

Epistle to the Philippians - Part 2

by Arno Clemens Gaebelein

In this sermon, Arno Clemens Gaebelein explores the themes of joy, spiritual transformation, and the believer's pursuit of Christ as the ultimate goal in life.

Scripture: Philippians 3:3-4

Topics: "Christian Living", "Spiritual Growth"

Description

Arno Clemens Gaebelein preaches about the believer's journey to find strength and victory in Christ, emphasizing the importance of rejoicing in the Lord, standing fast in Him, and being occupied with Christ in all circumstances. He highlights Paul's transformation from a self-righteous Pharisee to a humble servant who found all his sufficiency in Christ alone. Gaebelein delves into the significance of the believer's goal of attaining Christ in glory and the need to press forward towards that mark, despite facing spiritual dangers and false teachings. He concludes by stressing the believer's dependence on God, the power of prayer, and the assurance that God will supply all needs according to His riches in Christ Jesus.

Transcript

III. CHRIST, THE OBJECT AND THE GOAL

CHAPTER 3

1. The true circumcision (3:1-3)
2. Paul's past experience (3:4-7)
3. The one passion (3:8-11)
4. Pressing towards the mark (3:12-16)
5. The goal of glory (3:17-21)

Verses 1-3

Finally (or, for the rest), my brethren, rejoice in the "Lord." Rejoicing in the Lord, not merely in the salvation which is ours, nor in His mercies, in His gifts or in our service, but in Him, is what gives strength and victory down here. He rejoiced in Him because He knew the Lord was controlling all and that he was in His hands; he followed the same path in humiliation, which he knew would lead him to the glory where He is.

And the prisoner of the Lord enjoying the blessedness of fellowship with Christ, following Christ, looking to Him and not to earthly circumstances, exhorts the beloved Philippians to find their joy in nothing less than the Person Christ. It was not a grievous thing for him to write them the same things, but it was safe for them. They needed the exhortation in the midst of spiritual dangers, for nothing else keeps from evil as heart occupation with the Lord Jesus Christ. He warns "beware of dogs, beware of evil workers, beware of the concision." By these terms the same false teachers are meant which disturbed the Galatian churches, which did such evil work also among the Corinthians. He speaks of these perverters of the gospel in severe terms, but not too severe. They boasted of religiousness, of righteousness by the observance of ordinances and the keeping of the law; they trusted in the flesh and set aside Christ. They, with their religion of the flesh, are branded by the apostle as dogs, unclean and outside, therefore unworthy of fellowship. They called the Gentiles dogs, but now the Spirit of God shows that they are not better than the Gentiles. (See Gal. 4:8-10.) They were evil workmen who led souls away, as the havoc they had wrought shows. They gloried in ceremonies, the circumcision of the flesh; in reality they were the concision, the mutilators of the flesh, who knew nothing of the true separation through the cross of Christ and union with a risen Christ in whom the believer is complete.

Dogs, evil workers and the concision, are terms which fit the many cults today, including "Christian Science," the "new thought," the "new religion and modern theology," all of which deny the gospel of Jesus Christ. True believers are the circumcision, not a circumcision made by hands, but a spiritual circumcision, the putting off of the body of the flesh by the death of Christ (Col. 2:11). The cross of Christ separates the believer from the flesh, the religious forms, and self-improvement, and separates him unto God. And knowing that Christ is all, glorying in Him with no more confidence in the flesh, the believer worships by the Spirit of God, and no longer in ordinances. The indwelling Spirit fills the heart with Christ, glorifies Him, and true worship by the Spirit is the result. To have no more confidence in the flesh, to expect nothing whatever from ourselves, to glory only in Christ Jesus is true Christian attainment and experience.

Verses 4-7

And this blessed servant of the Lord Jesus speaks of his experience as a Hebrew. He might have had abundant reason to place confidence in the flesh. We had something as a natural, religious man to glory in. What fleshly advantages were his! He was 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; concerning zeal persecuting the Church; touching the righteousness which is in the law blameless. He had indeed, as he testified before, "profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my father" (Gal. 1:14). He was a very religious man, for he belonged to the most religious sect of his day, with a blind zeal which led him to persecute the church, yet touching the righteousness in the law, he knew himself blameless.

