

STAND

25 - Living the Simple Gospel: Philippians
Church on the Park I Sunday, 23 July 2017

Texts: “Therefore, my beloved brethren whom I long to see, my joy and crown, in this way **stand firm** in the Lord, my beloved” (Phil. 4:1). “Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are **standing firm** in one spirit, with one mind, striving together for the faith of the gospel.” (Phil. 1:27). And, our main passage Philippians 2:19-22.

Theme: Strengthen yourself so that you can stand firm through life’s storms.

Intro: Last year at this time, the Lord gave me the word ‘ARISE.’ This year the Lord has built on that word, speaking: ‘STAND’. I have heard this one word—STAND—loud and clear. And the Holy Spirit took me on a tour of the Bible, looking at this word from all angles. I have never seen this word as I have seen it over the last month. I didn’t know the weight of this word and how it appears again and again in Scripture. In Philippians, we see Paul calls us to stand two times. First, in the beginning of his letter, and second, near the end. His whole epistle to the Philippians is teaching us the way we can stand firm.

1) In the midst of hostile warfare, God commands you to stand (Eph. 6:10-12).

- Hostility assaults us from our **flesh**, the **world** and the **devil**.
 - Like **Dunkirk**, we are in hostile territory and we long to get home.
 - You can see and taste **home**—it’s just across the channel—yet God has a **purpose** for you here.
- In the Scripture the Lord calls you to **stand up, stand on, stand out, stand with, stand in, stand before, stand straight, stand fast** and **stand firm**.
 - The **enemy’s work** is to **push you down**. He’s a **bully**. He doesn’t want you to stand your ground or stay in your station. He wants to **knock** you down. And if he can’t keep you down, he wants to make you **half-hearted** and **lame**.
 - Not many stand for the **long-haul**. Most seem to stand for only a **short period**.
 - Some people stand for a few weeks, some a few years.
 - But God wants to teach you how you can stand for **decades** and a **lifetime**.
 - The Lord wants to teach us how we can stand through all the **struggles** of our flesh, the world and the devil. He wants to teach you to stand through all the **stages** of life.
- The Bible gives us **examples** of **men** who stood—men like **Paul and Timothy, Moses and Joshua, David and his mighty men** and **Elijah and Elisha**.
 - Notice how all these men **stood together** with someone. That’s one of the secrets to standing that we will explore more in the **future**.
- In our main passage today we see **Timothy**. Paul could **send** him because he **stood**.
 - There was **none like Timothy**. He **learned** to be a **warrior** because he **stood** with a **warrior**.
 - My **daughter** is growing up. Recently, she went out with her friends without any parents. This was a first. I gave her money and dropped her off at the **movies**. But then she said, "Dad, can you buy the tickets with me, I've never done this before." So I went and stood with her at the counter while she bought their tickets. She was happy to do it all by herself; she just wanted me to **stand with her**. I saw that when you stand with the Lord and he stands with you, you find courage to do his will. I believe that’s why Elijah had boldness to stand against Ahab. Listen to what he says, “As the LORD, the God of Israel lives, **before whom I stand**, surely there shall be neither dew nor rain these years, except by my word” (1 Kings 17:1, NASB).
- Falling is **not** just falling into **blatant sin**. It could be falling into **discouragement, laziness, apathy**. Falling has to do with anything keeping you from **standing** in your **purpose** in Jesus.

2) Strengthen yourself so that you can stand your ground (1 Chron. 11:1-9; 1 Sam. 30:1-6).

