

# 26-0712a Transcript

## 26-0712a - Paul's Letter to the Philippians, Part 1, Steve Cain

**Bible Readers:** John Kessler and John Nousek

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# Paul's Letter to the Philippians, Part 1

## Scripture Readings

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| <p><b>1<sup>st</sup> Reading</b> (0:04 - 1:00): John Kessler</p> <p><b>Philippians 1:27-30:</b> (0:04) Our first scripture reading today is Philippians 1, verses 27 through 30. (0:11) Philippians 1, 27 through 30. I'll be reading the NIV. (0:15) Whatever happens, conduct yourself in a manner worthy of the gospel of Christ. (0:20) Then, whether I come and see you or only hear about you in my absence, (0:25) I will know that you stand firm in the one Spirit, striving together as one for the faith of the (0:31) gospel, without being frightened in any way by those who oppose you. (0:37) This is a sign to them that they will be destroyed, but that you will be saved, and that by God. (0:45) For it has been granted to you on behalf of Christ, not only to believe in him, (0:50) but also to suffer for him, since you are going through the same struggle (0:54) you saw I had, and now hear that I still have. It's the word of God. (1:00)</p> | <p><b>2<sup>nd</sup> Reading</b> (1:06 - 2:20): John Nousek</p> <p><b>Philippians 2:1-4:</b> (1:06) Well, good morning. At this moment, I have the pleasure of reading the second scripture reading (1:13) comes directly from the mind of God. It's in Philippians, continues, (1:21) beginning with the first verse in chapter 2 through the fourth verse, which reads, (1:29) Therefore, if there is any encouragement in Christ, if there is any (1:39) consolation of love, if there is any fellowship of the Spirit, (1:45) if any affection of compassion, make my joy complete by being of the same mind, (1:52) maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness (2:01) or empty conceit, but with humility of mind, regard one another as more important than yourselves. (2:12) Do not merely look out for your own personal interests, but also for the interests of others. Amen. (2:20)</p> |
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## Transcript (0:04 - 37:10), Preacher: Steve Cain

(1:06) Well, good morning. At this moment, I have the pleasure of reading the second scripture reading (1:13) comes directly from the mind of God. It's in Philippians, continues, (1:21) beginning with the first verse in chapter 2 through the fourth verse, which reads, (1:29) Therefore, if there is any encouragement in Christ, if there is any (1:39) consolation of love, if there is any fellowship of the Spirit, (1:45) if any affection of compassion, make my joy complete by being of the same mind, (1:52) maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness (2:01) or empty conceit, but with humility of mind, regard one another as more important than yourselves. (2:12) Do not merely look out for your own personal interests, but also for the interests of others. Amen. (2:20)

(2:26) Greetings, everyone. Good to see you all. We have come together to worship God, to lift him up and (2:35) praise him, and to thank him for his grace and mercy that he has bestowed upon us. (2:41) For we are recipients of his grace and mercy, and we want to praise him and to (2:48) glorify his name as much as possible.

(2:52) As I mentioned, we are the recipients of his grace and mercy because he has made it possible

(2:58) for us to be able to stand before him without sin. He sent his son to be the propitiation for our (3:07) sins. Jesus was appointed by God to be our high priest, and Jesus is representing us before God (3:21) as a priest would.

He's presenting us our prayers and presenting us without fault and without sin, (3:30) and we're able to come to God because of that. We're here as members of Jesus' church because (3:41) Jesus said that he was going to build his church on this rock, that he is the Christ, (3:46) the son of the living God. And God appointed him to be the priest after the order of Melchizedek.

(3:55) And so he is able to represent us as a priest. And we're so grateful that he has provided us (4:05) with justification. When I say justification, I hope that you appreciate the fact that we were (4:13) sinners and continue to sin, but we're in Christ.

But we were sinners and being sinners are subject (4:23) to death, separation from God, and that Jesus came and paid the debt that we owed. And he (4:34) justified this, making us without sin before God, giving us the opportunity to live righteously. (4:43) Paul is writing here in the Philippian letter, and I'm going to be using the Philippian letter as our (4:49) message this morning.

