

## Introduction to the Devotional Readings

The apostle Paul writes this amazing letter from a prison most likely in the city of Rome. He writes to one of the churches that he planted on a missionary journey throughout Asia Minor or modern day Turkey. Most all of the events in the book of Acts have taken place by the time this letter is written: Jesus has risen from the dead and his followers watch him ascend into heaven; Paul has been zealously imprisoning Christians on behalf of the Jewish leadership until he meets Jesus on the road to Damascus and is radically saved; Paul has completed three many-months-long journeys all over the Middle East planting churches at great threat to his life; Paul is finally arrested by the Jewish leaders he once represented and begins his journey through the Roman judicial system where finally his appeal for his innocence brings him before Cesar in Rome. It is in that prison that Paul writes this letter to his now really good friends in this church in the city of Philippi which is a Roman colony.

What was his main message he wanted to get to this church in this letter? What content does he spend the most time talking to them about? Can we find it in a “big idea” or theme that runs throughout the letter’s entirety? In writing this thank you letter to them for all their love and practical support of Paul’s work in planting all these churches, he has one message for them:

**Protect the joy of living in a flourishing community as believers by showing honor and empathy to one another, of which Christ is the supreme example of humbly doing this for each of us.**

We are reminded to let this work of Christ so melt your hearts that we overflow in real reasons to rejoice in showing honor and empathy to others thus building and protecting community.

There is a unique Greek word that Paul repeatedly uses in this letter. It is the word for “mindset.” In English it is hard to find this word in the text because it is translated a number of different ways into English from Greek. But it is the same Greek word each time it is translated as something else in English (see Figure 1). In chapter 2 verse 2 he bids this church with a command to be of the “same mind.” He wants to protect their unity. He wants to show them how community is destroyed, and what you can do to protect it. Paul uses this same Greek word for “mindset” in chapter 2 verse 5 to show Christ exemplified an attitude that promoted community. Paul says for us to have the same mindset towards God and others that Christ had that launched him into radical love poured out for others. But what mindset is this? How would you describe the attitude that Christ had that fostered a rich community of love with one another? That is the punchline of the book right between these two verses in chapter 2 verses 3-4: it is showing honor and empathy to one another. Our normal mindset looks out for our own interest and things on our own lists of what’s important to us. Paul gives the command to not just see those things but also to see what is on other’s list, what it is like to walk in their shoes. That is empathy. He then says to regard others as if they are more important than ourselves. That is bestowing honor on others.

Paul continues to use this word throughout the book. In chapter 3 verse 19 he contrasts this humble attitude with the “mindset” that those who are against Christ have. In chapter 4 verse 2 he urges two women who do not get along well together to change their thinking and have this “mindset” that is woven throughout the book. And in chapter 4 verse 10 Paul rejoices that these dear Philippian brothers and sisters have revived their “mindset” of humble service for God to others in providing for Paul’s real needs in prison.

Figure 1 - the Greek word for “Mindset” used in this letter

you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.
Philippians 2:2
2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.
Philippians 2:5
5 Have this attitude in yourselves which was also in Christ Jesus,
Philippians 3:15
15 Let us therefore, as many as are perfect, have this attitude and if in anything you have a different attitude, God will reveal that also to you;
Philippians 3:19
19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.
Philippians 4:2
2 I urge Euodia and I urge Syntyche to live in harmony in the Lord .
Philippians 4:10
10 But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.

*Greek word: “Phroneo” used seven times in Philippians - ties to the theme empathy and honor, that is the mindset of ONE mind.*

But from where does honor come? Traditionally, honor is something that a person defends or restores for themselves. But here in this letter to the Philippians, honor is something that is given to another. It is a mindset we have towards others who have the exact same intrinsic value which each of us as image bearer of God has. Tim Keller in his book entitled Forgiveness quotes much of the traditional understanding of “the concept of honor, which means earning and insisting on respect from others’ through shows of strength, even sometimes of brutal strength.’ People who had earned higher social honor were worthy of regard, but people without social honor—slaves, women, cowards—were not” (Keller 45). But that is not how Paul envisions honor to work.

Honor at its core is focused on others. Keller goes on to write, “An ethical system in a shame-and-honor culture is a self-regarding and self-actualizing ethic, but an ethical system that draws on Christian beliefs is an ‘other-regarding’ ethic based on a commitment to the good of others for their sake, not yours. Obviously, in a self-actualizing culture forgiveness makes little sense. If you are wronged, you can get your honor back only by shaming and revenging yourself on the other... While in an honor culture people had to earn honor or be despised, in a Christian-inspired culture, all individuals were assumed to have dignity that they didn’t need to earn” (Keller p45-47). It is honor in this sense that Paul exhorts us to give to one another, to regard one another as more important than yourself while we look to their interests not merely our own. That type of humility acted out protects and builds thriving community. Ultimately, that is what Christ did for me. For you.

Practically we see honor play out sometimes in how people are treated in certain jobs. Most of the time CEO’s are handled like celebrities, especially when the company is doing exceptionally well. But how do people treat those in everyday jobs? Do we see honor there? Though our society values with higher wages certain jobs more than others from a supply and demand perspective (i.e. not many have the patience to wait through 10+ years of graduate school and residency to be a doctor or brain surgeon, therefore their salary is normally higher than other work), all work is blessed by God who we see get his own “hands” dirty by creating all things from nothing. Before God, all work carries the same worth and weight. He gifts us and calls us to good work for the benefit and thriving of others. However, society often places higher honor on those who have achieved higher financial accomplishment. This is wrong. Honor is not something I make or defend but rather give to others on the basis of their worth before God

Figure 2: Joy & Rejoicing

ESV Study Bible	
Joy and Rejoicing in Philippians	
Reference	Paul ...
1:4	prays with joy
1:18	rejoices that Christ is proclaimed
1:25	will remain living on earth, for the Philippians’ joy in the faith
2:2	asks the Philippians to complete his joy
2:17-18	is glad and rejoices with the Philippians
2:28	sends Epaphroditus, that the Philippians might rejoice
2:29	tells the Philippians to receive Epaphroditus with joy
3:1	tells the Philippians to rejoice in the Lord
4:1	tells the Philippians they are his joy
4:4	tells the Philippians twice to rejoice in the Lord
4:10	rejoiced in the Lord at the Philippians’ concern for him

which is equal to mine. Do we believe that? Watch how others treat the waiters and waitresses at restaurants, for instance. Do they “see” the server? Do they know they have a story or are they just a “task” to deliver them food and have lesser value than the one paying for the food? Do they say “please” and “thank you”, common ways to show respect? Do they look into their eyes and wonder, “how can I do what Paul says here and make them feel that they count as ‘more significant than [myself]’” (Philippians 2:3)? Does their tip amount show that they view them as equals, as if they are more important than themselves? What about other jobs in other industries? How do we treat others: as them serving us therefore we look down on them or as if they were more important than ourselves? That is getting at what honoring others means.

Paul regularly uses the words “joy” and “rejoicing” throughout this letter. Ironically, he is in prison where reasons for joy are usually low, but somehow the unshakable reasons for joy that are rooted in Christ cause his language to be filled with this (see Figure 2). Paul even commands us to rejoice in the Lord. What? In Christ, there are so many reasons and logical groundings for the community of faith to rejoice that Paul includes them in this letter for us to continually bring to mind. As you study through this letter in these notes, watch for these reasons for rejoicing that supersede circumstances and lead to deep contentment.

In the fall of 2022, the pastors at the Evangelical Free Church in Fremont, Nebraska preached verse by verse through this letter of Paul. Across the page from notes taken on each of these sermons is the passage laid out in a “blocking” or “arcing” format. In this study methodology which is helpful in tracing an author’s argument, we put one independent clause on one line containing a subject and a verb which are underlined in each passage. Then we ask how that next clause relates to the first clause and all other surrounding clauses to trace the logical flow of the argument. There are 18 common ways that two propositions or clauses in language can connect to each other and the larger argument (see [Blicksblog.org/arcing](https://Blicksblog.org/arcing) for a one page summary PDF or in the Appendix section here). In the Table of Contents (Page 4) we

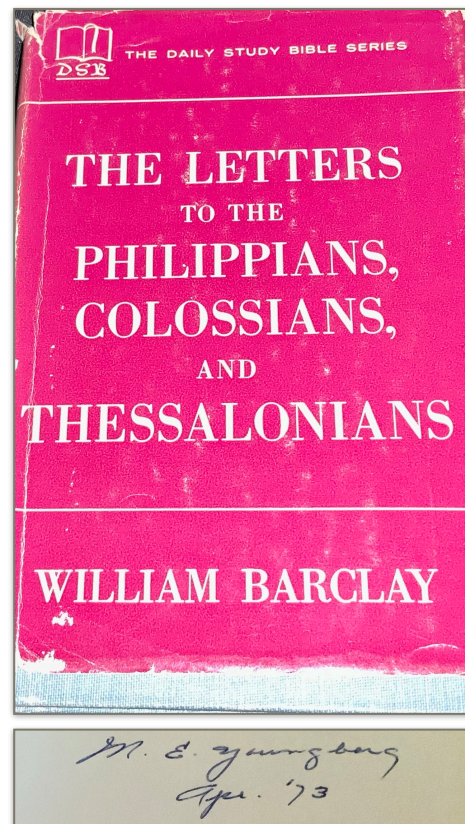


wanted to put the flow of the entire letter on one page. In the outline of the letter we included a “Headline Sentence” for each section to list in one short sentence the main idea of the passage as if it were a headline in today’s Wall Street Journal.

Here are some ideas to consider to make these readings more devotional in nature. Take a month spending time reading in Paul’s letter to the Philippians. There are 14 headline sentences or breaks in the outline of this letter (see page 4). Spend two or three days on each section. On day one, read the verses from the passage on the right-facing page two or more times slowly. Then read the notes in the “blocks” or “arc-ing” area just to the left of the passage on that page, and see how the overall passage connects and flows. Read the passage again. Pray the passage using the A.C.T.S. helpful structure: Adore, Confess, Thank, Supplicate (or ask). For example, find something in the passage to **ADORE** of God’s greatness, and tell him (there is a box labeled “What do we learn about God” that gives us ideas in the passage what to worship in Him). Confess what is true about yourself in the passage, where we sin and don’t measure up or are not dependent on God. Next ask what can we **THANK** God for in the passage? Finally, what can you ask God for or **SUPPLICATE** to understand or apply this passage further to your life and those you engage. Day two, read the same passage again slowly a couple of times. Read through the sermon notes and “inductive” study questions in the table on the left-facing page that Paul’s text answers. Read the passage again. Pray. On the weekends, review the sections you read for the week and reorientate yourself to the Table of Contents how these sections fit in the broader narrative of the letter. Read the verses in each section again. Pray. Enjoy the ride, and see how God will use these words of his in your life to know him and walk with him.

On a personal note, in the fall of 1973, my grandfather taught through this letter to an adult Sunday School class at the Willow Glen Covenant Church in California. What I would give to have been there or even to have his actual notes or outlines! I did inherit most of his library, and it was a joy to find this commentary that he used to prepare his study notes (Figure 3). Since I can still hear in my mind how his voice sounded, it was almost like hearing him again read to me the passages he underlined or marked up in this helpful commentary expounding on these important truths in Paul’s letter. The inside cover is dated April 1973. That was when I was two years old, and he had just retired from the International Harvester Company headquartered in downtown Chicago and moved to San Jose, California, one mile from my house. His love and care had a tremendous impact on my life in countless ways. I am thankful for how God used the love of his Word to change his life.

Figure 3: Commentary



My grandfather's commentary on this letter that was very helpful in these study notes.



Milton Emmanuel Youngberg - reading from Luke 2 at their house on Christmas Eve, 1986; don't miss the "big-wave-Dave-flattop" and my cousin Michael Polikoff listening in, San Jose, California

Finally, a special thank you to Jodi. Out of the blue one day this fall, she asked to learn more of the language of this arcing study method. Increasingly in grief after losing Jackson, the words from God have been where deep solace is continually found, and arcing is like a jackhammer to break free these hopeful truths of gold to be able to walk forward fighting for joy. After working through that week’s section of Paul’s letter on our own, our times Sunday morning before church by the fire with our draft arcing on the TV screen were some of the richest and deepest and special conversations in 2022! Jodi, I admire you and the way you think and process and pursue our God. I am thankful to him for his work in you and the many insights you brought each week that I had not seen yet. Knowing God better includes this beautiful community project we get to do together and with others. Thankful. Rejoicing. That we may know him, the surpassing Treasure.

## Philippians: The Fellowship of the Kingdom

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## Overview of Paul's letter: an "Executive Summary"

**Intro:** Paul wrote from prison, most likely in Rome (note the many reference to joy in spite of this); Phillippi was in northern Greece on the Egnation Way (to Istanbul); church founded on 2nd missionary journey with Silas; no synagogues in town, met Lydia and other Jews outside the city praying, conversion, and started the church; healed demon-possessed slave girl who made money for her owners (Acts 16:12-15), riot ensued, thrown in jail, conversion of the Philippian jailer; next day acquitted and told to leave the city; "church in Philippi was largely Gentile, born in the midst of suffering and persecution, and quickly bereft of it's founder" (D); Paul's total visit a matter of days/weeks?

**Four-fold Purpose in writing this letter:** 1. it's a thank you letter for their gift (4:18) - jail didn't usually come with food; 2. update them on his situation in jail (1:12-30); 3. update them on Epaphroditis: he brought their gift to Paul, they heard he got sick, almost died, Paul sends him back with this letter (2:25-30); 4. "includes a powerful description of the humility of Christ in going to the cross, and urges the readers to grow in Christ-like humility" (D).

### Outline / Logical Flow of the Book:

#### I. Thanksgiving & prayer for the Philippians' Gospel Partnership (1:3-11)

How do we serve Christ? "Paul is separated from these Christians, and what is he doing? He is thinking of them; praying for them; longing for their spiritual good – in short, he is serving them and thereby serving Christ" (D).

#### II. Paul's Present Circumstances as a model of gospel Partnership (1:12-26)

Suffering is an expected part of the Christian life and a privilege (1:29-30)

#### III. Practical Instructions in contending for community in gospel partnership (2:1-30)

- a. Living Humbly as Servants of Christ (2:1-11)
- b. Living Obediently as Children of God (2:12-18)

But HOW are we to live humbly like Christ? " By having our lives shaped by the Gospel of Jesus Christ; by being transformed as we read God's word daily and seek him out in prayer regularly; by pleading with God that we would have more and more the attitude of Christ Jesus... In verses 12-18, we see that the example and love of Christ should encourage the Philippians to live lives of obedience. Immediately after the heart-transforming message of Christ in 2:6-11, Paul says in vv. 12-13 [Read 2:12-13]. We see that fulfilling the example of Christ in our own lives does not finally depend upon us. God pours into us the ability to trust in Him and his purposes, and we are called to participate with Him" (D).



*The Chicago Theater at State & Lake Streets*



*The Art Institute of Chicago*

#### c. Examples of Humble Servants (2:19-30)

#### IV. The enemies of gospel partnership (3:1-6)

#### V. The Goal of Gospel partnership: Heaven through persevering in suffering (3:7-4:1)

#### VI. Thankfulness for gospel partnership (4:10-20)

**Theme:** Paul wants these Christians to know personally the strong love of Christ for them, and thereby overflowing in this same kind of love to one another; love that is humble, persevering, and content.

#### I. Christ's love is a HUMBLE love

❖ 2:1-11 sacrificing our own interests for others, not



grumbling or complaining which shows a lack of humility;

- ❖ 3:7-13 "Our humility is not only a reflection of the love that Christ has shown us, it is also a demonstration that we have understood and grasped the good news of the Gospel. Paul warns the Philippians and us from taking pride in anything other than Christ and his work on our behalf. He call all things "rubbish," in comparison with "the surpassing greatness of knowing Christ Jesus." Humility, then, is not just a moral virtue we pursue, but rather the evidence that we have met, and been loved by Christ" (D)!

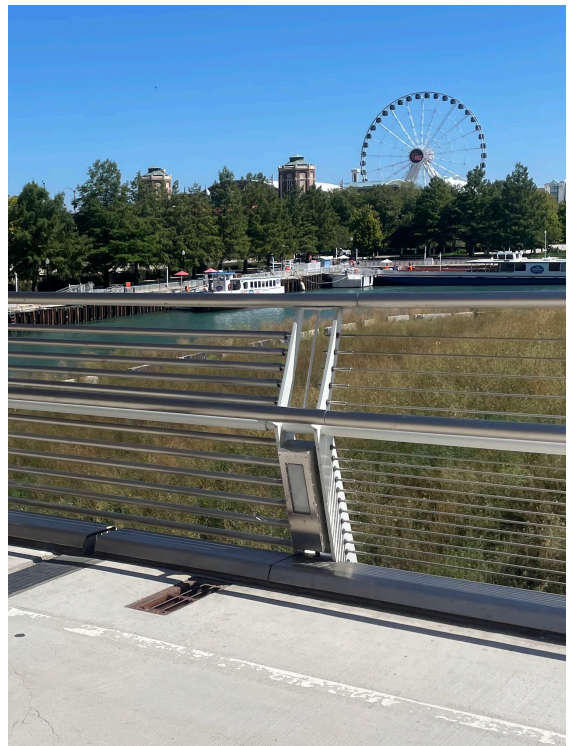
## II. Christ's love is a PERSEVERING love

- ❖ 2:8 Christ endured death on a cross; 3:13-14 Paul endured; he shifts focus off their sufferings to their citizenship in heaven: future grace (Heb 12:1-2)

## III. Christ's love is a Content love

- ❖ 2:9 Christ's heavenly joy: away from earthly definitions of contentedness / success; 3:7-13 Paul was content in a person (Christ) not circumstances; "Most people in this world base their happiness and contentedness on their circumstances. Some people who are religious see God as a way to influence their circumstances in order to make themselves content. But we are to understand, as Paul did, that in Christ, his contentedness was independent of his circumstances. There is nothing that will set you apart from the world like a joy in Christ that only shines brighter in the midst of hardship" (D).

