

Philippians 10-04-18a

This is Sunday, the 18th of April, 2010, my grandmother's birthday. She would have been 106 on this day. And we pick up our study in the Book of Philippians, Paul's letter to the church at Philippi, the believers at Philippi, resuming in chapter 1 in the late teens.

We're going to be picking up in verses 14 and 15. We'll take a moment at the outset to clear the distractions from our minds and ask God's blessing on our study and our fellowship. Shall we pray? Father, what a privilege it is, what a blessing it is to refresh ourselves at the spiritual oasis of fellowship with believers of like mind, the presence of your spirit and of the Lord Jesus in our midst, and the truth of your word that is timeless and unchanging, that is living and powerful, that has transformational power to cleanse and purify and sanctify our thinking, our motives, our thoughts and intents.

We thank you that we have this privilege because of the Lord Jesus, because of his faithfulness, his example of obedience, his living in the light and power of your word and the ever-present spirit, the same gifts that have been given to us. And we are thankful that we live in an environment of freedom where we can pursue our lives as believers without interference and without harassment. We're grateful for that.

We, by no means, take it for granted. And we ask that during the period that you preserve these conditions for us that we can make as much progress as possible, that you will continue to teach us and refine us and test us and give us every opportunity to grow in grace and knowledge of the Lord Jesus. We pray that the things that we see from your word this morning will fundamentally enhance that process, and we'll be impressed on our hearts in such a way that we will be ever mindful of this great opportunity and the great potential that is ours, because we are in Christ.

We ask these things in his name. Amen. Philippians chapter 1. You remember we had an introduction to the church at Philippi.

It's been a little while since we were here, since we had a gap last week and visited a couple of earlier expeditions into God's word from days gone by. That was kind of our first try at doing that, and we got pretty good feedback. I think it's always better to have some sort of Bible class than none.

Since I was unable to teach, we had some classes come back from Joshua and from Job, and I enjoyed it. I sat and listened to them, and my mind is so bad it was like listening to somebody else. So I thought, wow, that's very helpful.

So we find ourselves back in Philippians this morning, and by the way, things will be back to normal. We'll be in Philippians next Friday and Isaiah next Sunday, but we're in Philippians 1. You'll remember as we read through this that Paul gives his introduction and his greeting, and he reviews the kind of prayer that he prays for them. His purpose in praying, as he says in verse 9, is

that their love will abound more and more in knowledge and discernment by means of.

The wonderful gift that we have from God is that we aren't just enjoined. We're not just commanded in our own strength to try to be better than we are, to try to get over our flaws and our defilement and our corruption. God gives us the means.

There is a way to do it. There are concrete, defined steps to get where God commands us to be. And I've told you many times in the past that this was one of my great frustrations growing up.

I was blessed to come to an understanding of the gospel exceedingly early in my life and to be raised in church. And I am deeply, deeply indebted and grateful to the patient people who taught me the foundational stories of the Bible, the episodes in the Old Testament. When you went to Sunday school, you got a thorough indoctrination in every classic story of the Old Testament and of the New.

And I'm so grateful. I feel kind of like the Apostle Paul. In his Pharisee training, he was imbued and inculcated with all of this great knowledge, but it wasn't really doing him a lot of good until he met Christ on the Damascus Road.

And in the same way, I learned all of these things, and it should have done more than it did for me as a child, but it wasn't until I woke up and realized that God had a means to transform me and renew my mind, that God had given enablement and power to fulfill all of these commands. I used to hear over and over again about what kind of person I ought to be, and I constantly saw myself falling short. And of course, we all continue to fall short in various ways.

But back then, I was very frustrated because I thought, Well, I'm not Jesus. I'm not God. I don't have all this divine power.

How am I supposed to be like Him? How am I supposed to do all of these things and be all of these things that the Bible commands? I look at all of these great figures of faith, and I'm nothing like them. I'm just as bad as everybody around me, and it's hopeless for me to try to be different. And it finally penetrated.

It finally sunk in that it is the taking on board of the truths that are in these stories. It is the truth of God's Word that has power to transform our minds, has power to transform our thinking. And it's a lifelong process.

The Apostle Paul himself says, I don't consider myself to have arrived. I am still pressing toward the mark of the high calling of God in Christ Jesus. And you think it's pretty hard to match the dedication and the knowledge and the presence and power of the Holy Spirit that's manifest in the Apostle Paul's life.

