

Sermon Prep Team
 Sermon #7 Philippians 2:5-11

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Sermon #7

Text: Philippians 2:5-11

Thomas Slager

Text: ⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Note: There will be almost a month gap between Thomas' preaching of 2:1-4 and this next section. A review might be in order.

[Kathy] Summary of Philippians 2:1-4

Paul's very joy, the theme of this letter, is tied to the Philippians' unified conduct, and his joy is complete/filled up as the Philippians selflessly live out these four foundational truths:

1. There is encouragement in Christ.
 2. There is comfort in love.
 3. There is participation in the Spirit.
 4. There is affection and sympathy.
- These keep believers bound together. Conversely, the lack of these lead to disunity.

Introduction and Summary of Philippians 2:5-11

[BOICE] "These verses have been called the great parabola of Scripture, for the picture the descent of the Lord Jesus Christ from the highest position in the universe down to his death on the cross, and then carry the mind of the reader up again to see him seated once more on the throne of his glory before which every knee shall bow."¹

[BISHOP HANDLEY MOULE] "We have here a chain of assertions about our Lord Jesus Christ, made within some thirty years of his death at Jerusalem; made in the open day of public Christian intercourse, and man (every reader must feel this) not in the least in the manner of controversy, of assertion against difficulties and denials, but in the tone of a settled, common,

¹ James Montgomery Boice, *An Expositional Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 109

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and most living certainty. These assertions give us on the one hand the fullest possible assurance that his man, man in nature, in circumstances and experience, and particularly in the sphere of relation to God the Father. But they also assure us, in precisely the same tone, and in a way which is equally vital to the argument in hand, that he is as genuinely divine as he is genuinely human.”²

Summary: “They [these verses] teach the divinity of Christ, his preexistence, his equality with God the Father, his incarnation and true humanity, his voluntary death on the cross, the certainty of his ultimate triumph over evil, and the permanence of his reign.”

All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

Philippians 2:5-7 ⁵ *Have this mind among yourselves, which is yours in Christ Jesus,* ⁶ *who, though he was in the form of God, did not count equality with God a thing to be grasped,* ⁷ *but emptied himself, by taking the form of a servant, being born in the likeness of men.*

Here we have one of those mysteries that our human minds cannot fully understand nor appreciate.

- **Matthew 11:27** *All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.*
 - Only the Father fully knows the Son.

Incarnation is a term used by theologians to indicate that Jesus, the Son of God, took on human flesh.³ It affirms Jesus’ humanity.

- Aspects of the incarnation we need to understand.⁴
 - God the Son has always existed in all of eternity. He did not begin to exist with the incarnation.
 - Jesus is preeminent.
 - **John 1:1-3** *In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.*

² H.C.G. Moule, *Philippian Studies* (Glasgow: Pickering & Inglis, n.d.) 97 as cited in James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 109

³ “What is the Meaning of the Incarnation of Christ” <https://www.gotquestions.org/incarnation-of-Christ.html>
 Retrieved 2.27.2021

⁴ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.
<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 126

- **Colossians 1:15-17** *He is the image of the invisible God, the firstborn of all creation. ¹⁶For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷And he is before all things, and in him all things hold together.*
 - **John 17:5** ⁵*And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*
 - At the incarnation, Jesus the Son took upon Himself full humanity, a human body, a human personality with emotions, intellect, and will, a soul with the capacity to interact with other humans. Humanity is made up of both physical (material) characteristics and spiritual (immaterial) characteristics. Jesus had both.
 - This act may be called the condescension of Jesus.
 - [BOICE] “Christ had been above all humans, above all angels. Yet he became lower than both in love for humans and in obedience to his heavenly Father....There was no depth to which Jesus did not go.”⁵
 - Jesus did NOT take on a sinful nature when He became man.
 - God create Adam and Eve without sin, and they chose to sin. Sin has affected all human beings since the Fall.
 - “Sin is not an essential part of being human.”⁶
 - **1 Peter 2:22** *He committed no sin, neither was deceit found in his mouth.*
 - Jesus did not have a human father, He was conceived by the Holy Spirit, therefore Jesus did not inherit a sinful nature.
 - **Matthew 1:23** *Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”*
 - **Luke 1:35** *And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be called holy—the Son of God.*
 - “...whereas Jesus assumed a human body and a human nature at His birth, He has never and will never cease to be fully human as well as fully divine.”⁷
 - At the Second Coming, Jesus will have a human body and a human nature.
 - **Acts 1:11** *and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”*

