

Philippians 2026 Series -Lesson 11
“Our Grace Mission For The Sake of Christ”
Spheres of Grace Ministries International, Inc.

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Introduction:

We left you with three questions in our study last time of Philippians 1:25-28;

1. Is my life and conduct different from the behavior of an unbeliever?
2. Do others hear of or detect my higher standards?
3. Are the results of this manner of life evident?
 - A. Do I have stability?
 - B. Am I Part of a concerted effort for Christ?
 - C. Do I have deliverance from my adversaries?

I know, and did acknowledge that is actually six questions, but A, B, and C are meant to define the evidences in your life that your behavior is visible to others around you. Our study today is titled “Our Grace Mission on Behalf of Christ” and is based on our text found in Philippians 1:29-30 which must be coupled with II Timothy 3:12 which says, *“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”* Our text today describes “Our Grace Mission for the Sake of Christ.”

Let’s look at it...

Text: Philippians 1:29-30

²⁹ *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;* ³⁰ *Having the same conflict which ye saw in me, and now hear to be in me.*

I. Exposition of Philippians 1:29

“For” This verse begins with the Greek word ***“hoti”*** which is a causal conjunction explaining why the deliverance of salvation is given to us which was stated back in verse 28, ***“...and in nothing terrified by you adversaries: which is to them an evident token of perdition (destruction) but to you of salvation, and that of God.”*** I said this was a causal conjunction and therefore it should be correctly translated ***“because”*** as it introduces the reason why the deliverance of salvation has been given to us. The explanation is that it is given to believers

not only to believe but to suffer for His sake. Unto you it is given...

“unto you” The word in the original language is **“humin”** which is a second person plural pronoun referring to all Church Age believers. **“Because unto you it is given...”**

“it is given” We are familiar with the word “charizomai” the verb here, because it is the basic word we have identified in our studies of grace which means to treat one in grace. Our salvation is given to us in grace. The Emphasis of this word is always gracing. Here it is identified as being given **“unto you.”**

“unto you” refers to the believers, specifically those at Philippi, but in a general sense to all believers. The aorist tense looks back upon the work of grace made available to us through the virgin birth, the sinless life, the sacrificial death, the victorious resurrection, and the glorious ascension of Christ making salvation the free gift of grace available to whoever calls upon the name of the Lord for salvation. It is by grace through faith that we are saved. This salvation by grace is **“...in the behalf of Christ...”** with God providing the sacrifice and assuming all the expense.

“in the behalf of Christ...” What does it mean, **“...in the behalf of Christ...”** The English language cannot express the idea effectively that is presented here in the Greek text because of the use in the original text of the article (the word the). As I have mentioned from time to time the English translators did not translate the definite article, “the,” every time it is in the original text. If they had retained it every time it would not make for a smooth reading of the text and would in many places be redundant and confusing. However, it is an important factor of Greek grammar, and we have to use all the rules of grammar to get a clear understanding of what is being said. For instance, the definite article appears three times in this verse in the original language but is only brought into the King James translation once and is not translated in the proper order in that one instance. As we have frequently stated, word order in the Greek is used for emphasis and one must match the grammatical form of the words to determine the word it is associated with. For instance the first time we have the article in the text it is a nominative neuter singular and refers back to the nominative neuter **“touto”** at the end of the previous verse translated **“this”** and is a reference to our salvation or deliverance. **“The this”** is not good English, but it is excellent Greek. English cannot express the idea adequately. Part of the problem is that the article is “kataphoric” meaning that it refers to a two-fold concept that follows. “we have been given grace in salvation, and in grace we have been appointed to suffer because of Christ.”

A literal translation that brings out the force of this article (the word the) and the two other articles (the) in the text would be,

“the on behalf of Christ thing has been given unto you, specifically, not only the believing in His name, but also the suffering on His behalf.”

We can smooth the English out a little by saying, "...because this on behalf of Christ [deliverance] has been given graciously unto you, not only to believe in His name, but also the suffering on behalf of Him..."

It is on behalf of Christ that we have deliverance – He paid our debt. He conquered our enemy. He met God's standard for us, and we are given deliverance. It is because of who He is and what He did that these two things are available to us: (1). To believe in Him (2). But also to suffer on His behalf.

