

RATHMINES BIBLE SCHOOL - 1962
(Magnetic Island)

PHILIPPIANS

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Study#1 - Chapter 1

...wherein we have the record of the formation of the ecclesia at Philippi. You'll notice in that 16th chapter Acts at verse 5, where it says, 'So the ecclesias were established in the faith and increased in number daily'. That word there 'established' (4732) is a term which indicates the strengthening of the ankle bands or to strengthen one's legs, and the purpose of Paul as he went in the formation of these ecclesias, and set about their establishment, was that they might be able to stand up upon their feet in the faith, and so redound to the honour and glory of God wherever the ecclesia might be. At this time Paul, is seeking fresh fields to conquer in the matter of the gospel of Jesus Christ. We notice in verse 9, there was a vision to Paul of the man of Macedonia who asked him to come across. Paul had a desire to go into Asia but God forbid him; he assayed to go into Bithynia, but God forbid him to go there because God had a mighty work across the Aegean Sea in the region of Macedonia. So they come in vision of the man of Macedonia and ask Paul to come and help them; and the great help that was in the hands of Paul was that he might fix them in the way of eternal life.

And we notice in verse 10, that the use of the personal pronoun changes, 'After **he** had seen the vision, immediately **we** endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them'. B&S, there's a wonderful lesson in that for us, here we have Luke, the man who writes this record of the Acts of the apostles, without any fanfare or trumpets, without any bringing himself forth to show his work in this matter, he says that '**we** left Troas and came across unto Macedonia', and you'll notice in the 17th chapter of Acts verse 1, 'Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica', which tells us that Luke remained in Philippi, and not to the credit, I feel, for the consistent grace and the standards of the ecclesia at Philippi was due to this man, Luke. Nowhere in the scriptures do we find mention of that, but I feel that's implied in the record here. So we have Paul with Silas, with Timothy who they had brought with them from the region of Galatia, and also Luke came to the city of Philippi. It's called a chief city of Macedonia, and whilst it wasn't the capital, it was indeed a chief city of that place. It was 9 miles from the coast of Neapollis, this town of Philippi was named after the father of Alexander the Great, Philip, named after him in commemoration of the wars which he waged there. It was a colony, that is, for those people who lived there and mostly Romans, and Roman citizens, enjoyed a privilege. They were treated as citizens of Rome itself and they enjoyed certain privileges such as freedom from tribute, such as ownership of slaves and lands. So the people who lived at Philippi were very privileged as far as the situation with the state of Rome was concerned at that time.

So along the way, as these brethren journeyed to Philippi, they saw all the evidences of pagan religion. At Troas they saw evidences of the worship of Ajax and Achilles, when they came to Philippi, there was an acropolis wherein was two statues, one depicting the emperor of Rome as a deity, and the other as the emperor of Rome and all along the roadside, there were evidences of the graves of the departed 'greats' depicting their greatness. All this was tantamount to the immortality of the soul, and Paul and Silas, Luke and Timothy guided Philippi to do a great work for the truth.

We have the record of the divine grace at Philippi (we don't intend to deal with that today, or at all for that matter) but it is well worth the reading. There are certain things worth noting, b&s, and that is the circumstances which lead to the conversion both of Lydia and the jailor. The circumstances are the same in so far that they **heard** the Word of God. It was divine intervention that so many of the divine greats in the Word preached to them and they believed it and so did get baptized and not only they but also their house; and the evident testimony to the way in which they were influenced by the gospel, is seen by the way in which they constrained Paul to stay with them. So overjoyed were they, with the prospects of a gospel which had been preached to them, they wanted Paul to stay with them and they wouldn't let him go and stay elsewhere.

