

Dr. Daniel Darko, Prison Epistles, Session 11, Conduct Worthy of the Gospel, Philippians 1:26-2:5

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This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 11, Conduct Worthy of the Gospel, Philippians 1:26-2:5.

Welcome back to the Biblical Studies lecture on prison epistles. We have been looking at Philippians so far.

It's one of the great books. Why wouldn't you like Philippians? I mean, this is a book that of all Pauline letters, you find words like joy, rejoice. I mean, all these words that make you feel affectionate, loved, praising, praise the Lord, live the life worthy of the Lord.

I like Philippians. I like it even more so when I think about the fact that this was a letter written from an apostle who was in jail. Wow.

Think about joy from jail. He was writing to a church that was going through different pressures and was even worried about him. And the one who is rather in a bad situation turns around to be the one to encourage and console those who are feeling bad for him.

From the very beginning, we saw in chapter 1 how Paul lays out the discussion. After his prayer and thanksgiving, he goes on to talk about the Gospel and how the Gospel has not been kept in jail because he was in jail. If you remember the previous lectures, the Gospel is advancing.

Actually, it's advancing to the point that the prison guards are hearing about Christ, and all the rest are hearing about Christ. Paul even reminded us that if his readers thought the Gospel was being tamed, they should think about this. It has rather emboldened other believers to speak about Jesus more.

And then you remember, if you followed or recalled from the previous lecture, our discussion on those who preach out of envy and rivalry. You know, Paul gets me on that. He makes me search my heart.

He makes me think about my attitude towards people of different denominations, people who preach Christ but do things differently. We ended with that strong statement by Paul: to live is Christ, to die is gain. Thanking them for their prayers and the help of the Spirit of Jesus Christ.

In the next session, from chapter 1, verse 27 to chapter 2, verse 18, I have given the title, The Conduct of Life Worthy of the Gospel. In a brief moment, we are going to be looking at verses 27 to 30, where Paul will lay out with clarity what needs to be known about life lived according to the Gospel. But also, you want to know that under this major rubric, we will divide the discussion from chapter 1, verse 27 to 2, verse 18 into four parts.

So let me just give you that. You know, I like to give you things to have at the back of your mind as we go through. Let me give you another set of that.

Think about the life lived or life, the conduct worthy of the Gospel. First, the start is to remind you that, actually, that is where we are. Unity and steadfastness amidst opposition.

Then, we will look at the appeal for solidarity by means of humility. Then, we will look at Christ as the suitable model. And then, four, ending our discussion up to verse 18 of chapter 2, we will look at Paul's appeal to shine in the world of darkness.

Let's begin to look at chapter 1 from verses 27 to 30. And I read, only let your manner of life be worthy of the Gospel of Christ. So that whether I come and see you or I am absent, I may hear of you that you are standing firm in one spirit, with one mind, striving side by side for the faith of the Gospel, and not frightened or not being afraid in anything by your opponents.

This is a clear sign to them of their destruction but of your salvation. And that from God, for it has been granted to you that for the sake of Christ, you should not only believe in him but also suffer for his sake. Engage in the same conflict that you saw I had and now hear that I still have.

Before we go on to look at a few details of this passage, let me draw your attention to the first line here. The pastor in me is acting up. The first line says, only let your manner of life be worthy of the Gospel of Christ.

Worthy of the Gospel of Christ. What is going on here? This is what is going on here. What Paul is suggesting is that there is a particular way of living that is supposed to be associated with those who proclaim and accept Christ as their Lord and Savior.

There are expectations, and it is something that both Paul and his readers know is worthy of those who follow Christ. In other words, they both have some agreed framework of conduct, a Christian lifestyle, and a way of behavior that should reflect those who have come into contact with the Lord Jesus Christ. It is on that basis he urges them to live a life that is worthy.

That life is not lived by those guys who preach out of ill will. The life that is worthy of the Gospel has a specific component to the extent that in the midst of suffering and opposition, people still keep their focus on Christ so that their lives will glorify him. I'll draw your attention to even the language that Paul uses here.

