

# The Book of Philippians

**[Sun. Jul.6, 2014] Philippian Series, Phl. 1.27-30 - Craig A. Thurman**

Because of the recent national holiday, July 4<sup>th</sup>, Independence Day some of the discussion usually involves our beginnings as a nation under a constitutional government. The argument, from a nearly Christian perspective usually asks the question whether our country really had Christian beginnings. This week a brother posted some questions and quotes about past leaders of our nation. He asked if we thought they were indeed Christian. Men like Thomas Jefferson and Benjamin Franklin, were they Christian? And admittedly, some things that these men said were good in their context, but whether they were true believers of Jesus Christ is questionable. The remarks are usually generic and speak of God, but lack concerning Jesus Christ. One of the leaders is quoted as saying that he was a disciple of the doctrines of Jesus Christ. Consider what this statement says and doesn't say. He said that he was a disciple of the doctrines. Let me ask this question: Do these statements say the same things? I am a disciple of the doctrines of Jesus Christ. And, I am a disciple of Jesus Christ. Men follow the doctrines they like of Jesus Christ and reject the ones that they don't. These men were of this sort. One didn't believe that Jesus was the impeccable Son of God. That God was too busy and too high to trouble Himself with the common affairs of humanity. And the other rejected many of the Scriptures and is known to have removed portions of Scriptures from His Bible. Disciples of doctrines is not the same thing as disciples of Jesus Christ.

## **Today's Introduction**

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 ...*

Paul, had stated that his earnest expectation and hope was *that with all boldness* Jesus Christ would be magnified through *ἐν* his body whether by life or by death. Though Christ was being preached by others who were there with Paul in Rome, and in that he rejoiced, whether they preached from good or ill will, yet of those maleficent preachers it is clear that they lacked the power of Christ in their lives. (1.15-21) The end does not justify the means. While some would doubtless convert to Jesus Christ through the preaching of His death, burial, and resurrection for sinners, such a witness, in word only was but a skeleton of what it should have been. This partial work will not suffice to equip the saints to live for

## The Book of Philippians

Christ day by day; to grow in grace and the knowledge of Jesus Christ. That is the goal! It is not just the joy of seeing sinners come to Christ, but it is also leading them on in faithful Christian service to God. It was this latter work where Paul spent most of his life ministering. He did the work of an evangelist, but after that he saw to it that the sheep were fed and growing.

Feeding the sheep is one work; tending the sheep is another; we must live what we preach. That is where the so-called evangelistic crusade falls short. Yes, there was the preaching of Christ, to some extent, to the masses, but in a few days all of those who had reportedly come to Christ were mostly deserted to the whims of their poor, uninformed judgment. They had no idea where to go, what to look for, or how to find the truth. It was this latter work where Paul spent most of his time: *magnifying* Christ in his body. He was willing to alter or change his life in whatever way he should, to witness the power of the resurrected Lord. That translates into suffering patiently, forbearing, forgiving, joying in trial, giving thanks for all things, loving the unlovable. It takes this kind of living to help some follow on to serve Christ. Preaching the gospel reveals those who are born again, but demonstrating that Christ lives in me leads some on to maturity in the Word of Christ.

*1Co 9:27 But I keep under my body, and bring it into subjection (the subjective experience): lest that by any means (by my failure in doing this), when I have preached to others (the objective witness), I myself should be a castaway.*

**We now enter the last point of this chapter, and into the beginning of the body of this letter to the Philippians. The body of this letter continues through 4.9.**

**27-30 This should be your conduct; This is what you need to do no matter if I come or am absent. Be Committed! Live worthily of the Christ we preach.**

*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 for the faith of the gospel;*

We begin with an imperative:

27 ¶ *Only μόνον*

# The Book of Philippians

μόνος, KJV *alone* 21, *by one's self* 2, *only* 24; as an adverb *μόνον*, *alone* 3, *but* 1 (Mt. 9.21 *If I may **but** touch his garment*), *only* 62.

μόνος

Re 15:4 *Who shall not fear thee, O Lord, and glorify thy name? for thou **only** μόνος art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

μόνον (How) adverb

Mr 6:8 *And commanded them that they should take nothing for their journey, save a staff **only** μόνον (modifying the verb *should take*, and answer **how** they should take their journey); no scrip, no bread, no money in their purse...*

Ro 3:29 *Is he the God of the Jews **only** μόνον? is he not also of the Gentiles? Yes, of the Gentiles also ...* (In the indicative form, He only is the God of the Jews.)

