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BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder – Jane Hancock, Director

PHILIPPIANS-CHAPTER TWO

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

Edited by Nathan C. Johnson

- (1) If then there is any consolation in Christ, **A** if any comfort of love, if any communion of spirit, if any compassion and pity,
- (2) Fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing.
- (3) Do not let anything be done in accord with self-seeking nor with vainglory, **A** but do it with humility, considering one another superior to oneself;
- (4) Not each one watching out for his own things, but each one those of the others also.
- (5) Let this disposition **A** be in you, which was also in Christ Jesus: **B**
- (6) He existed in the form of God, so much so that He did not consider it robbery to be equal with God: **A**
- (7) But He empties Himself, and He took upon Himself the form of a slave, **A** and was made in the likeness of men.
- (8) Being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross. **A**
- (9) Wherefore **A** also God highly exalts Him, **B** and graces **C** Him with the name **D** that is above every name, **E**
- (10) That in the name of Jesus every knee should bow: **A** super-heavenly knees, **B** super-earthly knees, **C** and the commoners; **D**
- (11) And that every tongue should confess **A** that Jesus Christ is Lord, **B** for glory to God the Father.

(12) So that, my beloved, according as you always obey, not as in my presence only, but now much more in my absence, be carrying into effect your own salvation **A** with fear and trembling;

(13) For it is God Who is operating in you **A** to will as well as to work for the sake of His delight.

(14) Everything keep on doing without murmurings and reasonings;

(15) That you might be blameless and artless, **A** children of God unblemished amid a generation crooked and distorted, **B** among whom you are appearing as luminaries in the world,

(16) Having on **A** the word of life, for my glorying in the day of Christ, that I did not run for nought, neither did I toil for nought.

(17) Even if I am a libation **A** upon the sacrifice and ministration of your faith, I rejoice and rejoice jointly with you all.

(18) Moreover in the same way do you too rejoice, and you rejoice jointly with me.

(19) Now I am expecting in the Lord Jesus to send Timothy to you shortly, **A** that I also may be of good cheer, when I know of your state. **B**

(20) For I have no man equally sensitive, who will genuinely care for your state. **A**

(21) For all are seeking their own things, not the things of Jesus Christ. **A**

(22) Now you know the proof of him, **A** that as a child for the father, he slaves with me in regard to the gospel.

(23) This one therefore I hope to send forthwith, whenever I get to see in due course the things concerning me;

(24) But I am confident in the Lord that I also myself will come shortly.

(25) I considered it necessary to send you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, and your apostle, **A** and your minister for my needs, **B**

(26) Since he was longing for you, and he was distressed, because you heard that he was sick.

(27) For indeed he was sick nigh unto death; but God had mercy on him, **A** and not on him only, but on me also, lest I should have sorrow heaped upon sorrow. **B**

(28) The more quickly **A** I send him to you, that, when you see him, you may be rejoicing again, and that I will be the less sorrowful. **B**

(29) Receive him then in the Lord with all joy, and hold such in honor;

(30) Because on account of the work of Christ he came near to death, **A** he risked his own soul **B** to supply your lack of ministration **C** toward me.

NOTES ON THE VERSION

2:1 (A) And there is!

2:3 (A) Although Paul does not criticize these Philippians in any way, he does know their dangers. There is great liberty in the dispensation of the grace of God. There is almost the freedom to sin against grace. In the Acts period, such a thing might have brought sudden death or dire judgment, but in the present dispensation of grace there could be these differences that God Himself would not have tolerated in the Acts period.

2:5 (A) The Greek *phroneo*, which occurs often in Philippians. This Greek word, among all the Greek words that have to do with thinking and minding, takes on the character of disposition. The disposition is the predominating bent or the constitutional habit of one's mind or spirit. What the apostle Paul was dealing with here was not so much character or personality, but disposition. (B) When the Philippians became believers, they immediately began to see the results of those beliefs. The marvelous gifts of healing and of the manifestation of the Spirit were present in Philippi, as they were in all other places. See Mark 16:20. The gifts exalted these people. All at once, the gifts have ceased, and their powers and privileges are gone. The Lord Jesus Christ had unbelievable glories and privileges. All power was His, and yet He had sacrificed it all. He had emptied Himself. And so, in effect, Paul is saying, "If the Lord Jesus Christ did this in relationship to you, why should you be so disappointed over the cessation of certain gifts, inasmuch as this is a part of God's plan and program?"

2:6 (A) As we see the Jehovah of the Old Testament all the way through, this One never considered it robbery to be equal with God. In the gospel period, even after He became a Man, He accepted worship and glory that belonged to God alone. It was not robbery when He was taking such glory.

