

Introduction

The Reality of Disunity

I Cor 3

The Reason for Disunity

Romans 8

The Resolution for Disunity

I Corinthians 13

4 Reasons For Unity

The “**therefore**” (**oun**) is probably connected with the exhortations to unity in [Php 1:27](#). Paul now proceeds to enumerate the resources they can tap into to maintain and maximize unity in their local body at Philippi and which can fulfill his command in [Phil 2:2](#) to “**make my joy complete**”.

Edwards sums up this section writing that...

Paul begins by appealing to their relationship in Christ. All these four terms for affection appear to be fairly similar and all four (really five) are distinctly peculiar to

believers. Based on the encouragement which is in Christ, the comfort which comes from divine love, the oneness (fellowship) of an those drinking from the same Spirit, and the tender mercies of these believers, they are to live a certain way. They are to live in love and harmony, not because of their natural fondness for one another (though that may be there), but because of they divine responsibilities as members of the household of God. This unity is not the result of natural oneness but supernatural bonding. This is why Paul's appeal for unity begins by focusing upon their relationship in Christ, not their relationship towards one another. (Philippians)

The first foundation stone for unity **ENCOURAGEMENT IN CHRIST**

So if in Christ there is anything that will move you, (NJB)

Is there any encouragement from belonging to Christ? (NLT),

Now if your experience of Christ's encouragement and love means anything to you (Phillips),

In view of the fact that there is a certain ground of appeal in Christ which exhorts (Wuest),

SO BY whatever [appeal to you there is in our mutual dwelling in Christ (Amp),

If the fact that you are in Christ has any power to influence you (Barclay)

Spurgeon introduces this section writing that...

the Holy Spirit, during the present dispensation, is revealed to us as the Comforter. It is the Spirit's business to console and cheer the hearts of God's people. He does convince of sin; he does illuminate and instruct; but still the main part of his business lies in making glad the hearts of the renewed, in confirming the weak, and lifting up all those that be bowed down. Whatever the Holy Ghost may not be, he is evermore the Comforter to the Church; and this age is peculiarly the dispensation of the Holy Spirit, in which Christ cheers us not by his personal presence, as he shall do by-and-bye, but by the indwelling and constant abiding of the Holy Ghost the Comforter. Now, mark you, as the Holy Spirit is the Comforter, Christ is the comfort. The Holy Spirit consoles, but Christ is the consolation. If I may use the figure, the Holy Spirit is the Physician, but Christ is the medicine. He heals the wound, but it is by applying the holy ointment of Christ's name and grace. He takes not of his own things, but of the things of Christ. We are not consoled to-day by new revelations, but by the old revelation explained, enforced, and lit up with new splendour by the presence and power of the Holy Ghost the Comforter. If we give to the Holy Spirit the Greek name of **Paraclete**, as we sometimes do, then our heart confers on our blessed Lord Jesus the title of the **Paraklesis**. If the one be the Comforter, the other is the comfort. (Spurgeon's Sermon on "Consolation in Christ")

Encouragement (3874) (**paraklesis** from **parakaléo** = beseech <> **pará** = side of + **kaléo** = call) refers to calling to one's side or one's aid which can be for the purpose of providing solace, comfort, consolation, exhortation, encouragement.

Encouragement is from **en** = in + **corage** from Latin **cor** = heart. It describes the act of inspiring one with confidence and/or hope,

filling with strength, and suggests that the raising of one's confidence is accomplished especially through an external agency.

Comfort is from Latin **com** = with + **fortis** = strong, and means to invigorate, to enliven, to cheer, to strengthen one's mind when depressed, to give new vigor to one's spirits, to give strength or hope to another, to ease their grief or trouble.

Exhortation is from **ex** = out + **hortari** = to urge or incite and means incitement by argument or advice, a strong urging, an urgent appeal, an earnest persuasion, giving strong advisement, animation by arguments to a good deed or laudable conduct or course of action.

MacArthur writes that...