But let's look at unity and steadfastness amidst opposition. Paul shifts the focus here from himself to the audience and challenges them to live befitting Christian life.

They are commanded to conduct themselves as citizens whose lives ought to benefit the Gospel. The interesting thing you may not find in our English translation is the Greek word that we translate as conduct or way of life. In fact, the Greek word has a political connotation.

The Greek word means a life that is lived by a citizen—a civic responsibility of a citizen that befits the national identity they have. I like to say when we are overseas, we are Americans.

We are from the land of the free and the home of the brave. We like to explore. We are not in prison.

We like to think. We like to create. If we work hard, count on God's grace, and do what we're supposed to do by his grace, we will be fine in this nation.

That is America. There is a life that is lived that reflects who we are. We don't live as if we are incarcerated with handcuffs around us, walking and shrinking in fear.

In fact, sometimes I have rather been worried about the high level of confidence that we have in America when we express things that we don't really know that much about with a high degree of confidence. And I see my British friends greet that with a high degree of skepticism. And it is not unusual for me to find a British guy listening and observing some of my American colleagues.

Look, get a head down and make a little bit of that scratch. And I go, you Brits, I know where you are going with that. But let's get back to Paul.

Paul says, as citizens of heaven, as followers of Christ, using the political language for a people who live in Philippi. Remember, in the introduction, I mentioned to you that if you lived in Philippi, you actually have dual nationality. You have Greek citizenship.

You have Roman citizenship because Philippi was a Roman colony at the time. There's a lot of pride in their citizenship. Paul is playing on that.

Paul uses a language that reminds them that their citizenship is not Roman citizenship or Greek citizenship. And if you're looking at the life that they should live

up to, it's not a life that is lived to defeat Roman citizens. It's a life that is worthy of Christ.

Heavenly citizenship. Paul challenges them. It is integral that they conduct themselves as citizens, defeating Christ and his kingdom.

Such conduct must bear witness to a united stance in the church. The way they conduct themselves should reflect a high degree of one spirit, a sense of connectedness, and the kind of relationship they have with the other. And Paul uses the word one spirit in a way that I just love.

He calls them to stand firm in one spirit. We'll come back to that word. What does it mean? Does it mean in one Holy Spirit or in one spirit in terms of connection? They must be able to have one mind or one soul.

The Greek word can translate mind or soul. They should have one mindset. Imagine a church; Paul says your spirit should be connected and agreeable.

Your mindset should be one mindset. You have a shared framework, frame of reference, and focus. The focus, if I summarize in Paul's language, will be Christ and the cross.

For him, our Christian citizenship shapes the character of the Christian community. And if the Christian community knows what the citizenship of Christianity is, then in fact, it should affect how we relate with one another in the body of Christ. Lest you think that Paul is referring to a mega-church in downtown Boston, in New York City, or in Los Angeles, somewhere in Accra or in London, in Zagreb, Croatia, or in Budapest, in Hungary.

No, he's not talking about a mega church. He's not talking about the largest church in Europe, whether you are talking about London or Ukraine. Think about house churches.

When he challenges them to be united in one spirit with one mindset, he's not saying you do that only with those with whom you belong to a group. You do that with all those who believe in Christ Jesus. It is in that vein that Paul could still call them brothers, even though he was in Rome and they were in Philippi.

He wants them to contend for the gospel in one faith together. In fact, the word sometimes is translated in different English Bibles side by side. Wow.

Paul appeals to the church to be united in suffering and refuse to be intimidated. So when he says in the first line, let your way of life, your manner, your conduct be

worthy of the gospel, the life that is worthy of the gospel is not a life that is full of division. Grumbling and undermining, power struggles.

But a life that is worthy of the gospels, when the citizens of heaven are living a life that reflects their citizenship, they work in unity, they work with one mindset with fellow citizens. They actually work side by side. And when it comes to suffering, they don't actually leave one person to suffer alone.

They share, they participate, they support. In fact, this particular church was very good at that. They kept supporting Paul, even while he was in jail.

And Paul would brag about them in his other letters. Unity for the gospel of Christ. But when Paul used the word gospel, what is he talking about? Well, let me give you a short quotation by Ben Witherington in his commentary on Philippians.

