

Philippians

Conduct Worthy of the Gospel [1:27-30]

- **In the Unity of the Faith [1:27]**

- Just one thing: live your lives as citizens in a manner worthy of the gospel of Christ, Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,
 - The word “Only” is from μόνος (monos) which means “only” or “alone”.
 - This is the neuter form which can be used as an adverb, but here is used as a transitional word.
 - The HCSB translates this “Just one thing:” which captures the essence of how this word is used.
 - The phrase “conduct yourselves” is from πολιτεύομαι (politeuomai) which means “be a citizen” or “exercise your citizenship”.
 - It is translated “lived my life” in Acts 23:1, but given the Roman citizenship of the Philippians it is better to include that meaning in the translation.
 - The phrase “in a manner worthy” is ἀξίως (axiōs) which means “worthily” or “suitably”.
 - This word appears 6 times in the N.T. [Rom 16:2; Eph 4:1; Col 1:10; 1 Thess 2:12; 3 John 6].
 - The phrase “the gospel of Christ” describes the good news regarding salvation in Jesus Christ.
 - Paul used this phrase 8 times [Rom 15:19; 1 Cor 9:12; 2 Cor 2:12; 9:13; 10:14; Gal 1:7; 1 Th 3:2].
- so that whether I come and see you or remain absent, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν
 - The phrase “so that” is ἵνα (hina) which is used to introduce a purpose clause.
 - What follows explains why Paul was urging the Philippians to live their lives in a worthy manner.
 - Even though Paul was convinced that he would be released from prison, he acknowledged the sovereignty of God and that he might be wrong.
 - His purpose, however, was the same either way.
- I will hear about you that you are standing firm in one spirit, ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι,
 - The word “of” is περὶ (peri) which means “about” or “concerning”.
 - The phrase “standing firm” is from στήκω (stēkō) which means “to be firmly committed” [1 Cor 16:13; Gal 5:1; Phil 4:1; 1 Th 3:8; 2 Th 2:15].
 - The word “spirit” is from πνεῦμα (pneuma) which means “spirit”.
 - This word can refer to the human spirit as distinct from the human soul [1 Thess 5:23; Heb 4:12].
 - This word can also refer to the soul and spirit collectively [John 19:30; 1 Pet 3:4].
 - Here this word refers to a unity in their thinking and manner of living.

- with one soul striving together for the faith of the gospel;
 μιᾷ ψυχῇ συναλοῦντες τῇ πίστει τοῦ εὐαγγελίου
 - The word “mind” is from ψυχή (psuchē) which means “soul”.
 - Here again this word refers to a unity in their thinking (spirit and soul) and manner of living.
 - The phrase “striving together” is from συναθλέω (sunathleō) which means “contend along with”.
 - The base verb ἀθλέω (athleō) means “contend” or “compete” and is the root of our “athlete” words.
 - The phrase “the faith of the gospel” means more than simply the gospel itself.
 - This describes the body of doctrines that make up our Christian faith which is founded on the gospel.
- Principles of Philippians 1:27
 - If you are a born-again believer, you have been saved by grace through faith, not because of any merits of your own [Acts 15:11; Eph 2:4-9].
 - We came to know how we could be saved through the message of the gospel [Rom 1:16].
 - As believers, we ought to live our lives in a manner worthy of the gospel [1 Tim 3:15; 2 Pet 3:11].
 - Although Paul had become convinced that he would live on, be released from prison and get the chance to visit Philippi, he knew that God was sovereign over his life [Acts 16:6-8].
 - Whether he was able to go see the Philippians or remained absent from them, he wanted to hear that they were united in their faith [Eph 4:3].
 - Not only did he want the Philippians to be united in their faith, Paul wanted them to contend for the faith [Jude 3; 1 Tim 6:12].
 - This faith encompasses all that we believe about God based upon what we have learned from His word, starting with the gospel itself [Eph 1:13-17].

- **In the Face of Opposition [1:28-30]**

- in no way intimidated by *your adversaries*—

καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,

- The word “alarmed” is from πτύρω (pturō) which means “let oneself be intimidated”.
- This word includes the idea of fear, but the emphasis is on intimidation.
- The word “opponents” is from ἀντίκειμαι (antikeimai) which means “opponent” or “enemy”.
- This word is talking about true adversaries, not those who simply disagree with us about certain doctrines [1 Cor 16:9; 1 Tim 5:14].

- which is an omen of destruction for them, but a sign of salvation for you, and that from God.

ἣτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ.

- The word “which” is a singular feminine pronoun that could refer back to “faith” in verse 27, but the context dictates that this refers to standing firm and striving together without being intimidated.
- The word “sign” is from ἔνδειξις (endeixis) which is not the usual word for “sign” (σημεῖον, sēmeion).
- When used of something negative this word describes an “omen”.
- The word “destruction” is from ἀπόλεια (apōleia) which means “destruction” or “annihilation”.
- This word is used of eternal condemnation [Matt 7:13], but sometimes not [1 Tim 6:9; Heb 10:39].
- Given that this word is contrasted with “salvation” here, eternal condemnation for those who reject Jesus Christ is in view here.
- The phrase “and that from God” indicates that both the omen of destruction for unbelievers and the sign of salvation for believers come from God Himself.

- For it has been graciously given to you, not only to believe in Christ, but also to suffer for His sake,

ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

- The phrases “for Christ’s sake” and “for His sake” are repetitive and are best combined.
- The word “granted” is from χαρίζομαι (charizomai) which means “graciously given”.

- having the same resolve which you saw in me, and now hear *to be* in me.

τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

- The word “experiencing” is from ἔχω (echō) which means “have” or “own”.
- This participle is best translated “having” here.
- The word “conflict” is from ἀγών (agōn) which means “struggle” or “fight”.
- In our Colossians study we saw that this word describes determination or resolve.
- The Philippians saw Paul’s resolve when he visited them and they hear of his resolve both through those who serve with Paul and in this letter itself.

- Principles of Philippians 1:28-30
 - As we stand firm in our faith depending upon the strength of the Lord, we will not be intimidated by the schemes of our adversaries [Eph 6:10-11].
 - In fact, as we endure suffering through the persecution of unbelievers, it is a sign of our salvation and an omen of their path to eternal condemnation [2 Thess 1:3-8].
 - These are both from God as a result of the conviction of the conscience in the unbeliever and the confidence wrought by the Holy Spirit in the born-again believer [1 John 5:10-13].
 - God has graciously given us a means of salvation which depends solely upon faith in His Son Jesus Christ [John 3:16-18; Eph 2:8-9].
 - If we happily accept the gift of salvation, but resist the gift of suffering for Christ, we fail to understand the ways of God [Job 1:21; 2:10; Isa 55:9].
 - Paul is an example to all of us regarding the spiritual resolve to endure persecution and suffering for the sake of Christ [1 Thess 2:1-2].
 - Christ Himself set the example that Paul followed as He suffered many things in His earthly life [Matt 16:21; Acts 3:12-18; Heb 2:10].