

Memory Verse

Philippians 2:8

And being found in human form, He humbled Himself by becoming obedient to the point of death, even the death on a cross.

GRACELIFE



CHURCH

The image features a circular teal graphic centered on a background of weathered, greyish-brown wood planks. The word "PHILIPPIANS" is written in a bold, black, sans-serif font across the center of the teal circle. Below the text, a thin white horizontal line spans the width of the teal circle.

PHILIPPIANS

PHILIPPIANS

Part 8

Christ's Example of Humility

Philippians 2:1-4

We have learned...

- Paul founded the assembly in Acts 16 on his second missionary journey
- He thanked them for their prayers and financial support and let them know how he was doing in house arrest in Rome
- He told them to be prepared for persecution and live a life worthy of the gospel
- One problem in this church was unity

Philippians 2:5-11

Have this mind [attitude] among yourselves, which is yours [or which was also] in Christ Jesus, who, though He was in [or existed in] the form of God, did not count equality with God a thing to be grasped but emptied Himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Philippians 2:5-11

Therefore God has highly exalted Him and bestowed on Him the Name that is above every name, so that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Illustration... Mobius Strip.

Write **leader** on one side and **follower** on the other side. Take a piece of tape and twist one side slightly and tape it to the other.

Take a pen and start on any point and draw a line throughout the paper without picking up the pen.

2 sections: *Practical* and *Theological*

A. 2:5 – Think Like Jesus

The word “mind” here is the same word in vs. 2. It is an inner perspective he wanted them to put into action, or express in their outward behavior. It is a command and in the continuous present tense:

Keep on having this same mind!

Theological truth for Paul always came first, and is the foundation for application.

A. 2:5 – Think Like Jesus

Why don't we lie? *God is a God of truth and He tells us to tell the truth.*

Why should we love? *God is a God of love, and commands us to love in His strength.*

Why do we live in a righteous way? *God is righteous and tells us to live righteously.*

Why is it wrong to abort babies or murder? *God is a God of life and He decide who lives and dies.*

B. 2:6-8 – Jesus Became a Man

Verses 6-11 are thought by many to be an ancient Christian hymn because of the poetic structure of the verses.

The word "*form*" is *morphe*. Strong's *Concordance* defines this as an, "(outward expression) that *embodies essential* (inner) substance so that the *form* is in complete harmony with the inner *essence*."

ESV Study Bible: “Form” here means the true and exact nature of something, possessing all the characteristics and qualities of something. Therefore having the “form of God” is roughly equivalent to having equality with God (Gk. *isa theō*), and it is directly contrasted with having the “form of a servant” ([Phil. 2:7](#)). The Son of God is and always has been God. “Form” could also be a reference to Christ being the ultimate image of God, “the exact imprint of his nature” ([Heb. 1:3](#)).

It might also refer to the fact that he is the visible expression of God's invisible glory (Col. 1:15)."

"Form" also refers to something corresponding to reality.

John 1:1-2

B. 2:6-8 – Jesus Became a Man

Did not count equality with God a thing to be grasped - Though He was and is God, and equal to the Father, He didn't *grasp, cling* or *hold on* to it. The word "*grasped*" is only used here in the N.T. and was used in **Plutarch** to refer to "*the act of seizing or robbery.*" The idea is spoil, a prize or something you take, or hold on to tightly.

B. 2:6-8 – Jesus Became a Man

But He emptied Himself - this has caused a lot of confusion and false teaching because it has been misunderstood and taken out of context by some. The word "*emptied*" can mean "to empty or pour out, or to give up ones status and privilege." Christ gave up His "*rights*" and "*privileges*" of heaven and in *one sense poured Himself into a baby*, who grew up to be a man, the Messiah.