Ben Witherington writes that the gospel is the retelling of the story of Christ. And the pattern of the story is meant to be replicated as the life pattern of Jesus' followers. For Paul, the gospel has clear components in this realm.

The gospel focuses on Jesus Christ and him crucified, his work on the cross what Christ has come to do in our world to save sinners like me. And for us to understand that being in Christ may include suffering.

By the way, let me just take a step away from the core of the conversation and remind you that Jesus never promised us trouble-free Christianity. Jesus never promised us suffering-free Christianity. If you ever hear a preacher or someone tell you that you become a Christian and you never suffer, ask them to look at their Bible again or remind them that what you're saying is not in the Bible.

In fact, following Christ may include bearing the cross of Christ and may include suffering of various forms. Paul's point is that when that happens, do it together and support each other as you go through that struggle. The gospel and life that is lived according to the gospel is a life that encompasses all that.

When he said one spirit, I told you you should hold on to that thought. That term could actually be understood in terms of human spirit or the Holy Spirit. In scholarship today, there is still this debate going on.

How do we interpret that word? Because that word, when you say it is in the Holy Spirit, you are alluding to the language that Paul uses elsewhere like fellowship in the Holy Spirit or the sense of oneness that is energized, empowered, and influenced by the power of the Holy Spirit. So, if you say Paul is asking the church to live a life worthy and there must be one in spirit, then you are saying he's asking them to stay

in unity, united in purpose, energized, and influenced, infused by the power of the Holy Spirit. Some argue no.

In fact, Paul doesn't discount that in this letter, but here, he seems to be arguing that to be in one spirit is to live with one common purpose. We need to have a sense of connection with people, unity in purpose, a sense of feeling, and mindset, and we must say we are in one spirit. I like to use the English word one accord.

Occasionally, I try to tell people being in one accord in Christ does not mean finding three friends to drive with you in a Honda Accord that is owned by Christ. No. Being in that one accord is being in one spirit, having a common purpose, shared mission, shared conviction, and shared aspirations.

However, the way we understand it, it doesn't negate what Paul is conveying, and it doesn't undermine the general theological framework of Philippians. It is for that reason that I would say it's not a big deal. Even though I am more likely to say the text may read as one spirit, I am very open to one spirit in terms of common purpose, but I'm very open to those who also say we should read it as referring to the Holy Spirit.

In my view, one spirit can also be active in the work of the spirit. It is the spirit that connects us. Do you remember those scriptures? When we believed in Christ Jesus, God gave us his spirit.

It is that spirit that unites us. It is our common DNA. So, being in one spirit or being in one accord, sharing one common purpose does not necessarily mean or negate the work of the Holy Spirit.

That way, it becomes easier for us to explain this in English, unlike other languages where the word for one spirit, the common purpose could be very, very different from references to the Holy Spirit. In opposition, Paul says all this unity should show up in the way they stand the opposition. The opposition in the 28th has often come out as a subject of debate.

We know elsewhere Paul is referring to potential Judaizers who may come into the church as missionaries to cause trouble. But who are the opposition? And let me refresh your mind; perhaps in verse 28, he asked them not to be frightened in anything by their opponents. Who are these opponents? That is the main thing here.

Who are these opponents? Are they the potential Judaizers? Now, we will see in chapter 3 that these potential Judaizers don't seem to be that big of opponents. They come to distort Paul's message. But it seems that one common opposition that they have is they are in a Roman colony.

Paul is in Roman jail. He has the pressure of the Roman system to stay away from the gospel. So, is that what is in play here? We know that when you look at Philippians, Paul is by no means suggesting this ongoing opposition against the church that is so severe.

So, there seems to be subtle opposition in the system that he is talking about here. He said these opponents are on the road to destruction, suggesting they are non-Christians. It is in that vein that I would counter the argument that perhaps they refer to these Jewish-centered missionaries who may come in.

It is very likely, in my view, that the opponents here refer to the Roman system that they had in Philippi. He puts it this way. It seems very likely, as I agree with him, that the Roman citizens of Philippi, who would have honored the emperor at every public gathering, were putting special pressure on the Philippian believers.