Paraklēsis (encouragement) has the root meaning of coming alongside someone to give assistance by offering comfort, counsel, or exhortation. It is precisely the kind of assistance exemplified by the Good Samaritan, who, after doing everything he could for the robbed and beaten stranger, “took out two denarii and gave them to the innkeeper and said, ‘Take care of him; and whatever more you spend, when I return I will repay you’ ” ([Luke 10:35](#); cf. [Lk 10:30](#), [31](#), [32](#), [33](#), [34](#)). (MacArthur, J. *Philippians*. Chicago: Moody Press or Logos)

Wuest on **paraklesis**...

The word has various meanings; “a calling near, a summons, imploration, supplication, entreaty, exhortation, admonition, encouragement, consolation, solace.” The well-rounded all-inclusive idea is that of encouragement, of aid given the needy person, whether

it be consolation, exhortation, or supplication. (Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Eerdmans or Logos) The second foundation stone for unity

CONSOLATION OF LOVE

Love is **agape** which ultimately is **God's love** (cf the quality & quantity of that love in [Jn 3:16](#) Torrey's Topic "Love of God")

since there is a certain tender persuasion that comes from divine love (Wuest)

by whatever persuasive incentive there is in love (Amp),

if there is any persuasive power in love (Weymouth),

If love has any power by its tenderness to stir your hearts, then listen to me. (Robertson)

Consolation (3890) (**paramuthion** from **para** = towards + **muthéomai** = to speak, which is from **múthos** = a tale, myth, speech) literally describes speaking closely to someone. The idea is to speak to someone coming close to their side. The basic sense speaking to someone in a friendly way. It refers to that which causes or constitutes the basis for consolation and encouragement.

Paramuthion "indicates a greater degree of tenderness than" the preceding word "encouragement" (paraklesis).

One Greek lexicon defines paramuthion as an assuagement (= lessening the intensity of something that pains or distresses).

Friberg defines **paramuthion**...

as persuasive power that points to a basis for hope and provides incentive. ([Analytical Lexicon of the Greek New Testament](#))

Consolation is the attribute of agape love of God that alleviates grief, the sense of loss, trouble, etc.

Vine says that "**consolation**" is

"that tender cheer, imparted as the effect of "love" (agape practical love)." ([Vine, W. Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

Rienecker adds intriguing note that the preposition (**para** = beside) may have the force of aside and pictures consolation that draws one's mind "**aside**" from their cares and concerns.

MacArthur adds that **paramuthion**

"portrays the Lord coming close and whispering words of gentle cheer or tender counsel in a believer's ear."

Wuest has an excellent note

"We have here the subjective genitive construction, in which the noun in the genitive case, "**love**," produces the action in the noun of action, "**consolation**." That is,

the tender persuasion and encouragement which exhorts to unity among the Philippians, comes from God's love for them.

Their realization of divine love which reached down and saved them, should urge them to live in a spirit of unity with one another. In addition to that, this divine love produced in the hearts of the Philippian saints by the

Holy Spirit (cf [Ro 5:5](#), [Gal 5:16](#)), should cause them to so love each other with a love that impels one to sacrifice one's self for the one loved, that their little differences will be ironed out, and they will live in unity with one another." (Wuest, K. S. [Wuest's Word Studies from the Greek New Testament](#): Eerdmans)The third foundation stone for unity
FELLOWSHIP OF THE SPIRIT

in view of the fact that there is a certain joint-participation with the Spirit in a common interest and activity (Wuest),

if your fellowship in the Spirit is a living reality.
(Lightfoot)

if you really are sharing in the Holy Spirit (Barclay)
Paul says, in effect, "If there is any such thing as communion with the indwelling Spirit, or if your consciousness of fellowship with the Holy Spirit who dwells within is a reality in your life, and it most certainly is, then fulfill my joy by your love for one another."

Fellowship of the Spirit - The NET Bible has this technical note...

Or "**spiritual fellowship**" if pneumatosis is an attributive genitive; or "**fellowship brought about by the Spirit**" if pneumatosis is a genitive of source or production.

