
Others First – Its Aim

Philippians 2:12-30

Introduction

So, because of our responsibilities in verses 1-4 which were:

TO BELIEVE THESE TRUTHS. Believe that there is truly encouragement, comfort, fellowship, affection and sympathy as a result of being in Christ.

TO DEFLATE YOURSELF. Stop looking in the mirror of your self-exaggerated esteem. Humble yourself in the Lord's sight and in your own sight. Don't be a pedestal person, up above others.

TO ESTEEM OTHERS. Lift up others in your own mind. Put others up above you in your honor and your estimation. Change the point of comparison, the perspective from which you see others and the place in which you position others.

TO PUT OTHERS INTEREST FIRST. Move towards others with their best interests in heart and mind. What does your friend, your spouse, your children really need? Do you seek to meet those needs or are you simply taking the easy way out?

To do this with confidence and joy, you must begin to think and act like Christ. We must have His attitude, His words and wants in our heart.

I AM A SERVANT. I will give up my rights and recognition in order to serve others and put them first. I will humble myself for the sake of others.

I AM A SACRIFICE. I will mortify my self-life, put to death the old person I used to be so that putting others first will be a pleasure, not a pain. I will be willing, if necessary, to not only lay down my life, but give up my time, interests, wants, pursuits, money, whatever for the sake of looking after others interests first.

I aim to magnify the worth supremacy of God by putting others first.

But this is very difficult. We struggle mightily to overcome hearts that shudder at not being put first. How will we do this? Where is the motivation and power to shift the constant gaze of my heart's attention from me to others?

It is here in this text where Paul teaches us the greatness of God's power for us and the pattern in two people's lives. Here is the powerful enablement and practical example of the aim of putting others first.

Ability: Diligently Working by God's Power (v.12-13)

So how are we going to make this happen in our homes? How are we going to respond to Paul's appeal to a putting others first that rejects esteeming self and embraces treasuring Christ?

Our Determined Effort (v.12)

Now let's think for a moment about a *contrast*, about what Paul is not saying. ❶ He is not saying that you have to finish working for your salvation. The Bible is abundantly clear that Jesus' finished the work of salvation Himself. ❷ He is not saying that you have to work in order to keep your salvation. There is no cause to effect of my work yielding a retained salvation.

So what is being *commanded*? Notice first that it is *obedience*. What is being commanded here is the work of obeying God. It is what they have commendably done in the past and what they are being commanded to do in the future. Further, it is a working out of their salvation. Now we can understand this. We know what it means to "work something out". To do that means that we need a genuine and growing knowledge of what our salvation is and what its implications are for my life. So what is being commanded here is a path of obedience that is marked out along the lines implied by salvation and followed by grace.

There is a wonderful *commendation* for they have obeyed without immediate supervision. They have not needed the presence of Paul to walk with God and serve God and live in godly harmony together. What was begun when he was there was carried on in his absence. We need to consider this word in our own lives as well. How often do we begin well when an elder or a counselor or a friend or a mentor teaches and trains us and then we falter and fail as we are more and more on our own? It is a part of the maturing process that our children do what is right with less and less supervision. This is true as a Christian as well. One of our aims

D.A. Carson has helpfully written on this text saying, "God's continuous, gracious, sovereign work in our lives becomes an incentive to press on with fear and trembling." (*Basics for Believers*, Baker Books: 1996, p.62.) So this text is not designed to foster passivity, nor is it calling for self-assured confidence. Rather, the humble Christian dying to self and esteeming others because of the attitudes of the cross, chooses to obey God by faith. It is with fear of God and trembling over my sin and sinfulness that I move forward step by step in faith. I read His Word, I believe His commands and I choose to obey because I know that present at that moment is the enabling grace to obey.

God's Divine Enablement (v.13)

Why do I work out my salvation? What is the *cause* of my working out my salvation? Notice the "for" here: there is a causal relationship between verse 13 and verse 12. What I do in verse 12 is motivated by knowing what God is doing in verse 13. So what is God doing?

God's work in you is to change your will and enable your strength. This is how faith enters the picture. I choose to esteem others better than me, to value their in-

terests above mine because I am a servant and a sacrifice. Yet it is not I alone making this choice, this choice I make because I know by faith that God is working this choosing and doing in me. I do not passively sit by and wait on God – I actively engage my obedience knowing that God has made the choosing and doing of that obedience possible.

