

**Exalting Christ in Life and in Death**  
**Studies in Philippians**

***EXALTING CHRIST PUBLISHING***

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# **THE SPIRIT AND THE EXALTATION OF CHRIST: EXALTING CHRIST IN LIFE AND IN DEATH, Part 1 – Philippians 1:18-20**

## **INTRODUCTION**

### **A. His Circumstances Are That He Is In Prison In Rome Awaiting To Appear Before The Emperor.**

Nero was the madman emperor who later was accused of playing his fiddle while Rome burned so he could rebuild it and rename it Neronium.

### **B. He Was Chained To A Rotation Of Praetorium Guards, Which God Greatly Used To Spread The Gospel (1:12-18).**

## **OUTLINE**

**There Are Three Things That Compelled Paul To Exalt Christ  
In Life And In Death.**

- I. FIRST, IT IS THE SOURCE OF OUR JOY THAT CHRIST IS  
EXALTED IN LIFE OR IN DEATH.**
- II. SECOND, IT IS THE SPIRIT'S PURPOSE AND WORK IN  
THE WORLD AND IN OUR LIVES THAT CHRIST IS  
EXALTED IN LIFE OR IN DEATH.**
- III. THIRD, IT IS OUR SINGULAR PASSION AND PURSUIT  
THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.**

**I. FIRST, IT IS THE SOURCE OF OUR JOY THAT CHRIST IS EXALTED IN LIFE OR IN DEATH. WHAT THEN? ONLY THAT IN EVERY WAY, WHETHER IN PRETENSE OR IN TRUTH, CHRIST IS PROCLAIMED; AND IN THIS I REJOICE. YES, AND I WILL REJOICE (v. 18).**

**A. He Is Rejoicing That Through His Imprisonment And Suffering, Christ Is Proclaimed And The Glory Of His Person And Work Is Made Known (vv. 12-18a).**

**B. He Will Rejoice Knowing That Christ Will Be Exalted In His Body By Life Or Death (v.18b-20).**

**II. SECOND, IT IS THE SPIRIT'S PURPOSE AND WORK IN THE WORLD AND IN OUR LIVES THAT CHRIST IS EXALTED IN LIFE OR IN DEATH. FOR I KNOW THAT THIS WILL TURN OUT FOR MY DELIVERANCE THROUGH YOUR PRAYERS AND THE PROVISION OF THE SPIRIT OF JESUS CHRIST (v. 19).**

**A. His Concern Is That Christ Is Exalted, Not That He Is Released From Prison. It Is Better To Die!**

**B. There Is A Connection Between Prayer And The Provision Of The Spirit, So That Christ Is Exalted.**

**1. They are a grammatical unit:**

There is one article and one preposition that joins them together as one unit.

Gordon Fee, p. 132

**2. Prayer is the means that accesses the supply of the Spirit.**

**C. The Provision Of the Spirit Is A Constantly Renewed Supply Of The Spirit That Empowers And Enables His People So That Christ Is Glorified And Exalted.**

- 1. The term emphasizes a generous, full provision (Ephesians 4:16).**
- 2. It is the supply of the Spirit Himself working in and through a person (Galatians 3:5).**
- 3. The supreme and singular passion of the Spirit is Christ's glory and exaltation (John 16:14-15).**

**III. THIRD, IT IS OUR SINGULAR PASSION AND PURSUIT THAT CHRIST IS EXALTED IN LIFE OR IN DEATH. ACCORDING TO MY EARNEST EXPECTATION AND HOPE, THAT I WILL NOT BE PUT TO SHAME IN ANYTHING, BUT THAT WITH ALL BOLDNESS, CHRIST WILL EVEN NOW, AS ALWAYS, BE EXALTED IN MY BODY, WHETHER BY LIFE OR BY DEATH. FOR TO ME, TO LIVE IS CHRIST, AND TO DIE IS GAIN (vv. 20-21).**

**A. He Is Confident From Past Experience That Christ Will Enable Him "Now As Always"!**

- 1. It is an earnest expectation; a sure confidence.**
- 2. It is a hope-filled expectation.**

**B. His Concern Is That He Will Not Be Humiliated Before The Emperor By A Cowardice That Disgraces Himself And Christ By Not Rightly Declaring Christ's Glory.**

He didn't consider it to be a humiliation to be in prison. His humiliation would be if Christ was not exalted and glorified.

**C. It Characterized His Life That Above Everything Else Christ Would Be Exalted.**

**1. Exalted means to make large, magnify, extol or glorify. It means to cause someone to be seen and recognized as glorious and worthy of regard (Psalm 34:3-5).**

- a. He is glorious in His person whereby He possesses the inherent glory of all the infinite perfections of the being of God (Philippians 2:6).
- b. He is glorious in His crosswork, where His infinite attributes were exhibited, and by which, He provided a righteousness and obedience that fully pardons and justifies sinners (Philippians 2:6-9).

*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18-19).*

- c. He is glorious in the salvation and deliverance of His People (1 Timothy 1:15; Psalm 34:3-5).

**2. He is exalted by boldness, openness, and plainness of speech that declares who He is and what He has done. Boldness refers to an outspokenness that conceals and passes over nothing, but brings all out to be clearly seen.**

**D. It Centers Upon Exalting Christ In His Body Whether He Lives Or Dies. Exalted In My Body, Whether By Life Or By Death (v. 20b).**

**1. Death is not a dread but a door to complete joy and peace.**



- 2. Death manifests the presence and power of Christ to a greater degree.**
- 3. Death which was overcome by Christ demonstrates the Lordship of Christ to the greatest degree.**

*But Assyria will be their king, because they refused to return to me ... So my people are bent on turning from Me. Though they call them to the One on high, none at all exalts Him (Hosea 11:5, 7).*



# **THE SPIRIT AND THE EXALTATION OF CHRIST: EXALTING CHRIST IN LIFE AND IN DEATH, Part 2 – Philippians 1:19-21**

## **INTRODUCTION**

### **A. The Situation That He Was In At The Time.**

- 1. He was in prison, awaiting an appearance before the Emperor Nero.**

Nero was the madman who burned Rome in order to rebuild it and rename it Neronium, after himself. It was, therefore, very possible that Paul was facing death.

- 2. There was a progress of the gospel in prison that greatly encouraged Paul. He was chained to a rotation of praetorian guards that resulted in much fruit (1:12-18).**

### **B. The Source Of His Joy Is Christ In Spite Of And In The Midst Of The Circumstances.**

- 1. He is presently rejoicing over the advance of the gospel through his imprisonment (1:12-18a).**
- 2. He will rejoice over the opportunity to exalt Christ before Nero, whether he is released or dies. Notice Paul changes to a future tense (1:18b-21).**

### **C. His Singular Passion, Whether He Lived Or Died, Is That Christ Would Be Exalted.**

His concern is Christ's glory, not his release from prison. This is consistent with the driving pursuit of his life. It is nothing new, it would be *now, as always* (v. 20).

