



Philippians Masterclass

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| Contents

6.0 Key Passages (Hard Nuts!)

6.1 Like Him in His Death

6.2 Preferring Each Other

6.3 Fear and Trembling

6.4 The Peace of God

6.5 Rejoice

6.0 Key Passages (Hard Nuts!)

In this section we shall consider some of the key passages or verses in this letter and endeavour to go into more depth than was afforded by the Overview sections. In this respect we have reserved for this section such parts of the letter which can seem hard to understand or where Paul has used language or a way of saying something which seems impenetrable to many. We shall start by going to the very heart of Paul's message to the Philippians.

6.1 Like Him in His Death (3¹⁰⁻¹¹)

Let's look at what Paul says in this extraordinary statement: -

*"I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead."*¹

So, at first glance it appears that Paul seems to want to gain resurrection power through suffering!? To add to our initial confusion let us consider another similar statement Paul made in his letter to the Colossians: -

*"Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church."*²

Surely, we may say, Jesus has suffered the penalty for sin once and for all? Why should Paul wish to either add to this or feel he has to go through the same thing to attain some kind of resurrection from the dead?!

Let's break this verse down into manageable parts ...

6.1.1 I Want to Know Him

This word *know* is not really conveyed well in English, because we use this word for so many different levels of knowledge, from a passing cursory knowledge of something to someone to something altogether more in depth.

Ginosko - to learn to know, come to know, get a knowledge of, perceive, feel by experience.

¹ Philippians 3⁹⁻¹⁰

² Colossians 1²⁴

It is also a Jewish idiom for sexual intercourse, originally first found (in the Septuagint³) where Adam and Eve first became one flesh, through sexual union⁴. Obviously Paul is not here using that idiom, but the word indicates the most intimate knowledge of another person. It carries with it the sense of a deep experiential knowledge rather than a mental ascent of certain facts.

6.1.2 And

Not wanting to be pedantic, but we need to start here with the word “*and*”. Once again the little words translated in English do not always do justice to the Greek. The word used here is *kai*, which can be translated in many ways depending upon context (see Endnote for different ways this word is translated⁵ during its 1,894 occurrences in the New Testament). Here though it should be translated as meaning, *namely* or *that is*⁶.

Why is this important? Because Paul is qualifying his first statement with his second and third statement. Let’s put it back into context: -

I want to know Christ, *namely/that is ...*

1. The power of his resurrection.
2. The fellowship of sharing in his sufferings.

So, if for Paul, coming to know Christ in a deep, thorough and non-superficial way happens by the above two things, we should ask ourselves what the above two things actually mean!?

6.1.3 The Power of His Resurrection

Now, here Paul is not saying that he can only know Christ through being resurrected like him with a new body, which Paul refers to later⁷. No, Paul is instead saying that he wishes to come to know experientially the *power* that raised Jesus from the dead. This word used for power here is: -

Dunamis - *That which overcomes resistance*

This is the same word Paul uses in his letter to the Romans where he says the gospel is the power of salvation⁸. For Paul this power was: -

³ For definition of this word, see Section 4, Endnote viii.

⁴ Genesis 4²⁵

⁵Endnotes

KJV (1097) - also, 514; and, 1; both, 43; even, 108; likewise, 13; misc, 32; not tr., 348; so, 18; then, 20;

NAS (936) - accompanied, 1; actually, 2; after, 2; again, 1; along, 4; also, 535; although, 1; besides, 1; both, 1; certainly, 1; continue, 1; either, 2; else, 1; even, 132; forty-six, 1; if, 1; including, 1; indeed, 2; just, 3; likewise, 1; more, 2; moving about freely, 1; nor, 4; now, 2; only, 1; or, 11; same, 1; so, 30; than, 4; then, 105; though, 6; together, 1; too, 34; until, 1; very, 3; well, 13; when, 7; whether, 1; while, 1; whose, 1; without, 4; yet, 9;

⁶ Philippians (Tyndale New Testament Commentaries): - Martin, Dr. R P © 1987, Reprinted 2000 IVP, UK.

⁷ Philippians 3²⁰

⁸ Romans 1¹⁶

- The Power, which secured him forgiveness for sins.
- The Power, which guaranteed him future resurrection.
- The Power, which raised Christ from a position of self-humbling to exaltation.