Fellowship (2842) (**koinonia** from **koinos** = common, shared by all) ([Click](#) for an in depth word study of **koinonia**) means a close association involving mutual interests and sharing (communion, fellowship, partnership).

Koinonia is an intimate partnership, a common eternal life or joint participation with common interests and mutual, active participation. This dynamic is effected by Holy Spirit's working in and through individual saints in the body to produce **unity** ([1Co 3:16](#), [12:13](#), [2Co 13:14](#), cf [1Jn 1:4-6](#))

Koinonia - 19x in 17v - [Acts 2:42](#); [Rom 15:26](#); [1 Cor 1:9](#); [10:16](#); [2 Cor 6:14](#); [8:4](#); [9:13](#); [13:13](#); [Gal 2:9](#); [Phil 1:5](#); [2:1](#); [3:10](#); [Phlm 1:6](#); [Heb 13:16](#); [1 John 1:3](#), [6](#), [7](#). NAS = contribution(2), fellowship(12), participation(2), sharing(3).

One translation has

If communion with the Spirit of love is not a mere idle name, but a real thing

Robertson says that

If we have any partnership in the life and blessings of the Holy Spirit, then we are ready to listen to Paul's plea for unity.

Paul is reminding them that the fellowship of the Holy Spirit is a blessed reality, not merely a beautiful idea. Remember every genuine believer at Philippi (and in the body of Christ today) has received the Holy Spirit for as Paul writes in his epistle to the saints at Rome...

the love of God has been poured out within our hearts through the **Holy Spirit** Who was given to us. ([Ro 5:5-note](#))

However, you are not in the flesh but in the **Spirit**, if indeed the **Spirit of God** dwells in you. But if anyone does not have the **Spirit of Christ**, he does not belong to Him. And if Christ is in you, though the body is dead

because of sin, yet the spirit is alive because of righteousness. 11 But if the **Spirit** of Him 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. 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the **Spirit** you are putting to death the deeds of the body, you will live. 14 For all who are being led by the **Spirit** of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The **Spirit Himself** bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. (see **notes** [Ro 8:9](#), [8:10-11](#); [8:12-13](#); [8:14-15](#); [8:16-17](#))

Thus each and every believer has personal fellowship with the Holy Spirit in his or her private life and in turn all believers are united by the same Spirit in fellowship. The practical application of this truth is that factions or divisiveness should have no place in the body of Christ.

F B Meyer writes regarding the bonds of unity in a local body that...

The third bond is the fellowship of the Spirit. The word means to share the Spirit, the going in common with the Spirit. They who live near God know what that fellowship is; they know that they are always accompanied; that they are never for one moment by themselves; can never enter a room with the consciousness of vacancy; can never travel in an empty car with a sense of isolation

and solitude: there is always the fellowship of the Spirit. Whatever any one man knows of this fellowship every other knows. Each Christian person is conscious of the same Presence, making evident and obvious to us the same Jesus Christ. The same atmosphere is lighted by the same sun; and in proportion as we have fellowship with the same Spirit we cannot lose our temper with each other, or be hard, cross, and unkind. ([The Epistle to the Philippians](#))

IF ANY AFFECTION AND COMPASSION: ei tis splanchna kai oiktirmoi: ([Php 1:8](#); [Col 3:12](#))

The fourth foundation stone for unity **AFFECTION AND COMPASSION**

The KJV reads "**if any bowels and mercies**". God has extended His deep affection ([Php 1:8-note](#)) and compassion to every believer and that reality should stimulate and empower saints toward unity.

if any bowels and mercies, (Young's Literal),

any warmth or sympathy -- I appeal to you, (NJB),

Are your hearts tender and sympathetic? (NLT),

all that it means in kindness and deep sympathy (Phillips),

since there are certain tenderheartednesses and compassionate yearnings and actions. (Wuest),

by whatever depth of affection and compassionate sympathy (Amp),

if you have any affectionate yearnings of heart.
(Lightfoot)

Matthew Henry adds

How cogent are these arguments! One would think them enough to tame the most fierce, and mollify the hardest, heart.