**D. He Speaks Of The Spirit And Christ's Exaltation. In Chapter 2, It Is The Father And Christ's Exaltation. There Is A Harmony Of Purpose In The Trinity.**

**I. HE IS CONFIDENT THAT CHRIST WILL BE EXALTED, WHETHER IN LIFE OR DEATH, BY THE POWER OF THE SPIRIT, THROUGH THE PRAYERS OF BELIEVERS. FOR I KNOW THAT THIS WILL TURN OUT FOR MY DELIVERANCE THROUGH YOUR PRAYERS AND THE PROVISION OF THE SPIRIT OF JESUS CHRIST (v.19).**

**A. The Reality Is That He Will Be Delivered And Christ Exalted Either By Death Or By Release From Prison. For I Know That This Will Turn Out For My Deliverance (v.19a).**

**B. The Resource He Depended Upon To Exalt Christ In Life Or Death Was The Spirit's Presence And Power Through Earnest And Focused Prayer. Through Your Prayers And The Provision Of The Spirit Of Jesus Christ (v.19b).**

**1. It is a specific kind of prayer which is an earnest and heartfelt (deasis) supplication. It is used, for example, in the following passages:**

*The effective prayer of a righteous man can accomplish much (James 5:16b).*

*In the days of His flesh He offered up prayers and supplications with loud crying and tears to the One able to save Him from death (Hebrews 5:7).*

**2. There is a sequence and cause effect relation between prayer and the provision of the Spirit that occurs when Christ is exalted.**

Prayer and the Spirit's provision are viewed as a single, inseparable entity—there is one article and one preposition (δία) that joins them both. *Through (δία) your (the) prayers and the provision of the Spirit.* Prayer is the means that accesses the supply of the Spirit for the exalting of Christ.

**C. The Reason For The Spirit's Provision Is To Supply The Power And Wisdom In Order That Christ Will Be Exalted. Through Your Prayers And The Provision Of The Spirit Of Jesus Christ ... Christ Will Even Now, As Always, Be Exalted In My Body, Whether By Life Or By Death (vv.19b, 20b).**

*Through your prayers, and the supply of the Spirit of Christ. Note, Whatever turns to our salvation is by the supply or the aids and assistance of the Spirit of Christ; and prayer is the appointed means of fetching in that supply. The prayers of the people may bring a supply of the Spirit to their ministers, to support them in suffering, as well as in preaching the gospel ... We have an account of the life and death of blessed Paul: his life was Christ, and his death was gain. Observe, 1. It is the undoubted character of every good Christian that to him to live is Christ. The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of it. The Christian life is derived from Christ, and directed to him. He is the principle, rule, and end of it. 2. All those to whom to live is Christ to them to die will be gain: it is great gain, a present gain, everlasting gain. Death is a great loss to a carnal worldly man; for he loses all his comforts and all his hopes: but to a good Christian it is gain, for it is the end of all weakness and misery and the perfection of his comforts and accomplishment of his hopes; it delivers him from all the evils of life, and brings him to the possession of the chief good. Or, To me to die is gain; that is, "to the gospel as well as to myself, which will receive a further confirmation by the seal of my blood, as it had before by the labours of my life." So, Christ would be magnified by his death, Philippians 1:20. Some read the whole expression thus: To me, living and dying, Christ is gain; that is, "I desire no more, neither while I live nor when I die, but to win Christ and be found in him."*

Matthew Henry, *Complete Commentary*, Vol. 6: *Philippians 1*, p. 587

**1. The provision of the Spirit, in general, refers to an abundant giving of the Spirit so that Christ is glorified wherever and whenever needed.**

ἐπιχορηγεῖο - The root word for provision originally meant to fully furnish a chorus at one's expense. Therefore, it came to mean to supply all that is needed, to fit something fully for a task. It meant to furnish abundantly. Its compound used here referred to a super-supply (to super add) of something. It is used, for example, in the following verses:

*Supply bread for food (2 Corinthians 9:10).*

*Your entrance into the Eternal Kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you (1 Peter 1:11).*

**2. The purpose for which the Spirit was sent by Christ into the world was that Christ would be glorified (John 16:14-15; Acts 16:7).**

- a. He is the Spirit of Jesus Christ because the glorifying of Christ is the supreme and sole reason for His presence in the world. The Spirit is the most Christ-centered, Christ-exalting person in the universe.

He is called "the Spirit of Jesus Christ." He focuses on exalting and glorifying Christ. This is the Spirit's passion. Notice the reference to the Spirit is "the Spirit of Jesus" in this passage from Acts,

*They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word ... and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them. (Acts 16:6-7).*

Notice that the Spirit decides where the word, and therefore where Christ will be preached.

- b. He is specific and intentional. He is compelled to exalt Christ and only Christ. He exalts no one else!

**3. The passion and pursuit of the Spirit is to magnify who Christ is and what Christ has done (John 16:14).**

He takes all that makes Christ worthy of glory and exaltation and declares it. All Christ is and all He has done is referred to by Christ as “takes of mine” in John 16:14-15.

*He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you (John 16:14-15).*

- a. He declares who Christ is: This is Christ in His essential glory as God (John 1:1-3, 14-16; 2 Corinthians 4:3-4). It is called “His own glory and excellence” in 2 Peter 1:3.

*Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence (2 Peter 1:3).*

*And even if our gospel is veiled, it is veiled to those who are perishing ... For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of knowledge of the glory of God in the face of Christ (2 Corinthians 4:3, 6).*

- b. He declares what Christ has done: This is Christ’s work, particularly His incarnation and redemptive death (1 Corinthians 2:1-2, 4).

**4. There is power and a presence that continually and fully supplies all we need to glorify Christ. It is a giving of a super-supply of the Spirit (Luke 11:13; Acts 4:7-11).**

*So then, does He who provides (Επιχορηγῶν) you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? (Galatians 3:5).*

*So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you (1 Thessalonians 4:8).*

**5. It parallels the witness-bearing of Acts 1:8.**

*For we cannot stop speaking about the things we have seen and heard (Acts 4:20).*

*And with great power the apostles gave testimony (witness) to the resurrection (Acts 4:33).*

*We have seen and testify that the Father has sent the Son to be the Savior of the world. (1 John 4:14; cp. 4:10).*

*And the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and manifested to us (1 John 1:2).*

*And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him (Acts 5:32).*

**II. HIS COMMITMENT TO THE PURSUIT OF CHRIST'S EXALTATION AND GLORY DOMINATES AND COLORS EVERYTHING HE DOES. ACCORDING TO MY EARNEST EXPECTATION AND HOPE, THAT I WILL NOT BE PUT TO SHAME IN ANYTHING, BUT THAT WITH ALL BOLDNESS, CHRIST WILL EVEN NOW, AS ALWAYS, BE EXALTED IN MY BODY, WHETHER BY LIFE OR BY DEATH (v.20).**

**A. His Supreme Pursuit In All He Does Is That Christ Would Be Exalted. But That With All Boldness, Christ Will Even Now, As Always, Be Exalted In My Body.**

**1. The specific meaning and emphasis of the word 'exalt' is to display and make evident the unrivaled glory of the greatness of Christ.**

Exalted (μεγαλυεο) refers to demonstrating or displaying the splendor, magnificence or greatness of someone. It is a similar word to glory. It means to display or make conspicuous that someone is



magnificent, excellent, splendorous, wonderful, or worthy of supreme regard. It does not make someone or something great, but demonstrates that they are great. The word, in different forms, is used in these verses:

*Amazed at the greatness (the majesty) of God (Luke 9:43).*

*The great goddess, Artemis ... whom all of Asia and the world worship will even be dethroned from her magnificence [greatness] (Acts 19:27).*

*We were eye-witnesses of His majesty (2 Peter 1:16).*

*Her neighbors and her relatives heard that the Lord had displayed His great [magnified His mercy] mercy toward her; and they were rejoicing with her (Luke 1:58).*

*For they were hearing them speaking with tongues and exalting God (Acts 10:46).*

*And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified (Acts 19:16-17).*

*And Mary said: My soul exalts [magnifies] the Lord ... He has had regard for the humble state of His bondservant ... For the mighty One has done great things for me (Luke 1:46-49).*

## **2. He sought to exalt Christ with a resolve that was undistracted and undivided.**

The word "earnest expectation" is ἀποκαρδοκία- (ἀποκαρᾶ -head and δοκία - The root word means simply to watch). The compound word used here means to watch with the head outstretched. Therefore it means to give undivided, direct attention to anything, to wait for something in suspense (Psalm 37:7, 36:7). The preposition used in the compound (ἀπο) refers to time (to wait it out over time), so it signifies a constant expectancy, a suspenseful, persistent expectation (Romans 8:19, Philippians 1:20).

