

Philippians 2:1 *Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,*

The word “if” here could be replaced with since. What Paul is about to state is already true.

The word fellowship in Greek is koinonia which was used earlier and means partnership. Anyone who is born again has the spirit of God on the inside of them (1 Cor 6:19) and share in Christ inheritance (Eph 1:17). The Greek word for bowels is splagchnon and means intense affection. The picture of this is similar to a bowel movement that is uncontrollable and flowing. This is how our affection, comfort, and mercy should be towards another.

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

There is a difference in God’s kind of love and the worlds. The word love in this verse in Greek is agapē which is God’s kind of love; selfless. The worlds love comes from feelings and will always fail because its source is from a nature that is fallen. The only love that a person can draw on that is not born again is a love that will not last. The worlds love is short term and falls but God’s kind of love is on the highest ground but it will not fall.

A believer should only have one view and it a Biblical one. The Word of God is the foundation for a believer and there should not be more differences in the body of Christ than similarities.

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

One of Paul’s greatest themes is humility. Jesus came **down** from Heaven not do His own will but to do the will of the One who sent Him (Jn 6:38). The enemy said "I will **ascend** above the tops of the clouds; I will make myself like the Most High (Is 14:14)". God came down but Satan wanted to go up.

Positioning ourself for promotion comes through humility and serving. To be humble you have to be fat; faithful, accountable and teachable. God’s kingdom operates on humility where the worlds is pride. Humility puts others needs above their own and this is exactly what God did on our behalf.

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

God’s kind of love (agape) always puts others needs before its own. It is selfless and not based off feeling of conditions. We put others interest before our own by allowing God’s kind of love that is already in us to dominate us (Rom 5:5).

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

God has already sent the spirit of His Son to live on the inside of us and our spirits are as identical and perfect to Jesus as it is going to be (Gal 4:6). The entire Christian life is now in the soulish realm and having our soul come into alignment with who we are in Christ.

We should have the same mindset as Jesus had when faced with opposition. When Jesus was faced with apparent lack, He saw provision (Jn 6:1-14). When Jesus was faced with sickness, He spoke life (Lk 4:39). In the midst of a storm, Jesus spoke peace (Mark 4:39). It is no longer us that live but Jesus living through us so we should respond to all things in the same way Jesus did.

We should have the same attitude, mindset, and the lifestyle as Jesus. Jesus said if you've seen Him, you've seen the Father. How many of us can say, if you've seen me, you've seen Jesus?

Philippians 2:6 *who, being in the form of God, did not consider it robbery to be equal with God,*

The New International Version of this verse states, "Who, being in very nature God, did not consider equality with God something to be used to his own advantage." This scripture translated in the New International Version does not do this scripture justice and actually says the opposite of what it truly means.

Jesus was God in the flesh (1 Tim 3:16). Jesus never committed a sin (2 Cor 5:21, 1 Jn 3:5), however if Jesus could commit a crime, be taken into custody, and have His fingerprints ran; God's name would appear. God was Jesus in the flesh and there is no variation between the two.

Philippians 2:7 *but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.*

Jesus was 100% man and 100% God but He stripped Himself of all His Godly attributes to become a man and not only die in our place but live in our place as well. Adam (a man) handed over all authority in the Garden of Eden (Genesis 3) to the enemy and the enemy became the God of this world (2 Cor 4:4). In order to regain authority and dominion, it would take a man or person with a physical body and that is the reason God had to become man. God is a spirit (Jn 4:24) but Jesus came on this earth to regain authority and then delegate it to His church (Mt 28:18-19).

God emptied Himself and went from being praised to being ignored, He went from being worshiped to being rejected (Jn 1:11), He went from wealth to poverty (2 Cor 8:9), and from life and wholeness to sickness (Is 53:4-5). He did all of this in the form of Jesus on our behalf.

God took off all of heaven and all divinity and had to become like us in order to reach us. He had to strip Himself of all Godly attributes. He who was limitless, now became limited.

A picture of this can be found in the book of Hosea in the Old Testament and Hosea is a type of Christ and Gomer a type of Israel. He sold what he had to buy Gomer back after she committed adultery. The Lord sold all He had to redeem us.