**Application:** 1. HOW do we experience the love of Christ? Know him (1:9-11). 2. HOW do we love others with love that reflects Christ's-type love? 2:12-13 Because God is sovereignly working in you, you can make headway! "What breaks the power of money [or other counterfeit gods in our life] is not just redoubled effort to follow the example of Christ. Rather, it is deepening your understanding of the salvation of Christ, what you have in him, and then living out the changes that that understanding makes in your heart - the seat of your mind, will and emotions. Faith in the gospel restructures our motivations, our self-understanding and identity, our view of the world. Behavior compliance to rules without a complete change of heart will be superficial and fleeting."<sup>1</sup>



<sup>1</sup> Tim Keller, Counterfeit Gods, Dutton Books, 2009, p68





*Facing page: Navy Pier, Chicago; RPM Restaurant on the Chicago River North; this page: the Bean in Millennium Park*



## The Letter: Paul writes his introduction (1:1-11).

A. Paul greets this church plant in Philippi.

B. He prays for them.

### Sermon: Relationships Matter - The Importance of Biblical Fellowship in a Lonely World

Pastor Ryan, 9/11/22 - Last Blast Triathlon Sunday, listened to it at home with Jodi - Intro: The data shows that inspire of ways to connect with others today, loneliness is on the rise and a problem in the United States. Fellowship is a key ingredient in combatting loneliness. Warm friendship with believers is not true fellowship. Its the common commitment of living life together for God in sacrifice. Joy in the midst of suffering is one key theme of this letter as is friendship, weaving all the way through.

### HEADLINE: GENUINE CHRISTIAN FELLOWSHIP IS FROM GOD.

There are several marks of genuine Christian fellowship observed in this passage:

1. It is built on the foundation of Jesus Christ: This is not just about time together only but a partnership under the same vision and work. Jesus is at the center. They both love Jesus and are following him. We partner with people who love the same things we do. This fellowship is about love for Christ at the center.
2. It is evidenced by gratitude and mutual encouragement in the gospel: Can we give gratitude to God for the work we see in others and those around us - v3? Even though the church is not perfect, Paul encourages thanking God.
3. It is characterized by genuine affection v7-8: They are fellow sons and daughters of the King. See how many times ALL is used in these two verses. It is not just for some, but affection is for all.
4. It is forward looking v6, 10: The day of Christ is coming and he reminds them of this. We are all getting older, but that is not the end of the story. We are headed to fellowship in person with Christ. How often to we gather and talk about the realities of Christ's return?
5. It is saturated with gospel-centered prayers v3, 9, 11: He prayers their love for God would grow. That they would be ready to meet God. That they would grow in righteousness.

Exhortation and application: Do you have these types of friendships in your life? Is Christ your most and highest passion? It will be impossible to have this type of fellowship if Christ is not your life. Are you intentionally seeking this out? Since its source is God, are you praying for this type of fellowship to be real and often and close?

### Notes & Quotes:

Vs9-11-There is logic in Paul's prayer: "The first petition in Paul's prayer is that God would cause the cardinal Christian virtue of love to abound more and more, and that it would be accompanied by knowledge and all discernment, so that the Philippians' love would find expression in wise actions that would truly benefit others and glorify God. As Christians grow in their understanding of what it means to follow Jesus, they will increasingly be able to affirm and practice what is excellent. Such joyful obedience to God will give them the confidence of being found pure and blameless when Jesus returns. This does not imply instantaneous spiritual perfection but rather an increasing likeness to Christ. But fruit of righteousness is not produced in the believer's own power. Because that fruit comes through Jesus Christ, it will result in the glory and praise of God" (ESV Notes).

Implied WHAT question(s): idea/explain, q/a, +/-	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns; Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT kind of love does Paul have in mind v9? One that knows the love of God revealed through both history and his Son AND knows what wisdom is in His world.	HOW will we be blameless when he returns v10? Christ filling us with his righteousness PRODUCES fruit that causes us to WANT to pick the good - thru smart and wise love abounding and increasing.	V7 THIS way = Joyful remembrance in prayer for these dear brothers. Love abounding v9: is love for God, from God, for others. Define v10 - approve what is excellent: choosing good over evil. P-v6: He will complete us with his work he began in us. [maybe a command done in prayer] C-v9: Your love it to abound and grow, but it is by his work, in knowledge, for his glory.	V1-He calls saints those who are his "in Christ." V3-He gives deep friendship and love for another why else does Paul thank him? V6-He finishes works that he starts. V7-He gives grace which also connects us. V8-He witnesses. V11-He makes fruit.

Arcing:			Passage: 1:1-11
Series 0: Greeting			<p>[1] Paul and Timothy, servants of Christ Jesus,</p> <p>To all the saints in Christ Jesus <u>who are</u> at Philippi, with the overseers and deacons:</p> <p>[2] Grace to you and peace from God our Father and the Lord Jesus Christ.</p>
Series 1 (Idea): Thankful prayer - Paul offers Joyful, thankful prayer for these deep friendship and brotherly fellowship that he has. Why? These friends have been longtime parents in gospel work.			<p>[3] <u>I thank</u> my God in all my remembrance of you,</p> <p>[4] always in every prayer of mine for you all making my <b>prayer</b> with joy,</p> <p>[5] because of your partnership in the gospel from the first day until now.</p>
Series 2: Assured prayer - Paul knows they will continue to the end because God's work in them.	Idea: Paul is sure of something.		[6] <u>And</u> I am sure of this,
	Explain: That God's starting work will not flame in us but he will complete it.		that <u>he</u> who began a good work in you <u>will bring</u> it to completion at the day of Jesus Christ.
Explanation of Series 1 that has the Idea: These feelings of joyful prayer for deep friends is right for THREE reasons: Ground 1-3	Main: Why feel joyful prayer?		[7] <u>It is right</u> for me to feel <b>this [v3]</b> way about you all,
	Ground 1. b/c he loves them.		because <u>I hold</u> you in my <b>heart</b> , [Greek word Phroneo]
	Ground 2. WHY does he love them? Because partaking grace with him a. In his jail time, and b. Defending / confirming the gospel with him.		for <u>you are</u> all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel.
	Ground 3: Why is this love for them true? God witnesses.	Idea	[8] For <u>God is</u> my <u>witness</u> ,
		Explain	how <u>I yearn</u> for you all with <b>the affection of Christ Jesus</b> . [note: Jesus has deep affection for his own, love, not cold ownership]
Series 3: Supplication prayer - Paul asks God for one thing that their love for God and one another would grow more. This has two ascending results: 1. Chose excellence, 2. And thus be blameless when Christ returns thru his righteous-ness.	Action	Idea	[9] <b>And <u>it is</u></b> my <b>prayer</b> that
		Explain	<b>your love may abound more and more</b> , with knowledge and all discernment,
	Result(s): Passive action - filled with fruit. Righteousness comes from God.		<p>[10] so that <u>you may</u> <u>approve</u> what is excellent, <b>and so be pure and blameless</b> for the day of Christ, [11] filled with the fruit of righteousness</p>
	Result: Where fruit come from? Jesus. WHY fruit? For God's glory.		<u>that comes</u> through Jesus Christ, to the glory and praise of God.

# I. Paul reflects on his imprisonment now in Rome (1:12–30).

## A. Paul's imprisonment has meant progress for the gospel (1:12–18)

### Sermon: A Beautifully Strange Paradox: Joy in the Midst of Hardship

Pastor Ryan, 9/18/22 - Intro: After 12 years of wrongfully imprisoned, Paul responds in joy and prayer instead of bitterness and despondency.

### HEADLINE: PAUL IRONICALLY RESPONDS IN JOY AFTER BEING WRONGLY IMPRISONED FOR 12-YEARS. WHY?

1. Paul cared about the advance of the gospel more than his own comfort: Paul does not shy away from why he is in trial: wrongfully imprisoned and those in the church wanting to do him harm.

2. In his difficulty, Paul knew that God had a good plan: It would seem Paul was forgotten about in jail and could have done much more and been much more productive outside of prison. The gospel grew not inspire of his being in jail, however, but because of it. He trusted that God's plans are higher. The gospel WAS spreading. What Paul could have felt that he was "sidelined", God actually uses it - not in spite of that but because of his imprisonment - for great good.

3. Exhortation and application: Two good diagnostic questions for us to ask ourselves: A. Do we want to see the hope of the gospel go wider and deeper around us than we do our own comfort? B. Do we trust God's good and sovereign plan even when it does not make sense to us?

#### Notes & Quotes:

Vs19-Paul focuses on eternal salvation: "There is much to be said, however, for the view that what Paul has in mind is the more profound issue of his relationship with God and thus his spiritual destiny... the primary reference must be to his perseverance in faith: the magnification of Christ, not his own freedom or even his life, is Paul's salvation" (Beale p836).

Vs12-13-What is Paul's trial REALLY about? What has happened to Paul? He is in prison and on trail. What are the accusations against him? Acts 24 shows the prosecution's indictment of Paul: Charge #1: They accuse Paul that he is a violator of Roman law as a rioter and destructor. Charge #2: They accuse Paul is in violation of Jewish Law being a part of the false Messiah start ups from the Nazarene sect stirring up the people. Charge #3: They accuse Paul before God and his temple in bringing in a Gentile. But what does HE say WHY he is really on trial with these false charges? Paul says that "my imprisonment is for Christ."

Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Repeated, Key Words, Key Pronouns; Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT does Paul say his trial and imprisonment has been about v13: Who is Christ.	HOW are they able to speak without fear v14? If Paul can worship God by his Spirit and be taken care of in the worst of places, I can speak too. Ryan's example was kids following their dad off a 30' cliff into clear water after dad goes first.	Pv18-Christ proclaimed to those in dark areas in bondage and in satisfaction gives me great reason and ground and logic of WHY I can rejoice.	V13 God proclaimed he realities of Christ through a mickey-mouse trial and imprisonment over 12 years. V18 God uses vessels, good or bad, to spread the truth of his Son and the hope in his name that causes rejoicing.



Arcing:		Passage: Philippians 1:12-18	
Action: Paul's imprisonment had two results:	Idea: Paul wants us to know something:	[12] <u>I want</u> you to know, brothers, that	
	Explain: He wants us to know that what the Jewish leaders meant for evil God meant for good (Joseph in Genesis 45)	<u>what has happened</u> to me has really served to advance the gospel,	
Result 1 (Series): The gospel advanced to the imperial guard, people who never would have heard the root of this sham of a trial.	Idea: The whole imperial guard knew something to be true:	[13] so that <u>it has become known</u> throughout the whole imperial guard and to all the rest that	
	Explain: Paul was imprisoned not for his wrong behavior but for the name and scope of Christ.	my <u>imprisonment</u> is for Christ.	
Result 2 (Series): The gospel advanced through more people being emboldened and without fear to spread it because Paul was taken care of by God in prison. One group spread it with envy of Paul's success, and the other group spread it from love and goodwill.	Idea: More people are speaking boldly of the gospel to others because of Paul's imprisonment.		[14] And <u>most</u> of the brothers, having become confident in the Lord by my imprisonment, <u>are</u> much more <u>bold</u> to speak the word without fear.
	Explain: (Negative) Some people are boldly speaking the gospel to damage Paul. (Positive) Some people are boldly speaking out of love and goodwill.	Negative	[15] <u>Some</u> indeed <u>preach</u> Christ from envy and rivalry,
		Positive	but <u>others</u> [ <u>preach</u> ] from good will.
		Positive (Id)	[16] The <u>latter do</u> it out of love, knowing that
		Positive (Ex)	<u>I am put</u> here for the defense of the gospel.
		Negative	[17] The <u>former proclaim</u> Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment.
Inference: Either way, the hope of Christ is proclaimed wider by more people and Paul rejoices in that!	Question: What do we conclude?		[18] What then? [What <u>do I say</u> in response?]
	Answer: Christ being proclaimed is good AND it gives reason to rejoice.	Action	Only that in every way, whether in pretense or in truth, <b><u>Christ is proclaimed.</u></b>
		Result	<b><u>and in that I rejoice.</u></b>



Left to right: The Wrigley Building, The Tribune Tower, Equitable Building



Equitable Building, Michigan Ave., Chicago, where my grandfather worked for International Harvester in finance

## B. Paul knows that to live is Christ (1:19–26).

### Sermon: To Live is Christ, To Die is Gain

Pastor Ryan, 9/25/22 - Intro: As a kid, pastor Ryan would look through Maps Book on travel trips in the car what the state motto is for each state. Some are great and some are crazy or funny. What is Paul's motto?

#### HEADLINE: WE HAVE TRUE GAIN NOW AS WE LIVE AND THE SAME IN DEATH.

1. What does this Paul mean by this summary phrase? There are two thoughts here: to live is Christ, and to die is gain. V22 "to live" means Christ is my passion. And it means helping others grow in their joy in Christ. And it means we are living for others in overflow to have this joy increase.

What does "to die is gain" mean? V23 says to be done with this broken world is far better.

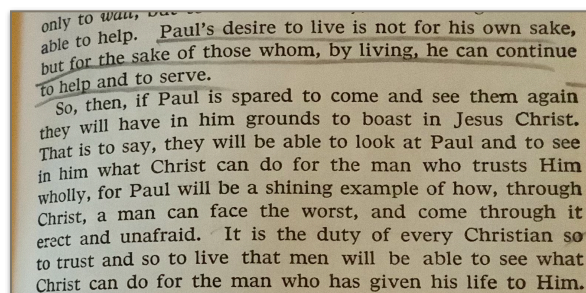
2. Are you willing to live for this? "To live is Christ PLUS other stuff" is how we often live as believers [i.e. family, meaning, life experiences, work, love, comfort, etc.]. This is a functional savior way to live, even with good things, that we repent of as Christ is enough and the greatest treasure. Do we really see death as gain? We often do not think rightly of what heaven will be like in the material new world, free from sin and brokenness and thriving in an intimate relationship with Jesus face-to-face.

#### Notes & Quotes:

Vs21-Christ is the subject of BOTH phrases: "Interpreters have hitherto, in my opinion, given a wrong rendering and exposition to this passage; for they make this distinction, that Christ was life to Paul, and death was gain. I, on the other hand, make Christ the subject of discourse in both clauses, so that he is declared to be gain to him both in life and in death... [Paul] declares that it is indifferent to him and is all one, whether he lives or dies, because having Christ, he reckons both to be *gain*. And assuredly it is Christ alone that makes us happy both in death and in life... Let Christ be with us, and he will bless our life as well as our death, so that both will be happy and desirable for us" (Calvin 41-42)

Vs21-The thief was told by Jesus in one moment you will gain, you and me in paradise: Luke 23:43, "And he said to him, "Truly, I say to you, today you will be with me in paradise."

V25-Paul remains to increase their joy in Christ:



only to wait, but...  
able to help. Paul's desire to live is not for his own sake,  
but for the sake of those whom, by living, he can continue  
to help and to serve.  
So, then, if Paul is spared to come and see them again  
they will have in him grounds to boast in Jesus Christ.  
That is to say, they will be able to look at Paul and to see  
in him what Christ can do for the man who trusts Him  
wholly, for Paul will be a shining example of how, through  
Christ, a man can face the worst, and come through it  
erect and unafraid. It is the duty of every Christian so  
to trust and so to live that men will be able to see what  
Christ can do for the man who has given his life to Him.

Quote: Barclay p35 - with my grand father's markings

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT is "fruitful labor" according to this context vs 22? To live is Christ corresponds to fruitful labor which is helping others gain more joy in faith as they glory more in Christ because of seeing and experiencing God's love for them through Paul.	HOW will Paul be delivered v19? Paul knows his deliverance is sure THROUGH the Holy Spirit and the means of the prayers by the Spirit from his people.	-V19 deliverance: ultimate rescue that God will bring him into the kingdom by trusting the righteousness of Jesus Christ counting for him. He may die in prison, but he knows this real, true deliverance. -V26: what does it mean to glory in Christ with ample cause of Paul coming to them? What does that look like? HOW do you glory more in Christ through another? See Calvin quote.	V19 He hears prayers and helps through His Spirit and He delivers. V20 He can be honored by how we live, His glory seen and made known brighter. V21 He is with us now, and his own will gain by one day physically being with him again. V23 He is a friend and companion. V26 He receives glory when we treasure him by glorying in him in others.