Their allegiance had now been given to another kurios, the Greek word for Lord Jesus, who had himself been executed at the hands of the empire. The present context in which Paul asserts that they are undergoing the same struggle, as he shows us at the end of the passage he is now engaged in as a prisoner of the empire, gives us a good reason to believe so. In other words, if you look at the phrasing of the language, it seems to suggest that they are all undergoing this Roman system, putting all sorts of pressure.

You may recall in the previous lecture, I drew your attention to one of the main struggles the early church had, especially with emperor worship, with the expression kurios kaiser, Caesar is Lord, kurios Jesus, or kurios Christos, Jesus is Lord, or Christ is Lord. The big question had been, is it what is playing on here in the background? There is so much under pressure that they couldn't even be talking about the Lord without somebody saying, no, we know who your master is. Your master is in Rome, and this is a Roman colony.

It is likely that that kind of pressure is under in the background of this particular text. We certainly think so, and I tend to share that view. That conversation brings us to the end of chapter one, where Paul has reminded the church, whether ill will or struggle and all, the church should stay united and be focused on their walk with God.

And then, he will move on to chapter two, and then in chapter two, he is going to throw out this long sentence at the beginning and then appeal that the church stays united. Remember, he's already talking about unity, but just in case they are not getting it, he's going to nail it down. He loves this church.

He wants nothing to separate them. They should have one mind. They should stand side by side with each other.

They should have one spirit. And as they do so, they will actually be in the perfect place to stand together in unity in the face of opposition. So, if you wouldn't mind, let's begin to look at chapter two.

I gave you a chart in the beginning that reminded us that we were looking at chapter one to verse 27, from 27 to chapter two, verse 18, as a broader discussion on the conduct worthy of the gospel. I also reminded you that we would look at the first part, which we just finished looking at unity and steadfastness amidst opposition. Chapter two, verses one to four, which we'll be covering in a few minutes, is actually an appeal for unity by means of humility.

And that is what we'll be covering now. From there, we'll go to the third and fourth parts of this breakdown on the conduct worthy of the gospel. So, because we are going to look at chapter two, let's put a star at the beginning there to remind you that we are looking at an appeal for unity by means of humility.

Appeal for unity by means of humility. Let's make a few observations. As we look at this test, if you have your Bible, you can open it in front of you.

I'm going to read the ESV. And as I read it, I just pay close attention as I read from verses one to four. So, if there is any encouragement in Christ, any comfort from love, any participation in the spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord, and of one mind.

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only for your own interest but also to the interest of others. Let's make some quick observations because one of the things that the English translations don't help us to understand is the fact that though chapter two begins with what we call conditional sentences if clause when I was studying English, it's one of the things my professors, my teachers used to tell me that is the if clause.

Okay. So what we call in Greek is conditional clauses, and where we find the if, it almost expresses a condition, but it is not always so. Sometimes, the if clause does not necessarily explain some kind of condition or uncertainty.

In fact, if, in this sense, it should be translated by the way the phrase is put together in Greek condition here, then it does not mean doubt. So, when you read in your English Bible, if there is any encouragement or comfort, you don't wonder, oh, is there really comfort? Is there really encouragement? Is that what Paul is trying to say is since there is encouragement and since there is comfort, I want you to pay close attention to this. The other thing I want you to pay attention to in this particular passage is the fact that it is one sentence in Greek.

Wow. Can you just imagine me trying to read these four verses to you with my strange African accent without breath? Can you understand this? Those are the things I like to call the breathless expressions of Paul, long sentences. But let's begin to look at this a little bit closer.

What is Paul saying in verses one to four? What is going to make his joy complete? What is the ground for unity and the means to bring his joy to that completion? I like to look at it like a nice bowl that we are going to feel, and when we feel, we make Paul's joy complete. First, he says, if there is any comfort, if there is any encouragement, in fact, since there is comfort, is how I would translate it. Since there is encouragement in Christ and support among the community of faith, I put that in the basket because that is going to make my joy complete.