"...not only to believe on Him..." Litteral reading **"not only to believe into Him"**

God has grace us in providing a salvation package that is accessible by everyone. No matter what our language, or geographic location God has provided salvation and deliverance to all who are in Christ.

Paul used the preposition **"eis"** which should be translated **"into"** Instead of **"on,"** and shows the motion of being entered into union with Christ. God provided our access to this union by means of the virgin birth, the sinless life, the sacrificial death, the victorious resurrection, the glorious ascension, the present intercession, and the soon return of the Lord, and makes it available to whosoever will call upon the name of the Lord-it is called grace. Believing INTO Him results in our eternal security in Him. **"Ehn"** is the Greek preposition that identifies our permanent standing in Christ.

Now, don't confuse this with the false doctrine of "Selective Grace" in which God is said to have selected certain persons to grace and they are the only ones who are given salvation. Although He did not select specific individuals to grace and others do not have an opportunity to be saved, He does only grace those who call upon His name for salvation. But that opportunity is offered to "whosoever will," as per Romans chapter ten.

Because of Christ we have this grace and because of Christ we will suffer persecution. Remember the "kataphoric" use of the definite article (the word "the" in this this passage identifies the two things that are given in grace, salvation and suffering). There is a parallel comment in Jesus' Sermon on the Mount, blessing and persecution.

Matthew 5:11 says,

Blessed are ye, when men shall revile you, and persecute you, and shall say "manner of evil against you falsely, for my sake."

We understand the grace concept for salvation, but do we understand the same grace concept for suffering? Paul addresses that in the following statement...

"...but to suffer for His sake..." Literally **"but to suffer on account of Him (Christ)."**

The word **"but"** is translated from the Greek word **"alla"** which is the strongest

conjunction of contrast and here it is used with the conjunction kai and means, **“But, also....”** That is followed by the literal statement, **“...on behalf of Him to suffer.”**

The word **“suffer”** is **“paschein”** an infinitive which we have learned identifies a purpose. It has been given to us in grace not only to believe into Him but as a matter of purpose it has been given unto us in grace to suffer on behalf of, or because of, Christ.

II Timothy 3:12 says,

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

This is a statement Paul made to the young preacher Timothy and is in harmony with what he told the Philippian believers, it is in grace that the believer suffers persecution because of Christ. Notice it says, **“...those that will live godly in Christ Jesus...”** If we are not rocking the boat, there is not much chance we will be under attack by the enemy.

II Thessalonians 1:3-10 says,

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

So, because of Christ we are given grace for salvation, and we are given grace for suffering.

II. Exposition of Philippians 1:30

“...Having the same conflict...” Literally, **“...By having the same struggle...”**

This is a continuation of the statements made in verse twenty-nine concerning God gracing us in salvation and gracing us in suffering. The word **“having”** is translated from the Greek participle **“echontes”** which identifies a principle. The principle is that as believers we have been graced by God for salvation and for suffering affliction and this principle is illustrated in the life of the Apostle Paul.

Our suffering may be different from the suffering of others, but the principle is God's grace will be sufficient. However, we must remember the promise of Romans 8:28 that God causes all things to work together for our good.

The word ***"conflict"*** is translated from the Greek ***"agona."*** This is an interesting choice of words Paul uses here. In the previous verse he referred to ***"suffering."*** In that verse he used the infinitive form of the verb ***"paschoh"*** to suffer physically or emotionally. But here, Paul uses the word ***"agona"*** which is translated in the King James text as ***"conflict."*** Although this word is transliterated to our English word agony it refers to a contest and was used of the Greek and Roman games with competition between athletes, often to fight unto death. Paul, guided by the Holy Spirit, uses that word to describe the conflict of the believer that is on behalf of Christ. The Christian life is likened to an athletic competition or the fight of gladiators in the arena of life. Words like, ***struggle***, or ***suffering***, are descriptive of the ***"conflict" (agona)*** of the life of the dedicated Christian, and while we here in America have had it very easy in the past due to the faith of our founding fathers, that is now challenged by a more hedonistic society in the Laodicean Period of the Church Age. Paul states that we have similar competitors to those he encountered. That is due to the fact that we have the same enemy-the god of this world order-Satan. It is the same spiritual war, but we each have our own personal battles.

Having the same conflict is described as that which the Philippians saw and now were hearing firsthand from him by means of this letter.

