

## Supreme Example (vv. 5-11)

**VERSE 5 Have this attitude in yourselves which was also in Christ Jesus** (τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦδ [pro.acc.nt.s. touto this + pres.act.imper.2p. phoneo think, have in mind; “Have...attitude” + prep en + pro.loc.p. su + pro.nom.nt.s ho which + conj also + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus]),

**VERSE 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped** (ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ [pro.nom.m.s. hos who + prep en + noun loc.m.s. morphe form + noun gen.m.s. theos + pres.act.part.nom.m.s. huparcho “existed” + neg ouk + noun acc.m.s. arpagos something to be held onto, something to grasp; 1x; “to be grasped” + aor.dep.ind.3s. hegeomai regard + d.a.acc.nt.s + pres.act.infin. eimi “to be” + adv isos equal; “equality” + noun instr.m.s. theos]),

**VERSE 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men** (ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος [conj alla but + pro.reflex.acc.m.s. heautou himself + aor.act.ind.3s. keno deprive of power, lay aside what one possesses; “emptied” + noun acc.f.s. morphe form, nature + noun gen.m.s. doulos slave; “bondservant” + aor.act.part.nom.m.s. lambano receive, take; “taking” + prep en + noun loc.nt.s. homoioma likeness; “the form” + noun gen.m.p. anthropos “men” + aor.dep.part.nom.m.s. ginomai become; “being made”]).

**VERSE 8 Being found in appearance as a man, He humbled Himself by becoming**

**obedient to the point of death, even death on a cross** (καὶ σχήματι εὐρεθείς ὡς ἄνθρωπος ἔταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ [*conj kai + noun loc.nt.s. schema form; “appearance” + aor.pass.part.nom.m.s. heurisko find; “found” + conj hos as + noun nom.m.s. anthropos + aor.act.ind.3s. tapeinoo humble + pro.acc.m.s. heautou himself + aor.dep.part.nom.m.s. ginomai become; “becoming” + adj.nom.m.s. hupekoos obedient + prep mechri until; “to” + noun gen.m.s. thanatos death + noun gen.m.s. thanatos + conj de but even + non gen.m.s. stauros cross*]).

**VERSE 9 For this reason also, God highly exalted Him, and bestowed on Him the**

**name which is above every name** (διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνόματα [*conj dio for this reason + conj kai also, even + d.a.noun nom.m.s. theos + pro.acc.m.s. autos him + aor.act.ind.3s. huperupsoo to highly exalt + conj kai + aor.dep.ind.3s. charizomai bestow, grant + noun dat.m.s. autos “on Him” + d.a.w/noun acc.nt.s. onoma name + d.a.w/acc.nt.s. onoma name + prep huper above + adj.acc.nt.s. pas “every”*]),

**VERSE 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who**

**are in heaven and on earth and under the earth** (ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων [*conj hina so that + prep en in; “at” + d.a.w.noun loc.nt.s. onoma name + noun gen.m.s. Jesus + adj.nom.nt.s. pas every + noun nom.nt.s. gunu knee + aor.act.subj.3s. kampto bow (of the knee) + adj.gen.m.p. epouranios heavenly; “those who are in heaven” + conj + adj.gen.m.p. epigeios of the earth + conj kai + adj.ge.m.p. katachthonios under the earth*]),

**VERSE 11 and that every tongue will confess that Jesus Christ is Lord, to the**

**glory of God the Father** (καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς [*conj and + adj.nom.f.s. pas every + noun nom.f.s. glossa tongue + aor.mid.subj.3s. exomologeō agree, confess + conj hoti that + noun nom.m.s. kurios Lord + noun nom.m.s. Jesus + noun nom.m.s. Christ + pre eis to + noun acc.f.s. doxa glory + noun gen.m.s. theos + noun gen.m.s. pater Father*]).