Arcing:				Passage: Philippians 1:18-26	
Main: WHY can we rejoice in prison/broken world?				Yes, and I <u>will rejoice</u> .	
Ground: Paul rejoices while his life hangs in the balance between life (delivered from prison) and death (executed in jail) BECAUSE he has Christ NOW either case if he lives or dies. "I get Christ either way."	Idea: Paul knows his deliverance is sure THROUGH the Holy Spirit and the means of the prayers by the Spirit from his people.			[19] <b>for</b> I <u>know</u> that through your prayers and the help of the Spirit of Jesus Christ	
	Explain: He means ultimate deliverance.			this will turn out for my <b>deliverance</b> ,	
	Main: Christ will be honored in Paul's body (not just mind) whether he lives or dies in prison.	Idea		[20] as <u>it is</u> my eager <u>expectation</u> and <u>hope</u> that	
		Explain: contrasting pairs - ashamed vs. full courage.	Negative	I <u>will not be</u> at all <u>ashamed</u> ,	
			Positive	but that with full courage now as always <b>Christ will be honored in my body, whether by life or by death.</b>	
Ground (Idea 1): Why? To live is done with Christ NOW, and to die he is with Christ ONE moment from now being done with the broken world.			[21] For to me <u>to live is Christ</u> , and <u>to die is gain</u> .		
Explain 1: What does vs 21 mean? Live is Christ corresponds to fruitful labor which is helping others gain more joy in faith as they glory more in Christ because of Paul. To die is gain and better.	If			[22] If I <u>am</u> to live in the flesh,	
	Then			<u>that means</u> fruitful labor for me.	
	Contrasting			Yet which I <u>shall choose</u>	
	Contrasting			I <u>cannot tell</u> .	
	Idea: Paul has 2 options from v21.			[23] I <u>am</u> hard <u>pressed</u> between the two.	
	Explain: He wants option 1 with Christ not here. He values option 2.	Positive	Main	My <u>desire is</u> to depart and be with Christ,	
			Ground	for <u>that is</u> far <u>better</u> .	
			[24] But to <u>remain</u> in the flesh <u>is</u> more <u>necessary</u> on your account.		
Inference: Paul helps them grow in joy which results in them glorying in Christ more.	Action: Paul continues to help them to progress in joy in Christ. That is his mission statement for his life.	Idea	[25] Convinced of <b>this</b> , I <u>know</u> that		
		Explain	I <u>will remain and continue</u> with you all, <b>for your progress and joy in the faith,</b>		
	Result: When we see each other, you will be even more encouraged to find glory in Christ as you see me glory in him.		[26] so that in me <u>you may have</u> ample <u>cause</u> to glory in Christ Jesus, because of my coming to you again.		



## C. Paul gives encouragement to walk worthy of the gospel (1:27–30).

### Sermon: Living in a Manner Worthy of the Gospel

Pastor Ryan, 10/2022 - Intro: When as a young man Pastor Ryan showed up in court to defend his parking ticket, he was corrected by the judge to change the way he speaks and it has to accord to what is acceptable in the courtroom. In the same way, we are to live in accordance with what it means to be a citizen of heaven now.

### HEADLINE: PAUL DEFINES WHAT IT MEANS TO LIVE WORTHY NOW LIKE A CITIZEN OF THE KINGDOM.

1. We live in one spirit: We live in both unity and in the same Holy Spirit who provides that unity.

2. We live in unity of purpose: We work together for the spreading of the gospel in real faith.

3. We live in courage against our opponents: The 1 Peter 1:5 says the same thought and adds one thing here: persevering through trial is a sign of our genuineness of our belief in Jesus, AND it also a sign of the destruction of our opponents. WE have been “gifted” not only to believe in him but also to suffer for him. In Matt 5:11-12 Jesus says the same thing. C. Other Christians have been persecuted in the past and will be for us too v30. Jesus is the motivation - worthy of the gospel of Christ v27, v29, four times in this passage for the sake of Jesus Christ. The cause is worth it. He died and will come again make things right and whole.

#### Notes & Quotes:

Vs27-Paul segues from last section to this one: I will be fine in life or death - you in the meantime walk worthy of your calling: “We make use if this form of expression, when we are inclined to pass on to a new subject. Thus it is as though he had said, ‘But as for me, the Lord will provide, but as for you, whatever may take place as to me, let it be your care, nevertheless, to go forward in the right course.’ When he speaks of a pure and honorable conversation as being worthy of the gospel, he intimates, on the other hand, that those who live otherwise do injustice to the gospel” (Calvin p45-46).

Vs29-Suffering is a grace from God when it happens: “Hence even the sufferings themselves are evidences of the grace of God; and, since it is so, you have from this source a token of salvation. Oh, if this persuasion were effectually inwrought in our minds--that persecutions” are to be reckoned among God's benefits, what progress would be made in the doctrine of piety!.. Here Paul clearly testifies, that faith, as well as a constancy in enduring persecutions, is an unmerited gift of God... That he may intimate the more distinctly that both are unmerited, he says expressly - for Christ's sake, or at least that they are given to us on the ground of Christ's grace; by which he excludes every idea of merit” (Calvin p48-49).

ONE thing is essential--no matter what happens either to them or to Paul the Philippians must live worthily of their faith and profession. Paul chooses his words very carefully. The Authorized Version has it: “Let your conversation be as it becometh the gospel of Christ.” Nowadays this is misleading. To us, *conversation* means talk; but *conversation* is derived from the Latin word *conversari*, which means *to conduct oneself* or *to behave oneself*. In the seventeenth century a person's *conversation* was not only his way of speaking and talking to other people; it was his whole life and conduct in word and in action and in behaviour. The phrase means: “Let your whole behaviour be worthy of those who are pledged to Christ.” But on this occasion Paul uses a word which he very seldom uses to express his meaning, and to paint his picture. Normally the word which Paul uses for *to behave oneself* or *to conduct oneself* in the ordinary affairs of life is *peripatein*, which literally means *to walk about*; here he uses the word *politeuesthai*, which means *to be a citizen*; *politis* is the Greek for a citizen. Paul was writing from the very centre of the Roman Empire, from Rome itself; it was the fact that he was a Roman citizen that had brought him there at all. Philippi was a Roman colony; and Roman colonies were little bits of Rome planted throughout the world. In Roman colonies the Roman citizens never forgot that they were Romans. They spoke the Latin language, wore the Latin dress, called their

magistrates by the Latin names, insisted on being stubbornly Roman, however far they might be from Rome. So what Paul is saying is this, “You and I know full well the privileges and the responsibilities of being a Roman citizen. You know full well how even in Philippi, so many miles from Rome, you must still live and act as a Roman does. Well then, remember that you have an even higher duty than that. Wherever you are you must live as befits a citizen of the Kingdom of God; you must never forget the privileges and the responsibilities of citizenship, not this time of Rome, but of the Kingdom of God.” So, then, a Christian must ever remember the Kingdom of which he is a citizen, and his conduct must befit his citizenship.

Quote with Boppa's markings (blue is me :-): Barclay P(x)

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT does Paul have in mind to define what a citizen of God's kingdom acts like to be worthy? 1. Standing together by the Spirit, 2. Working together to expand the reach of the gospel deep and wide, 3. Not fearful, 4. Content in suffering.	HOW did we get faith which is the root of the worthy life that accords with God's kingdom v29? God gave it to us. We did not muster it up. We have new affections through faith that are contrary to our nature because we are born again.	V28 THIS = unity with no fear becomes a sign of their destruction.  V28 THAT = Calvin says it is not both their destruction and your salvation is of God, but the second phrase.	V27 He is holy and there are actions of ours that accord to that. V28 His Spirit unites our spirits with others V28 He grants salvation through the faith he grants in v29. V29 Suffering for his sake is not out of his control.



Arcing:		Passage: Philippians 1:27-30	
<p>Main: WHY can we “walk in a manner worthy of the gospel?</p> <p>(“Manner of life” is not the Greek word here for “walk about” but “acting like a citizen of God’s kingdom in your foreign land now.”)</p>	Action: Though you are far from the Kingdom, act as that citizen now.		[27] Only <u>[you]</u> <u>let</u> your manner of life be worthy of the gospel of Christ,
	Result: Others will hear and be encouraged of your courageous unity.	Alternative	so that whether I <u>come and see</u> you or <u>am absent</u> ,
		Idea	<u>I may hear</u> of you that
		Explain (Progression) (Action): Here is what the worthy walk looks like: stand united, one mind for the faith, and not in fear.	[28] <u>you are</u> 1. standing firm in one spirit, 2. with one mind striving side by side for the faith of the gospel, 3. and not frightened in anything by your opponents.
		Result (Neg/Positive): This courageous unity assures them of their end.	<u>This is</u> a clear sign to them of their destruction, but of your salvation, and that from God.
<p>Ground: Because it has been granted to you both to believe and to suffer.</p>	Idea: You are granted something from God for Christ’s sake:		[29] <b>For</b> <u>it has been granted</u> to you that
	Explain (Pos/Neg) (Idea): You are granted both belief and suffering - suffering like our Lord and like Paul.		for the sake of Christ <u>you should</u> not only <u>believe</u> in him but also <u>suffer</u> for his sake, [30] engaged in the same conflict that
	Explain (Idea): Paul suffered.		<u>you</u> <u>saw</u> I had and now <u>hear</u> that
	Explain: Paul still suffered then.		<u>I still</u> have.

**Vs 26 - We can increase others’ glorying in Christ:** “We are commanded to glory in God alone (1 Cor 1:31). Hence malevolent persons might meet Paul with the objection, ‘How is it allowable for the Philippians to glory as to thee?’ He anticipates this calumny by saying that they will do this according to Christ - glorying in a servant of Christ, with a view to the glory of his Lord, and that with an eye to the doctrine rather than to the individual, and in opposition to the false apostles, just as David, by comparing himself with hypocrites, boasts of his righteousnesses (Psalm 7:8)” (Calvin p45).

## Break - the “deep dive”: a separate article and study of 2:1-18.



There is a command in Philippians 2:5: Have “this” attitude in yourselves - v5. Christ is the supreme example of this attitude - v6.

But WHAT is the attitude? Does the grammar give us any indication in how these five independent clauses relate to one another in Paul’s line of thinking?

Answer: Humility defined as empathy that honors others as if they have more value than you.

Arc Passage			<b>Headline:</b> A humble person lacks two qualities - conceit and selfishness - and this glorifies God. To say it positively: they have honoring empathy. That’s humility.
<b>Explanation</b> of Idea #1: a humble attitude replaces TWO qualities with TWO values of the upside down Kingdom	<b>Series A.1:</b> <u>Conceit vs honor</u> - feeling or thinking superior than others vs an honoring others mindset, even those our culture or tribe under values.	- opposite of humility	3 <u>Do</u> nothing from selfishness or empty conceit,
		+ see others as if more valuable	but with humility of mind [you] <u>regard</u> one another as more important than yourselves; [opposite of conceit]
	<b>Series A.2:</b> <u>Selfishness vs empathy</u> : its okay to know your interests but do you wonder about others’; think in detail through their day?	- only your Christmas list	[you] 4 <u>do not</u> merely <u>look out</u> for your own personal interests, [selfishness defined]
		+ what is on other’s list?	but [you] also [ <u>look out</u> ] for the interests of others. [opposite of selfishness]
<b>Idea #1: Command - Have a humble attitude</b>			5 [You] <u>Have</u> this attitude in yourselves [one attitude not two - humility with 2 parts]



**Context - tie to the previous section:** Paul's first church plant gave him a gift while he was in prison (likely in Rome). Paul writes a thank you and encourages them to make progress and joy in the faith. He is showing them what progress looks like in various examples and ultimately in Christ (ESV Notes)

**The Big Idea:** A humble person lacks two qualities, and this glorifies God.

**Vs2 - What is the ONE purpose?** How did Jesus answer it in vs11 - "the glory of God."

**What are the commands?** 1. Make Paul's joy complete. (How? Unity's fourfold characteristics vs2); 2. Act not out of selfishness, but 3. Regard others as more important than yourself. 4. Look beyond

## **Philippians 2 - NASB**

1 Therefore  
if there is any encouragement in Christ<sup>1</sup>,  
if there is any consolation of love,  
if there is any fellowship of the Spirit,  
if any affection and compassion,  
2 make my joy complete  
by  
being of the same mind,  
maintaining the same love,  
united in spirit,  
intent on one purpose.



### **I. The attitude is explained.**

3 Do nothing from selfishness or empty conceit,  
but  
with humility of mind  
regard one another as<sup>2</sup> more important than yourselves;

<sup>1</sup> If/then questions: this carries an implied "and there is" encouragement in Christ. Because of that encouragement we can do 4 things.

<sup>2</sup> Value: Are others more valuable than us? Being made in the image of God gives us each our real value. So, no, we have the same worth. David's mighty men regarded him as more important than themselves when they stole away at great personal risk to get water for him to drink from a well in Jerusalem. Jesus, of equal value with God, regarded him as more important like this and obeyed. It's easy to do this for a king we respect, but we are called to do this for peers we often dislike, bosses we don't agree with, and with subordinates four down. The command is to regard them as if they were the CEO and serve them with empathy. "I am not the most important person here at this round table - you are. How am I demonstrating that I believe that?"

just your own interest to other's interest. 5. Have this attitude.

**How did Jesus do the 5 commands?**

If Paul is commanding us to this particular attitude, how did Jesus display this attitude? Paul answers that in this passage - study the gospels to see how it connects to what Jesus did.

**What is humility? Vs8**

How do you know if someone is humble? Do they just say they are? No. It is seen in their manner of obedience. It is obedience to the one you are regarding as more important than yourself. It included hard obedience all the way to death. It included the most brutal death even - death by crucifixion.

**Three more commands:**

1. Work out your salvation on the basis of God working in you first.

2. Do all without grumbling or disputing. Why? So those you love in community will see the beauty of God. How? By being steeped and crushed by the words of Scripture, the very words from the transcendent

4 do not merely look out for your own personal interests, but also for the interests of others.  
5 Have this<sup>3</sup> attitude in yourselves

**II. The attitude is exemplified - Jesus lived it.**

which was also in Christ Jesus,  
6 who,

although He existed in the form of God,  
did not regard equality with God a thing to be grasped,  
7 but emptied<sup>4</sup> Himself,  
taking the form of a bond-servant,  
and being made in the likeness of men.

8 Being found in appearance as a man,  
He humbled Himself by becoming obedient to the point of death,  
even death on a cross.

9 For this reason also<sup>5</sup>, God  
highly exalted Him,  
and bestowed on Him the name  
which is above every name,

10 so that  
at the name of Jesus EVERY KNEE WILL BOW,  
of those who are  
in heaven  
and on earth  
and under the earth,

11 and that every tongue will confess

---

<sup>3</sup> What is "this" attitude? What does "this" point to in this passage? What kind of an attitude are we to have? Positive side: regard others as more important than yourselves, thinking deeply of their interests in addition to yours. Negative side: avoid the selfish pride of kingdom of one living and introspection.

<sup>4</sup> "We are called to share the mind of Christ. He emptied Himself in the incarnation. He did not empty Himself of His deity or any of His divine attributes. He emptied Himself of His status. He set aside His prerogatives as God. He was willing to be treated beneath the level of His dignity (cf. John 13: 1-17)." P146, RC Sproul, Pleasing God

<sup>5</sup> This is not the ONLY reason God highly exalted Christ. What is another reason? That is what the Godhead does - give preference and glory to the other.



God that are there  
bringing life.

3. Pour out your life on  
others like a drink offering  
vs18 - this brings you  
deep joy and then share  
that joy with each other. I  
think this includes them  
serving others as Paul is  
doing for them plus them  
serving Paul as he is also  
a human in need and not  
a god.

#### **What is real faith vs17?**

James says the demons  
even have faith as defined  
by what they know to be  
true about Jesus namely  
that he is the actual Son of  
God. But that is not  
enough to save them.  
Saving faith here is  
defined as a faith that  
causes a life of sacrifice  
and service. We are freed  
from our empty kingdoms  
of one to lay our lives  
down for others (2 Cor  
5:8). What does that look  
like? That is THIS attitude  
reference in vs5 and  
defined with two  
characteristics: regarding  
others as more important  
than me and trying to  
think about what must  
interest them in addition to  
me thinking of the details  
of my daily life. This is  
really **honor** and  
**empathy** in its deepest  
form.

that Jesus Christ is Lord,  
to the glory of God the Father.

### **III. How can I do this impossible attitude?**

12 So then, my beloved, just as you have always obeyed,  
not as in my presence only,  
but now much more in my absence,  
work out your salvation with fear and trembling;

13 for it is God who is at work in you,  
both to will and to work  
for His good pleasure.

14 Do all things without grumbling or disputing;  
15 so that you will prove yourselves to be blameless and innocent,  
children of God above reproach  
in the midst of a crooked and perverse generation,  
among whom you appear as lights in the world,  
16 holding fast the word of life,

so that in the day of Christ I will have reason<sup>6</sup> to glory  
because I did not run in vain<sup>7</sup> nor toil in vain.

17 But even if I am being poured out as a drink offering<sup>8</sup>  
upon the sacrifice and service of your faith,  
I rejoice and share my joy with you all.

