

NE MN Synod Lay Leader Network
Dwelling in the Word: Acts and Philippians
Year 3 Session 4: April 2 and 9, 2022

Dwelling in the Word Schedule

| | |
|-------------|--|
| 9:15-10:15 | Acts Introduction, Philippians Close Reading |
| 10:15-10:30 | Personal Reflection |
| 10:30-10:45 | Break |
| 10:45-11:00 | Small Group Sharing |
| 11:00-11:30 | Large Group Sharing |

Introduction

Luke-Acts // Philippians as a document of transcendence

Luke

| 1-2: Good News | 3-9:50: Voices | 9:51-19:48: Journey to Jerusalem | 19-23 Temple/Passion | 24: Resurrection |
|-----------------------|-----------------------|---|-----------------------------|---------------------------|
| 2:9-11 | 3:2 Word came | | | 24:36-49 Jerusalem |
| Great joy | Repentance | | | Opens minds to understand |
| All the people | Forgiveness | | | Christ |
| Savior | Is. 40: Prepare | | | Suffer |
| Christ | All flesh | | | Rise |
| | | | | Proclaimed |
| | 4:16ff Good news | | | Repentance |
| | Word/Spirit: Is 61 | | | Forgiveness |
| | Poor/Acceptable year | | | To all nations |
| | Not acceptable | | | Stay! |

Acts

| Ac 1: Power | Ac 2-8: Jerusalem | Ac 8: Judea/Samaria | Ac 9-28: to the ends of the earth |
|---------------------------|--------------------------|-----------------------------|---|
| Receive power (HS) | Day of Pentecost | Accepted Word of God | Saul and Ananias/Peter and Cornelius: Gentiles |
| Be my witnesses | Holy Spirit | Received Holy Spirit | 1 st Journey: Antioch/Asia Minor |
| Jerusalem | Sermon: Joel 3 | | 2 nd Journey: Greece/Asia Minor |
| Judea/Samaria | What shall we do? | | 3 rd Journey: Asia Minor/ Greece /Jerusalem |
| Ends of the earth | | | Journey to Rome |
| | | | Isaiah 6: Listen/Understand! |

Acts 2:1-13: Day of Pentecost

When the day of Pentecost had come, they were all together in one place.² And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.⁴ All of them were filled with the **Holy Spirit** and began to speak in other languages, as the Spirit gave them ability.

⁵ Now there were devout Jews from every nation under heaven living in Jerusalem.⁶ And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.⁷ Amazed and astonished, they asked, "Are not all these who are speaking Galileans?"⁸ And how is it that we hear, each of us, in our own native language?⁹ Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,¹¹ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,¹² All were amazed and perplexed, saying to one another, "What does this mean?"¹³ But others sneered and said, "They are filled with new wine."

Luke Timothy Johnson, *Acts*, 1992 p. 45:

"The gift of the Holy Spirit at Pentecost has exercised such powerful influence over the Christian imagination that it is somewhat startling to realize just how slender and spare an account it is. The description of the event itself takes only four verses, and is extraordinarily circumspect.... Luke's point is not the pyrotechnics of theophany, but spiritual transformation. The real 'event' of Pentecost is the empowerment of the disciples by the Holy Spirit."

John 20:22: Easter

When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit."

C.K. Barrett, *John*, 1978 p.570:

"It does not seem possible to harmonize this account of a special bestowing of the Spirit with that contained in Acts 2;"

Raymond Brown, *John*, 1970 pp.1038-39:

". . . functionally each is describing the same event; the one gift of the Spirit to his followers by the risen and ascended Lord. . . . For both of them the Spirit's task is to take the place of Jesus, to carry on his work, and to constitute his presence in the world."

“Paraclete” in John

John 14:15-17

"If you love me, you will keep my commandments.¹⁶ And I will ask the Father, and he will give you another **Advocate, to be with you forever.**¹⁷ This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he **abides with you**, and he **will be in you**.

John 14:26-27

But the Advocate, the Holy Spirit, whom the Father will send in my name, will **teach** you everything, and **remind** you of all that I have said to you.

²⁷ Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

John 15:26-27

"When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will **testify** on my behalf.

²⁷ You also are to testify because you have been with me from the beginning.

John 16:7-14

Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.⁸ And when he comes, he will **prove the world wrong** about sin and righteousness and judgment:⁹ about sin, because they do not believe in me;¹⁰ about righteousness, because I am going to the Father and you will see me no longer;¹¹ about judgment, because the ruler of this world has been condemned

¹² "I still have many things to say to you, but you cannot bear them now.¹³ When the Spirit of truth comes, he will **guide you into all the truth**; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come.¹⁴ He will **glorify me**, because he will take what is mine and declare it to you.