**B. He Sets Forth This Pursuit Of Christ's Exaltation In Four Areas Which Indicate Everything Else To him Is Peripheral And Secondary.**

**1. How He is exalted: Christ is exalted with a bold, fearless confession and declaration of His person and work.**

- a. Boldness refers to communication which comes with great plainness, directness and freedom.

The term for boldness refers to freedom in speaking, an unreservedness in speech that does not conceal or pass over anything but brings out everything to be clearly seen (Acts 4:13). It means to speak freely, openly, frankly without the use of figures. It is plainness, without ambiguity, without concealment (John 16:25). It is a free and undoubting confidence manifested in bold speaking (Ephesians 3:12; Hebrews 10:19).

*That utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel ... that in proclaiming it I may speak boldly, as I ought to speak (Ephesians 6:19-20).*

*... and spoke in such a manner that a large number of people believed ... therefore they spent a long time there speaking boldly with reliance on the Lord. (Acts 14:1b, 3a).*

*When they had placed them in the center, they began to inquire, "By what power, or in what name, have you done this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, if we are on trial here today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by his name this man stands here before you in good health. "He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER*

*stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." Now as they observed the confidence [boldness] of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus ... But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge" (Acts 4:7-13, 19).*

*I will no longer speak to you in figurative language but will tell you plainly of the Father (John 16:25).*

- b. The content of the communication and speaking is explicitly, intentionally centered on Christ's glorious person and work.

**2. When He is exalted: Christ is exalted at all times as a constant, unceasing pursuit in each and every circumstance "even now as always."**

Christ is to be exalted irrespective of health, prosperity, circumstances or reputation. It isn't unusual or out of the ordinary. This will be nothing new to Paul.

**3. Where He is exalted: Christ is exalted in the body, (where else) whether it is by life or by death (1 Corinthians 6:19).**

**4. Why He is exalted: Christ is exalted for three reasons, all of which are brought out by Paul later in Philippians.**

- a. He is exalted because of the glory of His eternal person whereby He possesses the inherent glory of all the infinite perfections of the being of God (Philippians 2:6).
- b. He is exalted because of the glory of His crosswork, where He, as the sin bearing God-man, exhibited to an infinite degree the attributes of God by which He provided a righteousness and obedience that fully pardons and justifies sinners (Philippians 2:6-9).

*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18-19).*

- c. He is exalted because of the glory of His deliverance of His people (1:19-20; 1 Timothy 1:15; Psalm 34:3-5).

### **III. HE CONSIDERS CHRIST WORTHY OF EXALTATION AS THE ONLY SENSIBLE RESPONSE TO THE JOY AND HAPPINESS HE NOW HAS IN CHRIST AS WELL AS THE FURTHER JOY HE WILL EXPERIENCE AT DEATH. FOR TO ME, TO LIVE IS CHRIST AND TO DIE IS GAIN (v.21).**

#### **A. He Joyed In Christ As A Treasure That Exceeded Everything Else Combined. For To Me, To Live Is Christ.**

- 1. He refers to life as a person's continual ongoing (present tense) existence in all its varied experiences that bring fulfillment and enjoyment.**

He used the Greek word, *zoe*, which emphasizes the enjoyment of life (John 10:10), not merely existing or subsisting in life which is the emphasis of the term, *bios*.

- 2. Christ gives him more joy and fulfillment than all else in life combined (He is his bread and water). For to die is gain!**

There is nothing here in this life that can increase his joy. Nothing can add to what Christ has given. Only Christ can increase his joy and happiness and this will happen at his death.

*Many are saying, "Who will show us any good?" Lift up the light of your countenance upon us, O LORD! You have put gladness in my heart, more than when their grain and new wine abound. In peace I will both lie down and sleep, for you alone, O LORD, make me to dwell in safety (Psalm 4:6-8).*

**B. The Dominant Reality Of His Life Is That Christ Far Surpassed All The Satisfaction And Delights Of His Past Life (3:1-4, 8, 12).**

- 1. His achievements, which were extraordinary and a source of much acclaim meant nothing (3:1-4).**
- 2. His assessment of his past life is that it was rubbish compared to Christ (3:8).**
- 3. He was awed, stunned and under the hold and sway of the sight of Christ's infinite majesty, beauty and glory (3:12; 2 Corinthians 4:3-6).**
- 4. He was apprehended by Christ who was superior, far greater and more soul-satisfying than everything else combined (3:12-13).**

The term "laid hold of" in verse 12 emphasizes a superior controlling influence. It's stress can be seen in the following verses:

*Whenever it seizes [lays hold of] him, it slams me to the ground ... and grinds his teeth (Mark 9:18).*

*That the day would overtake [lay hold of] you as a thief (1 Thessalonians 5:4).*

**C. Death Is Not Something That Can Divert Him From The Exaltation Of Christ, For It Will Only Increase The Joy, Fulfillment And Satisfaction He Has In Christ. And To Die Is Gain.**

*Now on the last day, the great day of the feast, Jesus stood and cried out, saying "If anyone is thirsty, let him come to Me and drink." (John 7:37).*

*Many are saying, "Who will who us any good?" Lift up the light of your countenance upon us, O LORD! You have put gladness in my heart, more than when their grain and new wine abound. (Psalm 4: 6-7).*

**IV. HE CONFORMS HIS LIFE WHEN HE EXALTS CHRIST TO THE FATHER'S FINAL DESIGN AND PURPOSE FOR CREATION AND REDEMPTION, WHICH IS TO EXALT CHRIST (Philippians 2:9).**

**CONCLUSION**

The words of Samuel Rutherford exemplifies the transcending delight and joy Christ gives;

*Faith may dance because Christ singeth; and we may...shout for joy with our Lord Jesus ... Christ and His cross together are sweet company, and a blessed couple. My prison is my palace, my sorrow is my child of joy, my losses are rich losses, my pain easy pain.*

# **THE FATHER'S EXALTATION OF THE SON, PHILIPPIANS 2:9-11**

**FOR THIS REASON ALSO, GOD HIGHLY EXALTED HIM, AND BESTOWED ON HIM THE NAME WHICH IS ABOVE EVERY NAME, SO THAT AT THE NAME OF JESUS EVERY KNEE WILL BOW, OF THOSE WHO ARE IN HEAVEN AND ON EARTH AND UNDER THE EARTH, AND THAT EVERY TONGUE WILL CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER (vv. 9-11).**

## **INTRODUCTION**

### **A. There Is A Change Of Emphasis In Verses 9-11 From The Son's Action To The Father's.**

The subject up to this point in verses 5-8 has been the action of the Son. Paul speaks of the action of the Son coming into the world in three aspects.

- 1. First, it is described as a self-emptying (vv. 5-7).**
- 2. Second, it is described as a self-humiliation (v. 8a).**
- 3. Third, it is described as a selfless obedience to the point of death of a cross (v. 8b).**

### **B. He Centers In Verses 9-11 On The Action Of The Father.**

The subject in verses 9-11 is the Father's action in exalting the Son to the position of supreme authority over all creation. He does this in response to the Son's self-humiliation and obedience described in verses 5-8.

