

## PHILIPPIANS 2

### OUTLINE: A LIFE WORTHY OF THE GOSPEL (1:27-2:18)

- |      |  |         |
|------|--|---------|
| I.   | <b>Take a Unified Stand</b><br>Unity and Courage in Facing Opposition [externally] | 1:27-30 |
| II.  | <b>Have a Unified Mind</b><br>Call to Unity and Mutual Consideration [internally]  | 2:1-4   |
| III. | <b>Christ—The Supreme Example of Humility</b>                                      | 2:5-11  |
| IV.  | <b>Application: Work Out Your Salvation</b>  | 2:12-18 |
| V.   | <b>Timothy and Epaphroditus</b>  | 2:19-30 |

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### HAVE A UNIFIED MIND—2:1-4 CALL TO UNITY AND MUTUAL CONSIDERATION [INTERNALLY]

**1**Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, **2** make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. **3** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; **4** do not *merely* look out for your own personal interests, but also for the interests of others. [NASB]

### OUTLINE—VERSES 1-4

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|-----------------------|-----------------------------------|
| 1. <b>Verse 1</b>     | <b>The Basis of Paul's Appeal</b> |
| 2. <b>Verse 2a</b>    | <b>The Essence of Unity</b>       |
| 3. <b>Verses 2b-4</b> | <b>Expressions of Unity</b>       |

**Verse 1**—*Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion.* [NASB]

**NIV**—Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion

**KJV**— *If there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

**ESV**— So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy

**The Message**— If you’ve gotten anything at all out of following Christ, if his love has made any difference in your life, if being in a community of the Spirit means anything to you, if you have a heart, if you *care*

1. Four conditions and five assurances

a. Four conditional ‘ifs’

1. Each ‘if’ means: **“If there is—and there IS!”**

2. Another way of saying **“since there is”**—conditionals used with indicative mode

b. Each conditional contains an assurance—Paul implies is with the Philippians *already*

c. Five assurances—of what Philippians *already* have

1. Encouragement

2. Consolation

3. Fellowship

4. Affection

5. Compassion

2. Five things needed when facing opposition—or threatened by disunity

a. **Encouragement** = παρακλησις

1. Meaning = comfort—solace—encouragement—exhortation

2. Derived from παρακαλεω = to call alongside [for encouragement]

3. Similarity to—word for Holy Spirit = ‘**paraclete**’—one who comes alongside

4. **Source** = Christ—‘*encouragement in Christ*’

a. How is it *in Christ*

o Encouragement inherently *residing* in Christ—Christ’s own nature

o Encouragement we *see* in Christ—His example to us

o Encouragement coming *from* Christ to us—His *sending* the Holy Spirit

b. Four **forms** of encouragement for the Philippians

1. The *person* of **Christ** Himself—who fulfilled prophecy

**Lk 2:25**—*And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the **consolation** of Israel.*

2. The *person* of the **Holy Spirit**

a. Promised by Christ

**Jn 14:16-18**—*And I will ask the Father, and He will give you another **Comforter** [παρακλητος], that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you*

b. Evidence—after Saul’s own conversion

**Acts 9:31**—*So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on in the fear of the Lord and in the **comfort** [παρακλησις] of the Holy Spirit, it continued to increase.*

3. **God’s Word**

a. Written Word—Scripture itself—that brings **comfort** and **unity**

**Rom 15:4-6**—*For whatever was written in earlier times was written for our instruction, that through perseverance and the **comfort** [παρακλησις] of the Scriptures we might have hope. Now may the God who gives perseverance and encouragement grant you to be of the **same mind** with one another according to Christ Jesus; that with **one accord** you may with **one voice** glorify the God and Father of our Lord Jesus Christ.*

b. Preached word—as Paul did—at Pisidian Antioch

1. Synagogue rulers asked him to give word of comfort—**παρακλησις**

2. Paul preached his first recorded sermon—**Acts 13:16-41**

4. **Paul’s personal testimony**—his and others’ enduring affliction

**II Cor 1:3-7**—*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all **comfort**; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the **comfort** with which we ourselves are comforted by God. For just as the sufferings of Christ are ours in abundance, so also*

*our **comfort** is abundant through Christ. But if we are afflicted, it is for your **comfort** and salvation; or if we are comforted, it is for your **comfort** which is effective in the patient enduring of the same sufferings which we also suffer; and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our **comfort**.*

5. All this links to previous verse—comfort they will need facing opposition

**Phil 1:29-30**—*For to you it has been granted for Christ's sake, not only to believe in him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear to be in me.*

b. **Consolation** = **παραμύθιον**

1. Meaning = persuasive address—one made to calm, stimulate, or console

2. 'consolation of love'

a. Possible meanings

- Genitive **subjective** = consolation produces this love—unlikely
- Genitive **attributive** = loving type of consolation—possibly
- Genitive **partitive** = consolation that is part of love—possibly
- Genitive **objective** = consolation results from this love—most likely

b. Translations

- NASB = any consolation of love
- NIV = **comfort from His love**
- KJV = any comfort of love
- ESV = **any comfort from love**
- Message = **if His love has made any difference in your life**

c. Best translation

1. Comfort produced by love

- **Example elsewhere**: Paul took comfort from the love of Philemon

**Philemon 7**—*For I have come to have much joy and **consolation** in your love, because the hearts of the saints have been refreshed through you, brother.*

- Note—though—‘consolation’ here is παράκλησις

2. Source of *this* love in Philippians 2 = **Christ**—their consolation/comfort

c. **Fellowship** = **κοινωνία**

1. Meaning = communion—intimacy—close association—or collection [offering]
2. Used elsewhere in Philippians

**1:5**—*in view of your participation in the gospel from the first day until now*

**3:10**—*that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death*

3. Possible meanings here

- o Genitive subjective = fellowship produces the Spirit—impossible
- o Genitive attributive = Spiritual type of fellowship—possibly
- o Genitive partitive = fellowship that is part of the Spirit—possibly
- o Genitive objective = fellowship that results from the Spirit—most likely

4. Translations

- o **NASB**—fellowship of the Spirit
- o **NIV**—communion sharing in the Spirit
- o **KJV**—fellowship of the Spirit
- o **ESV**—participation in the Spirit
- o **Message**—if being in a community of the Spirit means anything to you

5. Recommended:

- o Common fellowship among us produced by the Spirit
- o A fellowship that obligates us to each other and produces results
- o A fellowship of participation—[like the collection of the offering]

d. **Two mirror qualities**

1. Affection and compassion
2. Affection = **σπλάγχνον**

- a. Essential meaning = kindness
- b. From—the spleen—bowels (center of being)—seat of mercy
- c. Translations
  - **NASB**—affection
  - **NIV**—tenderness
  - **KJV**—bowels
  - **ESV**—affection
  - **Message**—if you have any heart

3. Compassion = **οἰκτιρμός**

- a. Essential meaning = feelings of mercy—pity
- b. Translations
  - **NASB**—compassion
  - **NIV**—compassion
  - **KJV**—mercies
  - **ESV**—sympathy
  - **Message**—if you care

4. Common characteristics of both emotions

- a. Feelings that come from the **innermost** being
- b. Feelings that connect people at the **deepest** level
- c. Spiritual qualities—not just human feelings
  - o Produced by Christ and the Comforter (Holy Spirit)
  - o Products and causes of—comfort—consolation--fellowship

**THE ESSENCE OF UNITY AND EXPRESSIONS OF UNITY**

Verse 2—make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

### ESSENCE OF UNITY—v2a

1. Five assurances lead to one obligation—unity
2. Paul makes his appeal personal
  - a. His complete joy depends on their unity—being of the ‘same mind’
  - b. This unity will be manifested in three ways
    1. Same love
    2. United in spirit
    3. One purpose
3. Paul’s ‘fulfilled joy’
  - a. Paul previously expressed his joy—derived from Philippians
    - His **prayers** for them were offered with joy—**1:4**
    - So the Philippians have already been a source of joy for Paul
  - b. Mutual joy—**Paul** has been a source of joy for **them**—**1:25**

*And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith . . .*
  - c. So, **they** should desire to *complete* filling **his** joy as well—finish what was begun in **1:4**
  - d. What is joy fulfilled?
    - Joy filled to the brim (**πληρω**)—and overflowing
  - e. Context—**being fulfilled**—in Philippians
    1. See earlier—related to ‘fruits of righteousness’

**1:11**—*Being filled with the **fruits of righteousness**, which are by Jesus Christ, unto the glory and praise of God.*

      1. The Philippians are being filled to the brim (**πληρω**) with this fruit
      2. So—one **source** and one **goal** of the joy in **2:2** is—the fruit of righteousness
      3. Source = *by/through Christ Jesus* (1:11)—not generated by themselves!

4. Goal = to glorify and praise God (1:11)—not just to make Paul happy!

2. See later—related to supplying needs

**4:18-19—18** *But I have received everything in full and have an abundance; I am **amply supplied**, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. 19 And my God **will supply** [fill up] all your needs according to His riches in glory in Christ Jesus.*

1. Just as the Philippians abundantly supplied for Paul's needs

2. So, God will abundantly supply for the Philippians needs

f. What produces 'fulfilled joy'?

1. Examine the biblical process

- Hope produces faith
- Faith encounters trial/tribulation
- Trials produce perseverance
- Perseverance builds character—makes us perfect
- Entire process produces deep and abiding joy in Christ—we are to rejoice in it

**Hope → Faith → Trial → Perseverance → Character/Perfection → Joy**

2. Scriptural evidence—of this joy producing process

• **Romans 5:1-5**— *Therefore, having been justified by **faith**, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by **faith** into this grace in which we stand; and we exult in **hope** of the glory of God. And not only this, but we also **rejoice** in our **tribulations**, knowing that tribulation brings about **perseverance**; and perseverance, proven **character**; and proven character, **hope**; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.*

• **James 1:2-4**—*Consider it all **joy**, my brethren, when you encounter various **trials**, knowing that the **testing of your faith** produces **endurance**. And let endurance have its perfect result, so that you may be **perfect and complete**, lacking in nothing.*

g. So—here in Philippians 2:2

1. Paul **hopes** the Philippians will do this thing—be unified

2. Paul is putting his '**faith**' in them to stay unified

3. Paul expects them **pass the test**—remaining **unified** in the face of trial



4. Paul knows their unified faith—will **result** in their **perfection/character** in Christ
  5. So—in this whole process—Paul’s **joy** will be made **complete**
- h. What about ‘unfulfilled joy’?
1. This happens when—we put our hope and faith in those who disappoint us
  2. But it never happens—when we put hope and trust in God
- i. Conclusion
- Paul’s ultimate hope/faith—is in God
  - He hopes/trusts—that God will unify and sustain Philippians’ faithfulness

#### EXPRESSIONS OF UNITY—vv2b-4

4. **Verse 2b**—That you be like-minded (**product**)—with three dimensions (**factors**)

**KJV**—that ye be likeminded, having the same love, *being* of one accord, of one mind

**NIV**—by being like-minded, having the same love, being one in spirit and of one mind

**NASB**—by being of the same mind, maintaining the same love, united in spirit, intent on one purpose

**ESV**—by being of the same mind, having the same love, being in full accord and of one mind

**MESSAGE**—Agree with each other, love each other, be deep-spirited friends.

**ἵνα τὸ αὐτὸ φρονῆτε τὴν αὐτὴν ἀγάπην ἔχοντες σύμψυχοι τὸ ἐν φρονοῦντες**

- a. Same mind (**αὐτὸ φρονῆτε**)