And all this religiousness and zeal for God, his law keeping and blamelessness he looked upon as being of value and gain for him, though they did not give him peace or fellowship with God. A change came. The things which were religious gain to him he now counted loss for Christ. On the road to Damascus he had seen the glorified Christ and that vision had laid him in the dust so that he saw himself as the chief of sinners.

Verses 8-11

From that moment when it pleased God to reveal His Son to him the self-righteous Pharisee could say, "I count all things* loss on account of the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them refuse that I may win Christ and be found in Him." What had been gain to him he cast aside. He had seen Christ and that was enough, he would have nothing else after that. Christ had become his all. The excellency of the knowledge of Christ Jesus, whom the erstwhile persecutor now blessedly calls "my Lord," made it a joy to suffer the loss of all things, yea, to count them refuse. How he suffered the loss of all things, things needful in life, suffering, hunger, stripes; giving up all earthly distinction and advantage, we know from his own testimony (2 Cor. 11:22-31). He suffered the loss of all things and counted them refuse. "This is the marvelous estimate of one who had all the advantages in the world; and then had known all sufferings from it in behalf of Christ, looking upon the former as worse than nothing, as a detriment, and the latter to be nothing, because the knowledge he had already gained of Christ outweighed them all." All earthly things, all human attainments, everything which exalts man were counted as loathsome things in comparison with Him whom He had beheld in the glory light.

*"He does not say: When I was converted I counted all things loss. When a person is truly converted, Christ becomes and is everything; the world then appears as nothing. It has passed from the mind and the unseen things fill the heart. Afterwards as the convert goes on with his duties and with his friends, though Christ is still precious, he does generally not continue to count all things loss. But Paul could say, 'I count all things loss' not 'I did.' It is a great thing to be able to say that."

But what does he mean when he expresses the desire "that I may win (or gain) Christ and be found in Him"? Did he not possess Christ already? Was he not in Him and Christ in him? He possessed Christ. He was in Him. Nor does the apostle mean that he reaches out, as some teach, after a "deeper life" experience or some such thing. He had perfect assurance of his standing before God in Christ; no doubt whatever as to that could be in the apostle's heart. Nor did he need some kind of an experience, as some claim, a holiness-perfection experience, to give him greater assurance. His wish to win Christ, to gain Christ, is his longing desire for the actual possession of Christ in glory. Christ in glory is the great object and goal for the believer down here. This object and goal must ever be before the heart in the Christian's race. Like the racer who has no eyes for his surroundings, but whose eye is steadily fixed upon the goal, so the believer is to look to the glorified Christ and press forward toward the mark. This is the truth unfolded in this chapter.

Paul knew that Christ belonged to him, that his destiny was to be forever with Him, and then his passion was to be worthy of all this. And when Christ is gained in glory and the goal is reached then he would be "found in Him, not having mine own righteousness which is of the law (the righteousness which is nothing but filthy rags), but that which is through faith of Christ, the righteousness which is of God by faith." How he emphasizes this righteousness in which he delighted! And this great servant of the Lord, who knew Him so well, wants to know Him and the power of His resurrection and the fellowship of His suffering "being made conformable unto His death, if by any means I might arrive at the resurrection from among the dead." The power of His resurrection he desires to know is more than a spiritual power, for he knew that power in practical experience. Of this he had written to the Ephesians (1:15-2:10). It is again the goal of the Christian's life towards which he reaches out. He wants to arrive at the resurrection from among the dead by any means and to get there though it means fellowship with His suffering being made conformable to His death. And this was before him in the Roman prison. He wanted to be with Christ, and to arrive there he desired to be like Christ in participating in His suffering even to be made conformable to His death.

It is important to note here the difference between "resurrection of the dead" and "the resurrection from among the dead." The latter is the correct translation of verse 11. There is a resurrection of the dead, of all the dead. But there is a resurrection from among the dead, which elsewhere in the Word is called the first resurrection. The Lord Jesus was raised from the dead. When the Lord spoke to His disciples of His resurrection from among the dead they were astonished and spoke among themselves "what the rising of the dead should mean." They did not know what it meant. When the Lord was raised He became the first fruits of them that slept, that is, the righteous dead. And God raised Him from the dead, because His delight was in Him, for He had glorified Him and finished the Work the Father gave Him to do.