18 You too, I urge you,  
rejoice in the same way<sup>9</sup>  
and share your joy with me.

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<sup>6</sup> Calvin commentary was helpful here - The church's obedience to salvation was ultimately not up to Paul but God was gracious to use him to rescue them(?)

<sup>7</sup> Vain - what would running in vain have looked like for Paul?

<sup>8</sup> What is a drink offering commonly used for in the Old Testament? When do we see it used? How does this image tie to what Paul is saying here about his life's work and purpose?

<sup>9</sup> Same way - does that include them serving Paul or them serving Paul and other believers or people in their communities in this humble way?

## II. Paul gives an exhortation to honoring-empathy protecting community (2:1–30).

### A. Community comes through humility, and Christ is the chief example (2:1-11).

#### Sermon: A Staggering Challenge and a Beautiful Example

Pastor Ryan, 10/9/22 - Grace's bday with mom and dad, Cameron, Turner, Mercedes, Budda, Mimi, TsiTsi, Grandpa  
- Intro: Selfishness is one of the ugliest traits to be around in others. What is the cure? Who is the example of humility?

#### HEADLINE: THERE ARE KEY MOTIVATIONS ON PURSING UNITY.

1. You have the love of Christ, pursue unity (v1-2): Because we have these gifts in v1, we can be in community v2.
2. Jesus set aside his interests, follow that example (vs5-8): The motivation is a person. A. He did not grasp or use for his own interests the fact he was God. Instead, he used this to serve others. B. He emptied himself means he was 100% God and 100% Man, he did not set aside his dirty, we are getting a metaphor that he became a nobody - the God of the universe became a baby and a nobody. C. He is the exalted one, quoting Isaiah 45. Jesus is God. Service is costly, and in Jesus we see that the humble will be exalted.
3. Exhortation and application: A. Are you actually living out verse 3-4, looking for others' interests and regarding them as more important. There are two types of people: one walks into a room and says "here I am, serve me." B. Are you looking to the example of Christ? The more you see what he did for you in all his days and even now, that melting your heart will cause you to want to act like this Christ-way to others.

#### Notes & Quotes:

Vs1-2: Paul is calling them to unity and true community: "The one danger which threatened the Philippian Church was the danger of disunity. There is a sense in which that is the danger of every healthy Church. It is when people are really in earnest, when their beliefs really matter to them, when they are eager to carry out their own plans and their own schemes, that they are apt to get up against each other. The greater their enthusiasm, the greater the danger that they may collide. It is against that danger that Paul wishes to safeguard his friends... [Paul's list of three dangers to disunity] 1: Selfish ambition, 2. Personal prestige, 3. Concentration on self" (Barclay p38-40).

Vs6-7-Paul explains Jesus as the perfect and second Adam: "Accordingly, the parallel with Adam has sometimes been pressed beyond the evidence, but there is an undeniable network of associations between Phil. 2 and Gen. 1–3 (reflected also in texts such as Rom. 5:19; 8:29; 1 Cor. 15:41; 2 Cor. 3:18; 4:4; Phil. 3:21; Col. 1:15; 3:10)" (Beale p836).

V9-Christ's obedience resulted in a name: "The obedience of Christ did not force the hand of God, as a doctrine of merit implies. The action of God is but the other side of that obedience, and a vindication of all that the obedience involved... Because of the incarnation, the human name, 'Jesus,' is acclaimed as the highest name; and the Man Jesus thus comes to be acclaimed as Lord, to the glory of God the Father" (Beale p837).

V11-The Lord God is One - worship of Christ supports that: "Although not an explicit or precise quotation, this use of Isaiah [45:18-45] is especially significant because of its profound implications for Paul's conception of Christ. Whether or not Paul composed the Christ Hymn [v5-11], it patently expresses his own conviction that the worship of Jesus Christ does not compromise Israel's monotheistic faith. On the contrary, Jesus Christ the righteous Savior bears the name of the one Lord, Yahweh, 'to the glory of God the Father'" (Beale p837-838).

Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain
WHAT is unity v2? Being of the same mind, fostering same love, united in spirit, and sharing ONE goal, namely, the glory of God v11. WHAT kills unity v3-4? Selfishness, empty conceit, looking out for your own interests only.	HOW do we get unity v1, 5a-11? We are granted encouragement in Christ, consolation in real love, fellowship by and through the Holy Spirit, and brotherly affection v1. In addition we get Christ's example of what he did to save me that will melt my heart and overflow love and unity to others.

Arc Passage: Philippians 2:1-11 (NASB memorized version)			Headline: A humble person lacks two qualities, and this glorifies God.
<b>Ground</b> (Main vs 1:27-30): Because we can live worthy lives because we are granted belief and suffering, then live united in community.	If: If you have been granted these four things [linked back to v28] in belief [v29] which you have...	Series	1 Therefore, if <u>there is</u> any <u>encouragement</u> in Christ,
		Series	if <u>there is</u> any <u>consolation</u> of love,
		Series	if <u>there is</u> any <u>fellowship</u> of the Spirit,
		Series	if [ <u>there is</u> ] any <u>affection</u> and <u>compassion</u> ,
	Then: you will have community. John Piper's observation of the weird Biblical ethic in "Ground/Main" arguments: Live the worthily life v27 marked by unity v28, 2:1-2, and you will live in unity (the Ground) because you have been granted all you need to live in unity. Or said this way: "Because I have been granted all this (v1-2), I can live in unity (1:28-29)." There is hope.		2 [ <u>you all</u> ] <u>make</u> my joy complete by being of the <b>same mind</b> , [Greek word Phroneo] maintaining the same love, united in spirit, intent on one purpose
<b>Explanation</b> of Idea #1: a humble attitude replaces TWO qualities with TWO values of the upside down Kingdom	<b>Series A.1:</b> <u>Conceit vs honor</u> - feeling or thinking superior than others vs an honoring others mindset, even those our culture or tribe under values.	- opposite of humility	3 [ <u>You</u> ] <u>Do</u> nothing from selfishness or empty conceit,
		+ see others as if more valuable	but with humility of mind [ <u>you</u> ] <u>regard</u> one another as more important than yourselves; [opposite of conceit]
	<b>Series A.2:</b> <u>Selfishness vs empathy</u> : its okay to know your interests but do you wonder about others'; think in detail through their day?	- only your Christmas list	4 [ <u>you</u> ] <u>do not</u> merely <u>look out</u> for your own personal interests, [selfishness defined]
		+ what is on other's list?	but [ <u>you</u> ] also [ <u>look out</u> ] for the interests of others. [opposite of selfishness]
	<b>Idea #1: Command - Have a humble attitude</b>		5 [ <u>You</u> ] <u>Have</u> <b>this attitude</b> in yourselves [one attitude not two - humility with 2 parts] [Greek word Phroneo]
<b>Comparison</b> of Idea #1: Christ showed this humble attitude in two actions	<b>Comparison:</b> Christ had this humble attitude		<u>which was</u> also in Christ Jesus,
	<b>Action A.1:</b> Jesus does 2 actions in Series B.1+B.2: Jesus becomes a servant man (honor) and obeys his Father (empathy).	<b>Series B.1:</b> instead of conceit Jesus obeyed God and took on man as a servant	6 <u>who</u> , although He existed in the form of God, <u>did not regard</u> equality with God a thing to be grasped,
		+ Jesus assumed role of servant man	7 but [ <u>who</u> ] <u>emptied</u> Himself, taking the form of a bond-servant, and being made in the likeness of men.
		<b>Series B.2:</b> Jesus showed this humble attitude BY obeying.	8 Being found in appearance as a man, <u>He humbled</u> Himself by becoming obedient to the point of death, even death on a cross.



	<b>Result</b> of Action A.1: God gave Jesus the top name because of this humble attitude and “also” because the Godhead exalts one another anyway.	<b>Idea</b>	9 For this reason also, <u>God</u> highly <u>exalted</u> Him, and <u>bestowed</u> on Him the name
		<b>Explain</b>	<u>which is</u> above every name,
	<b>Purpose</b> of Action A.1: God will receive glory seeing all humanity submit to Jesus	<b>Series C.1:</b> knees will bow	10 so that at the name of Jesus EVERY <u>KNEE WILL BOW</u> , of those who are in heaven and on earth and under the earth,
		<b>Series C.2:</b> all people will say Christ really is Lord (Idea / Explain)	11 and that every <u>tongue will confess</u> that  <u>Jesus Christ is Lord</u> , to the glory of God the Father.

### Detailed Notes:

Context: how does this fit with the previous section of Scripture and the whole book?	Paul’s first church plant gave him a gift while he was in prison (likely in Rome). Paul writes a thank you and encourages them to make progress and joy in the faith. He is showing them what progress looks like in various examples and ultimately in Christ (ESV Notes)
1. Repeated or key words	Humble, humility, selfishness, conceit
2. Promises or Commands	C - vs 3: don’t be selfish or conceited but honor others C - vs 4: don’t just think of your own interest but also what others have on their mind and heart C - vs 5: we are to have this humble attitude P - vs 10-11: Christ will be honored by all to God’s glory - all people will realize him as the real Lord
3. Pronouns connected to nouns	Vs 5 - THIS attitude = one humble attitude of honor and empathy which lacks selfishness and empty conceit Vs 5 - WHICH was in Christ Jesus = this humble attitude just defined Vs 9 - For THIS reason also = Christ’s humility proved by his obedience (non-selfishness) and honor (non-conceit); ALSO = what is the other reason God gave him this name? The trinity exalts one another.
4. WHY questions implied: for, therefore, because, etc.	-Why do we need this humble attitude? It glorifies God just as Jesus glorified him (vs11); it’s one way we live for God’s glory in worship. It’s one way we obey. -Why will everyone bow? Jesus is God v9 and has been given the top name for his obedience.
5. WHAT questions implied: idea & explanation	-What is a humble attitude? Honor and empathy -What is the opposite of humility? V3 selfishness and thinking we are better than the next person.
6. HOW questions implied: by, in, etc.	-How do we know Jesus was humble? He obeyed and eventually died for it. -How can I not be conceited? Remember we are all equal as each is made in image of God: image not function makes us equal;

7. Flow of the argument: summarize a long passage in a few short sentences.	Paul commands believers to have a humble attitude. He defines it as honoring others and deep empathy for others. He then illustrates both these qualities in two actions Jesus did: becoming a servant man (honoring), and obeying his Father (empathy). The result is that God honors Jesus with a great name for the purpose of God's glory and people worship him.
8. What does this passage say about God? (How does Jesus fulfill all of Scripture?)	Vs 6: Jesus and God are equal in value just like humans each equal in value; Jesus serves God by obeying and displaying this humble attitude thereby giving honor and glory to the Father. The Trinity tries to outdo one another in exalting the other vs 9.
9. What do these verse say about my need or about me? (What can I confess?)	- I naturally have people I can consider myself better than them because of worthless reasons. That's sin. - I do naturally think mainly about what I need, and what I need to get done today, and what I am needing to buy, and what would make me comfortable.
10. What examples do we see to be followed, commands to be obeyed (or things to avoid), and promises to claim?	- Honor: How can I place myself under you and serve your needs selflessly and obey? How do I regard you as if you were above me so I serve? - Empathy: What does my wife need to thrive today at 10am? Where is she tempted in fear and other functional savors that I can pray specifically for her and creatively put her in the way of the Holy Spirit to stir her affections for this humble Christ?
11. How would these verses affect my life if I took them seriously? (Where can I lean on the Holy Spirit in hope?)	- Honor - Who gets the most honor around the bank? Who does not have a loud voice nor necessarily respected by all? Some view tellers or branch employees as such. They too are exact same value as image bearers. Give thanks to them for their work verbally and in person, take them to dinners to honor them, give their needs a voice. What other jobs some people look down on? How do you talk to and tip your waitress? You consider her as more important than you? Honor? Empathy?
12. Pray the verses back to God ("ACTS": Adore, Confess, Thank, Supplicate or Ask).	Father, all world-wide praise is due your name AND will one day be fully realized. I confess I do not honor others like this and think of other's list than my own. Thank you that Jesus did for me, and that counts for me. Please work this astounding character of Christ's honoring and empathy in me by the HS! Loving show me this week who I would have tended to look down on and cause me to sacrifice for them!

**Outline: How would you grab SOME of these detailed insights and begin to explain this to others?**

- I. **What is this attitude?** Honor and empathy. Explain the contrasting commands. Also, James has an example of what this can look like in a negative way, and he calls it showing preference and "dishonor". 1 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. 2 For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, 3 and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," 4 have you not then made distinctions among yourselves and become judges with evil thoughts? 5 Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? 6 But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? 7 Are they not the ones who blaspheme the honorable name by which you were called? - James 2:1-7

- II. **Why do we need it?** A. God's glory vs11, my joy vs15, B. lights together in Christian community in this broken world holding fast these words of life. C. This is what making progress and joy in faith includes and looks like - theme of the book. Vs 1:25
- III. **How do we get it?** Answer: it is only when our hearts are melted by seeing in detail how Christ had this attitude in himself in order to save unworthy me, that I can show honor and empathy to the unworthy. Otherwise, if we are not melted, we are left with the crushing load of trying to love others who drive us nuts. That is not sustainable. Christ is the lasting inspiration with his empower Spirit within us, and this is not just a good half-time speech.

A Humble Attitude has TWO qualities from the "upside-down"	Philippians passage: how did Christ have this humble attitude?	The Gospels: where are some places we see Christ acting this way in the Gospel narratives with this humble attitude?
Honoring others	How did Christ honor God? Not grasp the fact he was equal but "went under" to serve; how did he honor? How did he demonstrate then humility? He obeyed. How do we show humility? We obey.	Where do we see Jesus honoring God? Jesus says he came to do God's will.  The Pharisees illustrate feeling superior by the woman at the well. Jesus puts himself under her to acknowledge her and talk to her and recognize her value as a person. Her culture saw her as sub-human value. She could not vote and testimony
Detailed Empathy for others	Where do we see empathy by Christ here? God so loved the world - how can I redeem what the first Adam and deliver the whole world as a garden now city?	Jesus bypasses his own hunger which was on his list of his own interests and ALSO thought of her incredible thirst. He was able to see it. Who around us is thirsty? Why are they thirsty? Have we thought about what they are running to that makes

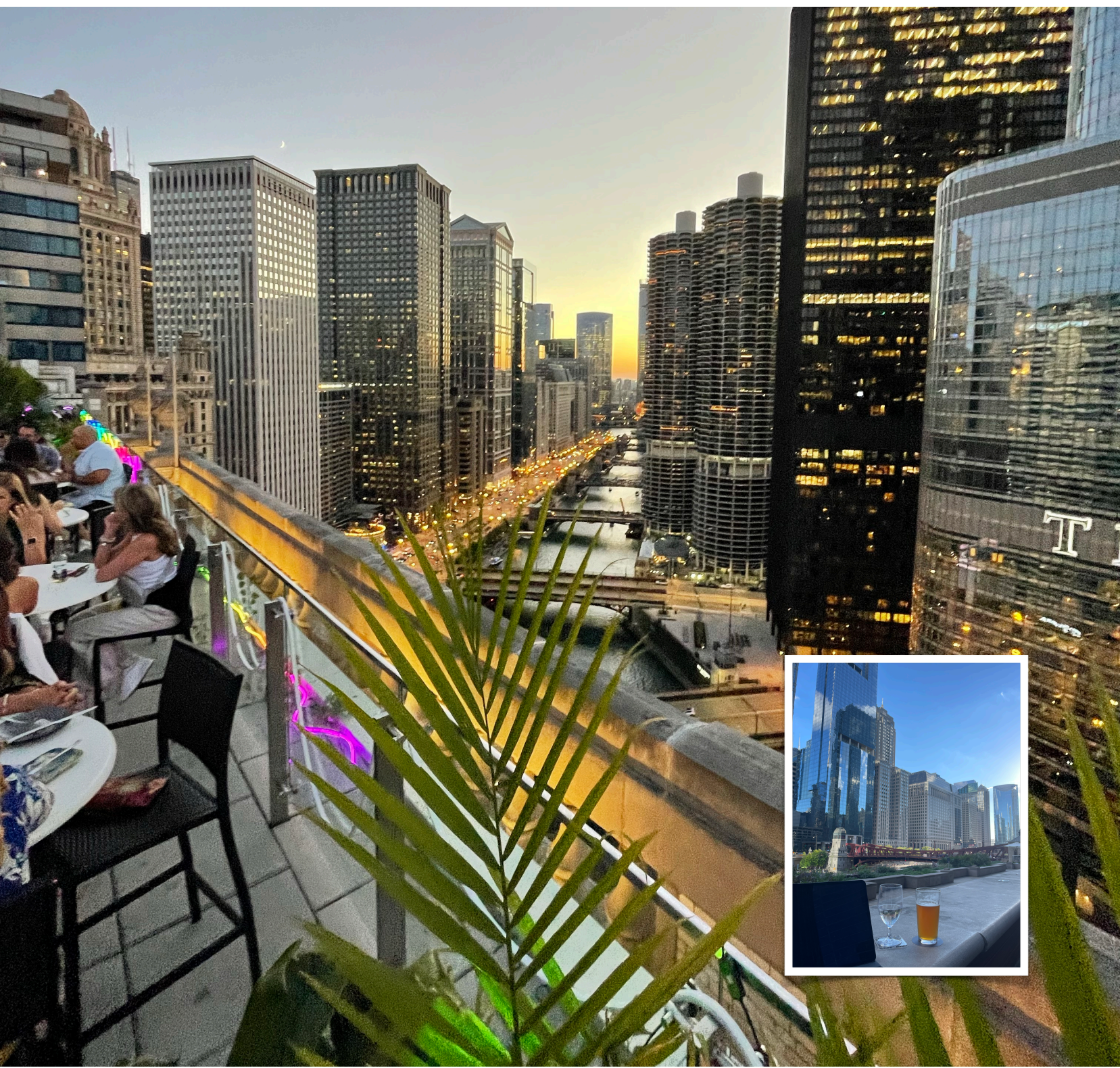
**Two Quotes - Keller Jonah book:** Martin Luther writes, "Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures. The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace."

