

Philippians Series

Lesson #081

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Dean Bible Ministries

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Two Walks; Two Different Christians

Philippians 3:17–21



In Php. 3 the focus is on standing firm against error.

Two sources:

- 1. The Judaizers: added human works to justification and/or spiritual growth (sanctification) [Legalism].**
- 2. The enemies of the cross of Christ, Php. 3:17ff; followed their lustful desires [licentiousness, antinomianism].**

Php. 3:15, “Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.

Php. 3:16, “Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.”

**φρονέω *phroneō* 1 plur pres act
subjunctive [imperative] to be
wise, to think**

**φρονέω *phroneō* 2 plur
pres act indicative to be
wise, to think**

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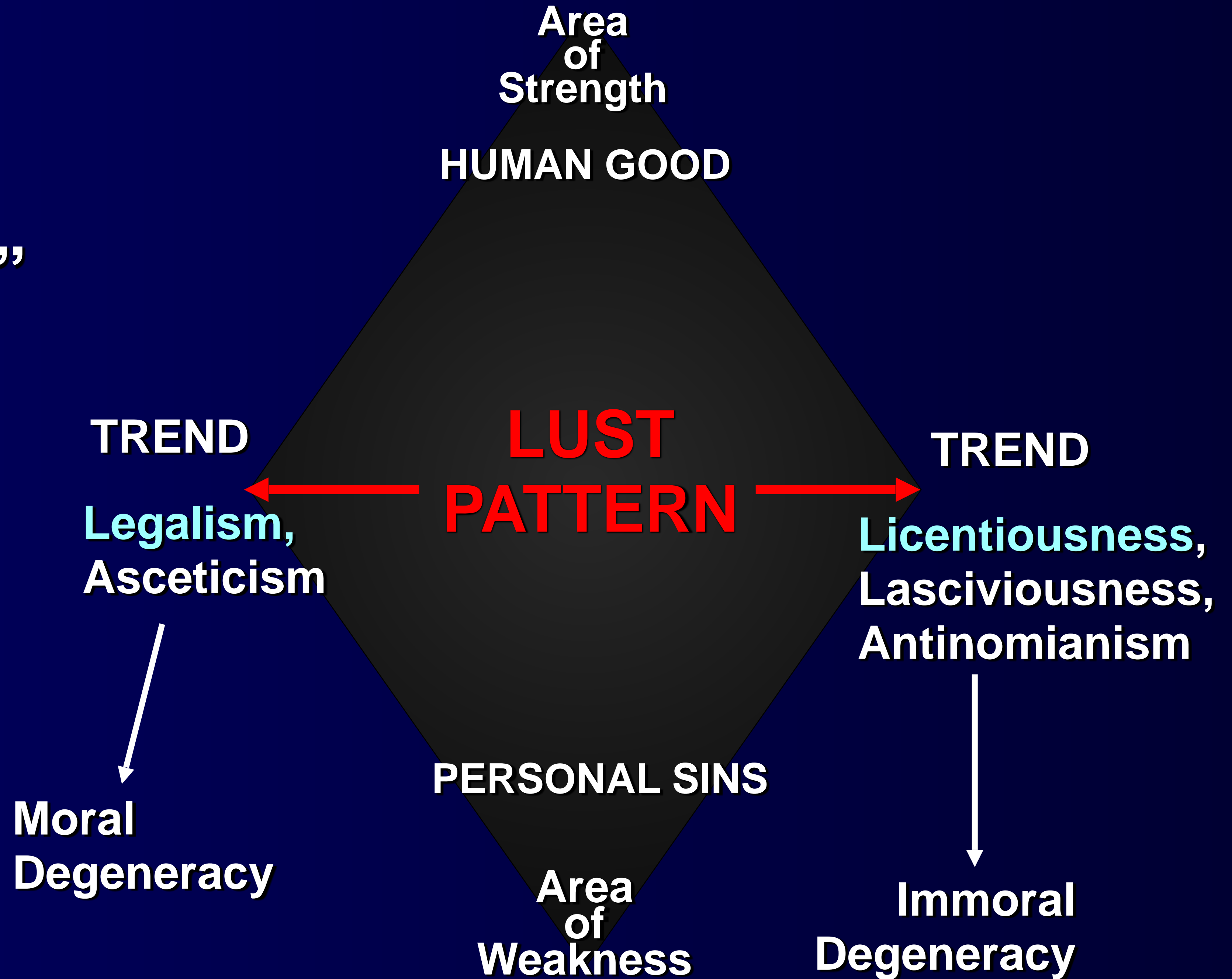
Php. 3:16, “Nevertheless, to the degree that we have already attained, let us walk by the **same** rule, let us be of the **same** mind.”

