

Monday 1/17**Phil. 2:5-8**

5 Let this mind be in you, which was also in ¹Christ Jesus,
6 Who, ¹existing in the ²form of God, did ³not consider being equal with God a treasure to be grasped,
7 But ¹emptied Himself, taking the ²form of a slave, ³becoming in the ⁴likeness of men;
8 ¹And being found in ²fashion as a man, He ³humbled Himself, becoming obedient even unto death, and that the ⁴death of a cross.

Related Verses**Matt. 11:29-30**

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light.

Eph. 4:20, 23

20 But you did not so learn Christ,

23 And that you be renewed in the spirit of your mind

1 Peter 2:21-23

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

Portions from the footnotes**Phil. 2:5¹ Christ**

In ch. 1 the central point is to magnify Christ, to live Christ (vv. 20-21). In ch. 2 it is to take Christ as our pattern, our model. This pattern is the standard of our salvation (v. 12). In vv. 5-16 there are four basic elements: Christ (v. 5), salvation (v. 12), God (v. 13), and the word of life (v. 16). The word of life works out the pattern by the operating God to apply salvation to our daily living. In this way we enjoy Christ and live Him, taking Him as our pattern.

Phil. 2:6¹ existing

The Greek word denotes existing from the beginning, implying the Lord's eternal preexistence.

Phil. 2:6² form

The expression, not the fashion, of God's being (Heb. 1:3), identified with the essence and nature of God's person and, hence, expressing them. This refers to Christ's deity.

Phil. 2:6³ not

Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He laid aside the form of God (not the nature of God) and emptied Himself, taking the form of a slave.

Phil. 2:7¹ emptied

I.e., laid aside what He possessed — the form of God.

Phil. 2:7² form

The same word as that in v. 6. In His incarnation the Lord did not alter His divine nature; He changed only His outward expression, from the form of God, the highest form, to that of a slave, the lowest form. This was not a change of essence but of state.

Phil. 2:7³ becoming

I.e., entering into a new state.

Phil. 2:7⁴ likeness

The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward appearance of His humanity. He appeared to men as a man outwardly, but as God He had the reality of deity inwardly.

Phil. 2:8¹ being

When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man.

Phil. 2:8² fashion

I.e., the outward guise, the semblance. This is a repetition, in a more particular sense, of the thought of likeness in v. 7. What Christ looked like in His humanity was found by men to be in fashion as a man.

Phil. 2:8³ humbled

Humbling Himself was a further step in emptying Himself. Christ's self-humbling manifested His self-emptying.

Phil. 2:8⁴ death

The death of a cross is the climax of Christ's humiliation. To the Jews it was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed on malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

The Lord's humiliation involved seven steps: (1) emptying Himself; (2) taking the form of a slave; (3) becoming in the likeness of men; (4) humbling Himself; (5) becoming obedient; (6) being obedient even unto death; and (7) being obedient unto the death of the cross.

Portions from the Life-study messages

In Philippians 2 Paul does not charge us to take the objective Christ as our pattern and then imitate Him....Trying to imitate Christ in this way is like a monkey trying to imitate a human being.... When we consider [verses 5 through 8] in context, we see that the pattern is our salvation [v. 12] and that this salvation is God Himself operating in us to save us in a practical way [v. 13]. Although in ourselves we cannot work out our salvation, the One who is able is now operating in us to will inwardly and to work outwardly. Our responsibility is to cooperate with Him. When we cooperate with God's operation in us, we take Christ as our pattern. (*Life-study of Philippians*, p. 86)

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 9 – Sections: Enjoying God; Through Taking In The Spirit; Being Drunk With The Holy Spirit (paragraphs 1-3)

Tuesday 1/18**Phil. 2:9-11**

9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Related Verses**Acts 2:36**

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Rom. 10:9-10, 12-13

9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;

10 For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation.

12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

13 For "whoever calls upon the name of the Lord shall be saved."

Heb. 1:8-9

8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

Col. 1:18

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Portions from the Life-study messages

The Lord humbled Himself to the uttermost [vv. 5-8], but God exalted Him to the highest peak [v. 9]. The name referred to in [verse 9] is the name of Jesus, as indicated in the following verse. [See Acts 9:5.] From the time of the Lord's ascension, there has never been a name on this earth above the name of Jesus.