...If you believe that—that God just forgives us and overlooks sin with a shrug—then you will take sin lightly because apparently God does too. However, if you realize that our salvation cost Jesus his glory in heaven and his life on earth, that it entailed unimaginable suffering for him, then you begin to understand that grace is not cheap but costly (Philippians 2:1–11). Unless we see what it cost him to save us, we won't be glad to obey and serve him, regardless of the cost to us.



**Jesus shows his honor of God (placing himself under and seeing as more valuable) by obedience proving his humility. It also shows how much Jesus loves God, and what love inside the trinity looks like:**

28 You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. 29 And now I have told you before it takes place, so that when it does take place you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here. - John 14:28-31





## B. Live as lights in the world (2:12–18).

### Sermon: Crooked Generations, Shining Lights, and the Importance of Living Out Our Salvation

Pastor Ryan, 10/16/22 - Intro: It is a long history of the church wrestling against the wrong interpretation of the importance of works as it relates to faith. The Galatian church got a letter on this. Scotland had this too. It is alive and well today as debates.

#### HEADLINE: THERE IS A RELATIONSHIP BETWEEN FAITH AND WORKS.

1. The passage is explained: This is not implying that we should work for our salvation. Rather, living out our salvation is some; Error number 1 is, “God did has part to rescue us, so now you do your part.” However, the Spirit changes our appetites as we are born again and we therefore act differently. Error 2 is, “God does everything, so we can let go and let God - we don’t do anything.” But here is a command to work here: we CAN work because God works. What is the holy life look like that supports unity? Not just stop murdering people but rather stop grumbling and disputing. When you are grumbling you are missing out on being a light. If you are content because you have the Spirit, you WILL be different and stand out.

2. Exhortation and application: a. We should be intentional to work out our salvation. If you are saved, you will want to reflect the grace of God, EVEN in these small ways of not grumbling or disputing. B. We need to be humble that it is God who is working in us. We have human limitations and are not able to stop grumbling and disputing. We need someone else, something else to get us what we cannot do. That is the “fear and trembling” at least includes. That is how we conquer sin, because it is God at work in you. C. We should be content in our relationships and situations. That is the Spurgeon quote, “were there another place that would have been better, Divine Love would have put you there.” You have to fight to remind yourself these promises or else you will grumble. D. Be diligent and hold fast to the word of life knowing that the end is coming. Paul’s joy was tied to the return of Christ.

#### Notes & Quotes:

Vs14-Paul connects the command not to grumble with OT history: “Paul addresses the problem of grumbling and complaining (2:14), a theme reminiscent of the experience of the Israelites in the wilderness. That comment leads him in 2:15 to speak of the Philippians as “blameless children of God in the midst of a crooked and depraved generation”..., a phrase that largely reproduces the last part of Deut. 32:5 LXX..., but with a provocative twist. Since the OT passage speaks of the Israelites themselves as a crooked people and thus not God’s children..., Paul here seems to suggest that it is the Gentile Christians of Philippi, not the unbelieving Jews, who may be regarded as God’s children... Thus the Philippians need not be intimidated by the Jewish-based opposition that they are experiencing (see 3:1–3)” (Beale p838).

V17-Paul says this Christian life of service to others in humility (honor and empathy) is like a well-poured out sacrifice of wine giving aroma fully pleasing to God: “Paul compares himself to a drink offering (cf. 2 Tim. 4:6). This type of offering, familiar in both the OT and Greco-Roman culture, involved pouring out wine, either onto the ground or, as here, on an altar along with an animal or grain sacrifice (see Num. 28:7). It was a vivid illustration of a life “poured out” for God’s service. The Philippians, too, are a sacrificial offering; they are to emulate Paul’s joyful service to God” (ESV Notes).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT kind of work does God do v13? He changes our willing by changing our affections - we are born anew, born again; he produces different work as upside-down kingdom values shown; both are for his good pleasure.	HOW do we gain headway in holiness v12-13? By hard work with new affections which is a result of God faithfully at work in us - because he is working I CAN make headway in holiness.	Drink offering: see v17 notes above  V14-15 grumbling, disputing, wicked and perverse - tie back to Deut 32:5 of the complaining Israelites among whom now the believing Philippians gentiles are lights.	V12 he is holy and worthy of fear and awe and trembling and weightiness. V13 he is at work in me WHY for his pleasure. It brings him joy to see me restored to who I was supposed to be by the gospel, mirroring his son’s actions. V15 he has children V16 his words give life

Arcing:			Passage: Philippians 2:12-18 (NASB memorized)
<p>Inference: Because we are called to unity through honor and empathy with Christ melting our hearts as the supreme example, we will work out this salvation together in unity because God is at work in each of us and corporately.</p> <p>There is a community aspect to working out our salvation, together, in unity. God will do it because it brings him pleasure.</p>	Main: You work for the holiness of unity and service to others,	Comparison	12 So then, my beloved, just as <u>you have</u> always <u>obeyed</u> , not as in my presence only, but now much more in my absence,
		Main	[you] <u>work out</u> your salvation with fear and trembling;
	Ground: because God is at work in us, we CAN work, we CAN make headway in holy living.	Idea	13 for <u>it is</u> God
		Explanation	<u>who is</u> at work in you, both to will and to work for His good pleasure.
Main: This disunity of the world comes from grumbling and disputing in contrast to Christians fighting for unity 2:1-3. Unity is a fruit of being born anew proving you're God's child.	Action 1: Don't grumble or fight. Interesting that these are OPPOSITES of empathy and honor (2:4-5). We dispute when we lack honor to give. We grumble when we only look to our own interests.		14 [You] <u>Do</u> all things without <b>grumbling or disputing</b> ;
	Action 2: Be different from the world that grumbles and disputes.	Purpose 1: So as to show yourself God's child.	Idea
			15 so that <u>you will prove</u> yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation,
	Result 2: There is real reason to glory in Christ on that day.	Explain	among whom <u>you appear</u> as <b>lights</b> in the world, 16 holding fast the word of life,
			so that in the day of Christ <u>I will have reason</u> to glory
		Ground	because <u>I did</u> not <u>run</u> in vain nor <u>toil</u> in vain.
Comparison: a life of service to others, in contrast to grumbling and complaining, is a sweat aroma to God - he gets the glory and we get the joy.	Progression	If	17 <b>But</b> even if <u>I am being poured</u> out as a drink offering upon the sacrifice and service of your faith,
		Then	[then] <u>I rejoice</u> and <u>share</u> my joy with you all.
	Progression	Idea	
		Explain	18 You too, <u>I urge</u> you,
			[you] <u>rejoice</u> in the same way
		Series	and [you] <u>share</u> your joy with me.



## C. Timothy and Epaphroditus live honoring-empathy promoting community (2:19-30).

### Sermon: Why You Should Name Your Kid Epaphroditus

Pastor Ryan, 10/23/22 -Tulsa with Turner for Oktoberfest and Grace and Cameron - Intro: These two brothers are examples of this “drink offering” concept from verse 17.

#### HEADLINE: TWO ROUND TRIP JOURNEYS BRING ENCOURAGEMENT AND JOY.

1. The overview: Timothy was very concerned about the Philippians welfare and the purposes of Christ. There is a connection between Christ saying all the law and the prophets are summarized in “love God love others” and this section. Paul substitutes the word we expect to see in Timothy thinking of others interest above himself actually with the interests of Christ. We can’t love others in this way without loving God. We can’t love God without loving others. Epaphroditus risked his life for the gospel. Paul sacrificed to encourage the church and be encouraged.

3. Exhortation and application: A. Will you care about the needs of others for Jesus’ sake? B. Will you risk your life for the sake of the gospel? C. Will you be intentionally encouraging others and be encouraged by the church?

**Notes & Quotes:** Vs21-Timothy shows honor and empathy to Paul. He is not looking out for his own interests AND he is regarding Paul as more important than himself (2:4-5): “In the hands of Timothy a message was as safe as if Paul had delivered it himself. Others might be consumed with selfish ambition, and might be concerned with their own interests alone; but Timothy's one desire was to serve Paul and to serve Christ in Christ's Church. Timothy is the patron saint of all those who are quite content with the second place, so long as they can serve” (Barclay p60).

Vs27-Like Jesus in 2:6-7, Epaphroditus became obedient to the point of death to Christ’s call for humility that builds community - empathy and honor: “The Christlikeness of Epaphroditus is highlighted by Paul’s careful use of words. Having said that Christ was obedient “to the point of death” (v. 8, Gk. mechri thanatou), Paul now says that Epaphroditus was “near to death” (v. 27) and that he nearly died (v. 30, also with Gk. mechri thanatou). Epaphroditus had faced this peril on behalf of the Philippians, who had desired to send gifts to support Paul but had not been able to do so (what was lacking in your service to me) until Epaphroditus made it possible (see 4:10, 18)” (ESV Notes).

V29-Paul is an example of empathy and honor: When Paul was jailed in Rome, that did not come with food and people to care for him so the Philippians church sent Epaphroditus to do this. Getting a disease (i.e. Roman fever or something), he almost dies but is healed by God. At some point, Paul unselfishly sends him back. So that they do not think of him as a quitter coming home while Paul is still in jail, he uses two Greek words to describe his value. One is the same as his title “apostle” showing he is equal with Paul, and the other is the same word as was used to describe wealthy city benefactors who at their own expense would pay a division of the navy or restore a warship for the sake of the city (think great citizens like Cicero or Carnegie, etc.). Paul was not looking out merely for his own interests but how this whole situation would have impacted Epaphroditus. “Here we see Paul smoothing the way, and making it easy for Epaphroditus to go home. There is something very wonderful here. It is a very touching thing to think of Paul, himself in the very shadow of death, in prison and awaiting judgment, showing that perfect Christian courtesy and consideration for Epaphroditus. Paul was facing death, and yet it mattered to him that Epaphroditus should not meet with embarrassment when he went home. Paul was a true Christian in his attitude to others; for Paul was never so lost and immersed in his own troubles to have no time to think of the troubles of his friends” (Barclay p62).

WHAT	HOW	Repeated, Key Words	What do we learn about God?
V21, v30 WHAT are the interests of Christ or the work of Christ, can we imply anything from this context? V30 values seemingly meaningless work of caring for Paul as “work of Christ”, it is not just the epic moments or work.	-HOW does Timothy work v19-23? Travels, genuinely considers others’ interests, attends to Paul, partners like a son, -HOW does Paul fight anxiety v28? Trusts God for healing someone in his close community, he sends him home with a letter he wrote to help him be honored not shamed as a quitter.	V30 - what was lacking in your service to me: 4:10, 18 all say that they lacked a courier to take their gift that they had collected for Paul. Epaphroditus was not only a courier of money but of their encouragement and love and support.	V19, 24-He gives ground for our hope in overseeing our plans. V21-His Son has worthy interests, namely, restoration of man/cosmos. V25-He has many followers who are fellow workers together. V27-He is mercy; he can heal to protect from sorrow. V30-He has work to be done, the work of Christ.

Arcing:			Passage: Philippians 2:19-30	
Series 1 - Drink Offering (2:17) round trip example #1: Timothy who was sent FROM Paul to the believers at Philippi to bring encouragement and returned to Paul in Rome.	Main 1: Paul wants to send Timothy for good news	Action	[19] I <u>hope</u> in the Lord Jesus to send Timothy to you soon,	
		Purpose	so that I too <u>may be cheered</u> by news of you.	
	Ground 1 (Main 2): because Paul has no one like Timothy.	Idea	[20] For I <u>have</u> no one like him,	
		Explain	<u>who will be</u> genuinely <u>concerned</u> for your welfare.	
	Ground 2: Why does Paul not have a ton of Timothys? Because so many seek their own interests mainly.	Negative		[21] For <u>they</u> all <u>seek</u> their own interests [contrast 2:4], not those of Jesus Christ.
		Positive	Idea	[22] But <u>you know</u> Timothy's proven worth,
	Explain		how as a son with a father <u>he has served</u> with me in the gospel.	
	Inference: Because Timothy is unique, I will send him, and trust I can come too.	Main		[23] I <u>hope</u> therefore to send him
		Contrast (Series)	Idea	just as soon as I <u>see</u> how
			Explain	<u>it will go</u> with me,
		Series	Idea	[24] and I <u>trust</u> in the Lord that
			Explain	shortly I myself <u>will come</u> also.
Series 2 - Drink Offering (2:17) round trip example #2: Epaphroditus, who was sent FROM Philippi to Paul to bring encouragement and returned to Philippi.		Idea: it has a main and a ground.	Main: Paul sees it necessary to return Epaphroditus home	
	Ground: because of his 1. longings and 2. distress		Idea	[26] for <u>he</u> <u>has been longing</u> for you all and <u>has been distressed</u> because you heard that
			Explain	<u>he was</u> ill.
	Explain: Paul explains deeper why there were longings and distress.	Action: God shows mercy	Negative	[27] Indeed <u>he was</u> ill, near to death.
			Positive	But <u>God had</u> mercy on him, and not only on him but on me also,
	Purpose: so that Paul is comforted		lest I <u>should have</u> sorrow upon sorrow.	
	Inference 1: so Paul sends him for their rejoicing and his peace.	Series: their rejoicing	Idea	[28] I <u>am</u> the more <u>eager</u> to send him, therefore, that
			Explain	<u>you may rejoice</u> at seeing him again,
	Series: Paul's peace.		and that I <u>may be</u> less <u>anxious</u> .	
	Inference 2: so receive and honor this man for his valuable service.	Main: you receive and honor him	Series	[29] So <u>[you]</u> <u>receive</u> him in the Lord with all joy,
			Series	and <u>[you]</u> <u>honor</u> such men,
		Ground: because his service was life-risking and helped you serve.	Idea	[30] for <u>he</u> nearly <u>died</u> for the work of Christ, risking his life to complete
			Explain	<u>what was lacking</u> in your service to me.

### III. Paul gives an exhortation to rejoice in the Lord (3:1–4:13).

#### A. We rejoice in God because we belong to him, worshipping rightly (3:1-11).

##### Sermon: The All-Surpassing Greatness of Knowing Jesus Christ.

Pastor Ryan, 10/30/22 - in Chattanooga with Justine and Will and Nemecs who were on business. Listened to the sermon 11/6 coming home from Trinity Lutheran in Lincoln with Turner. Intro: This passage was Pastor Ryan's favorite since a youth event in college that taught through this. Everything else is rubbish compared to the surpassing worth of knowing Christ Jesus our Lord.

#### HEADLINE: THE BELIEVER HAS REASON FOR INDESTRUCTIBLE JOY. BE JOYFUL.

1. The overview: It is relative rubbish because the good things are still good things but compared to what we have in Christ it pales in comparison.

2. Exhortation and application: a. Forget your résumé. B. Pursue Jesus with all that you have.

#### Notes & Quotes:

Overview: “Opponents of the Gospel: Where Does Righteousness Come From? Paul begins this section by calling the Philippians to rejoice in the Lord (v. 1) but then warns them about the Judaizing opponents of the gospel (vv. 2–3). In contrast, Paul has renounced his spiritual and ethnic privileges for the sake of knowing Christ (vv. 4–11); his righteousness comes through Christ, not the law (vv. 12–16). He then calls the Philippians to follow his example of commitment to Jesus as Lord... While the Judaizers (people who insisted that Christians had to obey all the OT ceremonial laws) hold out a promise of spiritual progress through adherence to the rules of the old covenant, Paul holds himself out as an example of someone who knows that real progress consists only in being increasingly conformed to the image of Christ's death and resurrection. Paul's conflicts with the Judaizers can be seen in greater detail in Acts and Galatians (e.g., Acts 15:1–19; Gal. 2:15–21; 3:6–4:31), as well as in the rest of his letters” (ESV Notes).

Vs7-8-This language of loss/gain probably ties to Christ's words: “Matthew 16:[24] Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. [25] For whoever would save his life will lose it, but whoever loses his life for my sake will find it. [26] For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? [27] For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. [28] Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.” (ESV Notes).

