

Philippians Series

Lesson #058

December 21, 2023

Dean Bible Ministries

www.deanbibleministries.org

© 2023, Dr. Robert L. Dean, Jr.

Is My Life an Offering to the Lord?

Philippians 2:17–18



Review/Overview

- 1. Interpretation must be determined by context.
Examples: Text messages garbled by autocorrect.**
- 2. Biblical contexts become garbled by versification;
chapter divisions; inadequate non-contextual
translations.**

Review the Context:

**Theme: The Philippians partnership [fellowship (*koinonia*)]
in the common focus of the gospel ministry.**

Salutation (Php. 1:1–2) Paul and Timothy to the saints, bishops, deacons in Philippi, Grace to you and Peace

I. The Prologue: Paul's Prayer to God (1:3–11)

God is thanked for the Philippians' financial partnership in Paul's gospel ministry (1:3–6)

***Koinonia* describes a partnership in a common enterprise.**

The basis for his confidence is then explained (1:7–8)

[subthemes related to the Divine Viewpoint mental attitude of the growing believer, Php. 2:1–5; 3:16; 19; 4:2, 10; steadfast endurance, Php. 2:30, Php. 3; God's enabling grace for the labors, 3:1; 4:4; Paul's desire for joy at their progress (1:9–11, 25, 27–28; 2:2, 12–18; 3:16–17; 4:17).

Paul's prayer petition: Their development in the partnership will be based on an informed, intelligent, discerning love (1:9–11)

- II. The Biographical Prologue provides Paul as an example of the theme (Php. 1:12–26)**

- III. The Main Message: focusing on the details of what is needed to grow in their partnership in the gospel ministry (1:27–4:9)**
 - Walk worthy of the gospel (1:27–30)**
 - Emphasizes unity, humility, steadfastness. Unity in the body, steadfast against threats from outside, e.g., Paul’s suffering adversity under arrest.**
 - Walk in unity and steadfastness (2:1–4:1)**
 - Focus is on unity, chapter 2 and steadfastness, chapter 3**
 - We can only achieve unity when we deal with our self-absorption: (2:1–4)**
 - We can only develop humility if we are focused on Christ’s example (2:5–11)**
 - We must each work on the progress of our spiritual life, realizing our deliverance from the power of sin, pursuing unity, and serving the Lord (2:12–18)**

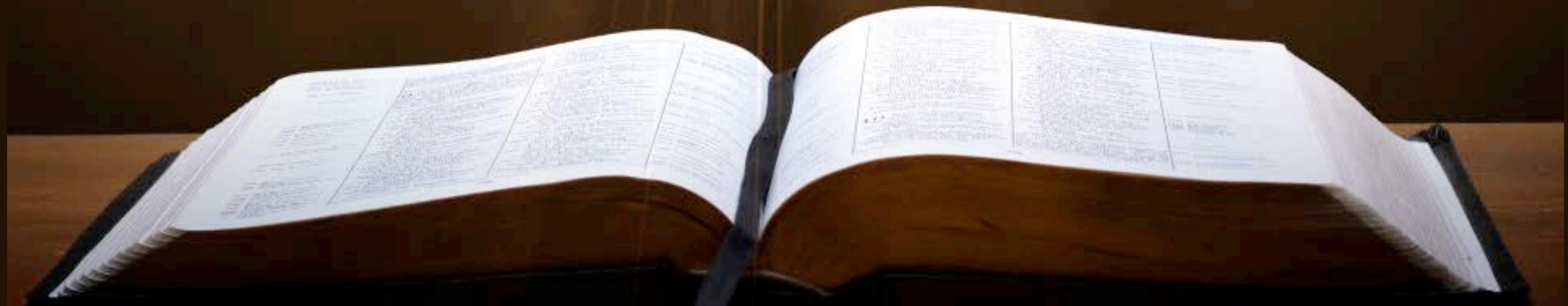
**What the Bible Teaches
About**

Standing Fast



What the Bible Teaches About

The “Day of Christ”



Rom. 12:1, “I implore you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, set apart to the service of God, acceptable to God, which is your reasonable service.”

Rom. 12:1, “I implore you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, set apart to the service of God, acceptable to God, which is your reasonable service.” [RD amplified translation]

θυσία *thusia*

**fem sing acc sacrifice,
offering**

λατρεία *latreia*

**fem sing acc
service, worship**

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

Php. 2:18, “For the same reason you also be glad and rejoice with me.” [NKJV]

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

Php. 2:18, “For the same reason you also be glad and rejoice with me.” [NKJV]

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.” [NKJV]

θυσία thusia

**fem sing acc sacrifice,
offering; “the sacrifice
which is the result of your
faith” [genitive of source]**

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.” [NKJV]

θυσία thusia

**fem sing acc sacrifice,
offering; “the sacrifice
which is the result of your
faith” [genitive of source]**

λατρεία latreia

**fem sing acc
service, worship**

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.” [NKJV]

θυσία thusia

fem sing acc sacrifice, offering; “the sacrifice which is the result of your faith” [genitive of source]

λατρεία latreia

fem sing acc service, worship

Php. 2:2, “fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.”