You know, brethren, there are many things that happened to Paul in Philippi which bears a similarity in his own experience. There was Lydia, one who worshipped God but unacceptably, she was a Judaizer; Paul himself had been the same. She was a seller of purple dealing commercially with the Romans who were Gentiles to her being a Jewess. Paul also had commercialized his religion in Jerusalem. In relation to the woman who used divination, here was a woman who mocked the truth, and that's exactly what Paul himself had done. She was of unsound mind and so was Paul in the path that he was treading before he was converted; and there was the jailor who beat and imprisoned Paul and Silas and Paul had done the self same thing to the brethren of Christ in Jerusalem and he went on the way to Damascus for that self same purpose. At midnight there came salvation for the jailer, and at midday on the way to Damascus, whilst it was brilliant in sunshine, it was completely dark as far as Paul was concerned, but he found favour with God at that time, and so he found new light. As with Paul, as he bore no malice to the jailor who had beaten him, and had treated him so despicably, so also for Paul himself, there was no malice on behalf of Christ whom he had persecuted and put his brethren to death; and the same plea of the jailor, 'Lord, what must I do to be saved?' so also with the same expression of the jailor as he spoke to the Paul, 'sir, what must I do to be saved?' Paul said to Christ, 'what will you have me to do?'

So Paul left Philippi to journey on to Macedonia across to Ephesus and back home. When the time came, as the record of the Acts tells us, where he was imprisoned, and he was taken to Rome and it was from Rome, b&s, that he wrote this epistle to the Philippians; it was in Rome, in prison and in bondage, bound for the hope of Israel, and there he was in prison and he saw fit to write a letter to the Philippians. The epistle to the Philippians is full of references concerning the fact that Paul was bound; he was bound and he was awaiting his trial, a trial of which the outcome he did not know, but he

was confident as the epistle says, 'he was confident of the outcome' because he said, 'he hoped to come and visit them shortly.

This epistle, brethren, was written in response to a gift. The brethren at Philippi had got together, and they had felt it necessary to send Paul a gift, whether it was of money or goods we know not; it doesn't matter what was sent, what was important to Paul was that they had seen fit to send him something as a token of their feelings for him. When we come to the 4th chapter of Philippians verses 15 and 16, Paul says, 'You Philippians also know that in the beginning of the gospel (that is, when he first came to them), when I departed from Macedonia, no ecclesia communicated with me, as concerning giving and receiving but ye only'. No other ecclesia had seen fit to do that! 'For even in Thessalonica ye sent once and again unto my necessity', and Thessalonica which was only about 100 to 120 miles away, and the next port of call for Paul in his ministry, the Philippians had got together and they sent him some goods or some money to help him; not once but at least twice; and when Paul writes to the Thessalonians he wrote to remind them that whilst he had received money from others, he would not receive money from them. You turn to 1 Thessalonians 2 and verse 8, 'So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For you remember brethren, our labour and travail, for labouring night and day because we would not be chargeable unto any of you, we preached unto you the gospel of God'. He wouldn't be chargeable to the Thessalonians, he wouldn't receive anything from them. When we turn to 2nd Thessalonians 3 and verse 8 he says, 'Neither did we eat any man's bread for nought; but wrought with labour and travail night and day' (he laboured with travail night and day on their behalf) 'that we might not be chargeable to any of you'.

Then when Paul wrote to the Corinthians, he told them especially that he had accepted money from the Philippians but he told them straight out, that he would accept no money from them. You can just imagine the brethren coming being indited by what Paul was saying. Here were brethren in the same continent as themselves, not so very far to the north, whom Paul had gladly helped, and here were the brethren at Corinth who wanted to help Paul, and Paul says, 'no', I won't take it from you'. When we come to 2nd Corinthians 11 verse 9 we read, 'And when I was present with you and wanted, I was not chargeable to no man. For that which was lacking to me the brethren who came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself. And when we turn back to the 8th chapter of that epistle, Paul shows how this people at Philippi had given much to him, but they had given more than that, they had given more than they could deserve to give or could afford to give! You take the 8th chapter verses 1 to 5, 'Moreover, brethren, we do you to wit, of the grace of God bestowed on the ecclesias of Macedonia, How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, (he says) yea, and beyond their power they were willing of themselves, Praying for us with much entreaty, that we should receive the gift, and take upon us the fellowship of the ministering to the saints; and this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God'. So here was an ecclesia who were in deep poverty, brethren, and they

gave once and again to the necessity of Paul, but as Paul expressed to them, he didn't need the money, but still they gave it because he was a token of their heart, he was their token of their love for the apostle Paul for what he had done for them. Paul accepted their money, Paul accepted what they gave to him, because of the heart that went with it. Here was another gift, I think, when Paul was lying in prison, they send him another gift, why did they send it? Why did they send this gift to him, brethren? Well, for two reasons, firstly, because they loved him, they thought they could give him another token of their love for him; but more than that, as we read in his first chapter of the Philippians, there was trouble in the ecclesia at Rome and Paul was experiencing difficulty at Rome, with the attitude of mind of the brethren there. The brethren at Philippi had heard about this, and they sent this gift, I believe, brethren, to show Paul that they were behind him in the attitude that he was taking, because Paul was accused of criticism at Rome and there were those who were in upbraiding Paul, and the Philippians sent this gift, I believe, to show that they were behind him. It was a vote of confidence on their behalf to show that they were supporting him in his attitude in this particular matter.