V10-Becoming like him in his death is the obedience Christ showed to prove his humility. The way to this community through honor and empathy is the obedience of Jesus to the point of death or “becoming like him in his death.” I think this phrase ties back to Paul's description of Jesus being obedient to the point of death (2:8).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
V9 WHAT does it mean to have Christ and be found in him? It means 3 things: justified by God through faith in the righteousness he has for us earned by Christ, sanctified, glorified.	HOW do I glory in Christ Jesus v3 which is WHY I can rejoice v1? By his Spirit v3; confidence in him not my accomplishments v3-4; see him as better than the best that I have v8 or the best that I lost v9; be found in him in his righteousness...	V2 Dogs, homeless and starving not American dogs: for changing and opposing the gospel, “Paul takes the very name the Jewish teachers would have applied to the impure and to the Gentiles and flings it back at themselves” (Barclay p67).	V3 He is worshipped by his own through his Spirit, his son is rejoiced over and in. V7 Jesus is a better treasure than the good we have, and v8 even the good we lost. V9 He has righteousness that he clothes his own. V10-11 He resurrects from the dead, his son, and us one day. This is power.



Arcing:				Passage: Philippians 3:1-11		
Main: command - REJOICE in the LORD. Not like the evildoers who rejoice in themselves, but like the circumcised of the heart do.	Positive	Series		[1] Finally, my brothers, <u>[you] rejoice</u> in the Lord.		
		Series		<u>To write</u> the same things to you <u>is</u> no <u>trouble</u> to me and <u>is safe</u> for you.		
	Negative: they do not rejoice in the Lord but rather themselves.	Series		[2] <u>[you] Look out</u> for the dogs,		
		Series		<u>[you] look out</u> for the evildoers,		
		Series		<u>[you] look out</u> for those who mutilate the flesh.		
Ground: Why can we rejoice in the Lord? Because we are his. We worship God by his Spirit who indwells us, we glory in knowing and having Christ as our own, and we are not unsteady in confidence that could come from our achievements on some days. That builds community not destroys it.			Idea	[3] For <u>we are</u> the circumcision,		
			Explain	<u>who</u> <u>worship</u> by the Spirit of God and <u>glory</u> in Christ Jesus and <u>put</u> no <u>confidence</u> in the flesh		
Negative (what v3 does NOT mean): Paul could rejoice in himself more than the dogs rejoice in themselves.	Contrast (v2)			—[4] though I myself <u>have</u> reason for confidence in the flesh also.		
	If		Idea	If <u>anyone</u> else <u>thinks</u>		
			Explain	<u>he has</u> reason for confidence in the flesh,		
		Then			I <u>have</u> more: [5] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; [6] as to zeal, a persecutor of the church; as to righteousness under the law, blameless.	
Positive (this explains v3, a life of worship and glory): Knowing Christ v8 is surpassing worth to rejoice in, and v9 gaining him and being found in him with his righteousness that cannot be improved upon. We get justification, sanctification, and glorification.	Idea-Series: The good I still have I count as loss and rest on Christ.	Progressive	Negative	[7] But whatever gain I <u>had</u> ,		
			Positive	I <u>counted</u> as loss for the sake of Christ.		
		Progressive		[8] Indeed, I <u>count</u> everything as loss because of the <b>surpassing worth of knowing Christ Jesus my Lord.</b>		
	Idea-Series: The good I don't have anymore as a result of siding with Christ.	Action		For his sake I <u>have suffered</u> the loss of all things and <u>count</u> them as rubbish,		
		Result		in order that I <u>may</u> <b>gain Christ [9]</b> <b>and be found in him,</b>		
	Explain-Action: by faith we receive the earned righteousness of Jesus.	Negative		not having a righteousness of my own <u>that comes</u> from the law,		
		Positive: Justification	Idea	but that <u>which comes</u> through faith in Christ,		
			Explain	the righteousness from God <u>that depends</u> on faith—		
		Explain-Result (Action 2): Sanctification - being justified, we act more like him.			[10] that I <u>may know</u> him and the power of his resurrection, and <u>may share</u> his sufferings, becoming like him in his death,	
		Explain-Result 2: Glorification when sanctification is complete at death.			[11] that by any means possible I <u>may attain</u> the resurrection from the dead.	

## B. We rejoice by growing in savoring the knowledge of Christ (3:12–16).

### Sermon: Keeping Your Eye on the Glorious Prize

Pastor Jim, 11/6/22

#### HEADLINE: BECAUSE CHRIST MADE ME HIS, I CAN KNOW HIM BETTER.

1. What is Paul pointing to in the pronouns “this, it, it”? There is more of Jesus for Paul to know and savor Him as his highest Treasure. What kind of knowing are we talking about? It is not merely facts, but it is knowing in a real, intimate, life-changing way.

2. What is Paul forgetting? He is forgetting the works based Pharisee living that he was really good at (v3:4-6). He is also not a prisoner of his past. He is not weighed down by past sins and failures with its guilt and shame. It does not define you anymore. Killing Christians does not define him. It is covered and forgiven.

3. What is the goal? What is the prize? The goal must be clear and the prize must be worth it, otherwise we will not press on or strain forward for very long. The goal is v11 obtaining the resurrection of the dead, and the prize will be when he has attained the surpassing knowledge of knowing Christ Jesus the Treasure seen on full display for all eternity. Glory is a person, Jesus. Jesus is infinitely articulate and wise and loving and thoughtful and mighty.

#### Notes & Quotes:

Vs12-Paul has not achieved perfect living, but he is making headway in holy living: "Phil. 3:12 Paul stresses that he is not already perfect—he is still involved in the struggles of life in a fallen world and hence he still sins; the full glory of the resurrection remains in the future" (ESV Notes).

V12-Paul has his inheritance secure and wants to know Christ even more: “It is asked, however, what it is that Paul says he has not yet attained? For unquestionably, so soon as we are by Faith ingrafted into the body of Christ, we have already entered the kingdom of God, and, as it is stated in Ephesians it 6, we already, in hope, sit in heavenly places... At the same time, Paul here looks at something else—the advancement of faith, and of that mortification of which he had made mention. He had said that he aimed and eagerly aspired at the resurrection of the dead through fellowship in the Cross of Christ. He adds, that he has not as yet arrived at this. At what? At the attainment of having entire fellowship in Christ's sufferings, having a full taste of the power of his resurrection, and knowing him perfectly. He teaches, therefore, by his own example, that we ought to make progress, and that the knowledge of Christ is an attainment of such difficulty, that even those who apply themselves exclusively to it, do nevertheless not attain perfection in it so long as they live” (Calvin p101).

Vs14-The prize is knowing Christ in person: “Phil. 3:14 Goal (Gk. skopos) could also refer to the finish line in a race or an archery target. Paul’s life is purposeful, for he constantly aims toward a heavenly goal. The prize is the fullness of blessings and rewards in the age to come, most especially being in perfect fellowship with Christ forever” (ESV Notes).

Vs15-The mature and becoming who they are, and know it. They are learning to live in holiness more so: “Phil. 3:15 are mature. “Mature” (Gk. teleios) is the same adjective translated “perfect” in v. 12 (“not ... perfect”). Thus, Paul is saying, in effect, “If you are really perfect/mature, you will realize you are not yet perfect/mature” (ESV).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns; Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT are we to think, what “mindset” are we to have v15? Knowing this Christ who had this mindset for us - honor and empathy. He considered God as more important and looked for my interests not only his own. If he did that for me, my heart melted to overflow then to others.	HOW do we then live v12? Because we are justified by Christ and made his own, we can press forward in knowing him deeper overflowing in godly living.	THIS, IT, IT v. Jim argues that it is v8 that there is more to know and treasure of Jesus. V15: think this way, [Greek word Phroneo used 2x in letter, see Intro p1] points to empathy and honor mindset for unity of community fellowship.	V12 His ways are holy. V13 His son pursued us to make us his own. V14 His goal and prize are worth it. Immeasurable. V15 He reveals to us ways to extend and give honor and build community through increased empathy in specific situations and ways.





## C. We rejoice in God like Paul / others who walk this road in godliness (3:17–21).

### Sermon: Watch Me

Pastor Ryan, 11/13/22 - Intro: It was powerful to Ryan, to not only be told to weight lift, but to be coached and shown how to do it by his coach. In the same way, there are great benefits for godly role models of what it looks like to live your Christian faith out in the workplace, or as a husband, etc.

### HEADLINE: GOD USES GODLY ROLE MODELS TO SHAPE OUR LIVING FAITH.

1. The over of the passage: Ryan argues that the rest of the passage is WHY we should look for godly examples to follow: on the one hand, there are enemies of the cross, and on the other hand, there are citizens in heaven. While we wait for Christ's return, what are the godly examples around us doing? Follow their example.

2. Paul's first reminder: Many around us have their mind set on earthly things. Paul is condemning them in tears not through scorched-earth the way that we do on social media today. These are likely people claiming to be Christians who are out of step with the gospel. Paul gives five characteristics of these people who are out of step with the gospel. Paul is concerned that these people will rub off on them like a Texas accent did when they moved there for five years.

3. Paul's second reminder: Our citizenship is in heaven. We are just passing through. We have rights and citizenship of another Kingdom, and that hope causes us to live holy now.

4. Exhortation and application: A. Do you have godly examples that you are following in life? Are you around people who are modeling for you what it means to walk with Jesus in faith daily? B. Are you living in such a way as to help others in the Christian life by your example?

### Notes & Quotes:

Vs21-Our mortal flesh will have put on Christ's immortal flesh at the Restoration: "The meaning is that, as we are just now, our bodies are subject to change and decay, weakness, illness and death; they are the bodies of mortal men; the bodies of a state of humiliation compared with the glorious state of the Risen Christ. And, says Paul, the day comes when we will lay aside this mortal body which we now possess and will become like Jesus Christ himself. The hope of the Christian is that the day will come when his humanity will be changed into nothing less than the divinity of Christ himself, and when the necessary lowliness of mortality will be changed into the essential splendor of deathless and eternal life" (Barclay p86).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Being citizens of God's kingdom, WHAT is it that we await the savior to powerfully do one day v20-21? He will "transform our lowly body to be like his glorious body, by the power." He walked through walls after his resurrection, had deep fellowship, ate great food and was materially in a new resurrection body that we will have one day as he still has today.	HOW is it that Christ will change our mortal bodies to immortal ones v21? By the the same incredible power that he demonstrates today by subjecting all things to himself. "There is not a square inch in the whole of creation over which Christ, who is Sovereign over all, does not cry: 'Mine!'" - Abraham Kuiper.	V19 Minds set - ties back to THIS same mind of Christ in 2:5. WHAT mind are we to emulate? One of empathy and honor. Who is the supreme example of what that looks like lived out? Jesus 2:5-11; what is the opposite of this mind set? Those whose end is destruction, they are selfish as their god is the appetites, and they glory in themselves and their shame really, mind set on earthly things. This Greek word is used 7 times in this letter.	V17 he has a family. V18 his son's death on the cross shows the splendor of his love and to walk opposite of that is "enemy." V19 he is superior pleasure than other gods. V20 he has a kingdom with citizen. His son is Lord and he saves. V21 his son will set all things right at the restoration of all things, doing what the first Adam failed to do by making the whole earth like the garden. V21 He is all-powerful.

Arcing:			Passage: Philippians 3:17-21
Main: Like Paul and others, walk in holy living (sanctification). Act as is becoming of the citizenship you have now in the material world to come which fuels holy living.	Series		[17] Brothers, <u>[you] join</u> in imitating me,
	Series	Idea	and <u>[you] keep</u> your eyes on those
		Explain	<u>who walk</u> according to the example you have in us.
Ground: Those who walk as enemies of the cross of Christ WILL have an end of destruction, IN CONTRAST those who walk in holy living with Paul have our citizenship NOW, AND we await Jesus' coming in power to RESTORE all things.	(Ground): WHY walk like Paul and others in holiness? Because many walk differently as enemies of the cross.		[18] For <u>many</u> , of whom I have often told you and now tell you even with tears, <u>walk</u> as enemies of the cross of Christ.
	Negative: here are four characteristics of HOW to walk as enemies of the cross.	Series	[19] Their <u>end is destruction</u> .
		Series	their <u>god is</u> their <u>belly</u> ,
		Series	and <u>they glory</u> in their shame,
		Series	with <b><u>minds set</u></b> on earthly things. [Greek word Phroneo]
	Positive: Our real, logical, future hope of our true citizenship NOW in the new material world coming transforms HOW we live today imitating Paul v17.	Progression	[20] But our <u>citizenship is</u> in heaven,
		Progression	Idea and from it <u>we await</u> a Savior, the Lord Jesus Christ,
			Explain (Action) [21] <u>who will transform</u> our lowly body to be like his glorious body, by the power
		Manner	<u>that enables</u> him even to subject all things to himself.



Saddleback Mountain, Scottsdale, AZ 2022, Glenna Salsbury funeral

## D. We rejoice in God by protecting community through resolving disagreement (4:1-3).

### Sermon: Everyday Christianity

Pastor Ryan, 11/20/22 - Intro: There are many reasons that churches experience much strife and division. But what are we called to do about that?

#### HEADLINE: INTENTIONALLY PROTECT THE UNITY IN THE BODY OF CHRIST.

1. The context: Paul cares very much for these two women who are not getting along well. Paul is convinced that Christianity is lived out in the day to day not merely in large theological treatise.

2. Exhortation and application - three challenges in this passage:

A. Stand firm: because we rejoice in the Lord like Paul walking in holiness because we are not enemies of the cross but citizens of heaven waiting for the redemption of our bodies and the material world, therefore stand firm today.

B. Pursue unity and right relationships in the body of Christ: Have the same mind in the Lord. Matthew 5 also says if you are bringing an offering to God and remember a brother has something against you, leave your offering and go reconcile. Reconciliation does not mean I get to win the argument, but we are united together by our common love of Christ. Paul is not entreating ONE of these women over the other to go to the other and reconcile. He commands them BOTH to go to each other. We can agree on we are great sinners and Christ is a great savior. If the other party wants nothing to do with reconciliation, live as is possible as up to you to live at peace with all men. We are also called to be agents of reconciliation as this is a whole-body issue even if we are not the two parties at odds.

C. Learn to see others through the lens of the gospel of Christ: v1 he describes the believers in this church as his crown and beloved. Six terms of endearment show how Paul sees his fellow brothers and sisters in Christ. He also sees these two women as valuable laborers and saved. He sees them all through the lens of the gospel not merely as people who are need of rebuke. Are people obstacles to overcome, annoyances, messed up, etc.? Or are they seen as loved citizens in this heavenly kingdom body of Christ? Our true identity is sons and daughters of the Most High. Jesus in Luke 10 says don't rejoice that you cast out demons but that your name is written in the book of life. THAT is what is important. See others like that too.

#### Notes & Quotes:

Vs1-Community is of deep comfort with the key friendship of Christ: "The secret is this--it is one of the basic laws of life that happiness depends not on things or on places, but always on persons. If we are with the right person, nothing else matters; and if we are not with the right person, nothing else can make up for that absence. In the presence of Jesus Christ, in the Lord, the greatest of all friends and lovers is with us; nothing can separate us from that presence, and in Him nothing can take away our joy" (Barclay p89).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT is Paul's mindset about these believers including these disagreeing woman (Ideas Explained): beloved who are his joy and crown whom he loves and longs for; true companions; fellow laborers whose names are written in God's book of life.	HOW are we to resolve conflict v2-3? Each person no matter what percent they own of the disagreement is not to wait for the other person to come to them but both are called to go to the other person. AND others are to help not just be bystanders.	V3 - Agree = Same mind: this ties back to the same word used in 2:2 be of the same mind; that is the mind of Christ in 2:1-5, not looking out for your own interests but also the interests of others - honor and empathy.	V1 His children are family one with another, brothers. V1 He gives reason and faith to stand firm today. V2 there is a way to live unified together before him. V3 It is hard labor to spread his hope / news. V3 he has a book of names of all his own.



Arcing:		Passage: Philippians 4:1-3
Inference: the Main is 3:17 Because we walk in holiness like Paul and others as people whose citizenship in heaven and he will transform our lowly bodies (v3:20) AS A COMMUNITY of the body of Christ (v2:3), stand firm today in the Lord in this community. This situation (below) hinders this community. Resolve it.	Explain	[1] Therefore, my brothers, whom I <u>love</u> and <u>long</u> for, my joy and crown,
	Idea	[you] <u>stand</u> firm thus in the Lord, my beloved.
Series: Command 1 - both women are commanded to agree in the Lord.	Series	[2] I <u>entreat</u> Euodia
	Series	and I <u>entreat</u> Syntyche to <b>agree</b> in the Lord. [Greek word Phroneo]
Series: Command 2 - don't be passive bystanders, come along side and help them agree in the Lord.	Explain	[3] Yes, I <u>ask</u> you also, true companion,
	Idea: who are these women?	[you] <u>help</u> these women,
	Explain: they are sisters in Christ.	<u>who have labored</u> side by side with me in the gospel together with Clement and the rest of my fellow workers,
	Series	whose <u>names are</u> in the book of life.

### John MacArthur, Sunday, 11-10-19, Grace Community Church, Los Angeles

*Turner and I visited the church after our campus tour of UCLA where he was accepted.*

Intro. Christians should not spew hate on the internet. This sermon is part 2 of 4.

Verses 4:1+

The Big idea: We are proud citizens of God's kingdom, so we are to live like it.

What is the main verb? Stand, agree / be of same mind

What are the features of this worthy conduct?

1. Standing firm. Unyielding fidelity. To what? 4:1 in the Lord. In all that is consistent with Christ. That is doctrine and behavior. Stand firm in the faith. Unity in the church begins with doctrine, though it does not end there.
2. Be of the same mind.