But he said, I'm still on the road. I'm still moving on the upward way. And all of us are.

But it's such a comfort and such a relief to know that there is a way. There is provision made from God. And it was sitting there the whole time, and I was just failing to take hold of it.

That's what Paul is talking about here. I pray that your love will abound still more and more. How is your love going to abound more and more? How can you be more self-sacrificial? How can you be more interested in what's going on with others than of self, as we will see in the next chapter of this book? Look out not only for your own interests, but also for the interests of others.

Let this mind be in you that was in Christ Jesus. How? How do I get that mind? How do I get that attitude? How do I get that frame of reference and that viewpoint where I instinctively, reflexively do the right thing instead of instinctively and reflexively doing the wrong thing? All of my instincts, all of my reflexes, all of my knee-jerk reactions are corrupt. My first choice of what to do is nearly always wrong.

How do I change that default? By means of. By means of. Epinosus.

Superior knowledge. Knowledge gained by experience. Epinosus.

And, Isthesis. Isthesis. Knowledge and discernment.

Isthesis is where we get the word aesthetic. This is, you have knowledge and you have, this is almost an instinct. When you talk about aesthetics, it is the combination of small things that build up an impression, that give an atmosphere.

You walk into a room and it's decorated a certain way. If you want a real experience in aesthetics, go house shopping. That is the most interesting thing.

In fact, you can almost get hooked on it. And people do this. They'll sort of window shop on the web.

You don't even have to go places now. They've got these 360 degree views. They stick a camera in the middle of a room and just go all the way around.

And you can look up and you can look down. But in the past, years ago, when we were trying to find a house, and they drag you hither and yon. Well, here's this house and that house.

If you want to talk about aesthetics, you walk in and immediately you're hit in the face in some of these places with purple walls. And you walk into the kitchen and there's this stark black and white tile, checkerboard tile with patterns and designs in it. And people's self-expression in their house, the way they've decorated it, and when they get it the way they think it looks nice.

And some of it is quite powerful. People that are in a whole different mindset than what you're used to. It's a trip.

It's a trip into strange places. But it's aesthetic. And the reason I'm talking about aesthesis a little bit is, is there anything sinful or wrong if somebody decorates their house a certain way? No.

Listen, we have our house decorated a certain way. There are certain things that we, as a couple and as a family, like and enjoy. And other people, I walk in and just go, whoa.

They're just different. There's no right and wrong. It's a matter of taste.

It's a matter of the atmosphere that is comfortable. Nothing intrinsically wrong with Texas Guitar Workshop. There's nothing intrinsically wrong with that ethos, that atmosphere.

There's nothing sinful or bad in it. It's just way different than the yuppieville where I live. And there's a contrast.

But there's nothing intrinsically wrong. Epinosus, your love will grow by means of epinosus, knowledge of the truths of God's Word. These are the facts.

These are the truths. These are God's standards. His antolay, his foundational truths, his commandments.

There are some things that are absolutely right. There are things that are absolutely wrong. And, isthesis.

And this means that there is another element. It's easy to be judgmental. It's easy to come in.

It's easy to look at somebody. It's easy to look at a situation. It's easy to bring before the searchlight of your judgment something.

People, situation, circumstance. And you apply the antolay. You apply the epinosus.

You apply the aletheia, the truth of God's Word to it. And you say, you know what? That right there? Out. That right there? In.

That right there? Out. That right there? Well, that's okay if you modify it this way. Parse it all out.

Black and white. No gray. Epinosus.

This is the knowledge of the norms and standards, the divine viewpoint, the doctrines, principles, and promises of God's Word. Isthesis is a completely different thing. This is flexibility.

This is applicability. Okay, technically my two-year-old has broken a rule of the house here, but it is so comical and so funny and so forgivable, I'm not going to make a big deal out of it. Flexibility.

Priorities come into play. Yes, technically that was wrong, but you hope that a highway patrolman has this. You know, sometimes there really are extenuating circumstances when you don't come

to a full stop at a stop sign.

You meant well, but right at the moment something happened and you just didn't quite freeze the wheels at the stop sign, or you were doing 57 in a 55, or you were talking to your wife and you got into a very lively discussion, shall we say. And unbeknownst to you, in the vigor of your thinking, your foot just got pushed down more and more, and the speed of the car kind of reflects the speed of your mind. This happened to me once when we were going up to Tulsa.