The name is the expression of the sum total of what the Lord Jesus is in His person and work. The words "in the name" mean in the sphere and element of all the Lord is. It is in this way we worship the Lord and pray to Him.

In verse 10 we see three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord, [or on the name of the Lord] (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God (Acts 2:36). Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. The Greek

word rendered "to" means resulting in. Our confessing that Jesus is Lord results in the glory of God the Father. This is the great end of all that Christ is and has done in His person and work (1 Cor. 15:24-28).

My burden...is to relate the exaltation of Christ to our spiritual experience. God has already exalted Christ, but have you exalted Him? Christ has been exalted in the universe, but has He been exalted in you? The problem is that Christ has been exalted everywhere except in you. This is the reason that I do not care to talk about the exaltation of Christ in an objective way, but to apply this to our subjective experience. Christ cannot be exalted in us unless we take Him as the crucified life to be the pattern of our daily life.

We should not forget that Philippians is a book on the experience of Christ. Hence, even the exaltation of Christ in this book is related to our experience....We need to experience Christ to such a high degree that in our life He is exalted....God has already exalted Christ in the universe, but now it remains for us to exalt Him in our personal universe—in our daily life, in our family life, and in our church life.

Proof that Paul's concept was that Christ would be exalted not only objectively in the universe but also subjectively and experientially in our daily life is found in verse 12. After speaking of the crucified life in verses 5 through 8 and the exalted life in verses 9 through 11, Paul says in verse 12, "So then, my beloved, even as you have always obeyed, not as in my presence only, but now much rather in my absence, work out your own salvation with fear and trembling." The words "so then" indicate that what Paul speaks of in verse 12 is a consequence of taking Christ as the pattern of a crucified life in the preceding verses. These words indicate that Christ's crucified life should be our experience. It is also true that Christ's exalting life should be our experience. On the one hand, we may speak of Christ's exalted life; on the other hand, of His exalting life. No matter which expression we use, in 2:9-11 we have a life of exaltation. Such a life should also be part of the salvation worked out by us. (*Life-study of Philippians*, pp. 97, 98, 95-96)

Corporate Reading of "How to Enjoy God and How to Practice the Enjoyment of God" Chapter 9 – Sections: Through Taking In The Spirit; Being Drunk With The Holy Spirit (paragraphs 4-7)

Wednesday 1/19**Phil. 2:12-13**

12 ¹So then, my beloved, even as you have always ²obeyed, not as in my presence only but now much rather in my absence, ³work out your own ⁴salvation with ⁵fear and trembling;

13 ¹For it is ²God who ³operates in you both the ⁴willing and the ⁵working for His ⁶good pleasure.

Related Verses**Rom. 8:4-6, 11**

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Phil. 1:19

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Heb 13:20-21

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Portions from the footnotes**Phil. 2:12¹ So**

I.e., as a consequence of taking Christ as a pattern of obedience in the preceding verses.

Phil. 2:12² obeyed

This answers to becoming obedient in v. 8.

Phil. 2:12³ work

I.e., carry out, bring to the ultimate conclusion. We have received God’s salvation, which has as its climax our being exalted by God in glory as the Lord Jesus was (v. 9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling. We have received this salvation by faith; now we must carry it out by obedience, which includes our being genuinely one in our soul (v. 2). To receive this salvation by faith is once for all; to carry it out is lifelong.

Phil. 2:12⁴ salvation

Not eternal salvation from God’s condemnation and from the lake of fire but the daily salvation that is a living Person. This daily salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes the believers’ inward life, the pattern becomes their salvation. Only this would make the apostle’s joy full.