The first resurrection, the resurrection from the dead, is the expression of God's delight and satisfaction in those raised; it is His seal on Christ's work. Because He finished that great work which glorified God, all who are in Christ will be raised from among the dead, while those who live when the Lord comes, will not die, but be changed in a moment, in the twinkling of an eye (1 Cor. 15:51-52). But it is not on account of the believer's attainment, but because of Christ that the power of God will take His own out. The rest of the dead will be left until the second resurrection.

The Apostle knew that through grace he belonged to this out-resurrection from among the dead. He had an absolute certainty of it. But in divine energy he presses on towards it. All in him wants to get there where the grace of God in Christ had put him. He reaches out for this blessed goal and when he speaks of attaining "by any means" he gives us to understand that nothing shall hinder him in the race. May the cost be what it will, I want it; I want it because I have it in Christ and through Christ and I want to be worthy of it. And therefore he despised the loss of all things and was ready to suffer and die the martyr's death.

Verses 12-16

The words which follow show that this is the true meaning of the desire he expressed. "Not as though I had already attained (obtained), or am already made perfect, but I press on if so be that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I do not count myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press towards the goal for the prize of the calling on high of God in Christ Jesus." The goal had not yet been reached, he was still on the way and had not yet obtained nor was he made perfect. He constantly presses on towards the goal, Christ in glory. He knew that he had been apprehended, taken possession of, by Christ Jesus and for Christ and therefore he also wants to take possession, to apprehend it. He forgets what is behind and even stretches forward to the things which are before, the blessed goal. This was his constant attitude, ever occupied with the Lord Jesus Christ to be like Him and with Him in glory.

"The whole of Paul's life was founded on that and completely formed by that. The Son of God was forming his soul day by day, and he was always running towards Him and never doing anything else. it was not merely as an apostle that he entered into the fellowship of His sufferings, and conformity to His death, but every Christian should do the same. A person may say he has forgiveness of sins. But I say, What is governing your heart now? Is your eye resting on Christ in glory? Is the excellency of knowledge of Christ Jesus so before your soul as to govern everything else, and make you count everything loss? Is that where you are? Has this excellent knowledge put out all other things? Not only an outwardly blameless walk, but has the thought of Christ in glory put out all other things? If it were so, we would not be governed by everyday nothings" (J.N. Darby). Some teach that these words of Paul, speaking of attaining and not yet perfect, mean that he was still in doubt as to having a share in the first resurrection. We quote the

words of a leading advocate of this interpretation:

But what was the goal towards which Paul was thus directing his efforts? 'if by any means,' he continues, 'I may attain to the select (?) resurrection out from among the dead.' In other words, his aim was to be numbered with those blessed and holy ones who shall have part in the first resurrection. But we must notice that he had, at the time, *_no _certain _assurance* (italics ours) that he would compass the desire of his heart.... Just before his death, however, it was graciously revealed unto him that he was one of the approved.--Pember, *The Church, the Churches and the Mysteries*.

Think of it! The prisoner of the Lord who suffered joyfully the loss of all things, who counted all but dung, who walked in such separation and devotion, still uncertain about his share in the first resurrection! This interpretation is not only wrong, but it denies the grace of God in the Lord Jesus Christ, by making the first resurrection a question of attainment when it is purely the matter of divine grace. This teaching aims at the very vitals of the gospel of grace and glory.

An exhortation follows. He exhorts all who are perfect to be thus minded. What does the word perfect mean and who are the perfect? Above, when he said he was not yet made perfect, it applies to Christ-likeness in glory by being conformed to His image. True Christian perfection will be reached when the Lord comes and we shall see Him as He is and be like Him. Now those are the perfect down here who have no confidence in the flesh, who glory in Christ and who know He is all in all, that by one offering He has perfected forever them that are sanctified, that they are accepted in the Beloved and complete in Him in whom the fullness of the Godhead dwells bodily. And they are all to be "thus minded" like he was, ever occupied with Christ in glory, doing this one thing--pressing on towards the goal for the prize of the calling on high of God in Christ Jesus.

