

Call to Steadfastness Regardless (vv. 27-30)

VERSE 27 Only conduct yourselves in a manner worthy of the gospel of Christ

(Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, [*adv mallon only + adv axios in a manner worthy + d.a.w/noun gen.nt.s. euangelion gospel + d.a.w/noun gen.m.s. Christ + pres.dep.imper.2p. politeuomai conduct one's life; live; 2x: Acts 23:1*], **so that whether I come and see you or remain absent** [ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν [*conj hina so that + conj eite whether + aor.act.part.nom.m.s. erchomai come + conj kai + aor.act.part.nom.m.s. eidos "see" + pro.acc.m.p. su + conj eite whether*], **I will hear of you that you are standing firm in one spirit** [ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι [*pres.act.subj.1s. akouo hear + d.a.acc.nt.p. + prep peri concerning + pro.gen.p. su + adv hoti that + pres.act.ind.2p. steko stand firm + prep en + adj.loc.nt.s. heis one + noun loc.nt.s. pneuma spirit*], **with one mind striving together for the faith of the gospel** [μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου [*adj.loc.f.s. heis one + noun loc.f.s. psuche soul; "mind" + pres.act.part.nom.m.p. sunathleo fight/struggle/strive + d.a.w/noun dat.f.s. pistis faith + d.a.w/noun gen.nt.s. euangelion gospel*]]);

VERSE 28 in no way alarmed by your opponents (καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ

τῶν ἀντικειμένων [*conj + neg me + pres.pass.part.nom.m.p. ptuomai be afraid + prep en + pro.dat.nt.s. medeis in no way + prep hupo by + d.a.w/pres.dep.part.gen.m.p. antikeimai oppose; opponent*]-- **which is a sign of destruction for them, but of salvation for you, and that too, from God** [ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ [*pro.nom.f.s. hostis which + pres.act.ind.3s. eimi + pro.dat.m.p. autos "for them" + noun nom.f.s. endeizis evidence, indication; "a sign" + noun gen.f.s. apoleia destruction; perdition + pro.gen.p. su + conj de but + noun gen.f.s. soteria salvation + conj kai and + pro.nom.nt.s. houtos this, that + prep apo from + noun abl.m.s. theos*]]).

VERSE 29 For to you it has been granted for Christ's sake, not only to believe in

Him, but also to suffer for His sake (ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν [*conj hoti for + pro.dat.p. su + aor.pass.ind.3s. charizomai grant + prep huper on behalf of + d.a.w/noun gen.m.s. Christ + neg ou + adv monos only + d.a.w/pre.act.infin. pisteuo believe + prep eis + pro.acc.m.s. autos him + conj alla but + prep kata + d.a.w/pres.act.infin. pascho suffer + prep huper on behaf + pro.gen.m.s. autos him*]),

VERSE 30 experiencing the same conflict which you saw in me, and now hear to

be in me (τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί [*d.a.w/noun acc.m.s. agon struggle; "conflict" + adj.acc.m.s. autos "same" + pres.act.part.nom.m.p. echo "experiencing" + pro.acc.m.s. oios such as "which" + aor.act.ind.2p. eidos saw + prep en + pro.loc.s. ego + conj + adv nun now + pres.act.ind.2p. akouo hear + prep en + pro.loc.s. ego*]).

ANALYSIS: VERSES 27-30

1. Paul now enjoins the Philippians to remain steadfast with respect to their Ph 2 conduct.
2. The main verb in v. 27 (pres.act.imper. *politeuomai*) reflects the idea of conduct expected of citizens of a country.
3. The meaning "to be a citizen" (implying, "to live as a free citizen") is widely attested outside the NT.
4. Its one other use in the NT is used in the general sense of "to conduct oneself, live" (Acts 23:1).
5. The cognate noun (*politeuma*) occurs in Phil 3:20: "For our citizenship is in heaven..." (1x).
6. Paul using civic language appeals to the Philippians to live according to their heavenly citizenship.
7. The frame of reference for the Philippians is their temporal civic responsibilities superseded by their allegiance to a higher calling.
8. And where there is a conflict between the two the heavenly kingdom and its duties must take precedence.
9. This is seen in Paul's words "Only conduct yourselves in a manner worthy of the gospel of Christ."
10. Any civic duties that conflict with salvation thru Christ is to be avoided (like the Caesar cult and other pagan practices).
11. The gospel sets the tone for behavior.
12. Believers are saved by grace thru faith and are called to righteous living.

