

Work Out Philippians 2

Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Php 2:1 If there be therefore (*referring back to what was said in the first chapter*) any consolation (*Gk.3874- imploration, solace: -exhortation*) in Christ, if any comfort (*Gk.3890- consolation*) of love, if any fellowship (*Gk.2842- partnership, that is, participation*) of the Spirit, if any bowels (*Gk.4698- inward affection*) and mercies (*Gk.3628- pity*),

Php 2:2 Fulfil (*Gk.4137- complete*) ye my joy, that ye be likeminded (*Gk.5426*), having the same love, being of one accord (*Gk.4181- co-spirited, that is, similar in sentiment*), of one mind (*Gk.5426- opinion; by implication to be [mentally] disposed [more or less earnestly in a certain direction]; intensively to interest oneself in [with concern or obedience]: -set the affection on*).

- Paul felt a sense of satisfaction and ease when the churches, he had either established or had something to do with being established, were productive and everyone within each congregation was getting along in being focused on a common goal. Obviously, that would mean everyone understood the truth in love and stood by it.

Php 2:3 Let nothing be done through strife (*Gk.2052- faction*) [*clicks*] or vainglory (*Gk.2754- empty glorying, that is, self-conceit*); but in lowliness of mind (*Gk.5012- humiliation of mind, that is, modesty*) let each esteem other better than themselves.

Php 2:4 Look not every man on his own things (*stop thinking about self*), but every man also on the things of others (*start thinking of others*).

- We all have some sort of struggles that we are going through. In order to get through those times where personal struggles seem heightened we need to focus on others and their trials and our own just might become diminished. There's always someone who has it worse and when everyone is thinking about someone else's problems we really won't have the time to think of our own because someone else will be. The "I, me, my" mentality has no place in the Lord's church if we are to be about doing the work we are supposed to be doing. More often than not though, Satan finds the Achilles' heel in a congregation and exploits it to the end that the damage caused may be irreversible.

Php 2:5 Let **this** mind (*Gk.5426*)[*v.2*] 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: (*You can't plunder something that you already own!*) **7** But made Himself of no reputation (*Gk.2758- to make empty, that is, [figuratively] to abase, neutralize*), and took upon Him the form (*Gk.3444- [through the idea of adjustment of parts]; shape; figuratively nature*) of a servant, and was made in the likeness (*Gk.3667- resemblance*) of men:

Heb 2:17 Wherefore in all things it behoved Him to be made like unto (*Gk.3666- to assimilate: resemble*) His brethren, that He might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. **18** For in that He Himself hath suffered being tempted, He is able to succour (*Gk.997- aid or relieve*) them that are tempted.

- If the **King** of kings can walk away from **His** magnificent throne in **Heaven** and **voluntarily** suffer the punishment of crucifixion, in order to reunite us in **Him** to the glory of **God**, we at **least** should be able to walk away from things such as our own temporal (*life is a vapor-James 4:14*) lives and work together to the good of the whole body. There will always seem to be some sort of contention between some but on the whole, family is family, and those things might always be present but still need to be worked out. We, then, should always strive to have the mindset of **Jesus** and live to serve each other and not be served.

Joh 13:12 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?**

Php 2:8 And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. **9** Wherefore God also hath highly exalted Him, and given Him a name (*Gk.3686- authority*) which is above every name: **10** That at the name of Jesus every knee should bow (*atheists too; just because you don't believe in God doesn't mean He doesn't exist*), of things in heaven, and things in earth, and things under the earth; **11** And that every tongue should confess (*how can they not when bowed before His presence*) that Jesus Christ *is* Lord, to the glory of God the Father.

Dan 7:14 And there was given Him dominion, and glory, and a kingdom, that **all** people, nations, and languages, should serve Him: His dominion (*Heb.7985- empire*) is an everlasting dominion, which shall not pass away, and His kingdom (*Heb.4437- reign*) that which shall not be destroyed.

Mat 28:18 And Jesus came and spake unto them, saying, **All power** (*Gk.1849- authority, jurisdiction*) is given unto Me in heaven and in earth.

Joh 5:26 For as the Father hath life in Himself; so hath he given to the Son to have life in Himself; **27** And hath given Him authority (*Gk.1849*) to execute judgment also, because He is the Son of man.

Php 2:12 Wherefore, my beloved, as ye have always obeyed (*Gk.5219- to heed or conform to a command or authority*), not as in my presence only, but now much more in my absence, **work out** (*Gk.2716- to work fully, that is, accomplish; by implication to finish, fashion*) **your own salvation with fear and trembling.** **13** For it is God which worketh (*Gk.1754- to be active, efficient: -do, [be] effectual [fervent], be mighty in, show forth self*) in you both to will (*Gk.2309-determine*) and to do (*Gk.1754*) of His good pleasure (*Gk.2107- satisfaction, purpose*).

Heb 12:28 Wherefore we receiving (*Gk.3880- to receive near, that is, associate with oneself [in any familiar or intimate act or relation]; figuratively to learn*) a kingdom (*Gk.932- realm*) which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence (*Gk.127- [through the idea of downcast eyes] bashfulness, or [towards God] awe*) and godly fear (*Gk.2124- properly caution, that is, [religiously] reverence*): **29** For our God is a consuming fire.

Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent (*Gk.1754*) prayer of a righteous man availeth much.