B. 2:6-8 – Jesus Became a Man

*Jesus emptied Himself **BY**... taking on the form of a servant, being born in the likeness of men - The Lord took on Himself an additional nature - **humanity**. Christ became a slave *by taking a human form*, which is a **much lower status than God!** Jesus took on *human flesh*, looked like a real human being, a *Jew living in first century Israel*. He was **human just like us in every way, except**, He was *sinless*, and *had no sin nature*.*

B. 2:6-8 – Jesus Became a Man

"Descendants of the Roman soldiers who had established the colony at Philippi decades earlier would have been particularly attuned to the social stigma of slavery. Slaves were excluded from Rome's citizen army except in those regrettable instances when necessity forced the senate to conscript slaves. Even then slaves were formally manumitted [*freed*] before joining the ranks, and they fought in separate units. The notion of a Being of equal rank to God willingly... "taking on the form of a slave" would have struck residents of Roman Philippi as abject folly (Hellerman 141-42)."
EGGNT
- *Philippians*.

B. 2:6-8 – Jesus Became a Man

He humbled [or was humiliated] Himself by becoming obedient to the point of death - Paul goes from the attitude of being humble to the actions of being humbled.

"The Philippians were all too familiar with "humiliation by superiors in their social, political, and economic worlds" (Reumann352). The reflexive [pronoun ("himself"...)] emphasizes that the humiliation was freely self-imposed." *EGGNT - Philippians.*

B. 2:6-8 – Jesus Became a Man

*Even death on a cross - or a cross kind of death. This would be the ultimate example of humility, and humiliation. Roman citizens **could not** be crucified. It was against Roman law. As a free Roman colony, for them to hear this read in their assembly, it would have been like an arrow into their hearts, as a **reminder of what Jesus did for them!** In addition, to a Jew, *being crucified was a sign of being cursed by God* in their mind.*

B. 2:6-8 – Jesus Became a Man

"Roman authorities crucified slaves so often that the expression *servile supplicum* ("slaves' punishment") came to be used as a technical expression for death by crucifixion. The juxtaposition of slavery and crucifixion in the Roman psyche thus served to compound the social stigma associated with the terms δοῦλος [*doulos* – *slave*] and σταυρός [*stauros* – *cross*] in the ancient world. As a crucified slave, Christ has reached the utter nadir of his apparent descent into social oblivion. Although Paul may be alluding, secondarily, to the saving significance of Christ's death... it is what Christ's obedience meant to *him* - not to *us*..." *EGGNT - Philipians*.

C. 2:9-11 – Jesus is Lord

There are 2 main ideas in verse 9:

1. God has *highly exalted Him*
2. God bestowed on Him the Name that is above every name.

God the Father exalted Him after His willing humiliation. Jesus could not be “*more God*” than before His incarnation and this phrase probably refers to *God exalting Jesus to the highest degree as **contrasted** to the lowest degree of death on a cross.*

“...Paul draws upon a cultural script that informed the way in which one aristocrat effectively honored another in the Roman world. Among Roman elites, to be honored by another aristocrat augmented one's own status "in proportion to that aristocrat's prestige" (Lendon 48). The ideal, in every case, was "to be praised by a praised man" (Symmachus, *Ep.* 9), that is, to be honored by someone of the highest possible social rank.

The concern is reflected in inscriptions from Philippi, where several individuals specifically cite the emperor as the one who bestowed an honorific title or office upon them, in order to emphasize the legitimacy of the claim. There was a reason for this. Status was a public commodity in the Roman world, and a grant of honor had to be publicly recognized to count for anything... Everything depended, in this regard, upon the rank of the person bestowing the honor. For when one man honored another in the ancient world, his ability to mobilize the public to affirm that grant "was proportional to his own honor" (Lendon 48)." *EGGNT - Philippians.*

“The new factor is that, by virtue of Jesus’ humility, he became the object of adoration in the Godhead, as well as the administrator of God’s affairs. The worship accorded him in [2:10–11](#) supports this fact. Other passages speak to his function of Lord as well ([1 Cor 15:24–28](#); [Eph 1:20–23](#)). Now, since the ascension, all that God is comes to us through Jesus, and all who come to God do so through Jesus. *New American Commentary - Volume 32: Philippians, Colossians, Philemon.*

C. 2:9-11 – Jesus is Lord

The Father bestowed on Jesus the *Name or title of Lord*, and by this Name, *every knee will bow in heaven, earth and under the earth*. This is, **everyone**, living and dead will *bow before Christ as Lord*.

Every tongue, sooner or later will confess that Jesus is Lord to the glory of the Father.