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subjunctive [imperatival] to be
wise, to think

φρονέω *phroneō* 2 plur
pres act indicative to be
wise, to think

στοιχέω *stoicheō*
pres act infin
to walk in line

THE SIN NATURE “the flesh”



Php. 3:17, “Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

Php. 3:18, “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Php. 3:19, “whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.”

περιπατέω peripateō

**to walk, walk around;
figurative for a person’s way
of life, how they think, talk,
act, work, live.**

Php. 3:17 Follow Paul's walk, not the **walk of the many, the enemies of the Cross.**

Verse 17 focuses on imitating Paul's **walk**

Php. 3:18–19 describes the licentiousness of the libertines who are described as enemies of the Cross.

Verse 18 describes **the walk of the many as enemies of the Cross.**

Verse 19 describes the consequences and the characteristics.

****Issue here: believers or unbelievers, and they are believers.**

Php. 3:20–21 Paul gives the reason for the challenge to imitate him, our citizenship is now in Heaven.

Php. 3:20 Our heavenly orientation: we focus on the coming of the Savior.

Php. 3:21 The end result: transformation of our physical body to a resurrection body.

**Php. 3:17, “Brethren, join in following my example, and note those who so walk, as you have us for a pattern.”
[NKJV]**

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συμμιμητής *summimētēs*
masc plur nom
joint-imitator
***remember “same rule”**
“same mind” in
Php. 1:8, 12

τύπος *tupos*
masc sing acc
(m) image,
pattern, example,
sign; type

Php. 3:17, “Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.” [ESV]

Php. 3:17, “Join in imitating me, brothers, and observe those who live according to the example you have in us.” [HCSB]

Php. 3:17, “Brothers, you become joint followers of my example.” [RD]

Php. 3:17, “Brethren, join in following my example, and note those who so walk, as you have us for a pattern.”
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τύπος *typos*
masc sing acc
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pattern, example,
sign; type

σκοπέω *skopeō*
2 plur pres act impera
to pay attention to; closely watch

Php. 2:4, “Let each of you look out not only for his own interests, but also for the interests of others.”

Rom. 16:17, “Now I urge you, brethren, note [pay close attention to] those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.”

Php. 3:17, “Brothers, you become joint followers of my example, and pay close attention to those who walk in this manner, that they have us for a pattern.” [RD]

Php. 3:17, “Brothers, you become joint followers of my example, and pay close attention to those who walk in this manner, that they have us for a pattern.” [RD]

**οὕτως *houtōs*
(demonstr) thus, so,
in this way or manner**

John 3:16, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

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“For God loved the world in this manner, He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

John 17:17, “Sanctify them by means of Your truth. Your word is truth.”

1 Pet. 2:2, “Desire the unadulterated milk of the Word, like newborn babes, that you may grow by it,”

Php. 3:18, “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Php. 3:19, “whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.” [NKJV]

Are these believers or unbelievers?

- 1. Paul is addressing the Philippians as believers, so it wouldn't fit if he were contrasting believers with unbelievers.**
- 2. His commands are to walk a certain way, which seems unnecessary if obedience and spiritual growth are the inevitable consequence of being saved/justified.**
- 3. In other passages Paul contrasts two kinds of walking that can characterize believers.**

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”

Eph. 4:17, “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,”

Both are addressing believers.

If believers are inevitably going to grow and mature, then why keep warning them to no longer walk or live like unbelievers?

In Galatians

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

Gal. 3:3, “Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”

Rom. 8:5, “For those who live according to the flesh *set their minds on the things of the flesh*, but those who live according to the Spirit, *the things of the Spirit*.

Rom. 8:6, “For to be fleshly minded is death, but to be spiritually minded is life and peace.