This is such an important concept for us. I work because God is at work in me. "We strive and labor because we have fixed our hope on God" (1 Timothy 4:10). "And there are varieties of effects, but the same God who works all things in all *persons*" (1 Corinthians 12:4). "AND working together *with Him*, we also urge you not to receive the grace of God in vain" (2 Corinthians 6:1). "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen" (Ephesians 3:20). "And for this purpose also I labor, striving according to His power, which mightily works within me" (Colossians 1:29).

Finally, Paul has encouraged them to put each other first for the pursuit of his own joy. Now, God is working in us our outworking of obedience *for His own pleasure*. Therefore, God is so committed to His pleasure (that's almost shocking, isn't it) that He works in you so that you will obey Him in putting others first. This hard obedience requires His grace and reflects His glory. I cannot take the time this morning to tease out this concept. Only let me encourage you to do this. Take a concordance on a good translation (ESV, NASB, KJV, NKJV) and run down the word pleasure. See if it bears this out. Most of the time, it is the pleasure of God that is in view. If not, then it is man replacing what brings pleasure to God with what brings pleasure to man.

Aim: Joyfully Sharing in God's Purposes (v.14-18)

It is important that we see the living shape, the practical outworking of this kind of harmony. It will have a huge impact on some of the simplest things and some of the hardest things.

Lives that are a Witness to Others (v.14-16a)

Listen to how it starts. "Do all things without grumbling or disputing." Beloved this is the test. This is how you are going to know if you are pursuing your joy in humbly esteeming others and looking after their interests putting others first. Do you do everything without murmuring, complaining or grumbling? The word here could be *muttering*. Murmuring words from our mouth come from unrest in our hearts. Further, do we do all things without disputing, arguing or dissension? That is what the second word indicates.

So, when our serving and sacrificing (or even our grudging obedience) is accompanied by complaining and arguing (even if it is only in the heart or mind) then we do not have the attitude of Jesus nor are we truly responding to Paul's appeal. Now this is a hard thing. We are enormously prone by sin, by disposition and by long practice to a sort of spiritual muttering under our breath. We allow it in the daily interaction with our children. We gripe and complain about our spouses and our situations. This ought not to be.

The solution here is not merely the curbing of our tongues so that we stop murmuring and disputing verbally. What is required is a change of heart that joyfully accepts and embraces actions of self-denial and self-sacrifice gladly. Murmuring and complaining are monster enemies of our joy. It is not possible in a situation, to have joy and complaining arising from the same heart. And this is why many struggle with joy (among other problems as well.) When situations arise that ought to call forth from us a humble dying to self for the sake of others, we may do what is required, but we do it complaining and disputing (even under our breath) rather than with joy.

I am convinced that for many "holy" but unhappy people, this is root of the problem. They are doing what God wants them to do, but, doggone it, why does it have to be this way?

What is the effect when I sacrifice and serve and live for others even when it is painful to do so? What will flow from it that make is worthwhile? Well, because it is so different from the world's way, it is a magnificent testimony to others. We want others to know that we are Christians – that we think and love and live differently. In the darkness and crookedness of our world the uncomplaining, joyful humility that serves and sacrifices will be a beacon of bright light pointing to the cross.

Now frankly, this is not my aim or my purpose. I am not trying to live this way so others can see it. Rather, I live this way and it is inevitable that others will see it! The first way leads to hypocrisy. The second way flows out of authenticity.

Once again I have to ask you to pay careful attention. Look at the core sentence again. Do all things [in this way] [expecting this aim] holding fast [forth] the Word of life..."

Now we have to ask, is it *forth* or *fast*? Are we as we do this *offering the Word of Life* (forth) or *clinging to the Word of Life* (fast). Most commentators, due to the context take the *forth* sense. Do all things this way expecting this aim which is itself a holding forth or offering the Word like one offers a glass of wine or a cup of wine. The evangelistic sense best suits the context.

Do you want to hold out the Word of life to others? Do you want to shine in the darkness of our day? Do you want to show the purity and authenticity of Christianity? Then put others first. Serve and sacrifice for one another. Consciously choose to value others and promote their interests. Do so joyfully because of Christ and the cross. Do so because you know that step-by-step, deed-by-deed God is working in you to make it so.