This epistle, brethren, is the warmest of all epistles in the whole of the New Testament. It's a wonderful epistle, it's an epistle in which Paul pours out his heart; there's no indictment in this such as we have in the other epistles; there's no doctrines he has to correct, but we find it is one in which Paul pours out his heart to his brethren, and he writes to everyone of those brethren, he doesn't single out just the elders, he doesn't pick out a few of those

members of the ecclesia (the rank and file) but includes them all. You know, in that first verse of chapter 1, here in Paul's salutation he says, 'Paul and Timotheus, the servants of Jesus Christ, to all the saints which are in Christ Jesus, which are in Philippi, with the bishops and the deacons'. Paul an apostle, Timothy an elder, placed on one common level as bond servants of Jesus Christ. To all the saints in Christ Jesus at Philippi and to the bishops and the deacons; the bishops, brethren, were the constituted spiritual to the ecclesia. They were those who had the gifts of the Holy Spirit, they were those who were the overseers who fed the ecclesia of God. There were the deacons, the ministers or servants of the ecclesia, who did the bidding and the work of the ecclesia; all of these together were placed under one common label, and Paul writes to them all. You'll notice right throughout this epistle, that he uses the words 'ye all' and you notice in verse 4, 'Always in every prayer of mine, for you all, he includes every member, he doesn't single out any as distinct from the others. These brethren are always in Paul's prayers, there's always a constant coming to memory to Paul, in his prayers to God.

When he thought of the Corinthians, his mind was troubled, there were difficulties occurring, wrong doctrine had crept in; when he thought of the Galatians, there was trouble in his mind there, because the Law and the works of the Law had come in there; there was trouble on all fronts of the ecclesias in which Paul had preached; but he could look back at the Philippian brethren, he could think of them with joy because here was an ecclesia that had brought great joy to his heart. When he thought of them (and he thought of them in every prayer he says here) it brought great rejoicing to him and I do believe that the ecclesia at Philippi, the brethren there were of such a character, that

they strengthened Paul for that which he had to endure, from that time forward. There were those at Philippi who had absolute confidence in him, and they copied Paul and so Paul was fixed in that which he had to do.

So he says, 'I thank God, upon every remembrance of you, Always in every prayer of mine for you all, making request with joy'. And here was the subject of his prayer, brethren, for he says, 'I pray for your fellowship in the gospels', and the word 'fellowship' is a word which means a 'partnership', a 'sharing' an active participation in something;' (koinonia-2842); these brethren had shared with Paul in the participation in the gospel. In every phase of its preaching and its various relationships within the ecclesia itself, 'from the first day unto now'. You know, there's none of our ecclesias that can say that, nor have it said of them; that they had continued in the fellowship of the gospel with Paul, from the first day until now. Here was an ecclesia that continued steadfastly from the very first day that it was formed until the day that Paul laid dead; such was the attitude of that ecclesia, that every member was included from the least to the greatest. 'Being confident, said Paul, of this very thing, 'that He which hath begun a good work in you, will perform it unto the day of Jesus Christ'. It wasn't Paul who had started a good work in them, for it was at the administration of his hand, When we turn to the 2nd chapter and verse 13, we read there, 'that it is God which worketh in you' says Paul, 'both to will and to do of His good pleasure', and you know, these words, as we see in verse 6 of chapter 1, these words 'He who hath begun a good work, will perform it', are used by Paul in the 3rd chapter of the Galatians; but they're used in quite a different manner.