1. Wording

- **φρονεω** = to have understanding; to be wise
- **αυτοσ** = same/self (like the wind blowing back upon you)

2. Meaning

- “be like-minded” —to have same understanding—to have common wisdom
- Present active subjunctive = that you **might** be like-minded
- Subjunctive suggests—following things will cause you to become this way

3. The *following* three characteristics (**factors**) explain this first one (**product**)

- Becoming like-minded depends preceding (1) love, (2) accord, (3) unity of purpose
- So—following phrases are participial in thrust—“having . . . being”

**b.** Having the same love = **αὐτὴν ἀγάπην ἔχοντες**

1. Wording

- **ἀγάπη** = God’s love—deep brotherly love—goodwill—selfless love
- **αὐτοσ** = self—same = here suggests love that is common to them all

2. Meaning

- a. Love that does not originate with them—but comes from God
- b. Love that is deeply spiritual—godly kind of selfless love
- c. Love that is bigger (and more powerful) than them all
  - o Not just reciprocal between pairs of people
  - o But love that encompasses and binds them all together
  - o Love that has the power to unify beyond the power of mere human love
- d. “Having”
  - o **Participle** suggests it is already exists—pre-condition for single-mindedness
  - o So—**ἀγάπη** leads to *following* 2 characteristics too → accord and purpose
  - o **Present** participle suggests **ἀγάπη** is on-going—continuous state of being

**c.** United in spirit

1. Wording

- **σύμψυχοι** = **συν** + **ψυχοσ** = together/one + **soul**
- “one soul” (or innermost being) or “one accord”
- This is the *unique* use of this word in the NT

2. Similar idea used elsewhere:

a. **1:27**—**εἰς ψυχή**—“with **one mind** striving together for faith in the gospel”

b. Being in “one accord”

1. **ὁμοθυμαδόν** = blended together—compound meaning ‘rush along together’

- Like musical notes blending harmoniously together
- Image is musical; a number of notes are sounded which, while different, harmonize in pitch and tone.

2. Used several times to describe the unity of the NT church—for example

- **Acts 2:1**—*When the day of Pentecost had come, they were all in one accord in one place.*
- **Acts 2:46**—*Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart . . .*

c. So Paul urges Philippians to exhibit same unified spirit/mind as original NT church

d. Just as he exhorted the Romans

1. He urged the same **product/behavior**:

- **Rom 15:6**—*So that with **one accord** you may with one voice glorify the God and Father of our Lord Jesus Christ.*

2. Notice the source—this unity is produced by God:

- **Rom 15:5**—*Now may the God who gives perseverance and encouragement grant you to be of the **same mind** with one another according to Christ Jesus.*

- Wording Paul uses here is same as first phrase above—**τὸ αὐτὸ φρονεῖν**

d. Intent on one purpose

1. Wording = **εἰς φρονεω** = toward + understanding/wisdom—mindedness

2. Same word (**φρονεω**) used in first phrase—being like-**minded**

3. This deals with **purpose**

- Toward a certain mindedness

- o We aim our mind toward something—a goal—to accomplish
  - o The goal is that ‘one’(εἷς) thing we hold in common
- e. Unity (like-mindedness) is a product of three things
- ‘Having’ God’s **heart** (love)
  - United in **soul** (spirit)
  - And focused in **mind** on one purpose
- f. It is not just **everyone** coming together for the common good
1. It is the **unity of each person** (heart, soul, mind) devoted to the common good
  2. This points to something beyond just **our** common good—to **God’s** purpose
- Mt. 22:37**—*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.*
- g. So, this unity has three dimensions:
1. Unity of **person** (within each person—focused on God)
  2. Unity of the **body** (collectively focused on God)
  3. Unity of **purpose** (vision that comes from God)

**3** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; **4** do not *merely* look out for your own personal interests, but also for the interests of others. [NASB]

**KJV**—**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.

**NIV**—**3** Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, **4** not looking to your own interests but each of you to the interests of the others.

**ESV**—**3** Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. **4** Let each of you look not only to his own interests, but also to the interests of others.

**The Message**—Don’t push your way to the front; don’t sweet-talk your way to the top. Put yourself aside, and help others get ahead. Don’t be obsessed with getting your own advantage. Forget yourselves long enough to lend a helping hand.

**1. Keystone to Unity = Humility**

- a. Verse 2b—describe the essence of unity
  - 1. This is **what** unity is—what it looks like—how it feels
  - 2. One mind, same love, united spirit, one purpose
- b. These verses (3-4) describe **how** to achieve this unity

## 2. Outline—verses 3-4

- a. What humility is **NOT**—two things
  - 1. Selfishness
  - 2. Empty conceit
- b. What humility **IS** = ‘humility of mind’—the state of being
- c. **Advice** on how ‘humility of mind’ **works**
  - 1. Paul shows how actually to DO ‘humility of mind’
  - 2. His advice: regard others as more important than yourselves
- d. **How** to put this advice into **practice**—two things:
  - 1. Don’t look out only for yourselves
  - 2. But also look out for others

## 3. Language of text:

3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not *merely* look out for your own personal interests, but also for the interests of others.

3 μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν

4 μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος

- a. **Do nothing** (NASB) = Let nothing be done (KJV)
  - 1. **μηδὲν** = Nothing! [Not a verb or noun—but emphatic pronoun]
  - 2. Not just about state of being—nor just about action
  - 3. This means—no such state or being or action should exist
  - 4. Which *implies*—we do everything possible not to let this happen

**b. From selfishness**

1. **ἐπιθειάν** = electioneering, putting oneself forward, causing fractiousness
2. Doing things to promote oneself—which—in turn—cause division
3. Exactly what Paul’s opponents were doing against him

**1:16 (or 17)**—the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause e distress in my imprisonment.

**c. Or empty conceit**

1. **κενοδοξίαν** = empty (keno) + glory (doxia) = empty self-esteem, vainglory
2. Unique usage—here—in NT
3. Play on words
  - a. People who think they are full of glory—but really are empty
  - b. Contrasted with Christ—who was full of glory—but emptied (**κενωω**) Himself—v 7

**d. But with humility of mind**

1. **ταπεινοφροσύνη** = low degree/lowly + understanding [of oneself] self
2. lowliness of **mind**—low opinion of self
3. This ‘mindedness’ relates to the words for ‘mind’ on **verse 2**
  - a. This lowly mind is common to all who have the ‘same mind’
  - b. It is common to all who are ‘intent on one purpose’—being united in mind on the goal

**e. Regard one another**

1. **ἠγούμενοι** = consider, think about
2. Context in Philippians—used four more times

**2:6**—*who, although He existed in the form of God, did not regard equality with God a thing to be grasped . . .*

**2:25**—*But I considered it necessary to send to you Epaphroditus . . .*

**3:7**—*But whatever things were gain to me, those things have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of*

*knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ . . .*

3. But this word is built on the root—‘to lead’
4. So—don’t just *consider*--not just a matter of being ‘considerate’
5. But think of them so highly—that you put them in the ‘lead’—forefront of your thoughts
6. This is not just a ‘thought’—but show your ‘regard’ by doing/showing something about it

**f. As more important than yourselves**

1. **ὑπερέχοντας** = to excel, be superior, to surpass
2. Context—found elsewhere in Philippians

*3:8—More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord . . .*

*4:7—And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.*

3. Radical idea
  - a. A fair/equitable society says—everyone is equal
  - b. We should treat one another as equals—as we want to be treated (Golden Rule)
  - c. This goes beyond that point—treat others *better* than you treat yourself!
  - d. This does not counter the Golden Rule
    1. It helps to *fulfil* it
    2. Human nature always strives to do best for self
    3. So we must strive to treat others *better*

**g. Do not merely look out for your own personal interests**

1. **σκοπεῖτε** = to fix one’s eyes upon—to mark/take note of
2. Not just ‘look’ at—but to **focus upon**—after due deliberation—and consideration
3. Imperative
  - a. A command—not just a suggestion
  - b. This is an obvious—and compelling outcome of the humble (and unified mind)

4. NOTE:

- a. This does *not* mean—forget about yourself
- b. We are still to take care of our own needs
- c. Not a martyr’s complex—and not personal irresponsibility
- d. If we do not take care of ourselves—we cannot take care of others

5. **ἕκαστος** = every person

- a. This applies to every person in the body of Christ
- b. **Principle of totality**: *all* and *each* of us must exhibit this attitude
- c. **Nobody**—should think too much of self—**everybody** should think of others
- d. What do we ‘look out’ for— **τὰ ἑαυτῶν**
  - 1. Those ‘things’ belonging to a person
  - 2. Whatever belongs to is in the person’s best interest/possession

**h. But also for the interests of others**

1. “But also”

- a. “But”—shows contrast—don’t think just about yourself—**but** do the following →
- b. “also”—reminds us—this is not mutually exclusive
- c. So, look after others—in addition to looking after yourself

2. “For the interest of others”

- a. **Principle of mutuality**: *each* of us doing this to *every* other person
- b. This guarantees unity/harmony—as we all work for one another’s best interests

3. Others = **ἑτέρων**

α. Word means “others of a different kind”

β. Not just others of the same kind—**ἄλλοι**

1. **ἑτέρων** goes beyond **verse 3b**

2. There—v3b—root for ‘one another’ is “others of the same kind” = **ἄλλοι**



3. But in verse 4, it is quite a “different kind!”
- χ. Radical challenge
1. Think of others—who are *unlike* you—as being more highly esteemed
  2. Look after best interests of—others *unlike* you—whom you might normally *dislike*
- δ. Speaking primarily about other church members
1. But must extend to others outside church
  2. If we follow Sermon on the Mount—it extends even to our enemies
- ε. But ‘looking after others’—does *not* mean:
1. Assuming responsibility to run others’ lives
  2. Being judgmental
  3. See Sermon on Mount—[Mt 7:1-5](#)

### SUMMARY OF VERSES 1-4

1. **Since** there are these **five** things—verse 1:
  - Encouragement in Christ
  - Consolation of love
  - Fellowship of the Spirit
  - Affection
  - Compassion
2. Then make my **joy** overflow—verse 2a
  - a. What causes this joy—being **same-minded**—verse 2a
  - b. **How** to be same minded—verse 2b
    - Maintaining same love
    - United in spirit
    - Intent on one purpose—focusing mind on one end
  - c. Doing these three things—help to produce the right *kind* of mind—in verse 3
3. What *kind* of united mind produces joy = *humility* of mind—verse 3b
4. What does *not* characterize humility—verse 3a
  - Selfishness

- Empty ambition
5. What *does* characterize humility—verses 3c-4
    - a. Don't think too much of yourselves—verse 3c
      - Treat one another (of the *same* kind)—as more important than yourselves
    - b. Don't *just* take care of yourselves—verse 4
      - But *also* take care of the interests of others (of a *different* kind)
  6. **Summary:** a key to **joy** = **unity** of mind—characterized by genuine, selfless **humility**

### **CHRIST—THE SUPREME EXAMPLE OF HUMILITY—verses 5-11**

#### **Part One: What Christ Did—How He Exemplified Humility—verses 5-8**

**NASV**—5 *Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

**KJV**—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.*

**NIV**—5 *Your attitude should be the same as that of Christ Jesus: 6 Who, being in the very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!*

**ESV**—5 *Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

**The Message**—*Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became human! Having become human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead, he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that—a crucifixion.*

#### **A. STRUCTURE OF VERSES 5-8**

1. [You]—have this **attitude** in yourselves (v5)

