

NEW TESTAMENT SURVEY

LESSON SERIES

UNIT IV - THE CHURCH EPISTLES
THE EPISTLE OF PAUL TO THE GALATIANS
THE EPISTLE OF PAUL TO THE EPHESIANS
THE EPISTLE OF PAUL TO THE PHILIPPIANS

for

CHRISTIAN LEADERSHIP INSTITUTE
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**UNIT IV - NEW TESTAMENT SURVEY
THE CHURCH EPISTLES****THE EPISTLE TO THE GALATIANS****I. INTRODUCTION**

WRITER: The Apostle Paul (1:1)

DATE: About A.D. 37

This Epistle was probably written on Paul's third the missionary journey from Ephesus, during Paul's two years of residence there. There is substantial basis, however, for the claim that it was written from Corinth, shortly before Paul wrote the Epistle to the Romans. Dr. Lenski advances the theory that it was written from Corinth on the second missionary journey, about April, A.D. 53.

OCCASION

Paul visited the Galatian churches on each of his three missionary journeys. There is no mention in the Epistle of another visit to the churches. The Epistle was evidently Paul's last word to these churches, written after he had visited them on the third missionary journey.

GALATIANS - the PEOPLE

The destination of this Epistle has given rise to what is known as the North Galatian and the South Galatian theories. It seems more reasonable to suppose that it was sent to the churches in the area Paul visited on his first missionary journey, but this does not preclude the possibility that it had a wider circulation, even as far north as Pessinus, Ancyra, and Tavium. The word "Galatians" could be used in either an ethnographic sense, which would refer to the nationality of the people, or it could be used in a geographic sense, which would refer to the Roman province by that name. Regardless of the position which is taken, there is a common blood strain which identified people in that area where there was a mixture of population. The people for whom the province was named were Gauls, a Celtic tribe from the same stock which inhabited France. In the 4th century B.C. they invaded the Roman Empire and sacked Rome. Later they crossed into Greece and captured Delphi in 280 B.C. At the invitation of Nikomedes I, King of Bithynia, they crossed over into Asia Minor to help fight in a civil war. They were warlike people and soon established themselves in Asia Minor. In 189 B.C. they were made subjects of the Roman Empire and became a province. Their boundaries varied, and for many years they retained their customs and language. They were blond orientals. The churches Paul established on his first missionary journey were included at one time in the territory of Galatia, and this is the name which Paul would normally give to these churches.

These Gallic Celts had much of the same temperament and characteristics of the American population. Caesar had this to say, "The infirmity of the Gauls is that they are fickle in their resolves, fond of change, and not to be trusted." Another described them as "frank, impetuous, impressible, eminently intelligent, fond of show, but extremely

inconstant, the fruit of excessive vanity." Remember that they wanted to make Paul a god one day, and the next day they stoned him(Acts 14).

Surely the Epistle to the Galatians has a message for us, of like; temper, who are beset on every hand by cults and isms innumerable that would take us, likewise, from our moorings in the gospel of grace.

GALATIANS - the EPISTLE

1. It is a stern, **severe**, and solemn message (Gal. 1:6-9; 3:1-5) it does not correct conduct, as the Corinthian letters do, but it is corrective - the Galatian believers were in grave peril. Because the foundations were being attacked, everything was threatened.

The Epistle contains no word of commendation, praise, or thanksgiving. There 15 110 request for prayer, and there is no mention of their standing in Christ. No one with him is mentioned by name (1:2). Compare this with the other epistles of Paul.

2. The heart of Paul the Apostle is laid bare, there is deep emotion and strong feeling. This is his fighting Epistle -he has on his war paint. He has no toleration for legalism. Someone has said that Romans comes from the head of Paul while Galatians comes from the heart of Paul. "Galatians takes up controversially what Romans puts systematically."

3. It is the declaration of emancipation from legalism of any type. This was Martin Luther's favorite Epistle, and It was on the masthead of the Reformation. It has been called the Magna Charta of the early church, the manifesto of Christian liberty, the impregnable citadel, and a veritable Gibraltar against any attack on the heart of the Gospel. "Immortal victory is set upon its brow."

4. It is the strongest declaration and defense of the doctrine of **Justification by faith** in or out of Scripture. It is God's polemic on behalf of the most vital truth of the Christian faith against any attack.

Not only is a sinner saved by grace through faith, but the saved one lives by grace. Grace is a way to life and a way of life.

Galatians is God's polemic against legalism of every and any description. The law is not discredited, despised nor disregarded. Its majesty, perfection, demands, fulness and purpose are maintained. Yet these very qualities make it utterly impossible for man to come this route to God. Another way is opened - which entirely bypasses the law - for man to be justified before God. The new route is by faith. Justification by faith is the theme, with the emphasis upon faith.

Three epistles in the New Testament quote Habakkuk 2:4, "The *just* shall live by his faith."

Romans 1:17 emphasizes *the just*;

Hebrews 10:38 emphasizes *shall live*;

Galatians 3:11 emphasizes *by faith*..

In Romans the emphasis is upon the fact that man apart from the law is justified before God. In Galatians Paul is defending the gospel from those who would add law to Justification by faith.

Faith plus law was the thrust of judaism,

Faith plus nothing was the answer of Paul.

The Judaizers questioned Paul's authority as an apostle and his teaching that simple faith was adequate for salvation. Paul defends his apostleship and demonstrates the sufficiency of the gospel of grace to save.

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2. Christ's Handwriting on Paul's Body, 6:16-is (*The New Circumcision of the New Creation*)**III. EXPANDED OUTLINE****1. INTRODUCTION, 1:1-10****1. Salutation--A Cool Greeting, 1:1-5**

1. v.1 Paul is this kind of apostle - no parenthesis is necessary here. Apostle - One sent forth.

1. *Not of men*-the preposition *apo* conveys the meaning of "not from men"; that is, not legalistic, not by appointment or commission after having attended a school or taken a prescribed course.

2. *Not by man*-the preposition *dia* indicates that It was not through man: that is, not ritualistic by means of laying on of hands, as by a bishop or church court. For example, marriage involves both the legal (license from the state) and the ritual (ceremony).

3. *But through Jesus Christ* - Jesus laid His hand upon Paul, called him and set him apart for the office (Acts 9:15,16).

2. v.2 The greeting is very cool, brief, formal and to the point. No one is mentioned personally by name. *Churches*-a local church is in view, **not** the corporate body of believers.

3. v.3 This is Paul's formal greeting in most of his epistles .

1. "Grace to you and peace"

Grace and peace constitutes the formal introduction in all of Paul's letters. Grace (*charis*) was the Gentile form of greeting, while Peace (*shalom*) was the Jewish form of greeting. Paul combined them.

2. "from God the Father, and our Lord Jesus Christ."

In the one we have God himself as Father, known as such in grace; in the other, the glorified man, the Son of God, who is seated (and that officially) to preside over the house and people of God. With the one we stand in the relation of children, with the other in that of servants.

4. v.4 *Gave Himself* - at the mention of the Lord Jesus Christ, Paul gives the germ of the subject. Nothing can be added to the value of His sacrifice. *Deliver us from this present evil* (age) - there is a

present value of the gospel which proves its power and genuineness. *According to the will of God* -He can deliver us, not according to law, but according to the will of God.

5. v.5 God gets more from the salvation by grace of a sinner than the sinner does. It is to God's glory.