Galatians 3 verse 3, 'Are ye so foolish', he says to the Galatians, 'having begun in the Spirit in the same way that the Philippians had begun in the Spirit, are ye now made 'perfect in the flesh?' and the word 'perfect'(2005) is the same word as 'performed' as we have in Philippians 1. God was able to work in the Philippians, 'if they continued in that way! God who had begun it would perform it until the day of Jesus Christ, that was assured. The Philippians would be involved in that by virtue of that attitude to the truth. Not so the Galatians, what had they done? they had begun in the Spirit but now they thought they could be made perfect by the deeds of the Law, and that is by the flesh. But God will perform it and God will bring it to an end. If we read in 2 Corinthians 7 verse 1, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God'. God will perform or perfect His work in His own good time, we are reminded about that, this morning brethren, but if we wish to be involved in it, then that's what we have to do; if we wish to be involved in the perfecting that holiness then we have to cleanse ourselves from all filthiness of the flesh and of our spirit.

In verse 7 of Philippians 1 we read, 'Even as it is meet for me to think this of you all, because (and the next words are changed in the margin) you have me in your heart', they had Paul in their hearts, 'both in my bonds and in the defence and confirmation of the gospel'. They were sharers with Paul, in his bonds and in his defence, in his access and in his confirmation or establishment of the gospel, they were with Paul, and they were partakers or had fellowship of his favour; and the favour of Paul was, he was

turned about on the way to Damascus to preach the gospel of peace. They were also involved and they wish to partake or have fellowship with Paul in that matter.

In verses 9 to 11 brethren, we have there a prayer of Paul and it's a beautiful prayer, brethren. They had sent him a gift, it was an expression of their love, and verse 9 says, 'This I pray that your love (agape) may abound', and as we were reminded the other night, we have to have that same agape love one for another in the same way as we have it for God; God has that same love for us! here, by means of this gift, there was an expression of love to Paul at Rome. But Paul wanted that love to abound, he wanted that love to exceedingly abound as the word means, or to excessively abound, a continuous growth; it had to be magnified and amplified, and there are many of us who feel (and I hope we don't feel this way brethren, but this expression often comes out) that all we need to do is to give a cup of cold water to someone in the name of the Lord, and that's it! We've filled up the whole will of God, but here we have something where the Philippians gave Paul a gift; this was an expression of good neighbourness; here were brethren that gave him something to help him, but Paul is showing that this is not enough. While he was thankful for the gift, he wants that gift to abound exceedingly to something further; he says, 'I want that to abound in knowledge', and that word 'knowledge' brethren, is a word that means 'exact knowledge' (1922) full knowledge and when Paul writes to the Romans, he says, in chapter 10 verse 2, 'that Israel has a zeal of God but not according to knowledge or exact knowledge'. They had an understanding of God but they did not have an exact knowledge of His way; our love must abound, brethren, in exact knowledge. We have to have that understanding, that complete and full understanding of the things that God requires of us. So you see that knowledge is important, it is something over and above the mere expression of love, and not only in knowledge but in all wisdom or in all judgment. This word in the RV is translated discernment or as Rotherham says perfection, a word which in the Septuagint version, brethren, is used in the Proverbs for the word 'wisdom', and we have to grow in knowledge and in **all wisdom**. If judgment is involved, it is judgment of our own selves, that we might grow, that we might have that spiritual perception and discernment in the things of the truth.

As Paul says in Hebrews, 'having our senses exercised to discern' (that's the word for 'judgment'), to discern between good and evil. And having this knowledge and this wisdom or discernment, we must prove or put to the test, things which are excellent. You'll notice in the margin, brethren, that word excellent is shown to be the word 'differ'(1308). They had to test the points of difference; now they had done that, I believe, inland they had heard of Paul's trouble in respect to the ecclesia there, and they had tried the points of difference. They had put to the test the things they had heard about Paul, and when they had tried the points of difference, they sent Epaphroditus back to Paul with this gift to show that they supported him. Paul wanted them to continue to do that, not only in the relative points of difference which were at Rome, but in the vital issues that bring us up to maturity. That we try the points of difference, brethren, that we are able to weigh up circumstances and propositions before us, so we can choose the right path. The only way we can do that is by the exact knowledge and the perfection of the Word. The Diaglott and Moffat's translate that particular phrase in

verse 10, 'Enabling you to have a sense of what is vital', so when we can have a sense to know what is vital, and set our standards of value upon it, then we have tried the points of difference.

