

**A Study of the Book of Philippians**  
**Theme: "OUR PARTNERSHIP IN THE GOSPEL!"**

Trinity Lutheran Church Norman, OK.

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**Lesson: 6 Chapter 1:27-29 Date: 9-22-19**

**BIBLE TEXT: Greeting**

*1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:*

*2 Grace to you and peace from God our Father and the Lord Jesus Christ.*

**Thanksgiving and Prayer**

*3 I thank my God in all my remembrance of you, 4 always in every prayer of mine for you all making my prayer with joy, 5 because of your partnership in the gospel from the first day until now. 6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. 7 It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel.*

*8 For God is my witness, how I yearn for you all with the affection of Christ Jesus. 9 And it is my prayer that your love may abound more and more, with knowledge and all discernment, 10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.*

**The Advance of the Gospel**

*12 I want you to know, brothers, that what has happened to me has really served to advance the gospel, 13 so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. 14 And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear.*

*15 Some indeed preach Christ from envy and rivalry, but others from good will. 16 The latter do it out of love, knowing that I am put here for the defense of the gospel. 17 The former proclaim Christ out of rivalry, not sincerely but thinking to afflict me in my imprisonment. 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.*

**To Live Is Christ**

*Yes, and I will rejoice, 19 for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, 20 as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.*

*21 For to me to live is Christ, and to die is gain. 22 If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. 23 I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. 24 But to remain in the flesh is more necessary on your account. 25 Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, 26 so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.*

**27 Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, 28 and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. 29 For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, 30 engaged in the same conflict that you saw I had and now hear that I still have.**

**Philippians 1:27-30**  
*27 Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel,*

## STUDY NOTES:

(vv. 1,2) *Paul and Timothy* (Ac 16:1; 2 Cor 1:1; 1 and 1 Tim)

-*Saints in Christ Jesus* (1 Cor 1:2; 2 Cor 1:1; Col 1:2,26-28)

(“*hahioi – sanctus*” = declared holy / set apart through faith in Christ  
as his holiness is credited to our account)

-*Philippi* (Acts 16:12; 20:6; 1 Thess 2:2) (in Macedonia) -*Overseers = Bishops = Pastors* (1 Tim 3:1)

-*Deacons = “Elders” today* (1 Tim 3:8)

(vv. 3-7) -**Partnership in the Gospel** - the events in Philippi (Acts 16:11-40)

-*He who began a good work in you will bring it to completion at the day of Jesus Christ*

(Ps 57:2; 138:8; Mt 26:64; Jn 6:29; 1 Cor 1:8; 1 Th 1:3; 5:24)

-*Tradition considers this one of Paul’s prison epistles – written in Rome – 60 A.D.*

(vv. 8-11) -*Fruit of righteousness:* (Mt 5:20-48; Heb 12:11; James 3:18; Gal 5:22)

(vv. 12-18) -*Chains for the Gospel – (even though Paul was a Roman citizen)* (Acts 28:14-31)

-*Brothers in Christ* (Eph 3:13; 6:4; 1 Tim 4:15; 2 Tim 2:9; 1 Th 3:3)

-*Reasons for preaching Christ* (1 Cor 9:17; 2 Cor 2:17; 11:13; Jas 3:14)

(vv. 19-26) -*your prayers and the help of the Spirit of Jesus Christ*

*The Holy Spirit in Jesus sent to us:*

(Jn 14:16; 15:26; 16:14; 20:21-23; Acts 2:33; 16:7; Rom 8:9; Gal 4:6; 1 Pet 1:11)

-*to live is Christ* (Ps 139:16; Gal 2:20; Eph 2:10) *more work is to be done on earth*

-*to die is gain* (Lk 23:43; 2 Cor 5:6-8; 2 Tim 4:6) *then will be with Christ in heaven*

(vv. 27-29) -*to suffer for Christ is a gift and privilege* (Mt 5:11,12; Acts 5:41; James 1:2; 1 Pet 4:14)

-*lives worthy of the Gospel-* (1 Cor 7:10; Eph 4:1)

-*standing firm in one spirit and one mind – striving side by side*

(1 Cor 1:10; 16:13; )

-*the faith of the Gospel (the doctrine handed down to us)* (Gal 1:23,24; 1 Tim 4:1; Jude 3)

-*the opponents of the Gospel included Jews and Gentiles*

(Acts 13:45; 14:22; 17:32; Rom 8:17,18; 2 Th 1:5; )

-*their ultimate destruction* (1 Pet 2:7,8)

-*to believe in Christ also means to suffer conflict for his sake*

(Col 1:29; 2:1; 1 Thess 2:2; 1 Tim 6:12; 2 Tim 4:7; Heb 10:32)

## LIFE APPLICATION:

Our manner of life is to be worthy of the **gospel of Christ**, standing firm in one spirit, with one mind striving side by side for the faith of the gospel. How can this happen in a congregation?

## The Book of Concord - The Formula of Concord: Solid Declaration, IV, 37-40

<sup>37</sup> In the fourth place, concerning the proposition that **good works** are supposed to be detrimental to salvation, we give the following clear answer: If anyone draws good works into the article of justification and rests his righteousness or his assurance of salvation on good works in order to merit **the grace of God** and to be saved thereby, it is not we, but Paul himself, who declares no less than three times in Phil. 3:7ff. that good works not only are useless and an impediment to such a person but are actually harmful. The fault, however, lies not with the good works themselves, but with the false confidence which, contrary to **the express Word of God**, is being placed upon good works.

<sup>38</sup> But it does not follow here from that one may say without any qualifications that good works are detrimental to believers as far as their salvation is concerned. For when good works are done on account of right causes and for right ends (that is, with the intention that God demands of the regenerated), they are **an indication of salvation** in believers (Phil. 1:28). **It is God’s will and express command that believers should do good works which the Holy Spirit works in them, and God is willing to be pleased with them for Christ’s sake and he promises to reward them gloriously in this and in the future life.**

<sup>39</sup> Hence our churches condemn and reject this proposition, too, because when asserted without explanation it is false and offensive, might weaken discipline and decency, and might introduce and confirm a wicked, wild, complacent, and Epicurean way of life. For one ought to avoid with the greatest diligence whatever is detrimental to one’s salvation.

<sup>40</sup> But since Christians are not to be deterred from good works, but are most diligently to be admonished and urged to apply themselves to good works, we cannot and should not tolerate, teach, or defend this proposition, unqualifiedly stated, in our churches.”