Let that encouragement in Christ continue to be in the church. You may be asking, why is Paul so obsessed with unity? Well, thank you for asking that. Unity in a community is everything a community should have to function properly.

Community without unity can be disastrous or catastrophic. For Paul, the church needs to be together. So, the fact that he talked about unity from verse 27 to 30 of chapter one does not mean he should not talk about it anymore.

No, these are his friends. He has true concerns that the church unites and work together, and so since that encouragement in Christ, they should keep that alive. If there is consolation in love, since there is consolation in love, note that towards the end of this long sentence, Paul will talk about the ability to seek others' interest.

So, the connotation here and the language that he's using here is a language that is deep, deep affection from within. The agape love, the love that people should have, is supposed to be unconditional. It's not all about me.

I learned this interesting expression in America, which I thought best explains what Paul doesn't want to happen. They tell me, I, and myself, or something to that effect, where the emphasis is on me, me, me. I call it the philosophy of me-ism.

The love that Paul is talking about here is self-giving love. It's sacrificial love. It's love that comes from sincerity of heart, and he says, since there is the consolation of love, or if there is the consolation of love, as I know so, put that in a basket to fill my drawer.

He goes on to say, since there is fellowship of the spirit, explaining the passion of the spirit early on, you remember that I was asking the question whether this word spirit means Holy Spirit, or the spirit of persons, common purpose. Here, there's no such debate that this refers to the Holy Spirit. If there is fellowship, koinonia, of the spirit,

you know, it is this Paul who wrote in 2 Corinthians, may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us.

It is this Paul who understands that there is something about the Holy Spirit that can bring the people of God together, the people who have shared faith in Christ; the spirit is able to work in their lives. It is this Paul who actually tells us that when the spirit is truly at work in us, it helps us to give birth to virtues that, in Galatians, he calls the fruit of the spirit, and love is one of them. So, if or as there is participation in the spirit, keep it up, and let Paul's joy be complete.

And the fourth thing he points out here is tender heart and sympathy. Connecting these two with the conjunction and, tender heart, as opposed to stubborn heart, as opposed to hard-heartedness. A heart that is soft enough that one can sympathize with the other person.

You know, I have to confess to you, I used to be a man's man. I couldn't cry. I was the type of person who was tough because I grew up in a culture where men don't cry; men have to be very, very strong.

And so, I realized that where people are really going through real emotional struggle, in trying to understand them, I rationalize. And I should tell you what happened to me to change that. I was studying in Europe.

I left my father back in Ghana. My father had been in the hospital on and off, but he was in good shape. My father was a military veteran, so he gets one of the best treatment in a military hospital.

I have less concern about my father's health because I know he will be fine. When I had only \$100 in my account, that was the time I had a courier mail that said my father had passed away. I could not go back to Ghana.

I was broke. I took a walk on that fateful afternoon in the city of Osijek in Croatia, by a river called Drava. As I walked by the Drava River, I came across this bench, and I sat on the bench.

Out of nowhere, out of nowhere, this man's man, this stubborn, hard-hearted man, thinking about my father, the thought about a heavenly father, who will be there, who will be with me, even as I mourned my earthly father, came to mind. I thought about the Lord's prayer, and I broke down. On that fateful afternoon, I cried like a baby for 30 minutes on end, just weeping.

It's as if all the tears I held back for the years that I was trying to be such a strong, stubborn, hard-hearted man were coming out of me that day. I knew something had

happened that day. It took my father's death for God to teach me tender-heartedness.

Yes, we went through the funeral activities. I couldn't go back home. Yes, I dealt with the difficulties of that.

But just breaking down in those tears from then on, I realized I could sympathize with my Croatian friends who lost loved ones in war. I could feel their pain even as they talked. Sometimes, I could cry with the teenagers when they narrated the difficulties they went through during the war.

I had changed. I had new hearts. Paul said that since there is tender-heartedness, tender mercy, and sympathy, it makes you connect, empathize, and actually reach out to the other person, connecting with their feelings.

If they keep that alive, they will complete his joy. Wow. Since that fateful day in 1997, I have been a changed man.

