

The Book of Philippians

[Sun. Jun. 29, 2014] Philippian Series, Phl. 1.19-26 - Craig A. Thurman

If I were to say that there was a key verse in this book, at this point, I would have to say it is chapter 1, verse 10: *That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ ...* When our lives are all said and done, have we lived as best we could for Jesus Christ? In the privacy of our hearts have we lived our best for Christ? In our homes, husbands, wives, and children, have we lived our best for Christ? Where we work, have we offered our best in service to Him? When we spend our time at leisure do we remember Him then? Husbands, lead your house right. Own up to your responsibilities, admit your mistakes, and commit to do better; wives, submit to your husbands, be quiet, and let your husband bear his own responsibility, and support him with all your heart; children be subject to your parents, curb your tongue and attitude. In not a little while you will be in the hot seat having all of that responsibility. It isn't all peaches and cream. If you are retired, are you using your time as best you can and saving your lives for the service of Jesus Christ. 'Give of your best to the Master.'

Last service we considered the first of three points which close this chapter: **You should know**, *But I would ye should understand, brethren ...* or, This is what you need to know. (vs.12) The apostle Paul would have the Philippians prepared for continuance or endurance in the fellowship of the gospel with him by properly instructing them about the hard side of Christin service: that some of the most difficult opposition sometimes comes from brethren in the Lord.

Now let's look into the second point, in relation to knowing:

For I know ... What did he know? That as he continued in this service, as appointed of the Lord (recall that Paul said, *I am set for the defense of the gospel* (vs.17), he would have nothing of which to be ashamed, and that he eagerly expected to continue boldly in the face of life or death. Then, the last point in this chapter (vs.27):

19-26 This is what I know:

19 ¶ *For I know οἶδα that this*

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The whole of my experience by both the brethren who preached of good will and those who preached of envy and strife, shall have contributed to the good of my salvation.

shall turn

ἀποβήσεται, 3rd p, sing, fut, ind, mid of ἀποβαίνω, lit. **to go forth**; ἀπό forth + βαίνω step; βαίνω is found only once in the Bible (LXX) at Deu.28.56 *whose foot has not assayed to go upon the earth*; ἀποβαίνω; used only four times in the N.T., Lk.5.2 the fishermen **were gone out** of them; Lk.21.13 it **shall turn** to you for a testimony; Jn.21.9 then as they **were come** to land.

English idiom: **a step forward** in the right direction. So for Paul this presents one step among many that forms a part of my salvation experience by the Lord. He has ordained this for me and I shall experience these to the glory of God and His Son Jesus Christ. This is a necessary event that I must sail through upon the sea of life until I make that blest harbor. He shall bring me safe to the other side!

to εἰς my salvation σωτηρίαν through διὰ your prayer δεήσεως,

This forms the very core of fellowshiping in the gospel with another.
Concerning prayer: (fellowship, healing, and conversion)

- Do I contribute to the failure of others for failing to pray for their success? No.
- Can I assist others in their walk with Christ by my prayers to God for them? Yes.
- Do others become sickened because of my failure to pray for their health? No.
- Can I minister to others by praying for God to heal? Yes.

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- Do men go to hell because we fail to pray for them that they might come to know Christ as Savior? No.
- Can I be a partner in the conversion of a soul to Christ through my prayers for them. Yes.

Jas 5:16 ... The effectual fervent prayer of a righteous man availeth much.

Paul was reminding them to pray for him as he continued in service. He would not fail because they did not pray for him, but through their prayers and the supply of the Spirit of Jesus Christ he could succeed.

and the supply (administration, dispensing) (That which Christ Jesus ministers to me.)

Wycliffe (1380) *underministering*; Tyndale (1534) *ministering*; Rheims (1582) *subadministration*

ἐπιχορηγίας, gen, sing of ἐπιχορηγία, ἐπί + χορηγέω [χορηγέω: χορός chorus (Lk.15.25 heard music [as in symphony] and *dancing*) + ἡγέομαι take the lead]; Eph.4.16 *by that which every joint **supplieth*** (seems to be the translation of this noun.)

