

Missionary Evangelism (05)
(Suffering For The Gospel)

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We are currently studying a series entitled, Missionary Evangelism. All of our lessons will be taken from the Book of Philippians. It is my prayer that this series of lessons will prepare us as a church **to understand** the grace policy of evangelism and **to train and send** missionaries to the mission field.

This lesson will study three aspects of SUFFERING FOR THE GOSPEL.

1. We will begin by examining our lesson text by the following six homiletical points.

- (Phil.1:27a) Same citizenship (politeuo) (p.m.ipmv.2pl)
- (Phil.1:27b) Stand firm (steko) (p.a.ind.2pl)
- (Phil.1:27c) Strive together (sunathleo) (p.a.ptc.nplm)
- (Phil.1:28) Scare tactics (me pturo) (p.p.ptc.nplm)
- (Phil.1:29) Suffering for Christ (pascho) (p.a.infin)
- (Phil.1:30) Same conflict (echo) (p.a.ptc.nplm)

2. Suffering for the gospel of Christ would fall under the category of Undeserved Suffering (U/S).

There are three categories of Suffering for Christ that every Church Age Believer (CAB) needs to be familiar with doctrinally: (U/S, D/D, and SIM).

- **Undeserved suffering (U/S)** is associated with suffering for godly living for Christ in the devil's world (1 John 5:19; Eph.2:1-3; Acts 26:18).
 - Job is an example of U/S for godly living (James 5:10-11).
 - Paul is an example of U/S for the gospel of Christ (2 Cor.11:23-28).
- **Divine discipline (D/D)** is associated with suffering because of unconfessed sin leading to carnality-reversionism (1 Cor.3:1-3; Heb.3:12; 12:5-11; 1 John 1:9).
 - Jonah inside the sea monster is an example of D/D (Jonah 1:17-2:1).
- **Self Induced Misery (SIM)** is associated with consequences to poor choices (common sense not necessarily sin).
 - Eutychus is an example of SIM (Acts 20:7-12).

3. Six examples of Suffering for the gospel of Christ being an extension of the Angelic Conflict (A/C).

JESUS:

(John 15:18-21) **“If (1cc) [true] the world hates you, you know that it hated Me before it hated you. If (1cc) [true] you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you. ‘A slave is not greater than his master.’ If (1cc) [true] they persecuted Me, they will also persecuted you; if**

(1cc) [true] they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me.

PAUL:

(Phil.1:29) “**For [hoti of introduction of something associated with salvation] (vs.28b) to you (su) (dplm of advantage to know) it has been granted (charizomai / a.p.ind.3ps) [to show grace] for (huper +abl) [on behalf of] Christ's sake, **not only** to believe (pisteuo / p.a.infin) in Him, **but also** to suffer (pascho / p.a.infin) for His sake.**”

JAMES:

(James 4:6-7) “But He gives (didomi / p.a.ind.3ps) a **greater** (megas / asf) **grace** (charis / asf). Therefore it says, ‘God is opposed to the proud, but gives grace to the humble (Prov.3:34).’ **Submit** (hupotasso / a.m.impv.2pl) [command] **therefore to God. Resist** (anthistemi / a.a.impv.2pl) [command] **the devil and he will flee from you.**” (1 John 2:16; Prov.16:18; 18:12) - **DO NOT REVERSE THESE TWO COMMANDS.**

SOLOMON:

(Prov.16:18-19) “Pride goes before destruction and a haughty (gobah) spirit before the stumbling. **It is better to be humble in spirit** with the lowly than to divide the spoil with the proud”
(Prov.18:12) “Before destruction the heart of man is haughty, **but humility (ani) goes before honor.**”

PETER:

(1 Pet.5:6-10) gives us four commands for victory associated with U/S for Christ.

- **(1 Pet.5:6-7) [Humble] He may exalt and cares for you**
 - (tapeinoo / a.p.impv.2pl) (Prov.3:34).
- **(1 Pet.5:8a) [Sober] Adversary**
 - (nepho / a.a.impv.2pl)
- **(1 Pet.5:8b) [Alert] Seeking someone to devour**
 - (gregoreo / a.a.impv.2pl)
- **(1 Pet.5:9-10) [Resist] He will perfect, confirm, strengthen, and establish you.**
 - (anthistemi / a.a.impv.2pl)

(1 Pet.3:8-9) “**To sum up**, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving blessing instead; for you were called for the purpose very purpose that you might inherit a blessing.”