- A **Christian** that conforms to sound doctrine, even when away from the brotherhood, is obviously working full well to accomplish the desired result of spending eternity in **Heaven** by pleasing **God** fervently. In order for **God** to work in us as **Christians** we have to be continually putting **His** word in our minds as we serve **Him** with reverence.

1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the **word of God**, which **effectually worketh** (*Gk.1754*) **also in you** that believe.

 Php 2:14 Do all things without murmurings (*grumbling*) and disputings (*debating*): (*why?*) 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked (*warped*) and perverse (*distorted*) nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

- How the world, and even other brethren, will look at us in truth, judges our actions. Will they see us as children of **God**? Will they know we are **Christians** by our love? Or will they look at us and think of a concept for some reality show on late night television? **Paul** told the church at **Philippi** how they were to continue to pay attention to the truth so that he could rejoice when **Jesus** returns with the idea that he didn't work with them for nothing.

Gal 5:13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love **serve one another**. 14 For all the law is fulfilled in one word, *even* in this; **Thou shalt love thy neighbour as thyself**. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

- **Paul** went on to write how he was sending **Timothy**, as soon as he could, as his ambassador saying he knew of no other who shared his spirit in taking care of their needs. He hoped to visit them later. Then notice how he spoke of **Epaphroditus**.

 Php 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier (*Gk.4961- a co-campaigner, that is, [figuratively] an associate in Christian toil*), but your messenger (*Gk.652- [ap-os'-tol-os] a delegate; specifically an ambassador of the Gospel*), and he that ministered to my wants (*Gk.5532- needs*).

- **Epaphroditus** was an apostle of the Philippian church sent to aid **Paul** in the spread of the **Gospel** along with taking care of **Paul's** needs. Do we see the closeness in their relationship? That's the way we are to be toward each other.

 Php 2:26 For he longed after (*Gk.1971- [to yearn]; to dote upon, that is, intensely crave possession*) you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

- Earlier in this letter **Paul** spoke of what his death would mean to them if he was no longer around.

Php 1:12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

Paul had gone through persecution after persecution at this point for the sake of spreading the good news of Christ's death, burial and resurrection and because of it all Satan didn't gain ground. He only lost ground because the persecution lead to growth.

Act 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went everywhere preaching the word.

Php 1:18 What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

The name of Jesus Christ being spoken of, whether good or bad, just His name spoken lead people to inquire what the message was all about. An example:

Act 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Whatever it took, Paul was willing to do for the sake of Christ without consideration for self. He wasn't afraid of his death nor of that of Epaphroditus. His concern was for those left behind.

Act 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Php 1:21 For to me to live is Christ, and to die is gain. **22** But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. **23** For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: **24** Nevertheless to abide in the flesh is more needful for you. **25** And having this confidence, I know that I shall abide and continue with you all for your **furtherance and joy of faith**; **26** That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Php 2:28 I sent him therefore the more carefully (*Gk.4708- more speedily, that is, sooner than otherwise*), that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

- Because the Philippians had heard about Epaphroditus' condition, it was necessary to send him back. Paul did so sooner than planned because he didn't want them to sorrow more than was necessary.

Php 2:29 Receive (*Gk.4327- to admit: -accept*) him therefore in the Lord with all gladness; and hold such in reputation (*Gk.1784- valued: -more honorable, precious*):

- After being gone for a while, Epaphroditus was given a letter of commendation by Paul to the church at Philippi explaining how he was quite the worker in the Lord and how they were to receive him back into their fellowship. This was not the only time Paul sent a letter of commendation.

Phm 1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

Phm 1:16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself.

 Php 2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

- After recommending Epaphroditus to them, because of health risks he had taken in being a faithful, giving Christian, Paul thanked the church at Philippi for sending him and how their loss of such a worker was a gain to Paul.

Php 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

- This was a letter in which Paul didn't mind writing. There were a few warnings in it though.

Php 3:2 Beware of dogs, beware of evil workers (*Gk.2040- a toiler; figuratively a teacher*), beware of the concision (*Webster: [to cut] brief and to the point*) [*These would have been the Jewish converts who taught circumcision was necessary to be saved*]. 3 For we are the circumcision (*Spiritual Israel*), which worship God in the Spirit (*not in the flesh, but in the Spirit- Rom 8:9*), and rejoice in Christ Jesus, and have no confidence in the flesh.

Rom 2:28 For he is not a Jew, which is one outwardly (*physical*); neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one inwardly (*spiritual*); and circumcision *is that* of the heart (*mind*), in the spirit (*mental disposition*), and not in the letter (*of the law*); whose praise *is* not of men, but of God.

Rom 11:26 And so all Israel (*the church*) shall be saved: ...

- Are you part of Spiritual Israel? If not you can be if you would like to “**work out** your own salvation” in order to go to Heaven when Jesus comes. If you are a part of Spiritual Israel but haven't been “*exercising*” your Bible muscles you need to get you back “*on track*”...

Hear: Romans 10:17 ..."faith cometh by hearing, and hearing by the word of God."

Believe: Heb 11:6 ..."for he that commeth to God must believe that He is"...

Repent: Lk 13:3 ..."except ye repent, ye shall all likewise perish."

Confess: Mat 10:32 "Whosoever shall confess Me before men, him will I confess before My Father which is in Heaven."

Be baptized: Acts 22:16 "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Remain faithful: Rom 6:4 ..."even so we also should walk in newness of life."

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