## **The Father's Action In Exalting The Son Is Described In Five Ways:**

**I. FIRST, THE FATHER ACTED TO EXALT THE SON AS A REVERSAL OF THE SELF-HUMILIATION OF THE SON TO THE POINT OF HIS DEATH ON A CROSS (Literally, "Of A Cross"). FOR THIS REASON ALSO (v. 9a).**

**A. The Self-Humiliation And Obedience Of The Son Is The Reason The Father Acted. "For This Reason Also" Could Be Translated "That Is Why".**

**B. The Entire Process Of Christ's Self-Humiliation And Obedience To The Point Of Death Of A Cross Is The Reason That God Acted To Exalt The Son.**

**II. SECOND, THE FATHER ACTED TO EXALT THE SON BY RAISING HIM TO THE POSITION OF SUPREME AUTHORITY OVER ALL CREATION. GOD HIGHLY EXALTED HIM (v. 9b).**

**A. Christ's Exaltation As Supreme Over All Indicated His Incomparable Greatness And Uniqueness (Psalm 97:9).**

Christ is the incomparably Holy One. Holy refers to the fact He is separate, incomparable in greatness, and unique from all others. *"To whom then will you liken Me that I would be his equal," says the Holy One (Isaiah 40:25).* It refers to an essential, ontological uniqueness of being and nature in general. It is not just a reference to His moral holiness. It is His glory in general as Isaiah says, *And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory" (Isaiah 6:3).* Peter referred to Christ as God, by calling Him the incomparable Holy One who was crucified. *But you disowned the Holy and Righteous One and asked for a murderer to be granted to you. (Acts 3:14).*



## **B. Christ's Exaltation Was Immediate And Direct Without Stages.**

He assumed a position of universal, supreme unparallel authority over all men (Ephesians 1:20-21).

His resurrection was a vindication of His Sonship as coequal in glory and authority with the Father (Romans 1:4).

His exaltation was the inauguration of His supreme Lordship as a man over all men (Acts 2:32-34).

## **III. THIRD, THE FATHER ACTED TO EXALT THE SON SO THAT THE SON WOULD RECEIVE A NAME ABOVE EVERY NAME. AND BESTOWED ON HIM THE NAME WHICH IS ABOVE EVERY NAME (v. 9c).**

### **A. The Name Amplifies And Explains Who Christ Is. It Was Not A Stage In His Exaltation.**

### **B. The Agreement Of Commentators About What The Name Involves.**

Alternate views of what the name is are: Jesus, Son, Lord.

- 1. The name does more than designate Him. The name will reveal something about Christ's being and nature.**
- 2. The name manifests His supreme authority over all men.**
- 3. It is the name given at Christ's exaltation (not before, so it is not the name 'Jesus').**

**C. The Name Will Be Assigned To Jesus In A Formal Way.**

- 1. It is a name given at exaltation.**
- 2. It is above all others in significance.**
- 3. There is a symmetry with His humiliation. He existed as God; He empties Himself, He becomes servant.**
- 4. It is an unshared superior name: It is the name, "Lord" to whom all will then bow (Isaiah 42:8, 45:21-24).**

**IV. FOURTH, THE FATHER ACTED TO EXALT THE SON SO THAT THE SON WOULD BE REVERENCED AND SHOWN HONOR AS GOD BY ALL. SO THAT AT THE NAME OF JESUS EVERY KNEE WILL BOW, OF THOSE WHO ARE IN HEAVEN AND ON EARTH AND UNDER THE EARTH, AND THAT EVERY TONGUE WILL CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER (Philippians 2:10-11).**

**A. It Is An Emphasized As A Single Act Of Acclamation, Where Honor Is Shown Directly to Christ. Not To The Father Through Christ.**

- 1. It is done by some voluntary.**
- 2. It is done by all the rest involuntary.**

**B. It Will Be Exhibited By A Physical And Verbal Acknowledgment Of Christ By All.**

- 1. All will bow physically, which pictures their forced abasement and submission.**

- 2. All will give verbal acknowledgment that He is Lord; that He is The Lord – the eternal God over all.**
  - C. It Will Extend To All Rational Creatures In Every Realm.**
  - D. It Is Expressed And Confessed From The Heart In Conversion.**
- V. FIFTH, THE FATHER ACTED TO EXALT THE SON IN RESPONSE TO THE SON'S GLORIFICATION OF THE FATHER BY HIS DEATH.**

In John 12:28 Christ says in reference to His death, *Father, glorify Your name*. Christ sought to glorify the Father in His death in two ways.

- A. Christ Demonstrated The Value And Worth Of The Father By Giving An Unqualified And Delightful Obedience – That We As Sinners Refused To Do (John 14:31).**
- B. He Displayed The Infinite Perfections Of The Father By His Death (Romans 3:24, 26, 5:8, 15:9).**



# **WORSHIPING GOD IN THE SPIRIT, Philipians 3:1-3**

## **INTRODUCTION**

### **A. Paul Has Just Restated The Great Truth Of The Gospels Of Grace Centered In The Self-Humiliation And Death Of Christ (2:5-9).**

Paul first declares the glory of Christ as an eternal being equal with God the Father. Second, He declares His great descent into human form in order to die the death of the cross (2:5-8). Paul makes it clear that all that Christ did in His self-humbling and death was in the interest of others (2:4). His obedience, an obedience to the point of death of a cross was done for others. It was substitutionary and atoning. Specifically, it was done to provide a justifying righteousness for others who have none themselves! (Romans 5;18-19). This is the great reason for the believer's joy mentioned in verse 1.

### **B. Paul Rejoices That He Has Been Given The Privilege To Suffer For God's People So They Can Experience All That God Has Done For Them In Christ. He Reminds Us That We Must Rejoice As Well (2:18-19).**

### **C. Paul Now, In Chapter 3 verse 1, Reminds Us By Way Of A Command That We Are To Rejoice In The Lord And The Gospel Of Grace And The Simplicity Of Our Worship Of God.**

## **Paul States Three Things About The Believer's Worship Of God.**

### **I. THE ESSENCE OF WORSHIP IS A JOY AND GLADNESS OF HEART THAT RESPONDS TO THE GOSPEL OF GRACE. FINALLY, MY BRETHREN, REJOICE IN THE LORD. TO WRITE THE SAME THINGS AGAIN IS NO TROUBLE TO ME, AND IT IS A SAFEGUARD FOR YOU. (v. 1).**

#### **A. It Is A Realistic Joy, Not A Superficial Cheerfulness.**

#### **B. It Is A Real Joy And Gladness That Comes From Christ And From All That He Has Done For Us In The Gospel.**

We have joy because we boast in Christ (v. 3). We are justified and accepted by His righteousness alone (v. 9).

#### **C. He Repeats The Command To Have Joy.**

Because joy is commanded it means Christ can give it to us. We can joy in Christ. For Paul, preaching Christ brings joy (1:12-18). Pouring out his life for Christ's glory brings joy. (2:18, 27). We too can experience joy. Christ Himself gives His people joy (John 15:11).

#### **D. The Reason For Our Joy Is Christ. He Gives It! His Grace Is The Basis Of Our Joy (3:3).**

### **II. THE EVIL WHICH HINDERS WORSHIP BY ROBBING US OF OUR JOY. BEWARE OF THE DOGS, BEWARE OF THE EVIL WORKERS, BEWARE OF THE FALSE CIRCUMCISION. (v. 2).**

**A. The Seriousness Of The Threat To Our Joyful Worship Is Stressed By His Outburst About False Teachers. Three Times He Says Beware!**

**B. They Are Seen As Dogs Or Outsiders Who Corrupt The Gospel With Works.**

Those who teach circumcision is necessary for acceptance are dogs. Those who teach works for acceptance are outsiders. They do not understand the grace of the gospel.