The verb ἐπιχορηγέω is translated in the KJV as 2Co.9.10 he *that **ministereth*** seed to the sower; Gal. 3.5 He therefore *that ministereth* to you; Col.2.19 *having nourishment ministered*, and; 2Pe. 1.5 **add** to your faith virtue; 2Pe.1.11 *For so an entrance **shall be ministered*** to you.

of the Spirit of Jesus Christ,

The demonstrative pronoun *this*, being it begins our new thought, must refer back as a synopsis of the previous thought: Whether in pretense of truth, Christ is preached. Christ being preached by those who mean ill-will, cannot thwart the conversion of souls to Christ. Though these brethren are opposed to the true ministers of Christ, we cannot ignore the fact, they were probably opposed to, or would become so after time, to the church as

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well; or, the church would sympathize with these ill-mannered brethren and reject the true ministers. But whether heretics or not, we cannot negate the fact that God's Word accomplishes the work it has gone forth to do to convert the lost sheep to Jesus Christ.

John Trapp, '**God maketh all to cooperate, and turneth all about to the best; as the skilful apothecary maketh of a poison viper a wholesome triacle.**' [treacle, a potion, antedote or salve; OED]

But Paul says that this shall turn, come forth, go forth, step forth to **my** salvation. Far be it that we even entertain the notion of works for salvation as the true Arminian would. Rather, this bondage and suffering of the envious for his preaching Christ, through their prayers and the supply of Jesus Christ all contribute to the saving of his life to the glory of God. Paul knew that he would be vindicated by God for his work because he was working from right motivations. He shall not be distracted from the goal. He must continue doing exactly what he is no matter who opposes him because he received this appointment from the Lord. The Lord will prove the sincerity of his labors. He has been faithful in his work, and the Lord will reward him in due time. Let's be clear. Paul will not be rewarded for numbers of souls, for the number of building projects that he has been a part of, not because he has raised the most money for missions, not because he arranged any kind of a missionary association, or built hospitals and raised the most money for charitable organizations. Not one of those is true.

Mt.25.21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Is.55.6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

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9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

20 According κατὰ to my earnest expectation

ἀποκαραδοκίαν, acc sing of ἀποκαραδοκία, ἀπο forth + καρᾶ head + δοκίαν [δοκεῖν, to suppose or think; or δοκέω, to watch]; Only used twice in the N. T.; Ro. 8.19 For the *earnest expectation* of the creature [or creation]; or perhaps *eager expectation*.

Tyndale (1534) *heartily look for*

Moulton, p.42, 'to watch with the head stretched out, to keep an eager out look-out.

Vincent, vol. 3, p.92, 'A watching with the head erect or outstretched. Hence a *waiting in suspense*. Ἄπο from, implies abstraction, the attention turned from other objects.'

NIDNTT, vol.2, p.244, 'In *apokaradokeo* the prefix *apo-* (according to Bertram) strengthens a negative element.; This would make the meaning: to anticipate something longingly but anxiously. (cf. the negative effect of *apo-* in *apelpizo*, to doubt; *apoginosko*, to give up; *apeipon* – aor. Of *apolego*, to forbid, renounce). The compounds of *dechomai* formed with *ek-*, *apo-* and *pros-*, and *prosdokao*, mostly denote patient waiting for a future goal.

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and my hope ἐλπίδα, that in ἐν nothing οὐδενὶ I shall be ashamed,

αἰσχυνθήσομαι, 1p, sing, **fut 1, pass** of the root αἰσχύνομαι; five times only and always translated *ashamed*;

The eager expectation and hope for Paul is that he could live his life in such a way so that nothing would come back upon him to cause him shame in the day of Jesus Christ.

Albert Barnes, 'The earnest desire and hope which Paul had was not, primarily, that he might be released; but it was that, in all circumstances, he might be able to honor the gospel, living or dying. To that he looked as a much more important matter than to save his life. **Life with him was the secondary consideration ...**'

Notice, Paul's race is not finished yet. He doesn't know what tomorrow holds. He has an *earnest expectation* and *hope* not to be ashamed of his service before the Lord when Christ comes.

1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

Paul was willing to, not only preach the word, but live the Word. He was willing to alter or change his life in whatever way he could to help others see Jesus Christ for themselves, whether it meant for him life or death:

1Co.9.23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 ¶ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

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.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

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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* ἀδόκιμος.