There were several weeks where they were without a pastor and I was filling in. And Patty and I drove four or five hours every week to go up and I was filling in. And we got in this animated discussion somewhere north of White Wright.

And I got pulled over. It's rare that I get pulled over for speeding, but I got pulled over big time. And I just felt like, well, okay, I mean, technically, yes, I was going too fast.

But if you knew the situation, you'd understand. Well, this is more esthesis. This is aesthetics.

If your love is going to abound, you can't be... What's unacceptable? I've already eliminated my first four choices here. You can't be excessively, obsessively preoccupied with the letter of the law. Look at the grace God gives us.

We fail and fall all the time. He doesn't say, oh, you know, technically, you just broke my commandments right here. Holy Spirit, get out of there.

Leave him on his own until he confesses that sin. God works with us as dear children. We're corrupt.

We fail. Some things are working. Some things are not all the time.

God loves us. And in love, he puts up with violations of what epinosis says is right and wrong, and valuable and not valuable. God loves us as dear children.

Parents know all about this. Your child, you're trying to train them, and they're trying to respond to that training. But stuff goes wrong all the time.

Well, you don't just pull out. You don't just leave in disgust. You love them.

They're your offspring. You're invested in them. You're praying for them.

You're pulling for them. You're rooting for them. You want them to succeed.

You know, we're as... You get in your 30s and 40s and 50s, and to me, it reminds me of a relay race. And you've expended most of your energy, and you're passing the baton to your kids, and you're just about to fall down and disappear. And you're trying to hand off before you disappear.

And we're positive. And it would be a horrible thing to let the excessive preoccupation with, well, you know, you did that wrong, and I speak from experience here, to obscure or overshadow the love and the desire for the best for your children as a parent. This is what eistasis is.

It is the context in which, and the moderating, buffering influence of, flexibility on standards. Epinosus is the knowledge of the truth of God's word. Eistasis is environmental.

You don't want to poison the atmosphere in which those things are applied. And for some of us, this is a really hard thing to balance. If you're a marine where everything is a zero or a one, it's either black or white, it's a really hard adjustment to remember that many times the eistasis needs to trump the epinosus.

They should be in balance. You can't sacrifice your standards, but you can't live in your standards either. There is this discernment, knowing when to come down hard on a thing and when to let it go.

Turn it loose. Forget about it. It's not in this situation important enough to overshadow other things.

Keep that balance. There is a balance of knowledge and discernment. There is a balance of these solids and these aesthetics.

This is how your love can abound, how your love can grow more and more. If you want to genuinely look out for the interests of others, if you want to genuinely be a blessing and a benefit to them, this balance has to be there. When we miss the balance, trust me when I tell you, love does not abound like it should.

It doesn't reflect the love of God. God is so gracious to us, and we are to reflect that same balance in our dealings with each other. It is not a blessing when we don't implement that balance.

It's part of what Paul prays for these Philippian believers. These are not Neophytes. They're not Corinthians.

They don't have the early adolescent problems of a church or of individual believers. They're further down the road. This is what Paul prays for them.

This is the harder test. This is your intermediate. This is where you've got your bachelor's degree, and now you're working on your master's.

In that mode, this is your big challenge. You've got the knowledge. You've got the epinosus.

You've got to balance it with the eistasis, so that your love can continue to abound. This is the means, by means of, so that, verse 10, you may approve the things which are excellent. This is a

wonderful phrase in Greek.

I talked about it a while back, but I want to review it again just quickly. So that, with a view toward, this verse starts with the word eis. It literally means into, unto, with a view toward.

When you're talking about concrete things like a house, you say, eis erchemi, I am going into the house. Ex erchemi, I come out of the house. That's the physical movement application of this preposition.

But in concepts, it means unto. I'm moving into that realm. I am looking at it.

Unto, with a view toward. This is where I want to go. I want to get into that concept.

With a view toward, dokimadzo. This means to test for the purpose of approval. This means to certify.

You're not judging to try to get rid of a thing. This is, I just did this yesterday, after the fuel pump episode, there are things that I enjoy doing automotively, and there are things that I don't enjoy doing automotively, and one of the least enjoyable things, working on a Volkswagen, is the fuel pump. And that's what I had to do yesterday.

It wasn't running when I started, it is running now, praise the Lord. But, the fuel pump, I was soaked in gasoline, I had gasoline in my hair, because you're laying on your back, you're working over your head, and when you pull the fuel line off the fuel pump, that's the line from the gas tank. There is no shut off.

