

Philippians Chapter 2 Review

June 9, 2024

HHBC



HHBC 9:00 a.m. Class

Chapter 2:



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 [imparitive] ***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.***

Major emphases of Chapter 2 is:

- 'OTHERS'
- 'SAME MIND'
- 'SERVICE'
- 'SAME SPIRIT'
- UNITY
- 'ONE PURPOSE'

'If there is': better stated:

**SINCE YOU HAVE encouragement in Christ ;
SINCE YOU HAVE consolation of love,
SINCE YOU HAVE fellowship of the Spirit,
SINCE YOU HAVE affection and compassion,**

Chapter 2:

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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 ^[a]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.***

Bring my joy to it's logical end: by being of the same mind- thinking the same things / having Christ's mind

be 'together type of souls' [R. Henderson, 3.24.2024. HHBC 9 AM Philippians, #12]

all united: in one spirit and one ***agapē***;

Looking out for the Interests of:

OTHERS: the lowliness of mind, commonality with fellow believers should have us focused not on ourselves but others: as Christ Himself is always focused on us and our spiritual well-being.

This is because we share a common Life-source, the Lord Jesus Christ, we are all in Him; and He is in all of us.

v. 5 - Have this attitude in yourselves which was also in Christ Jesus,



Not emulation, but occupation [II Cor. 3:18] will bring this to fruition

[M. DRIEDGER, [HTTPS://WWW.HOLLYHILLSBIBLECHURCH.ORG](https://www.hollyhillsbiblechurch.org); PHILIPPIANS 2024, #14]

Occupation, like-mindedness with the Lord Jesus Christ: WHO-

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 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

FROM: The lowliest of lows: " becoming obedient suggests something novel, never experienced and herein to death, and death on a cross- **the ultimate of humiliation.**"

[B. Eckel; Philippians 2:8-11 Christ's Humiliation/Exaltation #1; hollyhillsbiblechurch.org; Philippians 2024 study No. 15]



9 For this reason also, **God highly exalted Him**, and bestowed on Him the name which is above every name,

To the Highest of Highs:

hyperypsoō – ‘HIGHLY EXALTED HIM’

" This is the only NT use of this verb- **and means that God has exalted the Lord Jesus to the highest rank and power and raised Him to supreme majesty.**" [B. Eckel, op. cit.]

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.

Verse 10:
is our
Future
Reality!

11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." 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." 14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped. [revelation chap. 5]



So, then with our same-minds: DO THIS:

Phil 2:12-15 -

. . . not as in my presence only, but now much more in my absence, ***work out your salvation with fear and trembling***; 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,

Working out your salvation IS NOT:

- i. ***is not working for your salvation, those addressed are already saved*** [B. Eckel, 5/4/2024, hollyhillsbiblechurch.org, Philippians 2:13-15, #17]
- ii. . . ***and salvation is not of ourselves, it is work of God, appropriated by faith*** (Phil 3:9; Titus 3:5) [Eckel, op. cit.]
- iii. ***it is not working that which is within, out in our lives, so that people 'see' our salvation; "working out inward salvation"*** [Wuest]

It IS:

Working out as taking pencil to paper, a mathematics problem, working out by logical means to come to a conclusion, an ultimate goal

[WUEST, GOLDEN NUGGETS FROM THE GREEK N.T.; WM B. EERDMANS PUBLISHING, GRAND RAPIDS MI]



Bob Eckel in his lesson on this passage posed this Q:

"Do you agree with McCalley?

*Verse 12 points to a weakness on the part of the believers at Philippi. **They tended to be a bit lax in their Christian lives when Paul was not present . . .**" [points to: v 12-13- work out your own salvation.... & do all things without grumbling and complaining]*

Wuest and McCalley find themselves in a similar mind:

"When Paul was with them, his teaching instructed them, his example inspired them (his self-less Christlikeness, his humble service), his encouragement urged them on in their growth in grace. Now in his absence they were thrown upon their own initiative."

- ***"They must learn to paddle their own canoe"***
- "Carry to its ultimate goal your own salvation with fear and trembling for God is the one constantly supplying you the impulse, giving you both the power to resolve and the strength to perform to His good pleasure" (v.13) [Wuest; op. cit.]
- I can, according to this, do all things through Christ who strengthens me. . .

