crumble. Christians do not have to apologise for the Bible. This material will show that Genesis is indeed an accurate account of our origins and our early history.

If the foundations be destroyed, what can the righteous do? (Ps. 11:3)

There follows a number of topics on creation to help the user. He gives the source with addresses and phone numbers

If you would like to learn more about creation and the Bible, contact your country's creation organisation. If you do not know the address, write ICR for information.

Institute for Creation Research, P. O. Box 2667, El Cajon, CA 92021
or call (619) 448-0900.

An excellent magazine on creation is "**Ex Nihilo**". You can find out how to get a copy by writing:

Creation Science Ministries, P.O. Box 6330, Florence, KY 41022
In the US call 1-800-350-3232.

In the beginning, God created the heaven and the earth. (Ge. 1:1)

3. Stand for the doctrine of salvation in Christ—one Faith
4. Stand for the doctrine of a sovereign trinitarian God who is over all and through all and in all
 - a. One Spirit
 - b. One Lord
 - c. One God and Father
4. Stand for the peculiarities of the present dispensation
 - a. One Body
 - b. One Hope of our calling
 - c. One Baptism
- f. What keeps a person from taking such a stand
 - i. He may not be saved—Ja 2:8-26
 1. The call of the World—1Jn 2:15-17

15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.

16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

- a. The desire of the Flesh
- b. The desire of the eyes
- c. The pride of life
2. Gill on these items of verse 16

Ver. 16. **For all that [is] in the world, &c.]** This is the sum of the evil things in the world; or these following are the objects of sin in the world, or about which wicked men are conversant; even such as are carnal or grateful to the flesh, visible to the eye, and belong to this vain life, or serve to fill with pride and vanity; or these are the main things, which men that love the world most highly value and esteem:

the lust of the flesh; by which is meant, not lust in general, or concupiscence, the corruption of nature, which is the fountain of all sin, or indwelling sin, the flesh, or that corrupt principle which lusts against the spirit; nor the various lusts of the flesh, fleshly lusts, which war against the soul, and which are many, and are also called worldly lusts; but some particular one, "a lust of the body", as the Syriac version reads; either the lust of uncleanness, which includes all unchaste desires, thoughts, words, and actions, fornication, adultery, rape, incest, sodomy, and all unnatural lusts; and which make up a considerable part of the all that is in the world: or else intemperance in eating and drinking, gluttony and drunkenness, excess of wine, surfeittings, rioting, and revellings, and all the sensual pleasures of life, by which the carnal mind, and the lusts of it, are gratified; whereby the soul is destroyed, the body is dishonoured, and a wound, dishonour, and reproach brought on the character, not to be removed; for which reasons the world, and the things of it, are not to be loved: the next follows,

the lust of the eyes: after unlawful objects, and may design unchaste and lascivious looks, eyes full of adultery, and whereby adultery is committed; see #Mt 5:28; but then this falls in with the other, unless that be confined to intemperance; rather then this may intend a sinful curiosity of seeing vain sights, and shows, with which the eye of man is never satisfied, #Ec 1:8; and against which the psalmist prays, #Ps 119:37, or rather the sin of covetousness is here designed, the objects of which are visible things, as gold, silver, houses, lands, and possessions, with which riches the eyes of men are never satisfied, and which sin is drawn forth and cherished by the eyes; and indeed a covetous man has little more satisfaction than the beholding his substance with his eyes, and in which he takes much sinful pleasure; see #Ec 4:8 5:11; and what a poor vain empty thing is this! therefore, love not the world, since this is a principal thing in it: as is also

the pride of life; by which seems to be meant, ambition of honour, of chief places and high titles, as in the Scribes and Pharisees, #Mt 23:6,7, or of grand living, for the word signifies not so much life as living; living in a sumptuous, gay, luxurious, and pompous manner, in rich diet, costly apparel, having fine seats, palaces, and stately buildings, and numerous attendance; all which is but vanity and vexation of spirit; see #Ec 2:1,3-8,11. The Syriac and Arabic versions read, "the pride of the age"; and every age has some peculiar things in which the pride of it appears. Now neither of these

is of the father; of God the father, as the Ethiopic version reads; the things which are desired and lusted after are of God, but not the lust itself; God is not the author of sin, nor is it agreeable to his will:

but is of the world; of the men of it, and agreeable to their carnal minds; and is a reason why things of the world are not to be loved by the saints, who are not of it, but chosen and called out of it; and besides, all these things are mean, base, vile, and contemptible, and unworthy of their love and affection.

3. This is given as evidence the person is LOST
- ii. Ignorance of the Word of God—2Tim 2:15

1. Robertson on 2Tim 2:15

Give diligence (spoudason). First aorist active imperative of spoudazw, old word, as in #1Th 2:17; Ga 2:10|. **To present** (parasthsai). First aorist active infinitive of paristhmi as in #Col 1:22,28|. **Approved unto God** (dokimon twi yewi). Dative case yewi with dokimon, predicate accusative, old adjective (from decomai), for which see #1Co 11:19; 2Co 10:18|. **A workman** (ergathn). See #2Co 11:3; Php 3:2|. **That needeth not to be ashamed** (anepaiscunton). Late double compound verbal adjective (a privative, epaiscunw), in Josephus and here alone. Handling aright (oryotomounta). Present active participle of oryotomew, late and rare compound (oryotomov), cutting straight, oryov and temnw), here only in N.T. It occurs in #Pr 3:6; 11:5| for making straight paths (odouv) with which compare #Heb 12:13| and "the Way" in #Ac 9:2|. Theodore explains it to mean ploughing a straight furrow. Parry argues that the metaphor is the stone mason cutting the stones straight since temnw and oryov are so used. Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (crazy-quilt patterns) to call for careful cutting to set it straight.

2. Too bad Robertson (Southern Baptist) himself had some unbiblical twists to his doctrine as in 2Tim 3:16 where he seems to accept the reading, "Every scripture inspired of God is also profitable."

5. The call for unity—Phil 3:15-16

- a. The mature and the immature—15
 - i. Gill on verse 15

Ver. 15. **Let us therefore, as many as be perfect, &c.]** Not absolutely, but comparatively, with respect to other believers, in a lower class of knowledge and experience; and not with respect to degrees, but parts; and regards such who were not children, but of riper age in divine things, unless the words are spoken ironically:

be thus minded; as the apostle was, to count what were gain to him, loss for Christ; to reckon all things but loss and dung, for the excellency of the knowledge of Christ; to be willing to suffer the loss of all things, to win him, #Php 3:8|; to desire to be found in him, and in his righteousness, and not a man's own, #Php 3:9|; to know more of him in his person, righteousness, sufferings, death, and resurrection from the dead, #Php 3:10|; and to attain to such a state, and yet to disclaim all perfection, and acknowledge their imperfection, #Php 3:11,12|; and to forget things behind, and reach to those before, #Php 3:13|; and press towards the mark, Christ, for the prize of eternal glory, #Php 3:14|:

and if in any thing ye be otherwise minded; as to seek for justification by the works of the law, or partly by Christ and partly by the law, and to imagine and expect perfection in this life:

God shall reveal even this unto you; such errors will be made manifest sooner or later; the day will declare them, and such wood, hay, and stubble, will be burnt up by the fire, which will reveal every man's work, #1Co 3:12,13|.

ii. Robertson on verse 15

As many as be perfect (osoi teleioi). Here the term teleioi means relative perfection, not the absolute perfection so pointedly denied in verse #12|. Paul here includes himself in the group of spiritual adults (see #He 5:13|). **Let us be thus minded** (touto fronwmen). Present active volitive subjunctive of fronew. "Let us keep on thinking this," viz. that we have not yet attained absolute perfection. **If ye are**

otherwise minded (ei ti eterwv froneite). Condition of first class, assumed as true. That is, if ye think that ye are absolutely perfect. **Shall God reveal unto you** (o yeov umin apokalupei). He turns such cases over to God. What else can he do with them? **Whereunto we have already come** (eiv o efyasamen). First aorist active indicative of fyanw, originally to come before as in #1Th 4:15|, but usually in the Koiné simply to arrive, attain to, as here.

- iii. It is clear that Paul has been addressing a problem at Philippi for he refers to those who have a 'different attitude' (NASB) or 'think differently' (NIV)
 - 1. Greek for think
 - 5426 froneo phroneo {fron-eh'-o} from 5424; TDNT - 9:220,1277; v
 - AV - think 5, regard 4, mind 3, be minded 3, savour 2,
 - be of the same mind + 846 2, be like minded + 846 2, misc 8; 29
 - 1) to have understanding, be wise
 - 2) to feel, to think
 - 2a) to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
 - 2b) to think or judge what one's opinion is
 - 2c) to be of the same mind i.e. agreed together, cherish the same views, be harmonious
 - 3) to direct one's mind to a thing, to seek, to strive for
 - 3a) to seek one's interest or advantage
 - 3b) to be of one's party, side with him (in public affairs)
 - 2. Greek for differently is ONLY HERE
 - 2088 eterov heteros {het-er'-oce} from 2087;; adv
 - AV - otherwise 1; 1
 - 1) otherwise, differently
- iv. The word for think implies more than mere intellectual opinion but an opinion that brought action EITHER good or bad.
- v. There are two categories of people addressed in verse 15
 - 1. Those with Paul's attitude or opinion
 - 2. Those who were wrong. These he turned over to God for further instruction. He appears to have given up on this group.
- vi. Why is Paul so arrogant?
 - 1. Here is where the realization that through Paul an entirely new dispensation was revealed is crucial.
 - 2. Gal 1:11, 12—Paul asserts the uniqueness of his message time and time again. Yet, the Christian world wants to ignore it time and time again.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.
- 3. See also Eph 3:1-10
- vii. What is (are) the topic(s) of dissension? That is, what is the context
 - 1. Is it Creation? NOT ONE RECORD OF ANY BELIEVER IN THE ENTIRE BIBLE WHO WAS NOT A YOUNG EARTH CREATIONIST
 - 2. Is it Calvinism? NOT ONE RECORD OF ANY BELIEVER IN THE ENTIRE BIBLE WHO WAS NOT A COMMITTED CALVINIST.
 - 3. Is it worldliness?
 - a. There are plenty of scriptures that call into question the salvation of those who loved the world—1Jn 2:15-17
 - b. Paul's own situation with Demas
 - 1) With Paul earlier—Col 4:14; Phm 1:24
 - 2) Left Paul because he loved the world—2Ti 4:10

4. No—the context talks of Dispensational topics very explicitly
 - a. Judaizers would feel that they were more perfect than the Gentiles because, under the law, they were ceremonially pure
 - b. Recall verses 1-7; we'll see more in the verses that follow
- b. Live up to what you know—16
 - i. Robertson (His last sentence here eludes me!)

By that same rule let us walk (twi autwi stoicein) Aleph A B do not have kanoni (rule). Besides stoicein is the absolute present active infinitive which sometimes occurs instead of the principal verb as in #Ro 12:15|. Paul means simply this that, having come thus far, the thing to do is to go "in the same path" (twi autwi) in which we have been travelling so far. A needed lesson for Christians weary with the monotony of routine in religious life and work.

- ii. Although the word 'rule' doesn't change the meaning, there is stronger evidence than Robertson mentions that it is not in the authographs.
 - iii. The Greek is literally, "plhn (nevertheless) eiv (to) o (what) efyasamen (we arrived) tw autw (by the same) stoicein (to walk)"
 - iv. Here are some comments on the Greek in this verse (see Rienecker & Rogers, *Linguistic Key to the Greek New Testament*, Zondervan, 1980)
 1. plhn (nevertheless) "The word is used at the conclusion of a section in order to bring out the main point of discussion 'just one more thing'"
 2. stoicein (to walk) "...to walk in line, tomarch in battle order. The word refers to walking according to principles of a system. The infinitive is used in the sense of an imperative."
 - v. In other words, General Paul has just commanded his troops!
 - vi. What an introduction to the next section!
6. Following Paul—Phil 3:17-21
- a. Scriptures where we are commanded to follow Paul
 - i. (only occurrence of 4831 summimetev summimetes {soom-mim-ay-tace'})—Phil 3:17
 - ii. (occurrences of 3401 mimeomai mimeomai {mim-eh'-om-ahee})

2Th 3:7 For yourselves know how ye ought to follow <3401> us: for we behaved not ourselves disorderly among you;
 2Th 3:9 Not because we have not power, but to make ourselves an ensample unto you to follow <3401> us.
 Heb 13:7* Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow <3401>, considering the end of [their] conversation.
 3Jo 1:11 Beloved, follow <3401> not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

- iii. (occurrences of 3402 mimetev mimetes {mim-ay-tace'})

1Co 4:16 Wherefore I beseech you, be ye followers <3402> of me.
 1Co 11:1 Be ye followers <3402> of me, even as I also [am] of Christ.
 Eph 5:1 Be ye <3402> therefore followers <3402> of God, as dear children;
 1Th 1:6 And ye became followers <3402> of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:
 1Th 2:14 For ye, brethren, became followers <3402> of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they [have] of the Jews:
 Heb 6:12* That ye be not slothful, but followers <3402> of them who through faith and patience inherit the promises.
 1Pe 3:13 And who [is] he that will harm you, if ye be followers <3402> of that which is good?

- iv. At least one passage where the thought is there but the word 'follow' does not occur

Phil 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

- b. The Greek words used here emphasize the fact that we must follow Paul as opposed to others

- i. Followers together

4831 summimeteu summimetes {soom-mim-ay-tace}
 from a presumed compound of 4862 and 3401; TDNT - 4:659,594; n m
 AV - follower together 1; 1

- 1) an imitator of others
1. The word is sum + mimetes
2. The prefix (sum) has the sense of together or joint.
3. They were to be joint followers of Paul. Not one following Paul more than others

- ii. Be ye

1096 ginomai ginomai {ghin'-om-ahee} a prolongation and middle voice form of a primary verb;

AV - be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

- 1) to become, i.e. to come into existence, begin to be, receive being
- 2) to become, i.e. to come to pass, happen
 - 2a) of events
- 3) to arise, appear in history, come upon the stage
 - 3a) of men appearing in public
- 4) to be made, finished
 - 4a) of miracles, to be performed, wrought
- 5) to become, be made

1. Form of word

5737 Tense - Present	See 5774
Voice - Middle or Passive Deponent	See 5790
Mood - Imperative	See 5794

2. This deponent never has a passive meaning but an active meaning

5790 Voice - Middle or Passive Deponent

The middle or passive deponent forms in almost all cases are translated as being in the active voice.

3. Paul is not jointly commanding himself and them to follow Christ. This would be the middle or passive imperative
4. Paul is simply commanding THEM to jointly follow Paul. This is the active imperative.
5. It is NOT enough for just some to do so. They must all EQUALLY (sum-) do it.

- iii. Mark the ones who follow Paul

4648 skopeo skopeo {skop-eh'-o} from 4649; TDNT - 7:414,1047; v
 AV - mark 2, take heed 1, look on 1, look at 1, consider 1; 6

- 1) to look at, observe, contemplate
- 2) to mark
- 3) to fix one's eyes upon, direct one's attention to, any one
- 4) to look to, take heed to thyself

1. We obviously get our word 'scope' from this Greek word.

- a. Hence microscope, periscope and telescope.
- b. The verb 'scope' used in this fashion has survived in modern *slang*—To examine or study carefully and in detail (Am Heritage Dictionary)

2. Form of this verb is a present, active, imperative

3. We are to 'scope' leaders to see if they are following Paul. They are to be 'under the microscope.' EXACTLY WHERE BENNY HIN AND OTHERS DO NOT WANT TO BE!

iv. Walk

4043 peripateo peripateo {per-ee-pat-eh'-o} from 4012 and 3961; TDNT - 5:940,804; v

- 1) to walk
 - 1a) to make one's way, progress; to make due use of opportunities
 - 1b) Hebrew for, to live
 - 1b1) to regulate one's life
 - 1b2) to conduct one's self
 - 1b3) to pass one's life

1. This word then encompasses all of the life.
2. We are not allowed to follow Paul in claiming heaven as our future abode while going BACK TO PENTECOST for our practical pattern.
3. We are not allowed to follow Paul in claiming heaven as our future abode while going BACK TO MOSES for dietary and sabbath laws (even if we call them regulations).

v. Pattern or Example

5179 tupov tupos {too'-pos} from 5180; TDNT - 8:246,1193; n m

- 1) the mark of a stroke or blow, print
- 2) a figure formed by a blow or impression
 - 2a) of a figure or image
 - 2b) of the image of the gods
- 3) form
 - 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter
- 4) an example
 - 4a) in the technical sense, the pattern in conformity to which a thing must be made
 - 4b) in an ethical sense, a dissuasive example, a pattern of warning
 - 4b1) of ruinous events which serve as admonitions or warnings to others
 - 4c) an example to be imitated
 - 4c1) of men worthy of imitation
 - 4d) in a doctrinal sense
 - 4d1) of a type i.e. a person or thing prefiguring a future (Messianic) person or thing

1. We get our word 'type' from this word
2. Our lives are to follow the PATTERN of Paul's ministry
3. HOW MUCH MORE STRONGLY COULD PAUL STATES HIS CASE?

- c. Gill in his commentary misunderstands what Paul is saying because he does not understand Paul's unique role in the present dispensation. He really doesn't understand dispensations at all.

Ver. 17. **Brethren, be followers together of me,** &c.] Not that the apostle set up himself as the head of a party, which is what he always blamed in others; he did not assume a dominion over the faith of men, or seek to lord it over God's heritage; nor did he desire any to be followers of him, any further than he was a follower of Christ; and in what he was, whether in doctrine or practice, he desires to be followed in: ...

- c. The Pivotal Analogy—Moses and Paul

	Moses	Paul
--	-------	------

Calling/Authority	Ex 3:1-12	Rom 11:13; Gal 2:7-9; Ep 3:1-3
Personal Element	Dt 4:1-2; Num 12:3; Heb 3:2; Mt 23:1-3	1Tim 1:15-16; Ep 3:8; Gal 1:8-9
Source of Authority	Mt 23:1-3; Num 12:2, 3, 9; 16:2, 3, 28	Ep 3:2; Gal 1:11-12; 1Cor 11:23; 15:3; 1Tim 6:3-5; 2Tim 1:13; Gal 3:1; 5:7, 1-4

d. Expositors tend to ignore this verse and its implications.

- i. Those who comment on it, like Gill, miss the point
- ii. Look at how Ralph Martin in *Philippians*, dodges the point

Paul's claim to be an example to others, *join...in following my example...according to the pattern we gave you*, may seem to be egotistical and vain, but 1 Corinthians 11:1 is a qualifying factor: 'Follow my example, as I follow the example of Christ,' or 'as I belong to Christ.' ... So the call is less one of imitation and more of recognizing Paul's apostolic authority.

1. To call 1Cor 11:1 a 'qualifying factor' gives the meaning that, 'we are to follow Paul as long as he follows Christ.'

2. Did Paul obey Mt 23:1-3?

3. Paul certainly followed what Christ gave him FROM HEAVEN which is not Christ's life while here on earth.

4. The Greek word translated as in 1Cor 11:1 is

2531 kayov kathos {kath-oce} from 2596 and 5613;; adv

AV - as 138, even as 36, according as 4, when 1, according to 1, how 1, as well as + 2532 1; 182

1) according as

1a) just as, even as

1b) in proportion as, in the degree that

2) since, seeing that, agreeably to the fact that

3) when, after that

5. This word can mean 'since.'

6. Since Paul did not obey Mt 23:1-3, we conclude that 'since' is the only meaning in 1Cor 11:1 that fits

7. The point is that Paul did indeed follow Christ but as he was instructed not the example or commands of Christ's earthly ministry.

e. We thus have the following clear references in Paul's epistles—comp. Mt 23: 1-3

i. 1Cor 4:15-21—Paul's Apostolic authority

1. Paul's apostolic authority is stated as nearly absolute. He can come to them in judgment or love (v. 21)

2. Timothy was sent

a. To tell them what Paul's teachings and ways were

b. To assure them that they came from Christ

3. We are looking at Gal 1:1-2, 11-12 all over again

ii. 1Cor 10:31-11:1—Paul's apostolic authority is under discussion from 9:1 on and often in this letter

1. Paul is NOT an apostle to everyone. Recall that 1Cor is written in the light of there being some not in the body

2. The ends of the ages—1Cor 10:11

3. The various dispensations are in view in 1Cor 10:32

4. Pleasing men in 10:33 has the meaning of being to the spiritual profit.

iii. Phil 3:17-19—Paul's special apostolic authority

1. our passage

2. in contrast to Israel's ceremonies

iv. Phil 4:9-13—Paul's authority

1. more in this later

- 2. Following Paul brings unity in the Body
- v. 1Th 1:6-10
 - 1. Gospel received in word and power—1:5
 - 2. Persecution—6
 - 3. They were faithful in evangelism
- vi. 2Th 3:5-10
 - 1. Patient waiting for the rapture—5
 - 2. Paul's authority asserted in the light of this—6
 - 3. We are to follow Paul even in our attitudes toward work
- f. The clear commands in Mt 23 (NASB)

1 ¶ Then Jesus spoke to the multitudes and to His disciples,
 2 saying, "The scribes and the Pharisees have seated themselves in the chair of Moses;
 3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say [things,] and do not do [them.]
 4 "And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with [so much as] a finger.
 5 "But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels [of their garments.]
 6 "And they love the place of honor at banquets, and the chief seats in the synagogues,
 7 and respectful greetings in the market places, and being called by men, Rabbi.
 8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers.
 9 "And do not call [anyone] on earth your father; for One is your Father, He who is in heaven.
 10 "And do not be called leaders; for One is your Leader, [that is,] Christ.
 11 "But the greatest among you shall be your servant.
 12 "And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

- i. Were to the disciples including the 12—1
- ii. Absolutely prove that, unless the 12 disobeyed them, they taught and practiced the Jewish ceremonial law—23:2-4
 - 1. The deeds of the scribes and Pharisees are condemned here and in verses 13-33
 - 2. But, the actions of the twelve were in complete obedience and THEY practiced the Jewish ceremonial law
 - a. We wonder if Gill really understands the implications of his commentary with respect to the ceremonial law

Ver. 3. **All therefore whatsoever they bid you observe**, &c.] This must be restrained to things that were agreeable to the chair of Moses, in which they sat, to the law of Moses, which they read and explained, to other parts of Scripture and truth in general; for otherwise many of their glosses and traditions were repugnant to the law, and ought not to be observed, as appears from #Mt 5:1-48, 15:6]. The word "observe", in this clause, is omitted by the Vulgate Latin, Arabic, and Ethiopic versions, and in Munster's Hebrew Gospel; and Beza says, it is wanting in one ancient copy, but is in others; and is retained in the Syriac and Persic versions

that observe and do; hearken to what they say, give diligent heed unto it, take notice of it, and act according to it:

- b. Circumcision
 - 1) In Acts with the 12 comp. Paul—Ac 10:45; 11:2; 15:1, 5; 16:3 (mother was a Jew); 21:21

- 2) In the Jewish (commonly misnamed catholic) epistles—nothing, no change
- 3) In Paul—Col 2:11 and many others including Phil 3
- c. Animal Sacrifices
 - 1) In Acts (even Paul-1Cor 10:31)—Ac 21:25, 26; 24:17
 - 2) Paul and the ceremonial law—Col 2:10-17; Phil 3
 - 3) Even in the millennial temple—Eze 40:38, 39, 42, 43; 42:13; 43:18, 19, 21-25, 27; 44:7, 11, 13, 15, 27, 29
- d. Baptism
 - 1) Acts 2:38, 41; 8:12, 13, 16, 38; 9:18; 10:47 and others
 - 2) Paul—1Cor 1:17; Eph 4:5; Col 2
 - 3) Jewish Epistles—Heb 6:2 (look at the heading. This certainly is addressed to Israel not us) and compare with Eph 4:4-6
- iii. The perks of leadership—23:5-12

American Heritage Dictionary

perk² (pûrk) n. *Informal.* A perquisite.

perquisite (pûrkwîzî-t) n.

1. A payment or profit received in addition to a regular wage or salary, especially a benefit expected as one's due.
2. A tip; a gratuity.
3. Something claimed as an exclusive right.