In ch. 1 salvation comes through the bountiful supply of the Spirit of Jesus Christ, but here salvation comes from the operating God within us. The operating God is actually the Spirit of Jesus Christ. In both these cases salvation is a practical, daily, moment-by-moment salvation. The constant salvation in 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living.

Phil. 2:12⁵ fear

Fear is the inward motive; trembling is the outward attitude.

Phil. 2:13¹ For

For introduces the reason we need to obey always. The reason is that God operates in us. In God’s economy we have the Lord Jesus as our pattern (vv. 6-11), as the standard of our salvation (v. 12), and we also have God operating in us both the willing and the working that our salvation may be carried out, brought to its ultimate conclusion. It is not that we by ourselves carry it out, but that God operates in us to do it. The only thing we need to do is to obey the inner operating God.

Phil. 2:13² God

The God who operates in us is the Triune God — the Father, the Son, and the Spirit — the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11). The three — the Spirit, God, and Christ — are one.

Phil. 2:13³ operates

Or, energizes.

Phil. 2:13⁴ willing

The willing is within; the working is without. The willing takes place in our will, indicating that God’s operation begins from our spirit (cf. 4:23) and spreads into our mind, emotion, and will. This corresponds with Rom. 8, where we see that God works from our spirit (Rom. 8:4), through our mind (Rom. 8:6), and eventually into our physical body (Rom. 8:11).

Phil. 2:13⁵ working

Or, acting. The same Greek word as for operates in this verse.

Phil. 2:13⁶ good

I.e., the good pleasure of His will (Eph. 1:5). God’s good pleasure is that we may reach the climax of His supreme salvation.

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 9 – Sections: Everything Concerning God Being In The Spirit (paragraphs 1-8)

Thursday 1/20**Phil. 2:14-16**

14 Do all things without ¹murmurings and reasonings

15 That you may be blameless and ¹guileless, ²children of God ³without blemish in the midst of a crooked and perverted generation, among whom you shine as ⁴luminaries in the ⁵world,

16 ¹Holding forth the ²word of life, so that I may have a ³boast in the ⁴day of Christ that I did not run in vain nor labor in vain.

Related Verses**Matt. 5:14-16**

14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.

16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

John 8:12

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

2 Pet. 1:3-4

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rev. 1:20

20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Portions from the footnotes**Phil. 2:14¹ murmurings**

Murmurings are of our emotion and come mainly from the sisters; reasonings are of our mind and come mainly from the brothers. Both frustrate us from carrying out our salvation to the fullest extent and from experiencing and enjoying Christ to the uttermost. The context here indicates that murmurings and reasonings are due to disobedience to God. Obedience to God slays all murmurings and reasonings.

Phil. 2:15¹ guileless

Or, simple, artless (not political), innocent (Matt. 10:16). The Greek root means unmixed. Blameless describes our outward behavior, and guileless our inward character.

Phil. 2:15² children

As children of God, we have God’s life and the divine nature (2 Pet. 1:4).

Phil. 2:15³ without

To be without blemish is the total quality of being blameless and guileless.

Phil. 2:15⁴ luminaries

The Greek word refers to luminaries that reflect the light of the sun. As such luminaries, the believers shine in the world. They do not possess any light in themselves but have a heavenly ability to reflect the light of Christ. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life (v. 16).

Phil. 2:15⁵ world

The dark, corrupt world, which is usurped by Satan (1 John 5:19; 2:15-17). In the world can be rendered in the universe.

Phil. 2:16¹ Holding

Lit., applying, presenting, offering. To hold forth the word of life is to apply it, to present it, and to offer it to the world by living out Christ.

Phil. 2:16² word

Different from the doctrine of dead letters. The word of life is the living breath of God (2 Tim. 3:16), the Spirit who gives life (John 6:63). We have the Lord Jesus as our pattern (vv. 6-11), we have God operating in us (v. 13), we are God’s children, having God’s life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present, to others. What a divine and rich provision! By such we are well able to carry out God’s salvation to its climax.