1Co 15:19 *If in this life **only** μόνον we have hope in Christ, we are of all men most miserable.* (If we only have hope in Christ in this life ...)

*let your conversation*

This is our life's **policy**. What is our policy? I have a policy... **You only let your policy be as worthily of the gospel of Christ.**)

πολιτεύεσθε, 2p pl, pres, **imper, mid**  
(yourselves) of πολιτεύω; manner of life; only  
other place:

Ac 23:1 *And Paul, earnestly beholding the council, said, Men and brethren, I **have lived** (πεπολίτευμαι, It has been my policy to live) in all good conscience before God until this day.*

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 for the*

## The Book of Philippians

*be as it becometh ἀξίως (worthily, Wycliffe, 1380) the gospel εὐαγγελίου of Christ:*

J. P. Green's Interlinear Bible, *Only worthily of the gospel of Christ conduct yourselves.*

To emphasize the imperative: Conduct yourselves only worthily of the gospel of Christ. But does the adverb modify another adverb, as this, or does it modify the verb as our verse has it? I only used this to emphasize the imperative, but the verse is stated as clearly as it can be given the middle voice of the verb *conduct*. **We are being commanded to be singular and constrained in our conduct by nothing less than the gospel of Jesus Christ.**

Let our manner of life rise to the level of the message that we preach to others: Christ died for sinners and has freed us from sin that we might live unto God.

*Gal.2.19 For I through the law (that is, by the body of Jesus Christ [Ro.7.4]) am dead to the law, **that I might live unto God.***

***that whether I come and see you, or else be absent,***  
(without substance or goods)

*absent, ἀπών, nom, sing, masc, part, pres of ἀπειμι; opposite of **parousia**, παρουσία; instead of being near in his **bodily substance** he is not in substance; where *parousia* is to be present in body, *apousia* means to be absent in body ἀπουσία.*

*I may hear*

ἀκούσω, 1 p sing, aor 1, **subj**, act of ἀκουω, I hear.

The subjunctive mood of the verb expresses how it *should* be; that it *ought* to be this way. Therefore

---

*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 for the faith of the gospel;*

---

## The Book of Philippians

Paul expresses the *wish* that he would hear this of them.

*of your affairs* περι,

Meaning, *about you*

*that ye stand fast*

στήκετε, 2p pl, pres, ind and imper of στήκω, ἴστημι; στήκω.

Used eight times in Scripture; in one spirit, in the Lord, in the faith, in prayer, in the liberty, in the things that we have been taught. (Mk.11.25; Ro.14.4; 1Co.16.13; Gal.5.1; Phl.1.27; 4.1; 1Thes.3.8; 2Thes.2.15)

*in ἐν one spirit*, (two facets of our *conversation* being considered: spirit and mind, Gill)

πνεύματι, dative sing of πνεῦμα; ἐν ἐνι πνεύματι **is found in only two other places:**

*1Co 12:13 For by one Spirit ἐν ἐνι πνεύματι are we all baptized into εἷς one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit εἷς ἐν Πνεύμα.*

*Eph 2:18 For through him we both (Jews and gentiles) have access by one Spirit ἐν ἐνι πνεύματι unto the Father.*

Truly we only are genuinely a part of the N. T. church by the Spirit's work of planting us there.

*Ac 2:47 Praising God, and having favour with all the people. And the Lord **added to the church** daily such as should be saved.*

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 for the faith of the gospel;

## The Book of Philippians

*1Co 12:28 And God **hath set some in the church**, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

In those two previous texts the Holy Spirit did something. Here, this appears to be what our spirit does. Notice the miniscule letter rather than a capital letter for *spirit*. We (plural) are to *stand fast in one spirit* (singular). We are to be in union with one another. Isn't this the same message in:

*Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy (ἀξίως, the very same word used in our text above) of the **vocation** (calling)*

*Vocation*: defining the word *vocation* think of the word 'vocative.' Hear, O Lord, our prayer. O Lord is vocative. Here we are being entreated of Paul to walk worthily of the '**calling**' κλήσεως, κλήσις, καλέω of our *lives*.

*wherewith ye **are called**,*  
*2 ¶ With all lowliness*

*ταπεινοφροσύνη, lit. low, humble in mind; the comprehension, understanding, the way we think (Col. 3.12 humbleness of mind)*

*and meekness,*

root *πραότης*, always (9 times) translated *meekness*; the opposite of using a *rod* (1Co.4.21); perhaps *mild* as opposed to harshness or severity.