Holy Spirit in Acts

Power

Scripture

Filling: unity, generosity, witness

All people

Verbs: proclaim, witness, heal, resist, understand

Settings of baptism, worship

Sending, calling

Acts 16:1-40: Philippi

Paul went on also to Derbe and to Lystra, where there was a disciple named **Timothy**, the son of a Jewish woman who was a believer; but his father was a Greek.² He was well spoken of by the believers in Lystra and Iconium.³ Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek.⁴ As they went from town to town, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem.⁵ So the churches were strengthened in the faith and increased in numbers daily.

⁶ They went through the region of Phrygia and Galatia, having been **forbidden by the Holy Spirit** to speak the word in Asia.⁷ When they had come opposite Mysia, they attempted to go into Bithynia, but the **Spirit of Jesus did not allow** them;⁸ so, passing by Mysia, they went down to Troas.⁹ During the night Paul had a **vision**: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us."¹⁰ When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that **God had called us to proclaim the good news** to them.

¹¹ We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis,¹² and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days.¹³ On the **sabbath** day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there.¹⁴ A certain woman named **Lydia**, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord **opened her heart to listen** eagerly to what was said by Paul.¹⁵ When **she and her household were baptized**, she urged us, saying, "If you have judged me to be faithful to the Lord, **come and stay** at my home." And she prevailed upon us.

¹⁶ One day, as we were going to the place of prayer, we met a slave-girl who had a **spirit of divination** and brought her owners a **great deal of money** by fortune-telling.¹⁷ While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation."¹⁸ She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

¹⁹ But when her owners saw that **their hope of making money was gone**, they **seized** Paul and Silas and **dragged** them into the marketplace before the authorities.²⁰ When they had brought them before the magistrates, they said, "**These men are disturbing our city; they are Jews²¹ and are advocating customs that are not lawful for us as Romans to adopt or observe.**"²² The **crowd** joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods.²³ After they had given them a severe flogging, they **threw them into prison** and ordered the jailer to keep them securely.²⁴ Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

²⁵ About midnight Paul and Silas were **praying and singing hymns to God**, and the prisoners were listening to them.²⁶ Suddenly there was an **earthquake**, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened.²⁷ When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped.²⁸ But Paul shouted in a loud voice, "Do not harm yourself, for we are all here."²⁹ The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas.³⁰ Then he brought them outside and said, "**Sirs, what must I do to be saved?**"³¹ They answered, "**Believe on the Lord Jesus, and you will be saved, you and your household.**"³² They **spoke the word** of the Lord to him and to all who were in his house.³³ At the same hour of the night he took them and washed their wounds; then **he and his entire family**

were baptized without delay. ³⁴ He brought them up into the house and **set food** before them; and he and his entire **household** rejoiced that he had become a believer in God. ³⁵ When morning came, the magistrates sent the police, saying, "Let those men go." ³⁶ And the jailer reported the message to Paul, saying, "The magistrates sent word to let you go; therefore come out now and go in peace." ³⁷ But Paul replied, "They have beaten us in public, uncondemned, men who are **Roman citizens**, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves." ³⁸ The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; ³⁹ so they came and apologized to them. And they took them out and **asked them to leave** the city. ⁴⁰ After leaving the prison they went to **Lydia's home**; and when they had seen and encouraged the brothers and sisters there, they departed.

Philippians

Introduction

Lay Leader Network premise: Philippians is a document of transcendence!

Four main players in the drama of transcendence named in the greeting:

Paul

Christ

ICE saints in Philippi

(Saints hearing/reading this letter)

Acts 16 setting as a paradigm of mission

Holy Spirit: power, direction, calling

Lydia: role of women, leadership, hospitality

Gospel encounters powers of economy, government

Healing

"Joy" beyond physical circumstances

Setting of Philippians

Paul

Slave / Joy

Sharing (*koinonia*)

Philippians

Unity / Opposition

Sharing (*koinonia*)

Christ

Empty / Hyper-raised

Koinonia making presence/transcendence possible

Luke Timothy Johnson, *Writings of the New Testament*, 1986, p. 342

“The fellowship binding the Christian community is not, as for a Hellenistic club or benevolent association, based on like interests or mutual material benefits. It is not, as in some Hellenistic philosophical schools, based on convictions concerning the metaphysical unity of all beings. Like such schools, the Christians are of ‘one mind’ (1:27) and ‘share their possessions’ (4:15), but the ‘spirit’ joining them together is the Holy Spirit of God. There is a ‘fellowship of the Spirit’ (2:1). They ‘stand in one Spirit’ (1:27) and they worship God ‘in spirit’ (3:3). This spirit is theirs not by nature but by gift (4:23). It is the ‘Spirit of Jesus Christ,’ who is at work both in Paul and in them (1:19).”