If you have your Bibles or your electronic Bibles, you might want to look at (4:56) Philippians because I'm going to basically this morning and this evening use Philippians as our (5:04) point of reference for this. Many of us, I believe, perhaps, are first-generation Christians. (5:17) I, myself, am not.

I was raised by Christian family who had Christian parents themselves. (5:28) And so I'm probably the third, maybe even the fourth-generation Christian. But Paul's writing (5:35) here to first century or first-generation Christians because no one before them were Christians.

(5:45) They became Christians because they responded to the gospel that God provided for them through (5:51) mercy. It was with mercy that he provided the gospel to give us the opportunity to be able to (6:00) worship him and to be able to be without sin and to look forward to being with God eternally in (6:06) heaven. And so Paul is very concerned about the fact that they need to know what is pleasing to (6:14) and in the mind and the will of God.

And so it is important for us to study the Bible, (6:21) especially the New Testament, as it is inspired by the Holy Spirit to provide us with the mind (6:26) and the purpose of God and to give us the opportunity to know how to live righteously (6:32) and how to conduct our lives in the presence of God and to strive to be without sin. We know (6:39) that as long as we're walking in the light as he is in the light, Jesus as our priest continues to (6:45) cleanse us of our sins and he's able to present us without spot and without blemish before God. (6:51) So Paul wants us to recognize the fact that we are being spared hell.

We are given the opportunity (6:59) to be with God eternally in heaven because of God's mercy and the message of the gospel. (7:06) So Paul is writing to these first century and first generation Christians. I try to keep from (7:13) saying first century because this is the first century basically of Christianity.

There was no (7:20) other century prior to this of Christianity, but these are first generation Christians and (7:26) we basically are too. So we want to know how to conduct ourselves and Paul wants us to know that (7:34) through the Holy Spirit he has been able to provide us with what we need to know in order (7:40) to live righteously and to conduct ourselves righteously before God

and to conduct ourselves (7:47) in a manner that is pleasing to God. And so he's concerned about the church in Philippi.

(7:54) He's writing to them and he's thanking them for the relationship that he has had with them. (7:59) It's been a beautiful relationship, if you would follow it, because they have been the primary (8:06) supporters of him, especially when he was out on the missionary trips. And Paul is one of the first (8:16) ones to resort to writing letters to churches to help them to learn how to conduct themselves and (8:25) to know what they need to do.

We see that Paul writes to Timothy and also Titus, (8:32) who are ministers and understudies of Paul. He tells them that the information that he has (8:39) provided for them is to help the church know how they need to conduct themselves. (8:45) And so Paul's doing the same thing.

He's trying to help the Philippian church know how to conduct (8:52) themselves. So he's writing the letter and we're going to pick up on his letter and he's going to (8:59) share with them and we're going to pick up on it as to what is pleasing to God and what God expects (9:06) us as Christians to do. I'm going to be reading from the New International Version.

I know many (9:13) of you use the New American Standard, but I saw the New International Version up there and I liked it. (9:22) I appreciate it very much. I'm a New American Standard, or a New International Harvester.

(9:31) I've worked for an international harvester for six years. I got that in my blood. (9:38) So anyway, the New International Version.

Picking up at verse one, (9:46) Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus at Philippi, (9:55) together with the overseers and the deacons, he's talking about the elders, (9:59) grace and peace to you from God the Father and the Lord Jesus Christ. (10:05) I thank my God every time I remember you in all my prayers for all of you. I always pray (10:13) with joy because of your partnership in the gospel from the first day until now.

(10:20) Being confident of this, that he who began a good work in you will carry it on to completion until (10:28) the day of Christ Jesus. And he's alluding to the fact that there is going to be an end of time, (10:35) and at the end of time, Jesus is coming back and he's going to be taking to himself those who are (10:42) his disciples. And so, we are his disciples.

The church basically is, we know it's not the (10:50) building. The church is us. It's those who are called and those who come to the assembly.

(10:58) And we're in the assembly of Jesus, and Jesus is our priest. So, (11:06) um, picking up at verse 7, it is right for me to feel this way about you, all of you, (11:13) since I love, I have you in my heart. And whether I am in chains or defending and confirming the (11:21) gospel, all of you share in God's grace with me.

