

Philippians

Chapter 3

Let's open with prayer,

Our heavenly Father,

Again we stop to acknowledge that you have given this opportunity to us, and that you have drawn us here out of your faithfulness, and that you do have a ministry for each of us according to our need. We pray that you continue to minister through this wonderful book and through your servant Paul. We pray in Jesus' name, Amen!

We begin now with Chapter 3. If you remember the outline to the book of Philippians, you will remember that Chapters 1 and 2 is the doctrine of Christian fellowship.

There are four books that make up the prison epistles or prison letters because they were written by Paul during his first imprisonment in Rome.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 2 of 24

Ephesians was one of them and we just finished that. Ephesians is our position in Christ. Philippians is our participation in Christ, and in it Paul teaches some doctrine about Christian fellowship.

In Philippians Chapters 3 and 4, he gives us the details of Christian fellowship, that is, he takes the doctrine and applies it to various situations, especially there in Philippi.

The theme is fellowship which basically means participation. It is the word Koinonia. It means to have something in common where two people share among themselves.

You will find that in some commentaries, the teachers or scholars hold that joy is the theme of Philippians because it is mentioned 14 times.

Now the word joy the noun, and the word rejoice the verb in Greek means satisfaction. But the theme is actually fellowship. Joy is the by-product of fellowship.

Paul found his satisfaction in the Lord and he found his satisfaction in the believers obeying the Lord.

So it wasn't how to have joy. He's really dealing with the problem of fellowship. But joy is a very prominent word in the book.

Also, the word mind, Paul focuses on that word 12 times in the book of Philippians. This is the word Phroneo, and it has to do with attitude.

And Paul focuses on attitude, that our problems in having fellowship together is all centered around our frame of mind, what means the most to us, or as he will tell us here soon just how much the things of the world mean to us.

It's like I have to have it a certain way in my church and someone else has to have it their own way in my church too. So we have a problem.

But we will see that Paul says the problem is that both of you think too much of this earthly life. Your favorite color is not being used, or the rug you like is not being put in the nursery, things that really don't make a difference.

So the key is fellowship and the focus is on attitude or frame of mind, the disposition of the mind. Once Paul uses the word humble mindedness, Tapeinophrosune, has to do with a lowly attitude, and that's the attitude that Jesus came with.

Jesus came with a lowly attitude, that when it came time for Him to make choices, He chose the low road, the humble road. And He chose not to get that involved so that He could accomplish His mission.

Paul is telling us that we should all have the same frame of mind. He's not saying that we should all have the same thoughts. It's the frame of mind, the disposition of the mind, the attitude of the mind that we are to have the same frame of mind in us which was also in Christ Jesus.

Then Paul gives an example. He says who being in the form of God thought it not robbery to be equal with God. So that's who Jesus is. He's God. But made Himself of no reputation, or more literally as the Greek has it, He emptied Himself.

So there's your first premise and principle on what it means to have the same frame of mind as Jesus. He's God! And yet He emptied Himself. He did not come and push any reputation like "Do you know who I am?"

He didn't push it. Not only did He become a man, but He became a slave, somebody to come and serve.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 4 of 24

And so He made Himself of no reputation. That is He emptied Himself, and took upon Him the form of a servant and was made in the likeness of men.

And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.

At that time, crucifixion on the cross was the most shameful death you could die. It was a criminal's death. And Jesus humbled Himself and submitted and became obedient unto death, even the death of the cross.

Now that last phrase is going to have some important meaning for us here real soon, Christ submitting and humbling Himself to dying on the cross for us.

We'll see Paul is going to say later that we also are in the process of dying. And Paul is submitting himself to die on behalf of the believers.

Not in the same way that Jesus did and not for the same purpose, but he's showing them that when Christ came, He was a perfect illustration.

If anybody had a right to insist that they be worshipped, it was Christ. But He took the low road. And Paul is telling us that this is what's necessary for fellowship, to take the low road!

So Chapters 1 and 2 is the doctrine of Christian fellowship, what is necessary, and what the principles of Christian fellowship are.

