

Walk

33 - Living the Simple Gospel: Philippians
Church on the Park | Sunday, 22 October 2017

Text: Philippians 3:17-21

Theme: There's a way to the destination God desires for you. And the only way to get to your destination is to walk his way.

Intro: The New Testament letters—the letters written to the early churches—are not primarily about how to heal the sick or even how to evangelise. Neither are they about how to put on church events or how to preach. *What are they about?* They are all about who Jesus is and what he has done. And out of the overflow of knowing Jesus, these letters teach you how you should live in response to the Gospel. The emphasis is on knowing and living. In other words, if you know Jesus and follow him, you will be a witness to the world. Today's passage is a call to walk. It's the walk, not the talk, that is the principal witness.

1) Walk (Phil. 3:17-19).

- In the **passage before** our above text, Philippians 3:7-16, **Paul** shares his **hunger** and **thirst** to **know** Jesus more. He tells us that he has left everything to pursue Jesus and fulfil his will (Phil 3:7-16).
 - That's what **Paul's life** is **consumed** with—**JESUS**.
- Your **natural reaction** to Paul's talk about his life and passion may be, "**That's good for you Paul**. That's not my passion, but I am happy that it is yours. To each their own."
- But then Paul shocks us in Philippians 3:17 saying, "Brethren, **join in following my example**, and observe those who walk according to the pattern you have in us."
 - In other words, this isn't just for me and my team—it's for **everyone**.
 - "Join in following my example."
 - I remember the **first ten years** I ministered in Australia. People kept saying to me, "Passionately pursuing Jesus is what you and your church do. But that's not for us. We are a _____ (grace, outreach, mercy, signs and wonders, etc.) church."
 - This really broke my heart because people were **categorising churches** for the purpose of boxing them up, labelling them and putting them on the shelf.
- Here Paul is calling you to follow his example, but also to **observe** those **WHO ARE** and **WHO ARE NOT** living in passionate pursuit of Christ.
 - Furthermore, he is saying, **don't walk** with those who are not passionately pursuing Jesus.
 - Yes, you may **reach out** to them, but **don't live like** them. And whatever you do, don't let them **influence** you because their end is destruction.
- Listen to how he warns us with tears: "For many walk...[as] **enemies of the cross of Christ**."
 - It may be possible that they have some kind of faith in the cross of Christ, but they **walk as enemies of the cross**.
 - And the most important thing is not your **statement of faith**, but how you actually **live**.
- *Do you live as a friend of the cross? Is your life conformed to the cross? Does your life reflect taking up the cross?*
- The only **way** to **walk** is with the **cross on your back**. **Carrying your cross** is the **normal** Christian life.
 - **Dying to your own will**, to embrace the Father's will is the normal Christian life.
- This involves **suffering**, but suffering for a **purpose**. It's suffering because you are on a **pilgrimage**. It's suffering because you are **going somewhere** and you will let nothing stop you. It's the **suffering of a soldier**; IT IS NOT THE SUFFERING OF A VICTIM.
- Philippians 3:10 calls you to the **fellowship of HIS sufferings, not your sufferings**. There is a big **difference**.
 - **The Lord spoke to me** two weeks ago in the morning: "When my people think about suffering they often think about their personal suffering. They have no idea of MY suffering, it's foreign to them. I want the focus of their lives to shift from themselves to ME."

- *How does the Lord suffer?* That's what we need to meditate on. We need to value his past sufferings, but also realise his present sufferings as he is long-suffering with us.
- The **first attribute of love** is "love is **patient/long-suffering**..." (1 Cor. 13: 4).

2) Worship (Phil. 3:20; 2 Chron. 20).

- There's always a **way** to get **someplace** in God. God wants to **teach** you his **way**—how to get from here to there.
 - It's **skipping God's way** and **expecting** the **destination** that leaves you **disappointed**.
 - What if a **farmer prayed** everyday for a **harvest**, but **never sowed**.
 - In the Kingdom, most **despise the way**, but **expect God's miraculous spoils** and **victory**.
- In these **next two passages** we will see that both **Jehoshaphat** and **Paul** show us the way.
- One of the things I have been doing over the last few weeks is working to **claim Gideon's US citizenship**.
 - During our **last trip to NY** the **customs official** asked me, "*Why isn't your son a US citizen?*" I gave him a few **excuses**. Then he said, "If you don't get his citizenship soon (before he's eighteen) it's going to be extremely difficult."
- What I learned through this whole **process** is that all of my children **are US citizens** because they are my natural children born in wedlock.
 - But, I have to **claim their citizenship** and there's a **way** to do that.
- Paul tells us (as children of God): "**For our citizenship is in heaven.**"
 - *But the question is are you claiming that citizenship and all the rights and privileges that it entails?*
 - This citizenship gives us **access to "the power of his resurrection."** It gives us access to the **resources** of heaven. We have the **right to pray**. But we also **access his sufferings** and **cross**.
- **Jehoshaphat** set his mind on heavenly things and called the people to do the same (2 Chron. 20:12).
 - Jehoshaphat **didn't know what to do**, but God didn't leave him there—he **spoke his Word**. Specifically, **God showed Jehoshaphat the way**.
- Here's the way:
 - **Seeking** the Lord → **Seeing** God → The **Spirit speaking** → **Strategy** → **Singing Praises (Worship)** → **Ambushes set** → **Spoils** → **Rejoicing & Rest**
 - **Genuine prayer and worship** is how we access the benefits of our heavenly citizenship.
 - Through **setting our eyes** on God, the Lord **speaks** and reveals his **strategy**.
- The opposite is also spoken here in Philippians. Those who are not citizens of heaven "are **enemies of the cross of Christ**, whose **end** is **destruction**, who **god** is their **appetite**, and whose **glory** is in their **shame**, who **set their minds of earthly things**" (Phil 3:18-19).
- **Citizens of heaven** have their **minds set of heavenly things**. Their **focus** is on **God** and his **greatness**.
- This week I had an encounter with God in a vision at night.
 - In this vision I saw God speaking out of heavenly clouds with flashes of lightening and he said in a loud, audible voice, "I AM Big."
 - The vision left me shocked and excited. I was nervous, but I wanted to shake my wife, Anna, awake and tells her that God is big.