Syntactical Structure of Philippians (combining features of Greek letter writing and principles of classical rhetoric)

- | | |
|----------|---|
| 1:1-2 | Greeting: Slaves and saints, grace and peace |
| 1:3-11 | Thanksgiving: Joy in sharing the Gospel |
| 1:12-30 | Narratio #1: Paul and the Philippians |
| 2:1-18 | Proposition/Proof #1: Imperatives: Sharing Jesus Christ |
| 2:19-4:3 | Narratio #2: Paul and the Philippians: Opponents and Conflict |
| 4:4-9 | Proof # 2: Imperatives: Joy and peace |
| 4:10-20 | Narratio #3: The gift and contentment |
| 4:21-23 | Closing greetings |

A close reading of Philippians

Philippians 1:1-2: Greeting

Paul and Timothy, **servants** of Christ Jesus, to all the **saints** in Christ Jesus who are in Philippi, with the bishops and deacons:² Grace to you and peace from God our Father and the Lord Jesus Christ.

Slave (*doulos*) A non-person, without rights or freedom, despite Paul's background as a Roman citizen

Note level of economic slavery in Roman Empire

Usual goal of letter opening: establish "ethos:" the believability and character of the writer

Surprising self-designation, but will be developed in great detail

Defines relationship with Christ: based on emptying, humbling, dying

This the first of many terms describing condition remaining after self-emptying ("count all things loss," etc.)

Only 2x in letter opening of undisputed Pauline letters

Rom 1:1

Php 1:1

(Paul imprisoned in both Philippi and Rome!)

Saints (*hagioi*) "holy ones" (Paul consistently addresses "all" the community, despite community conflict)

Philippians 1:3-11: Thanksgiving: Joy in sharing the Gospel

³I thank my God every time I remember you, ⁴constantly praying with **joy** in every one of my prayers for **all** of you, ⁵because of your **sharing** in the gospel from the first day until now. ⁶I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. ⁷It is right for me to think this way about all of you, because you hold me in your heart, for all of you **share** in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. ⁸For God is my witness, how I long for all of you with the **compassion** of Christ Jesus. ⁹And this is my prayer, that your love may overflow more and more with knowledge and full insight¹⁰ to help you to determine what is best, so that in the day of Christ you may be pure and blameless,¹¹ having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

Joy (*chara*) Key term in noun and verb forms, highlighting transcendent experience beyond present circumstances; Christ the source

1.4 *always* in every prayer for *all* of you: joy!

1.25 will continue with all of you, for your *joy* in the faith

2.2 Make my *joy* complete by . . . same/one/one (1st imperative of proposition: connection with Christ!)

2.29 welcome him with all *joy*

4.1 My brothers and sisters, my *joy* and crown

Paul:

| | |
|-----------|--|
| Rom 14.17 | kingdom of God not food/drink, but righteousness/peace/joy in HS |
| Gal 5.22 | fruit of HS |
| 1 Th 1.6 | welcomed message with <i>joy</i> of HS |

Rejoice (*chairo*) note especially in contexts of difficult circumstances (spiritual joy beyond circumstances)

- 1.18 I *rejoice* that Christ is proclaimed (even from wrong motives)
- 1.18 I will continue to *rejoice*
- 2.17 even if I am being poured *out*, I *rejoice* with all of you
- 2.18 you *rejoice* with me
- 2.28 send Timothy, that I may *rejoice*
- 3.1 Finally *rejoice* in the Lord
- 4.4 *rejoice* in Lord always
- 4.4 again *rejoice*
- 4.10 I *rejoice* that you have revived your concern for me

Sharing (*koinonia*) noun

- 1.5 in the gospel
- 2.1 in the Spirit
- 3.10 in his sufferings

Sharing (*koinoneo*) verb

- 4.15 in giving/receiving

Share with (*sugkoinonos*) emphatic compound adding “with”

- 1.7 Together-with/sharers in God’s grace

Note all sun/sug- compounds in Php (major theme of relationships: with whom and on what basis?)