Philippians 2:8 *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

Jesus did not come out of the womb speaking Hebrew. His physical mind did not know all things. Before His earthly ministry, He was sitting in the temple listening to His teachers and asking questions (Luke 2:46). He had to grow in wisdom and stature (Luke 2:52).

Jesus found Himself in the scriptures and in the same way we do as well. He had to take it by faith that He was God's Son coming to redeem the world and we now have to take it by faith and find ourself in the letters to the church and believe we are who God says we are and can do what He says we can do. Jesus was the God man. When we read the gospels, we should be identifying with Jesus in the story not the woman with the issue of blood. We should identify with the righteous one not the sinner.

Jesus laid aside all of His Godly rights to come and identify with man and become the ultimate sacrifice.

Philippians 2:9 *Therefore God also has highly exalted Him and given Him the name which is above every name*

Jesus humbled Himself, therefore God exalted Him. The way up in the kingdom of God is to go down.

The second part of this scripture is a powerful verse that says God has given Jesus the Name that is above every other name. Now that we are united to Christ, He has delegated His Name to His Church to use and enforce (Jn 14:14). If your problem has a name, the Name of Jesus is above it. Cancer, depression, and poverty the Name of Jesus is above it.

The word name in Greek is onoma and means character. All of God's redemptive names point to His nature and character. Sickness, poverty, and anxiety are opposition of His names therefore, He is not the author of them.

New Covenant prayer should be prayed in the Name of Jesus but many believers do not understand this. The book of Exodus says to not take the name of the Lord thy God in vain (Ex 20:7). "Do not take" is nasa in Greek means to carry or bare. The word vain means to use to no avail, in a worthless manner, or in a manner where we are not seeing results. This verse is saying to not carry or bare the name of Jesus to no avail or in a worthless manner. How do we do that?

Most believer's prayer is crying out to God and asking Him to do something and then closing the prayer with "in Jesus name". The early church did not pray this way. They stood in their authority and commanded things to happen (Act 3:6,16).

The primary reason God exalts a person is to be a channel and blessing to others. Joseph's wisdom and blessing of the Lord went to Potiphar as the direct beneficiary and also was an avenue to bring relief to his family and the entire nation of Egypt. Jesus was exalted as the Son of God and brought in many brethren (Rom 8:29). Both went down to the pit then were promoted to second in command. Joseph was placed second in command under Potiphar and Jesus was placed at the right hand of the Father.

Philippians 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,

God gave Jesus authority in three worlds; heaven, earth, and under the earth. Jesus has now ascended to the right hand of the Father (Mark 16:19) and has delegated authority to His church (Rom 8:17). There is a reason we do not see Jesus performing miracles once He rose from the dead and appearing to His disciples. This is because He passed authority over to the church.

Adam and Eve had authority but handed it over to the devil. Jesus has now handed it off to us but most people who believe they have authority will stand in it but at the first sign of resistance they back off. This is similar to a child that is used to running their household and walking all over their parents. The moment that parent decides to stand in their authoritative position, the child will not just roll over and say okay. They may throw a fit and rebel but that should not move the parent from their position of standing their ground. This is the same with a believer, the enemy may put pressure on us when we decide to stand in our authority but we should not back down as we are the ones in charge, not him.

Philippians 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Every tongue will confess Jesus as Lord at some point. The person that confesses Him as Lord during their life time reaps the benefits of salvation and right standing with God, whereas the person who does not confess Jesus as their Lord while they are still in this physical body is damned to hell. Hell is not a curse word, it is place. All will confess Him as Lord, either now or later but you may as well confess Him as Lord now and be saved.

Acknowledging someone as Lord is to acknowledge their superiority over you and your submission to them. The early church understood that authority had been delegated to them and they were in complete submission to Jesus. If we do not get a revelation that we are already seated there (heaven), we will never release heaven here.

Philippians 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;

The Philippian church did not act accordingly simply because Paul was around. Paul was in prison and acknowledging the obedience of this church even while he was not physically in their presence. Paul is saying the Philippians were not acting the same when he was around but much

more were they obedient. We should not work or do things with eyeservice as men pleasures but with goodwill doing service as unto the Lord (Eph 6:6-7).

