

## Philippians 2:14-16

HOLDING FAST

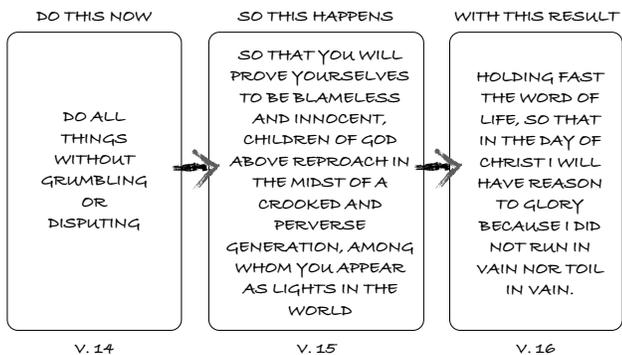
## Philippians 2:14-16

<sup>14</sup> Do all things without grumbling or disputing;

<sup>15</sup> 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,

<sup>16</sup> holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

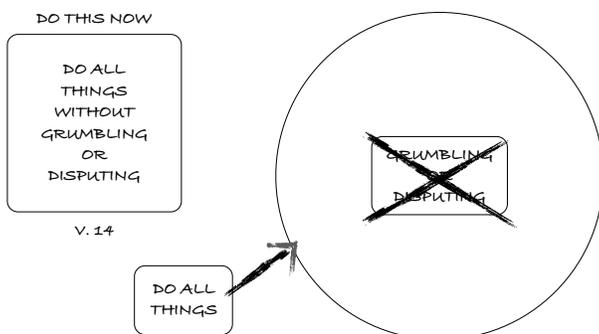
### The Big Picture



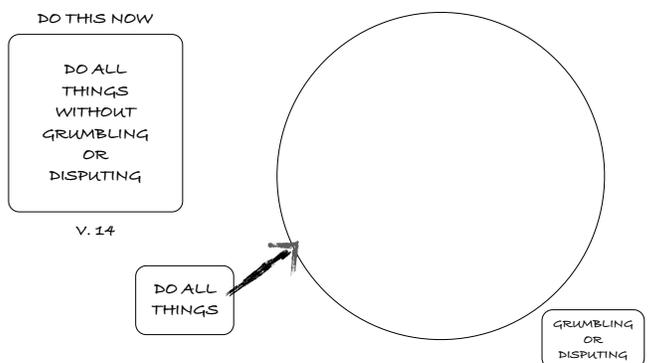
### Key words in Philippians 2:14-16

- **Do:** Greek, *poiete* = present, active, imperative. To adopt a way of expressing by act the thoughts and feelings. It stands for a number of such acts, chiefly "to make, produce, create, cause,"
- **all things:** Greek, *panta* = all, any, total, whole, every kind of

### The Big Picture



### The Big Picture



## *Remember who does the doing!!*

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### **Philippians 2:13**

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

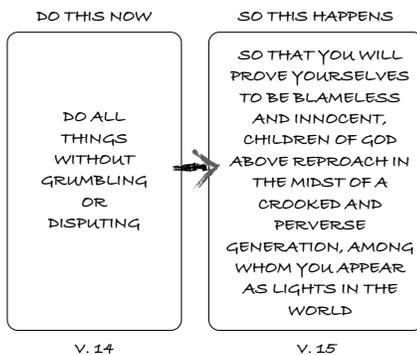
## *Key words in Philippians 2:14-16*

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- **disputing**: Greek *dialogismos* = dispute, debate, dissension & contention; expressing disagreement
- The negative exhortation was that they not be grumbling & disputing – this was not to typify the believers at Philippi
- Grumbling & disputing are warned against, not because that was just a household rule for the church, but because those are neither consistent with the life of Christ in the believer nor spiritually productive

## *The Big Picture*

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## *You will prove yourselves to be...*

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- blameless & innocent
- children of God above reproach
- in the midst of a crooked & perverse generation, among whom
- you appear as lights
- in the world
- holding fast the word of life

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## *Key words in Philippians 2:14-16*

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- **blameless and innocent** (KJV blameless and harmless) : Greek, *amemptos kai akeraios*
  - *amemptos* = not blamed, free from fault or defect
  - *kai* = and
  - *akeraios* = not mixed; based on a root word for mixing liquids or metals; metaphorically: single hearted & pure
- The idea in pairing up these words is that the first relates to external purity & the second to internal purity

## “...children of God...”

- Philippians 2:15 ←
- Acts 17:29
- Romans 8:16
- Romans 8:21
- Romans 9:8
- John 1:12
- John 11:52
- 1 John 3:1
- 1 John 3:1
- 1 John 3:2
- 1 John 3:10
- 1 John 5:2

## “...children of God...”

- This assumes that believers are related to God as His children, positionally:
  - John 1:12 - But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,
  - Romans 8:16 - The Spirit Himself testifies with our spirit that we are children of God.
- And therefore believers are called here, in their condition, to live from their position, which results in their looking like they are related to Him
- So there should be, spiritually speaking, a “family resemblance” that will be evident to others