- 1.7 sharers in God’s grace
- 1.27 *athleting together* for the gospel
- 2.2 same-souled
- 2.17 *rejoice with all of you*
- 2.18 you *rejoice with me*
- 2.25 fellow-worker

- 2.25 fellow-soldier
- 3.10 being shaped/formed together!!
- 3.17 become imitators with me
- 3.21 conformed with the body of his glory
- 4.3 companion
- 4.3 help with
- 4.3 athlete with (struggle with)
- 4.3 working with
- 4.14 sharing together with

Gospel (*euaggelion*) good news

- 1.5 sharing in
- 1.7 sharing with in defense and proclamation of
- 1.12 my imprisonment served to advance the
- 1.16 I am here for defense of the
- 1.27 conduct your selves worthy of
- 1.27 in one spirit contending for the faith of the
- 2.22 T served with me in work of the
- 4.15 in early days of the

Paul

- Rom 1.16* power of God for salvation for all who believe, reveals the righteousness of God
- 1 Th 1.5 came to you in words and the power of the Holy Spirit
- 1 Th 2.8 shared with you the gospel and our lives

Christ (*christos*) 37x in Php! Note especially:

- 1.1 slaves of
- 1.1 holy ones of
- 1.15 preach X out of envy, rivalry
- 1.17 preach X out of selfish ambition
- 1.18 only that X is proclaimed!
- 1.20 X exalted in my body
- 1.21 to live is X
- 1.27 conduct yourselves worthy of gospel of X

- 1.29 granted to believe, share in sufferings of X
- 2.1 if any encouragement in X
- 2.5 have attitude of X
- 2.11 every confess
- 2.21 look out for own interests, not those of X
- 3.7 consider all loss for sake of X
- 3.8 surpassing value of knowing X
- 3.9 righteousness through faith in X
- 3.18 are enemies of cross of X
- 4.7 peace will guard hearts/minds in X

Philippians 1:12-30: Narratio #1: Paul and the Philippians

¹² I want you to know, beloved, that what has happened to me has actually helped to spread the gospel, ¹³ so that it has become known throughout the whole imperial guard and to everyone else that my imprisonment is for Christ; ¹⁴ and most of the brothers and sisters, having been made confident in the Lord by my imprisonment, dare to speak the word with greater boldness and without fear.

¹⁵ Some proclaim Christ from envy and rivalry, but others from goodwill. ¹⁶ These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; ¹⁷ the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. ¹⁸ What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice. Yes, and I will continue to rejoice, ¹⁹ for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance. ²⁰ It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, **Christ will be exalted now as always in my body**, whether by life or by death.

²¹ For to me, living is Christ and dying is gain. ²² If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³ I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴ but to remain in the flesh is more necessary for you. ²⁵ Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶ so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

²⁷ Only, **live your life in a manner worthy of the gospel of Christ**, so that, whether I come and see you or am absent and hear about you, I will know that you are **standing firm in one spirit, striving side by side with one mind for the faith of the gospel**, ²⁸ and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. ²⁹ For he has **graciously granted you the privilege not only of believing in Christ, but of suffering for him as well**--³⁰ since you are having the same **struggle** that you saw I had and now hear that I still have.

- 1.20 Christ exalted in my body
 “magnified” (*megaluno*)
 By life, or death
 Another “post-emptying” description of relationship with Christ
 Lk 1.46 My soul “magnifies” the Lord (Mary)
 1 Cor 6.20 Glorify God in your body
- 1.27 Live your life in a manner worthy of the gospel of Christ
 Conduct (*politeuesthe*) “live out your citizenship in a congruent way”
 3.20 Our citizenship (*politeuma*) is in heaven
 “Worthy of gospel of Christ” described:
 - standing firm in one spirit (*pneuma*)
 - with one soul (*psyche*) striving (*sunathleo*) for the faith of the gospel
 Unity of spirit and soul in the transcendent living out of the gospel!
- 1.29 Granted you the privilege of believing, suffering for Christ
 “Gifted” (*charizo*) you “on behalf of (*hyper*) Christ
 - to believe (*pisteuo*)
 - - to suffer (*pascho*) Php extends passion narrative to all!
 Mk 8.31 Son of Man must suffer
 Lk 9.22 Son of man must suffer
 Lk 24.26 Christ had to suffer
 Lk 24.46 Christ will suffer, rise, be proclaimed
 Spiritual depth of Phps: relationships (*koinonia*) among Paul, Philippians, Christ
 At center: Christ!
- 1.30 Having the same struggle
 “Struggle” (*agonia*)
 Php 1.30 Paul and Philippians
 1 Th 2.2 spoke the gospel despite *agonia*
 1 Th 6.12 I have fought the good fight (*agonia*)
 Heb 12.1 Run with endurance the race (*agonia*)!