This says to work out your salvation, not for it. Many Christians believe they have to strive to live the Christian life and follow all these rules and regulations. God has placed everything we need on the inside of us and our spirits are complete in Christ (Col 2:10). We must draw out what we already have within. A believer should live from the inside out and not have to go to the world for peace, joy, or any other fruit that was imputed to us at salvation (Gal 5:22-23).

If many believers need joy, they take a vacation. If they are sick, they seek a doctor. If they are experiencing financial lack, they look for a banker. If they are depressed, they search for the best therapist. Where is God in this? While these avenues are not sin, they certainly should not be a Christian's main source.

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

The previous verse told us to work out our salvation and the reason why is because it is God who works **in** us. God works in us and when we live from our spirit (Gal 5:16) there is a horizontal rest that takes place as we live our daily life because it is God who does the work.

A branch simply remains attached to a vine to bear fruit. The root and vine are what produce the fruit, the branch is just the vessel. Likewise, we are called to remain in Him and we will bear much fruit (Jn 15:5,8).

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

This is not a suggestion but a command. The children of Israel murmured and complained even after they were delivered from slavery to the Egyptian's. They spoke their way to death and we can too. Our words have power and we become our own prophet (Proverbs 18:21).

If a soldier in an army does not follow the command of his sergeant it could be the difference in life or death. A life guard gives commands to ensure the safety of the people. There is a reason there are commands set in place to keep one from diving in the shallow end or running on the side. Disobeying these commands could cost someone their life. Likewise, disobeying God's command could be the difference in life or death.

Philippians 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,*

Paul says here that the reason a believer should not be grumbling and complaining is because it is a witness to the rest of the World. The world's system is fallen and natural man will always find something wrong. As children of God, it is a sign to the world when we operate in joy.

The word blameless in Greek is amemptos and means faultless. We send a poor sign the rest of the world when we go around complaining and grumbling. It is our born-again nature to rejoice.

Paul was in prison when he wrote this. Many of us would have been grumbling and complaining in this letter but one of Paul's main themes of this book is joy.

Philippians 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.*

The Greek word for holding fast is epechō and means to give attention to. The Greek word for attention is qâshab and means to prick up the ears (Prv 4:20). The same way a dog pricks his ears up when his owner comes home and becomes attentive, in that same manner we need to be attentive to the word of life.

Christianity is an active walk with God not a one-time decision. Paul was encouraging the believers in Philippi to remain in the grace that had been given to them so that all of his efforts did not go to waste. The Greek word for gain is kenos and means without purpose.

Joy is something we have; rejoicing is something we do. We can choose to rejoice.

Philippians 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.*

The term drink offering is referring to death because of our faith and this is speaking of martyrdom. Anyone who dies for the sake of Christ receives a better resurrection (Heb 11:35). This was something Paul said he would rejoice over.

Paul's last letter was 2 Timothy and he mentions being offered up (2 Tim 4:6).

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

Paul was so dead to himself his primary focus was Jesus and in his current condition Paul was rejoicing because Jesus and His Finished works were being preached and Christ was exalted. Here he is admonishing the Philippian church to do the same thing and think the same way (Phil 2:5).

Philippians 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.*

Here, Paul is saying he wants to send Timothy his son in the faith to the Philippians to check on them so he could receive feedback on how they were doing. This letter was one of encouragement and edification.

Timothy is mentioned twenty-four times in scripture. Paul was Timothy's mentor and traveled with him later serving as the pastor in Ephesus.

Philippians 2:20 *For I have no one like-minded, who will sincerely care for your state.*

Timothy was one of Paul's trusted companions. He carefully followed Paul's doctrine, manner of life and purpose (2 Tim 3:10).

Many churches today need more Timothy's and are in search of Timothy. We do not need to search for more Timothy's but ask ourselves are we the Timothy? Are we serving someone else or trying to create our own ministry? Timothy had a servant's heart and was taken under the apostle Paul's wing and became his son in the faith.

