

Station Yourself

34 - Living the Simple Gospel: Philippians
Church on the Park | Sunday, 29 Oct 2017

Text: Philippians 4:1

Theme: Like a watchman stationed on a tower, station yourself and watch God move.

Intro: The world tells you to stand strong, but its idea of standing strong is self-mustered strength. The world can only teach you to be self-made, but the Scripture teaches you to be God-made. When you are made by God, all glory goes to God, but when you make yourself, you take the glory. Paul exhorts us to 'stand firm.' But not to 'stand firm' through your own power. The next thing he says is absolutely crucial: "stand firm IN THE LORD." We often quickly gloss over 'in the Lord,' but it's the whole secret of standing strong and firm, especially in light of those who live as enemies of the cross of Christ. Your temptations in life will come from three sources: 1) The world, 2) Your flesh and 3) the devil. When you stand firm in the Lord, you stand against these forces of evil as you await the return of the King, Jesus Christ.

1) Let your spirit say, "I shall not be moved!" (Ps. 16:8, KJV).

- The **King James Version** says, "I have set the Lord always before me: because he is at my right hand, I shall not be **moved**" (Ps. 16:8).
- Jeremiah 17:8-9 - "Blessed is the man who **trusts in the Lord** and whose **trust is the Lord**. For he will be like a tree planted by the water..."
- Many of the **African American slaves** had a strong faith. They **sang** to get them through oppressively hard times. They prayed for **deliverance**, but also **stood firm** if the answer did not quickly come.
 - One of their songs was "**I Shall Not Be Moved**."
 - "I shall not be moved/Like a tree planted by the water/I shall not be moved. When my cross is heavy/I shall not be moved...The church of God is marching/I shall not be moved...King Jesus is our captain/I shall not be moved...Come and join the army... Fighting sin and satan...When my burden't heavy...Don't let the world deceive you...If my friends forsake me..." (www.negrospirituall.com)
- In every **stress** there's **three main reactions** that you can have. These are the reactions of our humans flesh: 1) **Fight**, 2) **Flight** and 3) **Surrender** [not surrender to the Lord, but surrender to the oppressor of circumstance.]
- But there is **another response** you can have—the response of the Spirit. And that is to **seek the Lord** and **station yourself**. It's to say, "Because the Lord is with me, I shall/will not be moved."
 - "I'll not give up or give in. Instead, I'm going to station myself and worship God. **He** is going to **fight** this battle for me and **instruct** me in the way I should go."
 - Now, the above is the response of the believer, and it's what gives us great hope in this life.
 - The **world** has to **fight for themselves** or even **recruit spiritual forces** through some form of **witchcraft** or new age.
 - We, however, look to the Lord and let **the Lord fight our battles**.
- **Acts 14:19-23** shows us the power of Christ's resurrection at work.
 - Paul knew this power and that's why he talks about it in Philippians.

2) Station yourself when stress shakes you (2 Chron. 20:15-17).

- Let's go back to **Jehoshaphat** and the word that came through **Jahaziel** ("who looks to God" or "whom God watches over"), the Levite.
- Whether the **stress** is against **your marriage, family, children, church, work**—it's critical that you **don't run or sin**, but that you **station yourself**.
- **Know where** God wants you to **be** and **stick there**.
- There is a **constant battle to move you from your station**—the place God has **planted** you.
- **Station yourself** in **prayer and worship**.

- **When you station yourself God fights** for you.
 - Remember, **Moses** at the **Red Sea**.
 - **Moses** on the **hill** (Exo. 17:9ff)
- The **Hebrew** for '**station**' in **2 Chron. 20:17** is often used in the **midst of conflict**—in **opposition** to the enemy.
 - Dr. Paul R. Gilchrist in his article on *yasav* (stand or station) says: "Furthermore, we need not denigrate the service performed as being servile, but rather an honorable task. It is this idea which indubitably is behind the proverb, "Do you see a man skilled in his work? He will stand before kings; he will not stand before obscure men" (Prov 22:29). **One who thus stands before kings implicitly makes himself available and ready for service. Cf. Milton's memorable words in his sonnet on his blindness, 'They also serve who only stand and wait.'** (TWOT)
- **Know the station** God has **called** you to.
 - For me, it's here in Brisbane at this church—preaching, teaching and leading.
- **Stations** are places for people to **come, receive and go**. And yet, when need to station to be **well provisioned** in **people** and **resources** for this work to continue.
 - Think of a **train station**.

3) Station yourself so that you can receive, record and run with God's vision (Hab. 2:1-4, 14; 3:13, 17-19).

- It's only as you **station yourself** in God's stronghold that you will **see** and **hear** God's vision (Hab. 2:1-3).
- It's in this **place of waiting** that you **receive**.
- We need to do **less work** and **more waiting**.
 - When you wait you **receive power** because you **receive clarity** about **God's vision** rather than your own.
 - The **waiting** process causes the **purification** of your desires, even your religious/zealous desires.
- **Habakkuk wrestles** with God. He is deeply distraught by the **injustice** he saw. He is further distressed by God's **impending judgment** on Judah through Babylon.
 - And yet, he knows the **only answer** is **God**.
- Hear **the Lord's response** in **Habakkuk 2:2-4**
- Do you take seriously **writing down** God's Word, both his written Word and his personal word to you?
- Be a **recorder**—someone who records what you see and hear from God.
- Once you know God's vision and have recorded it—run it with.
 - But—this is critical—don't run ahead of God, stay in step with him. That is one of the hardest parts to learn

Conclusion: Station yourself in waiting, prayer and worship so that you can see God. He will fight your battles and defeat your enemies—your job is to stand strong and firm in him.

