

Philippians Series

Lesson #035

March 2, 2023

Dean Bible Ministries

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Philippians

Gracious Privileges

Philippians 1:29–30



Php. 1:27, “Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,

Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

Php. 1:29, “For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

Php. 1:30, “having the same conflict which you saw in me and now hear is in me.” [NKJV]

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What is a worthy walk?

1. First of all unity (Php. 1:27c), which will be more fully developed in Php. 2:2–4.

**Php. 1:27, “that you stand fast in one spirit, with one mind striving together for the faith of the gospel,”
[NKJV]**

Php. 2:2–4 expands unity to refer to 7 characteristics:

- **Like minded**
- **Having the same love**
- **Being of one accord**
- **Of one mind**
- **Nothing done from selfish ambition**
- **But in humility (lowliness of mind)**
- **Esteem others better than oneself**
- **Looking out for the interests of others as well as one's own.**

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Whether he comes and sees us, which he cannot, or hears of our affairs, we are to

- 1. Stand fast with one spirit. Unified.**
- 2. By striving together with one mind (one soul).**
- 3. For the faith of the gospel.**

Php. 1:27, “Only continue to exercise your citizenship in a manner worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,” [RD]

πολιτεύομαι *politeuomai* 2 plur pres mid

impera

to live, live as a citizen

BDAG: ① to be a citizen, have one’s

citizenship/home

③ to conduct one’s life, live, lead one’s

life

ἀξίως *axiōs* in

a worthy

manner

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,” [NKJV]

Eph. 4:1, “Therefore, I, the prisoner of the Lord, strongly urge you to conduct your life in a manner worthy of the exalted position to which you were summoned,” [RD amplified]

How is the “worthy walk” described in Eph. 4:2ff?

Eph. 4:2, “with all lowliness and gentleness, with longsuffering, bearing with one another in love,

Eph. 4:3, “endeavoring to keep the unity of the Spirit in the bond of peace. (cf., 1:27)

Php. 2:2, “fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.

Php. 2:3, “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

Php. 2:4, “Let each of you look out not only for his own interests, but also for the interests of others.” [NKJV]

Php. 1:27, “Only let your conduct be worthy of the gospel about the Messiah, so that whether I come and see you or am absent, I may hear of your affairs, that you stand firm in one spirit [unity], with one mind [soul] by working together for the faith of the gospel,”

στήκω *stēkō*

**2 plur pres act indic
to stand, stand firm**

συναθλέω *sunathleō*

**pres act part of means
masc plur nom
to work together with**

πίστις *pistis*

**fem sing dat
faith, belief, trust**

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In contrast to standing fast, we are NOT to

1. Be terrified by your adversaries.

Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.”

- 1. A worthy walk is characterized by unity, which is always unity of THE faith. It is based on doctrine, agreement on the Scripture**
- 2. And not terrified by opposition or adversaries.**

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πτύρω pturō

**pres mid/pass part masc plur
nom**

to frighten, terrify, intimidate

“which is to them a proof of perdition, but to you of salvation, and that from God.”

- **A relative pronoun, feminine singular**

“Faith” is the only feminine singular noun to which it could refer.

“which faith is to them a proof/demonstration of destruction, and to you of deliverance.”

In both vss. 19 and 28, the salvation is not talking about phase 2, or 3, but deliverance from the situation, either face to face or freed.

Php. 1:19, “For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,”