Philippians 2:1-18: Proposition/Proof #1: Sharing Jesus Christ

If **then** there is any **encouragement** in Christ, any consolation from **love**, any sharing in the **Spirit**, any **compassion** and **sympathy**,² **make my joy complete**: be of the **same mind**, having the **same love**, being in **full accord** and of **one mind**.³ **Do nothing** from selfish ambition or conceit, but in humility **regard** others as better than yourselves.⁴ Let each of you **look not** to your own interests, but to the interests of others.⁵ Let the same mind be in you that was in Christ Jesus,⁶ who, though he **was** in the form of God, **did not regard** equality with God as something to be exploited,⁷ but **emptied** himself, **taking the form** of a slave, **being born** in human likeness. And **being found** in human form,⁸ he **humbled** himself and **became obedient** to the point of death-- even death on a cross.⁹ **Therefore God** also **highly exalted** him and **gave** him the name that is above every name,¹⁰ **so that** at the name of Jesus every knee should bend, in heaven and on earth and under the earth,¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹² **Therefore**, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, **work out** your own salvation with fear and trembling;¹³ for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

¹⁴ **Do** all things without murmuring and arguing,¹⁵ so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world.¹⁶ It is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain.¹⁷ But even if I am being poured out as a libation over the sacrifice and the offering of your faith, I am glad and rejoice with all of you--¹⁸ and in the same way you also must be glad and rejoice with me.

Syntax

Therefore if any Encouragement / Love / Spirit / Compassion / Sympathy

1. Make my joy complete
 - a. Being of same mind
 - b. Having same love
 - c. Being in full accord
 - d. Being of one mind
 - e. Doing nothing
 - f. Regarding
 - g. Looking out

2. Think/feel the same way as Christ
 - a. Did not regard equality with God as something to be snatched
 - b. Emptied himself
 - c. humbled himself
 - d. Therefore God highly exalted him
 - e. Gifted him the name

3. Work out your salvation
 4. Do all things
- 2.1 Therefore (then, *oun*)
 - Summarizes previous argumentation
 - “Based upon x, y follows”
 - Creates major new syntactical unit: the premises, imperatives (+ expansions) to follow
 - Theologically and syntactically, the deep center starting point (Christ/*koinonia*/joy/life) of the letter is developed
 - 2.1 If there is any encouragement, love, Spirit, affection, compassion
 - “If” indicates subjunctive mood of contingency: If these premises exist, the imperatives necessarily follow
 - These premises ground/authenticate the imperatives
 - These premises also function as “proofs” of the validity and truth of the imperatives!!**
 - All of this argumentation happens in the realm of the transcendent
 - 2.1 encouragement (*paraklesis*) in Christ
 - Paraklesis*: encouragement, comfort, help: from being “called alongside”
 - Mt 2.18 Rachel refused to be comforted
 - Mt 5.4 Blessed are those who mourn, for they will be comforted
 - Jn 14.16 P. will be with you forever
 - Jn 14.26 the Holy Spirit
 - Jn 15.26 P. the Spirit of truth from my Father, will testify about me
 - Jn 16.7 unless I go away, the P, will not come
 - 1 Jn 2.1 If anyone sins, we have a P. who speaks
 - Ac 9.31 church was comforted, built up, by the HS
 - Rom 1.28 We have gifts that differ according to the grace given
 - The “comforting one,” in the act of comforting
 - Rom 15.4 Scriptures written for our instruction
 - So that by “encouragement/comfort” of the scriptures we might have hope
 - 2 Cor 1.3 Blessed be the God/Father of our Lord Jesus Christ, the God of all comfort
 - 2 Cor 1.4 Who comforts us in all our sorrows
 - So that we may comfort others in their sorrows
 - With the comfort we ourselves have received from God

2.1 any consolation from love (*agape*)

Agape: unconditional love

- 1.9 may abound more and more
- 1.16 proclaim Christ out of a.
- 2.1 if any
- 2.2 having the same a.
- Rom 5.5 God has poured a. into our hearts through HS
- Rom 5.8 God demonstrates a.: while we were sinners, Christ died for us
- Rom 8.35,39 Who will separate us from a. of Christ? Nothing!
- 1 Cor 13 A. is patient, kind . . .
- Gal 5.22 fruit of the Spirit is a.