He says also, 'that ye may be sincere and without offence till the day of Christ'. This word '**sincere**' (1506), brethren, is a very remarkable word, it was a word that was used for the testing of both honey and of pottery. With honey they had to exclude the honey without any impurities of the wax coming into it, and so they'd hold the honey up to the sunlight and then they would see the wax or the corruptible matter in the honey, and it had to be taken out. It's a word that means also 'to be tested by sunlight', it's a word which meant originally without wax, as we can see from that meaning. Also in the matter of pottery, when a potter made his fine pottery and it had flaws in it, they would fill it in with wax, and to the undiscerning eye it couldn't be seen. They'd hold that pottery up to the sunlight, brethren, and let the sun's rays shine upon it, and see the flaws that offend; and so we can see the flaws and cracks that are in it. Paul wanted the Philippians to abound in this sincerity, that they would be without wax, that they would not be transparent; not so the people could see through them, but rather they would be tested by the sun's rays and be shown to be perfect. The same way is expressed brethren, when we come to the judgment seat of Christ, there we shall be examined by the Sun of righteousness and we will be examined by the standard which He has set, and there we must be found in that day, to be without wax. We must be without offence, or literally, not causing to stumble. We're to make sure brethren, that we don't, by our own actions, cause other brethren to stumble. We must make sure of ourselves and must also help our brethren.

Verse 11, 'Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God'. Being filled with the fruits of righteousness, and as Luke says, 'a tree is named by its fruits; and a tree of righteousness is that which gives righteous fruits they are found on the tree and Christ who is as it were the tap root of the tree, brings forth energy to that tree so its fruits may abound. As fruit matures and falls to the ground and so it germinates in the soil and brings forth new fruits, so also we, brethren, must bring forth fruits of righteousness so that when it falls upon the Adamic ground of our beginning, it might find root and bring forth future fruit to the glory and praise of God, because it is to the glory of God because He is the Author of it.

When we turn to the 4th chapter of the Philippians and at verse 10, we read concerning the gift that they had sent to Paul, 'But I rejoice in the Lord greatly, that now at the last, your care of me hath flourished again'. That word flourished is a word which means 'to blossom forth; he in their tree had begun to blossom(330); their gift to Paul was to blossom upon a fruit tree, but it wasn't fruit, brethren. Paul wanted that blossom to germinate and so to come forth to the fruit. He expresses that where he says in verse 17, 'Not because I desire a gift; but I desire fruit that may abound to your account or that shall stand to your credit'. Here again, we have another occasion of idealism; the gift that they gave to Paul was a token of the possibility of fruit in that tree, but that blossom had to germinate and it had to come forth to full maturity in to the fruit. That's what Paul

wanted, their care of him had flourished again but he wanted fruit that it might abound to their account.

He says again in chapter 4 verse 14 concerning this gift, 'Notwithstanding ye have done well, that you did communicate with my afflictions'. That word communicate is the same word as 'fellowship' (4790+2842) that they had fellowship with his afflictions; so in verse 18 concerning the gift, he says, 'I have all and abound; I am full; having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God'. That's the way Paul uses his gift, so he writes them in the spirit of thankfulness for what they had done for him.

Now coming back to the first chapter, brethren, we read in verses 12 to 18, the experiences of Paul at Rome. What had happened? Paul was put in prison, there were those at Rome who weren't game (to use that expression, I'm sorry) to preach the truth, because they thought that what had happened to Paul would happen to them as well, but when they saw what Paul was doing, that here in prison in bonds, preaching fearlessly the gospel of God, they became confident in Paul. Here was a man in prison, here was a man who was in danger of his life, and here he was preaching the gospel fearlessly; he doesn't care what's going to happen to him, we're free citizens of Rome, Paul's case is a test case; surely they won't put anyone else in prison until that case is heard. So they went confident in Paul's bonds and when they saw the fearless way in which he preached, in the palace as it says there, or the praetorium guard in the court of Caesar, so the brethren of Rome went confident in Paul's bonds and they began to preach fearlessly the name of Jesus Christ. So the expressions that were used the other day, 'my strength is made perfect in weakness', is seen in other aspects; Paul in weakness, in bonds and in prison, yet by virtue of that, he's quite rejoicing in the sufferings in Christ that he endured, the Word of God went forth, it was strength.