1. Nothing dispensational about this part at all. Not about ceremony and certainly not commanded in the law.

2. They want the chief seats—places of honor—when others are not accorded same

3. Titles given to them in connection with their work allegedly for the Lord

a. Rabbi

4461 rabbi rhabbi {hrab-bee'}
of Hebrew origin 07227 with pronominal suffix; TDNT - 6:961,982; n m
AV - Master (Christ) 9, Rabbi (Christ) 5, rabbi 3; 17

1) my great one, my honourable sir

2) Rabbi, a title used by the Jews to address their teachers (and also honour them when not addressing them)

b. Master—had a legitimate use in the secular but NEVER among the Jews or believers

2519 kayegetev kathegetes {kath-ayg-ay-tace'}
from a compound of 2596 and 2233;; n m
AV - master 3; 3

1) a guide

2) a master, teacher

c. Father

3962 pater pater {pat-ayr'}
apparently a root word; TDNT - 5:945,805; n m
AV - Father 268, father 150; 419

...

2) metaph.

...

2b) one who stands in a father's place and looks after another in a paternal way

2c) a title of honour

2c1) teachers, as those to whom pupils trace back the knowledge and training they have received

2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled,

- to take charge of the interests of others
- 3) God...
4. The titles we love
- a. Doctor
- doc0tor (dÄk2tör) *n.*
1. A person ... trained in the healing arts and licensed to practice.
 - 2.a. A person who has earned the highest academic degree awarded by a college or university in a specified discipline. b. A person awarded an honorary degree by a college or university.
 3. Abbr. Dr. ... title ... for a person holding the degree of doctor.
 4. Roman Catholic Church. An eminent theologian.
- ...
- 1) In KJV, a translation of a word meaning 'teacher.'
 - 2) Webster's New World Dictionary-doctor comes from [ME *doctour*, teacher, learned man < OFr. or < L. *doctor*, teacher < pp. of *docere*, to teach ...]
 - 3) Has a secular use in jobs but never in the church
- b. Reverend
- rev0er0end (rRv2ör-önd) *adj.*
1. Deserving reverence.
 2. Relating to or characteristic of the clergy; clerical.
 3. Reverend. Abbr. Rev. Used as a title and form of address for certain clerics in many Christian churches. In formal usage, preceded by the.

Ps 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend [is] his name.

- 1) When you inspect the meaning in the scriptures, it would seem blasphemous to use this title
- 03372 ary yare' {yaw-ray'}
- a primitive root; TWOT - 907,908; v
- AV - fear 188, afraid 78, terrible 23, terrible thing 6, dreadful 5, reverence 3, fearful 2, terrible acts 1, misc 8; 314
- 1) to fear, revere, be afraid
 - 1a) (Qal)
 - 1a1) to fear, be afraid
 - 1a2) to stand in awe of, be awed
 - 1a3) to fear, reverence, honour, respect
 - 1b) (Niphal)
 - 1b1) to be fearful, be dreadful, be feared
 - 1b2) to cause astonishment and awe, be held in awe
 - 1b3) to inspire reverence or godly fear or awe
 - 1c) (Piel) to make afraid, terrify
 - 2) (TWOT) to shoot, pour
- c. What about 'apostle?'
- 1) Paul certainly used this in his epistles and he says he magnified his ministry.

Ro 1:1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
 Ro 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

- 2) 'Office' in Ro 11:13 is a translation of a word meaning 'ministry' or 'service'
- 3) So did Peter but he never magnified his ministry—1Pt 1:1; 2Pt 1:1
- 4) This is conferred directly by God

- 5) No one today has the right to this title because no one has the office.
- d. What about the non-miraculous terms in Eph 4:11 and 1Tim 3?
 - 1) These are descriptions not titles
 - 2) No one is ever entitled Pastor, Evangelist, Deacon, Elder
 - 2) 'the office of a bishop' is a KJV translation of a word that simply means 'bishop'
 - 4) We can say, "Joe is my pastor," or "Joe is a pastor," but I know of no scripture that says, "Pastor Joe."
- e. Most of the uses of these would also seem to be out-of-place when used among God's people
 - 1) Credibility comes from the WORD and not from the minister
 - 2) This is what our Lord was saying about the scribes and Pharisees. They derived authority from the law of Moses not from some man made honor.
- iv. Postscript—The "Templeton Prize for Progress in Religion" —the mark of pride and profit in religion
 1. \$1,000,000 conferred upon leaders in religion by John Marks Templeton
 2. Winners include: Billy Graham (1982), Charles Colson (1993), Bill Bright of Campus Crusade (1996) as well as Buddhist, Muslim and Hindu leaders
 3. John Marks Templeton
 - a. Formed a religious research center called the Humility Theology Information Center for the development of "progress in religious thinking" See his book, *The Humble Approach* (1981, 1995) on p. 130.
 - b. The intent of this center and the prize (He believes thoroughly in evolution!) in his book on pages 135-139

[N]ew research presently has as its focus the development of ... spiritual truth [to be] accepted worldwide regardless of the culture or ... religions of a geographical or ethnic area....

I am hoping we can develop a body of knowledge about God that doesn't rely on ancient revelations or scripture ... that is scientific ... and is not disputed because of divisions between religions or churches or ancient scripture or liturgy....

The main purpose of the Templeton Foundation is to encourage enthusiasm for accelerating discovery and progress in spiritual matters....

 - c. Lest there be any misunderstanding look at the following:
 - 1) ALL ancient scriptures, "were written ... [by] men whose minds were limited by cosmologies long since discredited" (p. 61)
 - 2) The Bible does NOT record the words of Christ because those who reported them, "could write down only what they understood ... [as] ignorant and primitive ... Jews." (pp. 39-40)
 - d. In other places, he disclaims heaven and hell, writing, "Through our own choices and attitudes we create our own heaven or hell right here on earth." (See his book, *Discovering the Laws of Life* (1994).
 - 1) In other places he describes the pantheistic God, see Dave Hunt's May 1996 *The Berean Call*
 - 2) Needless to say, Templeton is endorsed by Robert Schuller, Billy Graham (and other recipients), the late (now in hell) Norman Vincent Peale and others
 - e. We must conclude that all of these who endorse him are lost and on their way to hell, yet Christians call them, Dr., Reverend, and any other title they can use!!
7. Those that don't follow Paul—Phil 3:18-19
 - a. Recall that Paul was

- i. Creationist
- ii. Calvinist
- iii. Separatist—these verses eloquently argue this way
- iv. Dispensationalist—indeed claimed to be the revelator of a new program
- v. Not a lover of the world
- b. Many walk
 - i. We are in a distinct minority (of a minority of a minority)

Ver. 18. **For many walk, &c.]** tyaynrxa, "otherwise", as the Syriac version adds; and which truly explains the words, and gives the sense; they walked not as the apostle and his followers; they walked as men, as carnal men, #1Co 3:3], according to the course of the world, after their ungodly lusts, #Eph 2:2,3]; or according to the rites and ceremonies of the Mosaic dispensation, and not uprightly, and according to the truth of the Gospel: and there were many that walked so; the road both of profaneness and error is a broad one, and many walk therein, which makes it the more dangerous; the examples of many have great force, though a multitude is not to be followed to do evil; the conversation of a great part of professors is not to be imitated; the few names in Sardis that have not defiled their garments with error or immorality should be marked for ensamples, #Re 3:4], and the majority shunned:

of whom I have told you often; both when present among them by word of mouth, and when absent from them by writing; for the apostle was a faithful watchman and monitor to this church, and to all the churches, the care of which lay upon him; and diligent he was to warn them against false teachers, whose doctrines and practices he knew were of pernicious consequence: *(my underlining of Gill's remarks)*

- ii. This quotation from Gill shows that even a non-Dispensationalist understood that Paul might be referring to those who walk according to the Mosaic ceremonies.
 - 1. In context, this IS the meaning.
 - 2. The reason so many do not see that is that they do not understand the enormous importance of the dispensational distinctives
 - a. They may feel that following Christ means following his earthly ministry after the cross.
 - b. They themselves are probably keeping some of the Mosaic ceremonies like the sabbath
 - c. They do not want to appear critical of those who do the above.
- iii. Note: It says many NOT all
- iv. This is the greek word (4043 peripateo peripateo {per-ee-pat-eh'-o}) and has to do with how one regulates his life or conducts himself
- v. Paul told them **OFTEN**
- c. Paul's strength of emotion
 - i. Gill on this (*reformatted*)

and now tell you even weeping;

partly on account of those evil men, whose state and condition, notwithstanding their profession, was very bad; and

partly on account of the glory of God and Christ, and the honour of religion, which suffered much through them; and

also on account of the Philipians,

lest they should be drawn aside by them; and

because they had taken so little notice of his frequent cautions and advice:

and that they might the better know the men he spoke of, and avoid them, he describes them by the following characters,

- ii. Robertson on this

Even weeping (kai klaiwn). Deep emotion as he dictated the letter and recalled these recreant followers of Christ (cf. #2Co 2:4)).

1. Recreant means (American Heritage Dictionary
 1. Unfaithful or disloyal to a belief, duty, or cause.
 2. Craven or cowardly
 2. In the Thesaurus, it gives
Adjective: Not true to duty or obligation. *false, treacherous, disloyal, untrue, perfidious, traitorous, unfaithful, faithless, false-hearted.*
- ii. Weeping
2799 klaio klaio {klah'-yo} of uncertain affinity; TDNT - 3:722,436; v
AV - weep 39, bewail 1; 40
1) to mourn, weep, lament
1a) weeping as the sign of pain and grief for the thing signified
(i.e. for the pain and grief)
1b) of those who mourn for the dead
2) to weep for, mourn for, bewail, one
For Synonyms see entry 5804
- iii. With Paul, only in the following verses

Ac 21:13 Then Paul answered, What mean ye to weep <2799> and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
Ro 12:15 Rejoice with them that do rejoice, and weep <2799> with them that weep <2799>.
1Co 7:30 And they that weep <2799>, as though they wept <2799> not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
Php 3:18 (For many walk, of whom I have told you often, and now tell you even weeping <2799>, [that they are] the enemies of the cross of Christ:

- iv. Paul's strength of emotion is brought two ways
1. He told them these things OFTEN
 2. He was driven to grief in this matter
 - a. The word for 'weeping' is used of the grief that accompanies death or serious disaster. Here the the uses of this Greek word in Mark

Mr 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept <2799> and wailed greatly.

Mr 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep <2799>? the damsel is not dead, but sleepeth.

Mr 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept <2799>.

Mr 16:10 [And] she went and told them that had been with him, as they mourned and wept <2799>.

- b. Doctrinal error in these matters (as well as other creedal issues) is a serious disaster on a level with death of a loved one.
 - 1) Creation
 - 2) Dispensations
 - 3) Sovereignty
 - c. Admittedly, the same can be said of denying the Lord and at least the sins of commission.
3. To those who say that we are too concerned on these doctrinal matters, we respond

- a. We are not concerned enough until we actually weep over our friends who do not understand and obey these truths.
- b. Wesley emphasizes that Paul wept as he wrote
- d. Paul's description of these professing Christians (you tell me if they are saved or lost)—18, 19
 - i. Enemies of the Cross of Christ—18
 - 1. Gill on this (reformatted)

[that they are] **the enemies of the cross of Christ**;
 not that, though they might be Jews, they were like the unbelieving Jews, who were open and implacable enemies of a crucified Christ, called Jesus accursed, and anathematized him and his followers, and to whom the preaching of Christ crucified was an offence and stumblingblock, #1Co 1:23]; for these were professors of Christ, and pretended to preach Christ, and him crucified: nor were they such heretics that denied that Christ really assumed human nature, and was really crucified and died; and affirmed that all this was only in appearance, or that an image was hung upon the cross for him, or Simon the Cyrenian was crucified in his room, as some have thought, which was the heresy of Simon Magus, and his disciple Basilides:
 nor is the sense that they were averse to the crucifixion of the affections with the lusts, though this seems to be their true character, since they were sensual, and minded earthly things;
but the meaning is, that they disliked the cross of Christ; they were unwilling to take it up for his sake, and follow him; they studied all ways and means to shun it; they ingratiated themselves into the affections of the unbelieving Jews, by complying with the ceremonies of the law, and bearing hard upon the apostle and his ministry, that so they might not suffer persecution for the cross of Christ; and besides, by enjoining circumcision and an observance of the law as necessary to salvation, they, as much as in them lay, made void the efficacy of the cross and death of Christ, and made that and him unprofitable, and of no effect to the souls of men; and were both doctrinally and practically enemies of the cross of Christ: and so all such professors of Christ, who walk not according to the Gospel, though they are not open and direct enemies to the Gospel, which is the preaching of the cross, yet they are secret and indirect ones, and oftentimes do more mischief to it by their lives, than the keenest adversaries of it can by their pens.

- 2. Robertson

The enemies of the cross of Christ (τουv εcyrouv του σταυρου του cristου). Either the Judaizers who denied the value of the cross of Christ (#Ga 5:11; 6:12,14) or Epicurean antinomians whose loose living gave the lie to the cross of Christ (#1Jo 2:4)).

- 3. Enemies=plural of
 2190 εcyrov echthros {ech-thros'}
 from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); TDNT - 2:811,285; adj
 AV - enemy 30, foe 2; 32

- 1) hated, odious, hateful
- 2) hostile, hating, and opposing another
 - 2a) used of men as at enmity with God by their sin
 - 2a1) opposing (God) in the mind
 - 2a2) a man that is hostile
 - 2a3) a certain enemy
 - 2a4) the hostile one
 - 2a5) the devil who is the most bitter enemy of the divine government
4. Here are some of Paul's uses of this word (not your personal enemy)—Ac 13:10; Ro 5:10; Ro 11:28; 1Co 15:25, 26; here; Col 1:21; 2Th 3:15
5. It is difficult **NOT** to draw the clear conclusion that at least those who hold such views wilfully are **UNSAVED**
6. The expression 'cross of Christ' —1Cor 1:17; Gal 6:12 and here
- ii. End is destruction—19
 1. Destruction

684 apoleia apoleia {ap-o'-li-a}
 from a presumed derivative of 622; TDNT - 1:396,67; n f
 AV - perdition 8, destruction 5, waste 2, damnable 1, to die /1519 1,
 perish /1498/1519 1, pernicious 1; 20

 - 1) destroying, utter destruction
 - 1a) of vessels
 - 2) a perishing, ruin, destruction
 - 2a) of money
 - 2b) the destruction which consists of eternal misery in hell
 2. Gill's comments (reformatted)

Whose end [is] destruction, &c.]
 Everlasting destruction,
 the destruction of both body and soul in hell, #Mt 10:28];
 and this is the end, the reward and issue of
 bad principles and practices;
 the broad roads of sin and error lead to destruction, #Mt 7:13];
 however pleasing such ways may be to men, the end of them is
 eternal death; destruction and misery are in all
 the ways of profaneness and heresy;
 not only immoralities, but heresies,
 such as strike at the efficacy of Christ's cross, his blood,
 righteousness, and sacrifice, are damnable ones,
 and bring upon men swift destruction, #2Pe 2:1];
 and how should it otherwise be,
 for there is no salvation but by the cross of Christ?
 and if men are enemies to that,
 and the efficacy of it, and
 the way of salvation by it,
 there is no more, nor any other sacrifice for sin, #Heb 10:26],
 but a fearful looking for of judgment, and fiery indignation, #Heb 10:27];
 and this will be the case of all barren and unfruitful professors,
 who are like the earth, that brings forth briars and thorns,
 and is nigh unto cursing, whose end is to be burned, #Heb 6:8];
 for what will the hope of such an one, founded on his profession,
 though he may have got credit and reputation among men,
 avail, when God takes away his soul?
- iii. The understanding of the context affects how the final expressions are to be understood—19

1. Judaizers (many who refer to this are not dispensational—they really miss the point) (see Ralph Martin, *Philippians*)
 - a. Enemy of cross—they adhere to the law as the agent of salvation—Gal 2:21
 - b. Destiny is destruction—they cut themselves off from the only way of salvation—Gal 5:4
 - c. God is their stomach—clean and unclean animals
 - 1) Here he references Jewish Christianity (a contradiction to the above)
 - 2) His references are At 15; Rom 14; 16:18; 1Cor 8-10; Col 2:16
 - 3) In this single assertion he condemns God's ceremonial law for Israel!!
 - d. Glory (=god as in Ps 106:20) is their shame—he takes this to be circumcision which requires nakedness to perform.
 - 1) WOW! He just condemned God's law for Israel as shameful
 - 2) People do not seem to think of the consequences of their statements. Taken at face value, these last two points are blasphemous!!
 - e. Who mind earthly things
 - 1) Refers to the rituals that obsolete with the coming of Christ and the adequacy of the gospel to meet the need of sinful people.
 - 2) Has he read Ezek 40-48?
 - 3) Has he really studied the earthly ministry of Christ?
 - 4) Has he thought about the book of Acts?
2. Paul's opponents as in 2Cor 10-13 (this is Mr. Martin's preference) These folks were for relaxing the moral law. This is a part of the heresy of antinomianism.
 - a. Grace is not licence—Rom 6:1ff
 - b. The body is sacred so is not to be used for sin—1Cor 6:9ff
 - c. He then interprets
 - 1) god is their stomach—the Greek word used for sexual organs as in 1Cor 6:13 (Bruce)
 - 2) glory is in their shame = immoral practices
 - 3) mind on earthly = sensual things
3. Judaizers who fail to see the distinctions between Peter and Paul. This is the only meaning that fits the context. But it is a dispensational point.
 - a. In the light of Acts 15 and Gal 2, it is clear that Peter and Paul both had faith in Christ but profound differences
 - 1) As to Israel's ceremonial law and the believer's responsibilities
 - 2) As to where we will be after death and in the future
 - 3) As to the relationship between the Jew and the Gentile TODAY
 - b. God is their stomach—rather than understand the present dispensation, they
 - 1) 'keep' the dietary regulations—Col 2:10-20
 - a) Even today, some pay lip service to these rules (particularly among certain RECONSTRUCTIONISTS and possibly Messianic Jews)
 - b) Don't know any who buy only kosher meats, etc. (cf Mt 23:1-3)
 - 2) OR—There are also those who find it 'advantageous' to their ministry to not admit certain unpopular doctrines.
 - c. Glory in their shame—The failure to follow through on a doctrinal study of the scripture is shameful
 - 1) Look at the 'Christians' who are proud of their compromises
 - 2) Look at the 'Christians' who get angry at those who 'split hairs'
 - 3) Listen to their 'studies' and then study the Word!
 - d. Who want earthly things—They want their baptism or whatever. Paul is not enough for them
- iv. It is clear that Paul marks out these unfaithful folks (specially if it is wilful) as unbelievers unless they repent of their ways.
 1. They are on a road to hell. Their way is religious and 'biblical' but wrong.

2. There are many roads to hell. It is terrible to not be open to the truth of God.
8. Our citizenship (commonwealth)—Php 3:20-21
 - a. It is interesting how close some come and yet they seem to miss the whole point
 - i. Here is Robertson on this phrase

Our citizenship (hmwn to politeuma). Old word from piliteuw (#Php 1:27|), but only here in N.T. The inscriptions use it either for citizenship or for commonwealth. Paul was proud of his Roman citizenship and found it a protection. The Philippians were also proud of their Roman citizenship. But Christians are citizens of a kingdom not of this world (#Joh 18:36|). Milligan (Vocabulary) doubts if commentators are entitled to translate it here: "We are a colony of heaven," because such a translation reverses the relation between the colony and the mother city. But certainly here Paul's heart is in heaven. **We wait for** (apekdecomeya). Rare and late double compound (perfective use of prepositions like wait out) which vividly pictures Paul's eagerness for the second coming of Christ as the normal attitude of the Christian colonist whose home is heaven.

1. In learning correct doctrine, it is important to compare the statements that sound good with those which are really good.
2. Was Christ denying the earthly kingdom in John 18:36

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

- a. This (the assertion that Christ was denying the earthly kingdom in this verse) denies the clear teaching of many other scriptures—Rev 19:11-19; 20:4; Gen 15:18-21
- b. The range of meanings for 'world' (Gk 2889 kosmov kosmos) includes earth as well as an order or government in effect.
- c. In short, Christ was telling Pilate that his kingdom was not of the Roman Empire. He was not abandoning the promises to Israel—see Rom 11:29
- ii. The use of 'colony' misses the point. We are to be at the headquarters-in heaven. We are not emigrants here but pilgrims.
 - 1 Citizenship vs. Commonwealth
 - a. Darby (and RSV for that matter) prefer commonwealth rather than citizenship.
 - b. The British commonwealth is an interesting picture of the eternal state
 - 2 The appointment of the twelve

Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

- b. In heaven

3772 ouranov ouranos {oo-ran-os'}
perhaps from the same as 3735 (through the idea of elevation); the sky
 AV - heaven 268, air 10, sky 5, heavenly + 1537; 284
 1) the vaulted expanse of the sky with all things visible in it
 1a) the universe, the world
 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced
 1c) the sidereal or starry heavens
 2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

- i. literally “in heavens” ouranoiv, the plural of #3772
- ii. The plural Greek word “ouranoiv” is in 40 verses in NT, Word #3772 is in the NT 284 times. Actually in 264 verses in NASB. Here are the 40 verses
 - 1. Father in heaven—Mt 5:16, 45, 48; 6:1, 9; 7:11, 21; 10:32, 33; 12:50; 16:17, 19; 18:10 (also angels in heavens), 14, 19; 23:19; Mk 11:25, 26; 12:25 (angels); 13:25 (stars); 11:2; Eph 6:9; Col 4:1; Heb 8:1
 - 2. Reward in heaven—Mt 5:12; 19:21; Lk 12:33; 18:22
 - 3. Reserved in heaven—Lk 10:20; Heb 12:23; 1Pt 1:4
 - 4. Home in heavens—2Cor 5:1; Phil 3:20; Col 1:5
 - 5. Eternal in heavens and earth—Eph 1:10; 3:15; Col 1:16, 20
 - 6. Things in heavens—Heb 9:23
 - 7. In N26 and not in NASB—Heb 10:34
- iii. ‘Heaven’ sometimes a figure for ‘God’

De 4:26* I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed.

De 30:19* I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

De 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

- 1. Here, the expression ‘heaven and earth’ represents ‘God and man’ or even ‘God, the angels and man’ since the angels populate heaven. Only beings (generally) can record something against a person or nation
- 2. When it talks of God making heaven and earth, ‘heaven and earth’ can include the inanimate as well
- 3. Note: Only the godly will record such against the ungodly. The ungodly won’t. This further restricts the figure
- iv. The third heavens—What is it?

2Co 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

- 1. An unusual word for heavens—Eph 1:3
 - 2032 epouraniov epouranios {ep-oo-ran'-ee-os}
 - from 1909 and 3772; TDNT - 5:538,736; adj
 - AV - heavenly 16, celestial 2, in heaven 1, high 1; 20
 - 1) existing in heaven
 - 1a) things that take place in heaven
 - 1b) the heavenly regions
 - 1b1) heaven itself, the abode of God and angels
 - 1b2) the lower heavens, of the stars
 - 1b3) the heavens, of the clouds
 - 1c) the heavenly temple or sanctuary
 - 2) of heavenly origin or nature
- a. From the word for heaven preceded by #1909
 - 1909 epi epi {ep-ee'} a root;; prep
 - AV - on 196, in 120, upon 159, unto 41, to 41, misc 339; 896
 - 1) upon, on, at, by, before
 - 2) of position, on, at, by, over, against
 - 3) to, over, on, at, across, against
- b. Literally it is ‘upon the heavens’ which few can imagine
- c. This word occurs only 20 times in the NT in 18 verses
 - 1) Generally

Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things <2032>?

2) Location of God

Mt 18:35 So likewise shall my heavenly <2032> Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly <2032> [places],

3) Heavenly in origin or character (Similar to 'heaven' a figure for 'God.')

Heb 3:1* Wherefore, holy brethren, partakers of the heavenly <2032> calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 6:4* For [it is] impossible for those who were once enlightened, and have tasted of the heavenly <2032> gift, and were made partakers of the Holy Ghost,

Heb 8:5* Who serve unto the example and shadow of heavenly things <2032>, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.

Heb 9:23* [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things <2032> themselves with better sacrifices than these.

Heb 11:16* But now they desire a better [country], that is, an heavenly <2032>: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb 12:22* But ye are come unto mount Sion, and unto the city of the living God, the heavenly <2032> Jerusalem, and to an innumerable company of angels,

4) Bodies prepared for special locations

1Co 15:40 [There are] also celestial <2032> bodies, and bodies terrestrial: but the glory of the celestial <2032> [is] one, and the [glory] of the terrestrial [is] another.

1Co 15:48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly <2032>, such [are] they <2032> also that are heavenly <2032>.

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly <2032>.