- Which attitude?—the attitude that was also in Christ Jesus (v5)
2. Description of Christ’s attitude—explained by **who** he was—and what he **did** and **did not do**
    - a. **Who** Jesus Christ was: the God-Man-Servant
      1. He was/is **God**—He existed in the **form** of God (v6)
      2. He became a **servant**—taking on the **form** of a bond-servant (v7)
      3. He was/is **man**
        - Being made in the likeness of men (v7)
        - Being found in appearance as a man (v8)
    - b. What Christ **did** and **did not do**?
      1. **Did not** do one thing
        - Did **not** clutch onto His divinity (v6)
      2. **Did** three things:
        - a. He **emptied** Himself (v7)
          - Taking on the form of a bond-servant and being made like man (v7)
        - b. He **humbled** himself (v8)
        - c. Became **obedient** (v8)
          - To the point of death—even on a cross (v8)

## B. TRANSLATION

### 1. VERSE 5

NASB—**Have** this **attitude** in **yourselves** which was also in Christ Jesus

KJV—**Let** this **mind** be in **you**, which was also in Christ Jesus

NIV—**Your attitude should be** the same as that of Christ Jesus

- a. **Attitude/mind** = not a noun but a verb—**φρονεω** (from *phren* = mind)
  - a. Definition = to think, to direct the mind toward
    - to be of same mind—to be harmonious in thinking

b. Context

1. To have a mind harmonious with all the things in vv 1-4
2. That mindset of vv1-4 is exactly what we see in Christ

c. Present, passive, imperative

1. Passive—we do not originate this attitude
  - Something we passively submit and let God do to/with us
  - We may ‘have’ it—but not because we took it
2. Imperative—command—not an option for Christians—but required

b. **You/your/yourselves** = in you (υμιν—dative/locative plural)

1. *Plural* object of preposition—in you all
2. Addressed *not* to only one person—but collectively
3. But it must happen first to each of us individually

**Best translation:** Let this harmonious attitude (in vv1-4) be in you—the one exemplified by Christ.

2. **VERSE 6**

**NASB**—Who, although He **existed** in the **form** of God, did not regard **equality** with God a thing **to be grasped**

**KJV**—Who, **being** in the **form** of God, thought it not **robbery** to be **equal** with God

**NIV**—Who, **being** in **very nature** God, did not consider **equality** with God something **to be grasped**

a. **Existed/being**

1. **υπαρχω** = to be on hand—to be there
2. **Not** just **ειμι**—not just ‘to exist’
3. Instead—identifying an object as being *there*—in an observable position
4. So His existence was observable—noticeable enough for us to take note of it

b. **Form/very nature**

1. **μορφη** = appearance—the way something looks
2. The **form** (appearance)—but **not** its very nature

3. Indeed Christ was God in very nature—but that is not said here—not yet
4. His divine nature is defined at the end of the verse
5. But here—we are told Christ was easily recognizable—by His appearance—as God
6. Compared to how his appearance later changed—to be recognized as a servant

c. **Equality/equal**

1. Combination of two words
  - Infinitive **επι**
  - Adjective **ισος**
2. Meaning—‘to be equal’
3. This is not just a noun—equality—i.e. having the attribute of equality
4. It describes—attributes to Him—the very *nature*—his very *being*—**being equal**
5. Total equality—Christ is totally equal with God—in *deity* and *divinity*
6. **Totality** of His **deity/divinity** were clearly **obvious**—*appeared* in the very *form* of God

d. **Robbery/to be grasped**

1. Can mean two things
  - Act of robbery
  - Something grasped/seized—or retained
2. If it means **robbery**
  - It asserts His **right** to be divine/deity—because it is duly His
3. If it means **grasped**
  - It emphasizes that He **already possessed** it—but did not feel it necessary to keep it
4. It probably means *both*—but context seems to emphasize *grasped*
  - Because He chose to let it go—His *divinity*—not His deity

e. **Did not consider/did not regard**

1. These are *not* good translations—“did **not** consiser/regard”
2. Literally it says—“thought it not”

- a. He *did* consider it—actively thought about it
  - b. But then *determined* it was *not* something to be grasped
3. Wording = ἡγέομαι
- a. Not just ‘to think’—not just to ‘consider’
  - b. Related to word ‘hegemony’—to make first
  - c. So—He *did* consider/think this was *not* a priority—not something of the first order

Best translation:

Who, being in the form of God, in His prioritizing things, deemed that being equal with God was not something to be grasped.

3. VERSE 7

NASB—But **emptied** Himself, **taking** the **form** of a **bond-servant**, and being **made** in the **likeness** of **men**.

KJV—But **made** himself of **no reputation**, and **took** upon him the **form** of a **servant**, and was **made** in the **likeness** of **men**.

NIV—But **made** himself **nothing**, **taking** the **very nature** of a **servant**, being **made** in **human likeness**.

a. **Emptied/No reputation/Nothing**

o **κενοω** = to empty—to pour out

- 1. He **poured himself out**
- 2. Of what?—the **form** of God (i.e. how He appears to us)
  - o How do we know it was the ‘form’ and not ‘equality’ He poured out?
  - o Because He took on the ‘form’ of a bond-servant’
- 3. The *attributes* associated with equality with God—His *divinity*
- 4. But **not** His *deity*—not His very identity—not His God-being

b. **Taking/took upon**

o **λαμβάνω** = to take upon—to make one’s own

- 1. Participle = the one who was taking it own—the one who was making it His own

2. Meaning—He did this voluntarily—He assumed human form voluntarily
3. It was not forced on Him

**c. Form**

o **μορφή** = appearance

1. Same word used in **verse 6**
2. He was recognizable as God before—now He is recognizable in a different (servant) form
3. But He did not change the essence of His being—His *deity*

**d. Bond-servant**

o **δοῦλος** = slave—bond-servant

1. Not just a ‘servant’—not a **διακονοσ**
2. Instead—one who gives himself up for another’s will
  - One totally devoted to another’s interests
3. He did this as a servant *of the Father*

**e. Being made/was made**

o **γινομαι** = to become—to arise—to be made

1. Participle = the ‘one becoming’
2. Voluntary nature of action—the one choosing to become

**f. Likeness of men/human likeness** = image, likeness, resemblance

**1. Likeness**

o **ὁμοίωμα** = image—resemblance—representation—figure

- a. Related to word meaning ‘same’ (homo)
- b. Built on verb—to make like—**ημοιωω**

**2. Men/human**

o **ανθρωπος** = general term for ‘human’—humankind—mankind

3. Made into the image of human beings

**Best translation:**

But emptied himself, taking upon himself the form of a bond-servant, becoming the likeness of humans.

**4. VERSE 8**

**NASB**—And **being found** in **appearance** as a man, He **humbled Himself** by **becoming obedient** to the point of death, even **death on a cross**.

**KJV**—And **being found** in **fashion** as a man, he **humbled himself**, and **became obedient** unto death, even the **death of the cross**.

**NIV**—And **being found** in **appearance** as a man, he **humbled himself** and **became obedient** to death—even **death on a cross!**

**1. Being found**

ο **ευρισκω** = to be seen as—to be understood as—to be recognized as

1. Related to the word for ‘**eureka**’
2. An obvious—and surprising/delightful—discovery!

**2. Appearance**

ο **σχῆμα** = persona—bearing—manner—all that makes a person recognizable (*scheme*)

- a. Clarifies previous verse—which said Christ was in the ‘appearance of a man’
- b. Christ had the whole personal—bearing—manner of a man
- c. So—‘appearance’ in verse 7 did not mean he just *seemed* to be a man—(i.e. not doceticism)
- d. Instead—it is just the opposite—*all* about him made him recognizable as human

**3. Humbled himself**

ο **ταπεινώω** = abase, lower, lower in rank, non-assuming—to bring to the ground

- a. Active verb—not passive submission to outside action
- b. Instead—He voluntarily did this to himself—self-lowering
- c. Humbled himself in **three ways**
  1. In **status/position**—humbled Himself before the Father
  2. Poured out some of His **divinity**—His characteristics/**attributes**—but not deity



3. **Lived humbly** among men
4. **Became obedient to death** = hearken to, listen to, obey the commands
  - a. **Became/becoming obedient** = combination of two words
    1. Participle of **γίνομαι** = the one becoming—the one choosing to become
    2. **ὀπήκοος** = to hearken—listen to—obey
  - b. Christ chose to take obedience upon Himself
  - c. Total obedience—even to **death**
5. **Death of/on the cross**
  - ο **θανάτου δὲ σταυροῦ**
    - a. Genitive form without definite article—“death of a cross”
    - b. Not just death occurring **on** a/the cross
    - c. But death produced by a cross
    - d. Two points:
      1. **Even** suggests the shameful nature of the death—even a *cross-death*
      2. Cross was not just incidental place of death
        - The cross was designed to produce His death
        - And to produce shame associated with that death

**Best translation:** And being recognized fully as human, He humbled Himself, becoming obedient unto death, even death of a cross.

### SUMMARY BEST TRANSLATION

Let this harmonious attitude (in vv1-4) be in you—the one exemplified by Christ, who being in the form of God, deemed being equal with God not something to be grasped, but emptied himself, taking upon himself the form of a bond-servant, becoming the likeness of humans, and being recognized fully as human, He humbled Himself, becoming obedient unto death, even death of a cross.

### C. MEANING OF VERSES 5-8

1. Jesus Christ was/is truly God—and truly man
  - a. Proof of deity

1. Here: He possessed the divine/deified ‘form’ and ‘equality’ with God
2. Other passages confirming this
  - o “I am my Father are one.” (Jn 10:30)
  - o “The Word was with God, and the Word was God (Jn 1:1-2)
- b. He was fully man
  1. The **form** of God became **form** of servant (first), so He became man
  2. Here:
    - a. *Likeness* is not less than *being*
    - b. *Appearance* = full ‘scheme’ of man
    - c. Being poured out—implies becoming fully man
  3. Other evidence:
    - a. The birth of Christ was both natural and supernatural
    - b. Son of Man—favorite title used by Jesus
  4. *Not* doceticism—the term **δοκεω** is not used
2. He poured out some of his divinity—but not His deity
  - a. Distinguish between deity (being) and divinity (characteristics)
  - b. Proof of limited divinity
    1. Knowledge of second-coming—**Mk 13**
    2. It was not within His authority to give positions in the kingdom of God—**Mk 10**
  - c. Relationship of Son to Father
    1. Subordinate in *function*
      - o He came to do the will of the Father
      - o He will return everything to the Father at the end of time
    2. But not subordinate in being—identity—essence
  - d. Do not conjecture:

1. He could still do many divine things—miracles and wonders
  2. But we cannot guess at how far He limited Himself
3. His humility was real and total
- Humbled himself completely—total obedience—to death—even of the cross
4. Reasons for His humility and obedience:
- a. To obey His Father
  - b. To fulfill the law and the prophets
  - c. To show us God’s own nature—servant: “form” to “form”
  - d. To die—and thereby to save us
    - o Sacrifice had to be **perfect** and infinite
    - o But also **human** and for [vicariously] human sin [which He did not commit]
  - e. To identify with us as humans
    - o Our High Priest who is **touched** by our infirmities
    - o He has been **tempted** in every way as we—but without sin
  - f. To be an **example** for us—so that we can have the same mind/attitude
    - o Humility—obedience—dying to self—taking up our cross

