

Philippians Series

Lesson #083

August 22, 2024

Dean Bible Ministries

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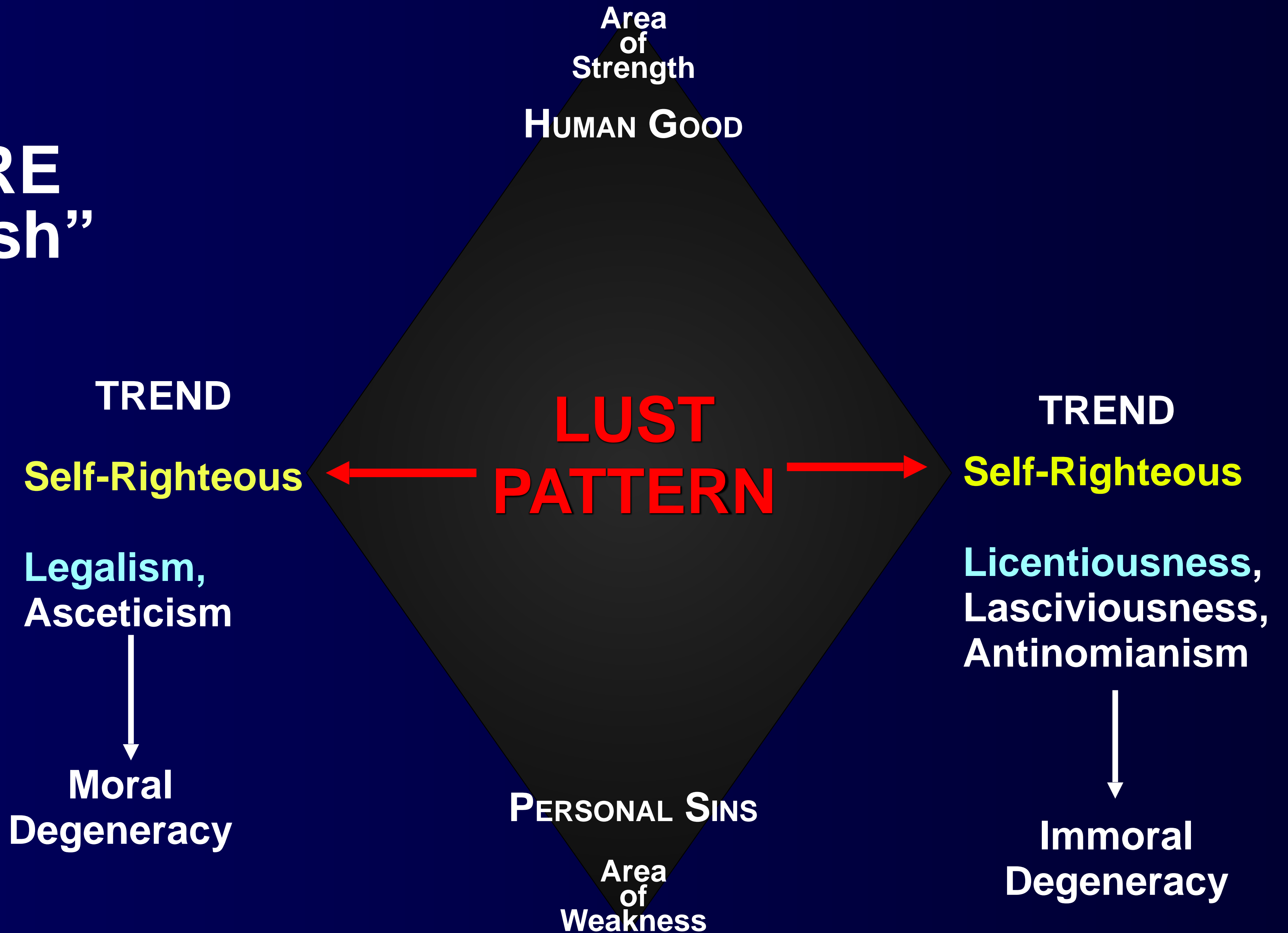
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Living as a Citizen of Heaven

Philippians 3:17–4:1



THE SIN NATURE “the flesh”



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. 4:1, “Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.” [NKJV]

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 [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**

Php. 3:17, “Brethren, join in following my example, and note those who walk in this manner: 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.”

**στοιχέω *stoicheō* Php. 3:16
**pres act infin
to walk in line****

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

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

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

τύπος *typos*
masc sing acc
(m) image,
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.”