5) We have blessings there

Eph 1:3 Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <2032> [places] in Christ:

Eph 2:6 And hath raised [us] up together, and made [us] sit together in heavenly <2032> [places] in Christ Jesus:

Eph 3:10 To the intent that now unto the principalities and powers in heavenly <2032> [places] might be known by the church the manifold wisdom of God,

Php 2:10 That at the name of Jesus every knee should bow, of [things] in heaven <2032>, and [things] in earth, and [things] under the earth;

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve [me] unto his heavenly <2032> kingdom: to whom [be] glory for ever and ever. Amen.

6) We wrestle there

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high <2032> [places].

- d. The phrase 'in the *superheavens*' is only in Eph 1:3, 20; 2:6; 3:10; 6:12 and is not in LXX. It is a dative of location

2. Note the contrasts

a. Eph 1:4 comp. Matt 25:34

- 1) Chosen before creation vs. Chosen after creation
- 2) In the mind of God all things always were.
 - a) To the creature (us), this is incomprehensible. We can believe it but we can't understand how it can be?
 - b) God does not learn, is not surprised, and does not change!
 - c) We (all creatures) learn, are surprised, and must change. This will always be. It is a part of creaturehood.
- 3) The location of our hope was there BEFORE CREATION!
- 4) The location of Israel's hope is on the earth, a part of creation.

b. Rom 16:25 comp. At 3:19-21

- 1) The mystery kept secret—that mystery related to the hope of the Body of Christ
- 2) The hope made known by all the prophets

3. The Hebrew word for heaven

08064 Mymv shamayim {shaw-mah'-yim} dual of an unused singular shameh {shaw-meh'}

from an unused root meaning to be lofty; TWOT - 2407a; n m

AV - heaven 398, air 21, astrologers + 01895 1; 420

1) heaven, heavens, sky

1a) visible heavens, sky

1a1) as abode of the stars

1a2) as the visible universe, the sky, atmosphere, etc

1b) Heaven (as the abode of God)

- a. Note that this most common word (420 times in 395 verses) translated by heaven or heavens is a dual. It is not a singular or a plural.

- b. The dual is used for eyes and ears. Things that come in pairs.

- c. Notice the relationship of this word to the common word for water

04325 Mym mayim {mah'-yim}

dual of a primitive noun (but used in a singular sense); TWOT - 1188; n m

AV - water 571, piss 2, waters + 06440 2, watersprings 2, washing 1,

watercourse + 04161 1, waterflood 1, watering 1, variant 1; 582

1) water, waters

1a) water

1b) water of the feet, urine

1c) of danger, violence, transitory things, refreshment (fig.)

- 1). In fact, in my Hebrew class, we were told that the word for heaven meant sky water(s).
 - 2) In fact, in the creation week, the water was divided into that on earth and that in the sky (the firmament)
 - 3) Even the firmament is an interesting word for further study.
- d. This word is used for
- 1) The firmament—Gen 1:8
 - 2) The abode of the stars—Gen 26:4

- 3) The place where God sits—Ps 2:4
 e. God's throne is above the heavens

Deut 33:26* ¶ [There is] none like unto the God of Jeshurun, [who] rideth upon the heaven in thy help, and in his excellency on the sky.

- 1) The word for rideth is the word that is used to ride a horse
 - 2) God rides the heaven(s) (Mymv) as a man rides a horse
 - 3) Thus, God transcends heaven. He transcends creation. This too is beyond our genuine comprehension
- f. More evidence that God's throne is above (beyond) the heaven(s) (the created heavens-Mymv) is found in the expression heaven* of heaven*

De 10:14* Behold, the **heaven and the heaven of heavens** [is] the LORD'S thy God, the earth [also], with all that therein [is].

1Ki 8:27 But will God indeed dwell on the earth? behold, the **heaven and heaven of heavens** cannot contain thee; how much less this house that I have builded?

2Ch 2:6 But who is able to build him an house, seeing the **heaven and heaven of heavens** cannot contain him? who [am] I then, that I should build him an house, save only to burn sacrifice before him?

2Ch 6:18 But will God in very deed dwell with men on the earth? behold, **heaven and the heaven of heavens** cannot contain thee; how much less this house which I have built!

Ne 9:6* Thou, [even] thou, [art] LORD alone; thou hast made **heaven, the heaven of heavens**, with all their host, the earth, and all [things] that [are] therein, the seas, and all that [is] therein, and thou preservest them all; and the host of heaven worshippeth thee.

Ps 68:33 To him that rideth upon the **heavens of heavens**, [which were] of old; lo, he doth send out his voice, [and that] a mighty voice.

Ps 148:4 Praise him, ye **heavens of heavens**, and ye waters that [be] above the heavens.

- 1) God is said to ride this as well
 - 2) Clearly, these expressions, specially heavens and heavens of heavens includes all of the created heavens
 - 3) God is above and beyond creation
 - 4) Solomon in his dedication said that God can't be contained within creation.
 - 5) Again, way beyond our real comprehension. Such facts are humbling. We NEVER WILL BE ABLE TO REALLY COMPREHEND THE MAGNITUDE OF GOD.
4. Paul was caught up to the uncreated heavens-the throne room of God—

2Cor 12:2 I know a man in Christ who fourteen years ago--whether in the body I do not know, or out of the body I do not know, God knows--such a man was caught up to the third heaven.

3 And I know how such a man--whether in the body or apart from the body I do not know, God knows--

4 was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak.

5 On behalf of such a man will I boast; but on my own behalf I will not boast, except in regard to [my] weaknesses.

6 For if I do wish to boast I shall not be foolish, for I shall be speaking the truth; but I refrain [from this,] so that no one may credit me with more than he sees [in] me or hears from me.

7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me--to keep me from exalting myself!

8 Concerning this I entreated the Lord three times that it might depart from me.

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

- a. Here are some comments on the third heavens. From Robertson, we understand the Jews talked of seven heavens. This seems in conflict with Gill's statement of the Jews' beliefs! It is always better to argue from the text where possible.

1) Gill

such an one was caught up to the third heaven, the seat of the divine Majesty, and the residence of the holy angels; where the souls of departed saints go immediately upon their dissolution; and the bodies and souls of those who have been translated, caught up, and raised already, are; and where the glorified body of Christ is and will be, until his second coming. This is called the "third" heaven, in respect to the airy and starry heavens. The apostle refers to a distinction among the Jews of *yatt aymvw yaeuym aymvw yalye aymv*, "the supreme heaven, the middle heaven, and the lower heaven" {f}; and who also make a like division of worlds, and which they call *lpvh Mlwehw yeumah Mlwew Nwyle Mlwe*, "the supreme world, and the middle world, and the lower world" {g}; and sometimes {h} the world of angels, the world of the orbs, and the world of them below; and accordingly the Cabalistic doctors talk of three worlds; *hatylt amle*, "the third world", they say {i}, is the supreme world, hidden, treasured, and shut up, which none can know; as it is written, "eye hath not seen", &c. and is the same with the apostle's "third heaven". The state and condition in which he was during this rapture is expressed by the following words, put into a parenthesis,

2) Robertson

I know a man (*oida anyrwpon*). Paul singles out one incident of ecstasy in his own experience that he declines to describe. He alludes to it in this indirect way as if it were some other personality. **Fourteen years ago** (*pro etwn dekatessarwn*). Idiomatic way of putting it, the preposition *pro* (before) before the date (Robertson, Grammar, p. 621f.) as in #Joh 12:1|. The date was probably while Paul was at Tarsus (#Ac 9:30; 11:25|). We have no details of that period. **Caught up** (*arpagenta*). Second aorist passive participle of *arpazw*, to seize (see on #Mt 11:12|). **Even to the third heaven** (*ews tritou ouranou*). It is unlikely that Paul alludes to the idea of seven heavens held by some Jews (Test. of the Twelve Pat., Levi ii. iii.). He seems to mean the highest heaven where God is (Plummer).

3) NIV Study Bible

2Cor. 12:2 (12:2-4) CAUGHT UP TO THE THIRD HEAVEN. . . CAUGHT UP TO PARADISE. Paul is sure of this remarkable experience, but he is unsure whether this rapture (being "caught up")

was one that included the body or one that took place in separation from the body. The third heaven designates a place beyond the immediate heaven of the earth's atmosphere and beyond the further heaven of outer space and its constellations into the presence of God himself. Thus the risen and glorified Lord is said to have passed "through the heavens" (Heb 4:14), and now, having "ascended higher than all the heavens" (Eph 4:10), to be "exalted above the heavens" (Heb 7:26). The term "paradise" is synonymous with the third heaven, where those believers who have died are even now "at home with the Lord" (5:8; cf. "with Christ," Php 1:23). The nature of the inexpressible things that Paul heard remains unknown to us because this is something Paul was not permitted to tell. It was an experience that must have given incalculable strength to his apostleship, which involved him in such constant and extreme suffering. Moreover, as this experience was not self-induced, it afforded him no room for self-glorification (vv. 5-6).

- b. Caught Up—2Cor 12:2 (NIV Study Bible calls this a 'rapture.')

726 arpazo harpazo {har-pad'-zo} from a derivative of 138; TDNT - 1:472,80; v

AV - catch up 4, take by force 3, catch away 2, pluck 2, catch 1, pull 1; 13
1) to seize, carry off by force
2) to seize on, claim for one's self eagerly
3) to snatch out or away

- c. American Heritage Dictionary

rap0ture (rap2ch0r) n.

1. The state of being transported by a lofty emotion; ecstasy.
2. Often raptures. An expression of ecstatic feeling.
3. The transporting of a person from one place to another, especially to heaven.

—**rap0ture** tr.v. **rap0tured**, **rap0tur0ing**, **rap0tures**.

To enrapture.

- d. Occurrences—emphasize violent removal—including our 'rapture.'

Mt 11:12 ... the violent take <726> it by force <726>.
Mt 13:19 ... catcheth away <726> that which was sown in his heart. ...
Joh 6:15 ...they would come and take <726> him by force <726>, ...
Joh 10:12 ...wolf catcheth <726> them, ...
Joh 10:28 ...neither shall <726> any [man] pluck <726> them out of my hand.
Joh 10:29 ... pluck <726> [them] out of my Father's hand.
Ac 8:39 ... caught away <726> Philip,...
Ac 23:10 ... to take <726> him by force <726> from among them...
2Co 12:2 ... caught up <726> to the third heaven.
2Co 12:4 ... caught up <726> into paradise,...
1Th 4:17 ...shall be caught up <726> together ...
Jude 1:23 ... pulling <726> [them] ...
Re 12:5 ...her child was caught up <726> unto God, and [to] his throne.

- e. Far above all heavens—Eph 4:10

- f. Fill all things—Eph 4:10; 1:23

- c. The word for 'is' is not the common one. Common tense (present active indicative) of

5225 uparco huparcho {hoop-ar'-kho} from 5259 and 756;; v

AV - be 42, have 2, live 1, after 1, not tr 2; 48

1) to begin below, to make a beginning

1a) to begin

2) to come forth, hence to be there, be ready, be at hand

- 3) to be
- d. From which also we await
 1537 ek ek {ek} or ex {ex}
 a primary preposition denoting origin (the point whence action or motion proceeds),
 from, out (of place, time, or cause; literal or figurative;; prep
 AV - of 366, from 181, out of 162, by 55, on 34, with 25, misc 98; 921
 1) out of, from, by, away from
 i. He is there NOW
 ii. This passage absolutely settles the fact that our homeland is in the uncreated
 heavens where our Lord's throne is NOW and forever
- e. From which also we await
 i. We have our citizenship there
 ii. ALSO, He comes from there.
- f. From which also we await
 553 apekdecomai apekdechomai {ap-ek-dekh'-om-ahee} from 575 and 1551
 AV - wait for 5, look for 2; 7
 1) assiduously and patiently waiting for
 i. Every occurrence refers to waiting for the Lord to take us from this life. Hebrews
 concerns Israel. All others are about the Body of Christ

Ro 8:19 For the earnest expectation of the creature waiteth <553> for the
 manifestation of the sons of God.
 Ro 8:23 And not only [they], but ourselves also, which have the firstfruits of the
 Spirit, even we ourselves groan within ourselves, waiting <553> for the adoption,
 [to wit], the redemption of our body.
 Ro 8:25 But if we hope for that we see not, [then] do we <553> with patience wait
 for <553> [it].
 1Co 1:7 So that ye come behind in no gift; waiting for <553> the coming of our
 Lord Jesus Christ:
 Ga 5:5 For we through the Spirit wait for <553> the hope of righteousness by faith.
 Php 3:20 For our conversation is in heaven; from whence also we look for <553>
 the Saviour, the Lord Jesus Christ:
 Heb 9:28* So Christ was once offered to bear the sins of many; and unto them that
 look <553> for him shall he appear the second time without sin unto salvation.

- ii. Meaning of 'assiduously'—is this how we look forward to the rapture?
as0sid0u0ous adj.
 1. Constant in application or attention; diligent.
 2. Unceasing; persistent. —**as0sid2u0ous0ly** adv. —**as0sid2u0ous0ness** n.
- g. The ONE for which we eagerly and with anticipation WAIT
 i. Savior
 4990 soter soter {so-tare'}
 from 4982; TDNT - 7:1003,1132; n m
 AV - Saviour 24; 24
 1) saviour, deliverer, preserver
 The name was given by the ancients to deities, esp. tutelary deities, to princes,
 kings, and in general to men who had conferred signal benefits upon their
 country, and in more degenerate days by the way of flattery to personages of
 influence
 1. 'soteriology' is the study of salvation
 2. Acts 4:12; Christ is the only one through whom we can be saved
 SALVATION-CONDEMNATION (from TCR)
 (A) SALVATION
 (2) Only Through Christ—Lu 1:69, 2:30
 The only door— Joh 10:9
 The only Saviour—Ac 4:12

- His grace sufficient—Ac 15:11
 His blood avails—Ro 5:9 1Th 5:9
 For the obedient—Heb 5:9
 At his coming—Heb 9:28
 --SEE Saviour, 3360-3368, 3360, Faith in Christ, 1206
3. The utterance—the gospel—Romans 10:9
 - a. If you confess with your mouth that Jesus is Lord
 - 1) Openly—Matt. 10:32-33; Lk. 12:8-9
 - 2) Mouth before Heart as in Deut. 30:11-14
 - 3) Jesus as Lord (≠ KJV)
 - a) see 1Co 12:3
 - b) not Jesus as Savior—Ro 6:23; 2Co 4:5
 - c) repentance—At 20:21-24; 17:30; Ro 2:4; 2Ti 2:25; 2Co 12:21
 - b. Believe in your heart that God raised from the dead—cp. Heb 13:20
 - 1) Justification established—Ro 4:24-25; 5:1; 1Th 1:10
 - 2) NOT historical fact only though that is essential to what follows
 - 3) BUT all it implies
 - a) the work of Christ is a finished work
 4. Explanation of Conversion—Romans 10:10, 11
 - a. Heart—believe—righteousness
 - b. Mouth—confession—salvation
 - c. The meaning of Rom 10:11 (from Isa 28:16)
 - 1) Greek word is 'kata-ischuno'—notes from Arndt-Gingrich-Bauer
 - a) dishonor, disgrace—1 Co 11:4
 - b) put to shame—1 Co 1:27
 - c) as in the OT, of the shame and disappointment that come to the one whose faith or hope is shown to be in vain.
 - d) active—causative (Ps 119:31), Rom 5:5, hope does not disappoint
 - e) passive—be disappointed, Ro 9:33; 10:11; 1Pt 2:6
 - f) In all of this, the issue is perseverance.
 - g) the certainty of the object of the faith and validity of the subjective faith
- ii. Lord
- 2962 *kurios* kurios {koo'-ree-os}
 from *kuros* (supremacy); TDNT - 3:1039,486; n m
 AV - Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748
 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 1a) the possessor and disposer of a thing
 1a1) the owner; one who has control of the person, the master
 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 1c) this title is given to: God, the Messiah
 For Synonyms see entry 5830
1. This means (note: based on OT quotations) “Jesus is YHWH (hwhy)”—Rom 10:9
 - a. Note: 1Tim 6:15-16
 - b. Creator is God—Heb 3:4; 1:10-12
 - c. Creator is Christ—(Heb 13:8); Col 1:16
 - d. The question of Jn 1:1
 - 1) note: Christ is the I AM in John 8:58
 - 2) Order of the words in John 1:1 emphasizes deity and is the same as Jn 4:24, “God is Spirit.”

- 3) The absence of the article—other occurrences in Jn 1:6,12,13, 18 (first theos in W&H)
- 4) Some uses of theos (qeob)
 - a) Essentially—Jn 4:24
 - b) Persons: Father—Gal 1:1; Son—Heb 1:8; Holy Spirit—At 5:3-4

2. Contrasts between God and Man

Man	God
Job 8:9	Ps 93:2; Isa 57:15
Isa 51:12	Isa 51:13
Ps 146:3-4	Ps 146:5-6
Ps 94:11	Ps 33:11
Job 4:19	1Ki 8:27
Isa 40:6	Rev 19:6; Ps 104:31
Isa 51:12	1Tim 6:16
Isa 44:25	Heb 6:17
Lk 12:26	Mt 19:26
Ro 3:10	Mt 19:17

3. Note: God & Christ

Description	GOD	Christ
First and Last	Isa 44:6-8	Rev 1:8, 11, 17; 22:13
Eternal	Ps 90:2; 93:2	Mic 5:2; Heb 1:8
Omnipresent	Ps 139:7-10; Jer 23:24; Isa 57:15	Eph 3:16, 17; Jn 14:23
Immutable	Mal 3:6	Heb 13:8
Almighty	Gen 17:1; Ps 135:6	Rev 1:8; Jn 1:3; Col 1:17; Mt 28:18; Jn 5:19
In comprehensible WHILE Comprehending ALL	Job 11:7	Mt 11:27
	Jn 10:15	Jn 10:15
	1Sam 16:7	Jn 21:17; 2:25
	1Chr 28:9; 1Ki 8:39	Lk 9:47; Rev 2:23
Judge	Gen 18:25	2Cor 5:10; Mt 25:31, 32; Jn 5:22-23
Holy One	Isa 43:3	At 3:14; Lk 1:35
King	1Tim 6:15; Isa 42:8; Mt 6:13	Rev 19:16; 5:12; 11:15
Rewarder	Heb 11:6; Isa 40:10; Ps 62:12	Rev 22:12
Strengtheners	Ps 46:1; 84:5; 119:28	Phil 4:13; 2Cor 12:9
Hope of His people	Ps 39:7; Jer 17:7	Ps 2:12; 1Ti 1:1; Col 1:27
Only Savior	Isa 43:11	1Tim 1:15; Heb 5:9; 7:25; At 4:12
Redeemer	Ps 130:7-8	Tit 2:13-14
Who worshipped?	Ex 20:1-5	Mt 8:2; Rev 5:14; Heb 1:6; Lk 4:8
First Place	Ex 20:1-5	Col 1:18
Greater than Angels		Heb 1:4
Witnesses for WHOM?	Isa 43:10	At 1:8
Creation FOR Him	Pr 16:4	Col 1:16

4. Note: Isa 45:21-25 and on the absoluteness of God and compared with Christ

Description	GOD	Christ
Savior	Isa 45:21-22	1Jn 2:1, 2; Jn 1:29; At 4:12
Every knee to bow	Isa 45:23	Phil 2:10
Righteousness in the LORD	Isa 45:24	2Cor 5:21; 1Cor 1:30
Strength	Isa 45:24	Phil 4:13; Jn 15:5
Men to come to him	Isa 45:24	Mt 11:28; Jn 14:6
His enemies	Isa 45:24B	Phil 3:18-19
Glory	Isa 45:25	At 13:39

iii. Jesus = "Jehovah is salvation"—his name as man

2424 iesouv lesous {ee-ay-sooce'} of Hebrew origin 03091; TDNT - 3:284,360; n pr m AV - Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus = "Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)

1. This is a **transliteration** of the Hebrew name 'Joshua'

03091 ewvwwhy Y@howshuwa' {yeh-ho-shoo'-ah} or Y@howshu'a {yeh-ho-shoo'-ah} from 03068 and 03467; AV - Joshua 218; 218

Joshua or Jehoshua = "Jehovah is salvation" n pr m

- 1) son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan
- 2) a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it
- 3) son of Jehozadak and high priest after the restoration
- 4) governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem

2. He is both Jehovah and Savior

3. This title/name is never used by itself after the period of his life on this earth.

iv. Christ

1. The **translation** of the Hebrew word Messiah

- a. Christ = "anointed"
- b. xyvm mashiyach {maw-shee'-akh} = anointed
- c. Note the difference between a translation and a transliteration

2. This is His title as the ruler of the earth. The Hebrew word is used

- a. of the Messiah, Messianic prince
- b. of the king of Israel
- c. of the high priest of Israel
- d. of Cyrus

3. Only if we understand the future of Israel can we appreciate the meaning of this title or name of our Lord

h. WHO shall change—3:21

i. HE **must** perform the change as HE did in salvation. The actual change then was wrought by the Holy Spirit on the basis of the work of Christ on Calvary. We summarize some on election from Romans 9:14-24

1. Is God unrighteous? 14-18

- a. Proves we read verse 13 correctly
- b. Man is totally depraved and does not want to come to Christ

2. What shall we say then? Introduces controversy
 - a. Is God unrighteous?—14
 - b. Is man responsible?—19
3. Is God unrighteous?—14
 - a. God forbid—such a question is blasphemous
 - b. For God said—the Bible is **our rule**
 - c. What God said—Ex. 33:19
 - 1) Moses wanted to see God's glory—God told his sovereignty.
 - 2) God does what He pleases—nature, history, mercy
 - d. Therefore, v.16
 - 1) Not of works
 - 2) Not of free will
 - a) free from outside
 - b) bound by sin—Rom. 7:25; 6:20
 - 3) But **of God**
 - a) who shows mercy
 - b) of **His** will
 - e. What the scripture says—Ex. 9:16
 - 1) The word 'scripture' is used of God speaking through Moses
 - 2) The context from Exodus 7:14- is the plagues
 - a) 7th plague is hail and fire—Ex. 9:23
 - b) may be hail and effects of lightning
 - c) could be meteorites
 - d) also, see Rev. 8:7 and compare Rev.11:19
 - 3) 'Raised up' = preserved Pharaoh — he is still there after six plagues
 - f. Purpose—to show God's glory
 - g. Therefore, v. 18
 - 1) God has mercy
 - 2) God hardens
 - a) Pharaoh hardened his heart
 - b) God hardened Pharaoh's heart Prov. 16:4; Rom. 11:7
4. Is Man Responsible?—Romans 9:19
 - a. Again—Proof we've read correctly
 - 1) Mankind guilty in Adam—Rom.5:12-19
 - 2) Bondage of the Will—John 6:44; Rom. 9:16; 6:20; John 8:34; Rom.6:16
 - 3) Man according to God
 - a) Enmity—Rom.8:6,7; Ja.4:4; Isa.30:9; Ezk.12:2
 - b) Hatred—Rom.1:30; Ps. 89:23
 - c) Blind—Eph.4:18; Col.1:13; II Cor.3:14
 - d) Insensible—I Tim.4:2
 - e) Polluted—Tit.1:15; Rom.1:21
 - f) In Bondage—Jn.6:43,44; Rom.6:20-23
 - g) Dead—Eph.2:1-3
 - 4) Comment on Blindness—Eph.4:18; Tit.1:15; Rom.1:21,22; 3:11,17
 - a) Lack of light—Rom.10:13-17 (haven't heard)
 - b) Lack of sight—Eph.4:18; Ja.3:15
 - c) Power of darkness—Col.1:13; II Cor.4:3,4
 - 5) Man has the ability to do what he wishes. But, he has no will (or inclination) to do that which is right. Man imagines a god too much like himself—Ps. 50:21
 - b. Since men are unable to come to God, **why does God find fault**—Rom. 9:19
 - 1) God's commands are universal—Acts 17:30; John 3:18,19; II Thess.1:8
 - 2) Men lack the desire to come
 - a) The bondage is within
 - b) Men do not **want** to come