So now in Chapters 3 and 4, he is sharing with us what the details are of Christian fellowship, how it applies to Christian fellowship, and especially to the ones there in Philippi.

S.O.	Philippians Chapters 3-4 The Details of Christian Fellowship
C.O.	Philippians 3:1-16 The Precaution Concerning Fellowship

The first thing he does in the first 16 verses is he gives us a precaution concerning fellowship. We get the instruction of Paul in Verses 1 through 3.

First of all his command:

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

He says finally, my brethren,

The word finally, Toloipon in Greek, means in summary. It's not finally as in this is my last teaching. He still has 44 words to go.

This is in summary, my brethren, rejoice in the Lord.

I cannot emphasize too much about that phrase. We're going to see it again in Chapter 4 Verse 4. Paul's going to say that's one of the commands, one of the elements that's needed for fellowship, rejoice in the Lord.

Before I explain its meaning, you should know that it's a present imperative, which means continue to rejoice in the Lord.

As I said earlier, the word rejoice, the verb form of the word joy, it has nothing to do with a happy feeling.

In the Greek, the word Chaire (pronounced Kah-rah) for joy, and Chairō (Kah-roh) the verb form has to do with satisfaction.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 6 of 24

If every time you see the word joy or rejoice and you put in the word satisfaction, from a spiritual standpoint it makes more sense.

He says that one of the keys in having fellowship together is that you find your satisfaction in the Lord. Not in you getting your way, but when you want what the Lord wants. Then there's no problem with fellowship!

It's in a command form. Be continuously finding your satisfaction in the Lord.

That sets the stage for these next two chapters. And I hope you follow this thread as we go through because Paul is going to share with us later about his own personal life, that he has learned to be content in whatever situation he is in.

I'll share with you at that time, the word contentment, or content in Greek means to be self-contained.

It's sort of like a motor home. If you're trying to sell me a motor home and you are telling me that it has everything I need, and if I go to see it and it doesn't have a shower, it's not self-contained. It's only partially contained.

But Paul says I'm self-contained. I have everything inside of me that I need. Everything outside, if there is a need in the human, in the physical, I'm not going to pursue it. That's up to the Lord.

Over a lifetime, the Lord is teaching us more and more because we have about an 80% satisfaction about what's going on in the world, and 20% with the Lord.

We've got a mixture of the world and spiritual things in Christ. And it's a lifetime of God reeling us in if you will, bringing us to a point where our satisfaction is in Christ.

And in Him, I can do all things. No problem. Christ can do it. It's not whether I can do it or not. It's can Christ do it? Can He do that through me? Can He sustain me? Yes He can, anything He wants to do!

So to rejoice in the Lord means to continuously find your satisfaction in the Lord.

That's why Paul said in Chapter 1 that though some people were out teaching Christ, they were also kind of digging Paul and trying to separate the people from Paul by pointing out some of Paul's circumstances and saying how can Paul be right on with the Lord when he's always in Jail and he's always causing riots. How can he be of the Lord?

And that's why Paul says I rejoice in Christ being preached. You see, his satisfaction was that Christ was being preached.

He didn't let the other stuff get to him because all of that has to do with separation from fellowship and can separate me from Christ in fellowship if I take it personal and I think about it. Satan's plan is to break our unity.

So in summary, because this is a summary for everything he's going to teach us, be continually finding your satisfaction in the Lord.

Then he makes his comment about his letter. He says to write the same things to you, to me indeed is not grievous, but for you it is safe. That is it's a safeguard.

He says I am repeating myself and I know that you know these things, but this is a safeguard for you to write this letter to you for your church to have it and for you to study it.

Verses 2 and 3, his caution:

2 Beware of dogs, beware of evil workers, beware of the concision.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 8 of 24

He says beware of dogs,

The term dogs in this text is actually making reference to a religious phrase. The Gentiles were considered dogs by the Jews.

There are two words in the New Testament that have to do with a dog. Kunarion is a household pet. And then we have a Kuon. A Kuon is a wild scavenger. And that's the animal used here.

Gentiles were called Kuon's, wild scavengers, impure, and grungy. So it was an insult to call somebody a Kuon.

