



# PITWM VERSE BY VERSE PHILIPPIANS 2:1-13

## LESSON: AFFECTION FOR CHRIST'S CHURCH—

July 6, 2025

### LESSON

### I. PHILIPPIANS 2:1-4

**2:1** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,— Coming from Chapter One Paul says “If.” “If” meaning, there is a condition or stipulation; if what is said to be true, then it will result in something. You see Paul had said that the Christians at Philippi were involved in the same kind of struggle he had gone through. In others words, there is always someone who has gone through what you need. Now he says if our consolation (*encouragement*) is in Christ; if our comfort is found in His love; if we have fellowship in His Spirit, then agreement will occur. “Bowels” is the same word as we find in 1:8 and means tender-heartedness, tender mercies. “Mercies” means compassionate yearnings and action. Therefore, if our deepest affection, tenderheartedness and our compassionate yearnings and action comes forth from Christ, it will result in unity and having the right attitude with others. Paul does not doubt their Christian faith. He is reminding them that their faith should be rooted in Christ. <sup>1</sup>They must show Christ’s love to other people. If they are not united, their witness to the world will be weak. Therefore, we have to know our position in Christ, and our responsibility in that relationship. Four things that we constantly receive through God’s grace and we need to pass it on to others in having a spirit of loving service:

- (1.) The consolation we have in Christ. (2.) The comfort found in His love. (3.) The fellowship we have in the Spirit. (4.) The bowels and mercies we enjoy. Paul goes on to say, “*now, you can fulfill my joy...*”

**2:2** Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. All of this was to give Paul joy; “*Be the cause of my joy*”; make his joy complete. How? – By oneness of attitude, living in harmony, being intent on one thing; having the same love...That’s what Christ wants for the church.

**2:3** Let nothing be done through strife or vainglory:— Paul gives two negative attitudes to stay away from:

#### 1. Strife

- a. <sup>2</sup>Where you have this kind of behavior, you have a divided church.
- b. It is a work of the flesh through selfish ambition, self-assertiveness, and conceit — wanting to promote your own cause—empty glory.
- c. It is the total opposite of the work of the Holy Spirit.
- d. It is the result of any church or individual’s behavior where God’s love is absent.

#### 2. Vainglory

- a. Those that are operating against Christ and in competition with Him.
- b. It is the exact opposite of the one who should get all of the glory, and His name is Jesus Christ.

Nothing is to be done through conflict, fighting, contention, or discord; neither done through empty, proud, or groundless self-esteem.

**2:3b...but in lowliness of mind let each esteem other better than themselves.** “*But*” is a conjunction, meaning “*instead of the other*.” Therefore, instead of strife and vainglory **lowliness of mind** is what I want you to display. **Lowliness of mind** means— 1.) **Humility of mind** (be humble-minded. 2.) **Self-forgetfulness** (*forgetting about self to serve others*). So, “*esteem*” (*regard and respect*)

<sup>1</sup> <http://www.easyenglish.info/bible-commentary/philippians-lbw.htm>

<sup>2</sup> <http://www.fotbc.org/commentary/50philippians.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>





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others above ourselves. The Christlike spirit of humility fixes its eyes on the excellency of others; God has also placed excellence in others, and we are to also look for that excellence in them by esteeming the greatness in them. Thereby, we place ourselves lower than others with an attitude of respect. It's the same as respecting your elders.

**2:4 Look not every man on his own things, but every man also on the things of others.** The word "**look**" means to mentally consider, regarding something as an aim. Don't look, or consider, or regard your aim toward self. Discipleship focuses on other people not for selfish purposes. By doing this and giving it your priority, we are imitating the humility of Christ, while staying in unity.

## II. PHILIPPIANS 2:5-11

**2:5 Let this mind be in you, which was also in Christ Jesus:—** "**Let**" means allow, or consent to. It's something **you** have to do. The word "**mind**" here does not mean mental activity or intellectual process. But it's an act of the Will, **allowing your attitude** to be like Christ as **He** had while here on earth. Christ demonstrated an humble mind (*attitude*) and behavior. How did He do that? By being obedient to the Father. By not selfishly demanding His divine rights. Yes, our supreme example of humility is divine by nature, but He did not seek royal treatment.

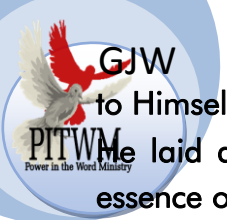
He emptied Himself and took the role of a servant. He obeyed the Father's plan to the end by dying on an Old Rugged Cross for our sins. Having the mind of Christ is lowering oneself. That was the ultimate example! What an incredible example of attitude for the believer to follow. Jesus set and focused His attitude upon humbling Himself. He set the "*bar*." He met our need as He humbled Himself to show what the mind of Christ looks like; how the attitude of Christ could be acquired. <sup>3</sup>If Jesus regarded no sacrifice too great, no humiliation too painful. Should not we have this sacrificial attitude toward fellow Christians?

**2:6 Who, being in the form of God:—** This is fundamentally about what He was and what we are to think of Him to be, before He became man. The phrase "**who being**" (*huparchōn*) **in the form of God** implies His *pre-existent deity, and His continued deity*. It denotes prior existence. Jesus existed as God. He gave up the glory of heaven to become a human. The word "**form**" (*morphē*) does not mean shape, but it is "*the nature or essence*" living in the individual. Christ **pre-existed** in the "**form of God**," His very form—the essential nature and character—identified Him as God. When Mary became impregnated, the Angel Gabriel told her the Holy Ghost shall come upon her and the power of the Highest shall overshadow her—that Holy thing which shall be born shall be called the Son of God! While on earth, the form of God still existed—His prior existence and His nature and essence still existed in the womb! The form of God will always be seen in the Person of Christ which includes the whole nature and essence of His Deity; **will be retained as long as He exists, and that's Forever!**

**2:6b...thought it not robbery to be equal with God:—** God came in humility as a baby. Jesus did not regard His position as equal with God the Father as something to hold onto, but as something to be relinquished for the redemption of men. He gave up the throne in glory for a cross of shame and suffering. He did not obtain anything, including His deity by force or use force to seize, by robbery and usurpation, as Satan attempted to do. He did no injury, nor deprived Himself of any glory, or assumed

<sup>3</sup> <http://versebyversecommentary.com/category/philippians/page/16/>  
<http://www.pitwm.net/pitwm-versebyverse.html>





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to Himself which did not belong to Him. He was God! Just as He laid His life down for man on a cross, He laid down His rights of Divine Majesty to become a Son on earth; He set aside the use of His essence of God, because of His mission. His mission had Him to respond in a different way as to not be equal to God. "**Equal**" means one and the same. He was one and the same, meaning God. He was absolute in that equality. He was eternally conscious of His existence with the Trinity. But His mission took another course. When Christ went to the cross, He fulfilled the role of the Son and the Savior—the original plan of the Father.

**They had a meeting:** The spoken plan of the **Father**—became the plan of the Son. The Father is the Administrator—The **Son** Becomes the Plan. It's carried out by the Power of the **Holy Spirit**—The Trinity is One! Jesus **gave up the glory** of heaven to become a human. He **gave up His big mansion** for a while as the Father is always to take center stage.

He's doing what He's telling us to do in verse 3 and 4—in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

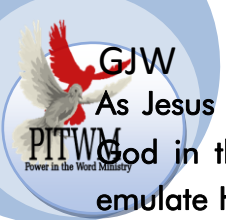
**2:7 But made himself of no reputation...:** "No reputation" literally means He "emptied" Himself. He laid and set aside His privileges; His rights. We can see that as He came in human form as a baby. His reputation was not seen, only the Prophecy. Even when He fasted and went into the wilderness, and the "Tempter" came to tempt Him, his reputation was not seen by men, only to the "Tempter"—the devil. Jesus gave only the Word back to the enemy *saying "It is written."* He did not cease to be what He essentially and eternally was and is—Him being the Godhead; Him always reflecting back to His Father. He made Himself of no reputation. He just voluntarily did an act in which no one would have expected. <sup>4</sup>We do everything in our power to build a reputation. Yet, Jesus shelved His rights as God. He thought more of us than He did of His reputation.

**2:7b ...and took upon him the form of a servant...**— Jesus did not empty Himself of being the Godhead. What He did was set aside, and took upon Himself the form of a servant. *When you empty yourself and want to be like Christ, what do you do?* You become a servant. Paul uses the same Gr. word "**form**" (2:6), He's the God-man—fully God and fully man, yet He "*took upon Himself the form of a servant.*" His humanity was the vehicle through which He manifested Himself as a slave; as a servant. The essential nature and character—identified Him as a human being. This was not forced upon Him. He was not manipulated into doing this. He did it of His own free Will. He was a servant to His Father, and a servant to His people partly by preaching the Gospel to them, and partly by working miracles, healing their diseases, and going about doing good, both to the bodies and souls of men.

**2:7c ...and was made in the likeness of men:**— <sup>5</sup>"**Likeness**" refers to an outward expression that is assumed from the outside and does not come from within. "**Likeness**" means similarity, but not sameness. Christ was not identical with man, in that, He could not sin. He was exposed and tempted to the things man would be tempted and exposed to, but He was sinless; He did not sin. When using the words "**in the Likeness**" it protects that distinction. His deity remained through humiliation. He lost nothing of what He had. The glory of His divine nature was covered, and out of sight; and though some rays and beams of it broke through in His works and miracles, His servanthood was displayed.

<sup>4</sup> <http://versebyversecommentary.com/category/philippians/page/16/>  
<sup>5</sup> [http://www.workingpreacher.org/preaching.aspx?lect\\_date=3/16/2008&tab=3](http://www.workingpreacher.org/preaching.aspx?lect_date=3/16/2008&tab=3)  
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As Jesus went around preaching and healing, He did all His acts not as God, but as the servant of God in the likeness of man. The **purpose** was not for Jesus to emulate us (man), but for man to emulate Him being a servant. He relinquished rights to be made in the likeness of men to serve which was unfamiliar for man. He still became a **person** to whom people refused to give honor.

**2:8 And being found in fashion as a man...:—** The word "**fashion**" points to an external **appearance**. While men recognized Him as a true man, He was not just a man. He was fully man (Heb. 2:14, 17), but He was also sinless (4:15) and fully God (Col. 1:15; 2:9). <sup>6</sup>His fashion, His form, were like that of other men; though He was not begotten as man, but conceived in an extraordinary manner by the power of the Holy Ghost, yet He lay nine months in His mother's womb, born as children are, grew in stature; He hungered, was thirsty, became weary, in pain, experienced grief, sorrow, and death itself—all of what man goes through, yet, He was fully God and fully man. Jesus was both absolute deity and true humanity. He was always God, who became man.

**2:8b ...he humbled himself and became obedient unto death...:—** The first thing we see here, is He humbled Himself by complying to the Will of His Father, then to His parents (having a trade as a carpenter), then being about His Father's business, then washing His disciples' feet, forgiving His enemies when on the cross. **Second**, He was obedient from the cradle to the cross: by becoming a man, and obedient to the Father in dying for man. He didn't have to do either one, but He did both.

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*He knew the plan, became the plan, and carried out the plan by the power of the Spirit of God. To humble oneself involves "volition" (a Will, a decision, a choice). He chose to die!*

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**2:8c ....even the death of the cross:—** For Jesus to die was not unique; everyone dies. However, the most despised death of a condemned criminal was on an accursed cross. When slaves were executed, they were crucified. Christ placed Himself on the same plane as the worst of criminals. He says, "**No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father**" Jh.10:18 (NIV). Jesus did not stop halfway. He showed the mark of a slave/a servant in His obedience. He never was death's slave, but death's master and conqueror.