God can testify how I long for all you (11:30) with the affection of Christ Jesus. So, the Philippi church, the church in Philippi, (11:40) supported him, and they were helping him out along his way as he was teaching, (11:49) and so he's preaching them. So, this is my prayer, that your love may abound more and more (11:56) in knowledge and depth of insight, so that you may be able to discern what is best and may be pure (12:06) and blameless for the day of Christ, filled with the fruit of righteousness that comes (12:12) through Jesus Christ to the glory and praise of God.

So, what is the fruit that we're looking at? (12:23) When we look at the concept of fruit, I'm thinking about the Galatian letter, chapter 5, (12:29) where it talks about the fruit of the world, and talks about envy, jealousy, hatred, and it lists (12:38) a whole gamut of things that brings, that the world brings about, how sin brings us and introduces (12:45) this into it, and how Paul is trying to help us to eliminate that from our lives. And so, (12:53) if we eliminate that from our lives, what happens to us? What are the benefits? What's the fruit (12:59) that arises from allowing ourselves to walk in the Spirit? Well, if we eliminate jealousy, hatred, (13:06) envy, and the whole gamut that He lives there, we will experience love, joy, peace, long-suffering. (13:15) And He gives us several things that gives us the idea that, look, if we can eliminate jealousy, (13:22) hatred, envy, strife from our lives, we can experience and expect to experience love, (13:29) joy, peace, and so on.

And so, He's pointing out to us, so that you may be able to discern (13:36) what is best, and may be pure and blameless from the day of Christ, filled with the fruit of (13:44) righteousness, and that's happiness, joy, peace, long-suffering. That's the fruit of the (13:50) righteousness that comes through Jesus Christ to the glory and praise of God. And He brings out (13:57) another concept, and that is, we're to be able to discern right from wrong.

And so, that means that (14:05) we have the ability to look at things and determine whether or not a certain action is right (14:11) or wrong, and that certain actions are sinful or righteous. How are we going to know those things? (14:20) Well, the Hebrew writer points out the fact that one way that we're going to know how to (14:25) discern what is right and what is wrong and what should be done is by reading the Scripture, (14:33) involving ourselves in the Bible, because it's in the Bible through the Holy Spirit that God (14:39) reveals what He would like for us to do, and how He would like for us to conduct our lives. (14:46) And so, He's pointing this out, so we can know whether or not we ought to go to this movie (14:50) or avoid it, or whether we ought to be watching this television program or avoid it, whether or (14:56) not we need to be participating in this activity or avoid it.

We need to be able to discern that, (15:00) and we can discern what God wants us to do, and we can discern whether or not to participate in (15:09) that action or not. So, this is my prayer, verse 9 again, this is my prayer, (15:15) that your love may abound more and more in knowledge and depth and insight so that you (15:21) may be able to discern what is best and may be pure and blameless for the day of Christ, (15:29) filled with the fruit of righteousness that comes through Jesus Christ to the glory and (15:36) the praise of God. And I might insert here and interject that when I'm praying, and especially (15:42) before I sit down and read the Scriptures or before I conduct a lesson or preach like this, (15:49) I always pray, because I picked this up from Paul, ask for understanding and insight (15:58) dear Heavenly Father, provide me with understanding and insight so that I might be able to (16:05) understand what the Holy Spirit is trying to get across to us through Paul's writings or John's (16:11) writings or James's writings, whoever's writings I'm reading in the Bible at that time.

I want to (16:17) know this, and I'm asking God to bless me, and this is what Paul is asking God to do, he's asking (16:25) God to provide them with knowledge, depth, and insight. (16:32) Verse 12 now. But I want you to know, brothers and sisters, and he is now going to provide them (16:40) some insight, he's going to give them some instruction.

I want you to know, brothers and (16:45) sisters, that what has happened to me has actually served to advance the Gospel. As a result, it has (16:53) become clear throughout the whole palace guard and to everyone else that I am in chains because (17:01) of Christ. And because of my chains, most

of the brothers and sisters have become confident (17:08) in the Lord and dare all the more to proclaim the Gospel with our fear.