2. Subject Stated-A Warm Declamation, 1:6-10

1. v.6 The gospel concerns "the grace of Christ." Two aspects of the gospel (used in two senses)
 1. Facts-death, burial, resurrection of Christ (1 Cor. 15:1-4).
 2. Interpretation of facts-received by faith plus nothing (Gal.2:16).
The facts were not challenged by the Judaizers, but they sought to add the law to grace (fith + law).
2. v.7 There is only one gospel-one in fact and interpretation. *Pervert* (Gk. *metastrepho*) is a strong word, as in "sun turned to darkness" (Acts 2:20); "laughter turned to mourning" Gas. 4:9). To attempt to change the gospel has the effect of making it the very opposite of what it really is.
3. v.8 if an angel dared to declare any other message than the gospel, he would be dismissed with a strong invective.
4. v.9 If any message is received other than the gospel, it is spurious and counterfeit. *Accursed* (Gk. *anathema*) is "be damned~" The gospel shuts out all works.
- **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" [Rom. 4:5].**
- God saves only one Class of humanity-the ungodly. The reason is that this is the only class-even the righteousness of man is as filthy rags in God's sight. Law condemns us and it must make us speechless before grace can save us.
"Now we know that whatever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God" [Rom. 3:19].
- The real difficulty is not that people should be "good enough" to be saved, but that they are not "bad enough" to be saved. Humanity refuses to recognize its lost condition before God. This is the human predicament.
- The Judaizers did not deny the facts of the gospel; they perverted it and therefore were anathema. The "gospel" of law and grace is a mixture that has *no* power, no growth, no victory. It robs grace of

its blessing, beauty and glory; it robs the law of its majesty and authority.

5. v.10 *Persuade* is "to make a friend of." The *New Scofield Bible* translates it "seek the favor of." In 1 Thes. 2:4, 4:1 it is "please God" in contrast to self or others. The preaching of the gospel is not pleasing to lost man. No man can please both God and man.

2. PERSONAL-Authority of the Apostle; Glory of the Gospel, 1:11-2:14

1. Experience of Paul In Arabia, I :11-24

Origin of the Gospel and Conversion of Paul

1. v.11 *Certify* is "remind." *after man* is "according to man." The Judaizers also questioned Paul's apostleship. He was not one of the original 12, but a Johnny-come lately. They cast a shadow upon the validity of Paul's authority as an apostle.
2. v.12 Paul's gospel came directly by a revelation (*apokalupsis*) of Jesus Christ.
3. vv. 13,14 Paul now calls the religion in which he was brought up *the Jews' religion*, Paul was saved, not in Judaism, not by Judaism, but FROM *Judaism*.
4. vv. 15-17 After his conversion, Paul went into the desert of Arabia before conferring with other apostles.
5. vv. 18,19 Paul then went up to Jerusalem (Acts 9:26-29). He spent less than 3 years in the desert.
6. v.20 Either we believe Paul or we make him a liar.
7. vv. 21-24 Paul outlines his first years after conversion.

2. Experience of Paul with Apostles In Jerusalem, 2:1-10

Oneness of the Gospel and Communication between Paul and Other Apostles

1. v.1 More likely this is a reference to the council of Jerusalem as recorded in Acts 13 than when Paul and Barnabas took relief to the church in Jerusalem, as recorded in Acts 1:30;12:25.
2. vv. 2-5 The church in Jerusalem approved Paul's gospel. Paul took Titus, a Greek, as a living example of a Gentile who was saved by faith apart from the law.
3. vv. 6-10 The apostles accepted Paul's apostleship. *Fellowship* (v.9) is *koinonia*, one of the great words of the gospel and the highest

expression of a personal relationship. It means sharing the things of Christ.

3. **Experience of Paul Antioch with Peter, 2:11.14**

Opposition to the Gospel and Conviction Concerning Conduct

1. v.11 Paul actually rebuked Peter.
2. vv. 12-14 In the apostolic church they had a love feast that all shared. When Gentiles came into the church, it posed a problem, for they ate meat which had been sacrificed to idols and meat forbidden by the Mosaic law. Two tables were set up. Peter ate with the Gentiles until the elders came up from Jerusalem. Then he beat a retreat back to the kosher table. His conduct indicated that he condemned the Gentile table. While he was free to eat at either table, he had no right to eat at the Gentile table and then withdraw as if it were wrong. He was, by his conduct putting the Gentiles under law.

2. **DOCTRINAL-Justification by Faith, 2:15-4:31**

Faith vs. Works, Liberty vs. Bondage

1. **Justification by Faith-Doctrine Stated, 2:15-21**

1. v.15 *We* - Paul identifies himself with the Jews. The Jews of that day considered the Gentile a sinner in contrast to himself under law.
2. v.16 This is a clear-cut and simple statement of justification by faith. *Man* (Gk. *anthropos*) is the generic term, meaning both Jews and Gentiles. *Justified* (Gk. *dikaioo*) to **have** "declared a person right" - not make him right. A sinner, who *is* guilty before God and is under condemnation, is declared to be right with God on the basis of his faith in the redemption in Christ. It is not just forgiveness of sins, a subtraction, but the addition of the righteousness of Christ. He is declared righteous, The Jew had to forsake the law and take his place as a sinner in order to be saved by faith in Christ. No statement could be more dogmatic and crystal-clear than "by the works of the law shall no flesh be justified."
3. v.17 The sense of this verse seems to be that since the Jew had to forsake the law in order to be justified by Christ and therefore take his place as a sinner, is Christ the one who makes him a sinner? No, the Jew like the Gentile was a sinner by nature and could not be Justified by the law, as he had demonstrated.
"Now, therefore why put God to the test, to put a yoke upon the neck of the disciples, which neither our fathers nor we were

able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" [Acts 15:10,11].

4. v. 19 This is the great principle that Paul states here and in Romans. We were executed as sinners in Christ. "He was made sin for us." We are now called to live unto God by a new principle stated in the next verse.
5. v.20 We were crucified when Christ was crucified-1900 years ago. The new life of the believer is the life of Christ lived through him by the power of the Holy Spirit.
6. v.21 *Righteousness* is "justification." *In vain* means "without a cause" (e.g. Christ said, "They hated me without a cause" [same word]).

2. Justification by Faith-Experience of Galatians, 3:1-5

1. This begins a series of 6 questions which Paul puts to the Galatians. "Who hath bewitched" - they were not using their minds (*nous*). It can be paraphrased, "You are foolish. What has gotten into you?" *Set forth* literally "placarded" or "painted."
2. v.2 They never received the Spirit by the law. The Holy Spirit is evidence of conversion.
"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" [Rom. 8:9].
"In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation; in whom also after ye believed, ye were sealed with that Holy Spirit of promise" [Eph. 1:13].
The gospel is true irrespective of experience. The gospel is objective. Experience corroborates the gospel.
"And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him" [Acts 5:32].
3. iv. 3-3 The gospel is sufficient - experience confirms this.

3. Justification by Faith-Illustration of Abraham, 3:6-4:18

1. v.6 This quotation is from Genesis 15 :6. The incident referred to is after Abraham's encounter with the kings of the East in his rescue of Lot and his refusal to accept anything from the kings of Sodom and Gomorrah. God appeared to Abraham to assure him that he had done right in turning down the booty, saying, "I am your shield, and your exceedingly great reward." Abraham reminded God that he did not have a son. God led Abraham out to behold the night sky and asked him to number the stars. God promised numberless offspring to Abraham. It was then that Abraham

believed God, he said amen to God - Abraham's faith was counted for righteousness, Abraham's works, since the law was not yet given, could not have anything to contribute to Abraham's salvation. It was faith plus nothing.