*with longsuffering, forbearing one another in love;*

*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 for the faith of the gospel;*

# The Book of Philippians

## 3 Endeavouring

σπουδάζω, KJV being *forward, studying, diligent, laboring*.  
Being inclined ...

*to keep the unity*

ἐνότης, vs.13 *Till we all come in the **unity** of the faith ...,  
oneness*

*of the Spirit in the bond συνδέσμῳ of peace.*

That is the very crux of substantial and meaningful church fellowship. The reality of our union with Christ being manifested by our corporate 'bent' for union in peace with one another. We never say compromise. We should never have to compromise the truth of the Word of God to have union. But as we all continue to strive to live the faith of the gospel of Christ our lives will become more in union with one another.

Disharmony begins when we fall out of a desire to walk with Christ; the result will be a manifested falling out of fellowship with the church of whom we are a member.

*Spirit* marks the *inclination* from which the will of the new man should be motivated, but might not necessarily be so. (Mt.26.41 *the **spirit** indeed is willing, but the flesh is weak.*) It is the higher principal of life to which the soul and body should be subjected to.

*with one mind* (μῆν ψυχῆν dative case. The soul)

ψυχῆν, root ψυχή (soul); KJV *heart 1, life 40, mind 3, soul 58.*

Having the spiritual *inclination* for union with one another as bound with chains to the fruit of peace,

---

*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 for the faith of the gospel;*

---

## The Book of Philippians

now we are to subject our lives or *souls*, to strive together for the faith of the gospel. We are not prepared to strive for the faith of the gospel (the teachings that come through that declaration) if we are not in union with one another. **In battle there is no defensible position if there is conflict in the foxhole.** First we must become one; then we can defend our position.

*Ac 4:32 And the multitude of them that believed were of one heart καρδία and of one soul ψυχὴ μία: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

*striving together (vigorously exercising together)*

συναθλοῦντες, nom, pl, masc, part, pres of  
συναθλέω, συν + αθλέω;

αθλέω; *athletic*, O.E.D., 1. Pertaining to an athlete, or to contests in which physical strength is vigorously exercised.

a vigorous cooperation!  
*2Ti 2:5 And if a man also **strive for masteries** (ἀθλητή), yet is he not crowned, except he strive lawfully (ἀθλήσῃ).*

*Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a **great fight** ἀθλησιν of afflictions (sufferings); 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions (θλίψεσι, tribulation); and partly, whilst ye became companions of them that were so used.*

*Php 4:3 And I intreat thee also, true yokefellow, help those women which **laboured with** (συνήθλησαν, Phl.1.27, **vigorously exercised with**) me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

---

*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 for the faith of the gospel;*



## The Book of Philippians

*for the faith τῇ πίστει (dative singular; in the faith)  
of the gospel τοῦ εὐγγελίου;*

Our conduct or behavior should rise to the level of the good news of Jesus Christ: Let's truly live the gospel. What we preach, speak, cry out, thoroughly proclaim, and report) let it be proven in our lives that we are in union with one another, and that our lives are vigorously exercised together in the faith of the gospel. That *faith* is not belief, but our teachings:

*Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend (emphatically agonizing, not a lackadaisical exercise) for the faith which was once delivered unto the saints.*

*28 And in ἐν nothing μηδενὶ terrified (being terrified, to show the passive)*

*πυρόμενοι, nom, pl, masc, part, pres, **pass** of πύρω; B-D-A-G **in no way intimidated by your opponents.***

*by (ὑπο, or of) your adversaries:*

*ἀντικειμένων, gen, pl, part, pres of ἀντίκειμαι, KJV **adversaries, contrary, opposeth.***

*Lu 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. (consider reading Lk.13.11-21 Our Lord delivers a woman from a serious disability in her back. A religious opponent decries the spectacle, and the Lord justifies His actions. As a result the opponents are ashamed, and our Lord continues in His ministry undeterred.)*

---

*Php 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

---

## The Book of Philippians

*Which* (Which what? Meaning the lack of being intimidated of your opponents.) *is to them an evident token*

ἐνδειξις, see also the root ἐνδείκνυμαι,

ἐνδειξις, KJV only four times;

*Ro.3.25 Whom God hath set forth to be a propitiation through faith in his blood, to (εἰς for) declare (a declaration or show) his righteousness for the remission*

*remission, πάρεσιν, παρά + ἴημι, (cf. He.12.12 παρειμένος); LXX Nu.13.21 poor, meaning neglected; a setting aside of judgment; a dismissal of punishment; TDNT, vol. 1, p.509, 'παρίημι means "to send by" or "to cause to go past" both lit. and figur. and with many different nuances. As "to leave behind" or "to leave off" it has the same sense as ἀνίημι; cf. esp. , "debilitated," "tired."*