2.1 any sharing (*koinonia*) of the Spirit (*pneuma*)

Koinonia

- 1.5 in the gospel
- 2.1 in the Spirit
- 3.10 in his sufferings

Pneuma

- 1.27 stand firm in one p.
- 2.1 any sharing in
- 3.3 we who worship in the p.
- Rom 5.5 God poured his love into our hearts through HS
- Rom 8.14 those led by the p. of God are children of God
- Rom 15.13 overflow with hope through the HS
- 1 Cor 3.16 God's p. lives in you
- 1 Cor 6.19 your body is a temple of the HS
- 1 Cor 12.4 different gifts, same p.
- 1 Cor 12.13 all given the one p.
- Gal 5.22 fruit of the p.

2.1 any compassion (*splagchnon*) and sympathy (*oiktirmos*)

Splagchnon (being stirred in your inner being)

- | | |
|---------|--|
| 1.8 | God can testify how I long for you all with the compassion of Christ Jesus |
| Lk 1.78 | In the tender mercy of our God (Benedictus/Daily Prayer) |

Oiktirmos

- | | |
|----------|--|
| 2.1 | If any sympathy |
| Rom 12.1 | therefore I urge you, by the mercy of God, to offer yourselves as a living sacrifice |
| Lk 6.36 | be merciful, as your heavenly father is merciful |

2.2 Make my joy (*chara*) complete (*pleroo*)

1st imperative in this central section

Literally “fulfill my joy”

Appropriate response to affirmative answers to preceding premises

Premises and following imperatives/development give full meaning to “joy!”

“Joy” will have a “passion” foundation!

“Joy” is a potential phenomenon, actualized by:

- being of the same mind
- having the same love
- being of one soul
- being of one mind
- doing nothing from selfishness
- regarding others
- looking out not to your own interests

“Joy” is a highly relational term

“Joy” is ultimately experienced in sharing the passion (emptying) of Christ

2.2 Be of the same mind (*phroneo*), having the same love (*agape*), being in full accord (*sumpsyche*) and of one mind (*phroneo*)
Phroneo “think/feel”!!

Ralph Martin, *Philippians*, 1976, p. 66

“ . . . the verb rendered ‘to feel,’ Gr. *phronein*, is a key verb in this epistle; it signifies a combination of intellectual and affective activity which touches both head and heart, and leads to a positive course of action.”

G. Bertram, “*phren/phroneo*,” in *Theological Dictionary of the New Testament*, Volume IX, pp. 220-235

Phren (diaphragm) in Classical Greek: “was early regarded as the seat of intellectual and spiritual activity. The diaphragm determines the nature and strength of the breath and hence also the human spirit and its emotions.” p. 220

“Plato does not see spirit and body as antitheses; they complement one another.” (p. 222)

- 1.7 right for me to t/f this about you
- 2.2 make my joy complete by t/f the same
- 2.2 by t/f the one thing
- 2.5 t/f the same as Christ (considering, emptying, humbling)
- 3.15 all the mature should t/f this
- 3.15 if anyone t/f differently
- 3.19 t/f set on earthly things
- 4.2 I urge E., I urge S. to t/f the same in the Lord
- 4.10 you have revived your t/f of me
- 4.10 you had been t/f, but had no opportunity

“the same:” not necessarily 100% equal, but “same” depth principles (“Christ”) then expressed in diversity of ways

Agape: relationships grounded by *agape*

Sumpsyche (“same soul”) note emphatic development of depth level relationships, based on Christ

“thinking/feeling the ‘one’ thing”

2.3 Doing nothing from selfishness, but in humility regarding others as better than yourselves

Doing nothing (motives of actions)

From

Selfish ambition

Empty glory

Regarding/Considering (*egomai*)

2.3 consider others better than your elves

2.6 Christ did not consider equality with God

3.7 my gain I now consider loss

3.8 I consider everything loss

3.8 I consider them rubbish

2.4 Looking not to your own interests, but to the interests of others

To self

To others

2.5 “Think/feel” this among yourselves, which is also in Christ Jesus

Phroneo: 2nd imperative of this section, inviting Philippians to share the mind of Christ!

This “thinking/feeling” of Christ modified by three verbs:

-did not regard

-emptied himself

-humbled himself

Stunning possibility: Paul, Philippians, us invited to participate (*koinonia*!) in the passion of Christ!!

2.6 did not regard equality with God as something to be exploited

Egomai: “to consider, regard, think”

“Being” in the form of God

Did not consider it “robbery, snatching” to be equal with God

Instead of grasping/snatching equality position . . .

