

Philippians

Christ's Example for Us [2:5-11]

- **His Humility [2:5-8]**

- Develop this mindset in yourselves which was also in Christ Jesus,
Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,
 - The phrase “Have this attitude” is from φρονέω (phroneō) which is a thinking word that means “be intent on” or “develop a mindset”.
 - This word involves careful thought/consideration.
 - The phrase “which was also in Christ Jesus” tells us that Paul’s imperative stipulates developing a particular mindset which is Christ-like.
- who, although He is in essence God,
ὃς ἐν μορφῇ θεοῦ ὑπάρχων
 - The word “existed” is from ὑπάρχω (huparchō) which means “be” or “exist”.
 - This word does not mean to become something as with the word γίνομαι (ginomai), but rather to exist as something.
 - This word is in the present tense, not the past tense as it is translated here in the NASB.
 - The word “form” is from μορφή (morphē) which means “form”, “nature” or “essence”.
 - The word “form” suggests an outward appearance of God whereas μορφή (morphē) stresses the inner reality of being God.
- did not view equality with God as something which can be acquired,
οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,
 - The word “regard” is from ἠγέομαι (hēgeomai) which we saw back in v. 3 to be a thinking word.
 - Here this word is used of a viewpoint which has been derived through thoughtful consideration.
 - The word “equality” is from ἴσος (isos) which means “equal” or “the same as”.
 - The idea is not to be similar to God, but exactly the same as God Himself.
 - The phrase “a thing...grasped” is from ἀρπαγμός (harpagmos) which means “something claimed by grabbing”.
 - Here this word is talking about acquiring equality with God by claiming to be God (or His Son).
- but divested Himself of His divine privileges, taking the essence of a bond-servant,
ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών,
 - The word “emptied” is from κενόω (kenōō) which means “make void” or “render of no effect”.
 - In this context, it refers to Jesus Christ divesting Himself of His privileges as God.
 - We often refer to this as the κένωσις (kenōsis) which means “act of emptying” rather than by the verb form which is found here.
 - This noun does not occur in the N.T., but applies perfectly to this humble act of Christ.
 - The word “form” is from μορφή (morphē) as we saw in verse 6.
 - Here, as before, this does not refer to an outward appearance but to an inner reality.

- While Christ is (and always has been) in essence God, he also has the essence of a bond-servant in His humanity.
- *and* being made in the likeness of mankind.
ἐν ὁμοιώματι ἀνθρώπων γενόμενος·
 - The phrase “being made” is from γίνομαι (ginomai) which means “become” or “be made”.
 - This tells us that Jesus Christ became something which He had not been previously.
 - This is a reference to the hypostatic union.
 - The word “likeness” is from ὁμοίωμα (homoiōma) which means “image” or “likeness”.
 - Jesus is fully God and fully human, but was made in the likeness of men in the sense that He is not under the curse of sin [Rom 8:3].
 - The word “men” is from ἄνθρωπος (anthropos) which means “man” or “human being”.
 - This is a plural form which should be translated “mankind”.
- And in this form, while being recognized as a human being,
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος
 - The Greek begins with καὶ σχήματι (kai schēmati) which means “and in this form”.
 - The word σχήματι (schēmati) is from σχῆμα (schēma) which does refer to outward appearance or form.
 - The phrase “being found” is from εὑρίσκω (heuriskō) which means “find” or “discover”.
 - This word means to find something out through observation, examination and/or investigation.
 - The word “man” is ἄνθρωπος (anthropos) which means “man” or “human being”.
- He humbled Himself by becoming obedient to the point of death – even death on a cross!
ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
 - The phrase “He humbled Himself by becoming obedient” tells us that Jesus, in His humanity, had to make the volitional decision to be obedient.
 - The phrase “to the point of death” tells us that Jesus’ obedience did not cease even when death would be the consequence.
 - The phrase “even death on a cross” tells us that Jesus was obedient to His Father’s will even when it meant that He would die the worst form of death known to man.
- Principles of Philippians 2:5-8
 - Jesus Christ is absolutely divine in essence, but He could not become God through efforts of the flesh – He is eternally God [John 1:1].
 - He also has a human soul and spirit which means that Jesus is both God and man – undiminished deity and true humanity in hypostatic union.
 - This permanent union of Christ’s deity and His human soul and spirit took place at the beginning of time (long before the immaculate conception or virgin birth took place) when His humanity was begotten of God [Ps 2:7; Col 1:15].
 - As a result, Jesus Christ is a unique member of the human race and the Trinity.
 - Even though Christ holds this unique position, He willingly set aside His privileges as God during His first advent [2 Cor 8:9].
 - He lived His life functioning solely in His humanity so that He might taste death for everyone and be our faithful High Priest [Heb 2:9-18].