It says in verse 12, 'But I would that ye should understand, brethren, that the things that happen unto me, have fallen out rather unto the furtherance of the gospel'. It hasn't hindered the gospel, they thought Paul tied up in chains that the gospel would be hindered, but it wasn't, it went forth and was furthered. Verse 13, 'So that my bonds in Christ are manifest, in all the palace or the praetorium guard, and in all other places. And many of the brethren in Yahweh, waxing confident by my bonds, are much more bold to speak the word with fear'. So the Word was preached fearlessly, but there were some among them, brethren, who preached the Word fearlessly, but their heart was black. They preached Christ out of envy and strife; they were influenced by Paul's demeanour, but because they themselves were not attracting any notoriety to themselves, they had envy and strife in their hearts. They had a feeling of displeasure, when they saw someone else getting the glory for something, when they thought they should get it as well. The word '**strife**' (2054) means 'rivalry', ill speaking, faction'; they wanted a standing in the ecclesia, they preached Christ but their heart was full of envy.

Verse 16, 'The one preached Christ of contention; not sincerely, supposing to add affliction to my bonds'. They wanted to add affliction, and that word there brethren, means '**to add**

pressure' (2347) to Paul's bonds. They couldn't literally add pressure to his bonds, but what they were doing was nonetheless endeavouring to do that. They wanted to rub those bonds into Paul and make it hard for him, and to hurt him. But Paul rejoiced in that! they couldn't hurt Paul, but there were others who preached of goodwill. We read in verse 15, 'Some indeed preach Christ even of envy and strife; and some also of goodwill' Verse 17, ' But the other of love, knowing that I am set for the defence of the gospel'. There were those who saw that Paul was set, and here we have a military term which means to **'be on duty'** (2749) . He was one who had authority who could place on duty, guards in a certain place. Here was Paul in prison, he was on duty and yet he was in bonds. But his duty was in defence of the gospel of God. What was Paul's reaction to this, brethren? Was Paul troubled? undoubtedly he was! he was greatly troubled by this, but as far as the Word was concerned he was not. He says in verse 18, 'What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached.' It didn't matter to him whether it was taught or preached with sincerity or not, (he did care in his heart), but because the name of Christ was going out in Rome and the praise of Jesus Anointed was being preached, Paul was glad of that! because he knew that it would bring about a certain amount of curiosity among the citizens of Rome and the name of Christ would come before them. And so he could say at the end of verse 18, 'and I therein do rejoice, yea, and I will rejoice'; there we have the attitude of a man who is in prison under circumstances such as at Rome, he could look across the waters at Philippi and say that similar circumstances were not there. Paul could rejoice for what was transpiring at Rome, he could gladly rejoice for what was going on in Philippi!

So in the latter part of that chapter, brethren, we have there Paul's hopes concerning the trial which was to come and also his assurance of ultimate deliverance; he says in verse 19, 'For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ'. These words are quoted from the Septuagint version of Job 13, where the RSV of that particular place, Paul says, 'I know that I shall be vindicated'. Verse 20, 'According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness as always, so now shall Christ be magnified in my body, whether by life or by death'. When we turn to the 8th chapter of Romans and verse 19, we read there of the earnest expectation of those of like precious faith of Paul; 'For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together unto now. (It says at the end of verse 23), 'That we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our bodies'.

That's what Paul is speaking about here. He doesn't care whether his trial is successful or not, whether in life or in death, Christ has to be magnified. Christ had been magnified in the work that Paul had done. Should Paul die a martyr's death, Christ would be magnified because he was going to the death on behalf of Jesus Christ; and should he live, there would be Christ's communion and association with Jesus Christ. So whether

he lived or he died, Christ would be magnified in his body; and we stress those words in his body because in the kingdom, brethren, Christ again will be magnified in the bodies of His saints. He says in verse 21, 'For me to live is Christ, and to die is gain', and here Paul stresses the fact that Christ is his life; nothing else matters than that Christ might be magnified. Christ is his whole life, 'for me to live is Christ and to die is gain', and we shall speak of that gain later on in the epistle to the Philippians. He says in verse 22, 'If I live in the flesh, this is the fruit of my labour; yet what I shall choose, I wot not or I'm not going to tell you'. He says there is something that I really do want, and that is a desire for the departing, as we read in verse 23, 'to be with Christ which is by far the best'. Paul says, I'm not going to tell you whether I want to live or I want to die, it's immaterial. But there is something I do want which is by far the best, and that is, 'the returning' as that word is shown in Luke 12 verse 36, where it speaks of a lord returning from a wedding. What Paul wanted was the returning of Jesus Christ, where not only through him but through all the saints of God, Christ would be magnified in their bodies. 'Nevertheless, he says, to abide in the flesh is more needful for you'.