There is no, unless you drain the tank, which I wasn't willing to do, because that in itself, I don't even want to talk about. So, when you pull the hose off, you can't help it, gas is going to come out. You're upside down, you try not to get it in your eyes, but if you think about the physics of it, you pull it off and you want to get your thumb over it, first of all.

But the water, the gasoline, runs down your arm, into your armpit, and into your shirt, you just can't help that. As you put your thumb over it, it's going to briefly squirt, and go who knows where. And if you're laying at just the wrong angle, it will not only run down your arm, into your armpit and shirt, but it will run up your neck and into your hair.

And, you know, gasoline, it just persists. I can, you still don't want to, it's a good thing nobody smokes around here, because I'm still kind of fumous. But, I did all of this, because I've been trying for months, for months, since last fall, to get an inspection sticker on the van.

I can't do anything with it, I can't drive it, I can't sell it, I can't do anything if it's not legal. I'm paying insurance on it, I've got it registered, but I can't drive it, it's just an impediment in the driveway. So I did all of this, I went through all of this, and I succeeded.

I was so happy. And so I went down to the quick lube, and got it inspected. What is the purpose of going to quick lube? They're not, the whole purpose is to examine for the purpose of approval.

This vehicle is good to go, everything works, here's your sticker. That's dokimazo, to test for the purpose of approval. Now, there is an element of, if it doesn't work, you can't go on the road.

And that's what happened to me last November, the last time I tried to get inspected. Holes in the muffler, blinkers don't work, tires aren't good enough, so you've got to buy new tires, you've got to buy a new muffler, you've got to install all those things, you've got to get the blinkers working. What an ordeal that was.

So I went down there, and the guy is going all around the thing, and it's so old, it doesn't have to pass inspection for emissions, they don't stick the thing up the tailpipe, because after a certain age, they just give you a buy on that. And the great thing is, on that old car, the inspection costs a grand total of \$14. It's great.

But, he went around and said, okay, left blinker, there's a guy inside and a guy in the back, I'm just standing there watching. I'm supposed to be in the waiting room, but I like to be out there just in case. So the guy says, left blinker, right blinker, he says, hit the brakes.

And the guy says, no, no, brake lights aren't working. I thought, what? And so I went back there, and I just smacked it, and it came on. And so then it passed.

That's why you've got to be out there on an old car. But it was Dokimadzo. It was tested for the purpose of approval, and it's got the sticker.

And if my happiness depended on my circumstances, I would be really, really happy about that. Dokimadzo, why do you strive for both the knowledge, the epinosis, this is our Bible class, this is getting the truth, meditating on it, finding out the reality of it, the applicability of it, the pertinence of it, in our particular situation. Truths that are meaningful to me in certain areas are meaningful in different areas and in different ways for you, because your circumstance is different, your makeup is different, your heredity and environment are different.

And the truth of God finds its expression in different ways in different believers. That's why there's so many of us. I've often wondered, why didn't God just create about 12 people and just do the whole human history thing with them? Why do we need generation after generation of just gobs and gobs of people? You look around out here at how many people there are, and they're just growing.

All of the stuff that's paved over and asphalted over, and all of the countryside and the pastures and the beautiful trees and the native condition of the continent here when the Europeans first came over, it's all going away, never to return. They're never going to plow up all of this concrete and rebar and asphalt and turn parking lots and apartment complexes back into pasture. It's

never going to go the other way.

It's just going to get worse and worse and worse. Why? Because we're proliferating. We are like termites.

More and more and more of us, and we're just evaporating all of the ground on the earth. If I was some other animal and I was sentient, I would look at humanity as a pestilence. Look at the irreversible changes that are being made everywhere by these critters.

They're just eating up the environment, and that's where your Greenpeace people just go right off the reservation. When you look at the truth of God, the epinosis of it, and the eistasis of it, and we say, okay, I understand, I want to get that balance. What is the purpose? With a view toward, verse 10, approving, finding, and stickering.

Finding and certifying. Finding and saying, this is good to go. Ta deatheranta.

Ta deatheranta. This is one of my favorite words in the Bible. Deatheranta.

It comes from two words. Dea and pharaoh. Not pharaoh like the king of Egypt.

This is P-H-E-R-O. Dea is the preposition that means through. When you want the diameter of a circle, what do you do? You draw a line through the center.