This last listed aspect above is important because it really captures the essence of Paul's meaning in the context of this letter. Paul has shown the Philippians the power of Christ's sacrifice – the laying down of innocent life which reverses the curse of death itself ... it overcomes death's power.

This could not have been better illustrated than by C S Lewis in his book called *The Lion, The Witch and The Wardrobe*. In the book there is also a Saviour who faces evil and does a deal where he surrenders himself to be killed by it. The Saviour is a lion called Aslan and evil is personified by a Witch.



One of the children in the story had betrayed them all to the Witch and in order to buy back his life Aslan agreed to sacrifice himself to the Witch and her hordes. They kill the lion and then plan to go back on their deal and kill all of those under Aslan's protection as well. The children are left to weep over his death, but not for long – he is raised from the dead, by **resurrection power**, described in this world as a magic, which Aslan himself explains : -

“... though the Witch knew the Deep Magic, there is a deeper magic still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor's stead, the Table would crack and Death itself would start working backwards.”⁹

This is what happened to us. We were the traitors and Christ did a deal with the devil who must have been wringing his hands with delight when they beat, tortured, mocked and then crucified him. But Satan is a created being and knew not that the Lamb had been slain even from the foundation of the world¹⁰. Nor did he realise that sinless willing sacrifice could not be kept in the grave.

Coming back to our verse, how does this translate into our lives? Resurrection power is what God is able to do in us and through us when we willingly lay down our lives, as Christ did. He is able to exalt us and cause us to be victorious over the enemy. Remember that in Revelation in speaking of the saints who overcome Satan they are described as those who ...

⁹ *The Lion, The Witch And The Wardrobe*: - Lewis, C S © 1950 (the Estate of C S Lewis); Published by Diamond Books (Harper Collins), London England.

¹⁰ Revelation 13⁸

“... did not love their lives so much as to shrink from death.”¹¹

This will mean a martyr’s death for some of the saints and for others it means dying to self – *that* is our power over the enemy¹², which he gave us by freeing us once and for all from the penalty of sin – this is the Uncontainable Gospel!¹³

The power of the Cross is still a mystery to us and will continue to be so until we understand all things¹⁴. Dr Martin Lloyds Jones once said the following concerning this great mystery: -

“During the twenty-six years in my Westminster pulpit there have been times when in my utter folly I have wondered, or the Devil has suggested to me that there is nothing more for me to say, that I have preached it all. I thank God that I can now say that I feel I am only at the beginning of it. There is no end to this glorious message of the cross, for there is always something new and fresh and entrancing and moving and uplifting that one has never seen before.”¹⁵

6.1.4 The Fellowship of Sharing in His Sufferings

Now here we should refer back to the verse we looked at in the beginning from Colossians¹⁶ regarding making up what was lacking in the afflictions of Christ. Surely Jesus said *‘It is finished!’*¹⁷, you may say? How could Paul hope to add what Jesus did on the Cross?

Here and in Colossians, Paul is not talking about the work of Christ on the Cross, for that was a finished work. Remember, one of our principles of hermeneutics (Appendix Three) is to interpret the obscure in light of the obvious. Scripture plainly tells us that Jesus declared his work finished. However we find here and elsewhere, the Apostles often referred to suffering and opposition the body of Christ (and hence Christ himself by extension) suffered for the sake of the gospel, i.e., suffered so that the gospel could go out among the nations.

It is easy for Christians living in western democracies for whom persecution is not a daily reality to lose sight of this commonplace experience of many Christians today.

Paul considered it an honour to suffer for the body of Christ, for the sake of the spread of the gospel. Those who are unfortunate to suffer persecution, as we saw in the case of the Philippians, undergo a change that only this kind of fellowship with Christ can bring about. Like those who fight side by side in a time

¹¹ Revelation 12¹¹

¹² Galatians 2²⁰

¹³ Section 3.2

¹⁴ 1 Corinthians 13⁹⁻¹²

¹⁵ *The Cross (God’s Way of Salvation)*: - Lloyd-Jones, D M © 1986 Bethan Lloyd-Jones ; published by Kingsway Publications Ltd, Eastbourne, UK.