- <sup>7</sup>The cross was the **GOAL** of the incarnation. Scripture says: "**Having wiped out the handwriting of requirements (the law) that was against us, which was contrary to us, He has taken it out of the way, having nailed it to the cross**" Col. 2:14 (NKJ). Jesus was nailed to the cross, and with Him the judgments of the law against us.
- The cross is the **FOCAL** point of God's dealings with us. Scripture says: "...**God was in Christ reconciling the world to Himself, not imputing (crediting) our trespasses to us...**" II Cor. 5:19 (NKJ). That is where our redemption from sin was worked out. By the shedding of His blood on the cross, He paid the price for all sin for all time.
- The cross is a **BLOODY** issue with which to deal. T The cross is offensive to many people, especially religious people (Gal. 5:11). Religion leads people to believe that if they lead a decent life, they will be acceptable to God. That's why people run to religion, so that they can hear they're "ok." It

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<sup>6</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=php&chapter=002&verse=008>  
<sup>7</sup> <http://versebyversecommentary.com/category/philippians/page/15/>  
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becomes offensive and distasteful, causing people to not want to accept that it was the cross, and not man having the power to save. If Christ did not die there, there would be no salvation for man. Only the cross of Christ could save us from our sin. God's best was on a distasteful cross, and it's not to offend us, but to save us!

**2:9 Wherefore God also hath highly exalted him:**— "*Wherefore*", determines a reason or purpose for something. Jesus went from the highest point imaginable—the "**form of God**" (*the essence of God*), to the lowest place conceivable—the "**death of the cross**." The "*reason*" or the "*wherefore*" for God's exaltation of Christ is contained in verses 6-8.

- It was because of the journey Christ took, God exalted Him.
- It was because Christ humbled Himself as an obedient servant.
- And God exalted Him, and raised Him from the dead and enthroned Him in heaven.

It's true God exalts those who humble themselves. Jesus did not exalt Himself, He humbled Himself as a servant. **Lk.14:11 says, "For whoever exalts himself will be humbled, and he who humbles himself will be exalted."** God does the exalting!

Just as Jesus taught others, it was by humbling Himself as a servant that He became greatest of all. To exalt Him is one thing, but it says He was "**highly**" exalted! That's another thing. Because of His voluntary renunciation, obedience, and death, God exalted Him supremely. He was never to stay on the cross; He was never to stay in the tomb. He said, "**Destroy this temple, and in three days I will raise it up**" **Jh.2:19**. He was referring to the destruction of His body, and to His resurrection from the dead. When Christ's human body was destroyed, the purpose and existence of the Jewish Temple were also destroyed. The task had been done. Before He died, He prayed, "**And now, Father, glorify me in your presence with the glory I had with you before the world began**" **Jh.17:5 (NIV)**. He was highly exalted!

- <sup>8</sup>The first step of Christ's exaltation was His resurrection from the dead. His body became a glorious body; raised in incorruption; glorified as Mediator; justified in the Spirit and acquitted and discharged from all the sins of His people; and all God's elect were justified in Him, for He rose, for their justification; and was glorified.
- The next step of His high exaltation was His ascending on high up to the third heaven, where
- He is made higher than the heavens; when He was accompanied by an innumerable company of angels, and by those saints whose bodies rose out of their graves after His resurrection; and was received and carried up in a bright glorious cloud; and passing through the air, He led captivity captive, and triumphed over principalities and powers, having before spoiled them on His cross; and then entering into heaven, He sat down at the right hand of God, which is another branch of His exaltation; and shows that he had done His work, and that it was approved and accepted by the Father.

**2:9b...and given him a name which is above every name:**— <sup>9</sup>The word "**name**" is equivalent to character. Character is beyond reputation. A person might have a good reputation, but not have integrity. A person might have a talent, but no character. A name spells out who and what a person is. And Jesus' Name is above every name:

<sup>8</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=php&chapter=002&verse=009>  
<sup>9</sup> <http://versebyversecommentary.com/category/philippians/page/15/>

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- o **John 1:12** "...to those who believe in his **name**."
- o **John 3:18b** "...but he that believeth not is condemned already because he has not believed in the **name** of the only begotten Son of God."
- o **Acts 4:12** "Nor is there salvation in any other, for there is no other **name** under heaven given among men by which we must be saved."
- o Prayer is to be executed in Jesus' name, **John 14:13, 14** "And whatever you ask in **My name**, that I will do, that the Father may be glorified in the Son. If you ask anything in **My name**, I will do it."

**What name is that?** The name Jesus had already been given to Him (Lk.1:31). The name most likely in view here is "**Lord**" (verse 11). The word translated "**Lord**" (*kurios*) was used of Yahweh, the God of Israel, in the Greek translation of the Old Testament. God gave Jesus the very name of God: "**Yahweh**" (in Hebrew) and "**Lord**" (in Greek). God has placed Him in rank above everyone and everything else. To not appreciate who we are in Christ is to diminish what Jesus did for us. Scripture affirms that this was Jesus' rightful title as the God-man. Now, He is openly and manifestly glorified with Himself, with the glory He had with the Father before the world began.

**2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:—** All worship is to focus on Jesus Christ; and to bow one's knee meant to recognize and acknowledge one in authority. Jesus will be acknowledged as the ultimate authority—God. To illustrate total submission, Paul says that *at the name of Jesus every knee should bow of...*

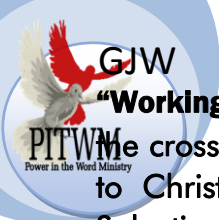
- things "*in heaven*" means angels and people who have gone to heaven,
- things "*on earth*" refers to human beings who are alive in time,
- things "*under the earth*" probably refers to fallen angels will bow.

Even during Christ's earthly ministry, the demons recognized Him for who He was and trembled at His authority. After resurrection, Jesus said to His disciples, "**All authority in heaven and on earth has been given to me**" **Matt.28:16 (NIV)**. Every being has to recognize the supreme authority of Christ. We can do it now as we submit our lives to Him, or we can do it at the judgment when we will all stand before His throne.

**2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father—** Actions will not only indicate the sovereignty of Christ, but words will as well. Every tongue belonging to all beings will confess that Jesus Christ is Lord, that He is Yahweh; that He is the One True God. Jesus has all rights to my life; He is my Master. "**Confess**" means to acknowledge a debt owed. God wants us to openly acknowledge, that is, publicly that Jesus is Lord. It will be confessed out! When we acknowledge the Lordship of Jesus, we glorify the Father. God the Father is glorified and is highly exalted when men openly acknowledge Christ as Lord.

## III. PHILIPPIANS 2:12-13

**2:12 Wherefore, my beloved, as ye 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.** Paul says that *they had always obeyed God, not only when he was with them, but also when he was away*, so, the Christians at Philippi must trust, and be obedient to God's leading. It does not mean that the Christians at Philippi must work to earn their salvation. "*For it is by grace that we are saved, through faith, and not of ourselves: it is the gift of God, lest any man should boast*" Eph.2:8. However,



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**"Working out our own Salvation"** means that we have the continued faith in what Christ has done on the cross; staying committed in this process of Sanctification, and living a submitted lives of obedience to Christ with fear (*reverence*), and trembling (*respectful submission*), knowing that our Gift of Salvation cost Christ everything.

- We are to fear and tremble because of the trials and temptations of life. Anyone of them can throw us off or cause us to buckle under. The world and its temptations and trials are strong and the flesh is weak.
- We are to fear and tremble lest we disappoint the Lord. He saved us; He went to the ultimate limit; He demonstrated a perfect love by taking all our sins upon Himself and bearing our punishment. Therefore, when we sin and fail, it cuts His heart to no end.

We are to fear and tremble because we are to face the judgment seat of Christ. If we sin and fail to work out our own salvation, we shall be judged severely, and suffer loss—great loss.

**The point is:** do not go half-way in salvation. Go on; grow until salvation is completed in you. It is *your own salvation*. Once God has saved a person, that person is to get busy obeying God. He is to take hold of the new life and salvation God has given him, and he is to work on it until it is completed and finished, that is, until God takes him home and perfects it.