3) Wait (Phil. 3:20-21).

- **Wait** as in **expect and eagerly look for**. It's like the waiting of a **bridegroom** that **expects** the **bride** to come, even though she is **late**.
 - It's **not** 'wait and see, maybe something may happen.'
 - In Biblical times the **bride** waited for the **bridegroom**.
- When you are **walking God's way**, you will **reach** your **destination**.
- The **ultimate destination** for us is the **transformation** of **our bodies** to reflect the same **glory** as his body.
- You can wait in **confident expectation** when you do things **God's way**.

Conclusion: You will reach your destination if you do things God's way. God's way means walking, worshipping and waiting—it means carrying your cross until his resurrection.

END NOTES

Walk

4043. περιπατέω peripatéō; contracted peripatō, fut. peripatēsō, from perí (4012), about, and patéō (3961), to walk. To tread or walk about, generally to walk. Intrans.:

(I) Particularly and generally (Matt. 9:5; 11:5; Mark 2:9; 8:24; 16:12; Luke 24:17; John 1:36; Acts 3:8, 9; 1 Pet. 5:8; Rev. 9:20; Sept.: Prov. 6:22). With an adjunct of place or manner: with an adv. (Luke 11:44; John 21:18); with the adj. gumnós (1131), naked, used as an adv. (Rev. 16:15); so also with a prep. as en (1722), in, with the dat. of place (Mark 11:27; 12:38; John 10:23; Rev. 2:1; Sept.: Gen. 3:8). In John 7:1, periepátei in the imperf., meaning Jesus going about, remained in Galilee; and also, by implication, in John 11:54. En (1722), in, figuratively (John 8:12; 11:9, 10; 12:35; 1 John 1:6, 7; 2:11; Rev. 21:24); epí (1909), upon, with the gen. (Matt. 14:25, “upon the sea” [a.t.]; Mark 6:48, 49; John 6:19; Sept.: 2 Sam. 11:2); with the acc. (Matt. 14:26, 29); metá (3326) with the gen. of person to accompany, associate with (John 6:66; Rev. 3:4 [cf. Job 34:8]); pará (3844), near, with the acc., “near the sea” (a.t. [Matt. 4:18; Mark 1:16]).

(II) Figuratively, to live or pass one’s life, always with an adjunct of manner or circumstances, i.e., with an adv. (Rom. 13:13; 1 Cor. 7:17; Eph. 4:1, 17; 5:8, 15; Phil. 3:17; Col. 1:10; 2 Thess. 3:6, 11; Sept.: 2 Kgs. 20:3). Followed by the dat. of rule or manner (Acts 21:21; 2 Cor. 12:18; Gal. 5:16); with the prep. diá (1223), through, with the gen., “through faith” (a.t. [2 Cor. 5:7]); en (1722), in, with the dat., of state or condition, “in the flesh” (a.t. [2 Cor. 10:3]); also of rule or manner (Rom. 6:4, “in newness of life”; 2 Cor. 4:2; Eph. 2:2; Col. 2:6, i.e., in Christ; (3:7; Heb. 13:9; 2 John 1:4; 3 John 1:3, 4; see Sept.: Prov. 8:20; Eccl. 11:9). Katá (2596), according, with the acc. implying manner or rule (Mark 7:5; Rom. 8:1, 4; 14:15; 1 Cor. 3:3; Eph. 2:2; 2 John 1:6).

Deriv.: emperipatéō (1704), to walk about in or among.

Syn.: poreúomai (4198), to go, proceed on one’s way; ágō (71), to lead; hupágō (5217), ápeimi (548), and apérchomai (565), to go away; proágō (4254), to lead forth; metabainō (3327), to go from one place to another; anachōréō (402), to depart; hupochōréō (5298), to go back, retire; proérchomai (4281), to go before, precede; apobainō (576), to go away or from; éxeimi (1826), to go out; diodeúō (1353), to travel throughout; paragínomai (3854), to come, arrive, be present; hodoiporéō (3596), to be on a journey; epistréphō (1994), to return; stoichéō (4748), to walk in line. Ant.: kathēmai (2521) and kathézomai (2516), to sit; anákeimai (345), to recline at a table; katákeimai (2621), to lie down; anaklínō (347), to cause to recline; kataklínō (2625), to make to recline; kathízō (2523), to make to sit down; epibainō (1910), to rid

Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.