- 2.7 but emptied himself
Kenoo: “to make empty, hollow, without content, become 0”
 Basis for profound philosophical/theological reflection!
 Modified by three participles:
 -taking the form of a slave
 -being born in the likeness of humanity
 -being found in the shape of humanity
- 2.8 he humbled himself
Tapeinoo: “to be low, to make oneself low”
 2.3 in humility, consider others higher
 2.7 Christ humbled himself
 3.21 Christ will transform our humble bodies into the shape of his glory
 4.12 I know what it is to have little
 Specific expression of humbling himself: becoming obedient to death, death on a cross
 Position of absolute lowness, helplessness, death
 “Emptying of self” susceptible to infinite expressions, all in contrast to the autonomy of the self!
 The cross is the “lowest” point of this sequence!
- 2.9 Therefore (*dio*) God (change of subject) also highly exalted him and gave him the name
Hyperhypo: compound verb: “high-made high,” “hyper-lifted”
 Absolute lowest to hyper-highest by the action of God!
Charizomai: graced, gifted the name (above every name!)
 Paradigm at the absolute center of Philippians: cross / therefore / highly exalted
 Every relationship in the *koinonia* cluster finds its meaning in this center!
 This is Paul’s passion narrative!
 This is the source of transcendence!
- 2.12 Therefore, my beloved . . . work out your own salvation with fear and trembling
 Next imperative, following emptying dynamic
Katergazo: Intensified (*kat*) “work out,” following total 0 emptying!
 Developed in 2:13: “For God is the one working (*energeo* / “energizing”) within/among you (pl)
 to will and to work (*energein*/energize) for his good pleasure”

Expressions of divine sovereignty and human responsibility require complex synthesis (God's power / human response)

- 1.7 all of you share (*sugkoinoneo*) in God's grace with me
- 3.9 not having a righteousness of my own
but one that comes through faith in Christ
the righteousness from God based on faith
- 3.21 Christ will transform the body of our humiliation to the body of his glory
By the power (*energeian*) that also enables (*dynamai*) him to make all things subject
- 4.13 I can do all things through the one strengthening (*dynamai*) me

2.14 Do all things without murmuring or arguing

Final imperative of this section

Poieo: "do"

Here the paschal mystery (emptying/raising) meets the conflict in the Philippian community

Practical solution to division: go deep enough to find unity in Christ

Philippians 2:19-4:3: Narratio #2: Paul and the Philippians: Opponents and Conflict

¹⁹ I hope in the Lord Jesus to send **Timothy** to you soon, so that I may be cheered by news of you. ²⁰ I have no one like him who will be **genuinely concerned** for your welfare. ²¹ All of them are **seeking their own interests**, not those of Jesus Christ. ²² But Timothy's worth you know, how like a son with a father he has **served** with me in the work of the **gospel**. ²³ I hope therefore to send him as soon as I see how things go with me; ²⁴ and I trust in the Lord that I will also come soon. ²⁵ Still, I think it necessary to send to you **Epaphroditus**-- my brother and co-worker and fellow soldier, your messenger and minister to my need; ²⁶ for he has been longing for all of you, and has been distressed because you heard that he was ill. ²⁷ He was indeed so ill that he nearly died. But God had mercy on him, and not only on him but on me also, so that I would not have one sorrow after another. ²⁸ I am the more eager to send him, therefore, in order that you may rejoice at seeing him again, and that I may be less anxious. ²⁹ Welcome him then in the Lord with all joy, and honor such people, ³⁰ because he came close to death for the work of Christ, risking his life to make up for those services that you could not give me.

3:1 Finally, my brothers and sisters, **rejoice** in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard.

² Beware of the **dogs**, beware of the evil workers, beware of **those who mutilate the flesh!** ³ For it is we who are the **circumcision**, who worship in the Spirit of God and boast in Christ Jesus and have no **confidence in the flesh**-- ⁴ even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: ⁵ **circumcised** on the eighth day, a member of the people of **Israel**, of the tribe of **Benjamin**, a **Hebrew** born of Hebrews; as to the law, a **Pharisee**; ⁶ as to zeal, a **persecutor** of the church; as to righteousness under the law, **blameless**.

⁷ Yet whatever gains I had, these I have come to regard as **loss** because of Christ. ⁸ More than that, I regard **everything as loss** because of the surpassing value of **knowing** Christ Jesus my Lord. For his sake **I have suffered the loss of all things**, and I regard them as rubbish, in order that I may gain Christ ⁹ and **be found in him**, not having a **righteousness** of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ **I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death**, ¹¹ if somehow I may attain the resurrection from the dead.