**C. They Subvert The Gospel By The Addition Of Works.**

They mutilated the gospel by the addition of circumcision and works of the law. The evil is that it robs people of the confidence that they are accepted before God and the joy it brings (Romans 10:3-4; Galatians 3:10). This in turn hinders true joyful glad-hearted worship

**III. THE EXPRESSION OF WORSHIP CHARACTERIZES THE ENTIRE LIFE. FOR WE ARE THE TRUE CIRCUMCISION, WHO WORSHIP IN THE SPIRIT OF GOD AND GLORY IN CHRIST JESUS AND PUT NO CONFIDENCE IN THE FLESH (v. 3).**

**A. We Are Renewed People (the true circumcision) Who Are Now Able To See And Enjoy The Person And Works Of God With An Attitude Of Worship. For We Are The True Circumcision (v. 3a).**

**1. There is an emphatic “we.” All true believers are circumcised in their hearts.**

**2. All the ones who worship God as a way of life glory in Christ. They boast in Christ for their justifying righteousness (v. 9).**

**3. There is an extensive renewal indicated by “true circumcision.”**

The “true circumcision” refers to a cutting away of the pollution of sin in our natures. In addition righteousness is implanted in our nature so that we are radically recreated. (Ephesians 4:24; Colossians 2:12, 3:10).

**B. We Respond In A Worship Of Service That Marks Our Entire Existence. Who Worship (v. 3b).**

The concept of the term “worship” (*latreuo*) comes from the Old Testament where it indicates the worship of service in the whole of life.

*Latreuein was rarely employed in Greek literature until the translators of the Septuagint gave it special prominence, using it to refer exclusively to the service rendered to God or to heathen gods, and especially service by means of sacrifice or some other ritual. ... By New Testament times this word-group had come to be used predominately for religious or cultic duties.*

Peterson, *Engaging With God*, p. 64

**1. It involved serving (Exodus 3:12, 4:23, 8:1, 9:1) and sacrifice (5:3, 8, 8:18).**

**2. It was motivated by a love and fear of God for all the blessings we have received from Him (Deuteronomy 6:12, 10:20).**

*12) Then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery. 13) You shall fear only the LORD your God; and you shall worship Him and swear by His name. (Deuteronomy 6:12-13).*

*You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name (Deuteronomy 10:20).*



**3. It involved allegiance in all of life (Deuteronomy 6:13-14; Joshua 22:5, 24:14-24).**

*13) You shall fear only the LORD your God; and you shall worship Him and swear by His name. 14) You shall not follow other gods, any of the gods of the peoples who surround you (Deuteronomy 6:13-14).*

When we meet corporately on Sunday, we continue to do what we have done all week. However, there is a different dynamic because we do it together as an assembly. We worship together as we hear the Word preached and sing praises together to Him from our hearts.

**C. Our Response Of Worship Is Compelled By The Spirit Whose Supreme Passion Is The Worship And Exaltation Of Christ (1:19; John 16:14-15). Who Worship In The Spirit Of God (v. 3b).**

**D. Our Response Of Worship Is A Result Of A Heart Gripped By The Knowledge And Experience Of The Redemption Accomplished For Us In Christ. And Glory In Christ Jesus (v. 3c).**

**E. Our Response Of Worship Is Compelled In The Fact That, Although We Have No Personal Righteousness For Acceptance Before God, Christ Has Become Our Justifying Righteousness. And Put No Confidence In The Flesh (v. 3d).**

Paul's statement that he is one of those who "put no confidence in the flesh" clearly anticipates verse 9 where he says, "and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith." This can be seen by the fact that Paul begins in verse 4 to explain that if anyone could have confidence in His own works for a justifying righteousness it was him, yet he renounces it all as utterly useless and inadequate for a righteous standing before God (vv. 7-8). His climatic

statement of where he puts his confidence for his justifying righteousness is verse 9. But the point of verse 3 is how this boast in Christ for our justification is the basis and fuel of true worship. A believers worship flows from a free and final justification. Remove this and you remove the basis of joy (v. 1) and cut the nerve of glad-hearted genuine worship. This is the reason for Paul's outburst of indignation in verses 2 and 3.

# **KNOWING THE EXALTED CHRIST, Philipians 3:7-10**

## **INTRODUCTION**

Paul speaks of five great realities true of the gospel in this central passage:

- A. He Recounts His Conversion And How, In Its Essence, It Is Coming To Know Christ (vv. 7-8, 12).**
- B. He Refers To The Overwhelming Change That Occurs When A Person Comes To Know Christ. I Was Laid Hold Of By Christ Jesus (v. 12b).**
- C. The Riches Of Knowing Christ Are Beyond Comparison To Everything Else Combined.**
  - 1. Paul says he gained Christ. He is speaking in commercial terms. All else in comparison to Christ is something that Paul now views as a loss.**

In commercial terms there is no comparison. There is a surpassing value in knowing Christ.

**ILL:** What you don't think is valuable, is ... 'One man's trash is another man's treasure.' Christ is true treasure.

Baseball cards 20 years ago - a friend of mine went to a garage sale and bought, for nothing, very expensive baseball cards that the owner thought were worthless!

Some companies, starting out in garages, that sold for 50 cents per share, are now a \$100 per share Blue Chip company.

**2. The reference to "rubbish" emphasizes the superabounding, incomparable treasure of Christ.**

**D. The Relation Between Being Accepted By God And Knowing It And The Christian Life Brings Great Joy And Is The Basis Of His Pursuit Of Christ, And May Be Found In Him. Not Having A Righteousness Of My Own ... That I May Know Him And The Power Of His Resurrection (vv. 9a, 10a).**

Paul speaks of our relationship with Christ in terms of union with Christ or what he calls being, "in Him." Furthermore he says there are two distinct yet inseparable components and results of being "in Him." "In Him" refers to a present reality, it is a common phrase that summarizes the new relationship with Christ that is instituted by faith (Ephesians 1:7). Because we are "In Him" by faith, He and His doing are regarded as ours, and we and our doing are regarded as His. "In Him" has two consequences:

**1. There is justification by legal union.**

The first result of being united to Christ is; "The righteousness [presently yours] that comes from God, based on faith" (v. 9). In other words, by faith, in Christ's atoning death alone, we at once and forever are justified and accepted by God. Since we have no righteousness of our own that justifies, Christ's righteousness is imputed to our account. As a result, God accepts it as ours and we are, at once and forever, justified and accepted with God.

**2. There is sanctification by vital, personal union.**

The second result is "that I might know Him" (v.10). All who are justified are sanctified. All who are justified enter into sanctification; a process where we continue to further "know Him."

**E. The Reality Of A Personal Experience With The Living Savior Gripped And Controlled Him, One Thing I Do: Forgetting What Lies Behind And Reaching Forward To What Lies Ahead (v. 13).**

We are renewed by the Spirit. We are now alive to God, and we know Christ - the eternal Son who is the Creator, and our Redeemer. We are in relation to a living Savior, a majestic and eternal person. We experience communion and contact with a living person. This reality dominates the believers existence, and distinguishes the true Christian. Notice the emphasis on a personal relationship:

1. We know Him (v. 10a). It is a knowing that goes beyond all other "knowings," it is a surpassing experience.
2. We fellowship with him (v. 10b).
3. We were laid hold of by Christ - this is an implicit reference to his conversion (v. 12).
4. God reveals things to us (v. 15).

Paul is describing true Christian experience. It is the experience of knowing Christ, of fellowship and communion with Christ. It involves knowing Christ.