**CHRIST—THE SUPREME EXAMPLE OF HUMILITY—verses 5-11**

**Part Two: What God Has Done—How He Has Exalted Christ’s Humility—verses 9-11**

**NASV—9** *For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

**KJV—9** *Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

**NIV—9** *Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.*

**ESV—9** *Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

**The Message—** *Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever, so that all created beings in heaven and on earth—even those long ago dead and buried—will bow in worship before this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father.*

## A. STRUCTURE OF VERSE 9-11

❖ God has done **TWO THINGS** to accomplish **TWO GOALS/RESULTS** with **ONE PURPOSE**

### 1. TWO THINGS GOD HAS DONE—**verse 9**

- a. Exalted Him
- b. Given Him a name
  - o This name is above every name

### 2. TWO DIVINE **GOALS**—AND **RESULTS**—THAT WILL BE FULFILLED—**verse 10-11a**

- a. At this name—every knee will bow
  - o In heaven
  - o On earth
  - o Under the earth
- b. [At this name]—every tongue will confess
  - o Confession = Jesus Christ is Lord

### 3. ONE ULTIMATE **PURPOSE**—**verse 11b**

- To the glory of God the Father

v9—Therefore also God highly exalted Him and bestowed on Him the name which is above every name—v10—that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth—v11—and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. NASV

## B. TRANSLATION

### 1. Verse 9

**Therefore also God highly exalted Him and bestowed on Him the name which is above every name**

a. **Highly exalted**— **ὑπερυψόω**

1. **ὑψόω** = lifted up on high—to exalt/dignify—to be raised to the summit

a. Used in **Jn 3:14—8:28—12:34**

- **Jn 3:14**—*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.*
- **Jn 8:28**—*When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.*
- **Jn 12:34**—*The crowd then answered Him, “We have heard out of the Law that he Christ is to remain forever; and how can You say, “The Son of Man must be lifted up?”*

b. Two references being made:

- The subject = Son of Man
- The action = lifting up on a cross

2. **ὑπερ** = above/over

a. Goes *beyond* **ὑψόω**

b. Implications

- Above that which is lifted on high—above the summit
- Above His being lifted up on the cross—victorious over the cross

3. The obvious contrast

o He who *humbled* Himself—has been *exalted*

b. **Bestowed [a/the name]** = **χαρίζομαι**

a. Built on the root **χαρισ** = gift—grace—favor

b. To give graciously—to gratify

c. Graciously to restore something to another

d. What Jesus once possessed was restored to Him

c. **Name above all names** = **ὄνομα τὸ ὑπὲρ πάντων ὀνομα** —what is that name?

- a. What is that name?
- b. *Could* it mean ‘Lord’?
  1. *Possibly*—yes—see **verse 10**—“Jesus is Lord”
  2. Problem with this interpretation

- a. See **Eph 1:19-21**

**Eph 1:19-21**—*These are in accordance with the working of the strength of his might which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.*

- This *suggests* that it is a heretofore totally unknown name or title

- b. Also see **Rev 19:12** b

**Rev 19:12**—*And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself.*

- This *suggests* that this name is not yet known

3. But the meaning seems later to be revealed—as ‘Lord’

**Rev 19:16**—*And on His robe and on His thigh He has a name written, ‘KING OF KINGS, AND LORD OF LORDS.’*

4. Conclusion:

- a. Either the name has not yet been revealed
- b. Or it has been revealed but never attributed to anyone but God the Father
- c. And now the Father has given Him this name—His own name—“Lord”

5. Some say the name ‘Jesus’

- See explanation of verse 10—“at the name of Jesus every knee should bow”

## 2. Verse 10

**That at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth**

- a. **At the name**

1. What is the grammatical case?

- a. ‘by the name’—the means—instrumental—Jesus’ name directs this action
  - b. ‘through the name’—the means—instrumental—name directs worship to Father
  - c. ‘in the name—to/for whom—dative—worship is done on behalf of Jesus’ name
  - d. **Dative reading is preferred**—“In the name of Jesus, every knee bows . . .”
- b. **[the name] of Jesus**
1. This *could* be the name above all names
    - Assuming that the name above all names *has* been revealed—and it is not ‘Lord’
    - Reading genitive construction as attributive (descriptive)—[not preferred reading]
    - Attributive construction: “That at the name, which is Jesus”
  2. ‘Jesus’ itself *might* not be the name above all names
    - If the name has *not* been revealed yet—or if it is ‘Lord’
    - Reading genitive construction as possessive phrase—[preferred reading]
    - Possessive construction: “That at the name that Jesus possesses”
- c. **Two results** of pronouncing this name
1. Two results = **knees bow** and **tongues confess**
  2. Scriptural context—and significance
    - a. Text quotes **Is 45:23**

*Is 45:22-25—22 Turn to me and be saved, all you ends of the earth; for I am God, and there is no other. 23 By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: **Before me every knee will bow; by me every tongue will swear.** 24 They will say of me, “In the LORD alone are righteousness and strength.” All who have raged against him will come to him and be put to shame. 25 But in the LORD all the descendants of Israel will be found righteous and will exult.’*
    - b. Passage attributes universal sovereignty to the Lord God—Jehovah
    - c. Also quoted by Paul in Romans
 

**Rom 14:10-11**—*But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the*

*judgment seat of God. For it is written, 'As I live,' says the Lord, 'ever knee shall bow to Me, and every tongue shall give praise to God.'*

d. So—now this sovereignty is attributed to Jesus—in Philippians

d. **Every knee should bow** = **πᾶν γόνυ κάμψη**

1. **κάμπτω** = bow—sign of humility—abasement

a. Normal position for prayer was standing

b. Bowing—[or becoming prostrate]—done in two situation

1. To show humility in acute situations

- As Jesus in the Garden—fell [not bowed] to the ground—**Mk 14**

2. Posture of worship—bowing the knee

- **Rom 11:4**—[Paul describing Elijah]—*But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed he knee to Baal."*

- **Eph 3:14**—*For this reason I bow knees before the Father, 15 from whom every family in heaven and on earth derives its name . . .*

2. Suggests the name involves Lordship

- Which is confirmed in next verse (11)—confession that He is Lord

3. The problematic subjunctive

a. **κάμψη** = aorist, active, subjunctive = **should bow**

b. Different interpretations

- *Should bow* (subjunctive)—obligatory but not forced—even at the end
- *Shall bow* (subjunctive → indicative meaning)—forced to do as they should do

c. Sometimes the subjunctive carries the weight of certainty

**Jn 3:16**—*For God so love the world that He gave His only begotten Son, that whosoever believes in Him **should/shall** not perish but **should/shall** have everlasting life.*

4. Every knee in all locations = total lordship

a. All cosmic locations



- In heaven
  - On earth
  - Under the earth
- b. Jesus' lordship—over *all* creation
- All heavenly hosts—angels
  - Every creature—human and animal—on earth
  - All fallen angels—beneath the earth

### 3. Verse 11

**and [that] every tongue should confess that Jesus Christ is Lord, to the glory of God the Father**

#### a. Every tongue

1. **γλῶσσα** = literally 'tongue' [the human organ]—or language of a people
2. Two possible meanings
  - o Every single being with a tongue
  - o Individuals from every nation

#### b. Should confess

1. **ἐξομολογέω** = confess—acknowledge joyfully—profess/agree
  - a. Three possible levels of meaning
    1. Confess—as a statement of genuine faith
 

**Rom 10:9**—[uses cognate **ομολογέω**]—*that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.*
    2. Acknowledge joyfully—praise—celebrate
 

[Again]—**Rom 14:10**—[quoting **Is 45:23**]—*For it is written, 'As I live,' says the Lord, 'ever knee shall bow to Me, and every tongue shall give praise to God.'*
    3. Profess—simply agree with the facts
  - b. Subjunctive—**should confess** again—can mean two things
    1. Again—can mean two things

- a. 'should'—obligatory but not forced
  - b. 'shall'—carrying the certainty of the indicative
2. Other Scripture suggests—"shall" is better reading

**Rev 5:13**—*And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."*

**c. That Jesus Christ is Lord**

1. Probably the earliest Christian confession of faith
  - o [Again]—**Rom 10:9**—*that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.*
  - o **I Cor 12:3**—*Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed;" and no one can say, "Jesus is Lord," except by the Holy Spirit.*
2. But not a confession of faith at the end of time
  - o By that time it will not be a saving statement of faith
  - o Rather—a universal acknowledgement—profession of the truth
3. Fulfillment of prophecy—at the end of **Isaiah**

**Is 66:18**—*For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory.*
4. Crucifixion—the means by which Jesus ascended to *total* Lordship
 

**Rom 14:9**—*For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.*

**d. To the glory of God the Father ’**

1. Jesus willingly acknowledged this as His purpose
 

**Jn 17:1**—*Father, the hour has come; glorify Thy Son, that the Son may glorify Thee*
2. How was the Father glorified?
  - By giving eternal life

**Jn 17:2-3**—*even as Thou gavest Him authority over mankind, that to all whom Thou has given Him, He may give eternal life. And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.*

- By the Son's obedience

**Jn 17:4**—*I glorified Thee on the earth, having accomplished the work which Thou has given Me to do.*

- Now—by exalting the Son—who brings Him glory

3. Jesus anticipated this—after the Lord's Supper

**Jn 13:31-32**—*Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself and will glorify Him immediately.*

### **APPLICATION: WORK OUT YOUR SALVATION—2:12-18**

**12** *So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure. 14 Do all things without grumbling or disputing; 15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, 16 holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. 17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. 18 You too, I urge you, rejoice in the same way and share your joy with me.*

#### **A. STRUCTURE OF PASSAGE—verses 12-18**

1. COMMAND: WORK OUT YOUR SALVATION—**verses 12-13**

- a. Attitude/disposition—with fear and trembling—**v12**
- b. [Assumption—you will obey this command]
- c. Evidence of obedience—you have always been obedient— **v12**
  - o In my presence
  - o When I am absent
- d. Assurance this will work—because God is working in you—**v13**
  - o To accomplish His will
  - o To work for His good pleasure

## 2. WORKING OUT YOUR SALVATION—**verses 14-16**

### a. How to do this

1. Action—do everything—[whatever God commands in all your life]—**v14**

2. Attitude—without grumbling or disputing—**v14**

3. Aim/goal—prove yourselves to be children of God—**v15**

a. Context—in the midst of a crooked/perverse generation—**v15**

b. Characteristics—**v15**

- Blameless and innocent
- Above reproach
- Lights in the world

4. Anchor—holding fast the word of life—**v16a**

### b. Why do this—**v16b**

1. A matter of ultimate concern—looking to the ‘day of Christ’

2. Future result—then—I [Paul] will be able to glory/boast

3. Reason Paul will boast—I did not run/work in vain

## 3. CLOSING THE LOOP—[making my joy complete—from verse 2]—**verses 17-18**

### a. Current circumstances

1. I [Paul] am being poured out—nearing the end of my life

a. Like a drink offering

b. Poured upon your [Philippians’] faithful sacrifice and service

2. I [Paul] rejoice and share my joy with you

### b. Exhortation

1. Rejoice—[with me]—in the same way

2. And share your joy with me—[make my joy complete—**verse 2**]

## **B. COMMAND—WORK OUT YOUR SALVATION—**verses 12-13****

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

1. Attitude/disposition—with fear and trembling—**v12**
2. [Assumption—you will obey this command]
3. Evidence of obedience—you have always been obedient— **v12**
  - o In my presence
  - o When I am absent
4. Assurance this will work—because God is working in you—**v13**
  - o To accomplish His will
  - o To work for His good pleasure

**v12**—“**So then**”

1. Connects with everything in **verses 1-11**:
  - Since you have these five **assurances (v1)**:
    1. Encouragement in Christ
    2. Consolation of love
    3. Fellowship of the Spirit
    4. Affection (for one another)
    5. Compassion (mercy)
  - Since you are working toward being **like-minded (v2)**:
    1. With the same love
    2. In one accord—unified
    3. Focused on one purpose
  - Since you are **not selfish**—but care for each other (same kind)—with **humility (v3)**
  - Since you are **not self-focused**—but care for others (different kind)—(**v4**)
  - Since you aim at being unified in **Christ-likeness**—with His same attitude of **humility**
    - a. **Being** like Him—humble servants (**vv5-8**)
    - b. Under Him as Lord—whom God is glorifying (**vv9-11**)—[implied we **serve** Him]
  - **Assumption**—since you *already have been saved* and are serving Him
2. Evidence they are **already saved**

a. This passage is **not** about becoming saved!

b. Evidence in these four passages.

