

# **PHILIPPIANS 2 - "Unity Through Humiliation; The Humbled and Exalted Church; Light Bearers; Timothy Commended;**

## **Epaphroditus Praised!"**

### OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – **ptwente@gmail.com** For past studies, audio plus notes, go to: **www.ptwente.com** Click on "Bible Studies" on the left column. References include commentaries by numerous pastor/teachers.

### INTERPRETATION

### APPLICATION

## **Outline of Philippians Chapter 2**

*Php 2:1-11.* Paul exhorts them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation;  
*Php 2:12-15.* to a careful proceeding in the way of salvation, that they be as lights to the wicked world,  
*Php 2:16-18.* and comforts to him their apostle, who is now ready to be offered up to God.  
*Php 2:19-30.* He hopes to send Timothy to them, and Epaphroditus also.

### **Philippians: 2:1-30**

Circumstances may cause us to lose our joy, but people can also bring trials that rob us of joy. How many times we lose our peace and joy because of what people say or do. The best remedy for these trials is the submissive mind, the humble mind that seeks only to honor Christ. Pride is the cause of much unrest and contention (*Jas\_4:1-17*), but humility brings peace and joy. Paul gives four examples for us to follow so that we may achieve the submissive mind.

### **I Will Serve You -Maranatha!**

*I will serve You because I love You. You have given life to me.  
I was nothing until You found me. You have given life to me*

*Heartaches, broken people, ruined lives are why you died on  
Calvary. Your touch is what I long for You have given life to me*

*I will serve You because I love You. You have given life to me  
I was nothing until You found me. You have given life to me*

## **Outline of Philippians**

### **Philippians chapter 1**

Php 1:1-8. Paul testifies his thankfulness to God, and his love towards them, for the fruits of their faith, and fellowship in his sufferings;  
Php 1:9-11. daily praying to him for their increase in grace;  
Php 1:12-20. he shows what good the faith of Christ had received by his troubles at Rome;  
Php 1:21-26. and how ready he is to glorify Christ either by his life or death;  
Php 1:27. exhorting them to unity;  
Php 1:28-30. and to fortitude in persecution.

### **Philippians chapter 2**

**Php 2:1-11. Paul exhorts them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation;**  
**Php 2:12-15. to a careful proceeding in the way of salvation, that they be as lights to the wicked world,**  
**Php 2:16-18. and comforts to him their apostle, who is now ready to be offered up to God.**  
**Php 2:19-30. He hopes to send Timothy to them, and Epaphroditus also.**

### **Philippians chapter 3**

Php 3:1-3. He warns them to beware of the false teachers of the circumcision;  
Php 3:4-6. shewing that himself has greater cause than they to trust in the righteousness of the law;  
Php 3:7-11. which notwithstanding he counts as dung and loss, to gain Christ and his righteousness;  
Php 3:12-14. therein acknowledging his own imperfection.  
Php 3:15-16. He exhorts them to be thus minded;  
Php 3:17. and to imitate him,  
Php 3:18-21. and to decline the ways of carnal Christians.

### **Philippians chapter 4**

Php 4:1-3. From particular admonitions,  
Php 4:4-9. he proceeds to general exhortations,  
Php 4:10-18. shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants as for the grace of God in them.  
Php 4:19-23. And so he concludes with prayer and salutations.

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#### INTERPRETATION

#### APPLICATION

### PHILIPPIANS 2 - “Unity

#### Through Humiliation;

#### Christ’s Example of Humility

*Php 2:1 Therefore if (since) there is any consolation (comfort, encouragement, exhortation) in Christ, if any comfort of love (exercise of tender affection), if any fellowship (koinonia) of the Spirit, if any affection and mercy.*

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

*Php 2:3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.*

*Php 2:4 Let each of you look out not only for his own interests, but also for the interests of others.*