2. v.8 When did God preach the gospel to Abraham? See Gen. 22:17-18. It was at the time of the offering of Isaac upon the altar as a human sacrifice. The offering of Isaac is one of the finest pictures of the offering of Christ. Although God spared Abraham's son, God spared not His own Son, but delivered him up for us all. (Rom. 8:32).

"Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" [James 2:21]

This was at the end of the life of Abraham and refers to the offering of Isaac. His act of offering his son was "the work of faith," not works of the law. Paul said that Abraham was justified by faith before there were any works-before Isaac was even born. This makes it evident that the writings of Paul and James do not conflict.

3. v.9 *Faithful* is "believing." God saves the sinner on the same basis that He saved Abraham - *faith*.
4. v.10 The Important word here *is continueth*. No one ever kept the law day and night, 24 hours every day, 7 days a week, 52 weeks out of the year in thought, word, and deed. The law could only condemn: faith justifies.
5. v.11 Even the Old Testament made it very clear that the *just shall live by faith* (Hab. 2:4).
6. v.12 Faith and law are contrary principles for salvation and for living. One cancels out the other. The law required that a man live by the law. Any righteousness he might accumulate would be inferior to the righteousness of God. Man's righteousness is forever labeled "filthy rags."
7. v.13 This quotation is. from Deut. 21:23. This was a very strange law since the method of capital punishment under the law was by stoning. If the crime was aggravated and atrocious, the body of the criminal was taken after death and hung up to display the seriousness of the crime (Deut. 21:22,23). "Cursed [of God] is everyone that hangeth on a tree." The cross is called a tree (*xulon*) in Acts 5:30; 10:39; 1 Pet. 2:24 - the cross is the "tree of life." We are not under law because Christ has redeemed us from the curse of the law.
8. v.14 Christ took our place that we might receive what the law could never do. The Spirit is the peculiar gift in this age of grace.

9. vv. 15-18 The sense of this section is that the law, which came 430 years after God's promise to Abraham, cannot alter or disannul it. when 2 men make a contract, one member of the agreement cannot alter it later to suit his personal wish. The original must stand inviolate. God's promise to Abraham cannot be abrogated. Actually God confirmed it in Christ. *Seed* (v.16) refers specifically to Christ (see *Gen. 22:18*). Christ said:
"Your father, Abraham, rejoiced to see my day; and he saw it, and was glad" John 8:56.
10. v.19 Why was the law given? It was added for the sake of transgression. *Till* indicates it was temporary. The law reveals Sin-sin had already come. Man is not a sophisticated, refined and trained sinner; he is a sinner by nature - in the raw a primitive and savage sinner. The law is a mirror to show the smudge spot. You do not wash it off with the mirror, God has provided a wash basin with the mirror -the blood of Christ. The law proves that man is a sinner and that he is never able to make himself a saint.
11. v.21 Law could not give life. Man is already dead in trespasses and sins. Man needs life - only faith in Christ can give life.
12. v.22 Man is in the state of sin, and the only help is by faith in Christ. The law is inexorable and unchanging. "The soul that sinneth, it shall die" (*Ezek. 18:20*).
13. vv. 23-25 The key word here is *sckoolmaster* (Gk. *paidagogos*) and has nothing to do with a school teacher in present-day context. The term designated a slave or servant in a Roman home who had charge of any child born in the home. He fed, dressed, bathed, blew the nose of, and paddled the son born in the home. When the little fellow reached school age, he took him by the hand and led him to school. This is where he got the name *of paidagogos*. The law took mankind by the hand. led him to the cross of Christ and said, "Little man you need a Savior." The law turns us over to Christ. We are under Christ now and not under the law.
14. v.26 *children is* rather "sons" (Gk. *Huios*:). Only faith in Christ can make us legitimate sons of God. An individual Israelite was never a son, only a servant. Although David was a man after God's own heart, the Scripture calls him "David, my servant." Nicodemus was a legalist and he was religious to his fingertips, but he was not a son of God. Jesus said, "You must be born again."
"He came unto his own, and his own. received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God [John 1:11-13].
The most damnable heresy today is the "universal Fatherhood of

God and universal brotherhood of man." Jesus said to the religious rulers, "You are of your father the devil" (John 8:44). The law could never bring a sinner to the place of sonship.

15. v.27 *Baptized into Christ* - being born again puts us into Christ, and we are identified with Him.

16. v.26 There were 3 great divisions in the Roman world:

1. Racial and religious-Jew and Greek.
2. Social and class-bond and free: 34 of the population of the Roman Empire was slave; 60 million were slaves, 60 million were free.
3. Man's world and woman's world-male and female.

17. v.29 All in Christ belong to the same family and all share in the inheritance.

4. **Chapter 4:1-18**

vv. 1-5 This section teaches the doctrine of **adoption**. Adoption does not have the same connotation here as it does in our thinking. A couple see a lovely little child in an orphanage and take legal steps to make the child their own. This is adoption in our contemporary society. However, the thinking here follows the practice of Roman society in the first century A.D.

1. v.1 *Child (Gk. nepios)*, a minor child in a Roman home, was placed in the hands of a servant or slave. He plays with the slave children and is disciplined by the adult slaves.
2. v.2 *Time appointed of the father* is the important phrase. This points to the day when the boy becomes a full-grown adult with all the legal rights and privileges pertaining thereto.
3. v.3 Israel under law was like a child under the discipline of a master.
4. v.4 At the time determined by God, God the Father sent forth *God the Son*, born of a woman, born under the law. He kept the law in toto.
5. v.5 Christ did this for a two-fold purpose:
 1. To redeem those under the law, which means they are no longer under the law;
 2. That they might receive the adoption of sons.
Adoption (Gk. buiotbesa) means literally placing as a son. Now let's return to the Roman custom. One day the father

of the child notes that his son is growing up. He invites all the relatives in for the ceremony of the *toga virilis*. The father places a robe on the boy and a ring on his finger. That ring, a signet, is the father's signature. The boy is now a full-grown son. No slave better touch him now! He has the authority of maturity. God brings us into His family as full-grown sons, capable of understanding divine truth (1 Cor. 2:9,10,13,14; 1 John 2:20,27). The mature saint and the babe in Christ are alike dependent on the Holy Spirit to teach divine truth. The law never did this for man.

6. v.6 This another accomplishment of the grace of God which the law did not dare to offer. *Abba* is an intimate word that denotes the close and dear relationship between a child of God and the Father. It is during the time of testing and trial that God makes Himself real to the heart of the believer.
7. v.7 This does not mean that a child of God reaches the plane of sinless perfection - sin habits continue to plague him.
8. v.8 Paul describes idols as vanities-"nothings."
9. vv 9-11 To turn to the law now that they are saved by grace is the same as returning to their former idolatry. Ye have known God, not by law but by faith in Christ
10. vv. 12-18 This is a personal and polite word that is injected in this section.

5. **Justification by Faith-Allegory of Hagar and Sara, 4:19-31.**

All is contrast in this section between Hagar and Sarai. Hagar, and every reference to her under other figures of speech, represent the law. Sarai, and every reference to her under other figures of speech, represent faith in Christ.