Affection (4698) (**splagchnon** or **splanchna**) originally referred to the upper abdominal viscera especially the intestines, which the ancients regarded as the seat of affections and emotions, such as anger and love. This word is always in the plural in the NT. The phrase "I feel it in the pit of my stomach" is a modern parallel. And we all know how that feels! So **splagchnon** refers to that deep, internal caring comparable to the modern expressions of deep feeling such as "broken-hearted" or "gut-wrenching".

Zodhiates says that...

In Class. Gr. writers, it is chiefly spoken of the upper viscera of animals, as the heart, lungs, and liver which were eaten during or after the sacrifice...Figuratively, the inward parts indicating the breast or heart as the seat of emotions and passions. In the NT, of the gentler emotions as compassion, tender affection indicating the mind, soul, the inner man ([2Co 6:12](#), [Philemon 1:7](#), [20](#); [1Jn 3:17](#); Sept.: [Pr 12:10](#) (cf. [Ge 43:30](#); [1Kgs. 3:26](#)) (Zodhiates, S. The Complete Word Study Dictionary: New Testament. AMG or Logos)Earlier Paul speaking from his heart had said...

[Philippians 1:8-note](#) For God is my witness, how I long for you all with the **affection** of Christ Jesus.

Splagchnon in classical Greek referred to the inward parts and somewhat ironically is used of the literal bowels of Judas Iscariot who betrayed our Lord (he lacked figurative "splagchnon"!) ([Acts 1:18](#))

Splagchnon - 14x in 14v - [Luke 1:78](#); [Acts 1:18](#); [2Cor 6:12](#); [7:15](#); [Phil 1:8](#); [2:1](#); [Col 3:12](#); [Philemon 1:7](#), [12](#), [20](#); [1John 3:17](#). **NAS** = affection, 3; affections, 1; heart, 4; hearts, 1; intestines, 1; tender, 1.

One of the most precious uses of **splagchnon** is found in the Gospel of Luke where he quotes Zacharias' beautiful description of Jesus, prophesying that the Child Jesus will

"give to His people (**Jews**) the knowledge of salvation by the forgiveness of their sins, because of the **tender mercy (splagchnon)** of our God, with which the Sunrise (speaking of the Son Who rose!) from on high shall visit (**episkeptomai**) us, to shine upon those who sit in darkness and the shadow of death (**Gentiles**), to guide our feet into the way of peace." ([Lk 1:77](#), [78](#), [79](#))

Here are some other representative uses...

[Philemon 1:7](#) For I have come to have much joy and comfort (**paraklesis**) in your love, because the **hearts (splagchnon)** of the saints have been refreshed (**anapauo**, a military term that speaks of an army resting from a march - to cause one to cease from any movement or labor in order to recover and collect his strength) through you, brother....¹² And I have sent him back to you in person, that is, sending my very **heart**...²⁰ Yes, brother, let me benefit from you in the Lord; refresh my **heart** in Christ.

Comment: MacArthur "Hearts translates **splanchna**, which literally means "bowels." It refers to the seat of the feelings. People struggling, suffering, and hurting emotionally, had been refreshed by Philemon.

[1John 3:17](#) But whoever has the world's goods, and beholds his brother in need and closes (kleio = shut) his **heart** (splanchnon - In other words he clearly sees a need in a believer and shuts that need out of his heart! Woe!) against him, how does the love of God abide in him?

Comment: NET Bible note: "Note the vivid contrast with Jesus' example in the preceding verse [1Jn 3:16](#): He was willing to lay down His very **life**, but the person in view in [1Jn 3:17](#) is not even willing to lay down part of his material **possessions** for the sake of his brother."