Php. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.”

σπένδω *spendō*

**1 sing pres mid indic to
pour out as a drink
offering**

What is a “Drink Offering”

- 1. Non-sweet savor offerings: These were the sacrifices and offerings related to the payment for sin: the sin offering; the guilt or trespass offering.**
- 2. Sweet savor offerings: Sacrifices and offerings which focused on the worshipper’s devotion to God. A burnt offering pictured a total consumption of the offering; a picture of devotion to God. A drink offering was poured on the burnt offering, which intensified the flame and was a physical, sensual portrayal of worship and praise to God.**

Num. 15:2, “Speak to the children of Israel, and say to them: ‘When you have come into the land you are to inhabit, which I am giving to you,

Num. 15:3, “ ‘and you make an offering by fire to the LORD, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a sweet aroma to the LORD, from the herd or the flock,

Num. 15:4, “ ‘then he who presents his offering to the LORD shall bring a grain offering of one-tenth of an ephah of fine flour mixed with one-fourth of a hin [a quart] of oil;’ ”

Num. 15:5, “ ‘and one-fourth of a hin [a quart] of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each lamb.

Num. 15:6, “ ‘Or for a ram you shall prepare as a grain offering two-tenths of an ephah of fine flour mixed with one-third of a hin [1/3 of a gallon] of oil;

Num. 15:7, “ ‘and as a drink offering you shall offer one-third of a hin [1/3 of a gallon] of wine as a sweet aroma to the LORD.’ ”

Drink Offering

נִסְּכָה *nesekh*-1 comm masc sing abs libation [from the Latin *libare* “pour out a drink offering.”]

Ba'al the idol of rain, thunder, fertility

“Pour a peace-offering in the heart of the earth, honey from a pot in the heart of the fields”

Ezek. 20:28, “When I brought them into the land concerning which I had raised My hand in an oath to give them, and they saw all the high hills and all the thick trees, there they offered their sacrifices and provoked Me with their offerings. There they also sent up their sweet aroma and poured out their drink offerings.”

Jer. 32:29, “And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger;”

Ex. 29:40, “With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering.

Ex. 29:41, “And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD.”

The correct order from the ordination of the high priest and the dedication of the Temple was:

First sin offerings along with the guilt or trespass offering which dealt with the substitutionary payment for the sin.

Then, the burnt offering indicating the dedication of the offerer.

And then a drink offering would enhance the offering being poured on the fire so that its flames would leap up. Then music and psalms. And the distribution of the meat from the peace offerings.

2 Tim. 4:6, “For I am already being poured out as a drink offering, and the time of my departure is at hand.

2 Tim. 4:7, “I have fought the good fight, I have finished the race, I have kept the faith.”

The Picture in Php. 2:17:

Paul sees his life, his ministry, to be analogous to the drink offering poured out on the burnt offering, the dedication to the partnership of the Philippian believers to the gospel ministry.

Their dedication is the “sacrifice of service” produced by their faith.

The Result:

Php. 2:17, “... I am glad and rejoice with you all.

Php. 2:18, “For the same reason you also be glad and rejoice with me.” [NKJV]

The Question:

Do we see our lives as one that is poured out in dedication to serving the Lord and partners (fellowship) in the gospel ministry?

Php. 1:3, “I thank my God every time I remember you

Php. 1:4, “always in every prayer of mine making request *to God* for you all with joy,

Php. 1:5, “for your partnership in the gospel ministry from the first day until now,”

More Examples:

Php. 2:19–24

Timothy

Php. 2:25–30

Epaphroditus

Php. 2:19, “But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.

Php. 2:20, “For I have no one like-minded, who will sincerely care for your state.

Php. 2:21, “For all seek their own, not the things which are of Christ Jesus.” [NKJV]

2 Tim. 4:9, “Be diligent to come to me quickly;

2 Tim. 4:10, “for Demas has forsaken me, having loved this present world, and has departed for Thessalonica— Crescens for Galatia, Titus for Dalmatia.

2 Tim. 4:11, “Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.

2 Tim. 4:12, “And Tychicus I have sent to Ephesus.

2 Tim. 4:13, “Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.”