1. v.21 They had not actually heard the law. The giving of the law was not beautiful and cozy, but terrifying (see Es. 19:16-18; 20:18,19).
2. v.24 Not *are an allegory*, but *contain* an allegory. It is an historical event that contains an allegory.
A child born to a bond woman was a slave.
3. vv. 30,31 Abraham could not have both the son of Hagar and the son of Sarai. He had to make a choice. Paul is saying that you cannot be saved by law and grace. You have to make a choice. If you try to be saved by Christ and also law, you are not saved.

3. PRACTICAL - Sanctification by the Spirit, 5:1-6:10 Spirit vs. Flesh, Liberty vs. Bondage

1. Saved by Faith and Living by Law Perpetrates Falling from Grace, 5:1-15

We enter now a new section of this letter. Paul follows his regular pattern. After giving doctrine, he concludes with a practical application. Paul always puts doctrine in shoe leather.

1. v.1 Paul challenges the believer to and first of all in the liberty of grace before he begins to walk by faith in the power of the Spirit. The law is not the rule of faith for the believer.
2. v.2 This is one of the most startling verses in the Scripture. Paul is not saying that to trust something other than Christ means you are not saved-he has said that before. He is saying that if you trust Christ and also trust something else, you are not saved.
3. v.3 Even to put on the badge of the law, which is circumcision, means that you are indebted to do the whole law. James gave the negative side:
"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James. 2:10).
It is faith plus nothing that saves the sinner. God will not let salvation become a complicated matter. Nothing can enter in to rob Christ of His glory. Imagine a person sending in a testimonial about Geritol saying. "After taking 254 bottles, I feel good. I also made up my own formula and I have been taking it along with Geritol." You can see that such a testimonial would be of no value. The home remedy might have been the cure.
4. v.4 *Fallen from grace* does not mean to fall out of salvation or lose it. It means to try to be saved by some other means. You fall from the high plane of grace down to the low level of legality. To be saved by grace and then to try to live the Christian life by law is to fall from grace.
5. v.5 *Hope of righteousness* is the only prophetic reference in the entire epistle. The only hope is the blessed hope. Christ is made unto us "righteousness" (2 Cor. 5:21).
6. v.6 No legal apparatus will produce a Christian life. The formula is a simple simile: *faith which worketh by Love*.
7. v.7 Paul chides the Galatians. They were doing excellently until the Judaizers came along.
8. v.9 In Scripture leaven is always used as a principle of evil.

9. v.10 Paul believed that the Galatians would ultimately reject the teaching of the Judaizers.
10. v.13 Paul presents 3 methods for trying to live the Christian life of which 2 will not work:
 1. Life of liberty (vv. 1,4)
 2. Life of legalism (vv. 2,3,14)
 3. Life of license (v.13).
11. vv. 14-15 Here the law is reduced to the lowest common nominator. This is the acid test of those who think they are living by law.

2. Saved by Faith and Walking in the Spirit Produces the Fruit of the Spirit. 5:16-26

1. v.16. Here is stated the great principle of Christian living-walk by means of the Spirit. The word for walk is *peripateo*, which refers to the direction and purpose of the life. *Lust* of the flesh refers to desires of the flesh, many of which are not immoral but are of the flesh (music, art, and works of do gooders, etc.).
2. v.17 A transliteration of this verse will help convey the meaning: "For the flesh warreth against the Spirit, and the Spirit warreth against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would."
3. v.18 Walking by the Spirit is the antithesis of living by law (Rom. 8:1-13).
4. vv. 19-21 *the works of the flesh*. These are labeled so that there can be no mistaking whether or not a person is living by the flesh. *Do* (v.21) is "practice" (1 Cor. 6:9-11).
5. vv. 22,23 The new nature is the instrument through which the Spirit produces the *fruits of the Spirit*. This is not human effort or "our best." It is strictly the fruit of the Spirit. The law attempted to require love, but failed. The Spirit alone can produce love. Law restrains-flesh; Spirit constrains-new nature. What God required under law the Spirit produces. The Christian life is not moral rectitude, which is negative. It is the fruit of the Spirit, which is positive. Grace frees the believer to do right.
6. v.24 (Col. 3:3, Gal. 2:2) In all of these passages the thought is that when Christ was crucified, the believer was crucified at the same time. The believer is now joined to the living Christ, and the victory is not by struggling but by surrendering to Christ. The scriptural word is yield; it is an act of the will (Rom. 6:13).

7. v.23 *Walk* (*Gk. stoichomen*) means that which is basic and elemental, proceed or step in order. (This is different from the word for walk in v.16) It means to learn to walk. Just as we learned to walk physically by the trial and error method, so we are to begin to walk by the Spirit. This is a learning process. There will be failure and: fall again and again. The important thing is to begin and then keep trying. This is realistic and not idealistic.

3. Saved by Faith and Fruit of the Spirit Presents Christian Character, 6:1-10

1. v.1 *Fault* is "trespass, fall beside." The believer does not lose his salvation when he sins. *Restore* is as to set a bone. *In the spirit of meekness* is required.
2. v.2 *Burdens* (*Gk. baros*) is "weight." Bear one another up in frailty, weakness, grief, tension or pressure. "A load is half a load when two are carrying it."
3. v.3 This is one of Paul's sledge-hammer blows against pride.
4. v.4 This is also a characteristic statement of Paul, that a man needs to keep close tab on his own life's work (2 Cor. 13:5; 1 Cor. 16:13).
5. v.5 *Burden* (*Gk. phortion*), to be borne, as a ship's cargo; a child in the womb; a responsibility. Dr. Phillips has a good Interpretation: "Shoulder his own pack."
There are burdens you can share; there are burdens you must bear alone. We are born alone, become sick alone, suffer alone, face problems alone, and go through the valley of the shadow of death alone. We go before the judgment seat of Christ alone (Rom. 14:12; 2 Cor. 5:10).
6. v.6 This simply and bluntly means to pay your preacher. If someone ministers to you spiritual benefits, minister to him of material benefits.
7. v.7 *Principle stated*: This is an immutable law that operates in every sphere of life. In agriculture and horticulture if you sow corn, you get corn; if you sow cotton, you reap cotton. In the moral sphere you reap what you sow. Jacob, who deceived his father, was deceived by his uncle in the same manner. Pharaoh who slew male children had his own son slain. We see this law at work in the lives of Ahab and Jezebel, and also in Paul's life.
8. v.8 *Practice suffered*: Paul applies this law to the believer. He says that the believer can sow to the flesh or to the Spirit. Sowing to the flesh leads to a harvest of corruption. Sowing to the Spirit leads to a harvest of life everlasting.

9. v.9 *Patience satisfied* This is an encouragement to a child of God who has patiently taught the Word of God and served the Lord. Such a one will reap a harvest of blessing eventually. For example, Jochebed taught Moses, although Egypt was against her. Then came the day when she reaped.

4. AUTOGRAPHED CONCLUSION, 6:11-18

1. Paul's own Handwriting

1. v.11 The true sense is "I have written with large letters" characteristically the handwriting of a person who does not see well is with large letters.