In other words, (17:16) God is showing himself strong, and God is showing that nothing's happening to Paul, (17:20) that he has not been beheaded, he has not been, he's not being punished or anything, that it is God (17:29) making it possible for him to endure these things. And so it is with that. So he's been able to (17:37) proclaim the Gospel without fear.

It is true, verse 15, it is true that some preach Christ (17:43) out of envy and rivalry, but others out of goodwill. The latter do so out of love, (17:49) knowing that I am put here for the defense of the Gospel. The former preach Christ out (17:58) of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in (18:05) chains.

But what does it matter? The important thing is that in every way, whether from false (18:12) motives or truth, Christ is preached. And because of this, I rejoice. Yes, (18:19) I will continue to rejoice, for I know that through your prayers and God's provisions, (18:26) he's talking now about divine intervention, providence and preservation, God works in our (18:31) lives.

And Paul wants us to recognize that God is working in his life just as well as anybody (18:38) else's. Yes, and I will continue to rejoice, for I know that through your prayers and God's (18:44) provisions of the spirit of Jesus Christ, what has happened to me will turn out for my deliverance. (18:52) I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage (19:00) so that now, as always, Christ will be exalted in my body, whether by life or by death.

When he's (19:09) talking about being shamed, he's talking about people making fun of him, like a ham and so on. (19:15) But he's going to show them that he is under God's provisions. He is being watched after God, (19:23) and he's going to have the last laugh because God is looking after him and providing for him.

(19:31) So, verse 21, pick up with this, and this is a very familiar passage. I've heard this quoted (19:38) many, many times. For me to live is Christ, and to die is gain.

If I am to go on living in the body, (19:52) this will mean fruitful labor for me. Yet what shall I choose? I do not know. I am torn between (20:00) the two.

I desire to depart and be with Christ, which is better by far, but it is more necessary (20:08) for you that I remain in the body. Convinced of this, I know that I will remain and I will (20:15) continue with all of you for your progress and joy in faith, so that through my being with you (20:23) again, your boasting in Christ Jesus will abound on account of me. No way do I compare myself with (20:33) Paul.

No way. But I find myself understanding what Paul is saying, and I'm going to share with you (20:40) what I think Paul is saying because I believe it. But there's no way I'm comparing myself with Paul (20:47) and the benefits that Paul provides for the church that he's writing to.

(20:52) I like being a preacher. I like presenting the message. I love being able to have Bible (20:59) classes and so on.

That is my desire, but because of things that have happened to me in my life, (21:07) things that my health is bringing about and so on, you know, I sure would welcome death (21:14) because I'm not

afraid of death. Paul is not afraid of death either. Why isn't he afraid of (21:20) death? Because he knows that being a Christian, God is going to offer him, welcome him into heaven.

(21:32) He knows that. So we have the same promise. We as Christians, as long as we're walking in the (21:41) light, Jesus' blood will continue to cleanse us, and we, as John will point out in 1 John, (21:49) that God has promised us heaven.

It's there. That's the reward for remaining faithful. (21:58) So I have often said to God, you can take me anytime, God.

Take me anytime. I'm ready. (22:10) I understand what Paul's saying, and I have the same confidence, and you should have the (22:14) same confidence.

You should be able to say that yourself. I'm ready, Maranatha. Come, (22:21) Lord Jesus.

That's what Maranatha stands for. Come, Lord Jesus. Come quickly.

So, (22:31) but if God hasn't taken me, and he hasn't taken me yet, so I'm able to stand here before you (22:37) and present the lesson. And that's what Paul's saying. As long as I'm living, (22:44) I'm going to be preaching God's word.

As long as I'm living and have the opportunity, (22:51) I'm going to preach God's word. So God will benefit from my life here on this earth, and God (22:59) will know that I am preaching and trying to broaden the borders of his kingdom. (23:07) And so, like I said, I'm not in any way trying to compare myself with Paul.

No way (23:15) that I do like preaching. And I enjoy the message, and I love what I have to say, (23:23) and I love what God is providing me to be able to say. And that is, I am heaven-bound, (23:31) and you can be, too, if you will listen to what the gospel has to say.

The gospel basically says, (23:39) come to me through Jesus, and I will spare you of the death that sin is (23:49) punishable by. And Jesus has paid that debt for you. You don't have to worry about it because (23:56) he died for your sins.