Responses that are an Encouragement to Leaders(v.16b-18)

The second affect is on those to whom we are responsible spiritually. It is put before the church that their living in humble harmony will encourage Paul and give him hope that his ministry to and among them was not futile. So their sacrificial obedience will give him cause to glory, not in himself nor in his ministry – there is no self-promotion in view here – will cause him to glory in the grace of God.

And what an encouragement it is when God's men see the fruit of their labors in the holiness and joyfulness of their students or flock.

Paul's own sharing of this joy becomes the model for their knowing how this joy works. What an awesome responsibility. For me (and all of you who serve as elders) are we modeling this kind of uncomplaining, humble sacrifice and serving to our flock so that they know how to do this for one another? Is it a joy to you to do the hard things of ministry? Has there crept into the work of being a shepherd a sort of complaining, griping self-focus that is not embracing Christ's attitude and does not promote the interests of others?

And just so that they don't miss it, his service to them and their sacrifice for him are mutually shared overflows of joy. How I long that our ministry together here as a church will taste and feel and look like this.

Affirmation: Sacrificially Modeling Godly Unity (v.19-30)

Well, we need some flesh on this, Paul says. We need to see this in the lives of real people lest we think that living this way is simply not possible. And this is what he does. In the context of the church's need for harmony in ministry, he affirms the sacrificial serving of two men, Timothy and Epaphroditus.

Timothy – Serving as a Son (v.19-24)

Timothy is an example of *oneness of mind with Paul* illustrating the *I am a servant* attitude.

The Unity of a Kindred Spirit (v.19-21)

Their special oneness was an example of the general oneness for all. When he sent them Timothy they would soon be able to see what he was talking about. Only Timothy had a genuine concern for their welfare. His was a kindred spirit with Paul. They could learn from Timothy the practical lessons of what it meant to really care from someone else. And we find all too often what Paul and Timothy did as well, that too many people around Paul were looking out for number one.

The Submission in a Family Relation (v.22-24)

Timothy had proven himself over and over again. He was an example of humble obedience. Paul could hold him up as one who would stand shoulder to shoulder as a son would to his father. Since he had shown his proven worth, Timothy could represent Paul to them.

What a lesson this is for putting others first. This wonderful side-by-side serving of father and son in the faith exemplifies that which we ought to have in our homes. Timothy could be trusted implicitly to represent Paul because of his humble submission

Finally, as he often does, Paul writes, "I intend to come and see you." The message is clear. He will be coming and checking them out. There is an accountability in their following the model of those who serve as sons with godly mentors and fathers.

Epaphroditus – Sharing as a Servant (v.25-30)

Epaphroditus is an example of *oneness of mind with the church* illustrating the *I am a sacrifice* attitude.

The Unity of a Shared Service (v.25-26)

Paul sees a sharing in ministry as fellowship and brotherhood as soldiers and workers. Epaphroditus had come as the church's messenger and to minister to Paul. He wanted to do for Paul what the church had not yet been able to do. He wanted to communicate encouragement and care for Paul personally and practically. So Paul says, "I value him as a fellow servant; You trusted with your care for me."

Here though is the kind of man he was. Even when there is the opportunity to minister to Paul, he is still deeply concerned about the church at Philippi. So concerned that it distressed him that the church had heard about his sickness. What an example of selfless service. Here he is, ministering for the church in serving Paul and now he has fallen sick. His reaction is not to dwell on the circumstances, but to be concerned about the church back home.

Brothers and sisters, are we like this in our homes? Is our serving in ministry for Christ like this? Or does difficulty and distress in ministry cause us to turn inward and begin to complain? Do we find an ever growing self-pity choking out the joy of our sacrifice?

The Sacrifice in a Life-Risking Mission (v.27-30)

Epaphroditus has proven himself. He is an example of willingness to die. In fact, he was so sick he almost died. Paul sees his life being saved as aimed at sorrow being spared. The grace to Epaphroditus kept grief from Paul.

We must learn to honor those who serve and sacrifice like this in the family at home and at church.

Why should we honor spouses and parents and children and sheep like this? Because he risked his life to communicate their concern for Paul. His Christ-like attitude held firm even in the face of possible death.

What about your putting others first?

- Are you putting forth every bit of energy to put others first while totally relying on the grace and power of God?
- Is your putting others first filled with joyful, sacrificial self-denial?
- Do you seek to sacrifice and serve for the sake of those over you, whether you husband, you parents, your employer, your leaders at church?
- What will you do now, this afternoon, to repent myself and to promote this in my home?

Conclusion