The Army of the Lord

Philippians 1:27 - 2:4

Introduction:

"STAND FAST" –

 "striving together" –

 "your adversaries" –

 "the same conflict."

THERE IS A WAR ON

I. Our Commitment – 1:27

A. Unyielding in the Battle – 1:27a

“Only ﻿﻿let your manner of life be worthy of the gospel of Christ,”

﻿﻿Let your manner of life – (πολιτεύεσθε) live as citizens of the Gospel.

Paul and the Philippians held dual citizenship. Paul was a citizen of Tarsus and was born as a citizen of Rome (Acts 22.28) The Philippians were citizens of Macedonia and citizens of a Roman Colony, Philippi. The dual citizenship that Paul refers to here is their earthly and heavenly citizenship.

“our citizenship is in heaven” (Phil 3:20) In our case, our heavenly citizenship takes precedence. We are to live the heavenly rule. Now then, we are ﻿﻿ambassadors for Christ. (2 Cor. 5:20) We speak in behalf of and with the authority of our heavenly country. We are to be unyielding in the battle.

B. Undivided in the Battle – 1:27b

“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,”

They must put up a united front: Paul may come and see them – his preference. Or, he might hear about them. He wants to hear that they are standing fast:

* One spirit (not Holy Spirit) – contend as one man.
* One mind – one soul – as one person
* Striving – struggling (συναθλοῦντες) together.

Faith of the Gospel = the body of truth (Jude 3) that is in the Gospel.

II. Our Challengers – 1:28-29

A. The Opposition we Face – 1:28a

“and not in any way terrified by your adversaries, which is to them a proof of perdition.”

“unintimidated” (πτυρόμενοι) by the adversaries. If we are paralyzed by fear, we cannot fight, we might take flight. This is to them proof of their perdition.

If we present the gospel as though we don’t believe it, why should they believe it?

But if we present the Gospel clearly and convincingly, it will include their condemnation. (John 3:36) “the ﻿﻿wrath of God abides on him”

B. The Opportunity we Face – 1:28b-29

1. Of Being Different – 1:28b

“but ﻿﻿to you of salvation, and that from God.”

They will also see the positive side for you (available to them) “Salvation” – which is from God.

2. Of Being Disciples – 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,”

 “Granted” ἐχαρίσθη “grace-given” to you - We love the Grace of God in salvation. It is God’s gift – (Eph 2:8-9)

Well here is another of God’s grace-gifts – “Suffering”

Want to hear some more:

“Sharing” – (context is giving) *see* ﻿﻿that you abound in this grace {giving} also. (2 Cor. 8:7)

“Serving” – “let us hold fast to grace, (as apposed to “Law”) by which we ﻿﻿may ﻿﻿serve God acceptably.” (Heb 12.28)

III. Our Commanders – 1:30

A. Paul’s Example in Philippi – 1:30a

﻿“having the same conflict ﻿﻿which you saw in me.”

Paul and Silas were beaten and thrown into prison. But, they sang songs at midnight and the jailor was saved, and his household, a church was established and they helped Paul in the Gospel.

B Paul’s Example in Rome – 1:30b

“and now hear *to be* in me.”

Paul kept on preaching even in Jerusalem. They threw him in prison. He was in Caesarea prison for 2 years, was shipwrecked and has been in prison in Rome for 2 years.

Paul is not asking them (or us) to do anything that he has not done himself. Paul’s (and our)Supreme-Commander has not asked him to do anything that He has not done either.

IV. Our Commission – 2:1-4

A. The Incentive – 2:1

Paul begins our incentive using four conditional {if} clauses. They are first class conditions which can be translated, “If there is, and there is” or “assuming that there is”

You cannot translate every first class condition as “since.”

Consider Matthew 12:27

Jesus speaking: “And if I cast out demons by Beelzebub, by whom do your sons cast *them* out?”

That translation has to be, “Assuming that” These are all true, so we translate them, “since”

1. Admonition

If *there is* ﻿﻿admonition, let it be in connection with Christ.

“admonition, παράκλησις – is from the root for which is used of the Holy Spirit, “And I will pray the Father, and ﻿﻿He will give you another ﻿﻿Helper, παράκλητον - One “Called along - side” to help. (John 14:16)

If we are going to admonish, let it come from Christ, not from yourselves.

2. Encouragement

“If there is encouragement, let it be of love.”

Comfort – “παραμύθιον” consolation. If you are to comfort others, do in with love

 “Sentimentality or mere humanism will not do and officious intrusion would be the worst of all.” (Lenski)

When we attempt to comfort one who is in trouble we should make things easier, not harder.

3. Fellowship of the spirit

“if there is fellowship, let it be of spirit,”

When the battle is raging, outward fellowship is not enough. There must be something much more substantial to encourage the fellow- soldier -- spirit fellowships spirit.

4. {Let fellowship also include} Affections and mercy

“If there is ﻿﻿affection and mercy,”

1. Affections (σπλάγχνα) “the seat of the emotions” In our usage would be “heart”.
2. Mercy - οἰκτιρμοί - heart-felt compassion.

B. The Directives – 1:2-4

“fulfill my joy ﻿﻿by:”

This implies that Paul has some joy from the Philippians. This is also stated in the introductory section in chapter one.

1. Oneness – 2:2

a. In what they thought

“being like-minded,” - to mind or think the same thing. A meeting of the minds would bring their squabbles to a sensible end.

b. In what they did - Is a good start, but oneness needs to show itself in their actions>

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“having the same love,” -- The love of Christ has to be basis for all oneness. The love of Christ must be shed abroad in our hearts.

*“being* of ﻿﻿one accord,” -- The 120 in Acts 2 were of one accord. The Holy Spirit filled them and 3,000 were saved.

“of one mind” -- Paul will show what that mind should look like in v.5.

2. Lowliness – 2:3

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*“Let* nothing *be done* through selfish ambition or conceit / strife or vain glory.”

Strife pulls the other person down, vain glory puts oneself up.

In numbers 16:3 the people said that Moses took too much on himself. God said that Moses was in a class by himself. “I talk to Moses face to face.” They put Moses down; God put him up.

“but ﻿﻿in lowliness of mind let each esteem others better than himself.”

A spirit of pride in human relations indicates a lack of humility before God. Paul exhorted the Philippians to consider others before themselves.

3. Helpfulness – 2:4

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“Let each of you look out not only for his own interests, but also for the interests of ﻿﻿others.”

This will go a long way toward removing disharmony. Instead of concentrating on self, each believer should be concerned for the interests of others in the household of faith. Preoccupation with self is sin.

Conclusion: