

The Book of Philippians

[Sun. Jul. 13, 2014] Philippian Series, Phl. 2.1-11 - Craig A. Thurman

Introduction

Paul's final thought in chapter one began with an imperative: *27 Only let your conversation be as it becometh the gospel of Jesus Christ ...* Conduct yourselves worthily of that message we preach. The way we live, and what comes from our lips tells others all about who we are. If we say that we are *Christians* and yet we have a speech that is filled with slang (those are sugar-coated cuss-words), or even, as I have heard at the office by those who profess to know Jesus Christ, or swear like a sailor; if we are dishonest, deceitful, sluggards (not dependable, always needing constant supervision, slothful (negligent, wasteful, and full of excuses), gossip and argue, riotous and rebellious, then our lives are not worthy of carrying the message of Jesus Christ. It is *Pr 11:22 As a jewel of gold in a swine's snout ...*

We need always to conform our lives to the image of Jesus Christ. This is a life's work. It is not something we do for a few days, months, or years, or when it is convenient, or what we do occasionally. Our lives, when once He has revealed Himself to our hearts through the gospel, should have begun reflecting the glory of Christ from that time and forward.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The gospel presents God the Son come to earth, the Savior, holy, without guile, sinless, harmless, loving and faithful, dying for sinners on a cross; forgiving sin and changing lives, coming again to judge the earth, and gathering His people unto Him. So the Philippians saints, the members of the church at Philippi were not only to preach that gospel with their lips, but also witness to the truth of that gospel by their lives.

Living by the faith of the Son of God takes diligence. With the imperative to *let your conversation be as it becometh the gospel*, Paul reinforced this with strong verbs: *stand fast* and *striving for*.

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First, he uses this verb phrase, *standing fast in one spirit ... for the faith of the gospel*.

στήκετε, 2p pl, pres, **ind** and **imper** of στήκω, ἵστημι; στήκω.

Used eight times in Scripture; in one spirit, in the Lord, in the faith, in prayer, in the liberty and grace of the gospel, in the things that we have been taught. (Mk.11.25; Ro.14.4; 1Co.16.13; Gal.5.1; Phl.1.27; 4.1; 1Thes.3.8; 2Thes.2.15)

Such a life speaks for itself; it is a life that lives worthily of the glorious gospel of Jesus Christ. The Christian life is a solid life. It is a life of conviction, not ambivalence.

On the heels of that, we read the words '*with one mind striving together for the faith of the gospel*.' Remember, *striving together* is translated from a Greek word from which have the word *athletics*. Paul directs the Philippian saints to vigorously exercise together in their minds as one ... for the faith of the gospel.

συναλοῦντες, nom, pl, masc, part, pres of συναθλέω, συν + αθλέω;

αθλέω; **athletic**, O.E.D., 1. Pertaining to an athlete, or to contests in which physical strength is vigorously exercised. (cf. 2Ti.2.5 a vigorous cooperation; *strive for masteries* ἀθλή, and *strive* [lawfully] ἀθλήσ).

Saints ought to know what they believe and why they believe it. Christians should use their heads (2.5 *Let this mind be in you*), and meditate (1Ti.4.15 *meditate upon these things*), and think on these things (Phl.4.8). When it comes to the faith Christians should be informed. True faith believes everything the Bible says. The church, of which we are members one of another, should be intelligent when it comes to bible doctrine and living for Christ.

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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And then the Philippians are reminded that as they had received the gift of faith to believe in Christ 1.29... *it is given in the behalf of Christ ... to believe ...* so they are appointed of the Lord to suffer for His name's sake.

Chapter 2

In the following the 'if's cause us to search our hearts to find whether these things are so in us ...

1 ¶ *If εἴ there be therefore any consolation παράκλησις in ἐν Christ, if any comfort παραμύθιον of love ἀγάπης, if any fellowship κοινωνία of the Spirit, if any bowels σπλάγχνα and mercies οἰκτιρμοι,*

2 *Fulfil ye my joy, that ye be likeminded φρονήτε, having the same love ἀγάπην, being of one accord σύμψυχοι, of one mind ἓν φρονοῦντες.*

Let me reorganize this thought, or reverse engineer it into what we could say if we wrote this today. By this I am in no way disagreeing with the way that the KJV Bible has this recorded. We need to use our heads and our hearts to understand the Word of God.

2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind,*

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

Paul's hope was that each member would have the same desire, same love, same agreement, in union as one mind. *If* some were void of these things doubtful it is that they could move forward into spiritual union with one another.

Now, back to verse one for a moment:

Consolation in Christ,

Paul uses this term *in Christ* or *in Christ Jesus* seven times in this book : 1.1 *saints in Christ Jesus* (their position before God), 13 *bonds in Christ* (the reason for his bonds); 2.1 *consolation in Christ* (the fruit of Christ), 5 [the mind that was] *in Christ* (that mind, the mental state, the thinking that Jesus Christ had); 3.3 *rejoice in Christ Jesus* (properly founded boasting), 14

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the mark ... in Christ Jesus (proper goal or perspective of life); 4.21 salute every saint in Christ Jesus (the saints position).

We are unchangeably, inalterably, eternally in Christ or, we are Christ's. Our consolation comes from knowing that we are **in Christ**. We were once without Christ in our lives, unknowingly. Yet we were in Him from eternity by election. But one day He made known to us His love for us personally. This then is the beginning of our consolation. From this we then become more informed about the love of Christ for us; all that He did in his condescension, in His trials, His sufferings, and in His death. Discovering the truths of our Lord more and more consoles us in our walk with Christ.

Joh 10: 27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

We shall hear his voice, we receive eternal life, cannot perish (to suffer eternal condemnation), we are irrevocably kept in the hand of Christ Jesus, and we are safe and secured in the eternal Father's hand. This is encouraging, comforting and consoling to those who find this to be their case.

Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

...

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

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35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

37 *Nay, in ἐν all these things we are more than conquerors through him that loved us.*

38 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is **in Christ Jesus our Lord.***

παράκλησις, root παρακαλέω, we have been 'called beside or alongside' Jesus Christ. What God our Father has done for us by His Son, our Lord Jesus Christ should be cause for great, personal comfort! **Consolation bolsters our spirit in difficult times.**

παράκλησις is translated as *consolation 14, comfort 6, exhortation 8, intreaty 1. Mt 2:18 ... lamentation ... weeping ... great mourning ... and would not **be comforted**, because they are not; Mt 5:4 Blessed are they that mourn: for they **shall be comforted**; Lk.2.23 Simeon ... waiting for the consolation of Israel (an oppressed nation); Lu 6:24 But woe unto you that are rich! for ye have received your **consolation** (while the poor and abused mourn); Joh 14:26 In view of the sorrow they had that He was to leave them ... 14.5; 18, 19 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you; Joh 15:26 ¶ But when the Comforter is come ... he shall testify of me: 27 And ye also shall bear witness ...; Joh 16:7 ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

Brethren, it was the will of God that we not just view the external working of Jesus Christ for us, but that we experience the things of Christ within the heart.

Joh 14: 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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*17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and **shall be in you**.*

Notice that Paul instructed the Romans to do the same thing the Philippians should.

Ro.15.1 ¶ We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour (πλησίον, recall that this is an adverb, near. It is who is 'near' to us, not the 'I'.) for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

*4 For whatsoever things were written aforetime were written for our learning, that we through patience and **comfort** παρακλήσεως of the scriptures might have hope. (Presupposes difficulties, and the expectation of fruit for having sown in faithfulness.)*

*5 ¶ Now the God of patience and **consolation** παρακλήσεως grant you to be likeminded one toward another according to Christ Jesus:*

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 ¶ Wherefore receive ye one another, as Christ also received us to the glory of God.

Comfort of love, (love's comfort)

παραμύθιον, Of comforting Martha and Mary for the loss of their brother Lazarus (Jn.11.19, 31 *comfort*); being able to find comfort of Christ in loss. Do we in time of loss have no comfort? God would comfort his people.

Comfort is Divine assistance to sense direction or purpose in our lives.

1Co 16:14 Let all your things be done with charity. The comfort of love ...

From the Holy Spirit

*Ro 5:5 And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.***

By the Word of God

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1Co 14:3 *But he that prophesieth speaketh unto men to edification οἰκοδομῆν, and exhortation παράκλησιν, and **comfort** παραμυθίαν.*

From those who have the oversight of the church

1Th 2:11 *As ye know how we exhorted παρακαλοῦντες and **comforted** παραμυθούμενοι and charged every one of you, as a father doth his children,
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.*

From one another

1Th 5:14 *Now we exhort παρακαλοῦμεν you, brethren, warn them that are unruly, comfort παραμυθεῖσθε the feebleminded, support the weak, be patient toward all men.*

Fellowship of the Spirit κοινωνία Πνεύματος

2Co 13:14 *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost (καὶ ἡ κοινωνία Ἁγίου Πνεύματος, be with you all. Amen.*

Fellowship is synonymous with abiding. There cannot be fellowship without continuing, remaining, abiding, dwelling, or enduring. If we are in fellowship with the Spirit we are abiding in spiritual things, applying the Word of God, dwelling in Christ, enduring hardships for Christ, abiding in the truth.

2Jo 1:9 *Whosoever transgresseth, and **abideth** not in the doctrine of Christ, hath not God. He that **abideth** in the doctrine of Christ, he hath both the Father and the Son.*

1Jo 2:6 *He that saieth he **abideth** in him ought himself also so to walk, even as he walked.*

Those who have the fellowship of the Spirit abide in the truth, and walk as Jesus walked.

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bowels σπλαγγνα (nom and acc pl) (perhaps cannot be totally separated from *mercies*)

σπλαγγνίζομαι is always translated from the English word *compassion*. σπλάγγνα, *bowels* 9 [both literally and metaphorically], *tender* [mercy of God] 1, *inward affection* 1, *bowels of compassion* 1. **To be able to feel for others in their sufferings & trials.** *Webster's New Collegiate Dictionary*, 'empathy: ... 2: the capacity for participation in another's feelings or ideas'

*Mt 15:32 Then Jesus called his disciples unto him, and said, I have **compassion** σπλαγγνίζομαι on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*

Mt.18.23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

*27 Then the lord of that servant was moved with **compassion** σπλαγγνισθεῖς, and loosed him, and forgave him the debt.*

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

*30 And he would not: but went and cast him into prison, till he should pay the debt. (This man lacked **compassion** σπλαγγνίζομαι.)*

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

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32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had **compassion** ἐλεῆσαι on thy fellowservant, even as I had **pity** (ἠλέησα mercy) on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

mercies οἰκτιροί (nom pl)

2Co 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies οἰκτιρῶν, and the God of all comfort (consolation) παρακλήσεως ...

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels σπλάγχνα of mercies οἰκτιρῶν, kindness, humbleness of mind, meekness, longsuffering ...

Paul makes an appeal to the Roman saints to *present* their *bodies* a *living sacrifice* ... by reminding them of God's *mercies* to them. (Ro.12.1)

To be able to communicate the expression of care to others in their time of need.

2 Fulfil ye my joy,

If states the condition. *If there be therefore any* ... Look at how involved every saint of God can be. Every saint is encouraged to participate in this.

- Does what Jesus Christ did for us bolster our faith. That's consolation.
- If you experience love's comfort. Does the Word of God give us direction and purpose?

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- If we are abiding in Him we have fellowship of the Spirit
- To be able to *feel* for others in their sufferings & trials.
- To be able to make an expression of our empathy to others.

If any of these are so with us then are qualified to move on in Paul's letter.

that ye be likeminded αὐτὸ φρονῆτε, (Have the same mind.)

Ro 15:5 Now the God of patience and consolation grant you to be likeminded αὐτὸ φρονεῖν one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Ro 12:16 Be of the same αὐτὸ mind φρονοῦντες one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

2Co 13:11 ¶ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind αὐτὸ φρονεῖτε, live in peace; and the God of love and peace shall be with you.

Php 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing αὐτὸ φρονεῖν.

Euodias and Syntyche needed to be encouraged to be of the same mind. Evidently they were not on the same channel. Perhaps we could say there was a clash of the minds; It was notable enough to cause Paul to mention it.

Php 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind αὐτὸ φρονεῖν in the Lord.

A few examples how phroneo is translated:

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φρονέω, phroneo, *Mt.16.23 savourest, Acts 28.22 thinkest; Ro.8.5 do mind; Ro.14.6 regardeth; 1Co.13.11 understood; Phl.4.10 care, careful; Col.3.2 affection.* This is what you consider, think, regard. It is the mental process of weighing, evaluating, judging. Our thinking tells about us whether we are spiritually minded or carnally minded. We need to be *likeminded*, of the same mind, thinking the same things; not the jot and tittle of thinking the very same thought, but learning to come to the same good, agreeable, harmonious, spiritual conclusions. Our thought processes are so instructed by the Word of God that we learn to draw familiar conclusions and thus we are agreed.

Have the same goals, same desires, same life as Christians. We can be so different when it comes to our work, family, friends, recreation, but all of this secondary to the rule of the Word of God in our lives. We can be different yet have the same mind.

having the same love αὐτὴν ἀγάπην,

The same object of our love, Christ? (Lk.7.47; Re.2.4; Deu.10.20))
The same degree of love, fervent? (Mt.22.37, 38; 1Pe.4.8; 1Pe.1.22)
The same kind of love, impartial? (Ro.12.9 dissimulation/hypocrisy)

being of one accord,

σύμψυχοι, nom pl, masc of σύμψυχος; lit. *with souls* or *fellow-souls*; to live with harmoniously; we remember the term 'joined at the hip.'

of one mind ἓν φρονοῦντες.

A singular thought when it comes to the church. While we have the same Word of God which forms the basis for our thinking and causes us to become *likeminded*, we have the same love, being of one accord as if we are lock-stepped, and think many members as one.

Pr 13:10 Only by pride cometh contention: but with the well advised is wisdom.

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3 *Let nothing be done* μηδὲν κατ' *through strife* ἐριθείαν (1.15) *or vainglory;*

κενοδοξίαν, lit. *empty glory*. We will see the κενός used in verse 7.

but in lowliness of mind

ταπεινοφροσύνη, dat, sing; ταπεινός humble + φρήν mind;
ταπεινόω, is to be humble, abased, low. Pride vaunts itself. Humility is to know our low position before the Lord with all of the saints.

*Col 2:18 Let no man beguile you of your reward in a voluntary **humility** ταπεινοφροσύνη and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ...*

*Col 2:23 Which things have indeed a shew of wisdom in will worship, and **humility** ταπεινοφροσύνη, and neglecting of the body; not in any honour to the satisfying of the flesh.*

*Ac 20:19 Serving the Lord with all **humility of mind**, and with many tears, and temptations, which befell me by the lying in wait of the Jews...*

*Eph 4:2 ¶ With all **lowliness** and meekness, with longsuffering, forbearing one another in love;:serving the Lord with **humility of mind**;*

*Col 3:12 ¶ Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, **humbleness of mind**, meekness, longsuffering ...*

*1Pe 5:5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with **humility**: for God resisteth the proud, and giveth grace to the humble.*

let each esteem other

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each ... other, ἀλλήλους, KJV *among themselves, one another, one to another, one with another.*

esteem, ἡγούμενοι, nom, pl, masc, part, pres of ἡγέομαι,

*2Pe 2:13 And shall receive the reward of unrighteousness, as they that **count** (ἡγούμενοι deem) it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you ...*

This is a word derived from what is translated as *Governor, chief, have the rule over* (refers to a *pastor* and servants of the church.)

*(Act 26.2 I **think** myself happy; 2Co.9.5 Therefore I **thought** it necessary; Phl.2.6 **thought** it not robbery; Phl.2.25 Yet I **supposed** it necessary; Phl.3.7 those I **counted** loss; Phl.3.8 I **count** all things but loss ... **do count** them but dung; 1Thes.5.13 And **to esteem** them very highly in love; 2Thes.3.15 **count** him not as an enemy; 1Ti.1.12 for that he **counted** me faithful; 1Ti.6.1 **let** as many servants ... **count** their own masters worthy; Heb. 10.29 and **hath counted** the blood the the covenant; He. 11.11 she **judged** him faithful who had promised; He.11.26 **Esteeming** the reproach of Christ greater; Ja.1.2 **count** it all joy; 2 Pe.1.13 Yea, I **think** it meet; 1Pe.2.13 as they **that count** it pleasure to riot; 2Pe.3.9 as some men **count** slackness; 2Pe.3.15 And **account** that the longsuffering of our Lord is salvation.)*

better than ὑπερέχοντας themselves ἑαυτῶν.

ὑπερέχοντας, acc pl, masc, part, pres of ὑπερέχω, ὑπερ above + ἔχω to hold;

This does not mean that those who are humble minded are less, and those who are esteemed greater are more. But it is proper *Christian* behavior. This is the mind that we are supposed to have to one another as brethren. That was the mind of our Lord Jesus Christ. This does not teach self-deprecation. We do not need to degrade ourselves in order to make others greater. We are to *count, reckon, suppose, think* the other in our minds as greater.

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Jas 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

Scripture certainly discourages and warns us against lifting ourselves up.

Pr 27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Ps 37:34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Ps 66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Ps 140:8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

Mt 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Mt.23.12; Lk.1.52)

When we esteem others better than ourselves everyone is on the same, equal footing, deferring to one another. We are no higher or lower than the next brother or sister in the Lord: we are all equals and servants of Christ.

Mt.20.25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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*1Co 12:13 For by one Spirit **are we all baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been **all made to drink into one Spirit**.*

4 Look σκοπέιτε not every man on his own things, but every man also on the things of others ἕκαστος.

The idea of *man* is supplied in our text. This is a generic reference. J. P. Green Sr. Bible Interlinear:

Μὴ τὰ ἑαυτῶν ἕκαστος σκοπέιτε, ἀλλὰ καὶ
Not the things of themselves each looking at, but also

τά ἕτερον ἕκαστος.
the things of others each.

It is common knowledge that we look out for our own good. Now, we are to invest that same interest for the good of others.

N.T., Especially our brethren:

1Jn.3.16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

O.T., Even brethren with whom we have disagreement:

Ex.23.4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

N. T., And our treatment of all men:

Ro 15:2 Let every one of us please his neighbour for his good to edification.

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All people should have the confidence that having us as neighbors couldn't be any better.

Pr 3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

5 *Let this mind*

φρονείσθω, 3p sing, pres, **imper, pass** of φρονέω; **Philippians uses this root word more than any other book, 11 times;** Romans is next with 9. In this passive imperative we are being commanded to be subjected in our thinking to the Actor who indwells us: the Holy Spirit.

(Phl.1.7 to think; 2.2 likeminded ... of one mind; 2.5 Let ... mind be; 3.15 Let be minded ... be minded; 3.16 mind; 3.19 who mind; 4.2 be mind; 4.10 care ... careful)

Clearly, what we think about and how we think is extremely important to our spiritual wellbeing. If we do not apply the Word of God faithfully to our hearts our lives cannot be changed.

be in ἐν you, which was also in ἐν Christ Jesus:

6 *Who, being*

ὑπάρχων, nom, sing, masc, part, pres of ὑπάρχω; Lk.7.24 *lived* delicately; Lk.16.23 he lifted up his eyes, *being* in torments; Acts 3.6 Silver and gold *have* I none; Acts 16.3 his father *was* a Greek; Ro.4.19 when he *was* about an hundred; Phl. 3.20 our conversation *is* in heaven; 2Pe.1.8 For *if* these things *be* in you; 2Pe.2.19 themselves *are* the servants of corruption; 2Pe.3.11 what manner of persons ought ye *to be*. The meaning is *being, subsisting*.

Christ Jesus subsists ...

in ἐν the form

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μορφῆ, dat sing of μορφή;

*Mr 16:12 After that he appeared in another **form** unto two of them, as they walked, and went into the country. (Jesus didn't cease being Jesus when He took this other form.)*

Clearly, we read here in our text that Jesus **existed in** whatever that form of God is.

Joh 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Whatever form God is, Jesus is. God is not a man. (Nu.23.19) He is Spirit. (Jn.4.24) He is a consuming fire. (Deu.4.24)

1Ti 1:17 Now unto the King (vs. 16 Jesus Christ) eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Jesus exhibited the same attributes of God.

*Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**. (Eternal; The ever-existing one called LORD.)*

*Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is** in heaven. (Omnipresent)*

*Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, **thou knowest all things**; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (Omniscient)*

Mt 8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! (Omnipotent)

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of God, thought

ἠγήσατο ,3p sing, aor 1, ind of ἠγέομαι; *let esteem, vs.3; supposed, vs.25*

it not robbery

ἄρπαγμὸν, acc sing of ἄρπαγμός, ἄρπάζω; *Mt.11.12 take by force; Mt.13.19 catcheth away; Jn.10.28 pluck; 2 Co.12.2 caught; Jude 23 pulling.*

Jesus had no view of His God-subsistence as something to be seized upon, in his Manhood. He did not need to maintain it to the satisfaction of His creation.

to be equal

ἴσα, nom and acc pl neut of ἴσος; ;

*Mt 20:12 Saying, These last have wrought but one hour, and thou hast made them **equal** unto us, which have borne the burden and heat of the day.*

*Mr 14:59 But neither so did their witness **agree together**.*

*Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself **equal** with God.*

with God:

7 But made himself of no reputation, (by His condescension; His Holy stoop)

J. P. Green's Bible Interlinear & George Ricker Berry's N. T. Interlinear:

But Himself emptied.