## E. We rejoice in God by being humble enough to be carefree (4:4-7).

### Sermon: Joy, Reason, and Peace in Jesus

Pastor Seth, 11/27/22 - Justine's birthday!

#### HEADLINE: REJOICE IN THE LORD BY RAW, UNPREMEDITATED PRAYER LACED WITH PRE-THANKFULNESS.

1. Joy in the Lord should characterize the believers' life: There is much reason and logic and experiential wisdom to underscore that we have reason to rejoice in deep joy in the Lord. Joy is not found in our circumstance but it is found in the unshakable love of Christ for me and his good sovereign providence over all of my life.

2. Reasonableness should characterize the believers' life: This is characterized by quiet listening and gentleness.

3. Peace should characterize the believers' life: Are we bringing our reasons for fear and anxiety to God in raw, unpremeditated prayer? That is where His peace comes from to us. It is a reasonable and thinking peace.

#### Notes & Quotes:

Vs4-8 The flow is Action-Manner: A. In verse 4 Paul repeats himself to get the main point across of importance, namely, rejoice in the Lord. B. Paul in chapter 3:1 has already highlighted this theme of indestructible joy and so this series that follows are Manners in which this Action of rejoicing is characterized.

Vs7-This peace is other-worldly that stands defending us like a sentinel: "The result of believing prayer is that the peace of God will stand like a sentinel on guard upon our hearts. The word that Paul uses (phrourein) is the military word for standing on guard. That peace of God, says Paul, as the Authorized Version has it, passes understanding. That does not mean that the peace of God is such a mystery that man's mind cannot understand it, although that also is true. It means that the peace of God is so precious that man's mind, with all its skill and all its knowledge and all its understanding, can never contrive it or find it or produce it. It is utterly and entirely beyond man's ability to obtain by himself. This peace can never be of man's contriving; it is only of God's giving. The way to peace is to take ourselves and all whom we hold dear, to take all life, and to place them and ourselves and it trustingly in prayer in the hands of God" (Barclay p96-97).

<b>Context or tie to the previous section</b>	4:1 is the "Therefore" to truths in chapter 3. 4:2 is Paul's Concluding Exhortations and Thanksgiving. Paul encourages the Philippians, calling for reconciliation, joyful faith, and disciplined thinking (ESV Notes).
<b>1. Repeated or key words</b>	V4: rejoice - joyful faith (ESV) V5: reasonableness - also a tie to conflict with Eudoia and Syntica vs 2; gentleness, forbearance, unselfishness, honor and empathy; V7: peace of God - contrasts to world's "peace" V7: guard - completely defend a city from invasion <b>V8: dwell - "think" - accounting term, count up - put it in the ledger, log it</b>
<b>2. Promises or Commands</b>	C-V1: Rejoice in the Lord - said 2x in progression C-V2: Show yourself to be reasonable to everyone - your logic is good and humble C-V3: Do not be anxious but instead pray raw, unpremeditated prayers laced with thankfulness. C-v4: Dwell your mind on the good in detail. P-v3: God is near and all seeing and engaged. P-v7: God's peace is both understandable and experiential and will defend your thoughts and emotions.
<b>3. Pronouns connected to nouns</b>	V8: these - the list of eight facets of beauty

Arcing: Philippians 4:4-8 - NASB memorized version			Headline: Rejoice in the Lord by raw, unpremeditated prayer laced with thankfulness.
Action: <u>One main command</u> - rejoice in the Lord always. This joy is indestructible.	Progression		4 [You] Rejoice in the Lord always;
	Progression		again I will say,.
	Progression		[you] rejoice
Manner (Series 1): <u>Rejoicing in God is shown in our reasonable behavior.</u>	Main		5 [You] Let your reasonableness be known to everyone.
	Ground		[for] The Lord is at hand;
Manner (Series 2): <u>Rejoicing in God is opposite of being anxious and includes peaceful, resolute prayer.</u> We do not wait to thank God just when we receive - we thank him WHILE we ask.	Action: Fight anxiety with thankful prayer.	[-] anxious	6 [you] do not be anxious about anything,
		[+] make known your requests	but in everything by prayer and supplication with thanksgiving [you] let your requests be made known to God.
	Result: Thankful prayer yields the presence of God's peace that guards both our affections and logic.		7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.
Manner (Series 3): <u>Rejoicing in God includes dwelling on specificities.</u> Why the long series / list? If just "pure" you could say, "Nope, nothing pure here" then dwell on the bad. We have this lens by which, when pulled back, we can see these attributes in all that God is doing around us in the broken world.	If: Here is a matrix to fill out of seven attributes to analyze God and his world around you.	Series	8 Finally, brethren, <u>whatever is true</u> ,
		Series	<u>whatever is honorable</u> ,
		Series	<u>whatever is right</u> ,
		Series	<u>whatever is pure</u> ,
		Series	<u>whatever is lovely</u> ,
		Series	<u>whatever is of good repute</u> ,
		Series	if there is any <u>excellence</u> and if anything <u>worthy of praise</u> ,
	Then: IF there is good around you in God and from God - and there is - THEN find it, recount it, and dwell on it (an accounting term).		[you] dwell on these things.

<b>4. WHY questions implied: for, therefore, because, etc.</b>	V5: WHY should we show reasonableness to others by/in our actions and interactions with them? Because the Lord is all knowing and all seeing and right here in every situation. Do the right thing even when no one is watching. The right thing is reasonable. In addition, his judgement is at hand, right around the corner is the new heavens / earth.
<b>5. WHAT questions implied: idea &amp; explanation</b>	V7: WHAT is God's peace? It is from God. It is like God himself who is absent of anxious striving. It is other-worldly - the world does not fully get it. It is both understandable to a certainly level and experiential. It guards, because it is a thinking peace and feeling peace of experience.
<b>6. HOW questions implied: by, in, etc.</b>	V6-8: HOW do we overcome anxiety and live in God's peace? Rejoice in the Lord BY raw, unpremeditated prayer with thankfulness at the same time not after we receive. And we think (dwell, count like accounting) on the doctrines of God and his revelation (in Paul's writings vs8 the good and honorable means truth - Keller, Peace podcast); And we love the beautiful;



<b>7. Flow of the argument: summarize a long passage in a few short sentences.</b>	Rejoice in the Lord by showing yourself reasonable, by praying with thankfulness, and by specifically counting up the beautiful.
<b>8. What does this passage say about God? (How does Jesus fulfill all of Scripture?)</b>	V5: he is omnipresent V6: he intently listens to and desires our prayers V7: his peace is able to guard our logic and affections V8: he is excellent and makes beautiful things around us and in our lives (2 Peter 1:3 - his excellence)
<b>9. What do these verse say about my need or about me? (What can I confess?)</b>	The opposite of peace is anxiety vs6. I cannot have both at the same time. Living in fear and anxiety is not where I want to live. My only hope is peace that is not as the world gives peace.
<b>10. What examples do we see to be followed, commands to be obeyed (or things to avoid), and promises to claim?</b>	The pathway from anxiety to peace is thinking - not trying to empty your mind but thinking on who God is and what about himself has he revealed in all he has made or spoken and how we can know him in Christ through his Spirit.
<b>11. How would these verses affect my life if I took them seriously? (Where can I lean on the Holy Spirit in hope?)</b>	Application - make a list: Sitting in the front row of the symphony is lovely - and thus I taste the beauty of God which guards my anxious heart - because four reasons.
<b>12. Pray the verses back to God ("ACTS": Adore, Confess, Thank, Supplicate or Ask).</b>	I worship you for the beauty of Christ for his other-worldly peace and all he has made as beautiful. Forgive me for anxiety of fear in not running to you thinking and praying. Thank you for real peace with you and from you. Please calm and quiet my heart in truth and beauty.
<b>13. How did Christ do this perfectly as savior not mainly example?</b>	Isaiah 57 says that those who have disordered loves are a wave of chaos and despair of no peace. On the cross Christ bore the weight of this sin, lost all peace, died screaming, so that we could experience God's guarding peace.

**Quotes & Notes:** Tim Keller Suffering on these verses from Philippians

### **Chapter FIFTEEN - Thinking, Thanking, Loving**

Paul suffered quite a lot - so how did he handle it? Philippians 4 - Thinking (used his logic and study), Thanking (before he received an answered prayer), and Loving (deep affections of his soul in Jesus).

- Peace is learned and guarded: It is like artistic or athletic talent—either you have it or you do not. But Paul does not say that. He says, “I have learned this.” It means it is not natural to him. And the particular kind of inner peace of which he speaks is not natural to any of the rest of us either. He is saying, “I have learned it, so that I have this equilibrium in any situation.” The second thing Paul tells us is that this peace is not merely an absence—it is a presence. It is not just an absence of fear. It is a sense of being protected. That does not come out as well in the English translation. It says in verse 7, “the peace of God . . . will

guard your hearts and your minds.” The Greek word translated as “guard” means to completely surround and fortify a building or a city to protect it from invasion.

- 1. Thinking: He is not referring to general loftiness of mind but rather to the specific teaching of the Bible about God, sin, Christ, salvation, the world, human nature, and God’s plans for the world—the plan of salvation. And Paul also uses the word *logizdomai* to describe how we are to think about these things. That is an accounting word, sometimes translated “to reckon” or “to count up.” 383 Paul is saying if you want peace, think hard and long about the core doctrines of the Bible.
- 2. Thanking: We would expect Paul to say first you make your requests to God and then, if you get your requests, you thank him for his answers. But that is not what Paul says. He says you thank him as you ask, before you know the response to your requests... “Son, when a child of mine makes a request, I always give that person what he or she would have asked for if they knew everything I know.” Do you believe that? To the degree you believe that, you are going to have peace. And if you don’t believe it, you won’t have the peace you could otherwise have. Make your requests known with thanksgiving.
- 3. Loving: In Philippians 4:8 Paul tells his readers to think first of “whatever is true, noble, right, and pure.” These things are more traditional theological virtues that have to do with the mind and the will. But then he moves on and asks them to ponder “whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” By definition, anything that is “lovely” is something that is not merely true but also attractive... Augustine rejected the Stoics approach as untenable. He argued instead that

“only love of the immutable can bring tranquility.” 387 The immutable is that which cannot change... “Wait a minute. You are saying I have to love God. But I love a lot of things: I love material comforts; I love people; I love romance. Are you saying I have to love God and not these things?” No, you must reorder your loves.

- Relocate your glory - Psalm 3: Despite his people’s whispering about him, he is not weighed down by it. David says that God “lifts up his head,” but how? The verse says, “But you, Lord, are . . . my glory.” Derek Kidner writes: “‘My glory’ is an expression to ponder: it indicates . . . the comparative unimportance of earthly esteem.” 390 David realizes that he has tended to let his people’s approval and praise be the cause of his self-esteem. He walked with “head held high” because of his acclaim and popularity. Now he asserts the theological truth that God is his only glory... To be loved by God, to be known by God, is the ultimate treasure. And if you make it your ultimate treasure, then no “thief can break in and steal” it (Matt 6:19).



*Welcoming for Christmas*

## F. We rejoice in God by acting rightly from thinking rightly (4:8-9).

### Sermon: Good Kool-Aid, Bad Kool-Aid, and the Importance of Right Thinking

Pastor Ryan, 12/4/22 - Intro: In the Sermon on the Mount, Jesus traces murder to the thought life of hate. He does the same with adultery and other sins. Our actions flow out of our thinking. The input affects the output. Ingredients matter to the outcome of a drink, like his Kool-Aid story from high school where the drink was sabotaged with salt multiple times.

### HEADLINE: IF YOU WANT TO DO THE RIGHT THINGS, THINK ABOUT THE RIGHT THINGS.

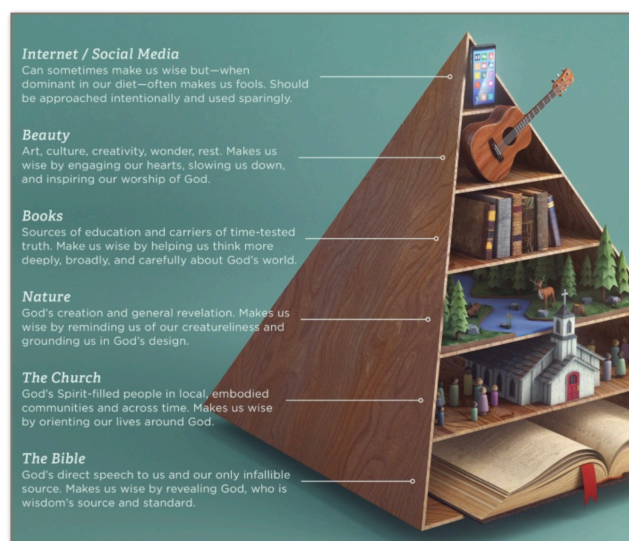
1. The context: The first verse is about how we think - think right things. The second verse is about what we do - do right things. Ryan makes the argument that “whatever” series of six are summarized by the if-then propositions of excellent things and things worthy of praise.

2. Exhortation and application: Can we turn the pyramid upside down that the world offers us and live more in the wisdom pyramid as percents of our time and thinking (see graphic below)? There is a beautiful blessing or promise with this: we know and experience the presence of God with us who is the God of peace. We know his love and experience it.

#### Notes & Quotes:

Vs9-God is the God of peace, the One who brings shalom and one day will restore all things right: “This, in fact, is [Paul’s] favorite title for God (Romans 16: 20; I Corinthians I4: 33; I Thessalonians 5: 23). To a Jew peace was never merely a negative thing; it was never merely the absence of trouble; peace was everything which makes for a man's highest good. Only in the friendship of God can a man find life as life was meant to be. But also to a Jew this peace issued specially in right relationships. It is only by the grace of God that we can enter into a right relationship with God and with our fellow men. The God of peace is the God who is able to make life what it was meant to be by enabling us to enter into fellowship with Himself and fellowship with our fellow men... The hope of the Christian is an indestructible hope because it is founded on the eternal God” (Barclay p101-102).

The Wisdom Pyramid: Though the main argument was about not spending inordinate amount of time on social media or things that are frivolous at the top of the pyramid, there is a sense that “all truth is God’s truth” and he is restoring all things. We can worship God through great music and through our work and by using the internet well, so maybe the image is more of a house than a pyramid with Scripture permeating everything to know Jesus.



Graphic from the book: *The Wisdom Pyramid: Feeding Your Soul in a Post-Truth World*, by Brett McCracken

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT are these things on which we are to dwell in our minds v8? We are to think on the good and find worship.	HOW do we get this God of peace and his peace v9? Practice these things: v7-9 bringing your anxious requests to God with thanking him for what he will do, worship over what is good, follow Paul in Jesus' honor and empathy, know personally the beauty of the gospel.	Dwell v8 - “as we think, so we are”	V8 He IS excellence and he works excellence for his own. He is worthy of our worship and will not buckle under its weight. V9 He does not just offer peace but he IS the God of peace.



Arcing:			Passage: Philippians 4:8-9 (vs8 is NASB, other ESV)
Manner (Series 3): <u>Rejoicing in God includes dwelling on specificities.</u> Why the long series / list? If just “pure” you could say, “Nope, nothing pure here” then dwell on the bad. We have this lens by which, when pulled back, we can see these attributes in all that God is doing around us in the broken world.	Manner (Explain): these are six ways to describe what is excellent and praise worthy.	Series	8 Finally, brethren, <u>whatever is true</u> ,
		Series	<u>whatever is honorable</u> ,
		Series	<u>whatever is right</u> ,
		Series	<u>whatever is pure</u> ,
		Series	<u>whatever is lovely</u> ,
		Series	<u>whatever is of good repute</u> ,
	Manner (Idea): this is a summary of the excellent six items above.	If: Here is a matrix to fill out of seven attributes to analyze God and his action in his world around you.	if <u>there is</u> any <b>excellence</b> and if anything <b>worthy of praise</b> ,
Inference: This closes the section of 3:17 to here, Paul has reason to rejoice in the Lord above his circumstances (i.e., things learned, heard, seen, etc.) This rejoicing is also integral to close community that he is trying to protect in this body of Christ.	Action: <b>Think right things.</b> The Manner we do this has an Idea and Explanation, namely, seek excellent and praise worthy things like the 6 above in v8.	Then: IF there is good around you in God and from God - and there is - THEN find it, recount it, and dwell on it (an accounting term).	[then <u>you</u> ] <u>dwell</u> on these things.
	Action: <b>Do right things</b> - How we think connects with how we act.	Explain: What things are we to practice?	[9] What <u>you have learned</u> and <u>received</u> and <u>heard</u> and <u>seen</u> in me—
		Idea	[ <u>you</u> ] <u>practice</u> these things,
	Result: the promise - the God who is defined by peace and is peace is with you.		and the <u>God</u> of peace <u>will be</u> with you.



Christmas 2022 - “Immanuel has come, God is with us.”

## G. We rejoice in God by learning the secret of contentment (4:9-13).

### Sermon: The Secret

Pastor Ryan, 12/11/22 - Intro: What if I told you that your contentment is not found in your circumstance but outside of it? Contentment is not found in if only's: "if only I get this next or get past this, then I will be okay."