- During His first advent Jesus relied upon the Holy Spirit as He functioned in His capacity as a Jewish prophet [John 1:32; Luke 4:1-18; 24:19].
 - Even though He was on the earth prior to the Church, His reliance upon the Holy Spirit still serves an example to us [Gal 5:16].
 - Jesus' life on this earth was characterized by humility – He did not demand to be served, but instead served others [Mark 10:45].
 - Christ is the perfect example of a bond-servant...
 - His bond-service was unto His Father [Matt 26:39; John 6:38].
 - Our bond-service is unto Him [Gal 1:10; Rev 1:1].
 - As we mature in our faith we should attain to this Christ-like mindset of humility [Matt 11:29-30; 20:26-28; Luke 22:27; John 13:14-15].
 - This humble mindset will be part of an overall mental attitude which is shaped and molded by Christ's ἀγάπη love resulting in willing obedience of God's commandments [1 John 2:4-6].
- Jesus' 1st advent in light of the Kenosis
- Increasing in wisdom [Luke 2:40-52].
 - Being tempted in the wilderness [Luke 4:1-13].
 - Turning water into wine [John 2:1-11].
 - Calling out the woman at the well [John 4:5-19].
 - Healing the nobleman's son [John 4:46-54].
 - Healing a demoniac (and others) [Luke 4:31-40].
 - Raising a widow's son [Luke 7:11-17].
 - Calming the sea [Luke 8:22-25].
 - Walking on the water [Matt 14:22-33].
 - Feeding multitudes [Matt 15:32-39; Luke 9:12-17].
 - Foretelling His death/resurrection [Luke 9:21-25].
 - Healing the man born blind [John 9:1-34].
 - Raising Lazarus [John 11:1-46].
 - Healing the 10 lepers [Luke 17:12-19].
 - Healing blind Bartimaeus [Mark 10:46-52].
 - Foretelling the future [Matt 24:1-51; 25:31-46].
 - Revealing the betrayer [John 13:21-30].
 - Hanging on the Cross [Luke 22:33-46].

• His Exaltation [2:9-11]

- And as a result, God *the Father* highly exalted Him,
διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν
 - The phrase “For this reason also” is διὸ καὶ (dio kai) which means “and therefore”.
 - This Greek phrase introduces what came about as a result of Christ humbling Himself.
 - The word “God” is ὁ θεὸς (ho theos) which is a reference to God the Father here.
 - The phrase “highly exalted” is from ὑπερυψώω (huperupsoō) which means “raise up to the highest place of honor”.
 - This is a reference to Christ’s glorious resurrection, ascension and session.
- and freely gave Him the name which is above every *other* name,
καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων,
 - The phrase “bestowed on” is from χαρίζομαι (charizomai) which means “freely give”.
 - This is a grace word that indicates that Jesus Himself was the object of the Father’s grace.
 - The word “name” is ὄνομα (onoma) which means “name”.
 - This word carries a deeper meaning of a person’s reputation which is represented by their name.
 - The phrase “above every name” implicitly means “above every other name”.
- so that in the name of Jesus EVERY KNEE WILL BOW,
ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ
 - The phrase “so that” tells us that this gives the purpose for God the Father exalting Jesus Christ.
 - The word “at” is ἐν (en) which means “in” and tells us that the bowing is in response to who He is.
 - The phrase “every knee will bow” is a quotation of Isa 45:23.
 - This is not universal salvation, but universal subjugation to Christ.
- of those who are in heaven and on earth and under the earth,
ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων
 - The phrase “those who are in heaven” refers to all those who are currently in heaven.
 - This phrase includes the holy angels as well.
 - The phrase “those who are...on earth” refers to all people (saved/unsaved) currently on the earth.
 - The phrase “those who are...under the earth” refers to fallen angels, demons and people who died never having trusted Christ as Savior.
 - This includes every volitional creature in God’s creation – all will demonstrate their subjugation to Christ, either willingly or by being made to do so.
- and that every tongue will profess that Jesus Christ is Lord, to the glory of God the Father.
καὶ πάντα γλῶσσαι ἐξομολογήσονται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.
 - The word “tongue” is γλῶσσα (glōssa) which means “tongue” or “language”.
 - This word is often used to refer to language, but here it refers to the capacity to verbalize.
 - The word “confess” is ἐξομολογέω (exomologeō) which means “acknowledge” or “profess”.
 - This word is based upon ὁμολογέω (homologeō) which means “confess” [1 John 1:9].
 - The ἐξ (ex) prefix on this word means this is an outwardly expressed confession.

- The profession that will be made is specifically that Jesus Christ is Lord (in Hebrew, Yahweh i.e. God).
 - This is not just Christians – angels (holy/fallen) as well as unbelievers will make this profession.
 - The profession of every volitional creature that Jesus Christ is Lord will bring glory to God the Father who has exalted Christ.
- Principles of Philippians 2:9-11
- Because of the humility of Jesus displayed during His first advent, God the Father has exalted Him to the place of highest honor [Col 1:18].
 - As God Jesus did not need to be exalted, but as the unique God-man He has been exalted above all of God's creatures [Heb 1:9].
 - In His exaltation Christ has been given the name which is above every other name [Eph 1:18-21].
 - This is not simply a title that has been freely given to Jesus – this refers to His person, His reputation and His position of honor [1 Sam 18:30; Acts 5:41; Heb 1:3-4].
 - His exaltation is to the place of highest honor such that every volitional creature will one day bow before Him [Rom 14:11].
 - This includes fallen angels, demons, and people who have rejected Jesus as Savior – no creature will be exempt [John 5:22-23].
 - In addition, every creature will profess that Jesus Christ is Lord over all [Acts 10:36; Rom 14:9].
 - For the holy angels and born-again believers this will be done joyfully, but for all other creatures it will be done begrudgingly from a position of shame [Isa 45:23-24].
 - For unbelievers, this will take place at the Great White Throne when they are resurrected for judgment [Rev 20:11-15].
 - The Bible does not tell us when the fallen angels and demons will prostrate themselves before Jesus and declare Him as Lord.
 - Interestingly, when the Jews are brought to repentance during the Tribulation they will profess that Jesus is Lord of all [Rom 10:8-13].
 - This is in recognition of the fact that Jesus is Yahweh (God) just as He told them and that their rejection of Him as God was in error [Mt 26:59-66].