**ANALYSIS: VERSES 5-11**

1. Paul opens this section dealing with the hypostatic union with an admonition (v. 5).
2. The verb “Have this attitude” is an imperative calling believers to have a certain mind-set (Matt. 16:23//Mk. 8:33; \*Acts 28:22; Rom. 8:5; 11:20 [conceited]; 12:3, 16; 14:6; 15:5; 1 Cor. 13:11; 2 Cor. 13:11; Gal. 5:10; Col. 3:2; cf. Rom. 14:6 [observe]).
3. The verb *phoneō* (have in mind, think, consider) occurs at 1:7; 2:2; 3:15, 19; 4:2, 10.
4. The particular mental attitude that Paul wants “in yourselves” or “among yourselves” is the same one “which was in Christ Jesus.”
5. To fully appreciate this, the student of Scripture must be informed with respect to the doctrine of the God-Man (Christology).
6. Or put another way, we need to be familiar with the “history” of both the divine and human natures of Jesus Christ.
7. That is, how the eternal nature of the 2<sup>nd</sup> Person of the Godhead (Trinity) came to be associated with the humanity of Jesus.
8. The mind-set believers are to adopt while living in the cosmos is the mind-set of **both** the deity of Christ and the humanity of Christ as related to the incarnation (1<sup>st</sup> Advent).
9. Before we proceed into the details as outlined in vv. 6-11 it is instructive to look at the mind-set of the society of Roman Philippi.
10. Elites in colonial Rome competed with one another to ascend to what was known as a *cursus honorum* (‘honors’ race).
11. An aristocrat’s social ascent was through a series of prestigious public offices.
12. The titles accumulated along the way were in turn publically proclaimed, in order of importance, by means on inscriptions.
13. This *cursus honorum* was replicated throughout the empire, where local aristocrats competed for offices and honors in smaller venues of their own towns and municipalities.
14. Further down the pecking order, nonelites mimicked their social betters by adopting a race of honors in their various trade associations and religious groups.
15. These cultural values and social codes were present in Philippi since the settlement had been established as a Roman colony in 42 BC, and again under Augustus in 30 BC.
16. There is an existing inscription which presents the career of a 2<sup>nd</sup> century aristocrat to illustrate this.

17. It is as follows: “Publius Marius Valens, son of Publius, from the tribe of Voltinia, honored with the decoration of a decurion, aedile, also decurion of Philippi, priest of divine Antonius Pius, duumvir, sponsor of games.”
18. Publius was a Roman citizen from birth (“Voltinia” was his citizen tribe).
19. Because he was born into a family that included persons who served as decurions (Philippi’s town council), he was “honored with the decorations of decurion” likely while still a minor.
20. He became “decurion” himself as an adult, and soon won two important civic honors; the office of “aedile” and a priesthood in the imperial cult (“priest of the divine Antoninus Pius”).
21. Finally, Publius became “duumvir” of Philippi, the highest civic office in the colony (the *strategos* of Acts 16:20ff.).
22. It was in this role that he financed a display of public entertainment for the municipality (“sponsor of games”).
23. Publius’s *cursus* are listed in ascending order.
24. In Paul’s ode of praise to Christ, he inverts the normal path, by portraying Jesus descending through stages on His way to titles and glory.
25. Instead of using His social capital (divine nature) to gain more honors and public acclaim Christ leveraged His status to the service of others.
26. This would have struck a Roman as folly.
27. Pliny the esteemed senator observed: “It is more ugliness to lose, than never to get, praise.”
28. Christ lost it, and He did so willingly.
29. God’s response to Christ’s humiliation (vv. 9-11), affirms an approach to human behavior contrary to which characterized the dominant culture at Philippi, a way of life that he desired for the Royal Family of God.
30. In v. 6 Paul proceeds to trace the journey of the God-Man starting with the pre-incarnate Son of God the second member of the Trinity.
31. The phrase “existed in the form of God” highlights this aspect.
32. The participle “existed” (pres.act.part. *huparcho* compound from ‘to rule under’) with the pronoun “who” refers to Christ existing eternally as absolute deity.
33. “Form” (*morphe* also ‘nature’) refers to Christ’s divine essence as seen in ‘of God.’
34. He is both God and distinct from God (cf. Jn. 1:1-2, 14; cp. Micah 5:2).
35. His title is Son of God (cf. Matt. 8:29; Lk. 22:70; 26:63-64; Mk. 15:39; Jn. 1:34, 49; 3:16-18; Jn. 10:33-36; 11:27; 19:7; 20:31; Acts 9:20; 1Jn. 5:5, 10, 12, 13, 20; etc.).
36. The first step in the process of humiliation to exaltation is expressed in v. 6b: “did not regard equality with God a thing to be grasped.”
37. “Did not regard” (strong neg. w/aor.ind. *hegeomai* consider/regard) refers to the mind-set of the divine Christ.
38. The noun translated “equality with God” is comprised of the adjective *isos* (cf. Matt. 20:12; Mk. 14:56, 59; Lk. 6:34; Jn. 5:18; Acts 11:17; Rev. 21:16).
39. Since deity cannot divest itself from any of the divine attributes this action on the part of the Second Person of the Godhead can only refer to the willingness of the eternal Christ to agree to enter into a special union with a far lesser being—that being identified with a man.
40. The divestiture of God the Son is referred to as condescension.
41. God the Father and God the Holy Spirit remained ‘aloof.’
42. “A thing to be grasped” (d.a.w/pres.infin. *eimi* + noun *arpagmos*; only here) refers to remaining separate from condescension.

