

# ***“No Man Can Take Your Joy”***

**(An Introduction To An Exegetical Study of The Epistle To The Philippians)**

**By**

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**Text: John 16:21-22**

*A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

## **Introduction:**

Jesus said, **“...your joy no man taketh from you.”**. No! No man can take our joy from us but we are very quick to cast it aside and hold a pity-party of our own.

In this text Jesus had informed the apostles of his impending death, that He was going to the Father, but would return and their hearts would rejoice. Some see this going to the Father and returning as a reference to His death and resurrection. Others see it as reference to His ascension and Second Coming. I hold to the first view because throughout the Church Age we are told to rejoice and we are given the mechanics for maintaining Joy. So, I understand the teaching of Christ to be a reference to the sending of the Holy Spirit and the Church Age. Either understanding of His statement holds that, no man can take our joy, however experience shows that we can be pretty miserable on our own- we fail to develop the Faith/Rest Life and the spiritual maturity that results in our developing of Inner Happiness,

Inner happiness is the basis for Joy and is the top floor in the biblical structure of Spiritual Maturity. Our Inner Happiness is dependent upon, and in proportion to our Capacity to Love self-sacrificially, which is dependent upon and proportionate to our Mastery of the Details of Life, which is dependent upon and in proportion to our Relaxed Mental Attitude, which is dependent upon and in proportion to our Orientation to Grace, which is developed through a Personal Relationship with Jesus Christ and an understanding and application of His Word.

We have spent considerable time studying The Structure of Spiritual Maturity. We have done a number of applicational series; Living the Faith Rest Life, Gracing Others, Living in The Spheres of Grace, Developing Biblical Techniques and the Crowns that

Accompany Them, Living The Christian Life, and our recent study on Forgiveness. Hopefully you understand the concept of Resting in Faith and Developing Inner Happiness. With this message today we are going to begin an exegetical study series of the Epistle to The Philippians, which is designed to motivate us in the application of those principles and mechanics for developing inner-happiness in an applicational setting.

This study has been prepared with the understanding that there are three essential requirements in accurately interpreting the Bible. These three essentials are satisfied by answering three questions and one conditional clause. The three questions are; What does it say? What is the context in which it is said? How does it harmonize with every other passage of Scripture related to that subject? The conditional clause is we must be under the control of the Holy Spirit which means we have no unconfessed sin but are confessed up per I John 1:9. Sin breaks our fellowship with God and the private and personal confession of that restores that fellowship and our ability to understand spiritual things.

The format of our study will be exegetical, with a verse-by-verse examination of the text. An exegetical study digs down into the text and extracts the nuggets of truth found there. This is done through a grammatical analysis of each word and phrase.

It is my opinion that grammar is part of the divine inspiration of Scripture. The language of the New Testament is Koine Greek, the most exact language that has ever been developed. It was developed by Alexander the Great. As a military leader he didn't want any confusion about a given order and developed an exact language that became the original language of the New Testament. Therefore if we use the grammatical construction, along with word studies, we can understand exactly what the text is saying. Jesus said that not a single "jot or tittle" would pass away from the Law until it was all fulfilled (Matthew 5:17). If the smallest of letters and accent markings were inspired in the Law, it is reasonable to understand that the same would be true of the grammatical constructions in the New Testament. An attempt has been made to present these grammatical usages in simple and concise language to aid in understanding the text.

With that being said, let's get an introduction to the Epistle to the Philippians a key Epistle on the development and maintenance of Joy.

## ***“An Introduction To The Book of Philippians”***

**By**

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**Study Text: Acts 16:9**

***And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.***

### **The Writer:**

Paul identifies himself as the human writer with Timothy alongside of him (Philippians 1:1). It was written during Paul's Roman imprisonment (Philippians 1:7, 13). Paul expected to be released and revisit Philippi (Philippians 1:25, 27; 2:23 compared with I Timothy 1:3). So the Epistle was written about 60 AD.

### **The City:**

Philippi was located in Macedonia nine miles from the Aegean Sea, northwest of the island of Thasos. Neapolis was the nearest seaport.

It was the chief city of that part of Macedonia, but Thessalonica was actually the capital city of that Roman province.

The inhabitants were Greek but were Roman citizens with the right to vote and govern themselves and they were considered anti-Semitic. There was no Jewish synagogue there.

It had originally been a Phoenician mining town because of its location near the mines in the mountains and on the island of Thasos.

Philip of Macedonia (the father of Alexander The Great) took the city and renamed it after himself.

It ceased being a Roman republic and became a colony after a battle between the coalition of Octavius and Anthony and that of Brutus and Cassius.

### **The Church:**

On Paul's second missionary journey, he and Silas recruited Timothy to assist them (Acts 15:36-16:5). When they were forbidden by the Holy Spirit to preach in Asia and Bithynia, they went to Troas. In a vision Paul saw a man of Macedonia saying, Come over to Macedonia and help us (Acts 16:9). So, the next day Paul, Silas, Timothy, and Luke went there to preach the Gospel to them.

On the Sabbath, they ministered to a group of women who were meeting by the river because there was no synagogue there. Lydia, a merchant woman from Thyatira, and her household were saved and baptized (Acts 16:12-15). Her house became the meeting place of the new church (Acts 16:15 compared with Acts 16:40).

Paul and Silas healed a slave girl that was demon possessed. Her masters, who used her powers to make money, accused Paul and Silas, as Jews, as teaching customs contrary to Roman law. So, they were beaten and thrown into prison. That night, Paul and Silas were singing and praying and God sent an earthquake which loosed their bonds and opened all the doors. The jailor, fearing all his prisoners had escaped, attempted to commit suicide, but Paul stopped him by informing him all his prisoners were still there.

