

Philippians 1:27-30

Introduction: This begins a section that will run through 4:3. There is an emphasis on the public lifestyles of Christians.

- 1) Live appropriately—1:27 ²⁷ *Only* (whether I visit or not; cf. 1:26) conduct yourselves (publicly)
 - This is the first of 26 commands in the book.
 - a) What? this Greek work [*politeuomai*] (English “politician”) referred to living properly, as with a sense of one’s obligations as a citizen in a Roman colony (cf. 3:20)
 - b) How? *in a manner worthy of the gospel of Christ*,
 - i) The gospel not only gives life, but provides the pattern of life for the believer as well. (Harmon)
 - c) What are the results of living appropriately? *so that whether I come and see you^{pl} or am absent, I may hear concerning you^{pl}, that you^{pl} are standing firm* (as soldiers in the face of conflict) *in one Spirit* [*pneuma*],
- 2) What does standing firm in one Spirit look like?—1:27c-28
 - a) Positively: unity—*contending side by side* [*sunathleo*] *with one mind/soul* [*psuche*] *for the faith of* (i.e. produced by) *the gospel*,
 - b) Negatively: lack of intimidation—²⁸ *and not being intimidated in any way by those in opposition, which* (refusal to be intimidated) *is ...*
 - i) To the unsaved opposition— *to them, on the one hand, evidence of destruction*,
 - ii) To the saved congregation—*but to you^{pl}, on the other hand, (it is evidence) of salvation*,
 - iii) The source of standing firm—*and this from God*.
 - (1) Characterized by contending alongside other believers and not being intimidated by the opposition
- 3) Why should believers conduct themselves in a manner worthy of the gospel?—1:29-30
 - a) God’s gift has a Christ focus—²⁹ *Because* (i.e. the reason I command you to live appropriately) *to you^{pl}* (emphatic) *this* (pointing forward) *has been graciously given* [*charizomai*] *for Christ’s sake*,
 - b) What is the two-fold nature of God’s gift? (cf. Romans 5:1-5)
 - i) Exercising the gift of faith in Christ—*not only to be trusting in Him*,
 - ii) Exercising the gift of suffering for Christ—*but also to be suffering for His sake*,
 - (1) They are currently experiencing what they observed in Paul’s **past** suffering in Philippi—³⁰ *having the same conflict* [*agon*] *that you^{pl} saw in me*,
 - (a) Their present struggle is evidence that they have received the gift of suffering. (NET)
 - (2) They had heard of Paul’s **current** suffering in a Roman prison—*and now hear to be in me*.
- What does your public lifestyle say about your faith?