I have not been able to hold myself back when I make commitments at the graveside. I have been able to weep with friends who have lost loved ones. I have been able to shed tears in front of my children when friends are going through difficult times.

I connect. I could understand. My emotional bonding and relationship is growing, and I realize when Paul said, let tender mercy and sympathy be active, or since these qualities are active in the church, or if you can make them active, as I know it already is, let it be established.

It is good for the community. It is good for the unity of the church. And I like how FF Bruce, a British scholar, liked to explain this.

It is the spirit that maintains their common life in the body of Christ. The effect of the common life should be tender and compassionate hearts. But these tenderness and compassion are, first of all, Christ's own.

They have experienced his tenderness and compassion and can, therefore, more readily show the same qualities to one another. In verse 2, Paul nails down some specific ingredients that result from this unity. The same mind.

And I read, complete my joy by being of the same mind. Wow. By thinking alike, by having a similar mindset, by not necessarily getting yourself into unnecessary disagreement and unnecessary contentions.

Being the same mind. Being the same love. Or having the same love.

Not loving what Christians don't love, don't have to love. Loving the things that Christ loves and loving the people Christ loves. Having the same love.

Do so to complete my joy. And he goes on to say, as I'll read, being in full accord and of one mind. In fact, the Greek word actually can translate as being soul mates.

In a classroom, I have tried to remind students what I have seen in modern days in our Western studies in an attempt to make the Bible speak to same-sex relationships wherever people can find it. In fact, the Greek word is a compound word that actually says being of the same mind—or connected soul.

But it is not suggesting that they are gays or people become gays in this sense. If you want to know Paul's view about homosexuality, it's clear. Read Romans chapter 1, read 1 Timothy, and read 1 Corinthians 6. Those are the subjects there.

Here, Paul is talking about genuine affection, unity, and concord, not discord in the community of faith. And then, in verse 3 and verse 4, he will remind us of some potential problems that can undermine unity. And so, you put it this way: do nothing out of selfish ambition.

Do not, because if you did, you would undermine unity in the body of Christ. Do nothing out of vain conceit, but do nothing out of pride, arrogance, pomposity. It's one of those words. When I learn English, I like the word, pomposity.

It's a big word. I wanted my friends to know I knew a new word. Now, when I'm in America, and I'm in the English-speaking world, everybody knows it, so it's not even cool to say it anymore.

Being prideful, thinking yourself above others, having what I call the ostrich neck, and telling yourself, I am made with head high, looking down on anybody, and I'm just exercising my natural abilities to be an ostrich. No, do nothing out of conceit, Paul says, because guess what? In doing so, you undermine fellowship in the community. Do not look out only for your personal interest, Paul says.

No, but if you look at the expression, it is very interesting to see how Paul puts it. Verse four, let each one of you look not only to his own interest but also to the interest of others. In other words, don't look for your own interest but for the interest of others.

He's not saying to look for the interests of others and neglect your own. No, look for the interest of others in the same way you are looking for your interest. Paul is not trying to create some weird false sense of messianic complex, which says, I am just going to save people, I'm just going to help people, and as you do so, you yourself is not seeking your well-being, your welfare, and your firm standing in God, and it's all

about, oh, I'm just looking at the interest of others, and even though I'm crashing, and all that, it's no.

Look not only for your personal interest but also for the interest of others. That way, a true sense of unity, love, and relationship can be cultivated and enrich the community. Let's compare this to what Paul had to say if you remember the similar language being used earlier on in chapter one when Paul was referring to those preachers.

Let's compare. As you see on the screen, you will see that here in chapter one from verses 15 and 17, some indeed preach Christ from envy and rivalry. Chapter two, verses three and four, do nothing from selfish ambition.

Look at that selfish ambition. Paul says that's no, no. In other words, when he says, I call them brothers, when he says they preach Christ, he's not saying he condones the pursuit of selfish ambition.

No, he says, that should not be among you or conceit. But, in humility, count others more significant than yourselves. Let each of you look not only to his own interest, but also to the interest of others.

Wow. Looking at what is going on here with Paul becomes very, very interesting. Where is he getting this from? Maybe this is the time for me to pause to tell you.