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? [Revised]

- 1. Paul is addressing the Philippians as believers, but he uses unbelievers as an example, so they do not go back to living like an unbeliever. [Revised]**
- 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 who are bound for eternal punishment 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.

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]

James 1:27, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world [*kosmos*, the sinful, arrogant thought systems generated by the cultures of the world].”

James 3:15, “Such wisdom does not come down from above but is earthly, unspiritual, demonic.” [CSB]

James 4:4, “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

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

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]

Php. 3:20, “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

Php. 3:21, “who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.” [NKJV]

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:” [NKJV]

What does he mean by “the cross of Christ”?

They are enemies of the gospel: the person and especially the work of Christ which was accomplished when He paid for our sins on the Cross (1 Cor. 1:18–23; 2:1–2).

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]

- **Their end is destruction,**
- **Their god is their belly,**
- **And they glory in something that should be shameful,**
- **Their mind is set on earthly things.**

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]

τέλος *telos*

**neut sing nom
(n) end, destiny**

ἀπώλεια *apōleia*

**Noun fem sing nom
destruction, ruin**

Rom. 9:22, “What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,”

Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.”

1 Tim. 6:9, “But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.”
[probably not eternal condemnation]

1 Cor. 3:1, “And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ.”

πνευματικός *pneumatikos*

Adjective

masc plur dat spiritual

σάρκινος *sarkinos*

Adjective masc plur dat

fleshly, sinful, carnal

1 Cor. 2:14, “But a natural man does not accept the things of the Spirit of God; for they [‘the things’] are foolishness to him, and he cannot understand them [‘the things’], because they [‘the things’] are spiritually appraised.”

**ψυχικός *psuchikos*
nom masc plur
natural, unspiritual**

**πνευματικός *pneumatikos*
Adjective
masc plur dat spiritual**

**Jude 19, “These are the ones who cause divisions,
worldly-minded, devoid of the spirit.”**



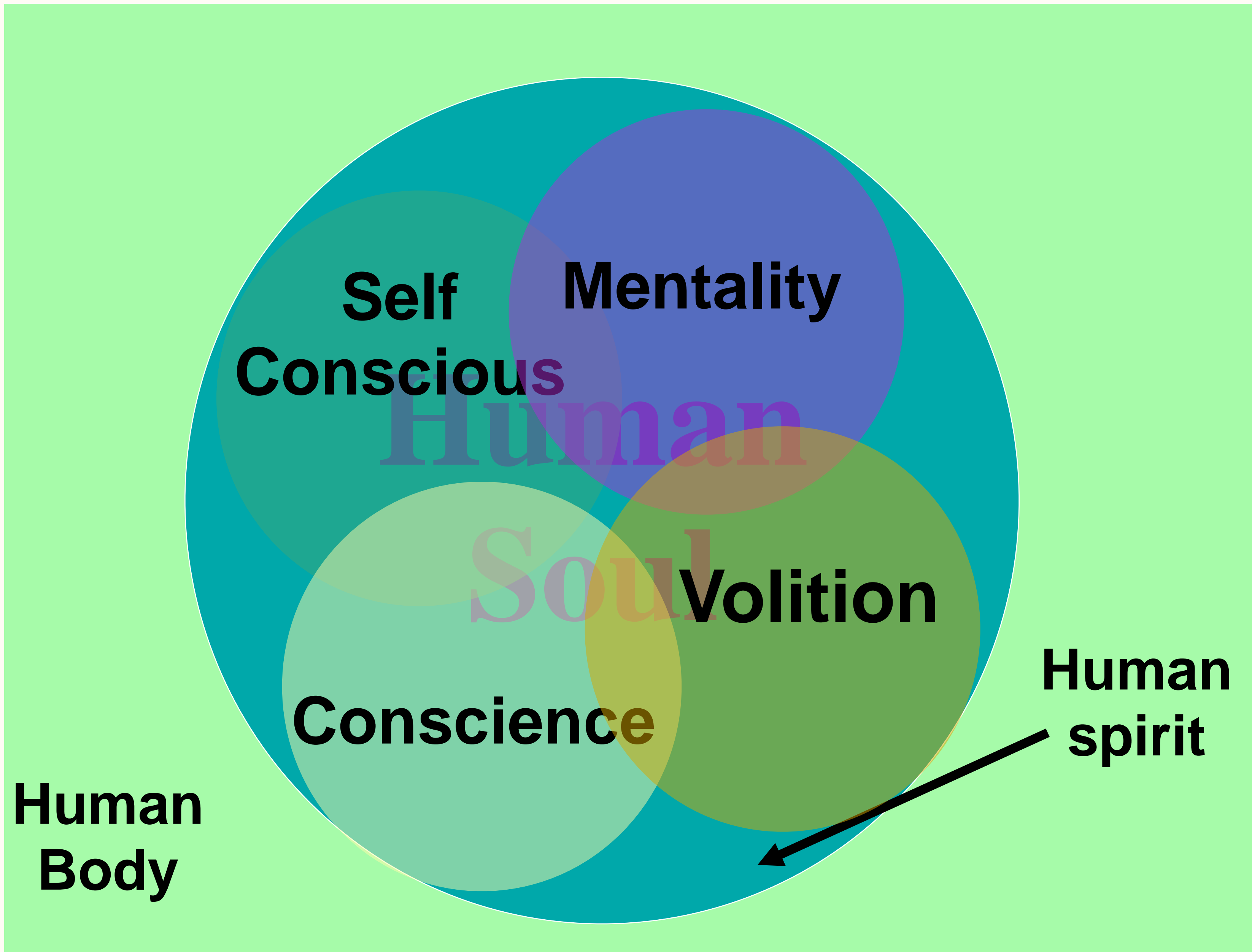
**ψυχικός *psuchikos*
nom masc plur
soulish, in contrast to spiritual,
“not having ‘spirit’ ” or “a spirit”**