Verses 17-21

"Brethren, be followers (imitators) together of me, and mark them which walk so as ye have us for an ensample." What a blessed thing that Paul could write this! Grace had enabled him to follow Christ fully. But even then there were those over whom Paul wept because their walk showed that they were the enemies of the cross. "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, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Were these real believers? The statement "whose end is destruction" answers this question. They could not be true children of God, but were such who had professed Christianity, having the form of godliness, but denying the power thereof (2 Tim. 3:5). They turned the grace of God into lasciviousness. "Their god was really their belly; that is to say, the fleshly craving in them had never been set aside by any satisfaction that they had found for themselves in Christ. The craving of the old nature led and governed them." Instead of minding heavenly things, seeking the things which are above where Christ sitteth, they minded earthly things, showing thereby that they had never really known Christ. If there were "many" then among God's people who were enemies of the cross, who had with all their profession no desire for the heavenly calling, how much larger is their number now at the end of the age. They are religious, yet they cling to the world, love the world and thus deny the cross of Christ, which makes them the enemies of the cross.

"There is nothing like the cross. It is both the righteousness of God against sin, and the righteousness of God in pardoning sin. It is the end of the world of judgment, and the beginning of the world of life. It is the work that put away sin, and yet it is the greatest sin that ever was committed. The more we think of it, the

more we see it is the turning point of everything. So, if a person follows the world, he is an enemy of the cross of Christ. If I take the glory of the world that crucified Christ, I am glorying in my shame" (J.N. Darby).

"They walked according to the flesh, minding earthly things instead of the heavenly, the heavens being the proper and only sphere of spiritual life, demonstrated that they knew nothing of the matter as to the heart, and for the truth of resurrection and life in a risen Christ, were walking according to their own religious feelings, making this their god. And surely there is enough of this everywhere, a bringing down revelation of the truth to the standard of human feelings and experiences, making these the umpire instead of God. It is a religious appetite ruling and hungry, and satisfied with its own sensations when filled. Israel was charged to take heed lest when they had eaten and were full, they should forget Jehovah (Deut. 8:14) and the prayer of Agur in Prov. 30:9 is, 'lest I be full and deny Thee.' The grand object, Christ Himself, is ignored, and religious excitement, like any other intoxication, displaces Him and occupies the soul to its damage and peril. It is the belly, not Christ. It is religious emotion, it is not Christ. It is perfection in and of the flesh; it is having no confidence in the flesh. The flesh may find its satisfaction and growth as much in religion as in the lower passions and the more secular world. The cross came in to put all this to death. Hence these are enemies to the cross of Christ, even though much mention may be made of the cross, and even continual prostrations before it practiced" (M. Taylor).

In the last two verses the blessed goal itself is fully revealed. "For our conversation is in heaven (or commonwealth-citizenship)* from whence also we look for the Saviour, the Lord Jesus Christ, who shall transform our body of humiliation into conformity to His body of glory, according to the working whereby He is able even to subdue all things unto Himself" This is the blessed hope and the blessed goal. All we have as Christians, our relationships, rights and possessions are in heaven. Some blessed day He, for whom we wait, will come and take us to the place where He is transforming our body of humiliation into conformity to His body of glory. Then we shall have attained that for which down here we hope and pray (1 Thess. 4).

* ('conversation', or 'commonwealth-citizenship' -- The Greek word is "politeuma," from which we have our English "politics." Hence one might say "Our politics are in heaven.")

IV. CHRIST, THE BELIEVER'S STRENGTH, SUFFICIENT FOR ALL CIRCUMSTANCES

CHAPTER 4

1. Stand fast and rejoice (4:1-4)
2. Dependence on God and true heart occupation (4:5-9)
3. I can do all things through Christ (4:10-13)
4. The fellowship of the Philippians (4:14-20)
5. The greeting (4:21-23)

Verses 1-4

And now the final testimony of the prisoner of the Lord, telling us from his own experience that Christ is sufficient for all circumstances down here. The first verse is filled with the precious fragrance of the great apostle's affection. What refreshment there is for all His dear saints in these opening words of this chapter!

"Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, dearly beloved." How he loved the saints and longed for them. He looked upon them as his joy and crown; his joy down here and his crown in the day of Christ. So the aged John testified, "I have no greater joy than to hear that my children walk in truth" (3 John 4). They were to stand fast in the Lord, for this gives strength and the Lord constantly before the heart and mind gives victory. Euodias and Syntyche, two sisters in the Lord, are exhorted to be of the same mind in the Lord. They had difficulties and had become separated. How graciously and tenderly they are exhorted to overcome their differences. The true yokefellow is probably Epaphroditus, who was now fully restored and carried this letter to the Philippians. Paul requests him to assist those women who had contended with him in the gospel, of course in the sphere which belongs to woman. And there were Clement and other fellow laborers, whose names are in the book of life. These names are known to Him and in His day their labors will come to light and they will receive their reward. It is enough for the laborers to know that his name, though unknown to the world, is in the book of life, and his service, though unapplauded by the world, has His approval. Once more he exhorts to rejoice in the Lord alway, under all circumstances, at all times. And again I say, Rejoice. He did not write such words when he was taken up into the third heaven, but these blessed words come from the prison in Rome. When the Lord is before the heart, if He is the controlling principle of our life, the pattern and the goal, never lost sight of, then He giveth songs in the night.

"Were a light at the end of a long straight alley, I would not have the light itself till I get to it; but I have ever increasing light in proportion as I go forward; I know it better. I am more in the light myself. Thus it is with a glorified Christ, and such is the Christian life."

Verses 5-9

And this walk in Christ and with Christ must be characterized by dependence on God. "Let your moderation be known to all men. The Lord is at hand." Walking thus means to walk in meekness, not reaching out after the things which are but for a moment, content with such things as we have, never asserting one's right. Moderation means to put a check upon our own will. How easy all this becomes if we just have it as a present reality that the Lord is nigh and that when He comes all will be made right. A little while longer and all will be changed. And while we walk here in His fellowship, His command to us is, "Be anxious for nothing." All rests in His loving hands. His people have tribulation down here. He told us so. "In the world ye shall have tribulation; be of good cheer, I have overcome the world" (John 16:33). And prayer is our refuge. Most blessed words! How the child of God loves, appreciates and makes use of them! "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We can cast all our cares upon Him, for we know He careth for us. He is our burden bearer. We may look upon all our burdens as being permitted by Him so that we may give them back to Him and find out His love and power.

"We are in relationship with God; in all things He is our refuge; and events do not disturb Him. He knows the end from the beginning. He knows everything, He knows it beforehand; events shake neither His throne, nor His heart; they always accomplish His purposes. But to us He is love; we are through grace the objects of His tender care. He listens to us and bows down His ear to hear us. In all things therefore, instead of disquieting ourselves and weighing everything in our hearts, we ought to present our requests to God with prayer, with supplication, with a heart that makes itself known (for we are human beings) but with the knowledge of the heart of God (for He loves us perfectly); so that, even while making our petition to Him, we can already give thanks, because we are sure of the answer of His grace, be it what it may;

and it is our requests that we are to present to Him. Nor is it a cold commandment to find out His will and then come: we are to go with our requests. Hence it does not say, you will have what you ask; but God's peace will keep your hearts. This is trust; and His peace, the peace of God Himself, shall keep our hearts. It does not say that our hearts shall keep the peace of God; but, having cast our burden on Him whose peace nothing can disturb, His peace keeps our hearts. Our trouble is before Him, and the constant peace of the God of love, who takes charge of everything and knows all beforehand, quiets our disburdened hearts, and imparts to us the peace which is in Himself and which is above all understanding (or at least keeps our hearts by it), even as He Himself is above all the circumstances that can disquiet us, and above the poor human heart that is troubled by them. oh, what grace! that even our anxieties are a means of our being filled with this marvellous peace, if we know how to bring them to God, and true He is. May we learn indeed How to maintain this intercourse with God and its reality, in order that we may converse with Him and understand His ways with believers!" (Synopsis of the Bible).