- *How can you stand?*
 - Here is the **secret**: in order to stand continually, **strengthen yourself in the Lord**.
- Over the next few weeks I'm planning to use **STAND** as a **acronym**.
 - Today, we will just focus on the "**S**", which is **STRENGTHEN YOURSELF**.
- *What was the secret to David's standing?*
 - Let's look at **1 Chronicles 11:1-9**. This is when **Samuel's prophecy** to David about becoming **Israel's king** finally comes to pass.
 - *How was it that David stood all those years when it looked like God's Word was not true?*
 - David was most likely **anointed** king of Israel when he was **13-18 years of age**.
 - This was a prophetic anointing—prophetic of what was to come, and preparatory, training him to walk in the Spirit
 - But he only became king of all **Israel** when he was **37**. (He was king of Judah first at **30**.)
 - How did he stand for **24 years**?
 - It took 24 years for **Israel** to **recognise** him as anointed.
 - This tells me people do not **recognise** the anointing or **God's heart** in someone easily.
 - Even **Samuel did not think** he was the Lord's anointed at first.
 - We see **David's blueprint** for **strength** in his **hidden years** in **1 Samuel 30:1-6**, especially verse 6.
 - "**But David strengthened himself** in the Lord his God" (1 Sam. 30:6).
 - Here is the **key** for you to **stand**. You need to **continually** strengthen yourself in the Lord.
 - There will be times where you are **all alone** and **everyone** turns on you. This is when you need to **find your strength** in God.
 - Paul wrote: "At my first defense **no one supported me**, but **all deserted me**; may it not be counted against them. But the Lord **stood with me** and **strengthened me**, so that through me the proclamation might be **fully accomplished**, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. The Lord will **rescue** me from every evil deed, and will bring me **safely** to His heavenly kingdom; to Him be the glory forever and ever. Amen" (2 Tim. 4:16-18).
 - There's also a great **psychological warfare** that the enemy attacks us with. He plays **mind games**. He tells us we are all alone in our **struggle** and **suffering**.
 - **Elijah thought** he was all **alone**.
 - Remember, **God is always with you**. **Nothing** can **separate** you from his love. And in the body of Christ, there is **genuine people** who love you.

3) You stand by leaning on the Lord (SOS. 8:5).

- *Do you know what David's name means?*
 - David = **Beloved**
- "Get people back to **love**. That's what I hear the Father saying. May we see that your love—so vast and infinite—is better than anything" - from **Journal** (15 July 2017)
- In that word '**beloved**' you will find the **secret to strength**. A **heart that knows** that you are **the Lord's beloved** and a heart that **burns with undying love for him**—that's where **strength** comes from.
- "Who is this coming up from the wilderness, **Leaning** on her beloved?" (SOS 8:5).
 - Also see, **SOS 8:6-7**
 - "**I know the end of the story**, I come out from the wilderness, leaning on my beloved..." (*Strong Love* by Jon Thurlow)
 - *Is he really your beloved? Has he captured your heart like David captured the stronghold of Zion?*
- While away the Lord highlighted to me **Isaiah 26:3**:
 - "You will keep him in **perfect peace**, whose mind is **stayed** on you, because he trusts in you" (NKJV).
 - When I looked further into this passage I saw that the word '**stayed**' is actually to '**lean on for support**.'

- “Let the **beloved** of the Lord **rest secure** in him, for he shields him all day long, and the one the Lord loves **rests** between **his shoulders**” (Deu. 33:12).
- **Learn** to **lean** between the shoulders of your Beloved like **John** at the last supper (John 13:23).

Conclusion: God calls you to stand. Stand through strengthening yourself and strengthen yourself by leaning on the Lord, your Beloved.

END NOTES

ἀγαπητός (agapētos) - adj. beloved, dear. “A person who is in a special, close relationship with another...is used to indicate someone who is considered dearly loved or valued.” (Lexham Theological Wordbook).

1732 דָּוִד [*David, rarely /daw·veed/*] n pr m. From the same as 1730; TWOT 410c; GK 1858; 1076 occurrences; AV translates as “David” 1076 times. **1** youngest son of Jesse and second king of Israel. *Additional Information:* David = “beloved”.

Strong, J. (1995). [*Enhanced Strong's Lexicon*](#). Woodside Bible Fellowship.

1730 דָּוָד [*dowd, or (shortened), dod /dode/*] n m. From an unused root meaning properly, to boil; TWOT 410a; GK 1856; 61 occurrences; AV translates as “beloved” 34 times, “uncle” 16 times, “love(s)” eight times, “father’s brother” twice, and “wellbeloved” once. **1** beloved, love, uncle. 1a loved one, beloved. 1b uncle. 1c love (pl. abstract).