And so he's using the word Kuon. He says beware of the dogs. That's the false teachers that come in.

Beware of evil workers, beware of the concision, which literally means mutilation.

Peritome, to cut around, is the Greek word for circumcision. Katatome, to cut off, is the word for mutilation. And Paul is using the exaggerated mind picture for us to say that people that go around cutting themselves in any way, shape, or form in order to better themselves spiritually, that's all they are doing is mutilating themselves.

Beware of those false teachers that say that you can come in and receive Christ, but you have to be circumcised. Beware of the evil workers. Beware of the dogs. And they know exactly what he meant.

M.V.

Philippians 3:3

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

At the end of Romans Chapter 2, Paul says that everyone who is of Christ has been circumcised in their heart as God prophesied in the Old Testament.

We are of the circumcision, which worship God in spirit, and notice these three things:

The word worship is a participle in the Greek text and it is the word for service. A priest serving God in the temple is a form of worship. And since it's a present participle, it is continuously all the time.

We are those of the circumcision, that is we have our hearts circumcised, who are continually worshipping God in spirit.

Secondly: and rejoicing in Christ Jesus. And again, rejoice is a participle. And this word rejoice is actually the word boasting. We are continually boasting in Christ Jesus.

That's what Paul told the Christians in Corinth who were boasting of their spiritual gifts and things. And Paul says, what do you have that you didn't receive from the Lord?

You've received everything from Him. Everything's from Him. Your boast is in Christ. And again, the participle says continually boasting in Christ Jesus.

And thirdly: and have no confidence in the flesh.

Paul continually emphasizing for us that there is a difference between the spirit and the flesh.

The main foundational problem in the church today is that many do not know the difference between the flesh and the spirit. We think it's all one but it isn't.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 10 of 24

Paul says we have no confidence in the flesh. There's nothing about our human. You see, we serve God in Spirit, not in flesh. We boast in Christ Jesus and we have no confidence in the flesh.

So then Paul says about his own identification, first of all his confidence in the flesh in Verses 4 through 6:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Though I might also have confidence in the flesh. If any other man thinks, or presumes that he has whereof he might trust in the flesh, Paul says I more:

Look at his condition, 7 things:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Number one: He says I was circumcised on the eighth day,

And that's according to the law of God in the Old Testament. But when a Hebrew or Jewish person says not just circumcised, but circumcision on the eighth day, his identification is with Isaac.

Ishmael was circumcised on the 13th year. And so when a Hebrew or Jewish person wants to distinguish between Isaac and Ishmael, they choose the phrase circumcised the eighth day.

Secondly: of the stock of Israel,

Not just Jewish. This is Israel, the genealogy through Jacob.

Thirdly: He says I am of the tribe of Benjamin.

You'll remember that Paul's Jewish name was Saul. And Saul was the first king and he was from the tribe of Benjamin. Paul was actually named after him. Of course he wound up being dethroned by God and it didn't work out well for him.

But this Saul came out good. He belonged to Christ.

So he's of the tribe of Benjamin, and fourthly, an Hebrew of the Hebrews. That means there are three things about Paul that classifies him as a Hebrew of the Hebrews.

Number 1: he's of the Hebrew culture. Though he lived among non-Jewish people in Tarsus, he still lived according to the Jewish culture.

Number 2: the Hebrew language. He studied and functioned in the Hebrew language.

Number 3: he had Hebrew parents. That is both of them were Jewish.

So Hebrew culture, Hebrew language, and both parents were Hebrew. That is a Hebrew of the Hebrews.

Fifthly: as touching the law, a Pharisee.

Pharisee's were known for being the law keepers. And people were impressed with them. In fact, the word Pharisee means a separatist, someone that separates himself from everybody and everything.

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Concerning zeal, he says I was persecuting the church;

You might think why would you want to brag about that?

Paul used the word zeal in the book of Romans. And this is important because you've hear the term somebody's "on fire for the Lord."

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 12 of 24

That's this word and it means to boil. It's a cooking term and it means to boil.