¹⁶ Colossians 1²⁴

¹⁷ John 19²⁰

of war, as we saw with the Band of Brothers (section 4.4.8), there is forged a unique bond in the heat of the battle, which Paul longed only to deepen.

Paul's last statement concerning the attainment of a resurrection of the dead refers both to living the crucified life, as he lays out in Romans 6 but also to the coming resurrection, when he and the other Apostles will be raised from the dead with all the saints in history.

6.2 Preferring Each Other (2³)

Here we have another exhortation from Paul, which may seem strange to us: -

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”

Like all good bible students we want to practice good exegesis. Is Paul saying that we should think of everyone else as better than us? Let's apply some of our principles of hermeneutics (Appendix three).

6.2.1 Interpret the Text by the Context

The first question we should therefore ask ourselves is, *leaving the verse aside for the moment, what is the context telling us?* The context in this case is about unity (omathumadon) in the Spirit of God in verses 1 & 2 and looking out for the interests of others as well as your own (**not instead of**) in verse 4. This background does not indicate that we should be adopting an inferior position to others, but that we are one with them and therefore need to consider their interests as if they were our own (i.e., joined as one body).

6.2.2 Look at the Greek

What about the actual words used in verse 3 itself? Let's break these down ...

Selfish Ambition (*Eritheia*)

electioneering or intriguing for office¹⁸; partisanship, fractiousness.

¹⁸ This word is found before New Testament times only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means.

Vain Conceit (<i>Kenodoxia</i>)	vainglory, groundless, self esteem, empty pride - a combination of the two words "hollow" and "opinion".
Humility (<i>Tapeinophrosune</i>)	modesty, humility, lowliness of mind - this is in relation to God alone, not men
Consider (<i>Hegemai</i>)	to consider, deem, account, think.
Better (<i>Huperecho</i>)	to excel or surpass - thoughtful consideration (verb form, <i>esteem</i>) for others (as) better than oneself, not necessarily as essentially superior but as worthy of preferential treatment.

6.2.3 Interpret the Part in Light of the Whole

Consider some other uses of just one of these Greek words, humility (*Tapeinophrosune*) elsewhere in the New Testament will shed some light on things for us: -

“Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, ‘God opposes the proud but gives grace to the humble.’ Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.”¹⁹

So here Peter is indicating that such humility is necessary if God is to exalt us – remember the six steps down into manhood and the six steps up into the divine nature and inheritance? Those who humble themselves will be exalted by God himself – such humility was a guard against pride in their lives and all they had achieved. So Paul says to the Romans: -

“Be devoted to one another in brotherly love. Honour one another above yourselves.”²⁰

¹⁹ 1 Peter 5⁵⁻⁶

²⁰ Romans 12¹⁰



6.2.4 Look at the Verse Again in Light of all the Above

Now let's look again at this verse in light of the Greek above, our cross-referencing and what the context is telling us.

- Firstly, Paul is warning us against self-promotion, perhaps modelled for us nicely in our political circles today where ambitious young politicians will ally themselves with who they think will be the next successor to the Prime Minister in the hope of riding the coat-tails!
- The antithesis to this is instead to modestly regard ourselves, in terms of our worthiness before God and **deem** others as if they were worthy of better treatment and honour than us.
- Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbour excels you²¹.
- We are aware of our own internal faults and failings before him. When we regard each other, we should always start from the position of assuming no such failings and faults exist within others. This is the opposite of self-righteousness where the assumption will be of **greater** faults and failings in others, even in the absence of any evidence. The humility Paul talks of here would not assume or accept this unless it is painfully obvious.

This is laying down our life for each other. It begins with a humility that is in respect of our position before Almighty God, the outworking of which is how we then regard each other. Once again Eugene Peterson, captures something of the essence: -

“Don't push your way to the front; don't sweet-talk your way to the top. Put yourself aside, and help others get ahead.”²²

What follows of course, is the ultimate example of this in Jesus: the six steps down and the six steps up (Appendix Four).

²¹ Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright (c) 1997 by Biblsoft

²² The Message

6.3 Fear and Trembling (2^{12B})

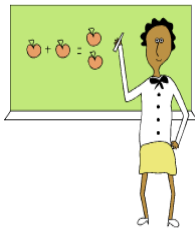
Here we have another well-known but perhaps not well understood verse in the WORD of God: -

“... continue to work out your salvation with fear and trembling ...”