2. Paul's Own Testimony

1. v.14 A cross stood between Paul and the world. Paul stood on this side of the cross. Christ's death and resurrection had brought him out of the world into a new relationship with God.
2. v.15 Circumcision was the handwriting of religion and the law. Outward badges are not acceptable with God-only a new creation (2 Cor. 5:17).
3. v.17 *the marks* (Gk. *stigma*) were the personal handwriting of Christ. Paul had physical scars, "brand marks of the Lord Jesus," all over his body (see 2 Cor. 11:23-27).
In the Roman world, "marks" were used in 3 ways:
 1. Runaway slaves were branded on the forehead when captured;
 2. Soldiers had the names of their commanders tattooed on their foreheads;
 3. Devotees of a pagan goddess in a mystery religion had her name branded on their foreheads.
4. v. 18 Paul concludes this marvelous epistle by commending the brethren to the grace of God.

THE EPISTLE TO THE EPHESIANS

WRITER: The Apostle Paul (1:1)

DATE: Probably A.D. 62

Paul arrived in Rome in 61 A.D. as a prisoner, and for 2 years he lived in his own hired house where he received those who came to him (Acts 28:16, 30).

TITLE:

The inscription (en Epheso) is omitted from the better manuscripts, and it is thought that the Epistle to the Ephesians was a circular epistle which included Epheus and thereby explains the insertion of its name in some manuscript; It is likewise thought that this epistle is the one to the Laodiceans referred to in Colossians 4:16. This would correspond to the last of the seven letters to the churches in Revelation 2-3 rather than to the first church. The contents of the Ephesian letter corresponds more to the condition of the Ephesian church than to the one in Laodicea.

John Eadie concludes that this epistle is Paul's epistle to the church in Ephesus. He quotes from the testimony of the early church to sustain this thesis (Irenaeus, Clement of Alexandria, Origen, Tertullian, Cyprian).

PAUL AND EPHESUS:

The Holy Spirit forbade Paul, on his second missionary journey, to enter the province of Asia - where Ephesus was the prominent center.

Now when they had gone throughout Berygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia [Acts 16:6].

He traveled west until he came to the sea, where it was necessary for God to direct him, by means of a vision, to Macedonia

He was led by the Spirit into Europe as far as Corinth, after which he returned by way of Ephesus.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews [Acts 18:19].

Being favorably impressed by the opportunities for mission work, he promised to return. This he did on the 3rd missionary journey. He discovered that another, by the name of Apollos, had been there in the interval between his second and third missionary journeys; but he had preached only the baptism of John - not the gospel of grace. Paul began a ministry there that was far-reaching. For two years he spoke in the school of Tyrannus, and the gospel penetrated into every center of the Province of Asia. Evidently it was at this time that the churches addressed in Revelation 2 and 3 were founded by this ministry of Paul.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks [Acts 19:8-10].

This was probably the "high water mark" in the missionary labors of Paul. He considered Ephesus his great opportunity and stayed there longer than in any other place. The people

of Ephesus heard more Bible teaching from Paul than did any other people, which is the reason he could write to them the deep truths contained in this epistle.

But I will tarry at Ephesus until Pentecost For a great door and effectual is opened unto me, and there are many adversaries [1 Corinthians 16:8, 9].

He met great opposition, but God marvelously preserved him, which encouraged him to continue (see Acts 19:23-41). Paul loved this church in Ephesus. His last meeting with the Ephesian elders was a tender farewell (see Acts 20:17-38). Ephesus was the principal city of Asia Minor - and probably of the entire eastern section of the Roman Empire. It was virile and aggressive at this time, while the culture of Athena was decadent, and the commercialism of Corinth was corroded with immorality.

The Temple of Diana was one of the seven wonders of the ancient world, being the largest Greek temple ever constructed (418 by 239 feet) It was built over a marsh on an artificial foundation of skins and charcoal so that it was not affected by earthquakes.

The quarries of Mount Prion had supplied the marble; the art and wealth of Ephesian citizens and the jewellery of Ephesian ladies had been plentifully contributed for its adornment; its hundred and twenty-seven graceful columns, some of them richly carved and colored, were each the gift of a king; its doors, ceiling, and staircase were formed respectively of cypress, cedar, and vine-wood; it had an altar by Praxiteles and a picture by Apelles; and in its coffers reposed no little of the opulence of Western Asia. Thus Xenophon deposited in it the tithe..... which has been set apart at Athens from the sale of slaves at Cerasus... a many-breasted idol of wood, rude as an African fetish, was worshipped in its shrine, in some portion of which a meteoric stone may have been inserted, the token of its being "the image that fell from Jupiter"... still further, a flourishing trade was carried on in the manufacture of silver shrines... or models of a portion of the temple. These are often referred to by ancient writers, and as few strangers seem to have left Ephesus without such a memorial of their visit, this artistic "business brought no small gain to the craftsmen." But the spread of Christianity was fast destroying such gross and material superstition and idolatry for one of its first lessons was, as Demetrius rightly declared - "they be no gods which are made with hands."*

* Eadie, Commentary on the Epistle to the Ephesians.

THE CONTENTS OF THE LETTER TO THE EPHESIANS

The letter to the Colossians and the letter to the Ephesians should be read together. Colossians deals with the doctrine of the all-sufficiency of Christ as the Saviour, the relationship He as the Son has had with God the Father from the *beginning*" both as the Creator of all things, and as the Incarnate presence of God and His will for mankind.

Thus, as the perfect Revelation of God, the Son comes with both the grace and the power of God the Father, and His salvation therefore needs no Jewish law or other condition for its completeness.

The letter to the Ephesians, written for a somewhat different but likely for some of the same audience, repeats much of the letter to the Colossians. In addition, it enlarges on the former letter and adds comprehensiveness to the doctrine of salvation and redemption.

In short, in the letter to the Ephesians, addressed as it is to the larger audience like his earlier letter to the Romans, Paul gives his complete statement of the whole purpose of God in human history.

ANALYSIS OF THE LETTER TO THE EPHESIANS

The plan of the letter is similar to that of Colossians and may be briefly outlined as follows:

(1) The Salutation (1:1-2).

(2) Thanksgiving and Praise (1:3-23). In these verses Paul expresses his gratitude, not merely for the faith and love of the "saints" who are in the various churches in the province of Asia, as is his usual practice in these letters; but he is grateful especially to God for His mercy in revealing His purpose in the mission of His Son.

(3) Here we have Paul's special instruction in doctrine (2 and 3). According to God's purpose in the mission of His Son, Gentiles and Jews the world over are one in the New Life in Christ.

At the time of the writing of these letters, Paul's audience consisted of a mixed population of Greeks, Jews, Romans, Scythians, and others. The Jews claimed priority with God, because they were His "chosen" people, and because of the "promise" to Abraham.

In this matter of priority, Paul in these letters is trying to do two things. The first is to give the Jews, and all who read the Scriptures, a new interpretation of the Old Testament. The promise to Abraham, he is saying in effect, was conditional. It was conditioned on Faith in something. Faith in what? Faith in God's promise and plan, which would culminate in the promised Messiah, whose identity and mission God, through His prophets, would reveal. The trouble with most of the Jews, Paul discovered, was that they did not have this faith!

The second thing Paul is trying to show in these letters is that the grace which the Messiah and Saviour brought, was for the Gentiles of the whole human family, as well as for the Jews. Thus, the Old Testament is a means of education and not of grace and salvation.