In the latter part of that chapter, there's a call by Paul for them to stand steadfast in the one faith. We can take this to heart, brethren, because they are vital words of exhortation. Verse 27, 'Let your conversation be as becometh the gospel of Jesus Christ'. The word '**conversation**' (4176) means to behave as citizens, constituted members of a city, behave like citizens, he says, 'let your manner of life', as we see in the RV or as Rotherham says, 'your citizenship', be as becometh the gospel of Christ. He says to stand fast, in verse 27, in one spirit, and that word 'stand fast' (4739) here again, is another military term used by Paul, to stand in an unbroken line; don't break ranks, brethren, stand fast together in one spirit, that is, with one mind, singleness of mind. So that when you do something, you do it with one concern and with one purpose; with **one mind** (5590), he says, and that word 'pauche' is a word that is usually translated 'soul or body' and what he means is to be 'one body' or to be 'one life energy' or 'one life force' that might be exhibited to that ecclesia; that you all, brethren, might stand together in an unbroken line steadfastly striving together or as the Diaglot says, 'vigorously cooperating' for the gospel. That's what Paul wanted that they might stand fast in one spirit, in one mind, striving together for the faith of the gospel.

Verse 28, he says, 'Don't be terrified by your adversaries', and that word 'terrified' (4426)

is a word which indicates the 'stampeding or startling of horses'; don't break your ranks, brethren, and don't be startled by the adversary or he who lies opposite to you; and Paul here is referring to an ambush. There was the adversary who was seeking every occasion to ambush the Christian believers everywhere based in Rome and Philippi; don't be terrified by them, he says, 'which is to them an evident token of perdition, but to you of salvation'. Here we have a term 'evident token'(1732), brethren, which is known in the Greek as an indicator. It has many meanings but in particular, in this relationship, is a term which primarily means 'a pointing out', the pointing of the finger, and it's used in the sense here, 'of issuing a writ of indictment' or 'laying up information to an authority against a person who is undertaking a public office and pointing him out and saying that he is legally disqualified from holding that office'. Now the brethren of Philippi were to

behave as citizens of the heavenly constitution in Christ; behave as citizens, he says. To the Greeks about them and the Romans, they were legally disqualified from worshipping God, that is, as the Greeks and Romans thought worship of God was to be carried out. So they could point them out and say, 'you are legally disqualified by your actions', from worshipping God or the gods, and indeed they were, as far as the Philippians were concerned. They didn't want to worship the gods of the Romans or the Greeks, and so to the adversary, they should be by their manner of life, a pointing out or a pointing of the finger in an indictment against them, and it should be telling them that they were legally disqualified from worshipping the gods of Rome, and their attitude of life should maintain that. But, he says to you, brethren, it is a evident token that or indictment to your salvation. So here we have the primary sense of this word which is a 'pointing out of a person as a declaration of good will'; and that of God, says Paul, and what Paul is saying is this, that although you may be accused by your adversary, and whilst they might indict you, and whilst they may try to ambush you as far as the truth is concerned, **don't you worry**, because God will point the finger at you, as a commendation of goodwill, as truly a servant of Mine'.

Verses 29 and 30 (I'm sorry I've run out of time, brother chairman) 'For unto you it is given', and that word 'given' is an act of favour, an act of grace on behalf of Christ, not only to believe in Him but also to suffer. They had seen that in Paul and they now heard that they also were in Paul. Now I'll leave this final thought with you. It was an act of favour that they might suffer for Christ Jesus. Just imagine it! **It's a gift of God to us**, that we might suffer for Him, and so then we should approach Christ in that attitude; glad to do it for Him. Follow the pattern of Paul so in that day we may be, pointed out as an indictment to those who have faithfully walked in the way.