Dea, through. Transversing a thing. Or traversing a thing.

I think it's a better English. You go through, dea. And pharaoh means to carry.

Or to bring. So you bring through. Dea, pharaoh, to carry through.

And what it means over time, and this is kind of one of those weird transformative things that happen in language. It comes to mean to find what is different. When you start at one side of a thing and you get to the other side of a thing, when you have carried through, it's different.

If you start a project and you carry through, by the end, it's different. If you're renovating a house, if you're washing clothes, any project you undertake, you're going to weed your garden, you're going to do the dishes. If you carry through, if you start at one side and you traverse to the other side, you've made a difference.

It's changed, hopefully for the better. You carry through and it's different. That's dia pharaonta.

That's where we get the word different. Hey, look at your hair. It's different.

You carried through. You went down to the beauty parlor and you sat there and let them do all of these stinky things to you and now, there is nothing, well, I won't go into that. There's nothing that smells as bad as a beauty parlor to me.

I can hardly stand to walk by one in the mall. The stench that comes out of there, those permanent things, what is that chemical? Can they not find something that doesn't just smell like burning hair? That's rough. I admire people who go through it.

There's a difference. It's different. They carried through this odious process and at the end, it's better than when it started.

Difference. I pray that your love will abound by means of epinosis and eistasis, getting those two things going and balancing them with a view toward identifying and approving the difference. Knowing the difference.

Yes, I could do thing A here, but I am going to do thing B, which is different than what I would have done. I can identify the different thing. I can approve the different thing.

What is the default thing? I know most of you don't know me well enough to know this. I am impatient by nature. I am rigid about things that ought to be a certain way.

My area of failure is to mess up because I look at a thing and I think, it ought to be this way, but it's this way. What happened? Whose fault is this? Who can I rain bricks on for this being the way that it is? Half the time it's me and what people don't realize is that the internal dialogues are just as nasty as you only hear half of them. But I tend to hide my disgust with myself and I just express my disgust on others.

That's a default. It's a bad default. It's a sinful default.

It is a heinous thing. I can't wait to get the glory and be purged of this weakness. Hopefully, sometime before then, the transforming power of God will do more on that.

Here's the thing. I don't typically use myself as an example, but I don't know how else to explain what the difference is. What ought to happen in these situations? If epinosis is at work, if eistasis is at work, if love is genuinely abounding more and more in me, I would be able to identify and approve the different thing.

The different thing. What is the different thing than chewing on somebody because it isn't the way I think it ought to be? What would epinosis and eistasis combining into love that is looking out for the interests of that individual dictate? It would be different than my default, wouldn't it? It would be different than my sinful nature, which isn't a black box. It's me.

It's sinful Sam. You notice I very seldom, if ever, use the term old sin nature. I don't like it because it sounds like it's a different thing.

It's the old Sam nature. It's the old nature. It's the old sin Sam.

It's me. It's not a thing. If I could just cut that out, I'd be a wonderful guy.

It's me. It's the old sin Sam. That's what it is.

That's what needs changing. Well, darn it, that's just my old sin nature. Like I could blame it for me.

I blame me for me. I am me. I am integral.

There's not some little mechanism in there that has broken and, oh, if I just fixed that mechanism I'd be fine. I am the mechanism. It's me.

Old sin Sam. That's my default. Paul says, if you get your epinosis and your eistasis working like a two-piston engine to get that love abounding, that's the power of God.

Love is the power of God expressing itself in and through us. The love of God, Romans 5.5, is shed abroad in our hearts by God, the Holy Spirit. The epinosis and eistasis can't work without the active presence and energizing power of God's Spirit.

But when those things are there, I can dokimadzo the diaferanta. I can identify and approve, instead of approving my old default, which is, any unbeliever can do that kind of nonsense, I can identify and approve the different thing. Ta diaferanta.

This is different. It's not the human way. It's not the faulty way.

It's not the sinful way. It's not the stupid answer. It's the thing that glorifies God.

It's the thing that reflects the mind of Christ. I will come to know. I will approve the different thing.

So that. The next word in verse 10 is hina. So that you might be.

And it says here that you may be sincere. Sincere is another word that I've pretty much expunged from my vocabulary because sincerity just means you mean well. The road to hell is paved with good intentions.

And if you flip over the brick of a good intention, it's just labeled sincerity. I really meant well. I was sincere.