The jailor was saved that night along with all of his household. The rulers became fearful of them the next day when Paul revealed that he and Silas were both Roman citizens.

The church was started with Lydia and her household, a converted witch girl, and the Philippian jailor and his household.

The church sent gifts to Paul on a number of occasions. At the writing of this epistle, Epaphroditus had been sent from the church at Philippi with a gift. After arriving in Rome, he found Paul's needs were greater than the gift and stayed there to raise money for him. Epaphroditus got sick and almost died. After recovering from his illness, Paul sent him back to Philippi with this epistle.

### **The Occasion:**

The occasion of this epistle was to acknowledge the gift of money from the church at Philippi and to encourage them and reaffirm the principles of happiness they had developed.

### **Our Purpose:**

Our purpose for studying this epistle is to examine the principles we too need to develop in order to experience the happiness available through the Christian life. We will introduce this study today by exploring:

- **Christ our Life** (Chapter 1)
- **Christ our Mind** (Chapter 2)
- **Christ our Goal** (Chapter 3)
- **Christ our Strength** (Chapter 4)

## **1. Christ Our Life:**

### **Key Phrase:**

***"For me to live is Christ.."*** (Philippians 1:21)

In the first chapter of Philippians we find seven evidences present when Christ is the believers true life:

#### **(1). The believer will have the affections of Christ (1:8)**

***8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.***

#### **(2). The believer will have the interest of Christ (1:12-18)**

***12 But I would ye should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the gospel;***

***13 So that my bonds in Christ are manifest in all the palace, and in all other places;***

14 *And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*

15 *Some indeed preach Christ even of envy and strife; and some also of good will:*

16 *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:*

17 *But the other of love, knowing that I am set for the defence of the gospel.*

18 *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*

**(3). The believer will have the Spirit of Christ (1:19)**

19 *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ*

**(4). The Believer's conduct will manifest Christ (1:20)**

20 *According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

**(5). The believer will have a desire to be with Christ(1:23)**

23 *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*

**(6). The believer will show Christ likeness (1:27)**

27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

**7. The believer will have confident stability (1:27-28)**

27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

28 *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

## 2. Christ Our Mind:

### Key Phrase:

*Let this mind be in you, which was also in Christ Jesus: (2:5)*

#### (1). We are commanded to have the mind of Christ. (2:1-2)

- 1 *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*
- 2 *Fulfil ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind.*

#### (2). Evidences of the believer with the mind of Christ (2:3-4)

- 3 *[Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*
- 4 *Look not every man on his own things, but every man also on the things of others.*

#### (3). Explanation of the mind of Christ (2:5-8)

- 5 *Let this mind be in you, which was also in Christ Jesus:*
- 6 *Who, being in the form of God, thought it not robbery to be equal with God:*
- 7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*
- 8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
  - (a). Being in the form of God He deemed it not a thing to be clung to....
  - (b). He Deprived Himself of His natural function as God...
  - (c). He took upon Himself the essence of a slave...
  - (d). He became in the likeness of man....
  - (e). He humbled Himself....
  - (f). He became obedient to self sacrificial death....
  - (g). Even the death of the cross...

#### (4). The application of the mind of Christ (2:12-14)

- 12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence*

*only, but now much more in my absence, work out your own salvation with fear and trembling.*

**13** *For it is God which worketh in you both to will and to do of [his] good pleasure.*

**14** *Do all things without murmurings and disputings:*

**(5). The illustration of the mind of Christ (2:30)**

**30** *Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.*

### **3. Christ Our Goal:**

#### **Key Phrase:**

*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (3:10)*

**(1). Our confidence is to be in Christ and not the flesh (3:4-9)**

**4** *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:*

**5** *Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;*

**6** *Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

**7** *But what things were gain to me, those I counted loss for Christ.*

**8** *Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,*

**9** *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

**(2). We are to keep pressing toward spiritual maturity (3:10-14)**

**10** *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

**11** *If by any means I might attain unto the resurrection of the dead.*

12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

13 *Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,*

14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

**(3). We are to live as citizens of the kingdom of Heaven (3:17-21)**

17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

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:*

19 *Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)*

20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

#### **4. Christ Our Strength:**

**Key Phrase: (4:13)**

*I can do all things through Christ which strengtheneth me. (4:13)*

God has provided the power of His Spirit to equip us! So we operate in the very strength of Christ enabling us to do the following:

**(1). Let forbearance be known unto all men (4:5)**

5 *Let your moderation be known unto all men. The Lord is at hand.*

**(2). In nothing be anxious (4:6)**

6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

**(3). Let the peace of God guide your mind (4:7)**

7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*

**(4). Practice the things you have learned, received, heard, and seen (4:8-9)**

**8** *Whatsoever things are true, whatsoever things honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be virtue, and if there be any praise, think on these things.*

**9** *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

### **Conclusion:**

With this introduction in mind we will begin our verse-by-verse study next time. Till then, meditate upon these other passages concerning "Joy."

**Nehemiah 8:10** - *"The joy of the Lord is your strength."*

**Psalm 16:11** - *"Thou wilt shew me the path of life: in thy presence is fullness of joy."*

**John 15:11** - *"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."*

**Romans 15:13** - *"Now the God of hope fill you with all joy and peace in believing."*

**Philippians 4:4** - *"Rejoice in the Lord always: and again I say, Rejoice."*

**1 Peter 1:8** - *"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."*

### **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!*

***“... and your joy no man taketh from you...”***  
**(Luke 16:22)**