6.3.1 Free from “Works”?

For keen theologians perhaps the alarm bells ring when they see the word *work*. For those who preach grace, surely Paul wouldn't introduce works would he?! Let's go back to the Greek word: -

Katergazomai - to carry out to the goal, to carry to its ultimate conclusion.



So we could say that the student *worked out a maths equation to its ultimate conclusion*²³. The student had been given everything required to work through the problem to its conclusion and simply needed to work it through. This is the sense in which Paul is using this word here.

So Paul is not saying that we are to work for our salvation in any way, for the Philippians were already saved! And as we have already seen that was an accomplished fact. What Paul is talking about here is not justification but sanctification.

6.3.2 Co-operation with God

Shall we say then that God has given us all we need for life and godliness²⁴ and then left us to it? No, Paul is here showing us the partnership between him and us in this great work of sanctification.

A look at the context and the words used there show us this. In verse 13 Paul says that God *works in you*. So we are *working out* and God is *working in* us. Once again a look at the actual Greek word really does help us. Paul uses a different Greek word for work than *Katergazomai* from verse 12 : -



Energeo - to energize to work effectively²⁵.

Rather than working something out, God himself is infusing us with his energy which enables us to work effectively. The responsibility lies with the saint to cooperate with the grace of God energizing them to work out their salvation.

²³ Wuest's Word Studies From the Greek New Testament: Wuest, Kenneth S © 1942 Wm. B. Eerdmans Publishing Co.

²⁴ 2 Peter 1³

²⁵ Ibid.

There are lots of things that God would like to do in us, which require our cooperation and God often chooses to limit himself to whether or not we choose to cooperate.

6.3.3 Fear and Trembling



This is a curious phrase and it is often considered an idiomatic expression for a humble state of mind. It would be easy for us to assume that he was talking of a cowering fear of God. However consider how Paul uses it of himself in relation to the Corinthians:

“I came to you in weakness and fear, and with much trembling.”²⁶

To reinforce the point that fear and trembling is not about cowering before God, Paul then applies the same phrase to the Corinthians themselves in his second letter to the Corinthians. He refers to their reaction to Titus among them: -

“And his affection for you is all the greater when he remembers that you were all obedient, receiving him with fear and trembling.”²⁷

There is an important hint here from the context of this latter verse. Paul is talking about their obedience. *Fear and trembling* is an idiom used to describe the anxiety of one who distrusts his ability completely to meet all requirements. The Corinthians were intent upon being faithful and obedient to all that God had to instruct in them through Titus, and they had an inherent distrust of their own ability to do so.

This distrust was a healthy thing that Paul is encouraging here in the Philippians. He has told them they need to cooperate with the grace of God and work out their salvation, but they are also to have a distrust of their own ability. They are to *take responsibility for*, but never to *rely upon*, themselves – instead always leaning upon the grace of God to work in them. Their confidence of course was that what God had started in the hearts of the Philippians he would finish²⁸.

6.3.4 Corporate Destiny

There is no reason to believe from the context of this verse that Paul is addressing the Philippians as individuals. Although it is true that they each had a responsibility to follow this directive personally, it is important that we be mindful of Paul’s immediate intention in saying this. He was addressing them all – they had a corporate destiny to work out.



²⁶ 1 Corinthians 2³

²⁷ 2 Corinthians 7¹⁵

²⁸ Philippians 1⁶

All through the letter Paul refers to their partnership with him in the work of the gospel from the first day until now²⁹. They had a corporate calling and destiny, which they were to work out with God's help and do so with reverence and awe in humility. They should remain cautious and not rely upon their merits and accomplishments – they had much to boast about compared with some of Paul's other churches! What they should fear is missing all that God had called them to! Their boast was to be firmly in Christ³⁰.