**1:7**—*since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me*

**1:11**—*having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.*

**1:28**—[their firmness in spirit and their unity in the gospel are a sign of salvation]—*in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God.*

**1:29**—[they have already believed]—*For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake.*

v12—“**my beloved**” = **ἀγαπητός**

a. In Gospels

o Used only of Christ—e.g. “my beloved Son in whom I am well-pleased”

b. Elsewhere

1. Used of Christians reconciled to God

2. Therefore worthy of eternal life

o **Rom 1:7**—*to all who are beloved of God in Rome, called as saints*

o **I Th 1:1, 4**—*We give thanks to God always for all of you . . . knowing, brethren beloved by God, His choice of you*

o **Col 3:12**—*So, as those who have been chosen of God, holy and beloved, put on a heart of compassion . . .*

c. Here—and elsewhere

1. Used for Christians bound together by mutual love

2. This is further evidence the Philippians are already Christians

o **Heb 6:9**—*But, beloved, we are convinced of better things concerning you, and things that accompany salvation*

o **Jas 1:16-17**—*Do not be deceived, my beloved brethren. Every good thing and every perfect gift is from above, coming down from the Father of lights . . .*

**v12—Evidence** of Philippians’ obedience

- Here in **v12**—“just as you have always obeyed”
- Earlier in **1:4**—*in view of your participation in the gospel from the first day until now*
- The degree of Paul’s confidence

- So far—they have obeyed in every circumstance

**2:12**—*not as in my presence only, but now much more in my absence*

- This same kind of **present/absent** confidence enabled him to charge them earlier—**1:27**

**1:27**—*Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you, that you are standing firm in one spirit . . .*

**v12**—It is necessary to **finish** the work of salvation

1. Hints of this in previous verses

- **1:6**—*For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.*
- **1:9**—*And this I pray, that your lives may abound still more and more in real knowledge and all discernment .*

2. “**work out your salvation**”

- Actual text says: “work out your **own** salvation”
- Verb = **κατεργάζομαι**—can mean several things
  - Accomplish or Accomplish
  - Perform
  - Fashion/shape
  - Work out—to do something that produces further results
- Context rejects the idea they must still “achieve” or “accomplish” salvation
- Context suggests either “perform” or “shape”
  - **Perform** what is required of your own salvation

Emphasis is on the **production**—what we do after having been saved

- o **Shape** your own salvation

How you *personally* shape your response to salvation

- There is still more to do *beyond* salvation—excellence and accountability
  - o Being **perfected**—made complete in Christ—**1:6**
  - o Increase in **love**—“more and more”—**1:9**
  - o To stay **sincere** and **blameless** to the end—**1:10**
  - o To behave in a way **worthy** of the gospel—**1:27**

### 3. “**with fear and trembling**”

a. Whenever Paul uses this phrase—it emphasizes **obedience**

b. Here—and other passages

- o Paul sending Titus to Corinth

**II Cor 7:15**—*And his inward affection is more abundant toward you, whilst he remembers the obedience of you all, how with fear and trembling you received him.*

- o The role of slaves

**Eph 6:5**—*Slaves be obedient to those who are your masters according to the flesh with fear and trembling, in the sincerity of your heart, as to Christ.*

- o Connected with weakness—Paul’s weakness at Corinth

**I Cor 2:2-3**—*For I determined to know nothing among you except Jesus Christ, and Him Crucified. I was with you in weakness and in fear and in much trembling.*

### v13—“**for it is God who is at work in you**”

1. Wording

- “**working**” = **ἐνεργέω** = to energize
- Present, active participle = the one working
- “God is the one working”—the source of our “working out salvation”
- It is God **in you**
  - o Refers to Christ in and His attitude that is “in us”—**2:5**
  - o Obviously—this is the presence of Christ—as the Holy Spirit



- All products of salvation are generated by the Holy Spirit—not by us
  - Purpose = in order to accomplish God’s purpose [see end of verse]
2. Implications—four aspects → grace—assurance—awe—partnership
- a. Grace
- Just as it is God who saves us
  - So it is He who enables us to ‘work out’ this salvation
  - This process is not something we originate or can sustain without Him
- b. Assurance
- If we are faithful—He will make sure this is ‘working out’ is fully accomplished
  - Again—we can be sure that **He** will finish what **He** began in us—see **1:6**
- c. Awe
- Be amazed (!)—God Himself *indwells* us!
  - **I Cor 3:16**—*Do you not know that you are a temple of God and that the Spirit of God dwells in you?*
- d. Partnership
- Be amazed (!)—God chooses to use **us** (!) to accomplish His *eternal* plans!
  - We are ‘fellow-workers’ of/with God
- I Cor 3:9**—*For we are God’s fellow workers; you are God’s field, God’s building.*
- Can mean God’s workers in fellowship—with each other
  - Or God’s own fellow workers—with God
- Mk 16:20**—*Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it*

**v13**—“**both to will and to work for His good pleasure**”

1. God’s in-dwelling presence does **two things** for **one purpose**
2. The **two things** God does
  - He ‘**wills**’—generates the **will**—for us to be obedient

- **θέλω** = to resolve—determine—to purpose
- It is **not** our natural *human* will that does anything genuinely good
- It is God’s will—His intention—expressed through His Spirit
- He is the source of all good intentions
- He **‘works’** it—i.e. He **‘energizes’** us [He does/accomplishes it]
  - **ἐνεργέω** = to operate—to work—to empower
  - He gives us sufficient **willpower** to accomplish His will
  - “work” is the *same* word as above—God is “at *work*” in you—**v13a**
  - “work” is also related to the same word for—‘work’ out your salvation—**v12**
  - God never leaves us without ability to *do* what He *wills* us to do

### 3. One final purpose

- “**for His good pleasure**” = that which is pleasing to God
- **εὐδοκία** = kindly intent—benevolence—satisfaction—pleasure
- “pleasure” = same word announced by angels to shepherds (**Lk 2:14**)
  - “**good will** toward men” or “peace to men with whom He is **pleased**”
  - God motivates and empowers us—to do that which is pleasing to Him
  - Same “**good will**” in **1:15**
    - those who preach Christ out of “**good will**”
    - they are motivate by love—not envy, strife, and selfish ambition
  - Whatever is pleasing to God—is also for our own good
  - The working out our salvation—is both pleasing to God—and good for us

### C. WORKING OUT YOUR SALVATION—**verses 14-16**

14-16—<sup>14</sup>*Do all things without grumbling or disputing;* <sup>15</sup>*that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,* <sup>16</sup>*holding fast the word of*

*life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain. (NASB)*

1. **How to do this**

a. **Action**—do everything—[whatever God commands in all your life]—**v14**

b. **Attitude**—without grumbling or disputing—**v14**

c. **Aim/goal**—prove yourselves to be children of God—**v15**

1. Context—in the midst of a crooked/perverse generation—**v15**

2. Characteristics—**v15**

- Blameless and innocent
- Above reproach
- Lights in the world

d. **Anchor**—holding fast the word of life—**v16a**

2. **Why do this**—**v16b**

a. A matter of **ultimate concern**—looking to the ‘day of Christ’

b. Future **result**—then—I [Paul] will be able to glory/boast

c. **Reason** Paul’s will boast—I did not run/work in vain

3. **Structure of verses**

a. **Focal point** = children of God—**v 15**

b. **Characteristics** of children of God = blameless and innocent—**v 15**

c. **Proof** of blamelessness/innocence = we do everything without grumbling/disputing—**v14**

1. Grumbling and disputing are the ways of the world

2. Not acting like the world—we get a reputation for being different

d. **Resulting reputation** = above reproach—**v15**

e. **Contrasting effect**

1. **Above reproach** in a crooked and perverse generation—**v15**

2. **Lights** in the world—**v15**

f. How we become ‘lights in the world’ = holding fast the **word of life**—**v16a**

o Securely anchored—not floating aimlessly

o **Example: harbor lights—lighthouse—set in place**

g. Paul's **reason for boasting—v16b**

#### 4. Focal point = Children of God

a. Jews *considered* themselves 'children of Abraham'

1. Allusions to this in John the Baptist's preaching—**Mt 3:8-9 (Lk 3:8)**

*Therefore bring forth fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father; for I say to you, that God is able from these stones to raise up children to Abraham.'*

2. Explicitly stated by Jesus when talking of the truth setting us free—**Jn 8:38-41, 44**

*I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father. They answered and said to Him, '**Abraham is our father.**' Jesus said to them, 'If you are Abraham's children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father . . . **You are of your father the devil, and you want to do the desires of your father.**'*

3. Sometimes Jews did speak of being the 'children of God'

a. High priest prophesied that Jesus would gather together not only the nation but also "**the children of God who are scattered abroad.**" (**Jn 11:52**)

b. This was clearly a cultural term referring to all the Diaspora Jews, with a political motive—unity of all *political* Israel—not the spiritual kingdom of God

c. This also did not include anyone but Jews

b. Jews were/are not 'children of God' by birthright

**Rom 9:8**—*That is, it is not the children of the flesh who are children of God, but the children of promise are regarded as descendants*

c. The real 'children of God'

1. Promise and description

**Jn 1:12-13**—*But as many as received Him, to them He gave the right to become **children of God**, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

**I Jn 3:1-2**—*See how great a love the Father has bestowed upon us, that we should be*

*called **children of God**; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.*

2. Assurance and further promises

- a. The Spirit assures us—that we are His children
- b. We are also heirs—fellow heirs
- c. We are also set free
- d. Will end in our complete transformation—redemption of the body

**Rom 8:16-17, 20-21, 23**—<sup>16</sup>*The Spirit Himself bears witness with our spirit that we are **children of God**,* <sup>17</sup>*and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him . . . .* <sup>20</sup>*For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope* <sup>21</sup>*that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the **children of God** . . . .* <sup>23</sup>*And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our **adoption as sons**, the redemption of our body.*

c. Contrasts

1. Children of God—are also **children of the light**—not sons of disobedience (**Eph 5:7**)

[Notes: this connects also with **verse 15**—we are ‘lights in the world’]

**Eph 5:8-10**—*for you were formerly darkness, but now you are light in the Lord; walk as **children of light** (for the fruit of the light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord.*

- a. So, do not participate in deeds of darkness, but expose them—v 11
- b. All things become visible when exposed to the light—v 13
- c. Be careful how you walk, as wise and not unwise people—v15
- d. Note similarity between the context of this passage and **Ph 2:15**

**Eph 5:16**—*making the most of your time, **because the days are evil.***

**Ph 2:15**—*above reproach in the midst of a crooked and perverse generation*

2. Children of God—*practice* righteousness—not sin—and love the brethren

**I Jn 3:7-10**—*Little **children**, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The son of God appeared for this purpose, that He might destroy*

*the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.*

- And how do we know that we love our brothers (and are God's children)?