(4) This section of the letter contains another one of Paul's many exhortations to his disciples to walk worthily in the high calling to The New Life in Christ Jesus (4,5,6).

(5) The concluding Salutation and Benediction (6:21-24). Special reference is made to Paul's friend and messenger, Tychicus, who bears the letter, and who will supplement it with personal information about the writer and his life in the prison at Rome.

An important part of the message of Tychicus was to give this further personal information, as the letter reveals: "I have sent him to you for this very purpose." Thus, it appears that Tychicus visited each of the churches in the province of Asia, in person, and gave both the written and oral messages to the assembled body of Christians.

THE EPISTLE TO THE PHILIPPIANS

"The Earthly Walk of a Heavenly People"

WRITER: The Apostle Paul (1:1)

DATE: A.D. 62

Written at the same time as Ephesians, it is one of the prison epistles.

CITY OF PHILIPPI:

Philippi was a Roman colony. Although it was a miniature of Rome, and imitated and aped Rome in every way, it was nonetheless a city which had a higher cultural level than other cities visited by Paul.

CHURCH OF PHILIPPI:

1. It was less Jewish and more Gentile than were all others (the names of individuals mentioned are Greek and Roman). This was the first church established in Europe (Acts 16:6-40), which gives special meaning to Gentiles.
2. Women occupied a prominent place in this church. Paul attended, first of all, not the synagogue, but a prayer meeting of women (Acts 16:12-15). A woman named Lydia was the first convert in Europe. Two women were prominent in the church (Phil. 4:2), and there were others who labored in the church (Phil. 4:3).
3. It was generous in its gifts to the Lord's work (4:10-16). Paul cited them as examples to others in giving (2 Cor. 8:1-5).

OCCASION FOR EPISTLE

There were two specific circumstances which occasioned the writing of this epistle:

1. The church at Philippi had been generous in support of Paul, and he wrote this letter to thank them. When he was in prison in Rome, they sent help by the hands of Epaphroditus. Epaphroditus became ill in Rome, and, when he recovered, Paul wrote this letter and sent it by this messenger who had brought him help.
2. A deeper reason was evidently the division which was arising because of the misunderstanding between two of the women (Phil. 4:2). One of the phrases which Paul used again and again is "you all," speaking to and of all the believers in the church.

KEY TO THE EPISTLE

The epistle is practical; its key thought is joy. It has been labeled "The Secret of Joy." Some form of the word occurs 19 times. It answers the question, "How *may* I have joy in my heart?" The man who wrote, "Rejoice in the Lord always, and again I say Rejoice," was in prison in Rome. Joy does not depend upon circumstances.

BACKGROUND FOR WORK IN PHILIPPI

After Paul and Barnabas had completed their first missionary Journey, they determined to visit again the Galatian churches to see their progress. A sharp division arose over the feasibility of taking John Mark along again. The result was that Paul took Silas and departed for the Galatian country. After visiting the churches, Paul was evidently planning to extend the circumference of his missionary activity by taking the Gospel to Asia (the province of Asia, of which Ephesus was the leading city). This was a very prominent, populous, and prosperous section at that time. The Spirit of God put up a roadblock, however, and they "were forbidden of the Holy Spirit to preach the word in Asia" (Acts 16:6). Then Paul attempted to go north into Bithynia, along the coast of the Black Sea, where there was a very large population. Again the Spirit put up a roadblock - "but the Spirit allowed them not" (Acts 16:7). They had come from the east, they could go neither south nor north, so there was only one way to go - west. It was not Horace Greeley of the New York Sun who first said, "Go west, young man, go west," it was the Spirit of God speaking to Paul. Paul proceeded then to Troas where he waited for orders.

He was given the vision of a man of Macedonia beseeching him to come over to Europe. The party of Paul crossed over to Samothracia, went on to Neapolis, and to Philippi. Luke joined the party at this juncture (Acts 16:10). Silas and Timothy were already with Paul,

When Paul arrived in Philippi, he discovered that the man of Macedonia was a woman by the name of Lydia, holding a prayer meeting by the riverside (Acts 16:13-15). Paul got rough treatment in the city because he cast the demon out of a girl who by the spirit of divination was making money for her owners. Paul and Silas were imprisoned. When they sang praises to God at midnight, the prison was shaken, and this led to the conversion of the Jailor (read Acts 16:10). He and his family were some of the converts in this church who were especially drawn to the Apostle Paul in the bonds of Christian love. Paul visited Philippi at least one other time, possibly more.

The church in Philippi kept in close touch with the apostle (Phil. 4:15) but apparently lost track of him when he was arrested in Jerusalem, and for two years there was no communication. They finally heard he was in prison in Rome and immediately dispatched Epaphroditus. to Rome with words of sympathy; a gift, and many expressions of love.

The Epistle to the Philippians is the answer of Paul to their communication and the coming of Epaphroditus. It is his thank-you letter.

OUTLINE

I. PHILOSOPHY for Christian Living Chapter 1

1. Introduction, vv. 1,2
2. Paul's Tender Feeling for the Philippians, vv. 3-11
3. Bonds and Afflictions Further the Gospel, vv. 12-20
4. In Life or Death - Christ, vv. 21-30

II. PATTERN for Christian Living, Chapter 2 (Key verses: 5-11)

1. Others, vv. 1-4
2. Mind of Christ - Humble, vv. 5-8
3. Mind of God - Exaltation of Christ, vv. 9-11
4. Mind of Paul - Things of Christ, vv. 12-18
5. Mind of Timothy - Like-minded with Paul, vv. 19-24
6. Mind of Epaphroditus - the Work of Christ, vv. 25-30

III. PRIZE for Christian Living

(Key verses: 10-14)

1. Paul Changed His Bookkeeping System of the Past, vv. 1-9
2. Paul Changed His Purpose for the Present, vv. 10-19
3. Paul Changed His Hope for the Future, vv. 20,21

IV. POWER for Christian Living

4 (Key verses)

1. Joy - the Source of Power, vv. 1-4
2. Prayer - the Secret of Power, vv. 5-7
3. Contemplation of Christ - the Sanctuary of Power, vv. 8,9
4. In Christ - the Satisfaction of Power, vv. 10-23

ANALYSIS OF THE EPISTLE TO THE PHILIPPIANS (Expanded Outline)**I. PHILOSOPHY for Christian Living, Chapter 1****A. Introduction, 1:1,2**

1. In ascribing this epistle to himself, Paul links his name with that of Timothy since there is no doctrine to correct or conduct to condemn, Paul does not assert his apostleship, but identifies himself with Timothy as "servants (bond slaves) of Jesus Christ."
2. "All the saints" - apparently there is one ripple on the surface of the church, two women, Syntyche and Euodias, are not of the same mind (Phil. 4:2). Paul is careful not to address either one or the leader of a group.
3. The saints are "in" Christ, but they are "at" Philippi.
4. He is addressing a local church with officers:
"bishops" - the office (overseers)

"elders" - the individuals (same as bishops)
"deacons" - spiritual men performing a secular service (Acts 6).

5. "Grace" (*charis*) is the Greek form of greeting.
"Peace" (*shalom*) is the Hebrew greeting.
We must know the grace of God before we can experience the peace of God. Grace is love in action.