#### The Humbled and Exalted Church;

*Php 2:5 Let this mind be in you which was also in Christ Jesus,*

*Php 2:6 who, being in the form (morphé, nature, shape) of God, did not consider it robbery (plunder, something used to His own advantage; a thing to be grasped) to be equal with God,*

v. 1 Paul now exhorts them how to act against *internal* conflicts in the body of Christ.. *If there is any*: The tense is not “if” but “since”, in all four instances here, with the idea is that they have received the things he mentions, *therefore* they have the following responsibility: Since ... *there is any consolation in Christ*: knowing of course that there was great *consolation in Christ*. All of them should know the *consolation of Christ*. Since . . . *comfort of love*: Affirming the great *comfort of love*. All should know what it is to have Jesus give them the *comfort of love*. Since . . . *fellowship of the Spirit*: Thirdly, is Paul knew and valued the *fellowship of the Spirit*, and every Christian should know what it is to have the *fellowship of the Spirit*. Since . . . *affection and mercy*: Paul’s final question assumes that every Christian knows something of the *affection* of God and of the *mercy* of God.

v. 2 Specifics of Paul’s exhortation to the Philippians regarding love and humility among believers. *Fulfill my joy* - A personal request to the flock from the founding pastor. *By being like-minded, having the same love... one accord... one mind*: These all speak of the same idea; a *deep, abiding, internal unity* among the Philippians.

v. 3 *Let nothing ...through selfish ambition*: The first step to this unity. Not fleshly motivation of *selfish ambition* or *conceit*. Much of Too often what we do is not done out of love for others, but for our own desire for advancement or promotion (*selfish ambition*). *Let nothing be done through . . . conceit*: The second step to unity is thinking too highly of one’s self, of having an excessive self-interest and self-preoccupation -“empty glory.” *In lowliness of mind...esteem others better than himself*: The third step to unity is totally opposite to the attitude of the world, having *lowliness of mind* being the least attractive worldly thing. *Esteem others better than himself*: The Bible does not teach that we should always have an attitude of confident superiority.

v. 4 *Let each ...look out not only for his own interests, but also for the interests of others*: When we put away our selfish ambitions, conceit, and tendencies to be high-minded and self-absorbed, we will have a greater concern for the interests and needs of others, rather than just ourselves!

v. 5 Jesus is our ultimate example of humility! *Let this mind be in you which was also in Christ Jesus*: In wonderful detail, the *mind* of Jesus is herein described. Before he describes the mind of Jesus, he tells us what we must *do* with the information. *...be in you*: It’s too easy for us to read the following description of Jesus and admire it from a distance. God, not only wants us to be awed by it, but to see it as something that we must enter into and imitate. *Let this mind* means that it is something that we have choice about.

v. 6 Jesus was *in the form* (being on an equality with God) *of God*, His pre-incarnate existence. We need reminding that Jesus did not begin His existence in the manger at Bethlehem, but is eternal God. *Did not consider it robbery*: Jesus did not cling to the privileges of deity. *Did not consider it robbery* (something being grasped or clung to), to be equal with God, Jesus did not cling to His privileges of deity. *To be equal with God*: Jesus wasn’t trying to achieve equality with the Father. He had it! He chose not to cling to it. Jesus’ divine nature was not something He had to seek for or acquire, but it was His already.

v. 1 Designed as a motive for the exhortation in verse 2, we’re told here that, not if, but *since*, **Christ is the pattern for Christian living, that is, the mind of Christ should be in us, and it can be there only by the power of the Spirit of God.** **Would you say you have the mind of Christ?**

v. 2 **Don’t be striving against those within the body of Christ. This is such a needed exhortation for this day!** Paul tells the people to fill up his joy so that nothing shall be needed or wanted to fulfill it. **If your life as it is now, was that referred to, then as the Philippi church, would you be fulfilling Paul’s joy? How often do we strive against the body of Christ?**

v. 3 We are **not to attempt to do anything merely by outstripping others**, or by showing that we have more talent, courage, or zeal. **Is our ambition godly ambition or selfish ambition? How is conceit reflected in our daily lives? Do we consider “lowliness of mind” a desired virtue or a fault or weakness?**

v. 4 **Do we tend to look out only for our own interests? How often are we concerned about the interests of others?**

v. 5 Jesus Christ is the ultimate example of selfless humility. **How similar to that ultimate example is our selfless humility?**

v. 6 Though Christ had all the rights, privileges, and honors of deity—which He was worthy of and could never be disqualified from—His attitude was not to cling to those things or His position but to be willing to give them up for a season. **Can we possibly envision Christ giving up all these things for us?**

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#### INTERPRETATION

#### APPLICATION

<p><i>Php 2:7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.</i></p> <p><i>Php 2:8 And being found in appearance (fashion, mode, circumstance) as a man, He humbled Himself and became obedient (yielded perfect obedience to God's will) to the point of death, even the death of the cross (most degrading death that human ingenuity can invent).</i></p> <p><i>Php 2:9 Therefore God also has highly exalted Him and given Him the name which is above every name,</i></p> <p><i>Php 2:10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,</i></p> <p><i>Php 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</i></p> <p><b><u>Light Bearers:</u></b> <i>Php 2:12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;</i></p>	<p><u>v. 7</u> Jesus <i>made Himself of no reputation</i> or He emptied Himself. From the Greek word <i>emptied (kenosis)</i> came the idea that Jesus' incarnation was essentially a self-emptying, but not of His deity in any way. He did not or could not become "less God" in the incarnation. No deity was subtracted, rather humanity was added to His nature. Though he took, not in exchange, but in addition, <i>the form of a bondservant</i>, Jesus did not empty Himself of His deity or of any of His attributes; or of His equality with God. <i>Coming in the likeness of men.</i> Someone who is a bondservant in the <i>likeness of men</i>. It was a real likeness, no mere phantom humanity,</p> <p><u>vs. 8</u> The extent of Jesus' self-emptying. He <i>humbled Himself</i> when He <i>became obedient</i>, something that Jesus could only experience by coming down from the throne of heaven and becoming a man. Jesus had to leave heaven's glory and be <i>found in appearance as a man</i> in order to become <i>obedient</i>. He did it for the surpassing greatness of our salvation and His work for us. <i>To the point of death, even the death of the cross</i>: This states the extent of Jesus' humility and obedience, like the bottom rung in the ladder from the Throne of God. Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross, demonstrating there is no limit to what God will do to demonstrate His love and saving power to man; this was and forever will be the ultimate. <b>The lower He goes to save us, the higher we ought to lift him in adoration!</b></p> <p><u>v. 9</u> Jesus, the ultimate example of exaltation after humility. <i>Therefore God has also highly exalted (super exalted) Him</i>, describing how God has exalted Jesus. Indeed, <b>highly exalted</b> could also be translated "super exalted." Christ did not crown himself, but that his Father crowned him; lifted him there, and placed him on his throne <i>...name which above every name</i>: This not only gives Jesus the Divine name Yahweh, but also implies that God has declared that Jesus has the character and person above all others,</p> <p><u>vs. 10-11</u> The subjection of the whole creation to Jesus...<i>name of Jesus every knee should bow</i>: Not only is Jesus exalted by the Father, but the whole world is brought into submission to the Son. <i>Those in heaven, ...on earth, ...under the earth</i>: This <b>conveys the absolute totality of all creation recognizing the superiority of Jesus Christ</b>. Note that in <i>Isaiah 45:23</i>, it is to Yahweh that all knees bow and tongues confess. In Philippians it is to Jesus, showing that <i>Jesus is Yahweh. Every knee should bow . . . every tongue should confess</i>, giving evidence of complete submission to Jesus, both in word and in action, and one that is required of all. <i>Jesus Christ is Lord, to the glory of God the Father</i>: The name above all names, the name which belongs to Jesus Christ! The Philippians were given this description of Jesus Remember that Paul did not give this description of Jesus to equip them to endure the hardship they were experienced; to help them to understand Paul's hardships and to help them to practice real Christian unity in the midst of hard times. Worm does not die...<b><u>Is.66:24; Mk. 9:48;Rev.14:11</u></b></p> <p><u>v. 12</u> <i>Therefore . . . as you have always obeyed</i>: Notice the connection between the obedience Jesus showed and the obedience Paul expected of Christians as followers of Jesus. <b>Work out your own salvation</b>: Work "out" not "for" your own salvation! What is meant here is to see your salvation evident in every area of their lives, to put into action this salvation God freely gave them. <b>With fear and trembling</b>: Not that we should live our Christian lives with a constant sense of fear and terror, but that we should live with a fear of failing to <b>work out your own salvation</b>, having the joyful <b>trembling</b> of an encounter with the glory of God. <b>Now much more in my absence</b>: Paul asked for this Christian <b>work</b>, not works, ethic to be promoted all the more because of his <b>absence</b>.</p>	<p><u>v. 7</u> How would you describe just what Christ emptied Himself of?</p> <p><u>v. 8</u> Jesus "<i>became obedient to the point of death, even the death of the cross</i>". His was not the death of a martyr but the death of a Savior. He willingly laid down His life for the sins of the world. <b>What love! Impossible to fathom or comprehend!</b></p> <p><u>v. 9</u> God exalted Him because He humbled Himself by becoming a slave to the point of death for all humanity, death on a cross. His name is above every name! <b>Can you think of how that, eventually every single person will come to realize the name of Jesus is above name?</b></p> <p><u>v. 10</u> That all human beings should consider themselves redeemed unto God by his blood, and look for an application of this redemption price; and <b>that all who are saved from their sin should acknowledge Him the author of their salvation.</b></p> <p><u>v. 11</u> <i>Rom 10:9-10 "that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. [10] For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."</i></p> <p><u>v. 12</u> "<i>With fear and trembling</i>" means to give some real thought to what you're doing. <b>Work out your salvation soberly and thoughtfully</b></p>
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#### INTERPRETATION

#### APPLICATION

*Php 2:13 for it is God who works in you both to will and to do for His good pleasure.*

*Php 2:14 Do all things without complaining and disputing,*

*Php 2:15 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,*

*Php 2:16 holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.*

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

*Php 2:18 For the same reason you also be glad and rejoice with me.*

#### Timothy Commended;

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

**v. 13** *For it is God who works in you:* The reason why Christians must work out their salvation is because **God** is working in them. Because God has and is doing a work in the believer, the Christian therefore has a greater responsibility to work diligently with fear and trembling regarding their own salvation and walk with the Lord. God's work in us increases, not lessens, our responsibility. **Both to will and to do:** God's work in us extends to the transformation of our **will**, as well as changing our actions. **For His good pleasure:** The motive behind God's work in our life. He does so because it gives Him **pleasure** to do it.

**v. 14** *Do all things without complaining and disputing:* Including the problems among the Philippians, as well as their attitude towards God. Three examples of things we must not murmur against: The Providence of God; toward one another and toward this ungodly world. The emphasis here falls on the words **all things**.

**v. 15** *That you may become blameless and harmless (pure), children of God without fault:* Through the display of a non-complaining spirit, we show ourselves to be true followers of God. **...midst of a crooked and perverse generation:** Per *Deu 32:5*: They have corrupted themselves. They are not His children, because of their blemish. Paul meant that they should not be like rebellious Israel, who were constantly complaining and disputing with God during the wilderness sojourn. **...you shine as lights in the world:** Believers are to be **lights in the world**; the only question is, "How brightly do they/we shine in this dark world?"

**v. 16** *Holding fast (or forth) the word of life:* We hold fast - in the sense of holding strong - **the word of life**, and we also hold forth **the word of life**. **So that I may rejoice in the day of Christ that I have not run in vain or labored in vain:** Thinking that his work might some how end up to be in vain was a troubling thought. His work abided in people, so that the people needed to continue strong with the Lord. **...day of Christ:** Looking forward to **the day of Christ**, Paul wanted to see and to know that his work was fruitful, that he had not labored in vain!

**vs. 17-18** *Poured out as a drink offering:* Paul referred to a practice among the people in their sacrifices, on pouring out wine or perfume beside or upon the sacrifice. **...sacrifice and service of your faith** were connected with the **faith** of the Philippians. **I am glad and rejoice . . . you also be glad and rejoice with me:** Possibly looking forward to his imminent martyrdom, Paul is asking and expecting them to **be glad and rejoice with him**. He was asking them to see his death as something that would glorify God. Paul's life was going to be a sacrifice for Jesus Christ, either in life or in death. This was a source of gladness and joy for Paul, and he wants the Philippians to adopt

**v. 19** *But I trust in the Lord:* Paul's heart is to fully rely upon the Lord, but his wish to see Timothy among the Philippians, in God's way and in God's timing. **That I also may be encouraged when I know your state:** Because Philippi was not one of his problem churches, Paul is expecting and is hopeful that he would be **encouraged when I know your state**.

**v. 13** God wants Christians to do what satisfies Him. **Another way of saying not my will by Thy will be done! Is that the chief objective in everything we do?**

**v. 14** **Obedience must be willing and cheerful. Submission to God's will must be inward as well as outward, without complaining and disputing!**

**v. 15** *Let your light so shine before men, the Bible says, that when they see your good works they glorify your Father that is in heaven. Do things without complaining or murmuring, without disputing, with the right attitude, that you might be an example of a son of God, beyond reproach, because you are living in the midst of a perverse generation. But you are to shine as a light to the world.*

**v. 16** This is the true heart of a shepherd: to have few burdens for one's self, but many for others; **to not be content with one's own relationship with God, but also longing to see others walking with the Lord. A sobering thought – that the division of two women could undo all the work that the great apostle Paul had done!**

**v. 17** Here is one of the most wonderful verses in the entire Word of God. **It pictures what the Christian life really should be.**

**v. 18** If your life honors the gospel, my life is just poured out as a drink offering. Together we'll rejoice over this." It is a walk in humility. **Only a person with the mind of Christ could be so poured out as a drink offering. How gloriously wonderful that is.**

**v. 19** Timothy was trustworthy! Paul knew that Timothy would care for the state of the believers there in Philippi! **How trustworthy are we?**

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#### INTERPRETATION

#### APPLICATION

*Php 2:20 For I have no one like-minded, who will sincerely care for your state.*  
*Php 2:21 For all seek their own, not the things which are of Christ Jesus.*  
*Php 2:22 But you know his proven character, that as a son with his father he served with me in the gospel.*

*Php 2:23 Therefore I hope to send him at once, as soon as I see how it goes with me.*  
*Php 2:24 But I trust in the Lord that I myself shall also come shortly.*

#### Epaphroditus Praised!"

*Php 2:25 Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;*  
*Php 2:26 since he was longing for you all, and was distressed because you had heard that he was sick.*

*vs. 20-22 Who will sincerely care for your state:* When Paul sent Timothy he sent his best, a man who demonstrated a pastor's heart and cared for his sheep more than for himself. What a beautiful and rare kind of heart who did not *seek his own*, but sought *the things which are of Christ Jesus*.

*vs. 23-24* Paul repeats his desire to come to the Philippians in person, not only to send Timothy to them. *I trust in the Lord that I myself shall also come shortly:* Paul clearly told the Philippians that he also wanted to come.

*vs. 25-26* Paul writes about Epaphroditus and his coming to the Philippians. *...necessary to send to you:* This meant that Epaphroditus took this letter to the Philippians. Apparently, *Epaphroditus* came from the Philippians as a messenger, and he became sick while he was with Paul. *My brother, fellow worker, and fellow soldier:* Paul gave these important titles to Epaphroditus. He was a man Paul valued as a partner in the work of ministry, a relationship to be enjoyed, a job to be done and a battle to be fought. *Your messenger and the one who ministered to my need:* This means that Epaphroditus brought a gift of financial support from the Philippians to Paul. *Because you heard that he was sick:* Epaphroditus was concerned because the Philippians learned of his sickness and worried about him. The return of Epaphroditus would give them peace of mind that their valued brother was in good condition. He also greatly longed to see the Philippian Christians.