* Let's keep McCalley's and Wuest's views on the Occasion for the writing of Philippians in mind- until we look at it from one more angle at the end of the lesson *

v. 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**,



so that, in the midst of a crooked and perverse generation, ***you appear as lights in the world'***. 2:15

J.B. Stoney: calls this the service of- not doing anything- but being simply a ***moral influence***
“The **eye** is the lamp of your body; when your **eye** is clear, your whole body also is full of **light**; but when it is bad, your body also is full of darkness. Luke 11:34

Thy word *is* a lamp unto my feet, and a light unto my path. Psa. 119:105

I Jn 1:7: but if we walk in the **Light** as He Himself is in the **Light**, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

Stoney: "Christ, (*the Light of the world*), has been rejected from this world, but He would have thousands of bodies shedding forth His light. All light in the world comes from the sun. We are to be like the moon, borrowing all our light from our absent sun, and shedding it forth here where He is rejected."

Thus: this is what J.B. Stoney means by the service we are to render in moral influence on the world . . .



The Examples of Timothy & Epaphroditus- Phil. 2: 19-30:

- i. Paul gives the example of 2 fellow workers in Christ, and hopes to dispatch Timothy to Philippi, depending on how things go in Rome
- ii. He definitely sends Epaphroditus after he is well: we have the Epistle he delivered. Epaphroditus was likely the scribe of it for Paul
- iii. Timothy: he gushes over as a 'kindred soul' – a proven, equal-souled one to him who demonstrated genuine concern for the Philippians, and was an invaluable voluntary servant to Paul- as a son to a father
- iv. Epaphroditus- is described as a brother, a fellow soldier in the Lord, a commissioned messenger and a minister to Paul's needs

C.H. Mackintosh's Words on the 'Self-Sacrifice' Theme of Chapter 2:

Keeping Timothy's and Epaphroditus' examples in mind we read:

“But Christianity not only gives eternal life; it gives also an object with which that life can be occupied — a center round which the affections of that life can circulate — a model on which that life can be formed. Thus it gains its mighty moral triumphs. Thus it gains its conquests over a selfish nature and a selfish world. It gives divine life and a divine center; and as the life moves round that center we are taken out of self.

This is the secret of self-surrender. It cannot be reached in any other way.”



The Occasion of the Epistle according to C.H. Mackintosh:

There may be a very critical occasion for Epaphroditus seeking out Paul's guidance for Philippi:

“The attentive reader will observe in the course of this most charming epistle, certain delicate touches from the inspired pen, leading to the conclusion that the keen and vigilant eye of the apostle detected a certain root of evil in the bosom of the beloved and cherished assembly gathered at Philippi. To this he addresses himself, **not with a sledge-hammer or a long whip, but with a refinement and delicacy far more powerful than either the one or the other. The mightiest moral results are reached by those delicate touches from the hand of God the Holy Spirit.**”

“What was the root to which we have referred? It was not a splitting into sects and parties as at Corinth. It was not a return to the law and ritualism as at Galatia. It was not a hankering after philosophy and the rudiments of the world as at Colosse. What was it then? It was a root of envy and strife. **The sprouting of this root is seen distinctly in the collision between those two sisters, “Euodias and Syntyche” (Phil. 4:2), but it is glanced at in earlier portions of the epistle, and a divine remedy supplied**”

- C.H.M. goes on to say that the Holy Spirit, acting as a divine physician, knows the root of the disease of the division between the two sisters,
- Not only that: the H.S. gives Paul insight to the diagnosis, and offers the exact, true, cure for the small problem at Philippi . . .



Final Class Thoughts:

To me, the below rendering of some passages seem to really hit home, as Mackintosh, Ironside and others have brought the underlying reason for this letter;

It really renders the tenderheartedness of Paul's quiet, and gentle true purpose for sending the letter back with Epaphroditus - but I am willing to hear any objections! . . .

1:27- Only conduct yourselves, **Euodia and Syntyche**, 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, with one mind striving together for the faith of the gospel;***

2:1-3- 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, Euodia and Syntyche, 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;***

2:14-16- Do all things without grumbling or disputing **Euodia and Syntyche;** **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.