B. Paul's Feelings for the Philippians, 1:3-11

1. v. 3 - It is a lovely and delightful relationship.
2. v. 4 - Paul prays for the Philippians in every prayer. "You all" is not only a good Southern idiom, but it includes all the saints in Philippi - none are left out.
3. "Joy" - this is the first of 19 occurrences of this word or its cognates. Joy is the fruit of the Spirit, and it was not turned off when Paul went to prison.
4. v.5 - "Fellowship" is *koinonia*. Anything that believers can share together is *koinonia* - fellowship. Prayer, Bible reading, celebrating the Lord's Supper, and giving are all areas of fellowship which can be shared.
5. v.6 "Being confident" is causative, meaning "since I am confident," implying certainty.
6. "Perform" (perfect) is translated "will finish it up" (Lenski) or "carry through" (Vincent).
7. "Day of Jesus Christ" is the Rapture.
8. If God has brought you up to the present hour, He will consummate His work in you. He will not let you down. You can count on Him. (This is my personal life verse).
9. v.7 "Meet" is *right*. "You all" - here it is again.
10. "In my heart" is a good place to carry friends.
11. "*Partakers*" (*sugkoinonous*) is fellowship compounded. This speaks of the close relationship between the Philippians and Paul. There is no credibility gap.
12. v.8 "You all" includes all believers in the church, not just one segment.
13. "Bowels" means tender feelings. This has definite reference to the emotions and drives. *Here is* where many decisions are made - not in the mind.
14. v.9 Love of the believer is to be exercised in knowledge. He is not to express his love and help to any and every person in sight. He should

know the individual and then exercise judgment. He does not love indiscriminately.

15. v.10 "That ye may approve things that are excellent" may rather be expressed, "That ye may try the things that differ."

16. "Without offense" is *blameless*.

C. Bonds and Afflictions Further the Gospel, 1:12-20

1. v.12 Obviously the Philippians had sent their sympathy to Paul, expressing their distress that his imprisonment had ended the preaching of the Gospel. Paul makes it clear that, rather, the Gospel is being extended by his imprisonment. He mentions 2 areas, and we see another, also:

2. v.13 (1) Paul is now able to witness to the Praetorian guard of Caesar's palace. These soldiers, representing the elite of Roman patricians, were guarding the apostle (Acts 28:16).

3. v.14 (2) Many believers who felt inadequate as long as Paul was out witnessing now feel free to go. I suppose literally hundreds of believers took to the Roman roads with the Gospel.

4. (3) Paul does not mention it, but with the perspective of history we see that the Spirit of God was giving Paul the time to write these prison epistles.

5. vv. 15-18 Some brethren who preached Christ were of goodwill, but others, motivated by envy and jealousy were giving Paul a rough time. In either case he rejoiced that Christ was being preached.

6. v.19 "Salvation" evidently refers here to Paul's physical deliverance.

7. v.20 Paul's motivation is that Christ shall be magnified in his body either in life or death.

D. In Life or Death - Christ, 1:21-30

1. v.21 This is Paul's philosophy of life:
To live - Christ:
To die - gain (gain is more of the same thing).

2. vv. 22-26 Paul recognizes that to be with Christ is far better, but for the Philippians' sake it is better to continue on with them.

3. v.27 Regardless of his presence, Paul urges them to continue living in a manner that is honoring to Christ.

4. v.28 He also urges them not to be terrified by their enemies.

5. v.29 Suffering is the badge of the child of God. (With the use of a concordance, look up the Scripture references to the suffering of the

saints, beginning with John 16:33).

II. PATTERN for Christian Living, Chapter 2

A. Others, 2:1-4

1. v.1 "If" is not conditional, but argumentative. It could be translated, "Since there is consolation in Christ..".
2. "Bowels" is *tender mercies*.
3. v.3 "Strife and vainglory" are the causes of most church divisions.
4. "Lowliness of 'mind" and consideration of others will produce harmonious relationships.
5. v.4 "Others" is the key to the entire passage as the motivation of Christian conduct.

B. Mind of Christ - Humble, 2:5-8

1. v.5 This is not the imitation of Christ, but it is the impartation of the mind of Christ which only the Holy Spirit can accomplish.
2. This gives the humiliation of Christ. There are 7 steps down:
 1. v.6 He was not in danger of losing His place in the Godhead because of any lack on His part or because of the ability and ambition of a contender. He God was without effort.
 2. v.7 This is the *kenosis*. He emptied Himself. He did not empty Himself of His deity - He was very God of very God and very man of very man. He did empty Himself of His glory (John 17:5).
 3. He was a root out of Jesse. Jesse was a peasant in Bethlehem. Although he was of the royal seed of David, the line had long since become merely a vassal of Rome.
 4. To become a man was a humiliation for Him as God. To comprehend something of this, we might imagine the humiliation it would be for you or me to become an ant.
 5. v.8 He was not humbled by others, but He willingly and gladly humbled Himself. Real humility is not a Mr. Milquetoast, nor is it a false front like Uriah Heep in *David Copperfield*. Pride is the opposite of humility (1 Pet. 5:6).
 6. Death is the result of sin. It is a judgment upon man. "The soul that sinneth, it shall die" (Ezek. 18:20). He bore the penalty of our sin.

7. The cross was the method of execution used by Rome for criminals. It was a badge of ignominy and shame.

C. Mind of God - Exaltation of Christ, 2:9-11. There are 7 steps upward:

1. "God hath highly exalted Him"
2. "Given Him a name above every name"
3. Name of Jesus
4. Every knee in heaven shall bow
5. Every knee in earth shall bow
6. Every knee under the earth shall bow
7. Every tongue shall confess that Jesus Christ is Lord.

D. Mind of Paul - Things of Christ, 2:12-18

1. v.12 To "work out your own salvation" is to work out what God has worked in.
2. v.13 God works out what He works in
3. v.15 The believer shines like light in the darkness as God looks upon the world.
4. v.16 "Holding forth the word of life" is an appropriate motto for a Bible teaching church.
5. "Day of Christ" is the Rapture.
6. v.17 Paul thought of himself as a drink offering offered upon the sacrifice of Christ. The drink offering (Gen. 35:14; Ex. 29:40; Lev. 23:13; etc.) was poured upon the other offerings, and it ascended in steam. (See Col. 1:24)
7. "Joy and rejoice" - note the repeated resurgence of joy
8. v.18. Paul calls upon the Philippians to "joy and rejoice with him."

E. Mind of Timothy - Like-minded with Paul, 2:19-24

1. v.19 Paul plans to send Timothy to Philippi.
2. v.20 Timothy is of the same mind as Paul. "Naturally" is *truly*.
3. vv. 21-23 Timothy is contrasted to others. He seeks the things of Christ. Others seek their own interests.
4. v.24 Paul was planning to return to Philippi if released.

F. Mind of Ephaphroditus - the Work of Christ, 2:25-30

1. v.25 Epaphroditus was a apostle from the church in Philippi. Notice that Paul identifies himself with Epaphroditus - "brother... companion... fellow soldier."
2. vv. 26,27 Epaphroditus had been sick, very sick.
3. v.28 Paul is sending him back to Philippi.
4. v.30 Epaphroditus has the mind of Christ - "for the work of Christ, he was near unto death."