**The Personal Experience Of Knowing The Eternal Ever-Living Christ Is The Great Blessing Of All True Believers. We Enjoy A Personal Fellowship With A Real Person, Someone With Whom We Have Contact, Dealings, And A Relationship.**

**I. FIRST, THERE IS THE OBJECTIVE KNOWLEDGE OF CHRIST. TO KNOW STARTS WITH LEARNING THE FACTS ABOUT CHRIST. IT MEANS TO GET A KNOWLEDGE OF CHRIST, THAT I MAY KNOW HIM (v. 10a).**

The word 'know' (Ginosko) is sometimes translated "find out." These are two examples:

*He could not **find out** the facts (Acts 21:34).*

*But I will come to you soon, and I shall **find out** not the words of the arrogant, but their power (1 Corinthians 4:19).*

Paul says, "Faith comes by hearing" (Romans 10:16) and "hearing by the Word of Christ." The sinner has to learn the truth about Christ first; he has to learn the facts.

**II. SECOND, THERE IS KNOWING OF CHRIST BY RELATIONSHIP AND PERSONAL EXPERIENCE, THAT I MAY KNOW HIM (v. 10a).**

**A. We Know The True God In Contrast To The False (John 17:3; 1 John 5:20).**

**B. It Is A Peculiar, Intimate Knowledge Of The Son That He Has With The Father (John 10:14-15).**

*My own know me even as the Father knows Me and I know the Father (John 10:15).*

Christians know they know.

ILL: If you have felt the warmth of the sun, you don't doubt it.

**III. THIRD, THERE IS KNOWING CHRIST (AS WITH ANY PERSON) IN HIS CHARACTER, BY HIS DEALINGS, RESPONSES AND TREATMENT OF YOU, THAT I MAY KNOW HIM (v. 10a).**

**A. It Is No Longer A Superficial, Shallow, Remote Knowledge, "No Longer After The Flesh" (2 Corinthians 5:16), By Mere Appearance Or Indirect Association.**

*Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer (2 Corinthians 5:16).*

**ILL:** A movie star is suing a man for a biography in which he said the star is a wife beater and a coward who evaded war – "His legend is a myth."

**ILL:** Some watch documentaries or re-enact Civil War battles and speak as if they personally know the leading characters, when in fact they do not.

**B. It Is To Know, Experience And Be Stunned By Christ's Abundant Goodness And Benefits Towards Us, All Because Of His Infinite And Unchanging Love, Mercy And Grace: It Is To Know Christ By What He Has Done. That I May Know Him (v. 10a).**

- 1. It is to know Him as Redeemer, as the one Who bore our sins as our substitute to redeem us from the punishment and wrath of God which we justly deserve (Philippians 2:4-9; 1 Peter 2:24, 3:18). It is to know Christ as the one who obeyed and loved God in our place on our behalf.**

*But so that the world may know that I love the Father, I do exactly as the Father commanded Me. (John 14:31).*

*And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed (1 Peter 2:24).*

*For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit (1 Peter 3:18).*

*And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood (Revelation 1:5).*

*Her sins, which were many, have been forgiven [much], for she loved much (Luke 7:47).*

*I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down my life for the sheep (John 10:14-15).*

He is known by his own as the 'Good Shepherd' who lays down His life.

*By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins (1 John 4:9-10).*

*And we have beheld and bear witness that the Father has sent the Son to be the Savior of the world (1 John 4:14).*

*[By this] we have come to know and believed the love [of God] which God has for us (1 John 4:16).*

**2. It is to know Him as deliverer from the power of sin, and our Sustainer in trials (John 8:31-36; 2 Corinthians 3:17-18).**

*Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth will make you free." They answered Him, "We are Abraham's offspring and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?" Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. And the slave does not remain in the house forever; the son does remain forever. If therefore, the Son shall make you free, you shall be free indeed." (John 8:31-36).*

*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty (2 Corinthians 3:17).*



- 3. It is to know Him as Lord, as the One to whom we give supreme allegiance (Acts 16:31; John 1:12; 2 Corinthians 4:5; 1 Thessalonians 1:9-10).**

**C. It Is To Know And Be Awed By His Eternal Majestic Person: It Is To Know Christ By Who He Is (1 John 2:13). I Was Laid Hold Of (v. 12).**

To know Christ is to be awed and captivated more by who He is, than by what He has done for us.

- 1. It is to know a glorious, eternal person who as the eternal creator has no beginning (John 1:1-3).**

*I am writing to you, fathers, because you know Him who has been from the beginning (1 John 2:13a).*

*We have believed and come to know that You are the Holy One of God. (John 6:69).*

*He was in the world and the world was made through Him, and the world did not know Him. He came to His own and His own did not receive Him (John 1:10-11).*

- 2. It is to know the glory of His immutable unchanging perfections and attributes (John 1:14; 1 Peter 2:9).**

It is to know Him in His infinite grace and truth (John 1:14). It is to know Him in His infinite and unchanging attributes (Hebrews 13:8).

*Listen to Me, O house of Jacob, and all the remnant of the house of Israel, you who have been borne by Me from birth and have been carried from the womb; even to your old age I will be the same, and even to your graying years, I will bear you! I have done it, and I will carry you; and I will bear you and I will deliver you (Isaiah 46:3-4).*

*Who is a God like You, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love. (Micah 7:18).*

**D. It Is To Know And Be Satisfied In The Glory Of His Infinite All-Sufficiency (Psalm 63:3-5, 65:4; John 4:13).**

As in all relationships, there is delight, displeasure, reconciliation, comfort, and understanding, etc. Moreover, in Christ, there is a complete soul-pervading satisfaction. This is what He offered to the woman at the well.

*Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." he said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; and this you have said truly." the woman said to Him, "Sir, I perceive that You are a prophet." (John 4:10-19).*

**E. It Is To Know His Power And The Power Of His Resurrection. That I May Know Him And The Power Of His Resurrection, And The Fellowship Of His Sufferings (vv. 10a, 4:13).**

# **LEARNING TO GIVE GOD YOUR WORRIES, Part 1 – Philippians 4:6-7**

## **INTRODUCTION**

**I. RECOGNIZE THAT YOU DO NOT HAVE TO BE CONTROLLED BY WORRY, CONSIDER IT AN INAPPROPRIATE RESPONSE OF A CHILD OF GOD. BE ANXIOUS FOR NOTHING (v. 6a).**

**A. We Must Clarify In Our Mind The Difference Between Irresponsible Worry And Anxiety And Responsible Concern.**

**1. Concern.**

**2. Worry.**

a. The meaning of the word.

b. The consequences of worry.

(1) It controls, masters and harasses.

(2) It causes us to be immobilized.

(3) It compounds guilt by neglect of duties.

**B. We Are Commanded Not To Worry.**

This is the good news; for the command is also a promise that He will supply what He commands.