στήκω, ἵστημι [Phil 4:1]**στήκω.**

The verb στήκω is a Hell. construct. from the stem of the perf. ἔστηκα intr. “to stand” (from ἵστημι → 640, 36 ff.), and it is used alongside this. It is one of several substitutes for ἵστημι or ἵσταμαι which in part were newly coined and in part derive from non-Attic dialects. They owe their origin to the popular post-class. dislike for verbs in -μι. στήκω lives on in the modern Gk. στέκω “to stand.”

1. στήκω is rare in the LXX, or at any rate is not gen. attested, so that from a comparison of the texts one may assume that Chr. redactors put it in place of forms of ἵστημι: Ex. 14:13 (A στήκετε with στήτε in other MSS) in the summons of Moses to the people when they were afraid of the approaching Egyptians: “Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day”; this has the ring of στήκω in the NT; Ju. 16:26 of the pillars on which the house stands (B στήκει, other texts ἐπεστήρικται); 3 Βασ. 8:11 of the priests who cannot stand in the sanctuary because the cloud of the Lord fills it (B οὐκ ἠδύναντο ... στήκειν, others στήναι “enter”).

2. In the NT the verb occurs chiefly in Paul. Elsewhere one finds it at Mk. 3:31 of the relatives of Jesus standing outside (ἔξω στήκοντες); Jn. 1:26 in the Baptist’s witness to the unknown Jesus: μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἶδατε, with ἔστηκεν in P⁶⁶, K as Θ; Rev. 12:4 of the dragon which tries to seize the woman who is clothed with the sun: καὶ ὁ δράκων ἔστηκεν (or ἔστηκεν); Mk. 11:25 with ref. to standing before God in prayer, an example of the practice of standing for prayer in Palestine, cf. Lk. 18:11.

Paul uses the verb mostly in the imperative form στήκετε, so that the question arises whether it is for him the normal imperative for ἔστηκα “stand” as distinct from στήτε “approach.” In 1 C. 16:13: στήκετε ἐν τῇ πίστει, one catches an echo of Ex. 14:13 (→ 636, 32 ff.). In his life a man may either stand or he may have no stability, i.e., he may fall (→ VI, 164, 10 ff.) or be pushed aside or change his position. The standing of the Christian community is given to it in faith. Paul in his admonition is repeating the familiar play on words of Is. 7:9: “If ye will not believe, surely ye shall not be established.” In faith man attains to the position which allows him to stand firm. This standing does not result from secular securities such as health, power, property, or connections. It is based on the transcendent God on whose promise faith is fixed.⁸ It is here that human existence finds its foundation and establishment. This phenomenon, familiar in the OT from Is. and fundamental to the NT, is a singular one in the history of religion. In the NT the divine promise on which faith is fixed and which gives man his basis is spoken to man in Jesus Christ. Hence Paul can also give the admonition: στήκετε ἐν κυρίῳ, Phil. 4:1. “To stand in faith” (→ lines 12 ff.) is “to stand in the Lord,” for faith looks to the Lord and unites with Him. The choice of κύριος shows that the one who stands in Him is determined by Him and receives from Him the standing which is given to him as faith by God’s saving work in Jesus Christ; he now has to listen to the Lord and follow Him. στήκετε ἐν κυρίῳ might thus be translated: “Stand in obedience to the Lord.”¹ Th. 3:7 f. shows plainly that the comforted life and work of the apostle Paul and his companions depend on this standing in the Lord. The conditional clause ἐάν with indicative, which is rare in the NT, has a hidden hortatory meaning: Continue to stand in obedience to the Lord, for this will give comfort and power to our life and work in many afflictions. Standing in the Lord has sustaining power and also the power to create fellowship. If Christians have their standing in the Lord, Paul can also expect of them: στήκετε ἐν ἐνὶ πνεύματι, Phil. 1:27; for unity in spirit is given in the Lord, 1 C. 12:4–6; Eph. 4:4–6. Because the Lord gives freedom from the

destructive powers of sin, law and death, because faith in the promise of the Word grasps and attains this freedom, the Galatians are admonished: τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε (Gl. 5:1 → II, 899, 18 ff.). All these connections must be taken into account when we read in 2 Th. 2:15: στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, the reference to παραδόσεις suggesting to some a deutero-Pauline formulation. R. 14:4 is uttered in a differently employed circle of ideas (→ 648, 42 ff.) when it says that each servant stands or falls to his own master, i.e., the Lord, not men, will have the last word concerning the standing or falling of His servant, → VI, 165, 6 ff.