*of sins that are past, through the forbearance of God;  
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

*of perdition,*

*ἀπωλείας; gen sing of ἀπώλεια; ἀπόλλυμι; (cf. Acts 8.20 Thy money perish ἀπώλειαν with thee ...); KJV waste, destruction, perdition, die, damnable, pernicious ways. Those without Christ have a sense of a wasted life and a judgment coming. To wish to do differently is not enough. They need to repent and believe in Jesus Christ.*

*but to you of salvation σωτηρίας, and that of (ἀπὸ, from) God.*

The faithfulness of the saints to continue in the work of the gospel without intimidation certainly confounds the unregenerate. This token in us to

*Php 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

## The Book of Philippians

them works conviction for their wasted, ruined, dying, condemnable, and destructive living. In those that believe, however, this is proof of the genuine salvation experience. This is not the result of our own strength, but that sufficiency which is being ministered to us through the power of the Spirit of Jesus Christ. (cf. 19) What Paul demonstrated of the power of Christ resting upon Him they might as well demonstrate in their union with Christ in the work of the gospel.

*Php 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

*2Co 12:9 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.***

Does the power Christ rest upon us? Have we demonstrated a true experience of the saving grace of God from the inside out?

29 For unto you it is given

ἐχαρίσθη, 3p sing, aor 1, ind, **pass** of χαρίζομαι; χαίρω; Lk.7.21 *he gave sight; he **frankly forgave** them; Acts 3.14 desire a murderer **to be granted** unto you; Acts 27.24 and, lo, God **hath given** thee all them that sail with thee; Ro.8.32 how **shall** he not with him also **freely give** us all things; Col.2.13 **having forgiven** you all trespasses, et al.*

*in the behalf (τὸ ὑπὲρ) of Christ, not only μόνον to believe*

πιστεύειν, pres inf of πιστεύω

*on (εἰς for or into)*

*him,*

*Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

## The Book of Philippians

For many that confess Christ as Lord and Savior it is very difficult to get them to receive the clear teaching of Scripture on the essential point: faith is a gift. Many constantly affirm, and that by a superimposition upon the Word of God this: the **choice** of faith. But here is another Scripture that teaches us that faith is a gift. It cannot originate from within an unregenerate heart, a heart without the Spirit of God at work I free grace.

*Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:  
9 Not of works, lest any man should boast.*

*Php 1:29  
For unto  
you it is  
given in  
the behalf  
of Christ,  
not only to  
believe on  
him, but  
also to  
suffer for  
his sake;*

And so, I hear a preacher friend of mine say, 'No, brother, this does not teach that faith is a gift.' Then, how about this Scripture?

*1Pe.1.18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

*19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*

*20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

*21 **Who by him do believe in God**, that raised him up from the dead, and gave him glory; that **your faith** and hope might be in God.*

*Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

*but also to suffer πάσχειν for his sake (τὸ ὑπὲρ);*

*to suffer ... as a Christian*

# The Book of Philippians

Just as certainly as it is given to the elect of God from eternity that they shall believe in Jesus Christ to the saving of the soul (remember, it is grace that the God of glory saved *any*), so they are appointed to this manner of live during the time of the absence of Christ Jesus.

---

*Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

---

*1Thes.3.3 That no man should be moved by these afflictions: for yourselves know that we are **appointed thereunto.***

*4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*

*Acts 14.21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,*

*22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and **that we must through much tribulation enter into the kingdom of God.***

*1Pe.4.12 ¶ Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:  
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

*30 Having the same conflict ἀγῶνα which ye saw in ἐν me, and now hear ἀκούετε to be in ἐν me.*

*Which ye saw in me ... You saw first-hand how I and Silas suffered in the city of Philippi when I first visited there. (Acts 16.19 dragged to the marketplace, 22-24 beat with rods, cast into the innermost of the prison, fastened in stocks; 1Thes.2.2 Paul described his treatment at Philippi as *shamefully intreated.* 1Thes.2.2)*

---

*Php 1:30 Having the same conflict which ye saw in me, and now hear to be in me.*

---

## The Book of Philippians

*And now hear to be in me. ...* Now the report of my bonds in Christ at Rome has reached even all of the way back to you at Philippi.

Dear brethren, saints of God, in faithful service in the gospel of Jesus Christ this is what we must be found doing until He comes again.

---

*Php 1:27 Only let your conversation be as it becometh the gospel of Christ:*

---