Phil. 2:16³ boast

The way to make the apostle’s joy full (v. 2) is to live a life that takes Christ as the pattern and carries out God’s salvation fully, that the apostle may be able to boast, glory, and rejoice in the believers in the day of Christ.

Phil. 2:16⁴ day

The day of the Lord’s second coming, which is called “the day of the Lord” (1 Thes. 5:2; 2 Thes. 2:2; 1 Cor. 1:8; 2 Cor. 1:14) and “that day” (2 Tim. 1:18; 4:8). In that day all believers will appear before the judgment seat of Christ to receive the reward each deserves (2 Cor. 5:10; Matt. 25:19-30).

Portions from the Life-study messages

Paul speaks of salvation both in 1:19 and in 2:12....According to 1:19, Paul enjoyed salvation through the bountiful supply of the Spirit of Jesus Christ. Apparently, we do not find this bountiful supply in

chapter two. Instead, we have the word of life. However, the bountiful supply of the Spirit and the word of life actually are one. Paul enjoyed daily salvation through the bountiful supply of the Spirit, and we may enjoy daily salvation by the word of life.... When we enjoy salvation daily through God operating in the word of life, we...live Christ. Thus, to enjoy God’s salvation in a practical way is to live Christ, that is, to hold forth the word of life. In order to live Christ, we must first take Christ as the living pattern. Then we need to obey the operating God within us and receive His word of life. Then spontaneously we shall live Christ. (*Life-study of Philippians*, pp. 383-384)

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 9 – Sections: Everything Concerning God Being In The Spirit (paragraphs 9-15)

Friday 1/21**Phil. 2:17-18**

17 But even if I am being poured out as a ¹drink offering upon the ²sacrifice and ³service of your ⁴faith, I rejoice, and I ⁵rejoice together with you all.

18 And in like manner you also rejoice, and you rejoice together with me.

Related Verses**Num. 15:3-5**

3 And you make an offering by fire to Jehovah, a burnt offering or a sacrifice, to make a special vow or as a freewill offering or at your appointed feasts, to make a satisfying fragrance to Jehovah, from the herd or from the flock,

4 The one who presents his offering shall present to Jehovah a meal offering of a tenth of an ephah of fine flour mingled with a fourth of a hin of oil.

5 And you shall prepare wine for the drink offering, a fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.

Num. 28:10 (only read both)

10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.

2 Cor. 8:9

9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.

2 Cor. 12:15

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

1 Thes. 2:8

8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

2 Tim. 4:6

6 For I am already being poured out, and the time of my departure is at hand.

Rom. 15:16

16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Portions from the footnotes**Phil. 2:17¹ drink**

The drink offering was in addition to the basic offerings revealed in Lev. 1 — 6 (Num. 15:1-10; 28:7-10). The basic offerings are types of various aspects of Christ. The drink offering is a type of Christ as enjoyed by the offerer. Christ as the heavenly wine fills the offerer and even causes him to become wine to God. The apostle Paul became such a drink offering (2 Tim. 4:6) by enjoying Christ in this way, so that he could be poured out as a sacrifice to God upon the believers’ faith through the shedding of his blood.

Phil. 2:17² sacrifice

The sacrifice and service of your faith means that the faith of the Philippian believers was a sacrifice offered to God and also became their service to God.

Phil. 2:17³ service

Like the priestly service. Cf. note 253.

Phil. 2:17⁴ faith

Faith here is all-inclusive and includes much more than the act of believing. It is the constitution and total expression of all that the believers have received, experienced, and enjoyed of Christ, including Christ as the basic offerings. Paul’s ministry resulted in the all-inclusive faith of the believers. Such a faith was offered as

a sacrifice to God by the believers, and Paul rejoiced even to be poured out as a drink offering upon such a sacrifice.