And so, he's presented you before me. You've been justified by God, (24:05) by Jesus, through his mercy, God's mercy. God's mercy is reaching out to us.

He doesn't desire (24:12) that any should perish, but that all should come to everlasting life. And so, this is what Paul is (24:18) pointing out, and this is what he wants us to know. So, he says, verse 29, I eagerly expect and hope (24:28) that I will in no way be ashamed, but will have deliverance.

I eagerly expect and hope (24:37) that we'll have by death for me to live as Christ and to die again. (24:43) Verse 22, if I am to go on living in the body, this will be fruitful labor for me, (24:50) yet what shall I choose? I do not know. I am torn between the two.

I desire to depart and be with (24:59) Christ, which is better by far for me, but it is more necessary for you that I remain in the body. (25:09) Convinced of this, I know that I will remain and I will continue with all of you for your progress (25:17) and joy in the faith, so that through my being with you again and your boasting in Christ, Jesus (25:24) will abound in account of me. So, then it goes on, and this is one that I think that is so important (25:34) and that we'd like to be able to complete.

Whatever happens, verse 27, whatever happens, (25:44) conduct yourselves in a manner worthy of the gospel of Christ. So, what is the gospel of Christ? (25:51) The gospel of Christ is, I am redeeming you from a sinful life. I'm redeeming you from (25:58) living that life that is contrary to me, that I am angered about.

Paul points that out in Romans, (26:07) the first chapter, that God's wrath is against people who live like this. Because I'm sharing (26:13) you. I want you to repent of your life, and I'm giving you the opportunity to repent of your life, (26:18) come to me through Jesus, and become a disciple of Jesus.

Be baptized for the remission of your sins, (26:25) and you will be justified. You will be able to come before me without sin, and you can live a life (26:32) that is pleasing to me. That's righteousness.

You can live a righteous life. And so, that's what (26:38) Paul points out in Romans, the sixth chapter. If you would like to turn to Romans, the sixth chapter (26:44) real quickly, and take a look at this, because he's talking about the fact that he's giving us (26:49) the opportunity to walk in a newness of life.

What is the newness of life? Returning, turning away (26:59) from the old sinful life, and being given the opportunity to walk righteously, to walk in a (27:07) pleasing to God. Chapter six. What shall we say then? Shall we go on sinning so that grace may (27:15) increase? By no means.

We are those who have died to sin. How can we live in it any longer? (27:23) For don't you know that all of us who were baptized into Christ Jesus were baptized into (27:29) his death? We were therefore buried with him through baptism into death. Notice what he says.

(27:39) In order that just as Christ was raised from the dead through the glory of his Father, (27:45) we too may live a new life. And so, this is what Paul's pointing out to them in the Philippian (27:55) letter. He's telling them, be faithful to the gospel, because it is.

That was the final chapter, (28:11) I believe. So if you consider me, I'm in Philippians. I knew there was something wrong.

(28:31) So whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. (28:40) Walking in a newness of life, we have turned away from the old. Then, whether I come and see you or (28:49) only hear about you in my absence, I will know that you stand firm in the one Spirit, striving (28:57) together as one for the faith of the gospel, without being frightened in any way by those (29:05) who oppose you.

This is a sign to them that they will be destroyed, but that you will be saved, (29:13) and that by God, for it has been granted. You have been saved by God. That's what he's saying.

(29:22) For it has been granted to you on behalf of Christ, not only to believe in him, (29:27) but also to suffer for him, since you are going through the same struggle you saw (29:34) that I had, and now hear that I still have. I want to finish this thought found in the second (29:43) chapter. Now I hope to be able to finish this thought.

Verse 1, chapter 2. Therefore, if you (29:54) have any encouragement from being united with Christ, if any comfort from his love, if any (30:03) common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being (30:15) like-minded, having the same love, being one in Spirit and of one mind. Do nothing. (30:26) And here's his admonition to them.

So if you are appreciating what God has done for you, (30:33) and if you are sharing in the comfort, the benefits of being a Christian, knowing that (30:38) you have been forgiven of your sins, this is what I would like for you to do. (30:44) Do nothing out of selfish ambition or vain conceit, rather in humility. (30:53) Value others above yourselves, not looking to your own interests, but each of you to the interests (31:01) of others.