But in the Greek language, it has to do with both love and hate. It all comes from the same thing. If you stop and think about it, today in religion around the world, all the "holy wars" that are going on and it's all in the "name of God" and the name of religion.

The same people that can love their own people could hate their enemies, or hate another person, and even go out and try to kill them.

Paul said of the Jews, they have a zeal for God, but not according to knowledge. It's not wrong to be zealous for the things of the Lord but the truth of God's word, by God's Spirit must be the controlling factor, because even a believing Christian can become angry, even self-righteously in the name of Jesus, because they think they're right and everybody else is wrong!

So concerning zeal, you couldn't get better than Paul. He both loved his Jewish heritage, and he both hated the "Christian cult!"

As touching the righteousness which is in the law, he says I'm blameless, literally without blemish.

What he's saying is that when he violated the law, whatever the requirements were, whatever sacrifice was commanded to do, he did it. That made him blameless.

It's not that he didn't break the law, but when the law says if you break this, take this animal for sacrifice, that's what he did. So he met the requirements of the law. Therefore he was blameless!

Now he talks about his transformation in Verses 7 and 8, his calculation:

7 But what things were gain to me, those I counted loss for Christ.

He says but what things were gain to me,

All those things, his pedigree that he just presented for us, his top of the line Judaism, what things were gain to me, those I counted loss for Christ.

The word counted is where we get our word governor from. And it means the governing thought of my mind. He says what things were gain for me, I counted loss for Christ.

All that pedigree was gained for him but lost as far as a relationship with Christ goes.

Now look at him say just the opposite:

M.V.

Philippians 3:8

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:

In Matthew Chapter 6, you'll remember that Jesus said no one can serve two masters. And in that verse, there's a Greek word that has to do with capacity.

You cannot serve God and mammon. The term cannot is capacity. God created a human being to only be able to serve one thing. And so it's interesting that what was gained for Paul was lost for Christ.

But he looked at all the accomplishments and his status, and when the Lord intervened in his life there on the Damascus road, he considered everything a loss for Christ, just the opposite. It's gone, all of that status!

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 14 of 24

He says for whom I have suffered the loss of all things, and I count them but dung, or garbage,

I don't think I'm at that point yet that I can say that everything that has to do with my human life here on earth, in comparison to Christ, is nothing but garbage, because I find myself still fighting for them.

You ever see anybody fight over a piece of garbage?

But notice that it's all for the excellency of the knowledge of Christ. Peter said in 2 Peter Chapter 3 Verse 18, grow in the grace and knowledge of our Lord and Savior Jesus Christ. We'll see him say here in a minute "Oh that I might know Him."

And he counts everything loss. And that's the big battle that we battle with every day. There's some things that are pretty valuable. But just to check them off as loss, garbage? For Christ? Paul did!

So his conclusion: that I may win Christ, and that's the word gain.

Secondly:

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ,

The newer translations have changed that to through faith in Christ. But it's literally of Christ. It's Christ's faith, so that the righteousness which is of God through faith:

So Paul says all of the righteousness from religion, and his standing in Judaism, he says I want to be found in Christ, not having my own

righteousness, but the righteousness which comes through the faith of Christ, this righteousness which is of God through faith.

M.V.

Philippians 3:10

Paul then shares his motivation, and more specifically his compassion:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

That I may know him,

All of this is working up. This isn't just a statement made out of the clear blue. Paul's passion, Paul's motivation in life, and he only had one, that I may know Him. That's Christ.

Don't take me wrong but I want to emphasize the Him. He didn't say the scriptures. This is Christ.

There are many today that are sitting in churches that know the word backwards and forwards and are excellent church workers. But the question is do they know Him?

It's a personal relationship with Christ. How much does He mean to you? Would you give up everything as a loss for Christ?

He says that I might know Him, and notice this, these elements:

and the power of his resurrection,

At the end of Ephesians Chapter 1, Paul prayed that the Christians would come to know, comprehend, be enlightened by God's Spirit of the fact that the resurrection power of Christ is present and living in them, all day long every day!