43. “Grasped” (NAS) refers to anything that is either held onto or something to be grasped.
44. This ‘decision’ on the part of God the Son was an eternal one; one that did not have a beginning in the usual sense.
45. Within the Godhead there is an chain of command even though all three persons are coequal and coeternal.
46. The Father eternally begets the Son.
47. Theologians call this eternal procession (cf. Jn. 1:18).
48. So God the Son as God humbled Himself through union with humanity.
49. In v. 7 Paul explains what it was that God the Son relinquished in order to bring to fruition eternal salvation for mankind.
50. “But (strong adversative) emptied Himself” (aor.act.ind. *kenoo* give up what one possesses; Rom. 4:14; 1Cor. 17; 9:15; 2Cor. 9:3) refers to the decision to unite with one member of the human race beginning with the birth of Jesus.
51. “Himself” (reflexive pronoun *heautou*) has as its antecedent the deity of the Second Person.
52. “Taking the form of a bond-servant” refers to the union with Jesus at His birth (not conception) which we call the hypostatic union.
53. Paul repeats the noun *morphe* (2x in NT) from v. 6 where it referred to the divine attributes of Jesus Christ but here to the humanity of Christ.
54. Cognates to this noun include the verb *morphoo* (to form; Gal. 1:19; 1x) and the noun *morphosis* (outward form; Rom. 2:20; 2Tim. 3:5).
55. “Bond-servant” (*doulos* a slave) refers to Jesus’ role as Servant of the great Yahweh (cf. Isa. 52:13; 53:11; Matt. 12:18).
56. Even though Jesus was royalty through His genealogical link to David, He and His parents were of the peasant class.
57. “Taking the form” has as its antecedent the deity of God the Son as the humanity aspect had no choice as to birth or the circumstances He was born into.
58. So both “emptied Himself” and “taking the form of a bond-servant” have as their subject the deity of Christ.
59. This includes as well, “being made in the likeness of men.”
60. “Being made (aor.dep.part. *ginomai*) in the likeness of men (prep *en* w/noun loc.nt.s. *omoioima* something made to look like; image)” refers to the hiding of the divine aspect in the humanity of Jesus.
61. Note also Rom. 8:3 in this connection: “For what the Law could not do, weak as it was through the flesh (STA), God *did* sending His own Son in the likeness of sinful flesh, and *as an offering* for sin, He condemned sin in the flesh.” (other references to this noun include: Rom. 1:23; 5:14; 6:5; Rev. 9:7).
62. However, it must be understood that the divine essence cannot under any circumstances be diminished whatsoever.
63. Verse 8a: “being found (aor.pass.part. *heurisko* be found) in the likeness (noun loc.nt.s. *skema* outward form; cf. 1 Cor. 7:31) as a man (conj *hos* w/nom.m.s. *anthropos*).”
64. Here the subject is still the kenosis aspect relating the union to Jesus divine nature.
65. This phrase and the previous one prove that the God-Man possessed true humanity.
66. The comparative conjunction “as” indicates a condition similar too but different from all other humans.
67. Jesus was born minus a sin nature and therefore was not rendered spiritually dead as is the case with all other carries of the STA.