13. Paul issue a directive that the Philippians are to continues to exhibit the proper behavior “whether I come to see you or remain absent.”
14. So they are to maintain a consistent Christian witness regardless of what the future hold.
15. Had Paul’s situation and absence discouraged some in that assembly?
16. Not even Timothy would be able to visit Philippi due to other responsibilities (cf. 2:19-24).
17. Paul makes it clear that his absence did not justify a lapse in their Ph 2 obligations.
18. Paul uses two verbs that exemplify the continued tenacity that he expects of them.
19. The verb “standing firm” (pres.act.ind. *steko*) is used in Paul’s letters with respect to the faith in 1Cor. 16:13; Gal. 5:1; Phil. 4:1; 1 Thess. 3:8; 2 Thess. 2:15.
20. The verb implies that the CWL is a struggle/battle.
21. This verb is a form of the perfect tense of *histemi* (stand, set, place).
22. See also Rom. 5:2; 1 Cor. 16:13; Eph. 6:11, 13, 14; 1 Thess. 3:8; cp. 1 Pet. 5:12.
23. “In one spirit” refers to a unified front with each believer facing the enemy with the same attitude.
24. The second verb “striving together” (pres.act.part. *sunathlio* also indicates that Christian citizenship requires a struggle.
25. It occurs one other time in Phil. 4:3 where Paul speaks of his personal struggles in the gospel.
26. This verb means ‘to fight together with’ others (the prefix *sun*).
27. So here we have a joint struggle.
28. The simple *athleo* (to compete in sports) occurs once in 2 Tim. 2:5 “And if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.”
29. Observation: Ph 2 sanctification cannot be achieved based on an individual effort, but is to be accomplished within a local assembly.
30. The last part of v. 27 reads: “you are standing firm in one spirit, with one soul striving for the faith of the gospel.”
31. “The faith of the gospel” refers to the content of the message of salvation as that was at the forefront of the attacks directed at these believers.
32. That content refers to the historical death, burial and resurrection of Jesus Christ and the requirement to believe in Him for eternal salvation.
33. No deviation is allowed.
34. What Paul wants to hear from them is that they are contending for the faith regardless of circumstances.
35. He goes on in v. 28 to make mention of the opposition and exhorts them to “in no way be alarmed by *your* opponents.”
36. Fear is not to be a factor in their resistance to whatever enemies may arise.
37. The struggle was real and designed to intimidate any believer.
38. What Paul goes on to say in the second half of v. 28 is essentially this: the conflict the Philippians are experiencing should be understood as a reminder that they are but a part of a greater conflict between God and the forces of darkness.
39. For those who were bringing pressure against the believers in Philippi, this Paul says, “is a sign of destruction for them.”
40. “Destruction” is technical for eternal damnation.
41. “But of salvation for you” is the complete opposite.
42. The last phrase “and that, from God” does not refer to “salvation” as the pronoun “that” is neuter while “salvation” is a feminine noun.

43. “That” refers to the situation of opposition the Philippians found themselves in.
44. God permits believers to suffer opposition but He is in complete control of all facets of their testing for the good.
45. In v. 29 Paul expands upon the assertion that all is from God.
46. The surprising statement “and that, from God” includes two diverse aspects as seen in: “not only to believe in Him, but also to suffer for His sake.”
47. Both are “granted” (aor.pass.ind.3s. *charizomai* grant) to believers as per the divine decrees.
48. To believe in time is based on eternal foreknowledge and election.
49. For the Philippians they might have thought that suffering was a bad omen.
50. It is a bad omen alright, but for unbelievers.
51. Suffering and enduring it, is the road to Ph 3 glory.
52. A new attitude must be cultivated with respect to persecution and suffering (cf. Matt. 5:12; Jam. 1:2).
53. The degree to which a believer suffers and endures is the same degree to which the believer will reap SG3 (1 Pet. 4:13).
54. We are the chosen of God and as such we are by grace Christ’s people (“for Christ’s sake”) and, like Him, we suffer “for His sake.”
55. Suffering, like salvation, is to be viewed as a gift.
56. This is startling, as Paul challenges these believers to understand that their afflictions are not merely inevitable, but as a manifestation of God’s gracious dealings with them!
57. Believers suffering for their faith share in Christ’s sufferings and share to that degree in His glory.
58. We are forever identified with Christ and His destiny through positional sanctification.
59. So we are taught here not only to view sufferings as a necessary part of living in a hostile environment (cf. Acts 14:22; 1 Thess. 3:3-4), but to view them in a positive light increasing the potential for eternal glory.
60. Paul adds to this doctrinal discussion of suffering by calling to attention the correspondence between the Philippians experience and his own conflicts (v. 30).
61. In v. 7 Paul already had described his readers as participants in his ministry and suffering, though there the reference is to their financial support of his ministry.
62. Paul encouraged and comforted the Thessalonians by appealing to the churches in Judea, and even to the Lord (1 Thess. 2:14-16).
63. So here Paul reminds them of his own experience of suffering, both while he was with them (“which you saw in me”; cf. Acts 16:10-20) and at the present time (“and now hear in me”).

END: Philippians Chapter One
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