*vs. 20-21* Paul had no other like Timothy. All the others were devoted to their own purposes rather than Christ's.

*v. 22* What a glorious reference to Timothy as a son with a father! Timothy had been faithful, standing side by side with Paul throughout the ministry. **Do we have a "Timothy" we can refer to in our ministry?**

*v. 23* Paul doesn't know what the outcome of pending trial will be, whether he is to be put to death or if to remain in prison. But his desire to keep Timothy with him until the trial is over and when the outcome is known, to have Timothy go to Philippi.

*v. 24* Paul knew his plans were subject to God's sovereignty. He wanted to come to Philippi, but whether that was Lord's plan, he didn't know.

*v. 25* Paul loved Epaphroditus because he had the mind of Christ and Paul could trust him. He calls him "my brother, and my companion in labor, and my fellow soldier. **With regard to our ministry and trustworthiness, can that be said of us?**

*v. 26* This verse speaks of the marvelous relationship between the Philippi church and their pastor! What a great example!

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#### INTERPRETATION

#### APPLICATION

<p><i>Php 2:27 For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.</i></p> <p><i>Php 2:28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.</i></p> <p><i>Php 2:29 Receive him therefore in the Lord with all gladness, and hold such men in esteem;</i></p> <p><i>Php 2:30 because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.</i></p>	<p><u>v. 27</u> Epaphroditus' sickness and his recovery. <i>For indeed he was sick almost unto death:</i> The sickness of Epaphroditus was no small thing; it was <i>almost unto death</i>. Yet <u>God had mercy on him</u> and he recovered. Paul saw God's hand of mercy in his recovery. <i>Lest I should have sorrow upon sorrow:</i> God's mercy to Epaphroditus was also mercy to Paul. If Epaphroditus had died, Paul would have had <i>sorrow upon sorrow</i>, not only because a valued brother, worker, and soldier for Christ was no longer on this earth.</p> <p><u>vs. 28-29</u> Paul gives instructions to the Philippians on how to receive Epaphroditus when he returns to them. <i>I sent him the more eagerly:</i> Paul was eager to re-unite the Philippians with their beloved brother and reminded the Philippians to give him proper recognition when he returned, to <b>hold such men in esteem</b>. Epaphroditus served above and beyond the call of duty.</p> <p><u>v. 30</u> It was <i>for the work of Christ</i> that Epaphroditus came <i>close to death</i>. Even though his <i>work</i> was mostly that of being a messenger and not anything especially spiritual, it was still <i>the work of Christ</i>. <i>Not regarding his life:</i> The willingness to put the <i>work of Christ</i> first and his own personal safety and concern second displayed the noble heart of Epaphroditus. Paul wrote that for the sake of Jesus Christ, Epaphroditus was willing to risk everything. This expression hints that Epaphroditus' illness was the consequence not of persecution but of over-exertion. <i>To supply what was lacking in your service toward me:</i> Epaphroditus did this by actually <i>bringing</i> the support that the Philippians gave. There was a <i>lack</i> in all the Philippians' generosity and good intentions until the gift finally made its way to Paul's need.</p>	<p><u>vs. 27</u> How aware and thankful are we when the Lord has mercy on us and heals us?</p> <p><u>v. 28</u> Paul had a great burden for all the people in the churches. He was concerned here because the Philippians were so distressed about Epaphroditus.</p> <p><u>v. 29</u> Note the graciousness of Paul with the Philippi preacher. A man like Epaphroditus should be respected and loved. <b>Is that my manner regarding such godly people in the church today?</b></p> <p><u>v. 30</u> An excellent example for us! We ought to have the heart that there is something <b>lacking</b> in our <b>service</b> until the job is done. We should not be satisfied with good intentions or a half-done job. <b>Does this describe our ministry?</b></p>
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