6.4 The Peace of God (4⁷)

Here is another verse that we often quote, worth our detailed focus here: -

“And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”³¹

6.4.1 Stop the Constant Worrying!

The context here (verse 6) shows us that perhaps the Philippians struggled with constant worrying, for Paul uses a Greek word here, *Merimnao* meaning to be troubled with cares. In other words to be weighed down with cares and anxieties. How do we know the Philippians struggled with this? Observe a Greek scholar's reading of the construction of Paul's text: -

“The Greek construction indicates that we have here a prohibition which forbids the continuation of an action already habitually going on. The Philippian saints were habitually worrying. Paul exhorts them to stop it.”³²



So a truer translation of verse 6 should be: - *“Stop perpetually worrying about even one thing!”* Why should Paul be so forceful with them?

Surely they were simply working out their salvation with the fear and trembling Paul told them to?!? No – this is different, here worry is the antithesis of trust ... in God. We see this in the letter to the Hebrews more clearly, where the example of Israel's lack of obedience in the desert is called *hard-heartedness*. God calls it their “rebellion”. They were unable to enter the land due to this rebellion or disobedience³³.

However we are then told that they were unable to enter because of their unbelief³⁴ - why? Because their lack of trust in God *was at the root of their*

²⁹ Philippians 1⁵

³⁰ Philippians 3³

³¹ Philippians 4⁷

³² Ibid.

³³ Hebrews 3¹⁵

³⁴ Hebrews 3¹⁹



disobedience. Lack of faith in him and trust in his power to work within us *is* sin. We are not to be weighed down in this life with worries, which only distract us from that for which we have been taken hold of.

The question remains then, *how do we **not** worry?*

6.4.2 Thanksgiving is the Springboard

There is another important thing to note here in the context. Paul is telling the Philippians to stop the worrying and the petition they make for things they need, should be made with *thanksgiving*.

They are to leave their cares with God and do so with thanksgiving, because they should be confident he will take care of them all.

If we come to him to lay our cares at his feet, but do not feel free to thank him because he already knows and is already at work meeting those needs then we are not trusting him, but are holding back with a *wait and see* attitude. We should cast all doubts from our minds and trust him for this will open the door in our hearts for his peace to come in: -

“You will keep in perfect peace him whose mind is steadfast, because he trusts in you.”⁵⁵

Concerning this peace of God itself, Paul tells us two important things about it, so that we can know when we have got it ...

6.4.3 Supernatural not Natural

The first thing is that God’s peace *transcends all understanding*, this phrase he uses means not only that it cannot be worked out by the natural mind but also that it cannot be *recreated* by the natural mind. The natural mind is capable of producing peace, but it is not God’s peace, because it is based on external circumstances.

For example, if you faced some situation that you did not relish and then it was averted, you may experience a temporary peace which came from the change in your circumstances. Remember what Jesus said,

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”⁵⁶

⁵⁵ Isaiah 26³

⁵⁶ John 14²⁷

The peace of God cannot be replicated by man, it comes from him in response to a thankful heart who is trusting him. It is therefore supernatural. The word itself for peace is: -

Eirene - a state of national tranquillity, exemption from the rage and havoc of war

It was used in the Old Testament to describe the kingly blessing following directly upon the acknowledgement of God's reign and the submission of all his foes³⁷. It is because God has conquered all our enemies and nothing can separate us from him³⁸ that we can know his supernatural peace.

6.4.4 Standing Guard

The second thing Paul tells us about this peace that God gives is it will guard our hearts and minds. Once again Paul uses pictures with which the Philippians would be familiar. The word for guard here is: -

Phroureo - to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect:

The Philippians would have been used to seeing soldiers standing guard at this garrison town and he is using this image to say to them,

.. if you will stop this constant worrying and trust that God has done it all and will meet all your needs from his glorious riches³⁹, then you will receive his supernatural peace, which will stand guard over your hearts and minds like the soldiers that watch your town, constantly on the lookout for attacking forces.



6.5 Rejoice

“Rejoice!” ... is not so much a hard nut to crack but simply a keyword, which Paul uses in this letter. Despite all the persecution and opposition, it was his overriding exhortation to them. Throughout the letter Paul frequently uses the same Greek word, rejoice. Observe the Greek word: -

Chairo - to rejoice, be glad; to rejoice exceedingly; to be well, thrive.

Dr Martyn Lloyd-Jones made the following comment concerning Paul's letter to the Philippians: -

³⁷ Philippians (Tyndale New Testament Commentaries): - Martin, Dr. R P © 1987, Reprinted 2000 IVP, UK.