ἀδόκιμος, disapproved; in other words when one doesn't live the truth of the gospel that he preaches he is rejected. Souls can come to Christ through this kind of hypocritical preaching, but after they have come, they begin to discern for themselves those whose walk is consistent with the gospel or not.

but that with ἐν all πάσῃ boldness,

παρρησία, adverb; KJV *openly* (Mk.8.32), *plainly* (Jn.10.24), *confidence* (1Jn.2.28; 3.21; 5.14), *boldly* (Jn.7.26; Acts 4.13, 29, 31), *freely* (Acts 2.29).

One with nothing to hide.

as always, so now also Christ shall be magnified

μεγαλυνθήσεται, 3rd p, sing, **fut, ind, pass** of μεγαλύνω; KJV *Mt.23.5 and enlarge the borders of their;* *Lk.1.46 My soul doth magnify the Lord;* *Lk.1.58 had shewed great mercy upon her;* et al.

That as John the Baptist acknowledged: *Jn.3.30 He must increase, but I must decrease.*

in ἐν my body σώματί, whether it be by διὰ life ζωῆς, or by διὰ death θανάτου.

That the body could be used as an instrument in the service of the gospel of Jesus Christ; that howsoever the Lord chooses to use us He would show the power of Christ, whether we live or die.

21 *For to me*

Vincent, vol. 3, p. 423, '**To me.** Emphatic. Whatever life may be to others, *to me, etc.*'

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to live is Christ, and to die is gain.

κέρδος; KJV gain 2, lucre 1.

Tit.1.10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

*11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy **lucre's** κέρδους sake.*

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

Gal.2.20 I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me ...

A Christian's life that is lived without Christ is a life that truly has suffered the loss of all things in an evil sense.

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

Paul spoke of losing all things for Christ's sake, but this is this is to lose all things in account of living for self.

Mr 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Mr 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

This is the will of God for His people: to live their best for Jesus Christ. This is really the only life that there is worth living. Life is vain, empty,

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meaningless, and useless if it is not lived for Christ. That is why we are chastened of the Lord.

Heb.12.10 ... that we might be partakers of his holiness.

In losing **our** lives we find them in Christ.

But the faithful servant receives reward for his service that the believer outside of the church, outside of faithful service shall never receive: ruling and reigning with Christ a thousand years, and after this into eternity ruling and reigning. (Re.5.10;20.6; Re.22.5; 5.10) I believe the faithful of the churches receive the powerful glorification at the coming of Christ in the first resurrection. (**Lk.20.35**, 36; Ro.6.5; 1Co.15.42; **Phl.3.10, 11**; **He.11.35**; **Re.20.5, 6** Highlighted are scriptures that indicate a clear distinction that there are those who are not counted worthy of this resurrection. Brethren we need to scrutinize these Scriptures very closely, as they do appear to show that there is a great divide between nominal believers and faithful saints of God. If there is no distinction between a believer at large and the saints of the churches then, why a church? why suffer by association when we could 'lay low?')

Vincent, vol.3, p. 422, 'As consummating the union with Christ.'

2Co.5.5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident (θαρροῦμεν, and KJV bold), knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

*1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for **we shall see him as he is.***

22 But if I live in ἐν the flesh σαρκί, this is the fruit καρπὸς of my labour ἔργου:

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Sometimes to say *live in the flesh* carries with it the connotation that we are walking *after* the flesh, that is, the carnal desires of the old man, and not according to the Spirit of holiness. Here, Paul is referring to the flesh of his body.

*Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not **flesh** σάρκα and bones, as ye see me have.*

Joh 3:6 That which is born of the flesh σαρκὸς is flesh σάρξ; and that which is born of the Spirit is spirit.

This is the nature of the work now, as we minister in this weak, physical bodily frame. Until Jesus Christ comes this is how our efforts are to be used in the ministry of the gospel; whether under times of reprieve, or under very trying circumstances.

*1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily.***

2Co.11.23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

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30 If I must needs glory, I will glory of the things which concern mine infirmities.

yet what I shall choose

αἰρήσομαι, 1p sing, fut, mid of αἰρέω or αἰρέομαι, NIDNTT 'always in middle voice.'