### HEADLINE: CONTENTMENT IS LEARNED, AND IT IS BY GOD WHO STRENGTHENS ME.

1. The context and overview: Paul starts with thanking this church family in Philippi for sending him a gift while he is in prison in Rome. He is grateful for this gift. He runs the risk of thanking them coming across as he is begging for more money and gifts. "Even if you did not give me the gift, I would have been okay": that is his message to them. But WHY would he have been okay either way? Answer: he has Christ.

#### 2. There are three observations about contentment here:

A. True contentment is not found in our circumstances, but it is found in Jesus. Not content with the hardship itself, but in the one who give strength to know Jesus as better IN the hardship.

B. We must learn to be content in both times of plenty and times of want. It is not just contentment when things are hard, but when things are going well too. Brokenness of the world finds everyone, rich and poor. The same solution shows itself here in both brokenness and riches: Jesus is better.

C. Contentment is a learned skill. Why does Paul not get this contentment when he is saved? It is spiritual maturity and spiritual muscles developed. Like some physical changes being done overnight (like a haircut), or those that take place over time (like more sleep and exercise), this contentment muscle is one that builds over time.

#### Notes & Quotes:

Vs27-Contentment is God-satisfaction not stoicism: "In order to achieve content[ment] the Stoic abolished all desires and eliminated all emotions. Love was rooted out of life, and caring was forbidden. As T. R. Glover said, 'The Stoics made of the heart a desert, and called it a peace.' We see at once the difference between the Stoics and Paul. The Stoic said, 'I will learn content[ment] by a deliberate act of my own will.' Paul said, 'I can do all things through Christ who infuses His strength into me' (RSV). For the Stoic contentment was a human achievement; for Paul it was a divine gift [and remember from 3:14, Christ IS the prize]. The Stoic was self-sufficient; but Paul was God-sufficient. Stoicism failed because it was inhuman; Christianity succeeded because it was rooted in the divine. Paul could face anything; he could have nothing and he could have all things; it made no difference, because, in any situation he had Jesus Christ. The man who walks with Christ and lives in Christ can cope with anything" (Barclay p104-105). I don't want a heart of desert. I want to feel, and love, and know - that is to be human. God is restoring that through his son, the second-Adam who is accomplishing the restoration. I want to be content. Then know Jesus. I want to know Jesus. That's what God's strength is for (v13). By his Spirit I will taste him in all of Scripture. That is the punchline of Jesus' last words in his last will and testament time with his own in John 14:26.

V13-God's strength is for what? Winning sports games? His power through His Spirit in us to know Christ more deeply as Treasure: This satisfies us above all plenty and want. John 14:[25] "These things I have spoken to you while I am still with you. [26] But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. [27] Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT is the secret Paul has learned v11-12? Contentment is through growing in knowing Jesus as an all-satisfying treasure above plenty and want, and it is God who gives me that strength to exhale and be content (ties to 3:12, 8).	HOW has Paul achieved contentment v11? It is learned not something he was born with or automatically fully came to him at conversion. He is learning more of this all-satisfying Christ by the power of God in him through the Holy Spirit (John 14:26).	<u>Key words:</u> V10 - revived concern = same Greek word for same mind to point to honor and empathy that Jesus showed for me (see Intro section of this article). V12 - brought low vs abound which is excel and abound V11-12 - learned: don't despise the pain that sometimes is HOW we learn, nor do you have to like it, but God will use it by his strength to find contentment in him. <u>About God:</u> V10 He is rejoiced in not the Philippians because God caused their mindset to change to serve Paul - why else would Paul thank God not just them? V13 His strength is constant and empowers contentment.	



Arcing:			Passage: Philippians 4:8-13 (vs8 is NASB, other ESV)	
Main: the both/and - Paul had real needs that left him in hunger and need, AND he has learned that even in this God has met his real need of contenting Treasure.	Negative: You Philippians were not able to meet my needs - I was in hunger and need.	Idea	[10] <u>I rejoiced</u> in the Lord greatly	
		Explain	that now at length <u>you have revived</u> your <b>concern</b> for me. [Greek word Phroneo]	
		Positive: sent gifts / \$ through Epaphroditus	<u>You were</u> indeed <u>concerned</u> for me,	
		Negative	but <u>you had</u> no opportunity.	
	Positive: But I am content because my greatest need is taken care of.	Idea	Main	[11] Not that <u>I am speaking</u> of being in need,
			Ground	for <u>I have learned</u> in whatever situation I am to be content.
		Explain	Series	[12] <u>I know</u> how to be brought low,
			Series	and <u>I know</u> how to abound.
Inference: the secret to contentment in wild riches and going hungry is in God reminding us he is EVEN better. He is satisfaction.	Main: I have learned the secret of being content in whatever circumstance I am in, WHY?		In any and every circumstance, <u>I have learned</u> the secret of facing plenty and hunger, abundance and need.	
	Ground: because I am dependent on God who is the one strengthening me to find Christ as the higher Treasure, above both plenty and hunger, abundance and need.	Action: I can do (HOW?)	[13] <u>I can do</u> all things through him [things=rejoicing contentment fulfilling your calling]	
		Manner: by God's strength.	<u>who strengthens</u> me.	



The Berlin Cathedral, March 2022



## Conclusion: Paul finishes his letter with greetings (4:14-23).

### Sermon: Taboo Topics and the Blessing of Generosity

Pastor Ryan, 12/18/22 - Intro: talking about politics, money, and religion at Christmas dinner is taboo. But today we address two of the three because in teaching through a book, this is what is next from Paul.

#### HEADLINE: JUST AS PAUL'S NEEDS HAVE BEEN MET, GOD WILL MEET YOURS.

The Key Question: Why should we be generous with our money and resources?

1. Generosity is a way for us to demonstrate our empathy and honor for others. This is not rich people helping poorer people. The Philippians did not have wealth, but they had joy as Paul describes them in 2 Corinthians 9:8. And they shared abundantly and generously!

2. Generosity now allows us to store up treasures for the future: Paul is not concerned about the money from the Philippians but rather his main focus is their "fragrant offering" to the Lord in giving to him. They are overflowing to Paul, satisfied in God and sacrificing to Him. Paul combines "fruit" with "business credit" - the right type of generosity pleases God who stores up treasure for later.

3. Generosity demonstrates our trust in God and is honoring to Him: In Matthew 6:21 and v24 Jesus says that where our treasure is there our heart will be also, and that we cannot serve two masters - God and money.

4. As follower of Christ was should be generous to others, because God has been generous to us. We reflect God's generous character when we give. In chapter 1:2, 3:8, etc. God is overflowing with grace abundantly to us. He is generous. God has poured over us blessings in Christ making a right relationship with Him. This we did not deserve. That is what gifting giving at Christmas symbolizes, namely, lavish gifts of honor and empathy to us from God.

#### Notes & Quotes:

Vs18-Paul uses OT ceremonial language to show that the church now fulfills that in their service: The ceremonial law in the OT is not dead and gone. It goes on through how the church functions, behaves, worships, serves as a fragrant aroma to God. "This language, of course, comes from various ceremonial passages, such as Exod. 29:18; moreover, a figurative shift is already present in Ezek. 20:41: 'With a fragrant scent I will accept you when I bring you out from the peoples.' This detail must be understood against a larger theological framework, for Paul elsewhere uses priestly language to describe Christian service and related words in [Philippians] 2:17, 25, 30). **In effect, the ceremonial system of Israel is viewed as having been transformed and transferred to the Christian church, which properly fulfills the significance of that system.** A few scholars have even suggested that Paul sees himself as the priest who, serving in the church as the true temple of God, receives the Christians' offerings (see Newton 1985: 60-68)" (Beale p838). In continuing this OT view of the Philippian's gift as if it was an offering sweet smelling to God, Barclay writes: "Paul's joy in the gift is not in what it did for him, but in what it did for them. It was not that he did not value the gift for its own sake; it was not that he did not appreciate it for what it did for him; but his greatest joy was that the gift of the Philippian Church, and the love which prompted it, were dear to God" (Barclay p109).

V19-Despite giving this sacrificial gift, Jesus will gloriously take care of you now. "He expressly makes mention of God as *his*, because he [God] owns and acknowledges as done to himself whatever kindness is shown to his servants. They had therefore been truly sowing in the Lord's field, from which a sure and abundant harvest might be expected. Nor does he promise them merely a reward in the future life, but even in respect of the necessities of the present life: 'Do not think that you have impoverished yourselves; God, whom I serve, will abundantly furnish you with everything necessary for you.' The phrase, in glory, ought to be taken in place of the adverb gloriously, as meaning *magnificently*, or *splendidly*. He adds, however, by Christ, in whose name everything that we do is acceptable to God" (Calvin p129).

Implied WHAT question(s): idea/explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Repeated, Key Words, Key Pronouns;  Promises & Commands	What do we learn about God? How does Jesus fulfill this?
WHAT is the fruit Paul seeks v17? The money is really given to God as a fragrant sacrifice like OT-its their growing worship of God he seeks.	HOW will God supply your needs for what he has called you to v19? Just like he did for Paul and in accord with Christ's riches.	Promise v19-20: God will give us all we need to fulfill his calling on our life - why? for his glory which is good for us because that's our joy.	V19 He is rich in supplying our needs through others. V20 His glory is eternal, weighty, and worthy of praise. V21 He has a family.

Arcing:			Passage: Philippians 4:14-23	
<b>Alternative:</b> Although Paul was content in Christ (4:11-13), it was so kind of them to send money through Epaphroditus and like no other church.did.	Series: Paul thanks them for their support.		[14] Yet <u>it was kind</u> of you to share my trouble.	
	Series: They have supported Paul like no other church.	Main	Idea	[15] And <u>you</u> Philippians yourselves <u>know</u> that
			Explain	no <u>church entered</u> into partnership with me in giving and receiving, except you only.
		Comparison: They even supported Paul from Philippi when he was in Thessalonica.		[16] Even in Thessalonica <u>you sent</u> me help for my needs once and again.
<b>Alternative:</b> Although Paul did not seek the money, he sought their loving gifts because they are like an OT sacrifice aroma pleasing to the nostrils of God glorifying him! (Explain 1.0: What is fruit v17? OT sacrifice pleasing to God).	Idea 1.0: Paul seeks their fruit. They are growing.	Negative		[17] Not that <u>I seek</u> the gift,
		Positive	Idea	but <u>I seek</u> the fruit
			Explain	<u>that increases</u> to your credit.
	Series: God provided richly to Paul through the Philippians.	Idea		[18] <u>I have received</u> full payment, and more.
		Explain	Idea	<u>I am</u> well <u>supplied</u> , having received from Epaphroditus
			Explain	the gifts <u>you sent</u> , a fragrant offering, a sacrifice acceptable and pleasing to God.
			Series: As you give, God will ALSO supply for you in the same way he has richly given me reasons for contentment.	
	Series: All glory goes to God!		[20] To our <u>God</u> and <u>Father</u> <u>be glory</u> forever and ever. Amen.	
	Series: Greet every saint.			[21] [ <u>You</u> ] <u>Greet</u> every saint in Christ Jesus.
	Series: The brothers with Paul greet you.			The <u>brothers</u> who are with me <u>greet</u> you.
Series: The saints with Paul and in Caesars employment greet you.			[22] All the <u>saints</u> <u>greet</u> you, especially those of Caesar's household.	
Series: May the grace of Jesus be yours abundantly.			[23] The <u>grace</u> of the Lord Jesus Christ <u>be</u> with your spirit.	

## Appendix: the Arcing one-pager

The summary of 18 ways two thoughts can connect.<sup>2</sup>

Name	Definition	Key Words	Example 1
<b>1. Series</b>	Each proposition makes its own independent contribution to a whole - Main clauses are <b>COEXISTING</b>	And, moreover, furthermore, likewise, neither, nor, etc.	( <b>series</b> ) The sun will be darkened, ( <b>series</b> ) And the moon will not give its light, ( <b>series</b> ) And the stars will fall from heaven, ( <b>series</b> ) And the powers of the heaven will be shaken. Mt. 24:29
<b>2. Progression</b>	Like series, but each proposition is a further step toward a climax - Main clauses are <b>CLIMAXING</b>	Then, and moreover, furthermore, etc.	( <b>progression</b> ) Those whom he predestined he also called; ( <b>progression</b> ) And those whom he called he also justified; ( <b>progression</b> ) And those whom he justified, he also glorified." Rom 8:30
<b>3. Alternative</b>	Each proposition expresses a different possibility arising from a situation. Main clauses are <b>CONTRASTING</b>	Or, but, while, on the other hand, etc.	( <b>alternative</b> ) Some were convinced ( <b>alternative</b> ) While others disbelieved. Acts 28:24
<b>1. Action - Manner</b>	The statement of an action, and then a more precise statement which indicates the way or manner in which this action is carried out	<b>In that, by, etc.</b> (in Greek it is the adverbial participle of means that distinguishes this from Idea – Explanation)	( <b>action</b> -main clause) God has not left himself without a witness ( <b>manner</b> -subordinate clause) In that he gave you from heaven rains and fruitful seasons. Acts 28:24
<b>2. Comparison</b>	The relationship between statements expressing an action clearer <b>by showing what it is like.</b>	Even as, as...so, like just as	( <b>comparison</b> ) As my Father has sent me, ( <b>main</b> clause) So I send you. John 20:21
<b>3. Negative - Positive</b>	The relationship between two alternatives, one of which is denied so that the other is enforced - contrasting statements	Not...but	(-) ( <b>main</b> clause) Do not be foolish, (+) ( <b>adversative</b> clause) But understand what the will of the Lord is. Eph 5:17
<b>4. Idea - Explanation</b>	The relationship between an original statement and one clarifying its meaning (may only clarify one word from the main clause)	That is	( <b>idea</b> -main clause) Jacob supplanted me these two times; ( <b>explanation</b> ) He took away my birthright and (explanation) now he has taken away my blessing. Gen 27:36
<b>5. Question – Answer</b>	Statement of question and answer to that question	Look for the question mark	( <b>question</b> ) What does Scripture say? ( <b>answer</b> -main clause) Abraham believed God... Rom 4:3

<sup>2</sup> Schreiner, Thomas, R. *Interpreting the Pauline Epistles*, Michigan, Baker Publishing Group, 2011



Name	Definition	Key Words	Example 1
<b>1. Ground</b>	The relationship between a statement and the argument or reason for the statement (supporting proposition FOLLOWS)	For, because, since, etc. (In Ground, the conclusion comes first)	( <b>main</b> clause) Blessed are the poor in spirit, ( <b>ground</b> ) For there is the kingdom of God Matt 5:3
<b>2. Inference</b>	The relationship between a statement and the argument or reason for the statement (supporting proposition PRECEEDS)	Therefore, wherefore, consequently, accordingly, etc. (In Inference, the conclusion comes second)	( <b>main</b> clause) The end of all things is at hand, ( <b>inference</b> ) Therefore be sensible and sober in prayer. 1 Pet 4:7
<b>3. Action - Result</b>	The relationship between an action and a consequence or result which accompanies that action	So that, that, with the result that	( <b>action</b> ) There arose a great storm in the sea, ( <b>result</b> ) so that the boat was being swamped by the waves. Matt 8:24
<b>4. Action - Purpose</b>	The relationship between an action and the one that is intended to come as a result.	In order that, so that, that, with a view to, to the end that, lest	( <b>action</b> ) Humble yourselves under God's mighty hand ( <b>purpose</b> ) That he may lift you up. 1 Pet 5:6
<b>5. Conditional (if-then)</b>	This is like Action-Result except that the existence of the action is only potential	If...then, provided that, except	( <b>if-conditional</b> clause) If you are led by the spirit, ( <b>then-main</b> clause) You are not under the law. Gal 5:18
<b>6. Temporal</b>	The relationship between the main proposition and the occasion when it can occur	When, whenever, after, before	( <b>temporal</b> clause) When you fast, ( <b>main</b> clause) Do not look gloomy. (Matt. 6:16)
<b>7. Locative</b>	The relationship between a proposition and the place where it can be true	Where, wherever	( <b>locative</b> ) Where two or three are gathered together in my name, ( <b>main</b> clause) there I am in their midst (Matt 18:20)
<b>8. Bilateral</b>	A bilateral proposition supports two other propositions, one preceding and one following	Same conjunctions as Ground and Inference	( <b>main</b> ) Let the nations be glad and sing for joy, ( <b>bilateral</b> phrase) For you will judge the peoples with uprightness and guide the nations on the earth. ( <b>main</b> clause) Let the peoples praise you, O God. Ps 67:4-5
<b>1. Concessive</b>	The relationship between a main clause and a contrary statement	Although...yet, although, yet, nevertheless, but however	( <b>concessive</b> ) Although he was a Son, ( <b>main</b> clause) he learned obedience from what he suffered. Heb 5:8
<b>2. Situation - Response</b>	The relationship between a situation in one clause and a response in another		( <b>situation</b> ) How often would I have gathered your children together as a hen gathers her brood under her wings, ( <b>response</b> ) And you would not. Matt 23:37





*Berlin Cathedral, Germany 2022 - I got to visit Turner's church with him while he studied abroad. It was a good day father and son.*









*Brandenburg Gate, Berlin, Germany 2022*