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 16 of 24

Paul didn't teach that God would give them power. He taught them that you already have it, because you already have Him. It's the realization of Christ in you and His power.

But notice the second thing about the Lord, and most people kind of don't want to have much to do with this one:

He says I want to know the power of His resurrection, and the fellowship of his sufferings,

You see, this all has to do with Jesus Christ. This is who He is. When I surrender my life to Christ, I am suffering His sufferings for my identification with Him. That's part of Christ, suffering.

He told the disciples in general statement that as the world treated Him and hated Him, they're going to hate the disciples also. As the world treated Him it's going to treat us.

Paul says I want to know the Lord. I want to know Him in His total person, the power of His resurrection, and the fellowship of His sufferings.

Notice this: while being made conformable unto His death;

So the first two things, the power of His resurrection, and fellowship of His suffering, just those two things while something else is going on all the time, Paul being made conformable to His death.

You see, Paul saw himself that if I'm going to have fellowship with Christ, if I'm going to belong to Christ, Jesus gave up, suffered and died for His mission.

Paul saw his life that every day, he's being more and more conformed to the death of Christ, that he too in order to have his mission that God called him to, that he too would have to die every day, being conformed to the death of Christ.

11 If by any means I might attain unto the resurrection of the dead.

He's basically saying all of this one day to lay hold of the resurrection.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Not as though I had already attained, either were already perfect, or complete: but I follow after,

Listen to this. This is great. If this is not your personal verse, it should be.

But I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ.

Paul says I want to lay hold of the very reason and purpose that Christ has laid ahold of me. He saved me for some reason. He put His Spirit in me for some reason. I have a purpose. I have a function.

M.V.

Philippians 3:13

His compelling in Verses 13 and 14:

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

M.V.

Philippians 3:14

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 18 of 24

That's a man that's motivated and compelled and passionate for one thing, the mark for the prize of the high calling in Christ Jesus. He wants to fulfill his calling.

But it is also interesting that Jesus taught once about putting your hand to the plow. He says that anybody that puts their hand to the plow and looks back is not worthy of the kingdom of God.

The word worthy means straight or in alignment. And you get this mind picture of putting your hand to the plow. In those days, they had a marker that they aimed for. And of course it was pulled by animals.

But we can understand that. It was so they could furrow a straight line. But if you try to aim for that line and you're looking backwards, how straight is that going to be?

That's what Jesus was saying. Once you put your hands on the plow, and you're heading for the mark, the prize or high calling in Christ Jesus, that calling that Jesus has given you, and if you're looking back into the old life like the Israelites did, because remember that they were out in the wilderness and looking back at Egypt.

God's got them going in a certain direction but they are looking back all the time and complaining. They don't want to be back in Egypt but they want what Egypt has.

He says brothers, I haven't arrived. I'm like you. I'm not the apostle Paul who has arrived. I'm the apostle Paul who says I press, and I forget those things that are behind. And I'm reaching out for the things which are before.

So his council in Verses 15 and 16:

M.V.

Philippians 3:15

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Let us therefore, as many as be perfect,

That's the word mature. Let us therefore, as many as be mature, be thus minded:

That's the frame of mind, the attitude. What is he saying? Let them have the same attitude as Paul, the same frame of mind, that when I approach this life, I am only pursuing one thing, to know Christ and to lay hold of that for which Christ has laid ahold of me.

And if anything be otherwise minded, God shall reveal this unto you.

You just read the first 13 verses of this chapter, and if you say you don't fit into that, then God has revealed to you that you are not like minded. Your frame of mind is different than Paul's and the Lord's.

Remember, and we have gone over this before, but in Romans Chapter 12 Verses 1 and 2 tells us that we are to present our bodies as a living sacrifice, to be not conformed to this world, but to be transformed by the renewing of your mind.

Over a period of years, God's Spirit through His word changes our minds, our approach to this life, and our approach to Christ.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

That is wherever we're at right now, we haven't arrived, and we might not even have matured. But wherever we are at, he says let us walk by the same rule and let us mind, that is have the same frame of mind together.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 20 of 24

We're all different. We're all in a different phase in our relationship with Christ. So wherever we're at, as long as we are like-minded with Paul, walk by the same, let us mind the same thing.