Phil. 2:17⁵ rejoice

This means that the apostle rejoiced to have his blood shed as a drink offering upon the sacrifice of the believers' faith.

Portions from the Life-study messages

In 2:16 Paul expresses his concern about laboring in vain. According to verse 17, Paul realized that his labor among the Philippians had not been in vain. He knew that their faith was the basic offering upon which he could pour out himself as a drink offering. The words, “even if I am being poured out as a drink offering,” indicate that Paul thought of himself as one who was continually being sacrificed for his ministry. His use of the word “even” suggests that he was sacrificed to the uttermost.... Throughout the years, he had continually been sacrificing himself for his ministry. However, it was not until the time of martyrdom that he was poured out to the uttermost as a drink offering. ...Now even if he was poured out as a drink offering on the sacrifice and priestly service of the believers' faith, he could rejoice together with them all....Ministry is a matter of sacrifice, not of compensation. Eventually, we need to reach the point where we can say that even if we are being poured out as a drink offering, we shall be happy and rejoice together with all the saints.

According to 2:17 and 18, Paul and the believers in Philippi rejoiced mutually, sharing their joy with one another. Paul rejoiced to pour himself out as a drink offering upon the sacrifice of the believers' faith, and he shared his joy with them in his martyrdom over their faith. Then the Philippian believers rejoiced in Paul's drink offering and even congratulated him in his martyrdom for the sake of their faith. Actually, the believers' response of rejoicing was a kind of congratulation offered to Paul.

The two constitutions we see here—that of the believers with respect to their faith and that of Paul with respect to his becoming a drink offering—represent two peaks of the experience of Christ. On the side of the believers, there is the peak of faith, and on the side of the apostle, there is the peak of martyrdom....Paul was eventually constituted by Christ into heavenly wine poured out as a drink offering unto God....This mutual rejoicing was a mutual congratulation....Paul

congratulated the believers for their success in faith, and they congratulated him in his success in martyrdom....May we all go on until we arrive at these [two] peaks in our experience and enjoyment of Christ. (*Life-study of Philippians*, pp. 119-120, 121-122)

Corporate Reading of “How to Enjoy God and How to Practice the Enjoyment of God” Chapter 9 – Sections: Assimilating The Spirit Being To Enjoy God As One’s All

Saturday 1/22

Phil. 2:19-30 (19-21, 25-26, 30)

19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be ¹encouraged by knowing the things concerning you.

20 For I have no one ¹like-souled who will genuinely care for what concerns you;

21 For all seek their own things, not the things of ¹Christ Jesus.

22 But you know his ¹approvedness, that as a child with a father he has served with me unto the gospel.

23 Him therefore I hope to send immediately, as soon as I see how things go with me.

24 But I trust in the Lord that I myself also will come shortly.

25 But I considered it necessary to send to you Epaphroditus, my ¹brother and fellow worker and fellow soldier, and your ²apostle and ³minister to my need,

26 Since he longed after you all and was greatly distressed because you heard that he had become sick;

27 For indeed he had become sick, near to death, but God had mercy on him, and not on him only but also on me that I might not have sorrow upon sorrow.

28 I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful.

29 Receive him therefore in the Lord with all joy, and hold such in honor,

30 Because for the work of Christ he drew near unto death, ¹risking his ²life, that he might fill up your lack of ³service toward me.

Related Verses

Phil. 1:27

27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel,

Phil. 2:2

2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Portions from the footnotes

Phil. 2:19¹ encouraged

Or, of good comfort, of good cheer, refreshed.

Phil. 2:20¹ like-souled

This book deals very much with the believers' soul. We must strive together with one soul along with the personified faith of the gospel (1:27); we must be joined in soul, thinking the one thing (v. 2); and we must be like-souled, genuinely caring for the things of Christ Jesus (vv. 20-21). In the gospel work, in the fellowship among the believers, and in the pursuing of the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life.