## Key words in Philippians 2:14-16

- **above reproach:** Greek *amōmos*
- The word is used in the Greek Old Testament to describe sacrificial animals which were without blemish (Exodus 29:1)
- In Hebrews 9:14, Jesus Himself was described as *amōmos*, fully qualified as without blemish to be the Sacrifice for us
- Believers are called to be, in our condition, of such a character as Christ – without blemish – since we have that position of righteousness in Him, having been identified with Him



## Key words in Philippians 2:14-16

- **crooked and perverse:** Greek *skolios kai diastrepho*
- This is the exact same phrase used in the Greek OT to describe the nation of Israel in the wilderness (Deut 32:5)
- This tells us that the people that the Philippian saints were living amongst were crooked & twisted
  - Acts 2:40 - And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this **perverse** generation!”
  - Acts 20:30 - and from among your own selves will arise men speaking **twisted** things, to draw away the disciples after them.
- That is the sin nature through & through – that’s what it is & that’s what it does

## You will prove yourselves to be...

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## Key words in Philippians 2:14-16

- **appear** (ESV shine): Greek *phainō* = shine; to appear takes place with the sense of “to shine”
- **lights:** Greek *phōstēr* = used in the Greek Old Testament (LXX) for the luminaries (light sources) of Genesis 1:14-16
- The only other use of the word *phōstēr* in the New Testament is in Revelation 21:11, describing the glorious light of the New Jerusalem, having the glory of God!

## Key words in Philippians 2:14-16

- **holding fast** (KJV holding forth): Greek *epechō*
- This word has been translated "holding fast" (implying an appeal for tenacity) or "holding forth" (implying an appeal for evangelism). But the word is not used that way in any other Scriptural context, & seems to fall short of the clearest meaning of the word here
- Literally, *epechō* means "hold upon", & conveys the idea, "to give attention to"

## "Epecho" elsewhere in Paul's writings

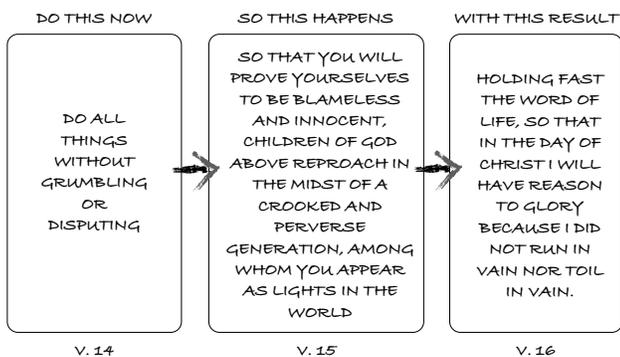
**Acts 3:4-5** (Peter & John heal the lame man)

"But Peter, along with John, fixed his gaze on him and said, "Look at us!" And he began to **give them his attention**, expecting to receive something from them."

**1 Timothy 4:15-16** (Paul writing to Timothy)

"Take pains with these things; be absorbed in them, so that your progress will be evident to all. **Pay close attention** to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you."

## The Big Picture



## Paul's references to running and/or laboring in vain

- 1 Corinthians 15:2, 58
- 2 Corinthians 6:1
- Galatians 2:2
- Galatians 3:4
- Galatians 4:11
- Philippians 2:16 ←
- 1 Thessalonians 2:1
- 1 Thessalonians 3:5

## Some athletic terms in Philippians

- sunathleo (strive together) in 1:27
- agon (contest, race) in 1:30
- trecho (run) in 2:16
- ekteino (reaching forth) in 3:13
- skopos (mark, goal) in 3:14
- dioko (press forward) in 3:14
- brabaeion (prize) in 3:14
- stefanos (victor's crown) in 4:1

## "...in the day of Christ..."

**Philippians 1:9-11**

<sup>9</sup> And this I pray, that your love may abound still more and more in real knowledge and all discernment, <sup>10</sup> so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; <sup>11</sup> having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God."

(see Philippians 1:6)

*"...in the day of Christ..."*

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**1 Corinthians 3:12-15**

<sup>12</sup> Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, <sup>13</sup> each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. <sup>14</sup> If any man's work which he has built on it remains, he will receive a reward. <sup>15</sup> If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

*Philippians 2:14-16  
(Expanded Translation)*

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<sup>14</sup> In keeping with the spiritual unity which each of you already has in your position in Christ, do all things continually in your condition without an undertone of grumbling or disputing founded in suspicion and doubt, which springs from and produces spiritual death;

*Philippians 2:14-16  
(Expanded Translation)*

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<sup>15</sup> in order that you will become people with whom nobody can find blame regarding external behavior and unadulterated at heart, your being related to God being evident to others and being as free of blemish as Christ Himself, that being true while you are right in the very midst of people who by character are morally and spiritually crooked and twisted, among whom you appear as shining lights in the darkest world,

*Philippians 2:14-16  
(Expanded Translation)*

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<sup>16</sup> everyone among you giving their utmost attention to the message which springs from Christ who is our very life and the only hope of life in them, so that in the day when all believers stand in judgment before Christ I will have reason, in your having been rewarded as well, to glory because I did not run in vain nor toil in vain, because you did not run in vain nor toil in vain either.