III. PRIZE for Christian Living, Chapter 3

A. Paul Changed His Bookkeeping System of the Past, 3:1-9

1. v.1 "Finally" indicates that Paul intended to bring this epistle to an end at this point. However, the Spirit of God prompted him to continue. He calls upon the Philippians to rejoice. Paul's letter to the Philippians is not a burden to him as the Galatian and Corinthian epistles had been.
2. v.2 "Beware of dogs" - dogs in the Old Testament were false shepherds and prophets who did not warn the people nor feed the flock.
3. "Concision" is a slur on the word *circumcision*.
4. v.3 Paul declares that the true circumcisions are those who are new creations in Christ (Gal. 6:15). rejoicing in Christ Jesus, and having no confidence in the flesh.
5. v.4 There are those who might say that Paul had nothing according to the flesh in which he could place confidence. However, Paul is going to present a very impressive list of assets in which he once had confidence:
 1. "Circumcised the eighth day" means that he had godly parents who reared him according to the Mosaic law.
 2. He was a full-blooded Israelite, not a half-breed.
 3. Benjamin was a son of Jacob by Rachel, who died after she had given him birth. Jacob called him the son of his right hand: He was something special, and so was the tribe that came from Benjamin. The first king of the nation, Saul, came from Benjamin. (Paul may have been named for King Saul.)
 4. "Hebrew of the Hebrews" means that Paul was in the highest strata of the religious circle.
 5. As a Pharisee, he represented the best in Israel. The Pharisees were a religio-political party. As a religious party they were fundamental. As a political party they were extremely nationalistic.
 6. Paul led in persecuting the Christians.

7. Paul does not mean that he kept the 10 Commandments; he means that he offered the proper sacrifice when he broke the law.
8. ... I had not known sin, but by the law; for I had not known coveting, except the law had said, Thou shalt not covet [Rom. 7:7].
6. Paul changed his bookkeeping system when he came to Christ. This was the great revolution that took place in his own life. It was as radical as if the entire economy of the nation changed to the extent that credits became debts and debts, credits. This would upset the economy of the nation and the world. Paul was turned upside down and right-side up on the Damascus road when he met Christ. An that he had as "confidence in the flesh" became garbage.
7. v.8 This describes the marvelous transformation that took place in the life of Paul.
8. v.9 This is the theological explanation of the conversion of Paul. "Mine own righteousness" was legal righteousness - it was filthy rags in God's sight. He had given up all claim to his righteousness in order to receive the grace righteousness of Christ (which he had received by faith). Faith was the only *modus operandi* of receiving grace righteousness.

B. Paul Changed His Purpose for the Present, 3:10-19

1. v.10 Being saved by faith may given the impression that there is no motivation for conduct and works. Paul dissipates that notion in this section. He exhibits an effort and energy derived from the Holy Spirit which is far greater than any legal effort. Under the law he would go to Damascus to stamp out the followers of Christ. Under the grace-faith system, he will go to the end of the earth to make followers of Christ and to witness for Him (v.14).
2. At the end of his life his ambition is still to know Christ - His person, the power of His resurrection, the fellowship of His suffering. To know Christ and His work of redemption will engage our attention for eternity.
3. v.11 Paul is not expressing a doubt about His participation in the rapture. Rather he is affirming that he will have part in it with great joy Paul does not expect to attain perfection in this life.
4. v.12 The knowledge that he will not attain perfection here does not deter him from moving in that direction.
5. v.13 This expresses the *modus operandi* of the life of Paul.
 1. The past - he is leaving it behind, with all its mistakes, not letting it be a handicap for the present.
 2. The future - he lives in the present in anticipation of the future when he will grow and develop. This is his practical sanctification.

6. v.14 This is the prize for Christian living. Paul's future is so absorbed by Christ that it motivates everything he says and does in the present. He likens himself to a track star running for a prize. His prize is not some earthly award, but Christ Himself.
7. vv. 15,16 Paul calls upon the Philippians to make this their goal also.
8. v.17 Paul's life is an example to other believers, not for imitation, but to share the power of Christ in the body of Christ - the church.
9. vv. 18,19 There are some who profess Christ yet who contradict all of this by their lives. Their god is their belly.

D. Paul Changed His Hope for the Future, 3:20,21

1. v.20 "Conversation" is *citizenship*, meaning the total way of living.
2. Paul's hope is the imminent coming of Christ from heaven to receive the church.
3. v.21 "Vile body" is perhaps better translated *body of humiliation; body of corruption* is an acceptable translation.
4. "Like unto his own glorious body" is the goal toward which Paul is moving. Cf. 1 Corinthians 15:51-54; 1 John 3:2.

IV. POWER for Christian Living, Chapter 4

This is the program for power. Paul gives us the formula for power in Christian living - which must be met before we can quote verse 13.

1. Joy - the Source of Power, 4:1-4
 1. v 1 The Philippian believers were a joy to Paul in this life and his crown for the next. Paul calls upon them to "stand fast in the Lord" (see Eph. 6:10-14).
 2. v.2 Evidently 2 women in the church, Euodias and Syntyche, had a misunderstanding that ruptured the close fellowship of the believers in Philippi. These women needed the mind of Christ (chapter 2).
 3. v.3 This reveals the prominence of women in the leadership of the apostolic church.
 4. v.4 Joy is not an option for the believer, it is a command of Christ. Without joy a believer is powerless (Neh. 8:10).
2. Prayer - the Secret of Power, 4:5-7
 1. v.5 "Moderation" is called by Matthew Arnold "sweet reasonableness."

2. v.6 "Worry about nothing; pray about everything." Paul places 2 indefinite pronouns in opposition. A believer is to worry about nothing because he is to pray about everything. There is nothing in a believer's life that should not be made an object of prayer. The answer of a famous preacher to a woman who asked if we were to pray about the small things in our lives is note worthy "Madam," he said, "can you mention anything in your life that is big to God?"
 3. With thanksgiving" means that the believer is to thank God for answering his prayer even while he prays. God always hears and answers the prayers of His children - but His answer is often no.
 4. v.7 This is an indescribable peace of God, for it passes understanding. It guards the heart and mind. It is a peace that must encompass all others.
 1. Peace with God - sins forgiven
 2. Peace of God - tranquility
 5. You enter this passage in worry - you come out in peace. The storm is still blowing, the waves are still rolling high, the night is still dark. *Things* have not changed, but the believer who prays has.
3. Contemplation of Christ - The Sanctuary of Power, 4:8,9
 1. v.8 "Lovely" is *gracious*.
 2. This has been called the briefest biography of Christ. The believer must contemplate Christ as well as communicate with Him for power. Purity is essential to power. In fact, purity is synonymous with power. We live in a dirty world. We need to retire to the sanctuary of the soul - the throne of God where Christ sits on the right hand of God. He will cleanse us by the washing of His Word.
 3. v.9 "Do" is *practice*. Paul is an example here also.
 4. In Christ - the Satisfaction of Power, 4:10-23
 1. v.10 The Philippian believers had sent Paul a gift, and this is his thank-you note.
 2. vv. 11,12 Paul knew how to be content, regardless of his circumstances.
 3. v.13 "Through Christ" is *in Christ*. This is the high point of the epistle. It is well to note that "all things" is modified by "in Christ." For example. a train can do "all things" between departure and destination when it is "in" the tracks made for it. When it leaves the track, it is a wreck and can do nothing.

4. vv. 14-19 Paul speaks of the past generosity of the Philippian believers and assures them that God will meet their every need (not luxury items).
5. vv. 20-23 Paul concludes this epistle as he began it, on a personal, warm and friendly basis of Christian love and fellowship.

END of Lesson

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