Phil. 2:21¹ Christ

According to the context of this book, the things of Christ Jesus are the things concerning the church with all the saints.

Phil. 2:22¹ approvedness

I.e., approved worth, proof of having been tested.

Phil. 2:22² served

Lit., served as a slave.

Phil. 2:25¹ brother

First a brother, then a fellow worker, and then a fellow soldier.

Phil. 2:25² apostle

One sent with a commission.

Phil. 2:25³ minister

Derived from the same Greek word as that for service in v. 17 and referring to a minister whose ministry is like that of a priest. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6). Hence, our ministry to the Lord, in whatever aspect, is a priestly service (vv. 17, 30).

Phil. 2:30¹ risking

Venturing, recklessly exposing his life, like a gambler throwing down a stake.

Phil. 2:30² life

Lit., soul. Epaphroditus was willing to risk his life for the churches and the saints.

Phil. 2:30³ service

See note 17³; cf. note 25³ in this chapter and note 3² in ch. 3.

Portions from the Life-study messages

In Philippians 2:19-30 we see two crucial points concerning the soul. First, we need to be one in soul; second, we need to be willing to sacrifice or risk our soul. Both are necessary if we are to have a genuine concern for the churches with all the saints. Timothy was a like-souled person, and Epaphroditus was a soul-risking person. We also should be those who are one in soul and who are willing to risk our soul. We should be ready to sacrifice our mind, will, and emotion to be one with our dear co-workers. (*Life-study of Philippians, p. 130*)

Hymns, #187; #542, #887

Outline

- III. Taking Christ as the pattern to hold Him forth (2:1-30)
- B. Taking Christ as the pattern (vv. 5-11)
 - C. Working out our salvation to hold forth Christ (vv. 12-16)
 - D. A drink offering upon the sacrifice of faith (vv. 17-18)
 - E. The apostle's concern for the believers (vv. 19-30)

Crucial points

Philippians 2 is on taking Christ as the pattern to hold Him forth. In 2:5-11 Paul presents the Lord Jesus and His

incarnation, human living, death, resurrection, and exaltation in such a way as to give us a pattern and a standard for our daily salvation (v. 12). The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes our inward life, it becomes our practical, daily, moment-by-moment salvation.

We have received God's salvation, which has as its climax our being exalted by God in glory as the Lord Jesus was (v. 9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling (v. 12). To receive this salvation by faith is once for all; to carry it out is lifelong. However, it is not that we by ourselves carry it out, but that God operates in us to do it (v. 13). The only thing we need to do is to obey the inner operating God.

In verses 5 through 16 we see that we have the Lord Jesus as our pattern (vv. 5-11), we have God operating in us (v. 13), we are God's children, having God's life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present, to others (v. 16). What a divine and rich provision! By such we are well able to carry out God's salvation to its climax.

In verse 17 we see two constitutions—that of the believers with respect to their faith and that of Paul with respect to his becoming a drink offering. The believers' faith is the constitution and total expression of all that they have received, experienced, and enjoyed of Christ. Paul was eventually constituted by Christ into heavenly wine to be poured out as a drink offering to God upon the sacrifice and service of the believers' faith. In verse 18 we see a mutual rejoicing, a mutual congratulating. Paul congratulated the believers for their success in faith, and they congratulated him in his success in martyrdom.

Verses 19 through 30 are on the apostle's concern for the believers and reveal two crucial points concerning the soul. We need to be like-souled (v. 20), one in soul, and we need to be willing to sacrifice, or risk, our soul (v. 30). Both are necessary if we are to have a genuine concern for the churches with all the saints.

Lord's Day 1/23**Related Verses****Matt. 5:48**

48 You therefore shall be perfect as your heavenly Father is perfect.

Col. 1:27-29

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

29 For which also I labor, struggling according to His operation which operates in me in power.

Col. 3:10-16

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

14 And over all these things put on love, which is the uniting bond of perfectness.

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Further Reading:

Life-study of Philippians, msgs. 10-14