**C. It Is A Common Problem That Affects Us Adversely.**

- 1. It is often a preoccupation about basic necessities.**
- 2. It is a prohibition violated by ungrounded fear (Matthew 6:26, 28, 32).**
- 3. It is a product of a faulty view of God.**
  - a. His loving care is doubted (6:32; see also 10:29).
  - b. His sovereign control is doubted (6:28, 32) "Look at the birds...Observe how the lilies.
- 4. It is profitless (6:32).**

**II. WE ARE TO RESPOND TO OUR CIRCUMSTANCES AND PROBLEMS BY GOING TO GOD IN PRAYER: WE ARE TO CULTIVATE THE HABIT OF POURING OURSELVES OUT TO GOD. BY PRAYER AND SUPPLICATION WITH THANKSGIVING ... AND THE PEACE OF GOD (vv. 6b-7a).**

- A. What Are We To Do: Let Your Requests Be Made Known To God.**
- B. How Are We To Do It: By Prayer And Supplication With Thanksgiving.**
- C. What Will He Do: The Peace Of God ... Will Guard Your Hearts And Your Minds In Christ Jesus.**

# **LEARNING TO GIVE GOD YOUR WORRIES, Part 2 – Philippians 4:6-7**

## **INTRODUCTION**

### **I. WE MUST RESPOND TO OUR CIRCUMSTANCES AND TROUBLES BY GOING TO GOD IN PRAYER: WE MUST CULTIVATE THE HABIT OF POURING OUR HEART OUT TO GOD.**

#### **A. What Are We To Do: We Are To Release Our Anxieties Before The Lord And Make Known Our Requests.**

- 1. We choose to replace the habit of worry with the habit of prayer.**
- 2. We can have confidence that we have access and boldness.**

#### **B. How Are We To Do It?**

- 1. A prayerful worshipful spirit: Prayer.**
- 2. Gratitude and a thankful heart.**
  - a. It reflects and expresses a faith and trust in His sovereign wisdom and loving care.
  - b. It receives and embraces good without an embittered spirit: It believes God is for me.
  - c. It recognizes the many reasons to be thankful.

**II. WE MUST REST IN GOD’S ABILITY TO REPLACE OUR WORRY WITH HIS PEACE: WE MUST BE CONFIDENT THAT GOD AS OUR FATHER WILL GIVE HIS CHILDREN PEACE**

**A. It Is An Unusual Peace: “The Peace Of God”**

**1. It is the possession of God Himself.**

- a. It is His peace.
- b. It is the peace Christ promised.

**2. He Himself provides the peace.**

- a. Peace comes from God, not from prayer
- b. God Himself does something

**B. It Is An Unfathomable Peace: “Which Surpasses All Comprehension”**

**1. There is a sensible awareness.**

**2. It is experienced.**

**C. It Is An Unshakable Peace: “Shall Guard Your Hearts And Your Minds.”**

**1. There is a counterfeit temporary peace.**

**2. It guards the heart and mind.**

**D. It Is An Undeniable Proof Of Christ’s Peace.**

# **ENJOYING GOD'S PEACE IN CHRIST, Philippians 4:8-9**

## **INTRODUCTION**

### **I. WE MUST COMMIT OURSELVES TO DO THE THINGS THAT GOD WON'T DO FOR US: "Finally" (v. 8a).**

#### **A. It Is An All-Compassing Exhortation That Includes Our Duties Regarding Peace.**

- 1. We must pray right (v.6).**
- 2. We must think right (v.8).**
- 3. We must act right (v. 9).**

#### **B. He Asserts That We Have A Part To Play In Our Peace Though God Gives It.**

#### **C. He Assumes We Have Been Radically Changed In Christ (v. 7b).**

- 1. Peace with God already has been established (Romans  
5:1).**
- 2. We have been effected in every facet of our being.**
- 3. We are new creatures changed at the very center of  
our being (2 Corinthians 5:17).**
- 4. We have a new mind by regeneration.**

**D. We Have The Ability And Power In Christ To Think And Act Differently (4:13).**

**II. WE CONTROL OUR THOUGHT LIFE BY THE DISCIPLINES OF PRAYER AND THE WORD. WHATEVER IS TRUE, WHATEVER IS HONORABLE, WHATEVER IS RIGHT... DWELL ON THESE THINGS (v.8)**

**A. We Are Commanded To Refocus Our Minds By A Decision Of The Will.**

- 1. We are not slaves of the mind as before(Mark 7:20-23).**
- 2. We are to subdue thoughts in obedience to Christ (2 Corinthians 10:3-5).**

**B. We Are Consciously To Give Focused Consideration On Other Things.**

- 1. The term means to take into account, to make an account of, to deliberate, consider, weigh.**
- 2. We are to replace our anxious thoughts by the specific teachings of the Word.**

**C. We Are To Have Concrete And Specific Thoughts.**

- 1. Whatever is true.**
- 2. Whatever is honorable.**
- 3. Whatever is right.**
- 4. Whatever is pure.**



5. **Whatever is lovely.**
6. **Whatever is of good repute.**
7. **Of any excellence.**
8. **Anything worthy of praise.**

**III. WE ARE TO CONFORM OURSELVES IN OBEDIENCE TO GOD'S WORD. THE THINGS YOU HAVE LEARNED AND RECEIVED AND HEARD AND SEEN IN ME, PRACTICE (v.9a).**

**A. The Peril Of Being Mere Self-Righteous Hearers Is Real.**

1. **It is a subtle deception.**
2. **There is a smug self-righteousness.**
3. **It is a serious issue of eternal consequences.**

**B. The Pattern Lives Of Others Are Given For Our Encouragement.**

1. **What he learned.**
2. **What he received and heard.**
3. **What he had seen.**

**IV. WE WILL BE CONSCIOUS OF GOD'S SUSTAINING PEACE-GIVING PRESENCE. AND THE GOD OF PEACE WILL BE WITH YOU (v.9b).**

- A. It Is Promised.**
- B. It Is A Personal Presence In Communion.**
- C. It Is Continual.**
- D. It Is A Comforting Peace-Giving Presence.**

# **LEARNING TO BE CONTENT IN CHRIST, Philippians 4:10-13**

## **INTRODUCTION**

### **CONTENTMENT INVOLVES:**

**I. LEARNING WITH COMPLETE TRUST ON GOD'S FATHERLY CARE TO MEET OUR NEEDS. I REJOICED IN THE LORD GREATLY (v.10).**

**A. He Acknowledges God's Providence And Ordering Of All Things In His Life.**

- 1. Miracles.**
- 2. Providence.**

**B. The Aspects Of God's Providence In Caring For Him Are Indicated.**

- 1. Who cares for him.**
- 2. How they care for him.**
- 3. When they care for him.**
- 4. What they did to care for him.**

**C. The Application: There Is No Panic And Manipulation; He Waits And Trusts.**

**II. LEARNING BY EXPERIENCE THAT GOD KNOWS WHAT HE IS DOING IN OUR LIFE. I HAVE LEARNED TO BE CONTENT (v.11).**

**A. The Admission That Contentment Was Something He Did Not Always Enjoy.**

- 1. It is not natural. It is a common problem experienced by all Christians.**
- 2. It is cultivated and learned in all cases.**

**B. He Advanced And Developed In His Experience Of Contentment.**

- 1. He struggled with his circumstances and God's dealings with him.**
- 2. He surrendered to God's wise dealings that proved to be best.**
- 3. The secret was finally learned of finding satisfaction and contentment in Christ.**

**III. LIVING IN PEACE UNAFFECTED BY CIRCUMSTANCES. IN ANY AND EVERY CIRCUMSTANCE I HAVE LEARNED THE SECRET (v. 12b).**

**A. In Adversity: Living With Humble Means, Going Hungry And Suffering Need.**

**B. In Prosperity: Living In Prosperity And Having Abundance.**

**IV. LOOKING TO CHRIST FOR OUR CONTENTMENT IN EVERYTHING.**

**A. A Central Teaching Of Scripture Is The All-Sufficiency Of Christ's Fulness.**

**B. The Characteristic Feature Of The Christian Life Is Life And Power In Relation To A Person**

**C. It Is A Consequence Of Coming To The End Of Yourself.**

**1. The bankruptcy, inadequacy, and impoverishment in ourselves is fully experienced.**

**2. It is a by-product of distress.**

**D. He Carries, Lifts And Sustains.**



# **CHRIST GLORIOUS IN HIS ALL-SUFFICIENT POWER, Philippians 4:13**

## **INTRODUCTION**

- A. It Is A Concluding, Climatic Statement About Peace, And Contentment In Particular. It Is The Secret Learned (v.12). Christ Is Our Great Need. He Is The Cure For The Troubled Soul.**
  
- B. The Character Of The Christian Life Is A Relationship, Not A Philosophy Or An Ethic. It Is A New Life, A Power In Relation To A Living Person (cp. 1:6; 2:12-13; 3:7, 10).**
  
- C. The Chief Concern Is That We Experience, Exalt And Magnify The All-Sufficiency Of Christ For All Our Needs: Emotional, Physical And Spiritual.**

By His all-sufficiency He strengthens, sustains, supports, helps and enables His people in all their troubles. This exalts and glorifies Him above all.