- c) Men are rebellious
 - 3) God must change the heart—Rom.9:16; II Tim.1:9
 - c. Paul does not even give this much of an explanation here
 - 1) We must accept God's Word no matter what!!
 - a) Isaiah 55:7-9
 - b) Does man have a good heart?
 - c) Evolution
 - d) Is man open to truth?
 - 2) Orthodoxy requires sovereignty without apology
 - 3) We act freely bound by our nature
 - d. Nay, rather—20
 - 1) Take the position of a creature not a questioner
 - 2) "Why did you make me thus?"—adapted by Paul from Isaiah 29:16
 - e. The Potter and the Clay—9:21-24
 - 1) The Potter is in charge—21, see also Isaiah 29:16-17 and Jer. 18:1-10
 - 2) Honor/dishonor—see also II Timothy 2:20-21
 - 3) Even the wicked—Proverbs 16:4
 - 4) God's desire (Greek $\theta\epsilon\lambda\omega$ means 'wish' or 'desire')
 - a) To show wrath and power—22 (Endured vessels of wrath—Prov. 16:4), (Patiently—cf. II Peter 3:9,15; II Cor. 4:3-6)
 - b) To show mercy—23, 24 (predestined unto glory—Rom 5:1, 2)
 - c) To show the riches of His Glory—23, 24; II Cor. 4:3,4 (Eph. 1:18; 3:16; Col. 1:27)
 - 5) Called—v. 24, cf. Romans 8:28
- ii. GOD (Christ in particular) must perform a similar miracle when he takes us home to glory
 - 1. While many professing Christians want some 'credit' for the ability to choose Christ in salvation, NONE see any involvement in the change of Phil 3:21
 - 2. Change or transform
 - a. Greek Word

3345 metascematizo metaschematizo {met-askh-ay-mat-id'-zo}
 from 3326 and a derivative of 4976; TDNT - 7:957,1129; v
 AV - transform 2, transfer in a figure 1, transform (one's) self 1, change 1;
 5
 1) to change the figure of, to transform
 - b. Uses in the NT (all in Paul)
 - 1) An adaption in Paul's ministry (active aorist)—1Co 4:6
 - 2) Satan and his ministers appear as angels of light (middle voice)—2Co 11:13-15
 - 3) Our bodies are adapted to a new environment (future active)—Php 3:21
 - 3. Our vile body
 - a. Literally, the body of the humiliation of us
 - b. Body—singular

4983 soma soma {so'-mah} from 4982; TDNT - 7:1024,1140; n n
 AV - body 144, bodily 1, slave 1; 146
 1) the body both of men or animals

 - 1a) a dead body or corpse
 - 1b) the living body
 - 1b1) of animals
 - 2) the bodies of planets and of stars (heavenly bodies)
 - 3) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body
 - 3a) so in the NT of the church
 - 4) that which casts a shadow as distinguished from the shadow itself
- c. Vile OR of humble state—only Lu 1:48; At 8:33; Php 3:21; Jas 1:10

5014 tapeinosiv tapeinosis {tap-i'-no-sis} from 5013; TDNT - 8:1,1152; n f
 AV - low estate 1, humiliation 1, vile 1, be made low 1; 4
 1) lowness, low estate
 2) metaph.—spiritual abasement, leading one to perceive and lament his
 (moral) littleness and guilt

- d. OUR—plural (2257 hmon hemon {hay-mone'})—genitive plural)
- iii. The decay in our bodies exactly parallels the decay that was in our hearts before God changed them
 - 1. Indeed, our bodies are marked for death while, prior to regeneration, our souls and spirits WERE dead.
 - a. Death is the ultimate in HOPELESSNESS.
 - 1) So was SLAVERY in the ancient world (and to some extent in the South before the War between the States)
 - b. The story of David in 2Sam 12
 - 1) RECALL the sin of David and Bathsheba
 - 2) Nathan goes to see David and gives him an riddle/analogy—1-4
 - 3) David's anger against the man in the story—5-6
 - 4) God's judgment—7-12
 - a) Sword always on his house—10
 - b) Insurrection from his own family—11
 - c) Public judgment—12
 - 5) David repents—13-14
 - a) He won't die—13
 - b) The resulting child will die—14
 - 6) The child is ill—15
 - 7) David pleads with the Lord—16-17
 - a) Remember Ps 51 was written upon this occasion.
 - b) *Perhaps* Ps 51 was part of the prayer here.
 - 8) The child dies—18-19
 - 9) David stops pleading and fasting—20-21
 - 10) Reason he stopped: all hope is gone—22-23
 - c. Lazarus—John 11
 - 1) Sick—1-6
 - 2) Jesus goes to Judea—7-10
 - 3) Lazarus asleep/dead—11-16
 - a) To God, who can raise the dead, there is no difference
 - b) To man, there is all the difference in the world
 - 4) In the tomb 4 days—17-20
 - 5) Faith he can—21-22
 - 6) Promise—23-29
 - a) Notice how he mingles the spiritual with the physical—25-26
 - 7) To the tomb—30-37
 - 8) Raised—38-44
 - a) He had to be alive before he could hear and respond to the command!
 - 9) Reaction—45-57
 - a) Some believed, some feared—45-46
 - b) Desire to kill!—47-57
 - 2 Men do not understand sovereignty in salvation because they do not understand the depravity of the heart. God calls the unregenerate DEAD.
 - a. The Bible says they are DEAD (verses from TCR#2164, DEAD IN SIN) (from NASB)

Pr 21:16 A man who wanders from the way of understanding Will rest in the assembly of the dead.

Mt 8:22 But Jesus *said to him, "Follow Me; and allow the dead to bury their own dead."

Lu 15:32 'But we had to be merry and rejoice, for this brother of yours was dead and [has begun] to live, and [was] lost and has been found."

Joh 6:53 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

2Co 5:14 For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

Eph 2:1 And you were dead in your trespasses and sins,

Eph 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

Col 2:13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

1Ti 5:6* But she who gives herself to wanton pleasure is dead even while she lives.

Re 3:1 "And to the angel of the church in Sardis write: He who has the seven Spirits of God, and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead.

b. DEAD men are blind, they can't see (TCR 500/NASB)

Isa 59:10 We grope along the wall like blind men, We grope like those who have no eyes; We stumble at midday as in the twilight, Among those who are vigorous we are like dead men.

Mt 6:23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

Mt 15:14 "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

Mt 23:19 "You blind men, which is more important, the offering or the altar that sanctifies the offering?

2Co 3:14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.

2Co 4:4 in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Eph 4:18 being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;

2Pe 1:9 For he who lacks these [qualities] is blind [or] short-sighted, having forgotten [his] purification from his former sins.

1Jo 2:11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

c. DEAD men are DEAF—(TCR 941/NASB)

Isa 6:10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

Jer 6:10 To whom shall I speak and give warning, That they may hear? Behold, their ears are closed, And they cannot listen. Behold, the word of the LORD has become a reproach to them; They have no delight in it.

Eze 12:2 "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house.

Zec 7:11 "But they refused to pay attention, and turned a stubborn shoulder and stopped their ears from hearing.

Mt 13:15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.'

Ac 28:26 saying, 'GO TO THIS PEOPLE AND SAY, "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;

2Ti 4:4 and will turn away their ears from the truth, and will turn aside to myths.

d. Children of the DEVIL—(TCR 3063/NASB)

Mt 13:38 and the field is the world; and [as for] the good seed, these are the sons of the kingdom; and the tares are the sons of the evil [one;]

Joh 8:44 "You are of [your] father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own [nature;] for he is a liar, and the father of lies.

Ac 13:10 and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?

1Jo 3:10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

e. Once you grasp this, there is no question. MAN is beyond hope. You can't expect anything unless GOD

1) We must still preach the truth

2) Man can't self-resurrect. Yet, all whom God raises are RAISED

3. God never tells men HOW to be raised or be born again. He tells men how to be saved—by faith.

a. The necessity of the new birth—John 3:1-

1) Nicodemus comes to Christ—1-2

2) Seeing the kingdom requires the new birth—3

3) HOW?—4

4) Water and the Spirit—5; Ezek 36:25-27;

a) Possibility—natural birth and spiritual birth—comp. vs. 6

b) Possibility—baptism and the Spirit

c) The cleansing by the Spirit and regenerating work of the Spirit—Tit 3:5-6

5) Spiritual birth likened to physical birth—6

a) You had NOTHING to do with the physical birth. You do see the evidences—life

b) Therefore, you have NOTHING to do with the spiritual birth. You do see the evidences—life

6) Don't be surprised at the necessity of the new birth—7

7) The wind/spirit—8

a) Greek is 4151 pneuma pneuma {pnyoo'-mah} and is translated both wind and spirit (or Spirit). There are other words for wind. This is the only place where this word is translated wind. In this verse it is translated both ways. It is the only word for spirit.

(KJV) Joh 3:8 The wind <4151> bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit <4151>.
 (NASB) Joh 3:8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

- b) Corresponding Hebrew word is 07307 *xwr* ruwach {roo'-akh} and can also be translated wind or spirit (or Spirit)

8) HOW?—9

9) A master of Israel should know—10

- a) Circumcised hearts—commanded but God must do it.

De 10:16* Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
 De 30:6* And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
 Jer 4:4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings.

- b) New hearts—commanded but God must do it

Eze 18:31 Rid yourselves of all the offences you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel?
 Eze 11:19 I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh.
 Eze 36:26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

- c) New Covenant—Jer 31:31-34 (NIV)

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.
 32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.
 33 "This is the covenant that I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.
 34 No longer will a man teach his neighbour, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

- d) Israel's favored status—Dt 7:6-8

6* For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

7 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples.

8* But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

e) Israel a child of God

Ex 4:22* Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son,
Ho 11:1 "When Israel was a child, I loved him, and out of Egypt I called my son.

10) You haven't received our witness—11

- a) Not saved at THIS time
- b) Definitely a believer in Joh 19:39 and possibly in Joh 7:50

11) Earthly and heavenly—12

- a) Earthly = wind/natural birth whild heavenly = Spirit/new birth (BUT all believe about the wind and natural birth)
- b) Earthly = new birth & born of Spirit
- c) Then Heavenly = truths about the kingdom of God.
- d) Think of the concern with the new heavens and new earth already discussed in Isa 65:17.
- e) Think of the debate men today have about the millenium and the eternal state for Israel and (some think) for others
- f) We MUST get straight on the new birth.
- g) We need a return to the full doctrines of Grace—TOTAL DEPRAVITY and the SOVEREIGNTY of GOD

12) Son of Man from heaven, needs to be lifted up—13-21

b. The story in John 6

- 1) Feeding a multitude—1-13
- 2) Immediate 'faith'—14-15 (based on miracles; comp. 4:48)
- 3) Walking on watert—16-21
- 4) People search for Jesus—17-24
- 5) The need for spiritual food—25-27
- 6) The WORK God requires if FAITH—28-29
- 7) Jesus (spiritual food) compared to manna—30-35
- 8) God's sovereignty in giving certain ones to Jesus—36-40
 - a) Note the emphasis on the ones given by the Father—sovereignty in salvation is a theme in John (see D. A. Carson, *The Gospel According to John*, p. 291)
 - b) That sovereignty is expressed here, Jn 17:1, 6, 9, 24 as well as in John 8
- 9) Grumbling—41, 42
 - a) The murmuring is about the 'bread' statements but follows immediately after the reference to sovereignty!
 - b) They knew of the passages about God's choice of Israel being sovereign.
 - c) Is it possible they accepted 'corporate election' but not 'individual election'? In that, they are not alone.
- 10) Jesus reinforces sovereignty—43-44
 - a) This drawing can't be equated to a 'prevenient grace' dispensed to all
 - b) It is SELECTIVE
 - c) The 'all men' in 12:32 is 'all kinds of men'

- 11) The external presentation of the gospel—45
 - a) The heart must be changed—Jer 31:31-34; Ezk 36:24-26
 - b) The new birth implies this sovereign work of God (not one verse tells how YOU can be born again-it only talks of the necessity)—Jn 3
 - c) The message must be proclaimed—Rom 10:17
- 12) No man has seen the Father except Jesus who was of God—46
- 13) Faith in Christ—needed for eternal life—47-48
- 14) Manna and Jesus, this life versus eternal life—49-51
- 15) Dissension, reinforcement—52-59
- 16) Faith requires God—60-71
 - a) Our fallen nature doesn't want to accept the Lord—60
 - b) Does this offend='cause to stumble'?—61
 - c) It is the SPIRIT who makes alive!—63
 - d) Some do NOT believe—64
 - e) God makes the difference—65
 - f) Many leave at this—66
 - g) The others stay—67-69
 - h) They were chosen—70-71
- c. Those who 'believed in Christ' in John 8:30
 - 1) slaves to sin—34
 - 2) wanted to kill him—37, 59
 - 3) children of the Devil—44
 - 4) deaf to the truth—47
 - 5) liars—55
 - 6) Faithfulness (perseverance) is the ONLY proof of TRUE faith—John 8:31-32; 2Cor 13:5; 2Jn 9
 - a) doctrine—comp. Eph 4:1-6
 - b) morality—comp. 1Cor 5:11
 - 7) Men liked one part of Jesus' ministry or teaching but would reject another
 - a) John 8:30 comp. 45
 - b) Jn 2:23 comp. 24-25
 - c) Jn 6:60
- i. That it may be conformed to the body of the glory of him—21
 - i. may be—1096 ginomai ginomai {ghin'-om-ahee} = ...to become, be made
 - ii. conformed—4832 summorfov summorphos {soom-mor-fos'} = having the same form as another, similar, conformed to
 - iii. The body—as above—4983 soma soma {so'-mah}
 - iv. glory—1391 doxa doxa {dox'-ah} (AV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168)

...
 4) a most glorious condition, most exalted state
 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven
- v. The only other verse where the two words 1391 & 4983 are together is 1Cor 15:40 and this isn't exactly a parallel thought but it does talk of the celestial bodies that will someday be ours

1Co 15:40 [There are] also celestial bodies <4983>, and bodies <4983> terrestrial: but the glory <1391> of the celestial [is] one, and the [glory] of the terrestrial [is] another.

- vi. Paul is talking about our hope—the hope of the glory.
 - 1. hope—1680 $\epsilon\lambda\pi\iota\nu$ $\epsilon\lambda\pi\iota\varsigma$ {el-pece'}—(AV - hope 53, faith 1; 54)
 - 2. The hope of glory—only in Paul

Ro 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope <1680> of the glory <1391> of God. ($\epsilon\lambda\pi\iota\delta\iota$ $\theta\upsilon\varsigma$ $\delta\omicron\chi\eta\nu$ $\tau\omicron\upsilon$ $\gamma\epsilon\omicron\upsilon$)

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope <1680> of his calling(h $\epsilon\lambda\pi\iota\nu$ $\theta\upsilon\varsigma$ $\kappa\lambda\eta\sigma\epsilon\omega\nu$ $\alpha\upsilon\tau\omicron\upsilon$), and what the riches of the glory <1391> (\omicron $\rho\lambda\omicron\upsilon\tau\omicron\nu$ $\theta\upsilon\varsigma$ $\delta\omicron\chi\eta\nu$)of his inheritance in the saints, Col 1:27 To whom God would make known what [is] the riches of the glory <1391> of this mystery among the Gentiles; which is Christ in you, the hope <1680> of glory <1391> (h $\epsilon\lambda\pi\iota\nu$ $\theta\upsilon\varsigma$ $\delta\omicron\chi\eta\nu$):

Tit 2:13 Looking for that blessed hope <1680> ($\theta\eta\nu$ $\mu\alpha\kappa\alpha\rho\iota\alpha\nu$ $\epsilon\lambda\pi\iota\delta\alpha$), and the glorious <1391> appearing (lit. the appearing of the glory— $\kappa\alpha\iota$ $\epsilon\pi\iota\phi\alpha\nu\epsilon\iota\alpha\nu$ $\theta\upsilon\varsigma$ $\delta\omicron\chi\eta\nu$)of the great God and our Saviour Jesus Christ;

- vii. The disciples saw HIS glory as God on the mountain of transfiguration.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and **we beheld his glory**, the glory as of the only begotten of the Father,) full of grace and truth.

2Pe 1:17 For he **received from God the Father honour and glory**, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

- 1. The mountain of transfiguration—Mt 17:1-9
- 2. His glory as God CAN'T be shared.

Isa 42:8 I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images.

Isa 48:11 For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another.

- 3. This is another proof that Jesus is indeed God for Jehovah (LORD) says that he will not give HIS glory to another yet Jesus received HIS glory, the glory of GOD himself.

- viii. What we will have

- 1. Celestial bodies—1Cor 15:40
- 2. Location—throne room of God—2Cor 12:1-6 (in this Paul boasted)
- 3. The highest hope of any created beings—1Cor 6:1-5

- ix. An exposition of Eph 3:18-19

Eph 3:18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God. (NASB)

- 1. The dimensions
 - a. Length X Breadth=the land—Gen 13:14-17

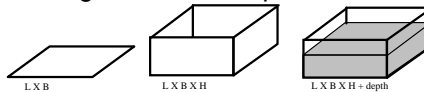
Gen 13:14* ¶ And the LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; 15* for all the land which you see, I will give it to you and to your descendants forever. 16 "And I will make your descendants as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered. 17 "Arise, walk about the land through its length and breadth; for I will give it to you." (NASB)

- b. Length X Breadth X Height=the bride—Rev 21:9-16

Rev 21:9 ¶ And one of the seven angels who had the seven bowls full of the seven last plagues, came and spoke with me, saying, "Come here, **I shall**

show you the bride, the wife of the Lamb." 10 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. 12 It had a great and high wall, with twelve gates, and at the **gates twelve angels; and names [were] written on them, which are [those] of the twelve tribes of the sons of Israel.** 13 [There were] three gates on the east and three gates on the north and three gates on the south and three gates on the west. 14 And the wall of the city had twelve foundation stones, and on them [were] the twelve names of the twelve apostles of the Lamb. 15 And the one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. 16 And the city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its **length and width and height** are equal. (NASB)

- c. Breadth, Length, Height, Depth—Eph 3:18-19 (note: as well as to know the love of Christ)
- 2. The meaning of depth
 - a. Note: to know the love of Christ is a separate clause not an explanation of this one.
 - b. ≠ opposite of height for then it would be redundant
 - c. It the filling as in a tub or pool



- d. Dimensions are associated with inheritance
 - 1) For this cause—3:1,14 goes back to 1:17-23
 - 2) Eph1:18(to know)—comp—3:18(to comprehend)
 - a) Ephesians 1:18—to know inheritance and power
 - b) Ephesians 3:18-19—to know dimensions(?) and love
- e. Body is the fulness of Christ (in ruling)—Eph 1:22-23

WARNING: At no time may we ascribe or appear to ascribe divine attributes to the creature (Isa 42:8). We must not let our enthusiasm for truths like this to cause us to use expressions that might be taken for such. The inheritance we have in Christ has to do with position relative to other created beings. We, as others, sit on that throne given to us by our Lord. The expression, 'throne of God' should be reserved for God's position only. (This issue is being confused by some.)

- 3. The Glory of God
 - a. Remember this is one of a ruling position—1 Cor 6:1-5
 - 1) Israel has glory—Ro 9:4 (one translation puts 'divine glory')
 - 2) To him is given that name above EVERY name—Phil 2:9-11
 - b. This glory is our inheritance—Eph 1:18-21; 3:20-21; Col 3:1-4; Ro 5:2
 - c. The place of this glory
 - 1) Ascension—Eph 1:18-20 comp 4:10
 - 2) Where Christ sits—Col 3:1-4
 - 3) Out of where he comes—Phil 3:20-21
 - d. A glimpse of God's throne—Ezek 1:1, 25, 26, 28
 - e. The order in ruling—God over all
 - 1) among creatures—Body-Angels-Israel-Gentiles
- j. According to HIS POWER by which he subdues ALL—21
 - i. according to
 - ii. to **the** (better manuscripts have the article) working or operation—1753 energeia energeia {en-erg'-i-ah} (AV - working 4, effectual working 2, operation 1, strong 1; 8)—in the NT used only of superhuman power, whether of God or of the Devil

- iii. of his ability (in Greek, of the 'to be able' him) this construction is not uncommon and is best understood by the expression indicated.
 - 1. 'to be able'—1410 dunamai dunamai {doo'-nam-ahee}—includes to be able to do something; to be capable, strong and powerful
- iv. His ability to subdue ALL things unto himself

Job 42:2 "I know that you can do all things; no plan of yours can be thwarted.
 Ps 115:3 Our God is in heaven; he does whatever pleases him.
 Ps 135:6 The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.
 Isa 43:13 Yes, and from ancient days I am he. No-one can deliver out of my hand. When I act, who can reverse it?"
 Hab 3:6 He stood, and shook the earth; he looked, and made the nations tremble. The ancient mountains crumbled and the age-old hills collapsed. His ways are eternal.
 Mt 19:26 Jesus looked at them and said, "With man this is impossible, but with God all things are possible."
 Mr 14:36 "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will."
 Lu 1:37 For nothing is impossible with God."
 Re 19:6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns.

- 1. Once again, we see the sovereignty of GOD vested in Christ
 - 2. Proof of Christ's deity
 - 3. Proof that God's wishes (decrees) are always realized!
 - 4. We still must obey his commands but his wishes will happen
- v. One very important distinction (compare with A W Pink, *Attributes of God*)
 - 1. God's Supremacy
 - a. Defined: God is able to do anything he wishes (omnipotent in all realms)—1Chron 29:11-12; 2Chron 20:6

11 Thine, O LORD, [is] the greatness, and the power, and the glory, and the victory, and the majesty: for all [that is] in the heaven and in the earth [is thine]; thine [is] the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour [come] of thee, and thou reignest over all; and in thine hand [is] power and might; and in thine hand [it is] to make great, and to give strength unto all. 2Chron 20: 6 And said, O LORD God of our fathers, [art] not thou God in heaven? and rulest [not] thou over all the kingdoms of the heathen? and in thine hand [is there not] power and might, so that none is able to withstand thee?

- b. The 'god' of today is too human

Ps 50: 21 "These things you have done, and I kept silence; You thought that I was just like you; I will reprove you, and state [the case] in order before your eyes.

22 "Now consider this, you who forget God, Lest I tear [you] in pieces, and there be none to deliver. NASB

- c. His supremacy is
 - 1) Absolute and universal—
 - 2) Over inanimate—Ps 135:6

Ps 135: 6 Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places.

- a) Red Sea parted—Ex 14

- b) Earth Opened—Num 14
- c) Sun stood still—Josh 10
- d) Sun back 10 degrees—Isa 38:8

Isa 38: 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

- e) iron on water—2Ki 6:5-7

2Ki 6: 5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.
 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast [it] in thither; and the iron did swim.
 7 Therefore said he, Take [it] up to thee. And he put out his hand, and took it.

- 3) Over the wills of men (some of these actually teach sovereignty as well as supremacy)

Ex 34:24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.
 Prov 21:1 The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will. Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
 Rom 11:36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.
 James 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
 14 Whereas ye know not what [shall be] on the morrow. For what [is] your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
 15 For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.
 Prov 16:9 A man's heart deviseth his way: but the LORD directeth his steps.
 Ps 31: 15 My times [are] in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

- 4) God decrees the disobedience which He allows but does not cause.

- a) There seems to be a universal law that, unless God sustains, there is failure
- b) For example, in the material world we read

Col 1:16 For by Him all things were created, [both] in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him.
 17 And He is before all things, and in Him all things hold together.

- c) Greek for consist (KJV) = hold together
- d) The laws of Physics are simply our observation of the consistency of his holding things together.
- e) He can interrupt this whenever He pleases.

- f) Any interruption is chaotic (from our point of view)
- 2. God's Sovereignty
 - a. Defined: The exercise of his supremacy
 - b. Proved
 - 2) Does what he pleases

Isa 46: 10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:
 Dan 4: 35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?
 Ps 115:3 Our God is in heaven; he does whatever pleases him.
 Ps 135:6 The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.

- c. Dealings with angels
 - 1) Some on unconditional footing

1Tim 5:21* I charge [thee] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

- 2) Some on decreed, yet conditional footing

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

- d. Men

Rom 9: 18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.
 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

- 1) Adam—conditional
 - 2) Some elected—unconditional

2Tim 1: 9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

VIII. Encouragements—4:1-9

1 Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!
 2 I plead with Euodia and I plead with Syntyche to agree with each other in the Lord.
 3 Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.
 4 Rejoice in the Lord always. I will say it again: Rejoice! 5 Let your gentleness be evident to all. The Lord is near. 6 Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.
 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable --if anything is excellent or praiseworthy --think about such things. 9 Whatever you have learned or received or heard from me, or seen in me --put it into practice. And the God of peace will be with you.