**I Jn 5:1-3**—*Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.*

### 3. Characteristics: blameless and innocent

- a. blameless (**αμεμπτος**) = deserving no censure, free from fault or defect

**Lk 1:6**—describing Zacharias and Elizabeth—*And they were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.*

- b. innocent (**ακεραιος**) = unmixed, pure; free from guile, simple

**Examples: not mixed like water with wine—not gold mixed with impurities**

**Mt 10:16**—*Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves.*

### 4. Proof: without grumbling or disputing

- a. Grumbling (**γογγυσμος**) = muttering; secret displeasure not openly stated; secretly conferring

**Example: taken from the verb for—‘cooing of doves’**

- **Outside** resistance—**Lk 5:30**—*And the Pharisees and their scribes began grumbling at His disciples, saying, ‘Why do you eat and drink with the tax-gatherers and sinners?’*
- **Inside** dissension—**Acts 6:1**—*Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food.*

- b. Disputing (**διαλογισμος**) = doubting, disputing, hesitation, arguing; reasoning

- It can be *between* people or an *internal* conflict within a person—as below:

Disagreement about who was greatest—**Lk 9:46-487**—*And an argument arose among them as to which of them might be the greatest. But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, and said to them, ‘Whoever receives this child in My name receives Me . . .*

### 5. Resulting reputation: above reproach

a. Meaning = without rebuke (**αμωμητος**)--**does not bring discredit upon**

b. Similar to 'blameless'—cannot find fault with;

o To the Corinthians—Paul said his and their ministry should be like this

**II Cor 6:3-4**—*giving no cause for offense in anything, in order that the ministry be **not discredited**, but in everything commending ourselves as servants of God . . .*

## 6. Contrasting effects:

a. **Above reproach**—in a crooked and perverse generation

1. Crooked (**σκολιου**) = curved; wicked; unfair or unreasonable

**EX: scoliosis**

**Lk 3:5**—describing John the Baptist—*Every ravine shall be filled up, and every mountain and hill shall be brought low; and the **crooked** shall become straight, and the rough roads smooth*—from **Is 40:4**

**I Pe 2:18**—*Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are **unreasonable**.*

2. Perverse (**διαστρεφω**) = distorted, turned aside from the right path, corrupted

- To Elymas the magician on Cyprus, Paul said—**Acts 13:10**—*You who are full of deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make **crooked** (distorted) the straight ways of the Lord?*
- To the Ephesian elders, at Miletus, Paul warned—**Acts 20:29-30**—*I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking **perverse** things, to draw away the disciples after them.*

b. Lights in the world

1. Meaning = **φωστηρ** = illumination, brightness, brilliance

2. The *effect* of the light—not *the* light itself—not **φωσ**

3. Used only here and **Rev 21:11**

**Rev 21:11** → the new Jerusalem will have **brilliance** like a very costly stone.

4. Elsewhere we are called the 'light of the world'—e.g. **Mt 5:14**

5. But here the emphasis is on the effect—the contrast of brilliance in darkness

## 7. Being lights—therefore—hold fast the word of life

a. Word = **λογος**

- Could mean three things

- a. Christ the Logos
- b. The written word—the Bible
- c. The proclaimed message—the Gospel

b. Word of life

- Construction could be:

- a. Descriptive—Word that is alive—the Living Word
- b. Possessive—Word that has life
- c. Subjective—Word that comes from life (i.e. Word that comes from the Living God)
- d. Objective—**Word that produces life—the most likely meaning**

- o In this case—**λογος** means Christ Himself—He who produces life

8. **Paul's ultimate concern** and **personal investment** in this:

*so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain.*

a. **Paul's ultimate concern** = *so that in the day of Christ*

1. That the Philippians will persevere to the end—that they will be prepared

a. This passage parallels others:

- o **1:6**—His confidence that the good work God has begun in them He will perfect—*until the day of Christ Jesus*
- o **1:10**—His prayer that they will stay sincere and blameless *until the day of Christ*

b. What is 'the day of Christ'?

1. It is the same as 'the day of the Lord'—the second-coming and revelation of Jesus

2. Other Pauline passages that are parallel to this:

- **I Cor 1:7-8**—*so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ.*



- **II Cor 1:14**—*that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.*

3. What will the ‘day of Christ’ or ‘day of the Lord’ be like?

a. Jesus’ description of instantaneous and destructive judgment—**Lk 17:22-36**

**Lk 17:24**—*For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.*

- Then Jesus gives several examples of the instantaneous separation of His followers from the rest, and the destruction that results

b. Paul’s description of the ‘Day of the Lord’

**I Th 5:2-3**—*For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, “Peace and safety!” then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape.*

c. Importance of spiritual preparation—repentance and readiness

**I Cor 5:5**—*I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus.*

- **Context:** turning over the adulterous man in Corinth—now—in order that he might repent and be saved in the end.

d. But it will not occur until certain events are fulfilled

**II Th 2:1-2**—*Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message of a letter as if from us, to the effect that the **day of the Lord** has come.*

- **Context:** Paul tells Thessalonians that first the apostasy must occur and the man of lawlessness must be revealed (see **II Th 2:3**)

**b. Paul’s personal investment**

*I may have cause to glory because I did not run in vain nor toil in vain*

1. *I may have cause to glory* **NASB**

a. Other versions:

- KJV renders this—*I may rejoice*
- NIV renders this—*I may boast*

b. This is **not** the same word for ‘rejoice’ elsewhere in Philippians

- o That is χαίρω—found in 1:18; 2:18; 2:28; 3:1; 4:4; 4:10

c. But this is καύχημα = **boast of—glory in**

1. Paul never uses this word to ‘boast’ about what he/others do apart from the Lord

- o Those are works that merit no boasting—Rom 4:2; I Cor 5:6

2. He uses this ‘boast’ several times elsewhere for two circumstances:

- a. To ‘boast’ of—what the **Lord** has done or will do
- b. To ‘boast’ of—what people have done to show their **faithfulness to the Lord**

3. Ph 1:25-6—he speaks of the ‘proud confidence’ the Philippians should have:

- o In his returning to them—and that this will abound for Christ (not Paul or them)

*And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.*

2. *because I did not run in vain nor toil in vain*

a. Context:

1. Paul knows his end is near—see 2:17

*But even if I am being poured out as a drink offering*

2. Causes him to reflect about the meaningfulness and effectiveness of his own ministry

3. But this is not just a petty desire for self-justification

4. It stands in the rich heritage of the Suffering Servant passages of Isaiah

- o The Servant’s concern for the people of God (Israel)

*Is 49:3-4—And He said to Me, “Your are My Servant, Israel, in Whom I will show My glory.” But I said, “I have toiled in vain, I have spent My strength for nothing and vanity; yet surely the justice due to Me is with the Lord, and My reward with My God.”*

5. Like the Servant—Paul’s concern is his labors will have accomplished their purpose:

- o To reveal God’s glory—in Whom I will show My glory.

b. Other passages where Paul showed the same concern:

1. To the Galatians—who had turned away from the gospel to legalism:

- a. Referred to his fear of ‘running in vain’ when he first told the disciples in Jerusalem about how he shared the gospel with the Gentiles—**Gal 2:2**

*And it was because of a revelation that I went up [to Jerusalem]; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be **running, or had run, in vain.***

- b. Warning the Galatians of their legalism and following man-made religious customs—he mentions ‘laboring in vain’—**Gal 4:11**

*I fear for you, that perhaps I have **labored over you in vain.***

2. To the Thessalonians—he sent Timothy to help them and to make sure that they were guarded and strengthened in faith—**I Th 3:5**

*For this reason, when I could endure it no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our **labor should be in vain.***

c. So this returns to Paul’s ultimate concerns?

1. This is seen in two other passages that refer to ‘running’ and ‘laboring’
2. Paul wanted to make sure his ‘running’ was properly aimed—for God’s purpose—to win the race for God

**I Cor 9:24-6**—*Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim.*

3. Paul ‘labored’ in order to make sure **every** person whom God had committed to his care would be complete in Christ—the discipleship motive

**Col 1:28-9**—*And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me.*

**D. CLOSING THE LOOP**—[making my joy complete—from verse 2]—**verses 17-18**

17-18—<sup>17</sup> *But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.* <sup>18</sup> *And you too, I urge you, rejoice in the same way and share your joy with me.*

## 1. OUTLINE

### a. Current circumstances

1. I [Paul] am being poured out—nearing the end of my life

a. Like a drink offering

b. Poured upon your [Philippians'] faithful sacrifice and service

2. I [Paul] rejoice and share my joy with you

### b. Exhortation

1. Rejoice—[with me]—in the same way

2. And share your joy with me—[make my joy complete—[verse 2](#)]

## 2. Paul's sacrifice

### a. Being poured out—[v17](#)

1. Paul is prepared to be sacrificed—he knows the end possibly is near

2. Obvious allusion is to what Christ did—in [2:7](#)

a. In [2:7](#)—the verb is **κενωω**—Christ 'emptied' Himself

b. This is an allusion to [Is 53:12](#)—which clearly prophecies Christ will be 'poured' out

*Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.*

3. But here—[v17](#)—the verb is different

a. **σπενδω** = a single word meaning 'pour out as a drink offering'

b. This emphasizes the purpose of the 'pouring out'

o In [2:7](#)—the emphasis was on **draining** [of divinity] by Christ

o Here the explicit emphasis is on the **sacrificial** element *implied* in [2:7](#)

c. His awareness of death is more explicit in [II Tim 4:6-8](#)—where he uses same verb

*For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith. In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge will award to me on that day . . . .*

b. Drink offerings

1. **Gen 35:14**—First instance of drink offering

- Jacob after being named ‘Israel’
- During his second stay at Bethel (house of God)
- An occasion for joy and celebration

2. Later instances—commands related to drink offerings

- Where the ‘drink’ was identified—it was of wine
- They were celebratory—expressing devotion, consecration, peace, thanks and joy
- They were used with sweet savory offerings—but not sin offerings
- They were always in conjunction with another offering

c. So Paul’s drink offering (himself) is being poured upon another offering:

- o The offering made by the Philippians—their “**sacrifice and service of faith**”

2. Paul’s **acknowledgement** of the Philippians’ **sacrifice** of the Philippians

a. **His sacrifice** is *possibly* one of **thanksgiving** and *joy*—for their sacrifice

b. More likely—it is a sacrifice of **consecration**—dedicating them to God’s service

- This would parallel **Ex 29:31-46**
- In which—**v 41**—a drink offering was commanded to be made
- As part of the consecration/ordination service of Aaron and the priests

c. This latter possibility—**consecration**—is more likely because of the rest of the language

1. *the sacrifice[ . . . of your faith]*

- **θυσια** —‘sacrifice’—elsewhere in NT is mostly ritual sacrifice—made by **priests**
- Used in **Rom 12:1**—*present your bodies a living sacrifice*

2. *and service[ . . . of your faith]*

- **λειτουργια**—‘service’—means ‘liturgy’—or a ritual, religious service performed

d. Both the ‘sacrifice’ and the ‘service’ are produced by faith

3. Sharing the joy—**vv 17-18**

a. This is the second of six occasions in Philippians that Paul commands or refers to rejoicing