Strong, J. (1995). [*Enhanced Strong's Lexicon*](#). Woodside Bible Fellowship.

Stayed or Steadfast Word Study (Isaiah 26:3)

1514 סָמַךְ (*sāmak*) **lean upon, lay, put, uphold, support.** (ASV, RSV similarly.)

The primary meaning of the root is “to lean upon,” in distinction to its synonyms *tāmāk* (q.v.), which basically means “grasp,” “lay hold of” and *sā’ad* “sustain.”

The best known use of this root is in the laying on of hands. In the Levitical regulations regarding the sacrificial offerings, the offerer brought his proper sacrificial animal in person and laid his hand upon its head, thus expressing identification with the offering, its surrender to God and in the case of guilt, its transfer to the animal (cf. specifically Lev 16:21).

The laying on of hands on the sacrificial animal figured prominently in the regulations for the service of consecration and dedication to the priesthood (Lev 8; cf. Ex 29), a ceremony replete with spiritual application to the ministry of Christ (cf. Heb 10:19–23) and of those called to be his ministers (I Tim 4:14; II Tim 1:6).

The root can also involve the idea of support (Amos 5:19). The Israelites were to learn not to trust in man or nation (II Kgs 18:21; Ezk 30:6), but in God who by his power (Ps 37:24) and word (Ps 119:116) upholds the righteous (Ps 37:17). So will the believer dwell in safety and surety (Ps 3:5 [H 6]) all his life (Ps 71:6) despite those times when he may fall (Ps 145:14).

Bibliography: THAT, II, pp. 160–61.

R.D.P.

Strengthened Word Study (1 Sam. 30:6)

636 חָזַק (*hāzaq*) **be(come) strong, strengthen, prevail, harden, be courageous, be sore** (meaning be severe). (ASV and RSV similar.)

Derivatives

636a קָזַק (hāzāq) **strong**.

636b הִקְזִיק (hezqâ) **strength** (once in the masc. form קִזְקִי (hēzeq)).

636c קִזְקִי (hōzeq) **strength**.

636d הִקְזִיק (hōzqâ) **force**.

The basic meaning of this word in the Qal stem is “be(come) strong.” In general, the Piel is causative of the Qal, “make strong,” “strengthen.” The Hiphil is “take hold of,” “seize,” while the Hithpael stem is “strengthen oneself,” hence, “take courage.” The use of *hāzaq* is similar to *’āmēš* and *’āzaz* except for the Hiphil which is more like the Qal of *’āḥaz*. This verb is used 291 times.

The Qal form, used eighty-two times, means to “be strong” or “become strong.” In most cases it can be so translated, but often the variety of contexts encourages or necessitates a variety of renditions. Most often the word is used for strength in battle (I Kgs 20:23). The admonition to be strong in combat may simply be an exhortation to be of good courage (and is so translated in II Sam 10:12).

In Gen 41:56 “strong” is used in the sense of “severe” (RSV; KJV and ASV “sore”) in reference to a famine. Similarly a battle may be “severe” (II Kgs 3:26). “To be stronger than” in context comes to mean “prevail,” as the word of David “prevailed” against Joab (II Sam 24:4), David against the Philistine (I Sam 17:50), and Jotham over the Ammonites (II Chr 27:5). When used of Pharaoh’s heart the meaning is “harden” (Ex 7:13f.).

[The hardening of Pharaoh’s heart is an old problem, one that is more theological than linguistic. The verb *hāzaq* is used twelve times in the narrative (Ex 4–14), mostly with the Lord as the agent, but four times in the passive or stative sense (“Pharaoh’s heart was hardened”). Also, the verb *kāhēd* is used five times, both with the Lord as the agent, with Pharaoh as the agent, and in the passive sense. The verb *qāšā* is used once with the Lord as the agent. There is no discernible difference here in the usage of these words. It is clear that Pharaoh was an unrepentant sinner at the start (chapter 5). It is perhaps enough to point this out and remark that all of God’s hardening of an obstinate sinner was judicial and done that God’s deliverance should be the more memorable. And this, too, was in God’s plan (Ex 9:16), though it is also inexplicably true that Pharaoh sinned freely and was therefore terribly guilty (cf. Acts 4:25–28). r.l.h.]