Rom. 8:7, “Because the fleshly mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

Rom. 8:8, “So then, those who are in the flesh cannot please God.”

4. Contextually Paul is telling them to follow the example of the apostles and their companions: Timothy, Silas, Epaphroditus, and that they as believers should not be like those degenerate Christians who are characterized by four things: enemies of the cross of Christ, their end is destruction—not eternal, but temporal divine discipline—who glory in things that are really shameful, and they set their minds on earthly things.

James 3:13, “Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

James 3:14, “But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

James 3:15, “This wisdom does not descend from above, but is earthly, sensual, demonic.”

Php. 3:17, “Brothers, you become joint followers of my example, and pay close attention to those who walk in this manner, that they have us for a pattern.” [RD]

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“For God loved the world in this manner, He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

What is the “Good News” i.e., the Gospel?

John 3:18, “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

Two Types of People

Those who believe in Christ vs. Those who do not believe

Not condemned

Condemned already

**Because they believed
they are justified
Not “declared righteous”**

No belief, no justification

Rom. 4:1, “What then shall we say that Abraham our father has found according to the flesh?”

Rom. 4:2, “For if Abraham was justified by means of [his] works, he has something to boast about, but not before God.

Rom. 4:3, “For what does the Scripture say? ‘Abraham had already believed God, and it had been accounted to him for righteousness.’”

Rom. 4:4, “Now to him who works, the wages are not counted as grace but as debt.

Rom. 4:5, “But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,”

**Eph. 2:8, “For by grace you have been saved through faith,
and that not of yourselves; it is the gift of God,**

Eph. 2:9, “not of works, lest anyone should boast.”

Eph. 2:4, “But God, who is rich in mercy, because of His great love with which He loved us,

**Eph. 2:5, “even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),”
[NKJV]**

“made alive together” = regeneration (being born again) = being “saved”

Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”

1. Being “saved” = regeneration (being born again) = “made alive together”

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This salvation is “through faith,” which means faith must precede salvation.

**Eph. 2:8, “For by grace you have been saved through faith,
and that ‘*by grace through faith salvation*’ is not of
yourselves; it is the gift of God,**

Eph. 2:9, “not of works, lest anyone should boast.”

διὰ πίστεως

dia pistis

**through faith, belief,
trust,**

NOT because of faith

The Volition Valve

Faith pipe
must
first be
opened



The spiritually
dead sinner
separated from
the life of God,
the water of life.



The Volition Valve

Faith pipe must first be opened



Faith comes before life

The spiritually dead sinner separated from the life of God, the water of life.



Eph. 2:8, “For by grace you have been saved through faith, and **that not of yourselves; it is the gift of God,”**

- 1. Being “saved” = regeneration (being born again) = “made alive together”**
- 2. What is the “*that*?” Is it faith? Is it grace? Is it saved?**

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- 4. “Grace” and “faith” are feminine nouns; “saved” is a masculine participle.**

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- 3. The pronoun “that” is a neuter and must refer to a neuter noun.**
- 4. “Grace” and “faith” are feminine nouns; “saved” is a masculine participle.**
- 5. In Greek, neuter demonstrative pronouns are used to refer to phrases, clauses, sentences, and entire works of literature.**

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What are the Works?

Gal. 2:16, “knowing that a man is not justified by the works of the law but by faith [through faith–*dia*] in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

Rom. 3:22, “even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Rom. 3:23, “for all have sinned and fall short of the glory of God,”

Rom. 3:28, “Therefore we conclude that a man is justified by faith apart from the deeds of the law.”

Rom. 4:2, “For if Abraham was justified by works, he has something to boast about, but not before God.

Rom. 4:3, “For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’

Rom. 4:4, “Now to him who works, the wages are not counted as grace but as debt.

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**Works of the law in the Epistles related to Jewish legalism:
Romans, Galatians**

Works of any kind: to Gentiles, as in Ephesus and Titus

Titus 3:5, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,”

John 20:31, “but these [signs] are written that you may believe that [*hoti*] Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

What do we believe about Jesus as the Messiah?

1 Tim. 1:15, “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

Luke 19:10, “for the Son of Man has come to seek and to save that which was lost.”