Gill's INTRODUCTION TO PHILIPPIANS 4

This chapter contains exhortations to various duties becoming Christians, the apostle's thankfulness to the Philippians for their present to him, and the conclusion of the epistle with the salutations of the brethren: in #Php 4:1; the apostle exhorts the saints with great affection to perseverance in the doctrine and faith of Christ; and in #Php 4:2; mentions some persons by name, and to whom he recommends unity and agreement; and in #Php 4:3; entreats others to assist them therein; and in #Php 4:4; exhorts them all in general to joy in the Lord, and to moderation, enforced by this argument, the Lord being at hand, #Php 4:5; and to calmness and quietness of mind, and to prayer, and supplication, with thanksgiving, #Php 4:6; to which they are encouraged, by the promise of having the peace of God, keeping their minds through Christ, #Php 4:7; and to conclude, he exhorts them to every thing that is virtuous had commendable; to which he stimulates them, from the consideration of the nature of the things themselves, from his own example, and from the presence of God with them, they might expect to enjoy, #Php 4:8,9; and then he proceeds to take notice of the kindness of the Philippians to him, declares his joy on account of it, and expresses it by their care of him again; which he corrects, by observing that it was not for want of care in them before, but of opportunity of showing it, #Php 4:10; nor did he take notice of this present of theirs, with so much exultation on account of his own penury, for he had learnt the great lesson of contentment in every state, #Php 4:11; which he enlarges upon and explains; namely, that he had been taught, and knew how to behave in fulness and want, in prosperity and adversity; though this was not owing to himself, but to the power and strength of Christ, #Php 4:12,13; however, he commends the Philippians for their communicating to him in his affliction, both at the first preaching of the Gospel to them, and at several times since, #Php 4:14-16; the reason of which commendation was not because he was covetous of gifts and presents from them, but to encourage them to bring forth fruit, which would turn to their own advantage, #Php 4:17; as for himself he had enough, and therefore said not this on his own account, but because such communication was a sacrifice well pleasing to God, and a return would be made by him; who, as he was able to supply all their need, would; of which he assures them, and for which he prays, #Php 4:17-19; and to whom he gives the glory of what they had given, and he had received, #Php 4:20; and then the epistle is concluded with the salutation of the apostle, and the saints, and brethren with him, and with his usual benediction, #Php 4:21,22.

A. Therefore

1. This is a very important BRIDGE to the exhortations of this section
2. Exhortation is ALWAYS based on doctrine. Empty exhortation is standard today but is not scriptural
3. Consider just some of what we have had before—starting with the most immediate context
 - a. The sovereignty of God is salvation and resurrection
 - b. The (dispensational) importance of putting Jewish ceremonies out of the congregation
 - c. The example of Christ's humility which we are to follow
 - d. The certainty of persecution as we proclaim the truth of Christ in word and deed
 - e. The partnership of the gospel

B. Paul's description of them—4:1

1. My brethren
 - a. Brethren
 - i. Believers in general
 - ii. Particularly those in partnership
 1. In the ministry
 2. In doctrine
 3. Remember those in 'Asia'

Ro 16:5 Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

1Co 16:19 The **churches in the province of Asia send you greetings**. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.
 2Co 1:8 We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.
 2Ti 1:15 You know that **everyone in the province of Asia has deserted me, including Phygelus and Hermogenes**.

- b. Beloved—Greek—27 agapetov agapetos {ag-ap-ay-tos'} (from 25)—beloved, esteemed, dear, favourite, worthy of love
 - i. Additional information from Strong's Concordance

Greek 25. **agapao**, ag-ap-ah'-o; perh. from agan (**much**) [or comp. **Heb 5689**]; to **love** (in a social or moral sense):-(be-) love (-ed). **Comp. Grk 5368**.
 - ii. Notice the remarks on Grk 5368

Greek 5368. **phileo**, fil-eh'-o; from **Grk 5384**; to **be a friend to (fond of** [an individual or an object]), i.e. **have affection** for (denoting **personal** attachment, as a matter of sentiment or feeling; while **Grk 25** is wider, embracing espec. the judgment and the **deliberate** assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as **Grk 2309** and **Grk 1014**, or as **Grk 2372** and **Grk 3563** respectively; the former being chiefly of the **heart** and the latter of the **head**); spec. to kiss (as a mark of tenderness):-kiss, love.
 - iii. That is, we make a commitment to those who are faithful to the Lord and His word—PERIOD
 - iv. This is totally ignored today. Think of the reasons people go to a particular church—doctrinal and Biblical fidelity often have very little to do with such decisions
 - c. longed for—this Greek word (#1973) only occurs here.
 - i. Paul had not seen these folks much—twice only and not extensively then

Ac 16:12 and from there to Philippi, which is a leading city of the district of Macedonia, a [Roman] colony; and we were staying in this city for some days.
 Ac 20:6 And we sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.
 - ii. Yet the bond was strong
 - 1. He did hear from others about them
 - 2. This is his only direct correspondence
2. My Joy and Crown
- a. Joy—5479 cara chara {khar-ah'} from 5463

Php 1:4 Always in every prayer of mine for you all making request with joy <5479>,
 Php 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy <5479> of faith;
 Php 2:2 Fulfil ye my joy <5479>, that ye be likeminded, having the same love, [being] of one accord, of one mind.
 Php 2:29 Receive him therefore in the Lord with all gladness <5479>; and hold such in reputation:
 Php 4:1 Therefore, my brethren dearly beloved and longed for, my joy <5479> and crown, so stand fast in the Lord, [my] dearly beloved.
 - i. Paul uses this word several times in Phil
 - ii. His constant remembrance of them was that of joy
 - iii. Yet, he asked them to fulfill his joy. He had expectations of them
 - iv. He had similar feelings about the Thessalonians

1Th 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy <5479> of the Holy Ghost:

1Th 2:19 For what [is] our hope, or joy <5479>, or crown of rejoicing? [Are] not even ye in the presence of our Lord Jesus Christ at his coming?

1Th 2:20 For ye are our glory and joy <5479>.

1Th 3:9 For what thanks can we render to God again for you, for all the joy <5479> wherewith we joy for your sakes before our God;

b. Crown—

i. The Greek—4735 stefanov stephanos {stef'-an-os} and denotes the wreath given as a prize to victors in public games. These wreaths had little value other than what they meant. They did not last. We today give medals of some real value which last.

ii. The word that means a badge of royalty is diadema (#1238) and is only used in Revelation.

Re 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns <1238> upon his heads.

Re 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns <1238>, and upon his heads the name of blasphemy.

Re 19:12 His eyes [were] as a flame of fire, and on his head [were] many crowns <1238>; and he had a name written, that no man knew, but he himself.

iii. Those to whom we minister might be crowns. Paul only talked this way of the Philippians and Thessalonians. We too see differences among those to whom we minister.

iv. Paul used this of congregations.

C. Stand Firm in the Lord—4:1

1. Greek—Present Active Imperative (there are 592 in NT) of

4739 steko steko {stay'-ko} from the perfect tense of 2476

AV - stand fast 6, stand 2; 8

1) to stand firm

2) to persevere, to persist

3) to keep one's standing

2. Present active commands in Philippians—Php 2:4, 14, 18(2), 29; 3:1, 2(3). 17; 4:1, 4(2), 6

3. This is a most solemn command. It is usually ignored today. We are commanded to 'keep our standing.'

a. It is a command to defend.

i. In this life, it is Christ ALONE who gains the victory—on Calvary

ii. We must cling to that

iii. There is an evil day when we must 'withstand'

b. Defense is the emphasis in Eph 6

Eph 6:11 Put on (imperative) the whole armour of God, that ye may be able to stand <2476> (5629-infinitive=force of an imperative) against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

13 Wherefore take unto you (imperative) the whole armour of God, that ye may be able to withstand <436> (5629-infinitive=force of an imperative) in the evil day, and having done all, to stand<2476> (5629) .

14 Stand <2476> (5628-imperative) therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

i. Greek word for 'stand' (emphasis added)

2476 istemi histemi {his'-tay-mee}—a prolonged form of a primary stao {stah'-o} (of the same meaning, and used for it in certain tenses)

AV - stand 116, set 11, establish 5, stand still 4, stand by 3, misc 17, vr stand 2

1) to cause or make to stand, to place, put, set

1a) to bid to stand by, [set up]

1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin;

1a2) to place

1b) to make firm, fix establish

1b1) to cause a person or a thing to keep his or its place

1b2) to stand, be kept intact (of family, a kingdom), to escape in safety

1b3) to establish a thing, cause it to stand

1b31) to uphold or sustain the authority or force of anything

1c) to set or place in a balance

2) to stand

2a) to stand by or near

2a1) to stop, stand still, to stand immovable, stand firm

2a1a) of the foundation of a building

2b) to stand

2b1) continue safe and sound, stand unharmed, to stand ready or prepared

2b2) to be of a steadfast mind

2b3) of quality, one who does not hesitate, does not waiver

ii. Greek word for withstand—offense more than defense; negative connotation

436 anyistemi anthistemi {anth-is'-tay-mee} from 473 and 2476;; v

AV - resist 9, withstand 5; 14

1) to set one's self against, to withstand, resist, oppose

2) to set against

c. The attacks are many and often

i. Apparently, the Philippians were being tempted. All those in Asia eventually forsook Paul—2Tim 1:15

Jos 23:8 "But you are to cling to the LORD your God, as you have done to this day.
1Sa 12:21 "And you must not turn aside, for [then you would go] after futile things which can not profit or deliver, because they are futile.

Job 11:14 If iniquity is in your hand, put it far away, And do not let wickedness dwell in your tents. 15 "Then, indeed, you could lift up your face without [moral] defect, And you would be steadfast and not fear.

Ac 11:23 Then when he had come and witnessed the grace of God, he rejoiced and [began] to encourage them all with resolute heart to remain [true] to the Lord;

1Co 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not [in] vain in the Lord.

Ga 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

Eph 4:14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

Php 1:27 Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

Php 4:1 Therefore, my beloved brethren whom I long [to see], my joy and crown, so stand firm in the Lord, my beloved.

1Th 5:21 But examine everything [carefully]; hold fast to that which is good;

2Th 2:15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word [of mouth] or by letter from us.

Heb 3:6* but Christ [was faithful] as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Heb 4:14* Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

1Pe 5:9 But resist him, firm in [your] faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

- ii. We are TOO small (and we are but this is no excuse for compromise!).

Numerically, Paul's ministry went DOWNHILL.

1. Spurgeon held to Calvinism but supported fellowship with Arminians (such as Moody). When he died, his Arminian son took his pulpit!

2. Luther held to Calvinism (though later in life he slipped on what we often think of as "limited atonement"). However, he was very loyal to Melancthon who did not see the Sovereignty of God. Lutheranism has never been clear on these issues. They speak of the need of man to 'cooperate' even though Luther's book on depravity is in conflict with the whole idea.

3. By contrast, the Scots and the Puritans took much longer to compromise. Indeed, they had to openly compromise on scripture FIRST.

- d. Doctrines under attack

i. Creation

ii. Sovereignty

iii. This Pauline age

- e. Standing firm is difficult when a panic starts. (Robertson's Word Pictures)

4. Christ the Victor—Phil 3:9

- a. Negatively—sins dealt with when Christ bore our punishment

Ps 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

Isa 43:25 "I, even I, am the one who wipes out your transgressions for My own sake; And I will not remember your sins.

- b. Positively—He is our righteousness

Ge 15:6* Then he believed in the LORD; and He reckoned it to him as righteousness.

Ro 3:21 But now apart from the Law [the] righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Ro 3:22 even [the] righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Ro 4:3 For what does the Scripture say? "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS."

Ro 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

Ro 4:6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

Ro 4:9 Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS."

1Co 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

- c. This doctrine of imputed righteousness is very important

i. Even our attempts at goodness will fall short

ii. Paul, as a believer, could say

Rom 7:18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good [is] not.

19 For the good that I wish, I do not do; but I practice the very evil that I do not wish.

20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

21 I find then the principle that evil is present in me, the one who wishes to do good.

22 For I joyfully concur with the law of God in the inner man,

23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from the body of this death?

25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

- iii. Our righteousness is extrinsic (external; outside of ourselves) not intrinsic (actual; inside of ourselves)

D. I beseech—4:2

1. Gill on this

Ver. 2. **I beseech Euodias, and beseech Syntyche, &c.]** Two women, who were members of this church at Philippi, and who seem to have been at variance; **either** with each other, on account of some temporal and civil things, as often is the case of the dear children of God, who fall out by the way; and it becomes a very hard and difficult task to reconcile them, though as here entreated in the most tender and importunate manner to agree: or else with the church, having entertained some sentiments in religion different from it; being drawn aside by false teachers from the simplicity of the Gospel, and their steadfastness in the faith; and this may rather be thought to be the meaning, since the apostle would scarcely take notice of a private difference in so public a manner, and since this exhortation follows so closely the former:

that they be of the same mind in the Lord; either that they agree together, and be reconciled to each other, considering the relation they stood in to one another, and to the Lord; or that they become of the same mind, and embrace the same truths, and profess and maintain the same principles the church did; and so the Arabic version renders it, "that ye entertain one and the same opinion concerning the faith of the Lord".

2. Women helped Paul

a. Lydia—At 16:14, 15, 40

Robertson—...Euodia (euodian). This name means literally "prosperous journey" (eu, odov). It occurs in the inscriptions. Syntyche (suntuchn). From suntugcanw, to meet with and so "pleasant acquaintance" or "good-luck." Occurs in the inscriptions and identified with Lydia by some. **Klopper suggests** that each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church. **Vincent doubts** the great influence of women in Macedonia held by Lightfoot who also suggests that these two were ladies of rank or perhaps deaconesses of the church in Philippi. **Schinz suggests** that in such a pure church even slight bickerings would make a real disturbance. "It may have been accidental friction between two energetic Christian women" (**Kennedy**).

b. Women in the list of Romans 16

3. This still does not allow women as elders or pastors; see notes on Romans 16:1. We summarize some thoughts here

Rom 16:1 ¶ I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea;

2 that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

- a. First, she is called a 'diaknon'
 - i. This very form of this very word occurs only in Rom 15:8 (of Christ) and 16:1 (of Phoebe, a woman)
 - ii. A search of all occurrences of words with the root 'diakon' (in the Greek) gives a list of 78 verses. The basic meaning of this root is 'servant', 'service', 'serve' depending on the part of speech. The translations will use these plus forms of the concept of ministering and the transliteration 'deacon'. The common notion that a deacon is a ruling officer of the church is foreign to scripture.
 - iii. Another word that occurs used of women in this passage is the word 'fellow-worker'.
 - iv. From what service then are women excluded?
 1. Here are the key passages restricting women in Paul's epistles.
 - a. The issue of the head covering—1Cor 11:3-15
 - b. Women are to dress modestly—1Tim. 2:9, 10
 - c. Women should remain silent but must be in submission—1Cor. 14:34 -35. It is clear that men in those days might interrupt the speaker or correct the speaker when the speaker was in error.
 - d. Women must not teach or have authority over men—1Tim. 2:12-15
 - e. Apparent rules for deaconesses—1Tim. 3:11
 - f. Older women are to teach what is good and train the younger women in domestic matters—Titus 2:3
 2. Conclusions
 - a. There appears to be absolutely no restrictions on service except in the areas of leadership and public teaching.
 - b. Leadership is the sole property of the males.
 - c. Women can't publicly teach men.
 - d. Does this allow an occasional presentation as a student might do in a class?
4. Agree on what
 - a. From Gill above, we agree with the view that it be that "with the church, having entertained some sentiments in religion different from it; being drawn aside by false teachers from the simplicity of the Gospel, and their steadfastness in the faith; and this may rather be thought to be the meaning, since the apostle would scarcely take notice of a private difference in so public a manner, and since this exhortation follows so closely the former:"
 - b. The need for BIBLICAL unity is often in Paul

1Co 1:10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.

2Co 13:11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you.

Eph 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.

Php 1:27 Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

Php 4:2 I urge Euodia and I urge Syntyche to live in harmony in the Lord.

Col 2:2 that their hearts may be encouraged, having been knit together in love, and [attaining] to all the wealth that comes from the full assurance of understanding, [resulting] in a true knowledge of God's mystery, [that is,] Christ [Himself],

1Pe 3:8 To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

- c. The entire epistle speaks of a unity/doctrinal problem in the church of Philippi
 - i. Phil 1:9-11—Includes the need to test the things that differ
 - ii. Phil 1:12-17—Mentions that some teachers are using Paul's imprisonment to their advantage
 - iii. Phil 1:21-25—Paul needs to live to help them progress
 - iv. Phil 1:27-30—They need to strive together for truth
 - v. Phil 2:2-4—They need to be united and humble in their work; continues with a marvelous passage about Christ
 - vi. Phil 2:12-13—They had a problem they needed to work on. Paul will send Timothy later
 - vii. Phil 3:2—Look out for the doctrinal dogs
 - viii. Phil 3:16-17—United, they were to follow Paul
 - 1. not those who were not following Paul.
 - 2. In context, the others were related to the doctrinal dogs.
- d. Finally, we find the two most outspoken problems and they are women. They are not quarrelling over
 - i. Appearance
 - ii. Status
- e. They are quarrelling over DOCTRINE
 - i. Even the command to 'stand fast' in truth in verse one shows the problem is doctrinal not personal
 - ii. We have this misconception that women are not interested in doctrine. That is simply NOT TRUE
 - iii. True believers understand the importance of doctrine
- e. But, what is the doctrine at issue? What doctrine is mentioned prominently in this epistle?
 - i. There is certainly an issue of unity.
 - 1. Unity never occurs in a vacuum
 - 2. People today COMPROMISE for the sake of unity.
 - 3. We MUST let scripture set the bounds of compromise.
 - 4. We find this in Eph 4:1-6

1 ¶ I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called,
 2 ¶ with all humility and gentleness, with patience, showing forbearance to one another in love, 3 being diligent to preserve the **unity of the Spirit** in the **bond of peace**.
 4 [There is] **one body** and **one Spirit**, just as also you were called in **one hope** of your calling;
 5 **one Lord**, **one faith**, **one baptism**,
 6 **one God and Father** of all who is over all and through all and in all.

- a. Any other unity is NOT OF THE SPIRIT IN THIS DISPENSATION
- b. There are other unities. We truly want a crowd BUT
- ii. There is the issue of unethical teachers.
- iii. But the CENTRAL DOCTRINAL ISSUE OF PHILIPPIANS is the confusion of this dispensation with Israel.
 - 1. This is the issue of Phil 3
 - 2. Here, unscrupulous teachers are identified as doctrinal dogs who bring their knives to the assembly to circumcise on the spot.
 - a. They might still be saved.
 - b. Paul could still rejoice that the gospel was preached.
 - c. But doctrine was being compromised

- iv. We must stand fast
 - 1. Look out for the baptizers who want to bring their water ceremony into the church today
 - a. Have you ever noticed that the Baptists and Presbyterians disagree on
 - 1) Mode—immersion vs. sprinkling
 - 2) Meaning—buried with Christ vs. circumcised (ring a bell with Phil 3:2)
 - 3) Objects—believers only vs. babies as well
 - b. But, if you or I mention that baptism is not for us, they say, “At least we (baptists, presbyterians and others) agree to baptize.”
 - 1) That is a lie
 - 2) The baptists do NOT recognize the baptism of the Presbyterian
 - 3) Presbyterians are split over whether to accept that of the baptists
 - 2. There is a great temptation to disband and unite with others
 - a. Truth has its price
 - b. There is persecution in standing for truth—Phil 1:29
 - 1) This is not just from the humanists
 - 2) This can come from believers as well
 - c. Often, when we stand for the truth, we stand alone.
 - 1) Paul himself was seeing an erosion
 - 2) Demas
 - 3) Those in Asia
 - 5. In the Lord—Unity is based on what the Bible says it should be
 - a. Can we be obedient and compromise on CREATION?
 - b. Can we be obedient and compromise on HUMANIAM?
 - c. Can be be obedient and compromise on SOVEREIGNTY?
 - d. Can we be obedient and compromise on THE RIGHTLY DIVIDED WORD?
- E. Others who were to bring about this unity—4:3
- 1. The KJV begins with the word and (2532 kai kai) so in the TR, this verse begins kai erwtw kai
 - a. Better manuscripts have a much stronger word so Nestle begins nai erwtw kai
 - 3483 nai nai {nahee} a primary particle of strong affirmation;; particle
 - 1) yea, verily, truly, assuredly, even so
 - b. The request(s) in this verse are very strong.
 - 2. Paul asks their help
 - a. The word here can even have the force of beg
 - 2065 erotao erotao {er-o-tah'-o} apparently from 2046 cf 2045; TDNT - 2:685,262; v
 - 1) to question
 - 2) to ask
 - 2a) to request, entreat, beg, beseech
 - i. It is important to realize that we must counsel strongly in any case involving serious moral sin or creedal doctrinal error
 - ii. This is very crucial and is the basis of much of what Jay Adams has to say about counseling (though he confuses Israel and the Body of Christ)
 - iii. Here are specific verses about ‘warning believers’ that use either the verb or noun form of noutheteo
- Ac 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn **<3560>** every one night and day with tears.

Ro 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish **<3560>** one another.

1Co 4:14 I write not these things to shame you, but as my beloved sons I warn **<3560>** [you].

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition **<3559>**, upon whom the ends of the world are come.

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition **<3559>** of the Lord.

Col 1:28 Whom we preach, warning <3560> every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing <3560> one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1Th 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish <3560> you;

1Th 5:14 Now we exhort you, brethren, warn <3560> them that are unruly, comfort the feebleminded, support the weak, be patient toward all [men].

2Th 3:15 Yet count [him] not as an enemy, but admonish <3560> [him] as a brother.

Tit 3:10 A man that is an heretick after the first and second admonition <3559> reject;

1. These verses constitute all of the uses of the verb
3560 nouyeteo noutheteo {noo-thet-eh'-o} from the same as 3559; TDNT - 4:1019,636; v
1) to admonish, warn, exhort

2. This word contains the most important teaching related to what we call counseling

iv. We have the following clear teaching on warning or counseling others.

1. It is a constant need—At 20:31
2. It is a part of parenting—Eph 6:4; 1Cor 4:14
3. Many in the assembly to teach and counsel—Rom 15:14
 - a. Teaching and counseling often go together
 - b. Each believer eventually has a part in this ministry (at least in private)—Col 3:16
 - c. The leadership (certainly Paul) warns and teaches everyone (privately and publicly)—Col 1:28
 - d. Each believer recognizes the leaders who warn or admonish them—1Th 5:12
4. How we deal with wayward brethren
 - a. First, we admonish them from within the assembly
 - b. Second, should they be asked to leave, we still privately admonish them as believers—2Th 3:15
 - c. When the disobedience is open and brings nothing but dissension, we have to reject them—Tit 3:10
 - d. Official steps are taken by the assembly but we constantly pray for and warn when we can
5. The history of Israel stands a constant admonition and warning for us—1 Cor 10:11

3. The true yokefellow (one person)

a. True

1103 gnesiov gnesios {gnay'-see-os}
from the same as 1077; TDNT - 1:727,125; adj
AV - own 2, sincerely 1, true 1; 4
1) legitimately born, not spurious
2) true, genuine, sincere

b. Yokefellow

4805 suzugov suzugos {sood'-zoo-gos}
from 4801; TDNT - 7:748,1099; adj
AV - yokefellow 1; 1
1) yoked together
1a) of those united by the bond of marriage, relationship, office, labour, study, business, or the like

- 1b) of a yoke fellow, consort, comrade, colleague, partner
- c. The meaning of this and its use here suggests this might be what we would call the 'pastor' of the group or the leading elder
 - i. He is commissioned to help get these people back on the right track
 - ii. Paul reminds him that this is his responsibility
- 4 Help those *women*
 - a. Clearly a reference to Eudodias and Synteché. The Greek says 'them' (note: KJV doesn't have italics for a supplied word!)
 - b. Labored
 - i. Greek—(4866 *sunayleo* *sunathleo* {soon-ath-leh'-o}) to strive at the same time with another
 - ii. Only here and Php 1:27

Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together <4866> for the faith of the gospel;
 - c. in the gospel
 - i. May have been financial
- 5. Clement—not otherwise mentioned. Tradition has it that he was later Bishop of Rome. Some writings are attributed to him but are generally regarded as spurious.
- 6. And others
 - a. Fellowlaborers (4904 *sunergov* *sunergos* {soon-er-gos'}). In 13 verses
 - i. PAUL uses it of others

Ro 16:3 Greet Priscilla and Aquila my helpers <4904> in Christ Jesus:
 Ro 16:9 Salute Urbane, our helper <4904> in Christ,
 Ro 16:21 Timotheus my workfellow <4904>; ALSO in 1Th 3:2
 2Co 8:23 ...Titus, [he is] my partner and fellowhelper <4904>
 Php 2:25 ...Epaphroditus, my brother, and companion in labour <4904>, and fellowsoldier,
 Php 4:3 ...and [with] other my fellowlabourers <4904>,
 Col 4:11 And Jesus, which is called Justus, who are of the circumcision. These only [are my] fellowworkers <4904>
 Phm 1:1 ...unto Philemon our dearly beloved, and fellowlabourer <4904>,
 Phm 1:24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers <4904>.
 - ii. Paul says of his work for others

1Co 3:9 For we are labourers together <4904> with God: ye are God's husbandry, [ye are] God's building.
 2Co 1:24 Not for that we have dominion over your faith, but are helpers <4904> of your joy: for by faith ye stand.
 - iii. John calls some this

3Jo 1:8 We therefore ought to receive such, that we might be fellowhelpers <4904> to the truth.
 - b. In the BOOK of LIFE. Here are references from NASB. Means SAVED/ELECT

Ps 69:28 May they be blotted out of the **book of life**, And may they not be recorded with the righteous.
 Php 4:3 Indeed, true comrade, 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**.
 Re 3:5 'He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.