Our prayers may not always be answered as we want to have them answered, for He alone knows what is best. We speak to Him about our cares and put them thus into His heart and He puts His own peace into our hearts.

What are thy wants today? Whate'er they be Lift up thy heart and pray: God heareth thee, Then trustfully rely that all thy need He surely will supply in every deed. But every prayer of thine, and every want Of either thine or mine, He may not grant, Yet all our prayers God hears, and He will show Some day, in coming years, He best did know--C. Murray

And in the life down here, surrounded by every form of evil, we are to be occupied with only that which is good, things true, things noble, just, pure, lovely, things of good report; if there be any virtue or any praise, think on these things. This is the way how peace of mind and blessing, happiness and joy may be maintained, not being occupied with the evil which surrounds us, or the evil in others, but with the very opposite. The Word of God is given to us for this purpose. As we read it prayerfully and meditate on it we are kept in that which is good, true, noble, just and lovely. Walking according to these exhortations they would find that the God of peace is with them. And so shall we.

Verses 10-13

Paul also rejoiced in the Lord greatly because their care for him had flourished again, and added "wherein ye were also careful, but ye lacked opportunity." They had ministered to him as the Lord's servant, in temporal things. The words, "now at last your care of me hath flourished again," indicates that they had delayed their ministration, but he puts another meaning upon it. He does not insinuate that it was a failure and neglect on their side, "but ye lacked opportunity." He did not mention this in respect of want. "For I have learned in whatsoever state I am, therewith to be content." He had learned it all practically and knew about being abased and abounding--"everywhere and in all things I have learned the secret, both to be full and to be hungry, both to abound and to suffer want. I can do all things through Christ who strengtheneth me." The secret of this victory over all circumstances, whether good or evil, was Christ. It was "not I but Christ." In himself he had no strength, but all His strength to be abased and to abound, to be full or hungry, in abounding and in suffering want, was the Lord Jesus Christ. And this strength continually flows from and is supplied by our relationship with Christ as it is maintained by faith in a close walk with Him. He had learnt to trust Him fully; he trusted Him and walked in fellowship with Him in adversity, and, also, which is more difficult, in prosperity. His faith always reckoned on Christ. He kept him from being careless and indifferent, when he was full and abounded in all things and He kept him from being discouraged and

dissatisfied when he suffered privations. He had found Christ sufficient in every circumstance. This is the happy life, which, too, we may live if Christ is our object and our all.

(Prosperity in earthly things is for many children of God a snare. The person who requested prayer for a brother who was getting rich made a good request. We need more prayer and need more watching when all goes well and when we abound. Then the danger to become unspiritual and indifferent is great.)

Verses 14-20

He reminds them of their faithfulness to himself; he had not forgotten their love and what they had done in the past. He delighted in the remembrance of it, nor does God forget the ministries to His servants. "But to do good and communicate forget not, for with such sacrifices God is well pleased" (Heb. 13:16). "For God is not unrighteous to forget your work and labor of love, which you have showed toward His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). Yet he does not want them to misunderstand him, as if he was anxious to receive further fellowship from them for his personal need. Therefore he adds, "Not because I desire a gift, but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." In reminding them and himself of their love he did not desire more gifts for the sake of having them, but he desired the fruit which would result from their faithfulness and liberality, which would abound to their account in the day of Christ. All ministry to God's servants and to the saints should be done from this viewpoint.

"But my God shall supply all your need according to His riches in glory in Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen." The God whom He had learnt to know so well in all circumstances--my God, as he called Him--would supply all their need. It is not a wish that He may do so, nor a prayer that he prays, but it is an assured fact. He knows his God so well that he counts on Him for the supply of all the need of the beloved saints according to His riches in glory in Christ Jesus.

Verses 21-23

The greetings close this blessed little Epistle of love and joy, so full of the realities of true Christian experience, made possible for every child of God through the indwelling Spirit. He sends his greetings to every saint and conveys the greetings of the saints with him, chiefly they that are of Caesar's household. Blessed hint that even there the gospel had manifested its power in the salvation of some.

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