

A Study of the Book of Philippians

Theme: "OUR PARTNERSHIP IN THE GOSPEL!"

Trinity Lutheran Church Norman, OK.

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Lesson: 15 Chapter 2:19-24

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BIBLE TEXT:



(1) So if there is any encouragement in **Christ**, any comfort from love, any participation in **the Spirit**, any affection and sympathy, (2) complete my joy by being of the same mind, having the same love, being in full accord and of one mind. (3) Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. (4) Let each of you look not only to his own interests, but also to the interests of others.

(5) Have this mind among yourselves, which is yours in **Christ Jesus**, (6) **who, though he was in the form of God, did not count equality with God a thing to be grasped**, (7) but made himself **nothing**, taking the form of a servant, being born in the likeness of men. (8) And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (9) Therefore God has highly exalted him and bestowed on him the name that is above every name, (10) so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, (11) and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

(12) Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, (13) for it is **God** who works in you, both to will and to work for his good pleasure.

(14) Do all things without grumbling or questioning, (15) that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world.

(16) holding fast to the word of life, so that in **the day of Christ** I may be proud that I did not run in vain or labor in vain.

(17) Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. (18) Likewise you also should be glad and rejoice with me.

(19) I hope in **the Lord Jesus** to send Timothy to you soon, so that I too may be cheered by news of you. (20) For I have no one like him, who will be genuinely concerned for your welfare. (21) They all seek their own interests, not those of **Jesus Christ**. (22) But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel. (23) I hope therefore to send him just as soon as I see how it will go with me, (24) and I trust in **the Lord** that shortly I myself will come also.

(25) I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need, (26) for he has been longing for you all and has been distressed because you heard that he was ill. (27) Indeed he was ill, near to death. But **God** had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. (28) I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious. (29) So receive him in the Lord with all joy, and honor such men, (30) for he nearly died for the work of Christ, risking his life to complete what was lacking in your service to me.

STUDY NOTES:

-Paul has Timothy with him in Rome in prison, and he intends to send him to Philippi, so he can be with them, and then report back to Paul about the news about the conditions there.

-Paul has no one else like Timothy-faithful and trustworthy and genuine in the interests of Jesus Christ

-Others seek their own interests (**1 Cor 10:24**)

-Timothy is like a spiritual son to Paul his spiritual father – serving in the work of the Gospel

-After Paul sees how things go for him, he is confident in the Lord that he will also come to Philippi

TIMOTHY IN THE NEW TESTAMENT:

(Acts 16:1-3; 17:14,15; 18:5; 19:22; 20:4;

Rom 16:21; 1 Cor 4:17; 16:10; 2 Cor 1:1,19; Php 1:1; 2:19,22; Col 1:1;

1Thess 1:1; 3:2,6; 2 Thess 1:1; 1 Tim 1:2,18; 6:20; 2 Tim 1:2; 2:1; Philemon 1:1; Heb 13:23)

LIFE APPLICATION:

How can we be genuinely concerned for the welfare of others?

Why are we called not to seek our own interests, but instead the interests of **Jesus Christ**?

LUTHER'S WORKS:

(Vol. 28, pp. 218–219) “*To Timothy*. He also writes this way to Titus. *My true child*. He distinguishes **this son Timothy** from his other sons. In another epistle (Phil. 2:20) he commends **Timothy** because, as he says, “I had no one like him, ...They all look after their own interests.” In sum he says: “This is my best-loved son. He does the same things I do, is interested in the same things, endures the same things, etc. He mirrors his father in all his ways and mannerisms.” He also writes (2 Cor. 12:18): “I sent Titus to you ...Did we not take the same steps?” Furthermore, his other sons did not have so close a relationship. **Timothy** was his son not in the flesh but by the Spirit, for Paul had fathered him in the Holy Spirit through the Word.”

(Vol. 36, p. 266) “Paul also writes thus to **Timothy** in 2 Tim. 1[:8]: “Do not be ashamed then of testifying to our Lord, nor of me, a prisoner for his sake.” If it had been enough here for **Timothy** to confess the gospel, Paul would not have commanded him not to be ashamed also of Paul—not of Paul as a person but of Paul as a prisoner for the sake of the gospel. Now if **Timothy** had said, I do not hold with Paul or with Peter, but with Christ, when he knew that Peter and Paul were teaching Christ, then he would actually thereby have denied Christ himself. For Christ says in Matt. 10 concerning those who preach him: “He who receives you receives me, and he who rejects you rejects me.” Why this? Because holding thus with his messengers, those who bring his word, is the same as holding with Christ himself and with his word.”

(Vol. 45, p. 373) “For if the gospel and all the arts are to be preserved, they must be set down and held fast in books and writings (as was done by the prophets and apostles themselves, as I have said above). This is essential, not only that those who are to be our spiritual and temporal leaders may have books to read and study, but also that the good books may be preserved and not lost, together with the arts and languages which we now have by the grace of God. St. Paul too was concerned about this when he charged **Timothy** to give attention to reading [1 Tim. 4:13], and bade him bring with him the parchments from Troas [2 Tim. 4:13]”