**2:13 For it is God which worketh in you both to will and to do of his good pleasure.** As we work out our own salvation, we are to obey the stirrings of God within our hearts. The word "**worketh**" (*energon*) means to energize. God arouses, stirs, and energizes the heart of the believer to do God's "**Will.**" These stirrings are of God—"giving us both the will and power to do what pleases Him." It means that God does not leave us alone to work out our salvation and deliverance. **The point to see is:** God is forever working within us to complete our salvation (the work of sanctification). **The tragedy is this:** ignoring, neglecting, and refusing to respond to the stirrings and workings of God. Although the believer is responsible in their choices, the Lord actually produces the good works, and spiritual fruit in the lives of believers. This is accomplished because He works through us by His indwelling Spirit. Keep in mind that salvation means deliverance. If the church is to be unified—if the believers are to walk in a spirit of unity, God Himself is willing and working at what will give Him the most pleasure.

## SUMMARY:

1 Paul had said that the Christians at Philippi were involved in the same kind of struggle he had gone through. In others words, there is always someone who has gone through what you need. Now he says if our consolation (*encouragement*) is in Christ; if our comfort is found in His love; if we have fellowship in His Spirit, then agreement will occur. Therefore, if our deepest affection, tender-heartedness, and our compassionate yearnings, and action comes forth from Him, it will result in unity, and having the right attitude with others. He is reminding them that their faith should be rooted in Christ. Four things that we constantly receive through God's grace, and we need to pass it on to others in a spirit of loving service are: **1.)** The consolation we have in Christ **2.)** The comfort found in His love **3.)** The fellowship we have in the Spirit **4.)** The bowels and mercies we enjoy. Now you can fulfill my joy... **2**All of this was to give Paul joy? He says "*Fulfill my joy; Be the cause of my joy*"; make his joy complete. How? – By oneness of attitude, living in harmony, being intent on one thing; having the same love...That's what Christ wants for the church. **3**Paul gives two negative attitudes to stay away from: strife and



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vainglory, but lowliness of mind is what we are to display, esteeming others better than ourselves. **4**We are not to look, consider, or regard our aim on our own interests, but practice looking out for the interests of others (**2:1-4**).

Paul gives the perfect example of the mind which Christians should possess, which was in **verses 3-4**. *We should have the same attitude as that of Christ Jesus, for He always had the nature of God. But, He did not think that He should hold on to His rights and honour as God, instead, He made Himself have no reputation, and He became a servant. He came in the form of a man. And as a man, He humbled Himself. He obeyed God, and was prepared to die – even to die on a cross (**2:5-8**). For this reason, God raised Jesus up to the highest place. God has given Him the name that is higher than any other name. So, in honor of the name of Jesus, every being in heaven, on earth, and beneath the earth shall kneel (bow). And all will declare (tongue will confess) that Jesus Christ is Lord. In this way, honor will come to God the Father" (**2:5-11**) (The Easy English Bible Version).*

**12**Paul says that the Christians of Philippi *had always obeyed God, not only when he was with them, but also when he was away*. He tells them to work out their own salvation with fear (reverence), and trembling (respectful submission), knowing that our Gift of Salvation cost Christ everything. It means that we have the continued faith in what Christ has done on the cross; staying committed in this process of Sanctification. Once God has saved a person, that person is to get busy obeying God. Put off the things that displease God, and put on the things that please God! Continue this until He calls you home! **13**God will be the One who will work in you both to will and to do of His good pleasure. He is forever working within us to complete our salvation (the work of Sanctification). Although the believer is responsible in their choices, the Lord actually produces the good works, and spiritual fruit in the lives of believers. This is accomplished because He works through us by His indwelling Spirit. His power propels us forward toward righteousness, and away from sin. If the church is to be unified—if the believers are to walk in a spirit of unity, God Himself is willing and working through us to execute His gracious Will! (**2:12-13**).

## APPLICATION:

If Jesus regarded no sacrifice too great, no humiliation too painful, should not we have this sacrificial attitude toward fellow Christians? Ask for His help to put forth the effort. You are the church!