The word στήκω seems to be preferred by Paul. It is linked by him with the theological point already noted, namely, that in faith man attains to a standing which is not grounded in the world in which he is set by the Lord and will be upheld by Him, which gives him freedom from the destructive powers of the world, and which aims at fellowship in one spirit. This new verb sometimes took on a more general sense in post-Pauline usage. The Pauline development of στήκω is part of the use and meaning of the very common word ἵστημι → 651, 5 ff.

3. Outside the NT the verb does not occur in writings close to the primitive Chr. age. We find it later in a series of passages in the apocr. Acts, so Act. Andr. et Matth. 32 (p. 114, 12); Joh. 114 (p. 214, 8); Phil. 65 (p. 27, 1. 9); Thom. 78 (p. 193, 5) and 135 (p. 242, 5) etc.; also Corpus Hippocraticum Graecorum, I, 69. 2. 4; Epigr. Graec., 970; Preis. Zaub., I, 4, 923; II, 36, 273; cf. P. Lips., 40, II, 4 (4th/5th cent. a.d.): παρὼν καὶ στήγων for στήκων.

Grundmann, W. (1964—). [στήκω, ἵστημι](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 7, pp. 636–638). Grand Rapids, MI: Eerdmans.

Station in 2 Chron. 20:17 & Habakkuk 2:1

894 יָשָׁב (*yāṣab*) **stand, set or station oneself, present oneself** (only in the Hithpael). The lxx uses *paristēmi*, *histēmi*, *anthistēmi* plus other compounds of *histēmi*. The more common Hebrew words are *āmad* and *nāṣab* which KB calls a byform of *yāṣab*. It appears forty-five times in MT. ASV and RSV are similar.

The word appears in Ugaritic only as the name of the son of Keret.

The simple usage is found in Ex 2:4 where Miriam, Moses' sister, "stood at a distance to find out what would happen to him." Habakkuk also uses the word similarly, "I will stand on my guard post ... and I will keep watch to see what he will speak to me" (2:1). Cf. II Sam 18:13 where it is translated "stood aloof." **However, there is more to the idea than simply standing.**

It is used of those who set themselves against others. Specifically, in the well-known messianic psalm, "the kings of the earth take their stand ... against the Lord and against his anointed" (Ps 2:2). Hence, it means "to oppose" or possibly "to oppress" as the parallel phrase might also indicate. In a twist to the metaphor, Num 22:22 expresses God's anger against Balaam so that "the angel of the Lord took his stand in the way as an adversary against him." In a military sense, it is used in I Sam 17:16 where Goliath stood in defiance of the Lord and the army of Israel. Cf. Jer 46:4. However, several times we find the promise of God that the enemy will not be able to stand before the godly, i.e. to oppose him. The most familiar passage is Josh 1:5, "No man will be able to stand before you all the days of your life" (cf. Deut 7:24; 11:25). Sometimes the people of God are told to take their stand, passively and quietly awaiting the mighty deliverance of the Lord as in Ex

14:13f., “Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today ... the Lord will fight for you while you keep silent” (cf. I Sam 12:7, 16 and II Chr 20:17).

Furthermore, God calls on the righteous believers to take their stand against evil: “Who will stand up (Heb *qûm*) for me against evildoers’? Who will take his stand (*yāṣab*) for me against those who do wickedness’?” (Ps 94:16; cf. II Chr 11:13 where the priests and Levites of the northern ten tribes stood firm with Rehoboam when Jeroboam divided the kingdom).

In another usage *yāṣab lipnê* means “to present oneself before.” Moses is commanded, “Present yourself before Pharaoh” (lit. “station yourself”) in Ex 8:20 [H 16]; 9:13. Deuteronomy 31:14 is instructive because God tells Moses and Joshua to “present themselves” at the tent of meeting, that he might commission him“ i.e. install him for service. Similarly, in Josh 24:1 the elders of Israel, heads, judges, and officers are to present themselves before God as they anticipate taking the oath of leadership. Cf. I Sam 10:19; Jud 20:2. This note of service is more clearly revealed in Zech 6:5, “These are the four spirits of heaven, going forth after standing before the Lord of all the earth.” They are depicted as emissaries of God, accomplishing his work. This illuminates Job 1:6; 2:1 where “the sons of God came to present themselves before the Lord, and Satan also.” Satan’s malevolent “roaming about on the earth” need not detract from the high service which the sons of God rendered. Furthermore, we need not denigrate the service performed as being servile, but rather an honorable task. It is this idea which indubitably is behind the proverb, “Do you see a man skilled in his work? He will stand before kings; he will not stand before obscure men” (Prov 22:29). One who thus stands before kings implicitly makes himself available and ready for service. Cf. **Milton’s memorable words in his sonnet on his blindness, “They also serve who only stand and wait.”**

One further idea may be considered. If they who stand before kings are servants and couriers ready to serve, how much more should those who present themselves to the great king, the Lord of lords, be submissive to his will and command. This seems to be the thought in Ex 19:17 where “Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.” The people gave a response of reverent obedience, “All the words which the Lord has spoken we will do, and we will be obedient” (24:3, 7).

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Gilchrist, P. R. (1999). [894 יָצַב](#). R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 394–395). Chicago: Moody Press.