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χαρίζομαι charizomai

3 sing aor pass indic

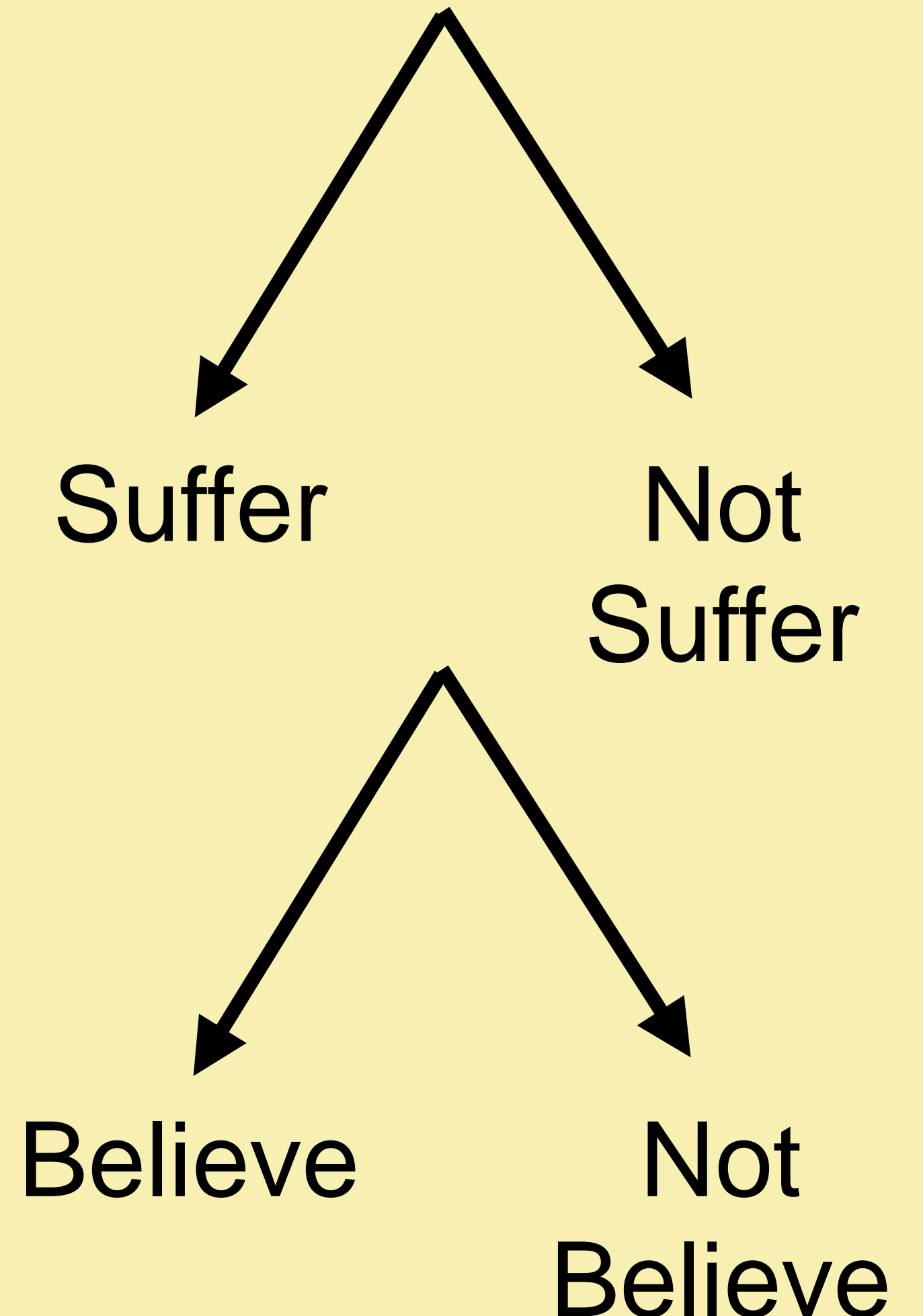
“to give; favor; forgive;” The verb form of *charis*, the noun for grace. NIDNTT: “show favor or kindness, give as a favor, to be gracious to someone, to pardon”; LSJ: “say or do something agreeable to a person, show him favour or kindness, oblige, gratify; give freely”

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Believe in Him
*pisteuo eis
auton*

John 1:12;

John 3:16–18

1. Every human is born spiritually dead, that is, alienated from the life of God (Eph. 4:18), and unable to do anything to merit, to earn, God's approval (Isa. 64:6); and lacking the ability to understand the things of God.

Eph. 4:18, “having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;”

Isa. 64:6, “But we are all like an unclean thing, and all our righteousnesses are like filthy rags; We all fade as a leaf, and our iniquities, like the wind, have taken us away.”

2. The theological term for this is “total depravity,” that is, every part of man is corrupted by sin. It does not mean that every part of man is as wicked, evil, or bad as it can be. Even fallen sinners can on their own do some things that are relatively good, but not good enough for salvation.

To His disciples Jesus said, Matt. 7:11, “If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!”

3. Faith in itself has no merit. Faith is the belief, i.e., thinking with assent that something is true. Believers and unbelievers equally believe things.

4. What we assent to is the correct salvation proposition:

Wrong: I believe the Bible says Christ died for my sins.

Right: I believe Christ died for my sins.

5. We believe with our minds, we first understand the meaning of the statements that we are sinners, we need to be saved, Christ paid the penalty for our sins, and Christ died for MY sins. Then we either believe these statements to be true, or believe them to be false.

6. The merit, the value, is in the object of faith.

Merit describes an action for which either reward or punishment is due. Meritorious is something that deserves honor, praise, or esteem.

The merit isn't in the faith or kind of faith, but in the object of faith. The object of faith is Christ's death on the cross for my sins. He paid the penalty in full, died, was buried, and rose again the third day. 1 Cor. 15:1–4

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πάσχω paschō pres act infin to experience; suffer, endure

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