³⁸ Romans 8³⁸⁻³⁹

³⁹ Philippians 4¹⁹



“It is like a symphony and in the various movements a common theme recurs again and again, the refrain of joy.”

6.5.1 ... In the Face of Opposition

In chapter one, Paul shows the Philippians the importance of rejoicing in the face of opposition, because God will work all things together for the good of those who love him: -

*“But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I **rejoice**. Yes, and I will continue to **rejoice**, for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.”⁴⁰*

All that mattered to Paul was that the message of the gospel would prosper. The other Apostles also encouraged the early church in this way: -

*“Consider it pure **joy**, my brothers, whenever you face trials of many kinds, ³because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything.”⁴¹*

6.5.2 ... In the Laying Down Our Lives

In chapter two where Paul is showing them the pattern of the Kingdom of Christ, the sowing of the grain of wheat, the laying down of life, Paul urges them to do so not with solemnity but with joy: -

*“But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and **rejoice** with all of you. So you too should be glad and **rejoice** with me.”⁴²*

You will recall that Paul tells the Corinthians that God wants cheerful givers⁴³ and not those who grudgingly lay down their lives. If we give things up like this then we shall always have one eye on the things forgone to take hold of all that for which he took hold of us. Like Lot’s wife who turned back to the world and was turned into a pillar of salt.

Instead, we should be like the man Jesus spoke of, who discovered the pearl of great price. Here we find Jesus uses the same word we are looking at here in Philippians, *Chara*⁴⁴: -

⁴⁰ Philippians 1¹⁸⁻¹⁹

⁴¹ James 1²⁻⁴

⁴² Philippians 2¹⁷⁻¹⁸

⁴³ 2 Corinthians 9⁷

⁴⁴ The noun of the same Greek word “rejoice”, that is “joy” is used here.



*"The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his **joy** went and sold all he had and bought that field."⁴⁵*

6.5.3 ... In the Lord

In chapter three Paul urges the Philippians to rejoice in the Lord. This is important as well, because Paul is warning them against man-centred doctrines, which as we have seen from our overview, included the neo-Judaizers⁴⁶, the Epicureans⁴⁷ and the Stoics⁴⁸.

If their joy was rooted in anything or anyone other than Jesus then it would be vulnerable to circumstances. Paul had learned the divine secret of Christ-sufficiency⁴⁹ from which would come their peace and their joy. They would even need to be careful that it was not grounded in seemingly legitimate things like people. As Paul told the Corinthians it is essential that no one (not even our closest family and friends) take the place of Jesus in our lives, as our foundation:

"For no one can lay any foundation other than the one already laid, which is Jesus Christ."⁵⁰

6.5.4 ... Always

In chapter four Paul urges them to rejoice, always. In verse four he says it twice, emphatically! It is vital that they rejoice always in the Lord. This last chapter holds Paul's closing exhortations to the Philippians which he almost lists, to ensure they attend to these in his absence, but above all of them he underlines this command, which will keep them no matter what their circumstances – Rejoice always, in every situation, no matter what happens. The writer to the Hebrews recalls their joy in what must have been the most non joyous of circumstances: -

*"You sympathized with those in prison and **joyfully** accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions."⁵¹*

They were not robbed of their joy *despite* what was going on around them, but had learned the secret of contentment Paul had learned. This joy was with him always because it was rooted not in this world but in the King and his Kingdom: -

⁴⁵ Matthew 13⁴⁴

⁴⁶ Philippians 3²⁻⁴

⁴⁷ Philippians 3¹⁸⁻¹⁹

⁴⁸ Philippians 4¹⁰⁻¹³

⁴⁹ Section 5.5

⁵⁰ 1 Corinthians 3¹¹

⁵¹ Hebrews 10³⁴



“But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”⁵²

Paul’s father-heart toward his beloved Philippians was that they would know the secret of this joy, which was the antidote to so much. Paul wanted them to shape their attitude to match that of Christ and it was this joy, which enabled Christ Jesus himself to see through everything God had sent him to do. Unsurprisingly the writer to the Hebrews uses the same root Greek word, *Chara*, in telling them of this very thing: -

*“Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the **joy** set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.”⁵³*

⁵² Matthew 20²¹

⁵³ Hebrews 12²