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ἐκένωσε, 3p sing, aor 1, ind, act of κενόω, every place where this verb is used:

*Ro.4.14 Ro 4:14 For if they which are of the law be heirs, faith is **made void**, and the promise made of none effect ...*

*1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ **should be made of none effect**.*

*1Co 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man **should make** my glorying **void**.*

*2Co 9:3 Yet have I sent the brethren, lest our boasting of you **should be in vain** in this behalf; that, as I said, ye may be ready ...*

Our Lord voided Himself of His claims upon all of creation to be treated as God when He became a man. He did not cease being God. He did not give up His deity. He was worshipped by His own. He was called Master and rightly so. This is what we are being taught to *think*. Lay aside for this time our real dignity, kingship, our royalty in Jesus Christ and suffer these things as the off-scouring of the world. In the time to come we shall be exalted.

We rejected the words of Charles Wesley in the lyrics of his song entitled, 'And Can It Be?': 'Emptied Himself of all but love.' Is not true. Brother Mike Burnham pointed out clearly that our Lord laid not aside his attributes of holiness, eternality, omnipotence, omniscience, omnipresence, or love, or wrath. However He laid aside His right to being treated as God in His human experience as he momentarily laid aside his garments when he washed the apostles feet.

*Jn.13.4 He riseth from supper, and **laid aside his garments**; and took a towel, and girded himself.*

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

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12 So after he had washed their feet, **and had taken his garments**, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

and took upon him the form **μορφὴν** of a servant **δούλου**,

The distinction between this form and the previous form in verse 6 is that verse 6 our Lord subsisted in the form of God. Here He took the form of a servant: the attitude and mannerism of a servant.

and was made **γενόμενος** in **ἐν** the likeness **ὁμοιώματι** of men:

We take this to mean that he was in the likeness of men excepting their sin nature.

1Pe 2:22 Who **did no sin**, neither was guile found in his mouth:

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him **is no sin**.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet **without sin**.

2Co 5:21 For he hath made him to be sin for us, who **knew no sin**; that we might be made the righteousness of God in him.

This does not mean that he did not take a body of flesh as we have as if it were impossible to assume a human without having a sin nature. That was the purpose of the virgin birth of Christ through Mary. That there might be

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some other kind of flesh, when speaking of human, is foreign to the Bible.
(1Co.15.39)

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ...

Ro 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ...

*Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son **in the likeness of sinful flesh**, and for sin, condemned sin in the flesh ... (In other words our Lord was in a human body as ours, but without pollution of sin.)*

Ro 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil ...

8 And being found

εὕρεθεις, nom, sing, masc, part, aor 1, pass of εὕρισκω

in fashion (outward appearance, form shape – B-D-A-G; also manner, deportment, *order*)

σχήματα, dat sing of σχῆμα; from which we have our English word *scheme*;

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Only other place in Scripture where this is used:

*1Co 7:31 And they that use this world, as not abusing it: for the **fashion** of this world passeth away. (Refers to the order of this present world.)*

To behold Jesus with the natural eyes one would not perceive a difference between Him and any other man. His order, deportment, behavior was as other men, yet without sin.

Men, without the first works of God in their hearts, cannot see Jesus Christ as the Son of God. They see only a good man.

*Mt.19.16 ¶ And, behold, one came and said unto him, **Good** Master, what good thing shall I do, that I may have eternal life?*

*17 And he said unto him, **Why callest thou me good? there is none good but one, that is, God:** but if thou wilt enter into life, keep the commandments.*

LXX one time:

*Therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their **form** in that day ...*

as a man ἄνθρωπος, he humbled ἐταπείνωσεν himself, and became γενόμενος obedient

*ὑπήκοος, ὑπακούω; meaning *submissively obedient**

unto death, even the death of the cross.

9 Wherefore God also hath highly exalted

ὑπερύψωσε, 3p sing, aor 1, ind of ὑπερυψόω; ὑπέρ + ὑψόω

him, and given him a name which is above ὑπέρ every name:

10 That at ἐν the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Of all the saints:

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Ro.14.8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

*10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall **all stand before the judgment seat of Christ.***

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Ge 41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. {Bow ... : or, Tender father: Heb. Abrech }

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Re.19.11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

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14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

11 *And that every tongue **should** confess*

ἔξομολογήσεται, 3p sing, fut, ind, mid of ἔξομολογέω, ἐξ out + ὁμολογέω profess, confess. (Mt.3.6 confessing; Lk10.21 thank)

that Jesus Christ is Lord, to εἰς the glory of God the Father.

All things are subjected to the Son by the Father. This is the end of the whole work of God upon creation.

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Jn.5.20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.