Mind or Mindset

5426. φρονέω phronéō; contracted phronō, fut. phronēsō, from phrén (5424), mind. **To think, have a mindset, be minded. The activity represented by this word involves the will, affections, and conscience.**

(I) Generally, to be of an opinion. Followed by the acc. of thing (Acts 28:22; Rom. 12:3; 1 Cor. 4:6; Gal. 5:10; Phil. 1:7). With an adv. or adv. phrase (Rom. 12:3; 1 Cor. 13:11). Of time, to regard, keep (Rom. 14:6 [cf. Gal. 4:10]).

(II) To think, to sense mentally, followed by the acc.

(A) Generally (Phil. 2:5, “let the same mind be in you as in Christ” [a.t.]; Phil. 3:15). In Rom. 12:16, not to think of “high things” (hupsēlá [5308]) means not to be proud. In the phrase tó autó ([846], the same thing) phronéō it means to be of one mind, one accord, to think the same thing. Tó autó is the same as tó hén (neut. of heís [1520], one), to think one and the same thing (Rom. 15:5; 2 Cor. 13:11; Phil. 2:2; 3:16; 4:2).

(B) To be mindful of, to be devoted to (Matt. 16:23; Mark 8:33; Rom. 8:5; Phil. 3:19; Col. 3:2); with *hupér* ([5228], on behalf of, for), to mind, regard, care for (Phil. 4:10).

Deriv.: *kataphronéō* (2706), to despise; *paraphronéō* (3912), to be foolhardy; *periphronéō* (4065), to despise; *hyperphronéō* (5252), to be vain, arrogant; *hupsēlophronéō* (5309), to be proud, arrogant *philóphrōn* (5391), friendly; *phrónēma* (5427), thought; *phrónēsis* (5428), thinking; *phrónimos* (5429), thoughtful.

Syn.: *phrontízō* (5431), to think, consider, be careful; *dokéō* (1380), to think, form an opinion; *hēgéomai* (2233), to think; *noéō* (3539), to perceive, understand; *katanoéō* (2657), to perceive fully, comprehend; *aisthánomai* (143), to perceive, understand; *katalambánō* (2638), to apprehend, comprehend; *oída* (1482), to know intuitively; *suníēmi* (4920), to perceive, understand; *epístamai* (1987), to know well; *punthánomai* (4441), to ascertain; *ginóskō* (1097) and *gnōrízō* (1107), to know experientially; *logízomai* (3049), to reckon, think; *huponoéō* (5282), *nomízō* (3543), and *oíomai* (3633) or *oímai*, to suppose, think; *phaínō* (5316), to appear, think; *enthuméomai* (1760), to reflect, ponder; *krínō* (2919), to judge.

Ant.: *paraphronéō* (3912), to be beside oneself, deranged, a fool; *mōraínō* (3471), to make foolish, and the mid. *mōraínomai*, to become foolish; *paralogízomai* (3884), to delude, deceive; *existēmi* (1839), to become insane or beside oneself

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Citizen

4175. *πολίτευμα* *políteuma*; gen. *politeúmatos*, neut. noun from *politeúō* (4176), to behave as a citizen. Any public measure, administration of the state, the condition or life of a citizen. In the NT, the state itself, community, commonwealth, used metaphorically of Christians in reference to their spiritual community and their status as citizens of heaven (Phil. 3:20).

Syn.: *politeía* (4174), polity, citizenship, the relation in which a citizen stands to the state, the condition or right of a citizen; *anastrophé* (391), behavior; *agōgē* (72), a way of life, behavior.

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Wait

553. *ἀπεκδέχομαι* *apekdéchomai*; fut. *apéxomai*, mid. deponent from *apó* (575), an intens., and *ekdéchomai* (1551), to expect, look for. To wait for, used as a suitable expression for the Christian's hope which includes the two elements of hope and patience (Rom. 8:25). In Rom. 8:23 the obj. of this fut. expectation is the *huiōthesía*, the adoption, as will be realized in the redemption of the body (Rom. 8:19; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28 [cf. 1 Pet. 3:20]).

Syn.: *prosdokáō* (4328), to await, expect; *prosdéchomai* (4327), to expect, look for; *anaménō* (362), to wait for with patience and confident expectancy; *periménō* (4037), to wait around for the fulfillment of an event; *proskarteréō* (4342), to wait around looking forward to the fulfillment of something one expects to take place; *elpízō* (1679), to hope; *prosménō* (4357), to tarry, wait with patience and steadfastness; *apoblépō* (578), to look away from all else at one object, to look steadfastly.

Ant.: *exaporéomai*, to be without a way of escape, despair; *apelpízō* (560), to give up in despair.

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