Philippians 2:21 *For all seek their own, not the things which are of Christ Jesus.*

Paul is saying why Timothy was a trusted companion and it is because he was not seeking his own. Ministry starts to collide when two parties begin to compare themselves and exalt their own agenda. John the Baptist did not promote himself when Jesus stepped on the scene, rather he exalted Jesus. Not many of us would be willing to humble ourselves and allow someone who comes after us to move ahead and go before us. John the Baptist was not seeking his own.

One of the greatest themes in this letter is humility and putting others above ourselves. Anyone who is not born again has actions that always lead back to self because their very nature is tied to a fallen world and has the spirit of this world in them (Eph 2:1-3).

Philippians 2:22 *But you know his proven character, that as a son with his father he served with me in the gospel.*

Paul is referring to Timothy's lifestyle and trustiness which is the Greek work used here for proof. Jesus said we will know people by their fruit, that is by the way they act (Matthew 7:16). A tree can be large and beautiful but what type of fruit is it bearing? We cannot discern a person fully by their physical attributes, rather by what they are producing.

Paul commanded Timothy to be an example in word, conversation, charity, faith, spirit, and purity (1 Tim 4:22).

Philippians 2:23 *Therefore I hope to send him at once, as soon as I see how it goes with me.*

Paul is stating that he wants to send Timothy to them but he is going to see what the verdict will be of his imprisonment before sending him.

Philippians 2:24 *But I trust in the Lord that I myself shall also come shortly.*

Paul's hopes were to be delivered and see the Philippians for himself.

Philippians 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;*

Paul now says that in the meantime of waiting his verdict to send Timothy, that he will send Epaphroditus another of his fellow laborers of the gospel to them.

Epaphroditus was the vessel that carried aid or finances to Paul from the Philippian church and was a brother in Christ (v. 25). He was a minister of the gospel and had breakdown due to overwork for the Lord but was healed (v. 26-30).

The term fellow soldier was also used in 2 Timothy 2:3-4 and Paul here encouraging Timothy to be a good fellow soldier and referred to that as someone who endured hardness. It is good to surround oneself with people who understand we are in a spiritual battle and do not crumble at the first sign of opposition.

Epaphroditus was also mentioned in Philippians 4:18.

Philippians 2:26 *since he was longing for you all, and was distressed because you had heard that he was sick.*

The Philippian church heard Epaphroditus was weak and later in this chapter Paul goes on to say why he was weak.

Philippians 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.*

People take this verse and create a doctrine stating God desires people to be sick and some say He wills to have mercy on and heal while others He may not. Any act of healing is an act of mercy. Mercy is something we don't deserve and none of us deserve to be healed. What we deserve is to go to hell and be separated from God ultimately. Salvation as a whole is an act of mercy. God had mercy on us and offered redemption through His Son but not everyone receives (2 Peter 3:9).

Healing is the children's bread (Mt 15:26, Mark 7:27). As a child of God, it is our covenant right and not something God can do but rather something He has already done and that rightfully belongs to us. He is no respecter of persons and will not will for one to be sick and another to be well (Gal 2:6, Rom 2:11, Acts 10:34).

Philippians 2:28 *Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.*

Paul is saying here that he sent Epaphroditus to encourage the church that he is okay and that they may rejoice when they see him.

The Greek word for eagerly is *spoudaioterōs* and means speedily. Paul did not waste any time in sending Epaphroditus to the Philippians.

Philippians 2:29 *Receive him therefore in the Lord with all gladness, and hold such men in esteem;*

The Greek word for receive is *prosdechomai* and means to accept. Paul was admonishing the Philippians to trust the person he was sending on his behalf.

Philippians 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.

The reason Epaphroditus was weak was because he over worked himself for the ministry. The enemy does not care how your overworked as long as your overworked he is satisfied with that. Epaphroditus was the person that carried services to Paul from the Philippians and almost killed himself not regarding his own life. This is an example of laying one's life down for a friend (Jn 15:13) and the humility that is one of the core messages of this book.

This verse is key to understanding Epaphroditus' breakdown was not due to a disease rather lack of rest and being over worked. It is our responsibility to not be sensitive to the Holy Spirit and discern when a break is necessary.