Well, sincerity isn't really what you're after. And that's not what this word means. This is aile creneis.

And you may recognize an element there. Because creneis is the word that means to judge. And to cut a long story short here, this means purity, integrity, something that is uncorrupted.

It's kind of like dokimazu in the sense that you test a thing and you approve it. But aile creneis means this thing is unmixed. It's not contaminated.

Uncontaminated is really a good translation of this. When you get all these things working that we've seen up to this point, so that. Here's the result.

With the result that, you might be uncontaminated. Your life, your words, your treatment of others is not sullied, is not besmirched, is not defiled. You know, when somebody in Israel touched an unclean thing, touched a garment that was spotted by the flesh, came in contact with something dead, it didn't change their cellular makeup.

It didn't alter their chemical composition or the cells that made them up. It was a ritual defilement. You're unclean until evening.

You have touched this thing. You need to go do a ritual or whatever to be cleansed. It was something that by contact changed their status.

We don't want to be defiled, contaminated, mixed. Well, yeah, technically you're right that this was a wrong thing, but the way you came down on it, spoiled it. Spoiled is another good word.

You got an essentially good piece of fruit, but there's a rotten spot? Well, it's spoiled. And, you know, if you're economical, you cut that part out. You know, you got the banana with a bruise on one end? Well, you just cut that off and eat the rest.

You got a you know, strawberry with a deal on it? Slice that off. Get that out. Now it's uncontaminated.

It's not spoiled. That you might be uncontaminated. Unmixed is literally what it means.

And blameless. Blameless. This is a proskopos.

Proskopos. This is like three little things combined together. Skopeo means to look at a thing.

You scope it out. This is your scope. Okay? So you're putting the scope on it, putting the microscope on it.

Pros, you know what that means. Face to face with. So you got the scope and you're looking right at the thing.

You're right in front of it. Pros means right in front of. A means not.

It's the alpha privative. It's the negative. So when you put the scope right on the thing, it's not giving you a bad look.

That you may be unmixed and it's a good translation is blameless. There's no offense. You can look right at it and it doesn't give off a bad appearance, a bad smell, a bad result.

A proskopos. When you, there's no need to examine it because it's without offense, without fault

in the day of Christ. The day of Christ is the day of judgment.

It's the day of the Bema. It's the day of the wood, hay and stubble versus the gold, silver and precious stones sorting. Got to look ahead.

You may think you're vindicated. You may think you're justified. You may think everything is right as rain today.

That's not what counts. What counts is the evaluation in the day of Christ. So you put this all together.

I pray that your love will exceed, will abound, will overflow yet more and more in epinosis and all eistasis. The emphasis there, the word all is on the eistasis. It's equally if not more important to have that environmental perception of what and how when it comes to the application of your knowledge, all eistasis with a view toward approving the difference.

Bring those things in. You say, well, I could do the default sinful thing here, but I'm going to approve the different thing by implication, the better thing so that in order that with the result that we might be unmixed and blameless in the day of Christ. Wouldn't it be great if they take the front loader and scoop up all the results of your life and dump it in front of the judgment and it's all rubies, it's all diamonds, it's all emeralds and amethysts and aquamarines.

It's all gemstones. The light of the glory of God hits it and just reflects and manifests and it's like these people in the pirate movies. They find the chest and they open it up and it's just gold and silver and precious stones and ah, what a great thing.

Not mixed with trash. Garbagey, flammable stuff. Unmixed.

Blameless in the day of Christ. Verse 11 begins with our old friend the aorist participle from, actually this is a perfect participle. Play Romano!

Having been filled. Perfect participle. Having already been filled with the fruit of righteousness.

It says being filled but in the day of Christ you can't start being filled then. In the day of Christ you're going to stand there having been filled with the fruits of righteousness. Which are by Jesus Christ to the glory and praise of God.

Ultimately our goal is that God will be glorified. God will be praised. So that's the background.

That's the real theme of this chapter. Paul is now going to talk about an actual circumstance where this has taken place. And it's really really interesting.

I want to revisit it slightly before we move forward. So we'll pause here and take our break and when we come back we're going to look at Paul saying to the Philippian believers this is what I want you to know. I told you my prayer for you.

Now I want you to know something. And it's got some kind of strange elements in it. In terms of jealousy and envy and strife.

But Paul says it's all good. So that's what we'll look at when we come back.