He has said exactly what he wants us to do, and he's going to give us the example of (31:10) Jesus' life. So he's wanting us to make sure that we don't lord it over anybody else, we are not (31:18) prideful that we are better Christians than another person. We're not to compare ourselves (31:23) that way.

We are to concern ourselves with the welfare of one another. That's what love is all (31:30) about. That's what the word Gopi means.

The word Gopi translated in English is love. Love means I (31:38) need to be concerned about your welfare, about your well-being, just like God is for us, just (31:43) like Jesus has been for us. We are to be merciful to our brothers and sisters, and out of mercy be (31:50) able to show forgiveness and grace and mercy.

And so as we reflect upon that, we are not to notice (31:58) this. Do nothing out of selfish ambition or vain conceit, rather in humility. Value others above (32:06) yourself, not looking to your own interests, but each of you in the interests of the others.

(32:13) In your relationships with one another, have the same mind as Jesus Christ had. (32:21) And he goes on and talks about what the mind was of Jesus, and he's asking us to emulate that. (32:27) He's asking us, and this is how we're going to be able to do nothing out of selfish ambition (32:32) and to acknowledge what God and Paul is pointing out to us.

This is walking in a newness of life, (32:39) because this is not the way the world is. The world looks after their own self. They look after (32:44) their own being and their own welfare, their own ambition.

But Jesus didn't, and Paul is asking us (32:53) for us to follow Jesus' illustration. And he says, this is what Jesus did. (33:01) Who, being in the very nature of God, did not consider equality with God something to be used (33:07) to his own advantage.

Rather, he made himself nothing. By taking the very nature of a servant, (33:16) being made in human likeness and being found in appearance as a man, he humbled himself. (33:24) By becoming obedient to death, even death on a cross.

You find very many people doing this. (33:33) This is what Paul is admonishing us to do, to be able to have the same mind, (33:40) not to think of ourselves being better, not to think of ourselves. Because Jesus was in heaven, (33:48) and he was equal to God.

He was God. In the beginning was the Word, and the Word was with (33:53) God, and the Word was God. That's the Gospel of John, first chapter, verse 1. (34:00) And so, he had the same attributes, the same abilities, the same things that God the Father (34:07) and God the Holy Spirit had.

He didn't think of that as being something to be comprehended, (34:14) or to be grasped. He was willing to set aside that equality of being with God and took on the (34:25) form of a man. And we

are being asked, don't look at one another as being equals.

I am your servant. (34:35) Jesus definitely was a public servant, and he came as a servant to meet our needs. (34:44) So, he goes on, and he says, what did God do because of this? (34:52) God therefore exalted him to the highest place, and gave him the name that is above every name, (34:59) that at the name of Jesus every knee should bow, in heaven, and on earth, and under the earth, (35:06) and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

(35:15) And that's a beautiful thing. See, God wants to be glorified. He wants to be able to show (35:24) himself strong, and so he wants us to rely entirely upon him, so that he can show his (35:31) divine intervention, providence, and preservation in us, and show the world that they don't have to (35:39) be a dog-eat-dog generation.

They need, by faith, to realize that God looks after his creation. (35:50) He's looking after your need. Divine intervention, providence, and preservation.

(35:54) And therefore, he's providing us with the opportunity to be his child, his son or daughter. (36:04) He's giving us that opportunity because he adopts us when we become a disciple of Jesus, (36:12) and become, as Paul, as Jesus would tell his disciples, a great commission. (36:21) I want you to go into all the world, and I want you to make disciples of me, (36:29) teaching them in the name of the Father, Son, and Holy Spirit.

(36:33) And he who believeth and is baptized shall be saved. I'd like to give the opportunity to (36:42) anybody who's here in the presence this evening, or this morning, that needs to respond to that (36:47) invitation. It's open to all, whosoever will.

It doesn't matter. His grace and his mercy is open to (36:56) whosoever will. And if you have a desire to make a request for prayers, or a compassion of something, (37:04) we would like to give you the opportunity to do that, too.

(37:07) Together we stand and sing the song of encouragement. (37:10)