



Paul's Epistle to the Philippians

Philippians 1:28-30 - Suffering for Christ's Sake

- **Review of *Phil 1:25-27***
 - Paul will continue to know of their progress and joy in the faith.
 - And he will experience even more joy if the Lord Jesus Christ sends him back to them in physical presence.
 - Paul encourages them to conduct themselves to be worthy of the gospel in Christ, and stand firm in one spirit and mind.
- ***Phil 1:28 - and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of your salvation, and that from God.***
 - This verse is a continuation of verse 27 - *Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,* - as succinctly reviewed above.
 - *and not in any way terrified by your adversaries*



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- What *terrifies* us and who are our *adversaries*?
 - to be *terrified* or *frightened* (*ptyrō*) is a passive participle and a term used only once in the NT, and the legacy is that this relates to the terror of a startled horse. Why used only once in the NT?
 - *adversaries* (*antikeimai*) – any one or force that is opposed to adverse to who we are In Christ!
 - The flesh
 - » *Gal 5:17 - For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*
 - Satan
 - » *2 Thess 2:4 - who opposes and exalts himself above all that is called God or that is worshiped, so that he sits in the temple of God, showing himself that he is God.*
 - Any opposition to sound doctrine or the world system
 - » *1 Tim 1:10 - for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,*
 - And here *adversaries* relate to those who opposed the gospel.
- *which is to them a proof (evident token) of perdition*
 - *perdition* – here, destruction, the loss of eternal life, eternal misery.



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» *Rom 9:22 - What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,*

- Wuest – ‘failure on your part to be frightened is an indication of such a nature as to present clear evidence to them of utter destruction.’
- Under these and/or whatever circumstances, when we are not *terrified* but rest above, what a witness this is to all, including the *vessels of wrath prepared for perdition*.
- *but to you of your salvation, and that from God.*
 - How does this relate to *our salvation*?
 - We stand firm only in the Lord Jesus Christ!
 - McCalley – ‘Fearlessness proves the opponents are lost and also proves the Philippians are saved.’
 - Lightfoot finds here an allusion, in accord with *striving together*, to the sign of life or death given by the populace in the amphitheater when a gladiator was vanquished, by turning the thumbs up or down. “The christian gladiator does not anxiously await the signal of life or death



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from the fickle crowd. The great Director of the contest Himself has given him a sure token of deliverance.”

- *Phil 1:29 - For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,*
 - *For to you it has been granted on (has been given in the) behalf of Christ,*
 - How should we interpret *granted* or *been given*?
 - Here *charizomai* implies to give graciously, give freely, bestow.
 - This is entirely of Him and both we are privileged to receive and His glory is magnified as a result.
 - *not only to believe in Him, but also to suffer for His sake,*
 - Some of this seems easy and the other part not so easy.
 - *believe in Him but also to suffer for His sake* takes on the second verb tense of being saved, I was, **am being**, and will be saved.
 - » *Col 1:24 - I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,*



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» *1 Peter 1:6,7 - In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,*

– Meyer – **‘This is an added honor conferred on us by our Lord. The King gives us the opportunity of lying in the stocks with Him, of standing at the same pillory, and of being crucified on the same Calvary.** But those who have drunk of His cup shall share His throne. When earth and heaven shall pass away, His fellow-sufferers shall be His chosen body-guard and attendants in a world where all shall love and honor Him.’

» *Phil 3:10- - that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,*

• *Phil 1:30 - having the same conflict which you saw in me and now hear is in me.*

- Is Paul saying they will have the same conflict that they are witnessing in him?
- What should we make of the fact that *saw* is imperative mood whereas *hear* is indicative?
 - Wuest – ‘The word "conflict" is the translation of a **Greek word used of an athletic contest. Our word "agony" comes from it.** "Life is in



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reality an Olympic festival. **We are God's athletes to whom He has given an opportunity of showing what stuff we are made of.**" The word was used in later Greek of an inward struggle. Paul uses it to describe his own life in the midst of his untiring work for the Lord Jesus.'

– As one of us suffers, we all do, don't we?

- Darby – 'They had a further and a precious portion in suffering with Christ, and even for Christ; and **communion with His faithful servant in suffering for His sake united them more closely in Him.**'
- And the benefit
 - » *I Thess 2:2 - But after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict.*