Now the word rule is the word canon.

When the bible was canonized, it was measured in a sense to be original and authoritative by those who compiled the various letters.

Canon has to do with a measuring reed that you would find down by the river. They would pull these long reeds off and they would use these as a measuring rod.

So Paul says here's the rule. Now measure yourself. Walk by the same rule and let us mind the same thing.

C.O.

Philippians 3:17-21
The Instruction of Paul

M.V.

Philippians 3:17

The pattern of fellowship in Verses 17 to 21:

First of all Paul's instruction. And he gives a command.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Brethren, be followers together of me, and mark them which walk so as you have us for a pattern, literally.

What a bold statement to make!

Technically, the word be is the word become. Become followers together of me. The word follower is the word imitator. So become, and that's a command, become imitators together of me.

Now Paul has said this in two other places as well. But we have to understand the Greek word for imitation is the word mime, Mimetais.

It has to do with the character in the theater back then who without speaking would put on various costumes and various masks, and the would act out a story or a message with no words.

And the audience would have to understand the story or message just by watching them act out and express the message.

So he uses this word specifically to stay away from the word copy. "Oh, but we're supposed to copy Paul." No, that's human effort. You can't copy Paul. You can't copy anybody!

What he's saying is, the expression of Christ that you see me, let it be in you.

I mean what is it like to have Christ live in you? What is it like to have Christ use you in ministry, and Christ express Himself through you?

Paul says let the expressions of your life be the same expression in my life. It's beyond the human, as God works out His will and way in my life. Remember he said earlier, just like he's saying now, we're the pattern, we're the example.

And just as he says here, and mark them, and the word mark is the word Skopos. It means to scope, observe. Observe those which walk as you have us for an example.

So if somebody comes up to me and they say they are of the Lord, and they're not like-minded with Paul, and they don't have the same frame of mind, and they don't have the same approach to life, no matter whether they're mature like Paul, or they're on their way, as long as they're on the same road that Paul was on, we are to receive them. If they're on a different road, they are to be rejected.

<https://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 22 of 24

And the last two things in this chapter, the conduct of the enemies:

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

(For many walk, of whom I have told you often, and now tell you even weeping,

Those in the ministry should know that weeping is part of ministry. Paul wept and Jesus wept over unbelief and sin.

So it hit Paul so deep that he was weeping, that they are the enemies of the cross of Christ:

Let me emphasize something to you.

These are not enemies of Christ. These are enemies of the cross of Christ. Do you see the emphasis? A person can preach that one side of Christ which is resurrection power, but what about suffering?

"Oh, there's no suffering. A God of love would not allow that!"

There's no cross of Christ in their life. Fellowship with His sufferings. They are enemies of the cross of Christ. They do away with the cross!

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Whose end is destruction, whose God is their belly,

Don't feel guilty if you're hungry or you eat a lot. This is just a phrase that talks about the human appetite.

They're going to be destroyed. Their appetites are human. And their glory is in their shame, who mind earthly things.)

The word mind, the verb tense there, is a present tense and it means that the things of earth dominate their thinking.

But he says for the citizenship of believers:

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

For our conversation is in heaven;

The word conversation is the word citizenship. It's actually from the Greek word Politics. Our politics is in heaven, from where we also look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Who shall change our lowly body, that it may be fashioned like his glorious body, according to the working whereby he is able even to subdue all things unto himself.

What a great chapter. Next, we'll take the very powerful climax to this whole thing in Philippians Chapter 4.

Let's close with prayer,

Our heavenly Father,

Again we stop to acknowledge you. We are ever so grateful for your word and for the ministry of your Spirit ministering to us. Without you, we'd be lost and without the ability to comprehend these important truths of your word.

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Bible Studies - The Way, The Truth, and The Life

9/26/2018
Page 24 of 24

We ask that you would continue to draw us to yourself. Help us to grow through your word. Transform our minds. We are broken and need you to mend us. Again we thank you and it is in Jesus' name we pray, Amen!