*1Thes.2.13 ... God **hath** from the beginning **chosen** you unto salvation...*

*He.11.25 **Choosing** rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ...*

There cannot be a better life than the one lived for Christ. Why? Because the best is superior to all others. The life of this flesh and blood, lived for Christ, is the best there is on this side of eternity. There is no better a life!

ὁ οὐκ ἔγωγε γινώσκω not οὐ.

Robertson, vol.4, p.440, 'I do not declare what I shall choose.'

Vincent, vol.4, 424, 'I do not declare my choice. It is not for me to express a choice.'

23 For I am in a strait

συνέχομαι, 1p sing, pres, ind, act of συνέχω; lit. to hold together; Paul is constrained between two points. Robertson & Vincent, 'Lit. I am held together ...'

*Ac 7:57 Then they cried out with a loud voice, and **stopped** their ears, and ran upon him with one accord ...*

*Ac 18:5 And when Silas and Timotheus were come from Macedonia, Paul was **pressed** in the spirit, and testified to the Jews that Jesus was Christ.*

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*2Co 5:14 For the love of Christ **constraineth** us; because we thus judge, that if one died for all, then were all dead ...*

Here Paul (4.18), as he has in Philippians, mentions the sufferings of Christ to be *our light affliction ... while we look at the things which are not seen*. Then (5.1-8), when the time comes we shall have a house from heaven. And that, *While we are at home in the body, we are absent from the Lord*. (8), but *willing rather to be absent from the body, and to be present with the Lord*. In view of this he says that we have a judgment to which we must stand, *the judgment seat of Christ*. The prospect of which is *terror* (fear, $\phi\omega\beta\acute{o}\nu$, WE HAVE THE FEAR OF THE LORD!) we persuade men through the Word of God to have and keep proper motivations ... The love of Christ constrains us ALL. (17) *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*. (20) *We are ambassadors for Christ, as though God did beseech you by us ... be reconciled to God in your behavior! Living is Jesus Christ or it is all loss. WE ARE CONSTRAINED BY THE LOVE OF CHRIST*.

$\sigma\tau\epsilon\nu\acute{o}\varsigma$ is the adjective we find used in:

*Mt.7.13 Enter ye in at the **strait** gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

*14 Because **strait** is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

*Lu 12:50 But I have a baptism to be baptized with; and how **am I straitened** till it be accomplished!*

This is a good strait to be found between. Having been born again and hearing the gospel of the Savior, it is my desire as a disciple of Christ to enter into the strait gate by the grace of God and continue therein until my home going. Ignoring all distractions and avoiding every diversion from

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that strait way which is laid down for me in Jesus Christ unto eternal glory, is my only prayer. There is no other course but this course with Christ!

There is no other voice as the voice of my Savior for my ears. The world's message and song, to flirt with a life that has nothing more to offer than that which is for the here and now, is silenced.

I refuse to be oppressed by living a life of lackadaisical nothingness. I press toward the mark for the prize of the high calling of God in Christ Jesus!

betwixt ἐκ two δύο, having ἔχων a desire

ἐπιθυμίαν, dat, sing of ἐπιθυμία, KJV *lust, covet, desire, concupiscence*;
The intensified desire to leave and be with Christ.

to εἰς depart,

ἀναλῦσαι, aor 1, **inf**, act of ἀναλύω; only used twice in Scripture.

Lu 12:36 And ye yourselves like unto men that wait for their lord, when he will return ἀναλύω from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Another word similar to the above:

2Ti 4:6 For I am now ready to be offered, and the time of my departure (root ἀνάλυσις, related to ἀναλύω [Moulton]) is at hand.

and to be with σὺν Christ [where he is bodily at this moment; in person]; which is far better:

πολλῶ μᾶλλον κρείσσον much rather better

πολλῶ Robertson, 'is the instrumental case of measure (by much).'

This discounts any notion of a *soul sleep*. The saints are alive even after death. They are in the presence of the Lord.

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Lk.16.19 ¶ There was a certain rich man ... (not a parable)

...

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom (not a place for his body, but a place for his soul): the rich man also died, and was buried;

*23 **And in hell he lift up his eyes** (of his soul), being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

And these believers that had been gathered in this place called Abraham's bosom until the death of Christ are those He took into glory with Him when He ascended to the Father.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive ...