Re 13:8 And all who dwell on the earth will worship him, [everyone] whose name has not been written from the foundation of the world in the **book of life** of the Lamb who has been slain.

Re 17:8 "The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the **book of life** from the foundation of the world, when they see the beast, that he was and is not and will come.

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

Re 20:15 And if anyone's name was not found written in the **book of life**, he was thrown into the lake of fire.

Re 21:27 and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's **book of life**.

F. Additional Commands—4:4-9

1. Rejoice in the Lord, always—4

- a. What has this to do with the context?
 - i. Takes us back to Phil 3:1
 - ii. Reminds us of all that is in Phil 3
- b. We will NEVER stand fast until our gaze is fixed on Christ.
- c. Can we compromise on creation, the rightly divided word, sovereignty, humanism if we:
 - i. Think about Him on the cross FOR US?—1Cor 15:3

1Cor 15:3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

- ii. Think of His resurrection sealing our own salvation? 1Cor 15:4

1Cor 15:4 and that He was buried, and that He was raised on the third day according to the Scriptures,

- iii. Think of the tremendous differences between us in the Body of Christ and the position of even saved Gentiles in the kingdom? Phil 3:1-21

1. We will rule men & angels—1Cor 6

1Cor 6:1 ¶ Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? 2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent [to constitute] the smallest law courts? 3 Do you not know that we shall judge angels? How much more, matters of this life?

2. Knowing our position was the subject of Paul's prayer—Eph 1:

Eph 1:15 ¶ For this reason I too, having heard of the faith in the Lord Jesus which [exists] among you, and your love for all the saints, 16 do not cease giving thanks for you, while making mention [of you] in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 [I pray that] the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. [These are] in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly [places], 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet,

and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.

- iv. Think of Christ as the one who even today holds the universe together? Col 1:15

Col 1: 15 And He is the image of the invisible God, the first-born of all creation.

16 For by Him all things were created, [both] in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him.

17 And He is before all things, and in Him all things hold together.

18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

- v. Think of Him as the Sovereign who is in charge of everything? (see Eph 1:15-23)

2. always—4

- a. from 3842 pantote pantote {pan'-tot-eh} and means “at all times, always, ever”

- b. This word occurs 42 times. Some important verses.

- i. Men ought to always pray—many verses including

Lu 18:1 And he spake a parable unto them [to this end], that men ought always <3842> to pray, and not to faint;

Ro 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always <3842> in my prayers;

1Co 1:4 I thank my God always <3842> on your behalf, for the grace of God which is given you by Jesus Christ;

- ii. We should always rejoice

2Co 5:6 Therefore [we are] always <3842> confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

Eph 5:20 Giving thanks always <3842> for all things unto God and the Father in the name of our Lord Jesus Christ;

Php 4:4 Rejoice in the Lord alway <3842>: [and] again I say, Rejoice.

1Th 5:16 Rejoice evermore <3842>.

- iii. We should always desire the bread of life

Joh 6:34 Then said they unto him, Lord, evermore <3842> give us this bread.

- iv. Christ always obeyed God?

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always <3842> those things that please him.

- v. God causes us to triumph in Christ

2Co 2:14 Now thanks [be] unto God, which always <3842> causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2Co 4:10 Always <3842> bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

- vi. Teach openly always

Joh 18:20 Jesus answered him, I spake openly to the world; I ever <3842> taught in the synagogue, and in the temple, whither the Jews always <3842> resort; and in secret have I said nothing.

Col 4:6 Let your speech [be] alway <3842> with grace, seasoned with salt, that ye may know how ye ought to answer every man.

- vii. Always work for the Lord—many verses including

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always <3842> abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2Co 9:8 And God [is] able to make all grace abound toward you; that ye, always <3842> having all sufficiency in all [things], may abound to every good work:
 Ga 4:18 But [it is] good to be zealously affected always <3842> in [a] good [thing], and not only when I am present with you.
 1Th 5:15 See that none render evil for evil unto any [man]; but ever <3842> follow that which is good, both among yourselves, and to all [men].

viii. The unsaved learn but don't know the truth

2Ti 3:7 Ever <3842> learning, and never able to come to the knowledge of the truth.

ix. A strange verse??

Joh 7:6 Then Jesus said unto them, My time is not yet come: but your time is always <3842> ready.
 Gill on this verse **my time is not yet come**; meaning, not the time of his death, or of his exaltation and glorification, or of the showing of himself forth unto the world; though all this was true; but of his going up to this feast; as appears from #Joh 7:8;

c. Paul is really emphasizing our joy MUST be in the Lord.

3. Again—4

a. This is almost too much in one verse. He is wearing us out with repetition and repetition.

b. Why??

i. First, when we go back to Phil 3:1

1. We see the distinction between the Lord and those who would bring ceremonies into the church

2. Ceremony always has a way of calming a person. But, we focus on the Lord who is UNSEEN.

ii. Second, when we think of standing fast

1. There is 'fun' in numbers

2. Standing for truth doesn't bring that reward!

iii. Third, a focus on the Lord is the ONLY guarantee that we will accept truth and spread the truth.

4. Be gentle —5

a. The word's meaning

Greek—1933 epieikev epieikes {ep-ee-i-kace}
 1) seemingly, suitable
 2) equitable, fair, mild, gentle

b. Uses

Php 4:5 Let your moderation <1933> be known unto all men. The Lord [is] at hand.
 1Ti 3:3* Not given to wine, no striker, not greedy of filthy lucre; but patient <1933>, not a brawler, not covetous;
 Tit 3:2 To speak evil of no man, to be no brawlers, [but] gentle <1933>, shewing all meekness unto all men.
 Jas 3:17 But the wisdom that is from above is first pure, then peaceable, gentle <1933>, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
 1Pe 2:18 Servants, [be] subject to [your] masters with all fear; not only to the good and gentle <1933>, but also to the froward.

c. Our intent is to teach truth to others. This requires this attitude

i. Remember, God must touch the heart—you can't

ii. At the same time, we do not hold back for these are EXTREMELY important truths

d. Gill includes the following

Let your moderation be known unto all men, &c.] The Vulgate Latin reads, "your modesty". The Syriac and Arabic versions, "your meekness", or "humility"; graces which accompany moderation, and are very necessary to it, but not that itself. ...moderation lies not in exerting authority and power to the uttermost, at least with rigour, but in showing clemency and lenity; not dealing with men according to the severity of laws and strict justice, but according to equity, and with mildness and gentleness; giving up strict and proper right, receding from what is a man's due, and not rigidly insisting on it; putting up with affronts and injuries, and bearing them with patience; and interpreting things in the best sense, and putting the best constructions on words and actions they will bear; and in using inferiors and equals with all humanity, kindness, and respect: ...exercised towards "all men"; not only to believers, the members of the church, by ruling with gentleness, by bearing the infirmities of the weak, and by forgiving offences; but also to unbelievers, to the men of the world, by not avenging themselves, but giving way to wrath; by patient suffering for well doing, without making any returns of ill, either by words or deeds: ...not moderation in eating and drinking, and in apparel, and in the love and use of, and care for the things of this world; though such moderation highly becomes professors of religion; ...much less moderation in religion, or towards the false teachers, thinking and speaking well of them; and interpreting their notions in the best sense, hoping they may mean otherwise than they say, and therefore should treat their persons with great respect, and their principles with tenderness; but this can never be thought to be the apostle's sense, after he had himself given them such names and characters, as in #Php 3:2,18,19; and besides, though we may, and many times ought, as men and Christians, to give way, and yield up what is our right and due, for the sake of peace, yet we cannot, nor ought to give up any thing, that of right belongs to God and Christ, in matters of doctrine or worship; nor in the least abate of our zeal for the same, or give way to false teachers in any respect, nor for any time; ...moreover, moderation in religion is nothing else but lukewarmness and indifference, than which nothing is more detestable, or abhorred by Christ.

- e. Examples in Paul's ministry:
 - i. Paul's going secretly to the leaders of Israel's band is an example of such conduct—Gal 2:1-2
 - ii. Paul's stress of miracles before the Jews in Acts 15
 - iii. Yet, Paul dealt strongly with Peter in Gal 2 and with others in Phil 3 because they knew better

5. Reminder—the Lord is at hand—5

- a. Gill—the Lord [is] at hand. ...

The sense is, either the Lord is near, he is omnipresent, and sees and observes the conduct of his people, their deportment in the world, and to one another; and therefore, as in his presence, and under his eye, they should behave according to equity, and with kindness and tenderness towards their fellow creatures and fellow Christians: the Lord is nigh unto them, as he is to all that call upon him in truth, #Ps 145:18; he is a present help in time of trouble, #Ps 46:1; he is in the midst of them, and will help, and that right early, #Ps 46:5; and will avenge his elect, and vindicate their cause, and right all their wrongs in his due time; and therefore they should take all things patiently, and not avenge themselves: or in a little while Christ will come to judgment, when he will plead the cause of his people, and convince ungodly sinners of their ungodly deeds, and hard speeches against him and his, #Jude 1:15; and therefore they should leave all to that time, and commit themselves to him that judgeth righteously, #1Pe 2:23|.

- b. Robertson sees only a reference to the soon return of the Lord

- c. All of these give reason for us to live in accordance to the commands of the Lord TO US
- 6. Be careful for NOTHING—6
 - a. Does this mean that are concerned about nothing?
 - i. Gill

Ver. 6. Be careful for nothing, &c.]

This must be understood not in the most extensive sense, but with a limitation and restriction.

There are many things that saints are to be careful for, as men and Christians; they are to be careful of their bodies, as well as of their souls; of the health of them, which is to be preserved by all lawful means, and not exposed to unnecessary danger; and for their families, to provide things honest for them, proper food and raiment, and the necessaries of life; for whoever does not do that, denies the faith, and is worse than an infidel;

and even for the things of this world in a moderate way, using all diligence and industry in obtaining them; men ought to be careful to discharge the duties of their calling in civil life,

and to care and concern themselves for the honour of God, the interest of religion, and the support of the Gospel; and that they offend not God, by sinning against him:

but the carefulness the apostle speaks of, is an anxious solicitude for worldly things, an immoderate concern for the things of life, arising from diffidence, or negligence, of the power, providence, and faithfulness of God: saints should not be anxiously, or in a distressing manner concerned for the things of this world, but be content, whether they have less or more; nor be over much pressed with what befalls them, but should cast their care upon the Lord, and carry every case to him, and leave it there:

- ii. Robertson

In nothing be anxious (mhden merimnate). Present imperative in prohibition, "stop being anxious." See mh merimnate in #Mt 6:31|. With thanksgiving (meta eucaristiav). In all the forms of prayer here named thanksgiving should appear.

- iii. Be anxious

- 1. Greek—present active imperative

3309 merimnao merimnao {mer-im-nah'-o} from 3308; TDNT - 4:589,584; v
AV - take thought 11, care 5, be careful 2, have care 1; 19

1) to be anxious

1a) to be troubled with cares

2) to care for, look out for (a thing)

2a) to seek to promote one's interests

2b) caring or providing for

- 2. Uses of the present active imperative of this word

Mt 6:25 Therefore I say unto you, **Take no thought <3309> (5720)** for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Mt 6:28 And why **take ye thought <3309> (5720)** for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Lu 12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, **take <3309> ye no thought <3309> (5720)** how or what thing ye shall answer, or what ye shall say:

Lu 12:22 And he said unto his disciples, Therefore I say unto you, **Take <3309> no thought <3309> (5720)** for your life, what ye shall eat; neither for the body, what ye shall put on.

Php 4:6 **Be careful <3309> (5720) for nothing**; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

iv. Things about which we are to be CAREFUL and even CONCERNED

Luke 14:28 For which of you, intending to build a tower, sitteth not down first, and **counteth the cost**, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Gill on this phrase (formatting added)—**sitteth not down first, and counteth the cost, whether he have sufficient to finish it?** as every wise man would, who

has any thoughts of building a tower, or any other edifice: and so such that have an intention to take up a profession of religion,

- should sit down and well consider of it; which does not imply, that persons should delay making a profession, on whom it is incumbent; but that this should be done with thoughtfulness, care, and prudence: it should be considered on what foundation a man is going to build:
- whether the work of grace is truly wrought upon his soul; what be the nature and use of Gospel ordinances;
- with what views he takes up a profession, and submits to ordinances;
- what the church and minister are, he intends to walk with;
- and what the charge and cost of a profession; for such a work is chargeable and costly, and should be thought of and considered,
- whether he is able to bear it: for he will be called to self-denial; and must expect to suffer the loss of the favour of carnal relations and friends; and to be exposed to the scorn and rage of the world; a cross must be took up and bore; and great grace and strength are requisite to all this.

1. Our obedience

2. Our doctrine

3. Our witness

b. It is the ANXIETY that we are not to have

i. A few verses about this TOPIC

Ps 39:6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

Ps 127:2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Mt 6:25-34 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 6:34 Take therefore no thought for the

morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Lu 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Lu 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

2Ti 2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

- ii. God's remedy which is given throughout the Bible is to totally trust in the intent and sovereignty of God—see Mt 6:26-34 and the parallel passage in Luke 12:22-32; Php 4:6-7. See also

Ps 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

Ps 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

Pr 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

Jer 17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

- iii. We must understand and BELIEVE **God's intent** in all that happens to us

1. Consider Romans 8:28

Rom 8:28 And we know that **all things work together** for good to them that love God, to them who are the called according to his purpose. (KJV)

Rom 8:28 And we know that **God causes all things** to work together for good to those who love God, to those who are called according to His purpose. (NASB)

2. Gill on this key phrase

Ver. 28. **And we know that all things work together for good, &c.]**

- There is a temporal good, and a spiritual good, and an eternal one.
- Temporal good is what the men of the world are seeking after, and generally have the greatest share of, and the saints the least; and yet they have as much as is needful for them, and what they have, they have with a blessing; and even sometimes afflictions work for the temporal good of God's children:
- spiritual good lies in a lively exercise of grace and a conformity of the soul to God; and is what the men of the world least regard, and the saints most; and sometimes afflictions issue in this sort of good, as they do also in
- eternal good, for they work for us an exceeding weight of glory: by "all things" may be meant, **all beings good and bad**: all good beings eternal or created: eternal,
- as **Jehovah the Father**, all his perfections, purposes, promises, provisions, and performances; **Jehovah the Son**, as the mighty God, and as Mediator,

all that he is in himself, all that he has in himself, all that he has done, or is doing, all his titles, characters, and relations; **Jehovah the Spirit**, in his person, offices, and operations;

- these all have worked together in the council of peace, in the covenant of grace, and in redemption; and they do work together in sanctification, and so they will in glorification, and that for the good of the saints...
- to lead to an entire dependence on Christ, to teach saints to be less censorious, to depend on the power and grace of God to keep them,
- and to wean them from this world, and to make them desirous of another, where they shall be free from it;...
- Now that all things do work together for good, the saints "know", and are firmly persuaded of; both from the word and promises of God, and from the instances of Jacob, Joseph, Job, and others, and also from their own experience...

3. God is sovereign over all

Ps 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. Instead of ANXIETY—take it TO THE LORD—Phil 4:6

- a. in everything—on every occasion
 - i. We list here the Greek word not because the meaning here is controversial or needs expanding but because the note from Spurgeon that was included

3956 pav pas {pas} including all the forms of declension; TDNT - 5:886,795; adj

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

++++

... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children", and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts

-- some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ...

C.H. Spurgeon from a sermon on Particular Redemption

ii. We have commands elsewhere to pray without ceasing

89 adialeiptov adialeptos {ad ee-al-ipe'-toce} from 88;; adv

1) without intermission, incessantly, without ceasing

KJV

NASB

Ro 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing <89> I make mention of you always in my prayers;
 1Th 1:3 Remembering without ceasing <89> your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
 1Th 2:13 For this cause also thank we God without ceasing <89>, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
 1Th 5:17 Pray without ceasing <89>.

Ro 1:9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,
 1Th 1:3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father,
 1Th 2:13 And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.
 1Th 5:17 pray without ceasing;

iii. Gill's comment on Phil 4:6

but in every thing. The Syriac and Ethiopic versions render it, "in every time": always, constantly, every day, as often as there is opportunity, and need requires. The Vulgate Latin and Arabic versions join it with the following clause, "in every prayer and supplication"; but the grammatical construction of the words will not admit of such a version; it is best to understand it of every thing, or case, which should be brought to God; whether it be of a temporal or spiritual kind, relating to body or soul, to ourselves or others, to our families, relations, and acquaintance, the church, or the world:

- iv. Most prayers in scripture are really quite short but a few are very long.
- v. Here is a very short list of prayers in scripture— Ge 18:23-32 ; 2Sa 7:18-29; 1Ki 8:22-61; Lu 11:1-13; 18:1-8; Joh 17:1-26; Eph 1:15-22

b. Communicating WITH God in this present age

- i. God talking to us
 - 1. In OTHER times, God spoke directly—prophecy. This was one of the supernatural direct and obvious manifestations of the Lord
 - a. Not always the future. Sometimes the present
 - b. For example—Abraham and God in Gen 18:23-32

Ge 18:23 And Abraham came near and said, "Wilt Thou indeed sweep away the righteous with the wicked?"
 Ge 18:24 "Suppose there are fifty righteous within the city; wilt Thou indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?"
 Ge 18:25 "Far be it from Thee to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from Thee! Shall not the Judge of all the earth deal justly?"
 Ge 18:26 So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account."
 Ge 18:27 And Abraham answered and said, "Now behold, I have ventured to speak to the Lord, although I am but dust and ashes."
 Ge 18:28 "Suppose the fifty righteous are lacking five, wilt Thou destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there."
 Ge 18:29 And he spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the forty."

Ge 18:30 Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there."

Ge 18:31 And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty."

Ge 18:32 Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."

2. The Gifts of the Spirit

- a. Only evangelist and teaching pastor survive to this moment—Ep 4:7-16
- b. Sign gifts were for Israel. For the Body, they were temporary and have ceased—1Co 13:8-11

Holy Spirit and Miracles	No Miracles from Spirit
Sign Gifts included—Mk 16:15-20; At 2:38-; etc.	Sign Gifts Passed Away—1Co 1:7; 13:8-12; Col 1:25; Php 2:27; 1Tim 5:23

3. Therefore, **TODAY**—God does not talk to us directly as he did to Abraham.

- a. The two-way active conversation recorded in Gen 18 and MANY other places can't occur today
- b. God still sovereignly directs our way. He has control of all of the circumstances.
- c. For **US**, the complete equipping of the saint is found in scripture

2 Tim 2: 14 ¶ Keep reminding them of these things. Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen. 15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. 16 Avoid godless chatter, because those who indulge in it will become more and more ungodly. 17 Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, 18 who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

2 Tim 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

2Tim 4: 1 ¶ In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. 3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 4 They will turn their ears away from the truth and turn aside to myths. (NIV)

d. An old outline (Navigators) of how we receive truth from scripture

- 1) Hear (includes reading books)
- 2) Read
- 3) Study
- 4) Memorize
- 5) Meditate

ii. Our talking to God—Prayer—see outline on Prayer

c. Areas of 'talking to God' commonly called prayer here—4:6

- i. Prayer
 - 1. Greek word

- 4335 proseuce proseuche {pros-yoo-khay'} from 4336; TDNT - 2:807,279; n f
 AV - prayer 36, pray earnestly + 3346 1; 37
- 1) prayer addressed to God
 - 2) a place set apart or suited for the offering of prayer
 - 2a) a synagogue
 - 2b) a place in the open air where the Jews were wont to pray, outside the cities, where they had no synagogue
 - 2b1) such places were situated upon the bank of a stream or the shore of a sea, where there was a supply of water for washing the hands before prayer
2. Synonyms—listed in Online Bible in entry 5828—note that they comprise all of the words in 1Tim 2:1 except thanksgiving
- | | |
|------------------------------|------|
| See Definition for deesis | 1162 |
| See Definition for enteuxis | 1783 |
| See Definition for proseuche | 4335 |
- 1162 is petitionary, 4335 is a word of sacred character, being limited to prayer to God, whereas 1162 may also be used of a request addressed to man. 1783 expresses confiding access to God, 1162 gives prominence to the expression of personal need.
 4335 to the element of devotion, 1783 to that of childlike confidence, by representing prayer as the heart's conversion with God.
3. This word emphasizes worship
- ii. Supplication
1. Greek Word

1162 deesiv deesis {deh'-ay-sis} from 1189
 AV - prayer 12, supplication 6, request 1; 19

 - 1) need, indigence, want, privation, penury
 - 2) a seeking, asking, entreating, entreaty to God or to man
 2. Emphasizes personal needs and desires
- iii. WITH Thanksgiving
1. The Greek Word

2169 eucaristia eucharistia {yoo-khar-is-tee'-ah} from 2170;
 AV - thanksgiving 9, giving of thanks 3, thanks 2, thankfulness 1; 15

 - 1) thankfulness
 - 2) the giving of thanks
 2. Clearly—the giving of thanks
- iv. Of the four listed in 1Tim 2:1, only intercession is missing.
- d. Let requests
- 155 aitema aitema {ah'-ee-tay-mah} from 154
- 1) petition, request, required
- e. Be made known—a command in the Greek. The word is split up in the English—Let (it/them) be made known
- i. Greek Word

1107 gnorizo gnorizo {gno-rid'-zo} from a derivative of 1097

 - 1) to make known
 - 1a) to become known, be recognised
 - 2) to know, to gain knowledge of, have thorough knowledge of
 - 2a) in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"
 - ii. BUT—Doesn't God already know my needs?
 1. Indeed God knows EVERYTHING—TCR3850/NASB—Job 26:6; 31:4; 34:21; Ps 147:5 PLUS

Heb 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.
 1Jo 3:20 in whatever our heart condemns us; for God is greater than our heart, and knows all things.

2. God knows our hearts/TCR2032/NASB

1Ch 28:9 "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.
 Ps 44:21 Would not God find this out? For He knows the secrets of the heart.
 Jer 17:10 "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.
 Jer 23:24 "Can a man hide himself in hiding places, So I do not see him?" declares the LORD. "Do I not fill the heavens and the earth?" declares the LORD.
 Am 9:3 "And though they hide on the summit of Carmel, I will search them out and take them from there; And though they conceal themselves from My sight on the floor of the sea, From there I will command the serpent and it will bite them.
 Zep 1:12 "And it will come about at that time That I will search Jerusalem with lamps, And I will punish the men Who are stagnant in spirit, Who say in their hearts, 'The LORD will not do good or evil!'
 Ro 8:27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

3. Christ knew men's thoughts/TCR 2033/NASB—Ac 15:8 PLUS

Lu 6:8 But He knew what they were thinking, and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward.
 Lu 11:17 But He knew their thoughts, and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls.
 Lu 16:15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.
 Joh 2:25 and because He did not need anyone to bear witness concerning man for He Himself knew what was in man.