Spirit or spirit?

**Literally, “not having
spirit”**

Heb. 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

1 Thess. 5:23, “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”



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

James 3:15, “Such wisdom does not come down from above but is earthly, unspiritual, demonic.” [CSB]

ψυχικός *psuchikos*

fem sing nom

natural, unspiritual

1 Cor. 3:1, “And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.

1 Cor. 3:2, “I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

1 Cor. 3:3, “for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?”

spiritual = growing, maturing believers

babes = little if any teaching, no growth, living like they always did

carnal = believers who should have matured, but are living like unbelievers

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]

Matt. 5:19, “Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.”

Conclusion:

There are two types of believers:

- a. those who are walking by the Spirit**
- b. those who walk according to the sin nature (the flesh, i.e., carnality)**

The term “carnal Christian” refers to a believer who is generally living on the basis of the sin nature and not confessing, moving on, growing, and maturing.

1 Cor. 3:11, “For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

1 Cor. 3:12, “Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

1 Cor. 3:13, “each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is.

1 Cor. 3:14, “If anyone’s work which he has built on it endures, he will receive a reward.

1 Cor. 3:15, “If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”

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:

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κοιλία *koilia*

**Noun fem sing nom
stomach, womb
figurative, for their
lustful appetites**

Rom. 16:18, “For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.”

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:

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

1 John 2:28, “And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.”

Hos. 4:7, “ ‘The more they increased, the more they sinned against Me; I will change their glory into shame.’ ”

Conclusion:

At one point they were saved, perhaps growing, but then they became distracted by the attractions of this life; they reversed course, and set their sights on the philosophies and attractions of this world, and no longer pursued the “goal for the prize of the upward call of God in Christ Jesus.” (Php. 3:14)

The sin nature worshipper vs. the godly growing believer.

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[CSB]

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πολίτευμα *politeuma*

neut sing nom

to be a citizen, as the Romans who colonized Philippi were still citizens of Rome

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

Eph. 2:16, “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

Eph. 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God [the Church],

Eph. 2:20, “having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

Eph. 2:21, “in whom the whole building, being fitted together, grows into a holy temple in the Lord,

Eph. 2:22, “in whom you also are being built together for a dwelling place of God in the Spirit.”

Php. 3:20–21, “[For] Our citizenship is in heaven, and we eagerly wait for a Savior from there, the Lord Jesus Christ, who will transform the body of our humble condition into the likeness of his glorious body, by the power that enables him to subject everything to himself.” [CSB]

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μετασχηματίζω

metaschēmatizō

**3 sing fut act indic
to change the form**

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μετασχηματίζω

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ταπεινοφροσύνη

(*tapeinophrosynē*),

lowliness, humility,

here: humble body

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δύναμαι *dunamai*

pres pass infin

to be able,

emphasizes His omnipotence

ὑποτάσσω *hupotassō*

aor act infin

to subject; to submit

Php. 4:1, “So then, my dearly loved and longed for brothers and sisters, my joy and crown, in this manner stand firm in the Lord, dear friends.” [CSB]