They are there now awaiting the day of His coming:

Re.6.9 ¶ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Where is the altar?

Re 9:13 ... the golden altar which is before God ...

Wherever Christ our Lord is there we shall be also.

*Joh 17:24 Father, I will that they also, whom thou hast given me, **be with me where I am**; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

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24 Nevertheless δὲ to abide

ἐπιμένειν, pres infin of ἐπιμένω; with the prefix of the Gr. 'epi' there is the strengthening of the root, 'meno.' The meaning; **to continue abiding.**

in ἐν the flesh σαρκὶ (fleshly presence) is more needful

ἀναγκαιότερον, root ἀναγκάιος, Acts 10.24 **near** friends; Acts 13.46 **needful** that the word of; **Phl.2.25 Yet I supposed it necessary to send;** Tit.3.14 maintain good works for **necessary** uses; He. 8.3 it is of necessity that this man have somewhat to offer ...

for δι' (on account of) you.

25 And having this confidence,

πεποιθῶς, nom, sing, masc, part, perf 2 of πέποιθα, **πείθω** [vss.6, 14]; πεποιθῶς used in 2Co.2.3 **having confidence**; Phl.1.6 **being confident**; Ph.1.25 **having this confidence**; Phile 21 **having confidence**, He.2.13 **I will put my trust.**

The KJV notes at He.2.13 lit. *will having trusted* .

I know οἶδα that I shall abide μενῶ

The apostle John uses the Greek word, μενω, meno, more than any other writer of Holy Scripture, whether of the LXX or N.T. Greek. (a total of 68 times) It is found in the gospel of John more than any other book of the Bible (41 times; in his 1st epistle it is used 27 times) And finally, John chapter 15 uses this word more than any other chapter in the Bible. (12 times)

In John chapter 15, the chapter of *abiding* in Christ this word is translated as *abide, continue, remain,* and *tarry*. Outside of this chapter only two other senses remain to define this word, and they are *enduring* and *dwelling*.

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and continue with

shall (future tense) has already been expressed in our English with the previous verb; continue along with

συμπαρμενῶ, 1st p, sing, fut, ind of συμπαρμένω; σύν with, together + παρά with, by, nigh, from + μένω continue .

My resolve is this: if I abide in the flesh I shall continue to do so with you all for **your** faith's furtherance, profit or increase and faith's joy. **His stated position begs the question: For what else is there? To live is Christ, to die is gain.** (vs.21) The things that the apostle Paul has instructed the Philippians is a common theme throughout Scripture. Take Peter for example. He is giving the same sound counsel to those scattered churches (2.1 *among you* must be understood of the gathered saints) among the nations as well.

2Pe.1.1 ¶ Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 ¶ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 ¶ Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance ...

you all for (εἰς, unto) your furtherance (your increase or profit **of faith**)

προκοπήν, acc sing of προκοπή; (cf. vs.12)

Php 1:25 your **furtherance** and joy of faith ... **1Ti 4:15** that thy **profiting** may appear to all;

προκόπτω, KJV, Lk.2.52 **increased** in wisdom; Ro.13.12 The night is far **spent**; Gal.1.14 And **profited** in the Jews' religion; 2Ti.2.16 for they **will increase** unto more; 2Ti.3.9 But they **shall proceed** no further; 2Ti.3.13 **shall wax** worse and worse, deceiving.

and joy

χαρὰν, acc sing of χαρά, χαίρω; χαρα, joy 55, gladness 4, once greatly;

This is the second mentioned quality of a nine faceted fruit of the Spirit. It is far more superior than the giddy fruit of the flesh called happiness.

Pr 14:13 Even in laughter the heart is sorrowful; and the end of that **mirth** חֲמִצָּה, simchah, is heaviness.

Ec 7:4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth חֲמִצָּה, simchah.

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Happiness in the O. T. is derived almost wholly from the Hebrew word usually translated *blessed*, אֲשֶׁר, *asher*, אֲשֶׁר־י, *ashere*. In the N.T. *happiness* is translated from the Greek word that is most often translated *bless*, from the noun μακάριος and the verb μακαρίζω.