4. We are still to bring these things to God

f. To GOD—Phil 4:6—Let's go through some aspects of this in the **Prayer** outline

8. The Peace of God—Phil 4:7

a. Greek for Peace

1515 eirene eirene {i-ray'-nay}
 probably from a primary verb eiro (to join); TDNT - 2:400,207; n f
 AV - peace 89, one 1, rest 1, quietness 1; 92
 1) a state of national tranquillity
 1a) exemption from the rage and havoc of war
 2) peace between individuals, i.e. harmony, concord
 3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)
 4) of the Messiah's peace
 4a) the way that leads to peace (salvation)
 5) of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is
 6) the blessed state of devout and upright men after death

b. Some distinctions—some verses

	KJV	NASB
Grace and PEACE etc.	<p>Ro 1:7 To all that be in Rome, beloved of God <2316>, called to be saints: Grace to you and peace <1515> from God <2316> our Father, and the Lord Jesus Christ. 1Co 1:3; 2Cor 1:2</p> <p>1Co 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God <2316> hath called us to peace <1515>.</p> <p>1Co 14:33 For God <2316> is not the author of confusion, but of peace <1515>, as in all churches of the saints.</p>	<p>Ro 1:7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. 1Co 1:3; 2Cor 1:2</p> <p>1Co 7:15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.</p> <p>1Co 14:33 for God is not a God of confusion but of peace, as in all the churches of the saints.</p>
Peace WITH God	<p>Ro 5:1 Therefore being justified by faith, we have peace <1515> with God <2316> through our Lord Jesus Christ:</p>	<p>Ro 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,</p>
God of Peace	<p>Php 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God <2316> of peace <1515> shall be with you.</p> <p>Ro 15:33 Now the God <2316> of peace <1515> be with you all. Amen.</p> <p>Ro 16:20 And the God <2316> of peace <1515> shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.</p>	<p>Php 4:9 The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you.</p> <p>Ro 15:33 Now the God of peace be with you all. Amen.</p> <p>Ro 16:20 And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.</p>
Peace of God	<p>Php 4:7 And the peace <1515> of God <2316>, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.</p> <p>Col 3:15 And let the peace <1515> of God <2316> rule in your hearts, to the which also ye are called in one body; and be ye thankful.</p>	<p>Php 4:7 And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.</p> <p>Col 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.</p>

- i. Peace—a variety of uses
 1. Many epistles begin with ‘grace and peace’
 - a. Here, peace may be all-encompassing
 - b. There is to be a tranquil spirit with us
 - c. Some have pointed out that ‘grace’ was a common greeting among the Greeks and ‘peace’ (shalom) is such a greeting among the Hebrews.
 - d. ‘Mercy’ is added in the pastoral epistles
 2. ‘Peace’ is the opposite of strife in 1Cor 7:15
 3. ‘Peace’ is the opposite of confusion in 1Cor 14:33
- ii. Peace with God
 1. From birth, there is enmity between God and men

Ro 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

2. The enmity is over when WE surrender to the Lord
3. This is one reason why 'Lordship' is so important in the gospel

Ro 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Ro 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Ro 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Ro 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Ro 10:13 For whosoever shall call upon the name of the Lord shall be saved.

- iii. God of peace
 1. A title of God
 2. God does not bring peace by compromise but by conquest and control
- iv. Peace of God
 1. This is that peace that comes from taking concerns to the Lord
 2. The Bible tells us of this peace

Ps 4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

3. This is the peace that comes from a realization that God is in control
 - a. If God is not in absolute control over the affairs of men, then there can not be such peace
 - b. Indeed, trusting prayer begins with the doctrine that God is absolutely in control
 - c. This is a cardinal doctrine from one end of scripture to the other. We list but a few scriptures of literally hundreds

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Re 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

4. This is that peace that the hymnwriter had in mind

When peace like a river attendeth my way
 When sorrows like sea billows roll
 Whatever my lot, Thou hast taught me to say
 It is well, it is well with my soul

It is well, with my soul
 It is well, it is well, with my soul

Though Satan should buffet, though trials should come
 Let this blest assurance control
 That Christ has regarded my helpless estate
 And hath shed His own blood for my soul

My sin, O, the bliss of this glorious thought
 My sin, not in part but the whole
 Is nailed to the cross and I bear it no more,
 Praise the Lord, praise the Lord, O my soul

And Lord, haste the day when the faith shall be sight
 The clouds be rolled back as a scroll
 The trump shall resound and the Lord shall descend
 Even so, it is well with my soul

5. Which passes all understanding—Phil 4:7
 a. Passes—Present, Active, Participle—it refines and describes the peace of God

- 1) Greek for Passes/surpasses/transcends
 5242 uperecho huperecho {hoop-er-ekh'-o} from 5228 and 2192
 AV - higher 1, better 1, excellency 1, pass 1, supreme 1; 5
 1) to have or hold over one
 2) to stand out, rise above, overtop
 2a) to be above, be superior in rank, authority, power
 2a1) the prominent men, rulers
 2b) to excel, to be superior, better than, to surpass

- 2) Only five verses have this word—Phil 4:7 and

Ro 13:1 Let every soul be subject unto the **higher <5242>** powers. For there is no power but of God: the powers that be are ordained of God.

Php 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other **better than <5242>** themselves.

Php 3:8 Yea doubtless, and I count all things but loss for the **excellency <5242>** of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as **supreme <5242>**;

- b. ALL—rarely totally universal; all understanding from a human perspective
 c. understanding

3563 nouv nous {nooce} probably from the base of 1097
 AV - mind 21, understanding 3; 24

- 1) the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining
 1a) the intellectual faculty, the understanding
 1b) reason in the narrower sense, as the capacity for

- spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognising goodness and of hating evil
- 1c) the power of considering and judging soberly, calmly and impartially
- 2) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires
- d. What Gill has to say
- Ver. 7. **And the peace of God which passeth all understanding, &c.]**
 ...which he encourages in them by the promise of his gracious presence among them; and which indeed he is the author of, and therefore is so called, #Col 3:15]; and which may be said to surpass or exceed all speculative knowledge, and understanding; for the one puffs up and profits nothing, but the other edifies; ...and this is what passes the understanding of every natural man; he knows nothing of this peace, what this tranquillity of mind means; he intermeddles not with this joy; it is unaccountable to him how it should be, that such then should have peace, who have so much trouble, are so much reproached, afflicted, and persecuted, and yet have peace in Christ, while they have tribulation in the world; which
- e. We can only understand it in the light of
- 1) Scripture
- 2) Calvary
6. Shall GUARD your heart and mind...
- a. shall keep—future, active, indicative of
- 5432 froureo phroureo {froo-reh'-o} from a compound of 4253 and 3708;v
 AV - keep 3, keep with a garrison 1; 4
- 1) to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight
- 2) metaph.
- 2a) under the control of the Mosaic law, that he might not escape from its power
- 2b) to protect by guarding, to keep
- 2c) by watching and guarding to preserve one for the attainment of something
- b. heart
- 2588 kardia kardia {kar-dee'-ah} prolonged from a primary kar (Latin, cor, "heart")
 AV - heart 159, broken hearted + 4937 1; 160
- 1) the heart
- 1a) that organ in the animal body ... and hence was regarded as the seat of physical life
- 1b) denotes the centre of all physical and spiritual life
- 2a) the vigour and sense of physical life
- 2b) the centre and seat of spiritual life
- 2b1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours
- 2b2) of the understanding, the faculty and seat of the intelligence
- 2b3) of the will and character
- 2b4) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

1c) of the middle or central or inmost part of anything...

c. mind

3540 noema noema {no'-ay-mah} from 3539

AV - mind 4, device 1, thought 1; 6

1) a mental perception, thought

2) an evil purpose

3) that which thinks, the mind, thoughts or purposes

d. Through or IN Christ Jesus

e. Gill on this phrase (formatting altered)

shall keep your hearts and minds through Jesus Christ, or "in Christ Jesus": **some** read these words prayer wise, or as a wish, "let it", or "may it keep", so the Vulgate Latin; but they are rather a promise, encouraging the saints to the discharge of the above duties; as rejoicing always in the Lord, showing their moderation to all men, avoiding anxious care, and betaking themselves at all times, on all occasions, to prayer to God; in which way they may expect peace, and such as will be of that see vice to them, as here expressed; that is, be a **means of their final perseverance**; for the peace of God, in either sense, is a preservation of the saints: peace made with God secures them in Christ from all condemnation by the law, sin, Satan, the world, or their own hearts; and peace in their own souls, on so good a foundation as it is, keeps them through Christ as in a garrison, from being overset with the troubles of the world, or the temptations of Satan; and is a means of preserving them from being carried away with the errors and heresies of the wicked, having a witness to truth within themselves; and from every evil way and work, from profaneness and immorality; the grace of God teaching them, and the love of Christ constraining them, which is shed abroad in their hearts, to live and act otherwise.

f. From the Geneva Bible (the original Geneva Bible)

4:7 And the {g} peace of God, which passeth all understanding, shall keep your {h} hearts and minds through Christ Jesus.

(g) That great quietness of mind, which God alone gives in Christ.

(h) He divides the mind into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, by which we understand and reason about matters.

g. The purpose of trials is a part of the message of Gill and others.

1) They draw us closer to the Lord

2) They give evidence of our salvation

3) This peace comes through Christ Jesus

9. Think on these things—Phip 4:8

a. Finally

(RWP) Finally (to loipon). See on Php 3:1]. Whatsoever (osa). Thus he introduces six adjectives picturing Christian ideals, old-fashioned and familiar words not necessarily from any philosophic list of moral excellencies Stoic or otherwise. Without these no ideals can exist. They are pertinent now when so much filth is flaunted before the world in books, magazines and moving-pictures under the name of realism (the slime of the gutter and the cess-pool).

b. True

(GILL)Ver. 8. **Finally, brethren, whatsoever things are true, &c.]** To close all with respect to the duties of Christianity incumbent on the professors of it, the apostle exhorts to a regard to every thing that is true; that is agreeable to the Scriptures of truth, to the Gospel the word of truth, or to the law and light of nature; and whatever

was really so, even among the very Heathens, in opposition to falsehood, lying, and hypocrisy

- i. Truth in doctrine
- ii. Truth in personal dealings (compare with next)

c. Honest/honorable

- i. The word means honorable NOT honest (as we use the words)
4586 *semnov semnos* {sem-nos} from 4576; TDNT - 7:191,1010; adj
AV - grave 3, honest 1; 4
1) august, venerable, reverend
2) to be venerated for character, honourable
2a) of persons
2b) of deeds

(RWP) Honourable (*semna*). Old word from *sebw*, to worship, revere. So revered, venerated (#1Ti 3:8).

- ii. Why did the KJV use 'honest'? Because that is what the word 'honest' meant then. These are the most subtle misunderstandings of the KJV. Words we still use but with different meanings.

Webster's New World Dictionary under 'honest' states that the original meaning of the word was a) held in respect; honorable b) respectable, creditable, commendable, seemly, etc.

- iii. Nave's Study Bible totally misses the point in mentioning the outline (HONESTY 2400) in connection with this verse. He does this even though in his Study Bible (1907) he has a marginal reading of 'honorable' from the RV.
- iv. Gill chooses to comment on both meanings—honest and venerable. Gill was born Nov 23 1697 (less than 100 years after the KJV) yet his comments suggest some difference between 'honest' and 'venerable.'

(GILL) whatsoever things [are] honest; in the sight of men; or grave, or "venerable" in speech, in action or attire, in opposition to levity, frothiness, or foppery:

- v. Being honorable has all but disappeared from our society

d. Just

(GILL) whatsoever things [are] just; between man and man, or with respect both to God and men; giving to God what belongs to him, and to man what is his due; studying to exercise a conscience void of offence to both, in opposition to all impiety, injustice, violence, and oppression:

1342 *dikaiov dikaios* {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj
AV - righteous 41, just 33, right 5, meet 2; 81

- 1) righteous, observing divine laws
 - 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God
 - 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - 1a2) innocent, faultless, guiltless
 - 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
 - 1a3a) only Christ truly
 - 1a4) approved of or acceptable of God
 - 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

e. Pure

(GILL) whatsoever things [are] pure; or "chaste", in words and deeds, in opposition to all filthiness and foolish talking, to obscene words and actions. The Vulgate Latin and Arabic versions render it, "whatsoever things are holy"; which are agreeable to the holy nature, law, and will of God, and which tend to promote holiness of heart and life:

53 agnov hagnos {hag-nos'} from the same as 40; TDNT - 1:122,19; adj
 AV - pure 4, chaste 3, clear 1; 8
 1) exciting reverence, venerable, sacred
 2) pure
 2a) pure from carnality, chaste, modest
 2b) pure from every fault, immaculate
 2c) clean

(RWP) Pure (agna). Old word for all sorts of purity. There are clean things, thoughts, words, deeds.

f. Lovely

(GILL) whatsoever [are] lovely; which are amiable in themselves, and to be found even among mere moral men, as in the young man whom Christ as man is said to love, #Mr 10:21]; and which serve to cultivate and increase love, friendship, and amity among men; and which things also are grateful to God and lovely in his sight, in opposition to all contention, strife, wrath, and hatred:

(RWP) Lovely (prosfilh). Old word, here only in N.T., from prov and filew, pleasing, winsome.

g. Good Report

(GILL) whatsoever things [are] of good report; are well spoken of, and tend to get and establish a good name, which is better than precious ointment, #Ec 7:1]; for though a good name, credit, and reputation among men, are to be sacrificed for the sake of Christ when called for; yet care is to be taken to preserve them by doing things which may secure them, and cause professors of religion to be well reported of; and which beautiful in all, and absolutely necessary in some:

(RWP) Of good report (eufhma. Old word, only here in N.T., from eu and fhmh, fair-speaking, attractive.

h. If there is virtue

(GILL) if [there be] any virtue; anywhere, among any persons whatever, in opposition to vice:

(RWP) If there be any (ei tiv). Paul changes the construction from osa (whatsoever) to a condition of the first class, as in #2:1], with two substantives.

(RWP) Virtue (areth). Old word, possibly from areskw, to please, used very often in a variety of senses by the ancients for any mental excellence or moral quality or physical power. Its very vagueness perhaps explains its rarity in the N.T., only four times (#Php 4:8; 1Pe 2:9; 2Pe 1:3,5]). It is common in the papyri, but probably Paul is using it in the sense found in the LXX (#Isa 42:12; 43:21]) of God's splendour and might (Deissmann, Bible Studies, p. 95) in connection with "praise" (epainov) as here or even meaning praise.

i. If there is praise

(GILL) and if [there be] any praise; that is praiseworthy among men, and deserves commendation, even though in an unjust steward, #Lu 16:8], it should be regarded. The Vulgate Latin adds, "of discipline", without any authority from any copy. The Claromontane manuscript reads, "if any praise of knowledge":

(RWP) see comments on 'virtue'

j. Think on these things

(GILL) think on these things: meditate upon them, revolve them in your minds, seriously consider them, and reason with yourselves about them, in order to put them into practice.

(RWP) Think on these things (tauta logizesye). Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals.

- i. The Greek word is (5737 or Robertson) is a present middle imperative of 3049 logizomai logizomai {log-id'-zom-ahee} middle voice from 3056; TDNT - 4:284,536; v
 AV - think 9, impute 8, reckon 6, count 5, account 4, suppose 2, reason 1, number 1, misc 5; 41
 1) to reckon, count, compute, calculate, count over
 ...
 2) to reckon inward, count up or weigh the reasons, to deliberate
 3) by reckoning up all the reasons, to gather or infer
 3a) to consider, take into account, weigh, meditate on
 3b) to suppose, deem, judge
 3c) to determine, purpose, decide
 +++++
 This word deals with reality. If I "logizomai" or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions.

- ii. Uses of the present middle imperative of this word

Ro 6:11 Likewise reckon <3049> (5737) ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1Co 4:1 Let <3049> a man so account <3049> (5737) of us, as of the ministers of Christ, and stewards of the mysteries of God.

2Co 10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him <3049> of himself think <3049> (5737) this again, that, as he is Christ's, even so are we Christ's.

2Co 10:11 Let <3049> such an one think <3049> (5737) this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think <3049> (5737) on these things.

- iii. We are to let these things dominate our ponderings and thoughts.
- iv. The middle (normally) indicates that this is something we do to ourselves.
- v. Your thoughts and ponderings are a reflection of your nature. Believers THINK differently than unbelievers!

10. Do these things

- a. Paul gives himself up as the (a) supreme example (in this dispensation)
 - i. RWP on this very point though he doesn't see the absolute uniqueness of Paul

In me (en emoi). Paul dares to point to his life in Philippi as an illustration of this high thinking. The preacher is the interpreter of the spiritual life and should be an example of it. These things do (tauta prassete). Practise as a habit (prassw, not poiew).

- b. Imitating and Obeying PAUL
 - i. God—Father, Son and Holy Spirit—ULTIMATELY

Mt 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but

whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Lu 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mt 7:24-27 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ...

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Joh 15:14 Ye are my friends, if ye do whatsoever I command you.

ii. By inference—the Word of God

Lu 8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1Jo 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

iii. Pharisees not righteous enough for their's is not from the heart

Mt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

iv. Moses—Dispensation of Promise—the OFFICIAL spokesman for the earthly program

De 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

v. Paul—this dispensation—the OFFICIAL spokesman for the heavenlies

Ac 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

1Co 4:16 Wherefore I beseech you, be ye followers of me.

1Co 7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1Co 11:1 Be ye followers of me, even as I also am of Christ.

Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Php 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

2Th 3:4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

2Th 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

2Th 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

2Th 3:9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.
 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

- c. What things
- i. learned (Gill—in a doctrinal way)
 - 3129 manyano manthano {man-than'-o}
 - 1) to learn, be appraised
 - 1a) to increase one's knowledge, to be increased in knowledge
 - 1b) to hear, be informed
 - 1c) to learn by use and practice
 - 1c1) to be in the habit of, accustomed to
 - ii. received (Gill—received; not only into their heads but hearts, had embraced cordially,)
 - 3880 paralambano paralambano {par-al-am-ban'-o}
 - 1) to take to, to take with one's self, to join to one's self
 - 1a) an associate, a companion
 - 1b) metaph.
 - 1b1) to accept or acknowledge one to be such as he professes to be
 - 1b2) not to reject, not to withhold obedience
 - 2) to receive something transmitted
 - 2a) an office to be discharged
 - 2b) to receive with the mind
 - 2b1) by oral transmission: of the authors from whom the tradition proceeds
 - 2b2) by the narrating to others, by instruction of teachers (used of disciples)
 - iii. heard (Gill—either publicly or privately, from the pulpit, or in conversation)
 - iv. seen (Gill—in his life and conversation, which were well known, and were a pattern to them that believe)
- d. Do these things (Gill—practise the same things which they had learned from him as their duty, and had heard him urge as such, and had seen exemplified in himself)
- 4238 prasso prasso {pras'-so}
 - AV - do 28, commit 5, exact 1, require 1, deed 1, keep 1, use arts 1; 38
 - 1) to exercise, practise, to be busy with, carry on
 - 1a) to undertake, to do
 - 2) to accomplish, perform
 - 2a) to commit, perpetrate
 - 3) to manage public affairs, transact public business
 - 3a) to exact tribute, revenue, debts
 - 4) to act
 - i. This is very practical
 - ii. There is NO tension between doctrinal and practical
 - 1. Recent article on the 'tension between unity and doctrine'
 - a. There is a tension between what we may wish in our hearts and what the scriptures teach
 - b. There is no tension between what the scriptures teach on unity and what the scriptures teach on other topics—Eph 4
 - c. Theology is not a BAD word. To the believer, it is a study about God based on scripture
 - 2. On any topic, we start with the scripture. This includes
 - a. Commands specific to the situation
 - b. If there are none, we observe RESTRICTIONS
 - c. If there are none, we look for EXAMPLES—specially in the life and ministry of Paul

- d. Within these strictures, we make a decision
- iii. In our practice and beliefs WE MUST ACCEPT
 - 1. Creation and not evolution and not teachings that insist we can't take such scriptures as they are written.
 - 2. Sovereignty and not Arminianism and not teachings that insist we can't take such scriptures as they are written.
 - 3. Dispensationalism and not teachings that insist we can't take such scriptures as they are written.
 - 4. Theonomy (crimes as defined in scripture should be recognized as crimes in any society) and not teachings that insist we can't take such scriptures as they are written.
 - a. Generally, we do not take the law into our own hands
 - b. Modern examples of concern—Nazi Germany, Communists treatment of Christians and Jews (and others)
 - c. America TODAY
 - 1) Our freedoms to witness and speak on issues like homosexuality, abortion, adultery, etc.
 - 2) We may even see our Bibles compromised by law

11. The God of Peace

- a. We have already given these distinctions on verse 7
- b. Here is Gills comment on this phrase.

and the God of peace shall be with you; to give that peace which is beyond the conception of a natural man, and the expression of a spiritual one, and is the great preservative through Christ; and to enable to do and to continue to do the above things, and to keep them from all harm, and every enemy of their souls; to favour them with his gracious presence here, and with endless peace hereafter.

- c. When we stand, there seems to be turmoil, but God is in control
- d. Here is one of the saddest passages in Paul's letters

2Tim 1:15 ¶ You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.
 16 The Lord grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains;
 17 but when he was in Rome, he eagerly searched for me, and found me--
 18 the Lord grant to him to find mercy from the Lord on that day--and you know very well what services he rendered at Ephesus.

- i. Philippi seems to be in Asia.
- ii. Certainly Paul is saying that those in Asia failed to vouch for him for they were ashamed of him.
- iii. Gill on verse 15

Ver. 15. This thou knowest, that all they which are in Asia, &c.] Either those that followed the apostle from Asia to Rome; or who came from thence thither, upon business, and were upon the spot when the apostle was in his greatest troubles, and yet all forsook him and no man stood by him; or else the churches and ministers in Asia, that is, a great number of them; for it cannot be said of every minister and church, and of all the members of churches there, what follows,

be turned away from me; were ashamed of him, because of his chain, and despised him under his afflictions, and had him in abhorrence and contempt, and revolted from his doctrine; though the defection was very general, and the apostle appeals to Timothy for the truth of it, as a fact well known to him: "this thou knowest"; Timothy being at Ephesus, which was in Asia; and since there was so great an apostasy in the country where he was, the above exhortations were very seasonable, to hold fast the form of sound words, and keep the good

thing committed to him; seeing so many were falling off from the truth of the Gospel:

of whom are Phygellus and Hermogenes: who very likely were ministers of the word, and who had shone for a while, but were now stars fallen from heaven, had erred from the faith, and were become apostates, and proved men of corrupt minds, and deceivers of the people; and it may be that these were more open and infamous than some others, or might be more known to Timothy, and therefore are particularly mentioned. They are both of them said to have been of the seventy disciples; see Gill on "Lu 10:1" and afterwards followers of Simon Magus. The name of the first of these signifies a "fugitive", and such was he from the cause of Christ. Pliny {c} makes mention of a town in Asia, called Phygella, from the fugitives which built it; and the latter signifies born of Mercury; there was one of the name in Tertullian's time, against whom he wrote.

iv. Here are Gill's comments on verse 16

Ver. 16. **The Lord give mercy to the house of Onesiphorus, &c.]** Who seems to have been one of Asia, and of Ephesus, and is an exception from the general apostasy, or from those that turned away from the apostle; and therefore he prays that the Lord would show mercy to his family; that he would give regenerating grace and mercy to such of them as were without it, or pardoning grace and mercy, or the great mercy of eternal life and salvation by Christ; and this doubtless was a prayer in faith, upon the promises of God, and upon instances and examples, in which God has remarkably shown mercy to the families of good men, who have faithfully served him, and abode in his interest in times of trouble; thus the house of Obed Edom was blessed for the sake of the ark, that was taken care of by them; the reasons of this prayer and good wishes follow:

for he oft refreshed me; both with his Christian visits, and spiritual conversation, which to the apostle, in the heat of his affliction and persecution, were like a fan in hot weather, cooling and reviving, as the word signifies; and also by supplying him with the necessities of life, as food and raiment, or money to purchase them with. He answered to his name, which signifies, "one that brings profit": he is said to be one of the seventy disciples; see Gill on "Lu 10:1" and afterwards to be bishop of Corone:

and was not ashamed of my chain; the Syriac version adds, "with which I am bound"; in which he lay, or by which he was held, and led by a soldier; see #Ac 28:16,20. Onesiphorus was not ashamed of the apostle, though he was bound with a chain; nor was he ashamed of the cause for which he suffered: and the apostle proposes him to Timothy, as an example worthy of imitation, in those times of defection. See #2Ti 1:8].

- e. Did the Philippians stray like so many others?
 - i. What about you?
 - ii. It is not fun being in a small minority.
- f. But, God will give you peace if you take your stand

IX. Thanks—4:10-20

10 I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. 11 I am not saying this because I am in need, for I have learned to be content whatever the circumstances. 12 I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. 13 I can do everything through him who gives me strength.

14 Yet it was good of you to share in my troubles. 15 Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from

Macedonia, not one church shared with me in the matter of giving and receiving, except you only; 16 for even when I was in Thessalonica, you sent me aid again and again when I was in need. 17 Not that I am looking for a gift, but I am looking for what may be credited to your account. 18 I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. 19 And my God will meet all your needs according to his glorious riches in Christ Jesus.