Other resultant meanings include “be sure” (Deut 12:23), “be steadfast” (Josh 23:6, RSV), “catch hold” (II Sam 18:9, Absalom’s head in the oak; the causative of this is common usage in the Hiphil), “recover” (Isa 39:1, Hezekiah from sickness), “stout,” (of peoples’ words against God, Mal 3:13).

The Qal form of the verb is used twice (II Chr 28:20; Isa 28:22) in the Piel sense of “strengthen.”

The basic meaning of the Piel stem (used sixty-four times) is causative of the Qal, to “make strong,” “strengthen.” As with the Qal it is used often in the context of battle or combat. Often the object of the verb is the hands or the arms of an individual. “To strengthen the hands” may mean “to aid” (Ezra 1:6), or, more often, “to encourage” (I Sam 23:16). The person encouraged may be the object of the verb (II Sam 11:25; Isa 41:7). Strengthen may be translated simply “help” (II Chr 29:34).

The Piel is used sixteen times in the sense of “repair” (II Kgs 12:5f.). As in the Qal, when the object of the verb is the heart (ten times), the verb is translated “harden” (Ex 4:21f.). It is used twice in the sense of “fasten” (or “support”) as with nails (Isa 41:7; Jer 10:4).

The Hiphil frequently (sixty-three times) means “take hold,” i.e. “grasp,” “seize.” It is used thirty-four times in Neh in the sense of “repair,” referring to the rebuilding the wall of Jerusalem. Other uses are varied: “prevail” (Dan 11:7), “support” (Lev 25:35), “receive” (II Chr 4:5), “retain” (Jud 7:8), “constrain” or “urge” (II Kgs 4:8), “confirm” (Dan 11:1),

“strengthen” (II Sam 11:25), “aid”, i.e. “strengthen the hand” (Ezk 16:49), “join” (Neh 10:29), “hold” (Neh 5:16).

The Hithpael (used twenty-seven times) is translated in a variety of ways but is usually reflexive of some use of the Qal stem, i.e. “strengthen oneself,” “encourage oneself.”

קָזַח (*hāzāq*). **Strong, mighty, hard.** This adjective means “strong” in the sense of “powerful” (including the power to resist). Of its fifty-seven occurrences, twenty-three refer to a “strong hand,” most often to God’s power, as in the Exodus. The word refers also to the strength of a man (Caleb, Josh 14:11), the wind (Ex 10:19; I Kgs 19:11), and a sword (figurative, Isa 27:1). Although the word often refers to God’s powerful hand it does not seem to be used as a substitute for deity (as *‘elyôn* is).

It is translated variously because it occurs in many different contexts. Applied to the blast of a trumpet the word is translated “loud” (Ex 19:16). When applied to sickness (I Kgs 17:17) or famine (I Kgs 18:2), it is appropriately translated “severe” (RSV; the ASV reads “sore”). The KJV also refers to “sore war” (I Sam 14:52), but translates a similar phrase “hottest battle” (II Sam 11:15). The RSV uses “hard(est) fighting” in both references.

When referring the face, forehead, or heart *hāzāq* implies an unyielding stubbornness or strong resistance (Ezk 2:4; 3:7–8, variously translated: “stiffhearted,” “stubborn,” “impudent,” etc.). It is also used as a substantive, “mighty one,” “strong one” (Ezk 34:16; Job 5:15).

הִזְקָה (*hezqâ*). **Strength, strengthen self, strong, was strong.** (ASV and RSV similar.) A noun, used four times meaning “strength,” but translated as a verb in some contexts.

קִזְקָה (*hōzeq*). **Strength.** (ASV and RSV the same.) The noun, used five times, means “strength,” always in the sense of “military prowess.”

הִזְקִיחַ (*hōzqâ*). **Force, mightily, repair, sharply.** (ASV similar, but RSV “violently.”)

C.P.W.