1Pe 4:14 If ye be reproached for the name of Christ, happy μακάριοι are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Joy is significant when it is found in any sinner because to manifest this fruit there must be an understanding of the Word of Christ. This joy can only express itself properly or knowingly when it becomes acquainted with the Word of God, those Words which Christ spake while He was yet with us, and left for us. This then is the joy, His joy, which is fulfilled in us.

*Joh 17:13 And now come I to thee; and **these things I speak** in the world, that they might have my joy fulfilled in themselves.*

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This joy no man **can** take away from us.

Joh 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

This joy is described by the words *of the faith*. This can be said like this, *faith's joy*. Faith is the adjective describing the kind of joy. This joy is produced because of faith in Christ; meaning, believing His Word and applying it to our lives. Can we enjoy this fruit without a walk of faith? I don't see how it is possible.

The giddiness of the world, when introduced to religion for personal interests, is best caught in Mt. 13:20:

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*Mt 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

The ‘waffling’ Christian that we mentioned last time hasn’t a faith-produced joy. The Christian who has committed his life to Christ (that is, he or she conforms to the Word of God doctrinally and practically,) is the one who experiences true *joy of the Lord*.

*Ne 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for **the joy of the LORD is your strength.***

I’ve seen enough of Christians who believe one thing today and then another thing tomorrow. They’re always looking for the next religious ‘thrill.’ But Paul says, *I know that I shall abide and continue with you all for your furtherance and joy ...*

The Christian, on this side of eternity, has by far the best of everything! There simply can’t be any better. We have Jesus Christ; we have our Father in heaven; the Holy Spirit abides with us to comfort, guide, empower and instruct us; we receive all that we shall ever need from the throne of His grace! Look at us: have we lacked in the least bit from the tender care of God? “In sorrow He’s my comfort, in trouble He’s my stay, He tells me every care on Him to roll ... He will never, never leave me nor yet forsake me here, while I live by faith and do His blessed will; A wall of fire about me, I’ve nothing now to fear – With His manna He my hungry soul shall fill. He’s the Lily of the Valley, the Bright and Morning Star, He’s the fairest of then thousand to my soul.” (‘The Lily of the Valley,’ Charles Fry, 1837-1882)

of (the) faith τῆς πίστεως;

πίστεως, gen sing of *πίστις*, **πίθω** [vss.6, 14]; gen sing can makes this noun a possessive, *of faith*, or *of the faith*.

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πίστεως is not used in N. T. Scripture until Acts 6.5 *Stephen, a man full of faith*, and it appears to be used about 88 times. As might be expected, 29 of those instances are in the book of Romans.

26 *That your rejoicing*

καύχημα, KJV also *boasting, glorying*.

may be more abundant

περισσεύη, **this precise Greek word is used in verse 9 *may abound***; 3rd sing, pres, **subj.** of περισσεύω; περι (vs.27'), about, concerning, matter; περισσεύω, KJV *exceed, more abundance, remained, left, enough and to spare, remained over and above, increased, abounded, redound*.

in ἐν Jesus Christ for ἐν me by διὰ my coming (παρουσίας, boldly presence) to you again.

παρουσίας, root παρουσία; this speaks of the bodily presence; **Literally, the near παρά goods and substance οὐσία** (Lk. 15.12, 13); Scriptures teach of the *coming* of the Lord, and what that means it that they teach of the coming, bodily presence of Christ Jesus in His second coming. Here is every reference where the Greek 'parousia' is used: Mt.24.3; 1Co.15.23; 1Thes.2.19; 3.13; 4.15; 5.23; 2Thes.2.1, 8, 9; Ja.5.7, 8; 2Pe.1.16; 3.4, 12; 1Jn.2.28. These last references certainly mean bodily presence are found in 1Co.16.17; 2Co.7.6, 7; **10.10**; Phl.2.12. The opposite of being bodily present is found in the next verse, ἀπουσία (27) *absent*.

I know this (19). All things work together for good.

I have this expectation (20). There is a hope in me that drives me to the goal to walk by faith of Jesus Christ until my departure.

I have this resolve (21). To live is Christ, and to die is gain (to be with Christ).

And this is what I want for you (25, 26): a faith and joy that is increased.