20 To our God and Father be glory for ever and ever. Amen.

A. The Philippians once again 'supported' Paul, though he was content—10-13

1. Their gifts had lapsed for a while—10

- a. Paul needed 'electronic transfer'!
- b. Paul rejoiced greatly
 - i. This is the only passage where the adverb 'greatly' is found
 - ii. Wesley says, "St. Paul was no Stoic: he had strong passions, but all devoted to God."
- c. 'Renewed concern'—they hadn't been giving

Gill—**that now at the last your care of me hath flourished again**; which supposes that they had formerly, at the first preaching of the Gospel, showed great respect to him, and took great care of him, as appears from #Php 4:15,16], but that for some time past, and it seems for a considerable while, they had dropped it, or at least had not shown it; but that now it revived again, and was seen in the present they had now sent him. The allusion is to trees, which in the summer season bear much fruit, in autumn cast their leaves, and in the winter are entirely bare, and in the spring of the year revive again, and put forth leaves and fruit: and just so it is with the saints, they are compared to trees, and are called trees of righteousness, #Isa 61:3], and are fruitful ones, #Jer 23:3]; but they have their winter seasons, when they are barren and unfruitful, and look as if they were dead; but when it is a spring time with them they revive again, as in the exercise of their faith and hope in Christ, so of their love to him, and to one another, and the ministers of the Gospel; when the south wind of the spirit blows, the sun of righteousness arises, and, the dews of divine grace fall upon them; and such a revival was now in this church; and this was what the apostle so much rejoiced in, not so much for the gift bestowed on him, as for the fruit that appeared in them; see #Php 4:17]; but whereas he had said that this care of him flourished again, "at last"; lest this should be thought as finding fault with them, and bringing a charge against them, he corrects himself by adding,

- d. Why hadn't they given?—same concern, lacked opportunity—10
 - i. Lack of funds
 - 1. Storehouse tithing is simply not taught in Paul
 - 2. Even financial support has its priorities
 - ii. Lack of a proper messenger
 - iii. Complete Biblical Library states suggests that false teachers/teaching was responsible.
 - 1. This seems to be negated by Paul's assertion (verse 10) that they were still concerned

2. Paul says that his concern was not his needs—11

- a. KJV "in whatsoever state I am, therewith to be content." shows Paul not a TEXAN!
- b. Paul did not lack need but had contentment
- c. He learned—aorist of
 - 3129 manyano manthano {man-than'-o}
 - prolongation from a primary verb, another form of which, matheo, is used as an alternate in certain tenses; TDNT - 4:390,552; v AV - learn 24, understand 1; 25
 - 1) to learn, be appraised
 - 1a) to increase one's knowledge, to be increased in knowledge

- 1b) to hear, be informed
- 1c) to learn by use and practice
 - 1c1) to be in the habit of, accustomed to
- i. Complete Biblical Library points out that this is a good example of a culminative aorist: "The culminative aorist views the act as having occurred but emphasizes the end of the action or state of being resulting from the action."
- ii. How did Paul learn this IMPORTANT lesson
 - Gill on this—**for I have learned in whatsoever state I am, [therewith] to be content**; or "to be sufficient", as the Vulgate Latin version renders it; or that that is sufficient for me which I have, as the Syriac version renders it; for the word here used signifies to be self-sufficient, or to have a sufficiency in one's self, which in the strict sense of the phrase is only true of God, who is "El-shaddai", God all-sufficient; but, in a lower sense, is true of such who are contented with their present state and condition, with such things as they have, be they more or less, and think that they have enough, as old Jacob did, #Ge 33:11(Ge 33:11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.); and such persons have a sort of an all-sufficiency in them; they are thankful for every thing they have, be it little or more, and in every state, whether of adversity or prosperity; and quietly and patiently submit to the will of God, and cheerfully take and bear whatever is assigned them as their portion; and such an one was the apostle: he was not only content with food and raiment, and such things as he had, but even when he had nothing at all; when he had neither bread to eat nor clothes to wear; when he was in hunger and thirst, in cold and nakedness, as was sometimes his case; and therefore he does not say here, that he had learnt to be content with such things as he had, but en oiv eimi, "in what I am": and this he had not by nature, but by grace; it was not natural, but adventitious to him; **it was not what he had acquired by his industry**, but what he had "learned"; and that not in the school of nature and reason, while an unregenerate man; nor at the feet of Gamaliel, while he was training up under him in the law of Moses, and in the traditions of the elders; but he learned it of God, and was taught it by the revelation of Christ, and under the teachings of the spirit of God, and that in the school of affliction, by a train of experiences, of many sorrows, afflictions, and distresses; for this lesson is learned quite contrary to all the rules and reasons among men, not by prosperity, but by adversity: many are the things that may excite and encourage to the exercise of this heavenly grace, where it is wrought; as the consideration of the unalterable will of God, according to which every man's state and condition is settled, and therefore what God has made crooked can never be made straight; and of our case when we came into the world, and what that will be when we go out of it, naked and bare of this world's things; and of our unworthiness of the least mercy at the hand of God: add to which, the consideration of God being our portion and exceeding great reward; of having an interest in Christ and all things in him; and of the profits and pleasures of a life of contentment; and of the promises which God has made to such; and of the future glory and happiness which will shortly be enjoyed: so that a believer may say, who has the smallest pittance of earthly enjoyments, this, with a covenant God, with an interest in Christ, with grace here and heaven hereafter, is enough.
- iii. Content
 - 842 autarkev autarkes {ow-tar'-kace} from 846 and 714; TDNT - 1:466,78; adj AV - content 1; 1
 - 1) sufficient for one's self, strong enough or processing enough to need no aid or support
 - 2) independent of external circumstances

- 3) contented with one's lot, with one's means, though the slenderest
- d. Paul's priority was to serve the Lord. Adversity followed. He learned from that EXPERIENTIALLY
- e. As a prisoner
- i. Some food
 - ii. Terrible adversity
 - iii. Allowed to have visitors
 - iv. What was the money for? better food; better conditions?
- f. Know—want and plenty—perfect tense of the following—12
1492 eido eido {i'-do} or oida {oy'-da} a root word; TDNT - 5:116, 673; v, 666 times
- 1) to see
 - 1a) to perceive with the eyes
 - 1b) to perceive by any of the senses
 - 1c) to perceive, notice, discern, discover
 - 1d) to see
 - 1d1) i.e. to turn the eyes, the mind, the attention to anything
 - 1d2) to pay attention, observe
 - 1d3) to see about something
 - 1d31) i.e. to ascertain what must be done about it
 - 1d4) to inspect, examine
 - 1d5) to look at, behold
 - 1e) to experience any state or condition
 - 1f) to see i.e. have an interview with, to visit
 - 2) to know
 - 2a) to know of anything
 - 2b) to know, i.e. get knowledge of, understand, perceive
 - 2b1) of any fact
 - 2b2) the force and meaning of something which has definite meaning
 - 2b3) to know how, to be skilled in
 - 2c) to have regard for one, cherish, pay attention to (1Th. 5:12)
- g. Synonyms
- | | |
|------------------------------|------|
| See Definition for ginosko | 1097 |
| See Definition for eido | 1492 |
| See Definition for epistamai | 1987 |
| See Definition for suniemi | 4920 |
- 1097 - a knowledge grounded on personal experience
1492 - to see with the mind's eye, signifies a clear and purely mental perception
1987 - a knowledge obtained by proximity to the thing known, cf. our understanding
4920 - implies a native insight, knowledge gained through the five senses
- h. How to live in humble means
- 5013 tapeinoo tapeinoo {tap-i-no'-o} from 5011; TDNT - 8:1,1152; v
AV - humble 6, abase 5, humble (one's) self 2, bring low 1; 14
- 1) to make low, bring low
 - 1a) to level, reduce to a plain
 - 1b) metaph. to bring into a humble condition, reduce to meaner circumstances
 - 1b1) to assign a lower rank or place to
 - 1b2) to abase
 - 1b3) to be ranked below others who are honoured or rewarded
 - 1b4) to humble or abase myself by humble living
 - 1c) to lower, depress
 - 1c1) of one's soul bring down one's pride
 - 1c2) to have a modest opinion of one's self
 - 1c3) to behave in an unassuming manner
 - 1c4) devoid of all haughtiness

- i. Gill says the following

Ver. 12. **I know both how to be abased, &c.]** Or "humbled"; to be treated with indignity and contempt, to be trampled upon by man, to suffer hardships and distress, to be in a very mean and low condition, to work with his own hands, and minister to his own and the necessities of others in that way; yea, to be in hunger and thirst, in cold and nakedness, and have no certain dwelling place; and he knew how to behave under all this; not to be depressed and cast down, or to fret, repine, and murmur:

1. We call such people 'bums' and lock them up!
2. Yet, we think of our culture as kinder than the ancients!

- ii. Usage of this word

Mt 18:4 Whosoever therefore shall humble <5013> himself as this little child, the same is greatest in the kingdom of heaven.
 Mt 23:12 And whosoever shall exalt himself shall be abased <5013>; and he that shall humble <5013> himself shall be exalted. **also**—Lu 14:11; 18:14
 Lu 3:5 Every valley shall be filled, and every mountain and hill shall be brought low <5013>; and the crooked shall be made straight, and the rough ways shall be made smooth;
 2Co 11:7 Have I committed an offence in abasing <5013> myself that ye might be exalted, because I have preached to you the gospel of God freely?
 2Co 12:21 And lest, when I come again, my God will humble <5013> me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.
 Php 2:8 And being found in fashion as a man, he humbled <5013> himself, and became obedient unto death, even the death of the cross.
 Php 4:12 I know both how to be abased <5013>, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
 Jas 4:10 Humble yourselves <5013> in the sight of the Lord, and he shall lift you up. **also**—1Pe 5:6

- ii. There are real lessons to be learned when in this state of things. Here are some examples :

1. Joseph in prison—Ge 39:1-41:16
2. David, running from Saul—1Sa 18:18-23; 19; and other places
3. John the Baptist in prison—Mt 11:1-6
4. Paul—Phil 4:12
5. Martyrs in the Church
6. There are many modern martyrs
 - a. In MUSLIM lands
 - b. In CHINA
7. God, for his own reasons, may have us poor.

- i. How to live with plenty—the easy part.

- i. But, do we honor the Lord at these times.
- ii. Many well-to-do are haughty and proud

- j. Everywhere—Rome, Israel

- k. In all things—food, fellowship

- l. Paul HAD graduated from the divine school of hard knocks—12

- i. well fed or hungry
- ii. plenty or want

3. Consequence of this training—13—I can do all things

- a. Greek word for 'can do'

|2480 iscuo ischuo {is-khoo'-o} from 2479; TDNT - 3:397,378; v

AV - can (could) 9, be able 6, avail 3, prevail 3, be whole 2, cannot + 3756 1, can do 1, may 1, misc 3; 29

1) to be strong

1a) to be strong in body, to be robust, to be in sound health

2) to have power

2a) to have power as shown by extraordinary deeds

2a1) to exert, wield power, to have strength to overcome

2b) to be a force, avail

2c) to be serviceable

2d) to be able, can

b. Occurs 29 times in 20 verses

c. The issue here is NOT accomplishment but CONTENTMENT and ENDURANCE

i. Often read as a guarantee of success in any endeavor

1. Contradicts the context where Paul said he had experienced WANT

2. The entire charismatic movement is based on the premise that God wants you healthy and wealthy

3. Paul was both unhealthy and at times poor

a. In Bible classes, I've had charismatics claim that Paul must have been a backslider when he wrote 2Cor 12:7-10

b. Imagine—an apostle at the writing of scripture—declared to be a backslider by people who claim that EXPERIENCE is more important than scripture

4. Paul Crouch (on TV) and Benny Hinn (in writing) have admitted that, at first, they prophesied in error

Dt 18:18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

19 'And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

20 'But the prophet who shall speak a word presumptuously in My name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die.'

21 "And you may say in your heart, 'How shall we know the word which the LORD has not spoken?'

22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

a. They want the authority of the true prophet

b. They have the attributes of a false prophet.

ii. As such, it is high on the list of 'promises.' Its correct meaning is not high on very many lists.

1. I can ENDURE all things—don't forget Romans 8:28

2. I can ENDURE all things in Christ

3. I can ENDURE all things as HE STRENGTHENS me

a. Gives me the strength to endure the trials of this life

B. The faithfulness of the Philippian Church—14-19

1. They had sent Paul support when he was afflicted—14

a. He still often sold tents

b. But, he had needs and they helped him

2. At one point, they alone sent Paul material goods—15

3. More than once while he was in Thessalonica—16

a. Paul recalls this from memory

b. Their tax was far less pervasive than ours—we have to have detailed records.

4. The advantage of giving—17

5. They were very generous—18

- a. He uses the word abundance (#4052—the same word that is used in verse 12)
 4052 perisseuo perisseuo {per-is-syoo'-o} from 4053; TDNT - 6:58,828; v
 AV - abound 17, abundance 3, remain 3, exceed 2, increase 2, be left 1, redound 1,
 misc 10; 39
- 1) to exceed a fixed number of measure, to be left over and
 above a certain number or measure
 1a) to be over, to remain
 1b) to exist or be at hand in abundance
 1b1) to be great (abundant)
 1b2) a thing which comes in abundance, or overflows unto one,
 something falls to the lot of one in large measure
 1b3) to redound unto, turn out abundantly for, a thing
 1c) to abound, overflow
 1c1) to be abundantly furnished with, to have in abundance,
 abound in (a thing), to be in affluence
 1c2) to be pre-eminent, to excel
 1c3) to excel more than, exceed
 2) to make to abound
 2a) to furnish one richly so that he has abundance
 2b) to make abundant or excellent
 "Abounding" is used of a flower going from a bud to full bloom.
- b. More than his needs were met for he was abounding
- c. He calls their most recent gift
- i. fragrant offering—often used of sacrifices to or for the Lord
- ii. acceptable sacrifice—God is pleased with our giving
- iii. pleasing to God.
6. God's provision for the Philippians—19
- a. Gill

Ver. 19. **But my God shall supply all your need, &c.]** Or "fulfil all your need": the Jews, when they would comfort any, under the loss of any worldly enjoyment, used to say, Knwrox Kl almy Mwqmh, "God fulfil", or "will fulfil thy need" {f}. The Vulgate Latin, Syriac, and Arabic versions, read these words as a wish or prayer, "but may my God supply" or "fulfil all your need"; I am not able to make you any returns, but I pray that my God would recompence it to you, that as you have supplied my want, he would supply all yours; but we with others, and as the Ethiopic version, read, "shall" or "will supply"; as an assertion by way of promise, though he could not, yet his God would; he who was his God, not only as the God of nature and providence, or as the God of the Israelites, but as the God of all grace; who had loved him as such, had chosen, adopted, regenerated, and sanctified him; who was his God in Christ, and by virtue of the covenant of grace, and which was made known in effectual vocation; whose ambassador he was, and whom he had faithfully served in the Gospel of his son; this God, who had been his God, was and would be so unto death, in whom he had an interest, and because he had an interest in him, and was thus related to him, be firmly believed, and fully assures these saints, that he would supply their wants who had been so careful of him: believers, though they need nothing as considered in Christ, being complete and filled full in him, having in him all grace, and all spiritual blessings, and under believing views of this at times, see themselves complete and wanting nothing; yet, in themselves, they are poor and needy, and often want fresh discoveries of the love of God to them, fresh supplies of grace from Christ, stand in need of more light from him, and to be quickened according to his word; they want fresh supplies of strength from him answerable to the service and work they are daily called to; and as their trials and afflictions abound, they have need of renewed comfort to support under them; and have also need of fresh manifestations and applications of pardoning grace to their souls, and fresh views of the righteousness of Christ, as their justifying

righteousness before God; and, in a word, need daily food for their souls as for their bodies: now God, who is also their God, is able and willing to supply their wants; and he does so, he withholds no good thing from them, nor do they want any good thing needful for them, for he supplies "all" their need; and this they may expect, since he is the God of all grace, and a fulness of grace is in his son; and this grace is sufficient for them, and a supply of it is given them by the spirit;

according to his riches; God is rich not only in the perfections of his nature, which are inconceivable and incommunicable; and in the works of his hands, of creation and providence, the whole earth is full of his riches, #Ps 104:24], and according to these riches of his goodness he supplies the wants of all creatures living; but he is also rich in grace and mercy, #Eph 2:4,7], and it is according to the riches of his grace he supplies the spiritual wants of his people, and he does it like himself, according to the riches he has; he gives all things richly to enjoy, plenteously and abundantly:

in glory: in a glorious manner, so as to show himself glorious, and make his people so, to the glory of his rich grace; and "with glory", as it may be rendered, with eternal glory; he will not only give grace here, and more of it as is needful, according to the abundance of it in himself and in his son, but glory hereafter: and all

by Christ Jesus; and through him, who is full of grace and truth; who is the Mediator in whom the fulness of it lies, and through whose hands, and by whom, it is communicated to the saints: or "with Christ Jesus"; along with him God gives all things freely, all things pertaining to life and godliness: or "for the sake of Christ Jesus"; not for any worth or merit in men, but for the sake of Christ, in whom they are accepted, and on whose account respect is had to their persons, and so to their wants.

{f} T. Bab. Betacot, fol. 16. 2. Debarim Rabba, sect. 4. fol. 239. 4.

b. Wesley

Verse 19. All your need-As ye have mine. According to his riches in glory-In his abundant, eternal glory.

c. Remember this verse applies to a generous church

i. Supply

4137 pleroo pleroo {play-ro'-o} from 4134; TDNT - 6:286,867; v
AV - fulfil 51, fill 19, be full 7, complete 2, end 2, misc 9; 90

1) to make full, to fill up, i.e. to fill to the full

1a) to cause to abound, to furnish or supply liberally

1a1) I abound, I am liberally supplied

2) to render full, i.e. to complete

2a) to fill to the top: so that nothing shall be wanting to
full measure, fill to the brim

2b) to consummate: a number

2b1) to make complete in every particular, to render perfect

2b2) to carry through to the end, to accomplish, carry out,
(some undertaking)

2c) to carry into effect, bring to realisation, realise

2c1) of matters of duty: to perform, execute

2c2) of sayings, promises, prophecies, to bring to pass,
ratify, accomplish

2c3) to fulfil, i.e. to cause God's will (as made known in the
law) to be obeyed as it should be, and God's promises
(given through the prophets) to receive fulfilment

ii. Need is **5532** creia chreia which means necessity or need

iii. PROVIDENCE DIVINE-TCR

1. Verses

Job 38:41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Ps 121:3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Mt 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Mt 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Mt 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

2. Examples of Plentiful Supplies Furnished in Time of Need

a. For Israel in the wilderness—# De 2:7

b. For Elijah in the time of famine—# 1Ki 17:6,16

c. For Elijah in the wilderness—# 1Ki 19:6

d. For the army of the three kings—# 2Ki 3:20

e. For the prophet's widow—# 2Ki 4:6

f. For Samaria in the time of famine—# 2Ki 7:8

g. For the multitude that followed Christ—# Mt 14:20

h. For the Saints—# Php 4:19

3. God's abundant supply

Ps 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Joe 2:24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Mt 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Lu 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

4. God's supply in the spiritual needs of life

2Ch 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Ps 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

Ps 41:2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Ps 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Ps 125:2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

Zec 2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Lu 21:18 But there shall not an hair of your head perish.

iv. Riches IN Glory

1. Riches

4149 ploutov ploutos {plooh'-tos} from the base of 4130 AV - riches 22; 22

1) riches, wealth

1a) abundance of external possessions

1b) fulness, abundance, plenitude

1c) a good i.e. that with which one is enriched

2. Glory

1391 doxa doxa {dox'-ah} from the base of 1380

AV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

1) opinion, judgment, view

2) opinion, estimate, whether good or bad concerning someone

2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory

3) splendour, brightness

3a) of the moon, sun, stars

3b) magnificence, excellence, preeminence, dignity, grace

3c) majesty

3c1) a thing belonging to God

3c2) a thing belonging to Christ

3c3) of the angels

4) a most glorious condition, most exalted state

4a) of that condition with God the Father in heaven...Christ...

4b) the glorious condition of blessedness...true Christians...(in future)

3. Verses in which these two words occur

Ro 9:23 And that he might make known the **riches <4149> of his glory <1391>** on the vessels of mercy, which he had afore prepared unto glory <1391>,

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the **riches <4149> of the glory <1391>** of his inheritance in the saints,

Eph 3:16 That he would grant you, according to the **riches <4149> of his glory <1391>**, to be strengthened with might by his Spirit in the inner man;

Php 4:19 But my God shall supply all your need according to his **riches <4149> in glory <1391>** by Christ Jesus.

Col 1:27 To whom God would make known what is the **riches <4149> of the glory <1391>** of this mystery among the Gentiles; which is Christ in you, the hope of glory <1391>:

Re 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches <4149>, and wisdom, and strength, and honour, and glory <1391>, and blessing. (*not in the same phrase*)

4. God's present supply is according to his riches IN glory

a. Speaks of the amount available.

b. Does not affect our glory

5. God's future provision is according to the riches OF glory.

a. Speaks of our hope in glory

b. Asserts the glory that is ours in the Body of Christ.

v. By Christ Jesus

C. Doxology—20 Now to our God and Father be the glory forever and ever. Amen.

Gill on Ver. 20. **Now unto God and our father, &c.]** To God, who is our father in Christ,

[be] glory for ever and ever, Amen; for all the grace he gives now, and for all the glory and happiness expected hereafter; for the supply of every want both temporal and spiritual; seeing every good gift comes from him, and is to be ascribed to his free grace and favour, and not to any deserts of men: and particularly he may mean for what they had sent him, and he had received from them.

1. NOW
2. To our God and Father
3. Be
4. Glory (includes thanks)
5. Forever and ever
6. Amen

281 amen amen {am-ane'} of Hebrew origin 0543; TDNT - 1:335,53; particle indeclinable AV - verily 101, amen 51; 152

1) firm

1a) metaph. faithful

2) verily, amen

2a) at the beginning of a discourse - surely, truly, of a truth

2b) at the end - so it is, so be it, may it be fulfilled. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own.

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The word "amen" is a most remarkable word. It was transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that it is practically a universal word. It has been called the best known word in human speech. The word is directly related -- in fact, almost identical -- to the Hebrew word for "believe" (amam), or faithful. Thus, it came to mean "sure" or "truly", an expression of absolute trust and confidence. -- HMM

X. Final Greeting—4:21-23

21 Greet all the saints in Christ Jesus. The brothers who are with me send greetings. 22 All the saints send you greetings, especially those who belong to Caesar's household. 23 The grace of the Lord Jesus Christ be with your spirit. Amen.

Gill on Ver. 21. **Salute every saint in Christ Jesus, &c.]** Meaning at Philippi, whether rich or poor, lesser or greater believers, common saints, as well as the officers of the church, bishops and deacons; who were in Christ by electing grace, and as their covenant head, and representative from everlasting, and which was manifested and made known by their conversion and effectual vocation:

the brethren which are with me greet you; such as Timothy; see #Php 2:19; and Epaphras, Marcus, Aristarchus, Demas, and Lucas; see #Phm 1:23,24; he makes no mention of Peter anywhere, when he writes from Rome or to it, which shows he was not there then, or a bishop of that place, as the Papists say.

Ver. 23. **The grace of our Lord Jesus Christ [be] with you all, &c.]** The Vulgate Latin and Ethiopic versions read, "with your spirit", as in #Ga 6:18; and so the Alexandrian copy and some others read. This is the apostle's token in all his epistles of the genuineness of them, and which he wrote with his own hand, #2Th 3:17,18; see Gill on "Ro 16:22", see Gill on "Ro 16:24".

Amen: with which all the epistles are concluded; see Gill on "Ro 16:27".

(Rom 16:27) **Amen**, as wishing that so it might be, and as firmly believing that so it will be: the subscription of the epistle runs thus, "written to the Romans from Corinthus", and sent "by Phebe, servant of the church at Cenchrea": which though it is not in every copy, nor are the subscriptions at the end of the epistles always to be depended upon; yet this seems to be a right and true one, both with respect to the place from whence, and the person by whom it was sent, as well as with respect to the persons to whom it is inscribed, of which there is no doubt.

The subscription is,

[it was] written [to] the Philippians from Rome, by Epaphroditus; that this epistle was written to the Philippians by the Apostle Paul, when he was a prisoner at Rome, and sent to them by Epaphroditus their minister, when he returned from him to them.