You want to go back and start chapter one, verse one of Philippians, and start underlining wherever you find Christ, underline the word Christ. If it is not your own Bible, please don't do that because it will start looking ugly. You'll begin to see that Christ is all over the place.

So, Paul will go on to tell you that underlining, if you were to underline Christ, it is right for you to do so, because, from verse five, he will say, which is yours in Christ Jesus, or let the same mind of Christ be yours. So, now he's talking about Christ in this, Christ in that, but now he's going to say, look, I want you to look at Christ. Perhaps as a model, and I'll explain that in a few minutes.

Then he will go on to give us what we call the Christological hymn that we will look at, and I would like to explain the complexity and how we refer to some of these things and all the weird things scholars have to say about some of this stuff, because, yes, because we are scholars, and because we have to speculate for a living, and occasionally, we get people to grow in their work with God, which is supposed to be our real work. So, I will remind you of some scholarly speculations on this subject but understand that Christ will be seen as a model. Recapping the four full models I gave you earlier on, you begin to realize that we have just looked at the appeal for unity by means of humility, chapter two, verses one to four.

In the next lecture, we will be looking at chapter three, chapter two, from verses five to 11. Christ as a suitable model. But before we get into the comprehensive discussion of that, it may interest you that verse five is a very, very important verse in a conversation, and perhaps, time permitting, I would like to discuss with you some elements of verse five, but if time does not allow, I will just give you a broad picture of what we'll be looking at.

So, let's look at this from verse five. From verse five, you begin to understand that we are going to be looking, specifically from verse six, the pre-existent Christ. From seven to eight, we will look at the incarnate Christ.

From verses nine to 11, we will look at the exalted Christ. And hey, let me show you something. I like to make something out of this, and guess what I make? Christ on the cross.

So, we will look at this hymn that focuses on Christ. By the way, I am a theologian, I am not an atheist. Occasionally, I try.

My students remind me of what I do and what I do not do as an artist. Yeah, I agree. But Christ on the cross, if I can get that, that's okay.

So, from verse five to verse 11, we'll read like this. Have this mind among yourselves, which is yours in Christ Jesus, from the ESV. Who, though he was in the form of God, did not count equality with God as a thing to be grasped.

But emptying himself by taking the form of a servant, being born in the likeness of man, and being found in human form, he humbled himself and became obedient to the point of death, even death on the cross. Therefore, God has exalted him highly. God has highly exalted him and bestowed on him the name that is above every name.

So that at the name of Jesus, every knee should bow in heaven and on earth and on the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. We have just looked at how Paul seeks to unite the church in the face of opposition, calling them to one mindset, being in the spirit of Christ, and keeping that fellowship that is important as they suffer the fate that he himself is suffering in Rome at the end of chapter one. Chapter two, I reminded you from the beginning of chapter two how Paul actually writes this long sentence of chapter two, verses one to four in Greek in conditional clauses, challenging them with the kind of attitude and qualities that will make his joy complete, underscoring the need for unity.

United, we build; divided, we fall. Christian community is essential if the world will see Christ at work. Go to the book of Acts and have a look.

Great things happen when the Christians are united in one place. Whether they were praying, doing Bible studies and fellowship, or breaking bread, well, so many wonderful things happen. It is the devil's agenda to cause this unity in the body of Christ.

In Philippians, even while Paul is in jail, he wants the church to be united. And maybe, just maybe, we may make that our ambition as well, not to seek our own interest, our selfish interest, but to pursue the qualities of true citizens of heaven and emulate conduct or exhibit conduct that befits those who call Christ Jesus as Lord. In so doing, we will bring honor to our Father who is in heaven, and the world will see Christ in the community of Christ.

Thank you again for continuing these studies with us. I hope you are learning and growing as I am. I hope God is shedding light on things that I'm not even talking about in this passage.

And I pray and hope that together, we will be engineers that God will use to unite people who have shared faith in Christ Jesus. Thank you again, and God bless you.

This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 11, Conduct Worthy of the Gospel, Philippians 1:26-2:5.