Martin Lloyd Jones translates the verse, "I am continuously made strong for all things in the One who constantly infuses strength in me."

**There Are Four Great Realities About Christ's All-Sufficiency For The Believer That Exalts His Glory.**

- I. IT IS EXPERIENCED ONLY WHEN WE'VE COME TO THE END OF OUR OWN RESOURCES. I CAN DO.**
- II. IT IS EFFECTUAL TO HELP US IN ANY NEED OR PROBLEM. ALL THINGS.**
- III. IT IS AN EMPOWERMENT CONSCIOUSLY FELT IN THE INNER MAN. WHO STRENGTHENS ME.**
- IV. IT IS ENJOYED AS A BY-PRODUCT OF A RELATIONSHIP WITH CHRIST. THROUGH HIM.**



**I. IT IS EXPERIENCED ONLY WHEN WE'VE COME TO THE END OF OUR OWN RESOURCES. I CAN DO.**

**A. The Example Of Paul Himself, As He Testifies, Is That He Had To Learn This “I Can Do All Things” (v.12).**

- 1. He experienced difficulties and impossibilities (2 Corinthians 11:23-33).**
- 2. He learned to surrender all things to Christ's providence (2 Corinthians 1:8-10; Proverbs 3:5-6).**

**B. It Is A Process To Be Learned (vv. 11-12).**

**II. IT IS EFFECTUAL TO HELP US IN ANY NEED OR PROBLEM. ALL THINGS.**

**A. We Can Continue In Trials And Sufferings (1 Corinthians 10:13).**

Paul was currently in prison. He had seen the inside of nearly every Roman prison. He also knew of Nero's devices of torment and had heard of Christians smeared in pitch then lit on fire just to lighten his garden during festivities. He had heard of pincers and racks, etc.

The term *isxuw* (present tense), translated “I can do”, means to be strong, to have an efficiency to prevail or avail, to be robust, strong in body. It is power evidenced in extraordinary deeds. It means to have strength to overcome. It is used of the power of God in raising Christ from the dead – the resurrection – “the working of the strength of His **might**...when He raised Him from the dead...” (Ephesians 1:19, 20). It is used also of a supernatural, subduing power, “The man...subdued all of them and **overpowered** them” (Acts 19:16). Lastly, it is used of the efficacy of the Word of God. “So the word of the Lord was growing mightily and **prevailing**” (Acts 19:20).

## **B. We Can Carry Out Our Responsibilities And Callings.**

- 1. It is all or nothing. We can do all with Him or nothing without Him (John 15:5).**
- 2. We can carry out our responsibilities in all spheres: Marriage, family, job, ministry, etc.**

## **C. We Can Conquer Sinful, Dominating Habits And Temptations.**

- 1. The flesh can be overcome, (Ephesians 3:16; Romans 8:13).**
- 2. Satanic temptations can be withstood (1 John 2:14; Ephesians 6:10-14).**

If you have fallen, like Peter, you can learn to stand now!

Spurgeon says of this strengthening for all things,

*I may be addressing some Christians who naturally have a very violent temper and you say you cannot curb it. 'You can do all things through Christ which strengtheneth us.' I may be speaking to another who has felt a peculiar weakness of disposition, a proneness to be timid, and yielding. My brother, you shall not disown your Lord, for through Christ that strengtheneth thee, the dove can play the eagle, and thou who art timid as a lamb can be mighty and courageous as a lion. There is no weakness or evil propensity which the Christian cannot overcome. Do not sit down and excuse yourself by saying, "Another man can do this, but I cannot: the fact is, I was made with this fault, it was in the mould originally, and it cannot be gotten rid of; I must make the best of it." You can get rid of it brother; there is not a Hittite or a Jebusite in all Canaan that you cannot drive out. You can do nothing of yourself, but Christ being with you, you can make their high walls fall flat even as the walls of Jericho. You can go upon the tottering walls and slay the sons of Anak, and although they be strong men, who like the giants had six toes on each foot and six fingers on each hand, you shall be more than a match for them all. There is no corruption, no evil propensity, no failing that you cannot overcome, through Christ which*

*strengtheneth you. "I am little afraid, but I do not let other people know, lest they should think that Christ's disciples are not a match for Satan. Why, sir, said she, "he is a chained enemy, is he not? He cannot come one link nearer to me than Christ lets him; or when he roars never so loudly I am not afraid with any great fear of him, for I know it is only roaring – he cannot devour the people of God."*

Spurgeon, Vol VI, p. 477

**D. We Can Contemplate The Future, Even Death, Without Fear (Hebrews 2:14; 1Thessalonians 4:14).**

His grace is sufficient when we need it and where we need it, and not before.

**III. IT IS AN EMPOWERMENT CONSCIOUSLY FELT IN THE INNER MAN. WHO STRENGTHENS ME.**

**A. The Term Refers To An Inward Power Designed And Able To Attain An End.**

It is strength that enables to accomplish a thing. It is power residing in a thing by virtue of its nature which a person or thing puts forth. It is used in the following verses:

"Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth." (Mark 5:30) "You will receive power." (Acts 1:8) "The power of God for salvation." (Romans 1:16; cp. Ephesians 3:16)

Believers are "strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience." (Colossians 1:11)

**B. Our Faith Is Increased And Strengthened.**

He gives the ability to trust Him even in the face of all troubles and perplexities – Noah, Abraham (Romans 4).

**C. Our Firmness Of Spirit And The Ability To Be Fruitful And Steadfast Is Increased – Think Of The Testimony Of The Martyrs.**

**IV. IT IS ENJOYED AS A BY-PRODUCT OF A RELATIONSHIP WITH CHRIST. THROUGH HIM.**

**A. We Must Focus On Christ, Not On Power Itself.**

- 1. We must draw near to Him (vv. 8-9; 1 Timothy 4:8; James 4:8-10).**
- 2. We must depend on Him.**
- 3. We must deal with sin and barriers to fellowship (James 4:8).**

ILL: Hypochondriacs often neglect the basics of diet, sleep, exercise and as a result lose their health. They do not focus on the problem. Good health is a by-product of normal and right living.

**B. We Must First Have A Saving Relationship (3:10; 4:19).**

**CONCLUSION AND APPLICATION**

**A. Our Sense Of Weakness, Smallness And Littleness Should Not Be Decisive In What We Do Or How We Will Be Used By God.**

ILL: David's brother said he was proud, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the evil of your heart" (1 Samuel 17:28). Yet David knew what God would do, for Israel's army was "the armies of the living God." In addition, he was confident in God since God had previously enabled him to slay "both the lion and the bear."

*“Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, I went after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God. The Lord who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” (1 Samuel 17:34-37).*

**B. We Must Seek Christ In His Word And In Prayer For His Aid – Step Out And Expect Help – If We Step Out In Faith.**