68. In the 2<sup>nd</sup> half of v. 8 the subject shifts from Christ's deity to what His humanity under His free will chose to accomplish.
69. "He humbled Himself" (aor.act.ind.1s. *tapeinoo* humble) refers to Jesus acclimation to His role as God's bond-servant and during the days of His incarnation did not tap into His deity in order to avoid the CHPs of human existence.
70. At the very outset of Jesus' public ministry, just after His baptism, He was subjected to forty days of intense temptation by Satan in the wilderness, to violate (e.g. sin) His humble circumstances.
71. However, the supreme example of Jesus obedience to His self-imposed humiliation came at the end of His life in the words: "by becoming obedient (aor.part. *ginomai* become + adj.nom.m.s. *hupekoos*) to the point of death, even death on a cross."
72. Crucifixion was considered the ultimate social stigma.
73. Of all the ways people could die, this was the worst of the worst.
74. Ironically, Jesus' physical death was not the result of crucifixion, but was perhaps the singular occasion when He tapped into His deity resulting in His physical death and alleviation from His physical sufferings.
75. With verses 9-11 Paul moves the legacy of Jesus to the next and final stage of the God-Man union.
76. Jesus, so to speak, took the low road, and "for this reason also (conj. *dio w/kai*) God highly exalted Him (aor.act.ind.3s. *huperupsoo* raise to the highest position; only here)..."
77. This process, designated the glorification of Jesus Christ, began with Jesus' resurrection from the death three days after His death.
78. Next came His ascension to the throne room and His invitation to sit at God the Father's right hand (cf. Ps. 110:1).
79. There Jesus has remained over the course of the church age obscured from humanity on the earth until the time of His coming back to earth to set up the eternal kingdom of God among men.
80. The tribulation, 2<sup>nd</sup> advent, and 1000 year reign culminating with the Great White throne judgment will fulfill what we have in vv. 10 & 11.
81. God grants "Him and name which is above every name" (v. 9b) a bestowment for absolute obedience during the days of Jesus' humiliation and obedience.
82. For this to be universally acknowledged requires the events listed in point 80 to be fulfilled.
83. "At the name of Jesus" indicates an announcement that results in all humanity at some point bowing and confessing that Jesus is the Christ, the Son of the living God.
84. "EVERY KNEE WILL BOW" is taken from Isa. 45:23 and cited in Rom. 14:11 and here in v. 10.
85. In the Roman's citation it is quoted in reference to the Bema Seat (see Rom. 14:10 & 12).
86. So that includes all church age saints right after the Rapture.
87. "Those who are in heaven" includes believers that experience time there.
88. "On earth" would include millennial peoples, probably reserved for believers living during the 1000 years.
89. "Under the earth" refers to the overwhelming bulk of humanity, that is, all unbelievers.
90. This will take place at their resurrection at the time of the Great White Throne judgment coming just after the 1000 years.
91. Not only will all humanity come to a place where they voluntarily bow before Jesus, but in so doing they all will "confess that Jesus Christ is Lord" without exception.

92. It will not change the status of unbelievers with respect to their final destiny in the Lake of Fire.
93. But this universal acknowledgement emanating from free will, nevertheless will bring glory to God the Father.
94. Even unbelievers can on occasion bring glory to God when they acknowledge the good deeds of believers (Matt. 5:16).
95. Jesus' example of humiliation under sufferings (normal and extreme) should cause us to remember the exhortation of v. 5: "Have this attitude in yourselves, which was also in Christ Jesus" that opened this great Christological exposition!