¹² Not that I have already obtained this or have already reached the goal; but **I press on** to make it my own, because Christ Jesus has made me his own. ¹³ Beloved, I do not consider that I have made it my own; but this **one thing** I do: **forgetting** what lies behind and **straining forward** to what lies ahead, ¹⁴ I press on toward the goal for the prize of the heavenly call of God in Christ Jesus. ¹⁵ Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. ¹⁶ Only let us hold fast to what we have attained.

¹⁷ Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. ¹⁸ For many live as **enemies of the cross of Christ**; I have often told you of them, and now I tell you even with tears. ¹⁹ Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on **earthly** things. ²⁰ But our citizenship is in **heaven**, and it is from there that we are expecting a Savior, the Lord Jesus Christ. ²¹ He will transform the **body of our humiliation** that it may be conformed to the body of his glory, by the **power** that also **enables** him to make all things subject to himself.

4:1 Therefore, my brothers and sisters, whom I love and long for, my joy and crown, **stand firm** in the Lord in this way, my beloved. ² I urge **Euodia** and I urge **Syntyche** to be of the **same mind** in the Lord. ³ Yes, and I ask you also, my loyal companion, help these women, for they have **struggled** beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

3.4-6 Paul's confidence in the flesh

Circumcised the 8th day

Israel

Benjamin

Hebrew of Hebrews

Pharisee

Zealous persecutor of the church

Blameless righteousness under law

A theological issue from opponents in Philippi

Personalize and contemporize confidence in flesh today: expressions of the immanent frame!

Paul's response: regard all as loss!

Regard (*egeomai*) "consider, think, regard"

2.3 others

2.6 equality with God

2.25 to send Epaphroditus

3.7 confidence in gains

3.8 all things

3.8 all things

An expression of “emptying!”

Surpassing value of “knowing Christ Jesus my Lord”

A term of relationship, not abstract theology!

3.10 I want to know Christ

Syntax:

I want to know

Him

The power (*dynamis*) of his resurrection

The fellowship (*koinonia*) of his sufferings

Being conformed (present participle: continual, contemporaneous action) to his death

Participating in the sufferings of Christ: another expression of “emptying!”

Philippians 4:4-9: Proof #2: Joy and Peace

⁴ **Rejoice** in the Lord always; again I will say, Rejoice. ⁵ Let your gentleness be known to everyone. The Lord is near. ⁶ **Do not worry** about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

⁸ Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, **think** about these things. ⁹ Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

4.6 Do not worry about anything

Worry (*merimnao*) “to show concern” (a neutral term, determined by its object)

2.20 Timothy the only one who will show genuine concern for you

4.6 don’t worry about anything, pray

Mt 6.25-34 Don’t worry about your life, what you will eat, drink

Lk 10.41 Martha worried and distracted by many things, need of one thing

1 Cor 12.25 parts of the body have genuine concern for one another

Philippians 4:10-20: Narratio #3: The Gift and Contentment

¹⁰ I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. ¹¹ Not that I am referring to being in need; for I have learned to be **content** with whatever I have. ¹² I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. ¹³ **I can do all things through him who strengthens me.**

¹⁴ In any case, it was kind of you to share my distress. ¹⁵ You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone. ¹⁶ For even when I was in Thessalonica, you sent me help for my needs more than once. ¹⁷ Not that I seek the gift, but I seek the profit that accumulates to your account. ¹⁸ I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. ¹⁹ And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. ²⁰ To our God and Father be glory forever and ever. Amen.

Philippians 4:21-23: Closing

²¹ Greet every saint in Christ Jesus. The friends who are with me greet you. ²² All the saints greet you, especially those of the emperor's household.

²³ The grace of the Lord Jesus Christ be with your spirit.

Paul's Passion Narrative: Philippians 2:1-11

Premises

Comfort
Love
Spirit
Affection
Compassion

Imperatives

Make my joy complete
Thinking/feeling the same
Having same love
"Same-soul"
Thinking/feeling the one thing

Think/feel as Christ
Did not regard self
Emptied self
Humbled self
(Therefore God)
Highly exalted him
Gifted him the name

Proofs

Comfort
Love
Spirit
Affection
Compassion

Reflection Questions

Set this passion paradigm next to your life as a disciple. What connections do you see?

Set this passion paradigm next to your worshiping community. What connections do you see?

Set this passion paradigm next to our culture (Secular 3). What connections do you see?

How can Philippians function as a mission document for your worshiping community?

How can Philippians offer hope and meaning to a

- Transcendence denying

- Self-focused

- Accelerated

World? / community? / life?