"...which ye saw in me, and now hear to be in me." The believers at Philippi had lost track of Paul for two years but stories concerning him had circulated among the Christian churches, now they were hearing directly from Paul concerning his circumstances.

III. Applicational Observations for These Two Verses:

1. Grace is the basis of both our salvation and our spiritual conflict.
 - A. It is because of Christ we have salvation. He paid our debt and satisfied God's requirement of righteousness. God provided His own righteousness at the expense of Christ.
 - B. It is because of Christ that we are graced in this spiritual conflict as we are given grace to live life on earth – God's Resources At Christ's Expense.
 - C. It is because of Christ that we are assured of eternity with Him as we have God's Realm At Christ's Expense.
2. We have been delivered from condemnation and are to have no fear of anything in this life or the one to come.

3. The manifestation of our Faith in God's deliverance should result in our refusal to be intimidated by our enemies and is testimony to them of their pending judgment, while it is testimony of the realness of our salvation to us.
4. This grace that protects us and assures us is given to us because of Christ; His Virgin Birth, Sinless Life, Sacrificial Death, Victorious Resurrection, His Glorious Asension, His Current Intercession, and His Soon Coming are the basis for our Salvation and Victory in our Spiritual Conflict – It is called grace!
5. Although the saying, "No pain, No Gain!" is not a biblical statement it certainly is a biblical principle. Suffering, whether deserved or undeserved, is designed for our blessing (Romans 8:28); as discipline to correct behavior, for training to develop behavior, or due to the angelic conflict and suffering for the cause of Christ.

John 15:18-21

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

If we live godly in Christ Jesus we **"shall"** suffer because of Him, because we are in the midst of a Spiritual War. He is the anointed one sent of God to be the Saviour of the world and was the focal of Satanic attack during His time here upon the earth, now, following His return to Heaven, we are appointed to represent Him functioning as the Body of Christ and the attack is against us. But, because of our role, God has graced us in that suffering, and we grow spiritually because of it.

6. We should not be intimidated by our suffering for Christ, because God will give us more grace and it will assist us in our maturing process. The past "Great Awakenings" and "Spiritual Renewals" have been the result of God's people being persecuted and out of that persecution has come renewed faith resulting in renewed commitment just as those to whom Paul refers had begun to preach the Gospel because of his incarceration.
7. We must remember that our purpose on earth is to affirm God's grace before the fallen angels. Humanity was created for this purpose, and the angels look with wonder upon God's amazing grace. Those who had impugned His character for sentencing the rebellious angels to The Lake of Fire and Brimstone are now learning what God's character truly is: Sovereign, Omnipotent, Righteous, Eternal, Omniscient, Omnipresent, and Self Sacrificial Love. The angels are watching intently as God's plan of grace plays out as it had been revealed by the

prophets.

I Peter 1:12 in speaking of the prophets and angels says,

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into.

8. Paul reminds the believers at Philippi that what has happened to him is in harmony with God's plan of redemption and has increased the dedication of some and he writes to let them, and us, know that this is part of the plan of God to demonstrate His grace and that they and we too will be a part of that demonstration of grace. It is a result of the times of suffering that we grow in our understanding and in our commitment.

The believers at Philippi had seen it play out and were now hearing it explained by the Apostle.

9. We can experience peace in the midst of battle if we understand God's plan and adopt Paul's philosophy, *"For me to live is Christ, but to die is gain,"* and if we understand that we are *"On a grace mission for Christ."* If we are not being persecuted what does that say about our godly living? *"Those that live godly in Christ Jesus shall suffer persecution."* (II Timothy 3:12). The word *"godly"* means "that devoutness that is characterized by a Godward attitude consistent with the revealed will of God and does that which is well-pleasing to Him."

Romans 5:3-5

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

Glory in tribulations – develop character

Tribulation worketh patience – provides ability to abide in contentment

Patience worketh experience – establishes proven character

And experience hope – produces confident expectation

Hope maketh not ashamed – because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.

But it all begins at Salvation:

For all have sinned and come short of the glory of God...

The wages of sin is death, but the gift of God is eternal life...

With the heart man believes unto righteousness...

But with the mouth confession is made unto salvation...

For whosoever shall call upon the name of the Lord shall be saved!