2:7 (A) When He became an Israelite instead of a Roman, He became a citizen of a nation that was in bondage. He actually took upon Himself the form of a slave.

2:8 (A) This death was reserved for slaves and for the most vicious of criminals.

2:9 (A) Or “for which reason.” (B) The use of the tense here shows that this is something not only that God did but that God continues to do. (C) The Greek is *charizomai*, from the word *charis* (grace) which means “to bestow a benefit on one who deserves punishment,” i.e., “to deal graciously.” (D) This is not just a cognomen. A name in Scripture signifies a reputation or a position. For example, when we name people to certain offices, we give them titles that signify that they hold these positions. (E) Name the position or the right, and He is above it.

2:10 (A) This is the great symbol of submission. See Gen. 41:43. (B) These would include the archangels. Satan himself would be among this number. (C) These would be the exalted on the earth, whether kings or some other position. (D) The Greek is *katachthonion*. To express this in English is almost impossible. The word *chthonion* has to do with the earth, and *kata* means “down,” but it means “down along certain lines.” We might say, “The highest class, the middle class, and the ordinaries, no matter who they are—all must bow the knee.”

2:11 (A) There is no salvation or forgiveness even in the most fervent confession that Jesus Christ is Lord. See Matthew 7:21-23. Every man who stands at the Great White Throne will acknowledge the jurisdiction of Christ and will confess His Lordship, and yet even so some who stand there will die the second death. There is no hope of universal salvation or of universal reconciliation in Philippians 2:11. (B) This statement appears three times in the Bible. The other two occurrences are in Isaiah 45:23 and Romans 14:11. The latter provides the Scriptural clue as to its meaning. Immediately following this quotation, Paul declares in Romans 14:12, “**So then every one of us shall give account of himself to God.**” This has to do with a man coming into court and giving an account of himself to God.

2:12. (A) Our salvation is not of a man. God saved us. What we are told to do here is not to work for our salvation, but to work it out. Salvation is a thing that operates now. It is not that I was saved, but that I am being saved. In this present flow of iniquity, in this present evil eon, I thank God that there is deliverance. I thank God not only for salvation from the penalty of sin, but also for salvation from the power of sin, and someday total salvation from the very effects of sin.

2:13 (A) Whether God gave a gift or caused the gift to cease, He was operating. If one had the gifts of the Acts period, it would be because of

God, and if one did not have the gifts of the Acts period, it would be because of God. None of the recipients had any part in producing them.

2:15 (A) The idea is unmixed. (B) If there was ever a time in which believers in the Lord Jesus Christ walked in a generation that was crooked and distorted, it is at the present time. And if there ever was a time when we should allow our light to shine as luminaries in the world, it is now, because this light is needed.

2:16 (A) When I get up in the morning, I need to clothe myself to appear among men. I trust I will never forget that Jesus Christ has clothed me that I might appear before God.

2:17 (A) That is, poured out as a drink offering.

2:19 (A) Or “quickly.” (B) Or “the things concerning you.”

2:20 (A) Or “the things concerning you.”

2:21 (A) That is the way it became, and it seems like that is the way it has been ever since.

2:22 (A) Indicating he has been tested.

2:25 (A) Or “your commissioned one.” (B) Epaphroditus had come to Paul bearing a gift—money for the support of Paul while he was in Rome.

2:27 (A) Epaphroditus was sick nigh unto death. Then God had mercy on him. That is the way it is in this dispensation. A year or two before this, Paul healed everyone on the isle of Melita, worthy of it or not. And here was a man who was worthy. I do not believe that there is anything in any of the epistles of Paul written after Acts 28 that demonstrates the dispensational change like this passage does. (B) Either the record of the apostle Paul before this time is one giant falsehood of his power and ability to heal, or else there was a dispensational change.

2:28 (A) The word has to do with diligence. (B) Or, be free from sorrow.

2:30 (A) There are many things that might bring sickness. The Lord Jesus Christ spoke of a daughter of Abraham who had been bound by Satan for fourteen years. To the Corinthians Paul said, “**For this cause many are sick among you.**” (I Cor. 11:30) That was a sickness that was laid upon men as a punishment for their sin. That was in the Acts period. But here is a sickness that was caused by the work of our Lord Jesus

Christ. Death begins to work in us on the day that we are born, and death continues to work in us until the day that we die, when it accomplishes itself. The sickness of today occurs because death is working in us. Let us not think when we are sick that this is some punishment for our sins. (B) Meaning all of his comforts and the very loss of life itself. (C) Or, service.

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