Splanchnon - 3x in the Septuagint - [Pr 12:10](#); [26:22](#); [Jer 51:13](#);

The derivative verb **splanchnízomai** (found only in the Gospels most often descriptive of Jesus) means to feel deeply or viscerally, to yearn, have compassion or to show pity (Study the following 12 uses of **splanchnízomai** gleaned for precious insights into the heart of our Lord -- [Mat 9:36](#); [Mat 14:14](#); [Mat 15:32](#); [Mat 18:27](#); [Mat 20:34](#); [Mark 1:41](#); [Mark 6:34](#); [Mark 8:2](#); [Mark 9:22](#); [Luke 7:13](#); [Luke 10:33](#); [Luke 15:20](#)) If our bodies literally ache in pain and nausea when we experience great agony, remorse, or sympathy, we can be sure that the Son of Man felt them even more. Matthew tells us that, in order to fulfill the prophecies of Isaiah, Jesus

Himself took our infirmities, and carried away our diseases ([Mt 8:17](#)).

It was not, of course, that Jesus Himself contracted the diseases or infirmities, but that in sympathy and compassion He physically as well as emotionally suffered with those who came to Him for healing—just as a parent can become physically ill from worry and concern over a child who is desperately sick or in trouble or danger. The Son of God was not remote or coldly calculating and analytical concerning men's needs but was deeply moved by the suffering, confusion, despair, and spiritual lostness of those around Him. Jesus felt pain, experiencing genuine anguish for the suffering of others, whether they were believer or unbeliever, Jew or Gentile, man or woman, young or old, wealthy or poor.

As **John MacArthur** astutely comments

Jesus also felt compassion because of His perfect perception of hell and the torment those would face who did not receive Him. Even as He lovingly healed their bodies, He had infinitely greater concern to heal their souls. Even after Jesus healed a body, it could become sick or crippled again. But when He heals a sin-diseased soul, it is forever freed from sin's dominion and penalty." (MacArthur, J: Romans 1-8. Chicago: Moody Press or Logos)

KJV translates **splagchnon** 9 times as "**bowels**" as a reference to the emotions because of the way our emotions can affect how our intestinal organs feel. This translation may sound strange to modern ears but in fact even we use words that would sound strange to the ancients. For example we have the word "melancholy" which is literally "black bile"!

In a manuscript from 5BC **splagchnon** was used figuratively in the phrase "for pity's sake." The Hebrews regarded the **splagchnon** as the seat of the most tender affections, especially kindness, benevolence, compassion. In the NT **splagchnon** is only found in the plural (tá splágchna = the viscera), and with the

exception noted above, is always used figuratively, referring to what we in the West commonly refer to as "the heart", the seat of the tender affections and of deepest human emotions. The Hebrews expressed their feelings in terms of what they felt in their stomach. When they really had some emotion, it turned their stomach, so to speak.

John MacArthur has an interesting notation on splanchnon writing that...

The Hebrews, like many other ancient peoples, expressed attitudes and emotions in terms of physiological symptoms, not in abstractions. As most of us know from personal experience, many intense emotions-anxiety, fear, pity, remorse, and so on-can directly, and often immediately, affect the stomach and the digestive tract. Upset stomach, colitis, and ulcers are a few of the common ailments frequently related to emotional trauma. It is not strange, then, that ancient people associated strong emotions with that region of the body. The heart, on the other hand, was associated more with the mind and thinking (see [Pr 16:23](#); [Mt 15:19](#); [Ro 10:10](#); [Heb 4:12](#)). The heart was the source of thought and action, whereas the bowels were the responder, the reactor." (MacArthur, J. Matthew. Chicago: Moody Press)

Paul longed after the Philippians with the tender-heartednesses of Jesus Christ, a tenderness that was produced by the Holy Spirit in the heart of this bondservant who was fully yielded to His Lord. The Spirit filled believer's pulse beats with the pulse of Christ. His heart throbs with the heart of Christ. When we are walking in the Spirit, really one with Jesus, His compassion and affection (splanchnon) flows through us to our fellow men whom Jesus loves and for whom He died. Paul is saying in this verse that the believer has the privilege of being a "partner" in exhibiting the

compassion of Christ! Do we really understand this profound truth?