1. **1:17**—he rejoiced that the gospel was preached—regardless of the circumstances
2. **2:17-18**—Paul rejoiced in their faith and service—and his privilege to be a part of it
3. **2:28-29**—the joy they should have when they see Epaphroditus again
4. **3:1**—rejoice in the Lord, even in the face of coming opposition (by legalists)
5. **4:4**—rejoice in the Lord—for the Lord is near
6. **4:10**—Paul rejoices because the Philippians had remembered and supported him

b. This joy should be mutual and reinforcing

1. **Mutual joy**: I rejoice—and I urge you to rejoice
2. **Reinforcing joy**—I **share** my joy with you—I urge you to **share** your joy with me
  - a. ‘Share’—**συγχαίρω**—literally is ‘with’ + ‘rejoice’—means ‘rejoice with’
  - b. Some joy is deep and personal—like Mary’s ‘pondering’ in her heart
  - c. But most joy we should not keep private
    - o It is a property of the **whole body**—given by God to **encourage** others
    - o It contributes to the **edification** of the body
    - o It is a **celebration**—word also means ‘to **congratulate** (each other)’

## **TIMOTHY AND EPAPHRODITUS—2:19-30**

### **PART ONE: THE SENDING OF TIMOTHY—2:19-24**

*19 But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. 20 For I have no one else of kindred spirit who will genuinely be concerned for your welfare. 21 For they all seek after their own interests, not those of Christ Jesus. 22 But you know of his proven worth, that he served with me in the furtherance of the gospel like a child serving his father. 22 Therefore I hope to send him immediately, as soon as I see how things go with me; 24 and I trust in the Lord that I myself also will be coming shortly.*

#### 1. THE **REASONS** AND **TERMS** FOR SENDING TIMOTHY

##### a. **Reasons for Sending Timothy**

1. To take this letter to them
  - Implied—since Timothy had a hand in writing it—**1:1**

2. To check on the ‘condition’ of the Philippians—v 19
3. To help take care of them
  - a. Timothy is the type who will be concerned for their welfare—v 20
    1. His care is genuine—faithful—sincere—**γνησιωσ**
    2. Timothy’s concern is *like-minded* with Paul’s care
      - o Kindred spirit—who wants to help them—just as Paul desires to do so
  - b. This is **not** just *diagnostic*—but Timothy actually wants to **help** them
    1. Timothy would not travel such a distance just to look and leave
    2. Paul and Timothy did not just pay lip-service to helping—the did it
      - a. He will ‘**be concerned for your welfare**’
      - b. Means more than just being interested—but deep concern—**μεριμνω**
        1. In some contexts—this means to be *anxious* or *worried*
        2. Here—it means ‘to provide for’—‘to care for’
- b. **Terms of sending Timothy**—Timothy’s stay in Philippi will be temporary
  1. Timothy’s stay in Philippi will be temporary
  2. Paul wants a report from Timothy about the Philippians’ condition—probably in person
    - o v20—*when I learn of your condition*
  3. Paul will also send Epaphroditus back to Ephesus
    - o Apparently he *stay* there—**vv 25-30**
4. Situation with the two messengers
  - a. Epaphroditus was the Philippians’ ‘messenger’ to Paul—**v25**
    1. ‘messenger’ = **αποστολος**
      - Sometimes used in technical sense—New Testament office of ‘apostle’
      - Here used simply as—‘delegate sent with orders’
    2. Epaphroditus had two orders to fulfill
      - a. To be Philippians messenger to Paul—**v25**

- b. To help take care of Paul—to minister to his need—**v25**
  - 3. But clearly his mission was temporary—he was supposed to return to Ephesus
- b. By implication—Timothy’s situation is the same
  - To be a messenger to the Philippians
  - To help take care of their need
  - And to return to Paul—with a report

## 2. TIMOTHY’S BACKGROUND AND MINISTRY

- a. First mentioned in **Acts 16:1-3**—Paul’s second missionary journey
  - 1. Living in Lystra with a Jewish mother and Greek father
  - 2. Mother was Eunice—grandmother was Lois—both believers—**II Tim 1:5**
  - 3. He was already a disciple—**Acts 16:1**
    - a. Possibly converted by Paul
      - **I Tim 1:2**—Paul calls Timothy—“my true child in the faith”
    - b. Probably with Paul on his first missionary journey
      - a. **Acts 14:6-23**—Paul and Barnabas were in Lystra—eventually run out by the Jews
      - b. Paul said Timothy witnessed his sufferings in places *such as*
        - Antioch, Iconium and *Lystra*—**II Tim 3:10-11**
  - 4. Paul circumcised Timothy—**Acts 16:3**
    - a. To make him acceptable to Jews who were in that part of the country
    - b. And those Jews knew Timothy’s father was Greek
- b. Traveled with Paul on the remainder of the second and third missionary journeys
- c. Paul used Timothy to minister in other locations
  - **v 22**—*But you know . . . that he served with me in the furtherance of the gospel*
    - 1. Timothy and Silas remained in **Berea** while Paul went to Athens—**Acts 17:14**
    - 2. Paul sent Timothy and Erastus to **Macedonia** while Paul stayed in Asia—**Acts 19:22**
    - 3. Paul sent Timothy (by himself) to:



- a. **Corinth**—**I Cor 4:17; 16:10**
  - b. **Thessalonica**—**I Th 3: 2, 6**
4. Bishop of Ephesus
- a. This is strongly implied by his presence there—in **I Tim 1:3**
  - b. Early church history/tradition says Timothy was pastor there from about 65 to 80 AD
  - c. Paul apparently wrote *both* I and II Timothy to him while he was pastor in Ephesus
- d. Timothy helped write other letters besides Philippians
1. **Scriptural** evidence attributes to Timothy joint authorship of six epistles:
    - Philippians (1:1)
    - Colossians (1:1)
    - I Thessalonians (1:1)
    - II Thessalonians (1:1)
    - II Corinthians (1:1)
    - Philemon (1:1)
  2. Biblical evidence of situations behind these writings
    - a. Timothy in Corinth on 2<sup>nd</sup> missionary journey—when Paul wrote I and II Thessalonians
    - b. Timothy in Ephesus on 3<sup>rd</sup> missionary journey—when Paul wrote II Corinthians
    - c. Timothy in Rome during imprisonment—when Paul wrote Philippians/Colossians/Philemon
  3. Early church **tradition**—also attributes joint authorship of **I Corinthians** to Timothy
  4. Some early church tradition attributes Hebrews to Timothy
    - Problem—**Heb 13:23** speaks of Timothy in the third person
- e. Other mention of Timothy in the New Testament
1. Paul includes him as one sending greetings to the Roman church
    - See **Rom 16:21**
    - Written while Timothy was with Paul in Corinth

2. Went with Paul to take the collection to Jerusalem—[Acts 20:4-5](#)

### 3. COMMENDATIONS: WHY TIMOTHY WAS SUITED TO THE TASK AT PHILIPPI

#### a. Four reasons

1. Paul's personal trust in Timothy—[v20](#)
2. Timothy's interest in the Philippians' welfare—[v20](#)
3. Timothy's proven worth—[v22](#)
4. Timothy's servant devotion—[v22](#)

#### b. Paul has personal trust in Timothy—[v 20](#)

##### 1. Timothy is **'like-minded'** with Paul

- a. [εισοψυχος](#)—means 'equal' (eiso) + in soul (psuchos)
- b. He is 'equal in soul'—a soul-mate—with Paul

##### 2. Translations

- a. NASB = 'kindred spirit'
- b. NIV = [no one] 'like him'
- a. KJV = 'like-minded'

#### c. Timothy's **interest** in the Philippians' welfare—[v20](#)

##### 1. Timothy models what Paul has encouraged the Philippians to do in [2:4](#)

[2:4](#)—*you should look not only to your own interests, but also to the interest of others.*

##### 2. Timothy is a model of self-sacrifice and concern for others

##### 3. Importance—of placing this material here—at this point in the letter

- a. Some scholars say [vv19-30](#) do not belong here—in the middle of the letter
  1. Such details about travel and future plans normally go at the end of letters
  2. This material seems to break the flow of theological thought
  3. Their conclusion
    - o Perhaps this was the end of the original letter
    - o And Paul or someone else later added chapters 3 and 4

b. However—the material about Timothy and Epaphroditus is well-placed—here

1. It gives two examples of persons who modeled **2:4**
  - They were more concerned about others than they were for themselves
2. It gives examples of fellow ministers who showed solidarity with Paul
  - Exemplifies unity in ministry Paul mentions in **1:27, 2:2** and urges in **4:2-3**.

**1:27**—[so that] . . . *I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel*

**2:1**—*make my joy complete by being of the same mind, maintaining the same love united in spirit, intent on one purpose.*

**4:2-3**—*I urge Euodia and I urge Syntyche to live in harmony in the Lord. Indeed, true comrade, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also, and the res of my fellow-workers, whose names are in the book of life.*

d. Timothy’s proven **worth**—**v 22**

1. **δοκιμη**—**noun**—means ‘tested’—‘approved’—‘tried character’
2. Adjective form is **δοκιμος**
  - a. Adjective used—in **Rom 14: 18**—‘approved’ of men

**Rom 14:16-18**—**16** *Therefore do not let what is for you a good thing be spoken of as evil; 17 or the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men.*

b. **Illustration**—**ancient title of money-changers who always gave fair weight in money**

3. This is explained further by the fact that Timothy has ‘served’ faithfully—[next part of verse]
4. Also suggests that Timothy—despite his youth—is not a novice—but seasoned

e. Timothy’s **servant** devotion—**v 22**

*that he served with me in the furtherance of the gospel like a child [serving] his father*

1. Verb = **δουλεω**—to be a slave—submit—obey
2. Verb is used only once here—the last phrase is literally = ‘as a son with the father’
3. Verb ‘serve’ is not there—but implied in the son-father relationship

4. Timothy's past service to Paul reiterates their close personal relationship

a. Paul called Timothy

1. His 'son in faith'—**I Tim 1:2**

2. His 'beloved son'—**II Tim 1:2** and **I Cor 4:17**

b. Evidence that this relationship included **service**

**Acts 19:22**—Before going to Macedonia—Timothy and Erastus were described as those who ministered to (**served**) Paul

5. They are *both* servants

- Timothy is listed as a 'bond-servant' with Paul in the salutation of Philippians (1:1)

4. OTHERS NOT SUITED TO THE MINISTRY AT PHILIPPI

a. They were **not** like-minded (kindred spirits)—**v 20**

b. They had **no** genuine concern for the Philippians—**v 20**

c. They sought only their own interests—**v 21**

*For they all seek after their own interests, not those of Christ Jesus*

1. Their action = **ζητεω**—strive for—meditate on—seek in order to find

2. Their focus → **εαυτου**—themselves

3. They were self-absorbed—focused only on themselves

4. This goes against Paul's exhortations elsewhere:

a. **I Cor 10:24**—*Let no one seek his own good, but that of his neighbor.*

b. **I Cor 13:5**—*Love . . . does not seek its own . . .*

5. It directly opposes Paul's exhortation in **2:4**—to look out for others' interests

6. Notice—what triggers Paul's concern

- *Not* the fact that they oppose **Paul** [though this must have been a concern]
- But that they don't seek **Christ's** interests—i.e. serving Him
- Also they lack concern *beyond* the one issue Paul has just mention—the welfare of the Philippians

- They are ignoring Christ’s **interests** [plural]—other vital things—and this indicates they are not genuinely concerned about serving Christ in general

d. Who were they? Three possibilities:

1. Those who opposed Paul in Rome—and preached out of envy and strife—**1:15-17**
2. Those who were teaching legalism (false circumcision)—**3:2**
3. Possibly apostates like Hymenaeus and Alexander—Paul warned Timothy—**I Tim 1:20**

## 5. CIRCUMSTANCES BEHIND THE SCENE—**2:23-24**

a. Sense of urgency—but hesitancy—**v23**

1. Paul wants to send Timothy immediately
2. But Paul must wait to see “*how things go with me*”

b. Possible reasons for delay

1. Paul was awaiting imminent decision regarding his trial
  - And Timothy might be involved in helping him with those legal matters
  - Or Paul might need Timothy there for moral/personal support
2. Paul may have been dealing with pastoral problems in Rome associated with contention he has already mentioned
  - And Timothy was helping Paul sort out those problems
3. Probably this suggests Paul’s continued hope that Paul himself might still be able to come
  - a. Paul expresses his intention to visit Philippi soon—personally—see **verse 24**
  - b. If the trial results in his quick release—Paul might be able to come with/instead of Timothy!

c. Paul’s intention to return to Philippi—**v24**

1. Paul has already suggested this possibility three
  - His expressed ‘longing’ for them—**1:8**
  - His belief that he will not die but remain—“and continue with you all”—**1:25**
  - His allusions to a possible return to Philippi—**1:27** and **2:12**
2. Not just a hope—but a confident intention
  - a. Paul *hopes* to send Timothy immediately—**ελπιζω**

- b. **But** he himself *confidently trusts* to return to Philippi
1. Verb is **πειθω** = persuade—be persuaded—trust
  2. Paul uses the **perfect** tense of the verb to express *present confidence*
  3. He has used this **perfect** form of ‘trust’ previously to express similar *present confidence*
    - **1:6**—assurance that God would keep the Philippians until the Day of Christ
    - **1:14**—believers’ confidence that emboldened them during Paul’s imprisonment
    - **1:25**—Paul is convinced he will remain (live) to continue with the Philippians
3. All these plans are secured by confidence in Christ—**2:19**—*I hope in the Lord Jesus . . .*

## **PART TWO: THE SENDING OF EPAPHRODITUS—2:25-30**

**2:25-30**—**25** *But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; 26 because he was longing for you all and was distressed because you had heard that he was sick. 27 For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow. 28 Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned [about you.] 29 Receive him then in the Lord with all joy, and hold men like him in high regard; 30 because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.*

### 1. BACKGROUND—EPAPHRODITUS

- a. Meaning of name—**επι + αφροδιτη**
1. Literally—devoted to Aphrodite [goddess of love]
  2. Name means “charming” or ‘attractive’
  3. Latin equivalent = ‘Venustus’ = handsome
- b. Biblical references
1. Here (**v25**) and **4:18**
  2. No connection with ‘Epaphras’—see **Col 1:7** and **4:12**; and **Phm 23**
- c. Identity
1. Macedonian Christian from Philippi
  2. Took message and gift of aid to Paul [in Rome] from Philippian church

3. Hippolytus [3<sup>rd</sup> century theologian in Rome]

- Epaphroditus was one of the '70 disciples' sent by Jesus in Lk 10
- Bishop of Andriace—port city on south-central [Mediterranean] coast of Turkey
- No other verification of this information

2. FIVE TERMS USED TO DESCRIBE EPAPHRODITUS (v 25)

a. FIRST THREE TERMS—identify his **relationship to Paul**

1. Brother (**αδελφος**)

- Describes a fellow-believer, a brother in Christ
- Term of personal relationship and friendship

2. Co-worker (**συνεργον**) = with + work/deed

- Meaning = one who works with—companion—fellow-worker
- Occurs 13 times in the New Testament
- Mainly a Pauline term—in all but one place (**III Jn 8**)—it is used by Paul
- Term indicating his commitment to the gospel and to the joint mission with Paul

3. Fellow-soldier (**συστρατιοτησ**)

- Used by Paul only one other place—Philemon 2—referring to Archippus
- The idea: one who fights alongside
- Epaphroditus had struggled through hardships alongside Paul
- Paul used similar term when he encouraged Timothy :
  - To endure hardship as a 'good soldier'—**II Tim 2:3**

b. LAST TWO TERMS—define what he did for the Philippians—and to Paul

1. Messenger (**αποστολος**)

a. This the general use of the term 'apostolos'—which means only 'messenger'

- Like the general messengers mentioned in **II Cor 8:23**

b. This is **not** the technical use of the term 'apostle'—found in the following verses:

- o **I Cor 9:1-2**—an apostle as one who had seen the Lord
- o **Eph 3:3-5**—one to whom the mystery of Christ had been revealed—NT prophets also fit this description (in **v5**)

c. Epaphroditus was a messenger from the Philippian church—to Paul

## 2. Minister (λειτουργος)

- a. Secular use in Greece—a public servant who worked for the good of the community
- b. In NT—it is related to ‘liturgy’—and is used 5 times in the NT
- c. Three uses clearly indicate a type of priestly function

- o **Heb 8:2**—speaks of Christ’s priestly ministry in the heavenly tabernacle
- o **Rom 15:16**—Paul’s ministry of the gospel to the Gentiles

d. Here (**v 25**)—Epaphroditus performed a priestly/pastoral function in ministering to Paul

**4:18**—makes this clearer—*I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smelling sacrifice acceptable, well-pleasing to God.*

## 3. WHY IT WAS ‘NECESSARY’ FOR PAUL TO SEND EPAPHRODITUS—**v26** and **v28**

a. It was ‘necessary’—**v26**

1. **ἀναγκαῖος**—means ‘indispensable’

a. What one cannot do without

b. Based on one of 3 situations:

1. The law requires it
2. Circumstances demand it
3. Bonds of friendship oblige it

2. Paul was sending Epaphroditus for the latter two reasons—circumstances and friendship

b. There were three reasons

1. Epaphroditus was **longing** for the Philippians—**v26**

a. ‘Longing’—**ἐπιποθεω**) = ‘to miss greatly’—a deep desire



b. Used elsewhere

1. Paul used it in **1:8**—to speak of his deep longing for the Philippians
2. Paul had a deep longing to visit the Roman church—**Rom 1:8ff** and **I Th 3:6**
3. Christians have a deep longing to experience the fulfillment of their salvation—**II Cor 5:2**
4. Paul had a longing to see Timothy, when Paul remembered Timothy's tears—**II Tim 1:4**
5. James used it to speak of evil longings of the fallen human spirit—**Jas 4:5**
6. Peter used it to speak of the strong desire of a baby for its mother's milk—**I Pe 2:2**

2. Epaphroditus was **distressed**—**v26**

a. 'Distressed—**αδημανεω** = troubled—in anguish—depressed

b. Used two other times in the NT

- o **Mt 26:37** and **Mk 14:33**—Jesus' intense emotional and spiritual distress in the Garden of Gethsemane

c. Reasons for his distress

1. Philippians know he has been sick—he was concerned for them to know he is all right
2. Possibly—concerned that Philippians thought he had not been able to complete his mission with Paul
  - a. That he had become a burden, and not a help to Paul
  - b. This is all the more reason that Paul highly commended him in this letter

3. Paul's desire that the Philippians be **re-assured**—**v28**

- a. Paul was sorrowful about the great concern of the Philippians
- b. He wanted them to know Epaphroditus was all right
- c. The joy of the Philippians would relieve Paul's own sorrow

4. EPAPHRODITUS'S ILLNESS AND RECOVERY—**v27**

a. Paul gives an account of his illness

1. The gravity of the situation

- 'nigh unto death' (KJV)
- 'to the point of death' (NASB)
- 'almost died' (NIV)

2. Paul reinforces this point by repeating the phrase in **v 30**

b. Then Paul describes God’s mercy—in two ways

*For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.*

1. By sparing Epaphroditus and restoring him to health—[implied—by God having mercy on him]

2. By relieving Paul’s own sorrow over this situation—[explicitly stated]

#### 4. PAUL’S EAGERNESS TO SEND EPAPHRODITUS

a. He would send him ‘eagerly’ = **σπουδαιοτέρως** = with diligence—hastily

- KJV—‘more carefully’ = more earnestly—more diligently
- NASB—[send] all the more eagerly
- NIV—the more eager [to send]

b. His **intensity** matches the emotions he anticipates of the Philippians—**v28 and v29**

1. Joy **v28**—that you may rejoice

2. Gladness **v29**—receive Him with all joy

c. His **eagerness** matches the degree of sorrow he has felt—**v27 and v28**

1. His sorrow—**λυπη** = grief—affliction—[had been very great]

a. Had been heaped upon itself earlier—sorrow upon sorrow—**v 27**

1. Sorrow for a Christian brother and co-worker—who was at the point of death

2. Sorrow for himself in the possibility of losing such a helpful friend

3. Sorrow for the Philippians—who would have lost one of their own in service to Paul while in prison

b. The same word is used in **v28—αλυπτερος**

1. So Paul can be ‘less concerned’ for the Philippians [because they will rejoice]

2. Literally—so Paul will be ‘more un-sorrowful’

2. His eagerness is in anticipation of two things

a. Knowing how the Philippians will rejoice

b. That their joy will alleviate any sense of burden he had borne before on their behalf

#### 6. PAUL’S TO INSTRUCTIONS TO THE PHILIPPIANS—**v 29**

a. 'Receive' him

1. προσδέχομαι = receive—accept—admit

2. Imperative—command

3. Could mean simply to 'take back'

- To receive one who is coming to you
- This is the probable meaning here

4. Or—could mean—'accept'—'admit'

a. This implies—they should show their approval while receiving him

b. This could imply—receive him in an affirming way—because he has *not* been a failure!

b. Receive him 'with joy'

1. Their attitude—should be

- With 'all gladness' (KJV)
- With 'all joy' (NASB)
- With 'great joy' (NIV)

2. This will fulfill Paul's expectation in **v28**—that they will rejoice!—as he exhorts them in **4:4**

3. Their joy should be two-fold

a. Epaphroditus did not die—but is well

b. His ministry to and with Paul was successful—and at a *great* price—nearly to death!

c. 'Hold men like him in high regard'

1. 'Hold' = **εχω** = 'to have'

2. [again]—imperative—command

3. **εντιμος** = 'prized'—'precious'—'in honor'

a. Used 5 times in the NT

1. The centurion had a slave—whom he highly regarded—**Lk 7:2**

2. Jesus spoke about places of honor at banquets for highly ranked persons—**Lk 14:8**

3. **I Pe 2:4**—speaks of Christ being God's chosen one—who is precious to God [two times]

6. Paul's commendation of Epaphroditus—**v30**

- a. Epaphroditus’s motive—was “*for the work of Christ*”
- b. His action to fulfill this motive
  - 1. He ministered to and with Paul
  - 2. He did what the Philippians could not do themselves—but what they wanted to do
    - a. They had sent financial help—**4:18**
    - b. But they were still ‘deficient’ in their service to him—they could not be there with him
- c. The degree of Epaphroditus’s commitment—**v30**
  - 1. He was near to the point of death—*he came close to death*
  - 2. ‘risking his life’ (NASB)
    - a. ‘not regarding’—**παραβαλενομαι** = participle—one who had no regard for [his life]
    - b. Means ‘one who throws down a stake’—‘one who risks a venture’
    - c. From the noun that means ‘gambling’—adjective = ‘rash’—‘reckless’
    - c. He ‘gambled’ with his life to help Paul
  - 3. Epaphroditus had been a fool for Christ—willing to risk it all