⁵ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 110

⁶ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.

<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 126

⁷ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.

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- Jesus was born with a mortal body, but was raised with an immortal body (i.e., one that cannot die).
 - There are similarities and differences between the two bodies. Recall at times even the disciples had difficulty recognizing Jesus when He appeared to them after the resurrection.
 - Mary thinking Jesus was the gardener (**John 20:11-18**)
 - On the road to Emmaus (**Luke 20:13-35**)
- When Jesus took on human form at the incarnation, He did not cease to be fully God. “What Jesus ‘emptied Himself’ of when He became human (Phil. 2:7) was not His deity. It was the *glory* that He had enjoyed with the Father and the Spirit before the Incarnation.”⁸
- There were at time during Jesus’ earthly ministry where He displayed qualities of full humanity and at times where He displayed full deity. See table below.⁹

As a man Jesus...	As God Jesus...
Became weary.	Invited the weary to find rest in Him
Became hungry.	Presented Himself as the bread of life.
Became thirsty	Claimed to be the water of life
Suffered great agony	Was impervious to suffering and healed the afflictions of others.
Grew in favor with God and man	Is the same yesterday, today, and forever
Experienced temptation	Could not experience temptation

- **VERSE 5** Paul points to the very attitude that he has been advocating is observable in the Lord Jesus.
 - Observe in verse 5 Paul uses Christ Jesus emphasizing His deity whereas in verse 11 he’ll use Jesus Christ emphasizing His humanity.
- **VERSE 6** Parallel thought an action here that show Jesus’ humility with John 13:3-17 where Jesus washes his disciples’ feet.
 - [GORDON FEE] “This, then, is what it means for Christ to be ‘in the “form” of God’; it means ‘to be equal with God,’ not in the sense that the two phrases are identical, but that both point to the same reality. Together, therefore, they are among the strongest expressions of Christ’s deity in the NT. This means further that ‘equality with God’ is not that which he desired which was not his, but precisely that which was *always* his.”¹⁰

⁸ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.

<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 127

⁹ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.

<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 127

¹⁰ Fee, Gordon D. *Paul’s Letter to the Philippians*. New International Commentary on the New Testament series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995. As cited in Dr. Thomas L. Constable, *Dr. Constable’s Notes on*

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- **Hebrews 1:1-3** *Long ago, at many times and in many ways, God spoke to our fathers by the prophets,² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,*
- [BOICE] “Everything that God Almighty is to me, so also is the Lord Jesus Christ.”¹¹
- **VERSE 7 - Kenosis**
 - KENOSIS “The term *kenosis* refers to the doctrine of Christ’s “self-emptying” in His incarnation. The word comes from the Greek of Philippians 2:7, which says that Jesus “emptied himself, by taking the form of a servant, being born in the likeness of men” (ESV). The word translated “emptied” is a form of *kenoó*, from which we get the word *kenosis*.”¹²
 - “The kenosis was a self-renunciation, not an emptying Himself of deity. Nor was it an exchange of deity for humanity. Jesus never ceased to be God during any part of His earthly ministry. He did set aside His heavenly glory. He also voluntarily refrained from using His divinity to make His way easier. During His earthly ministry, Christ completely submitted Himself to the will of the Father (John 5:19).”¹³
 - Jesus gave up the independent exercise of His divine attributes when He became incarnate. He restricted the benefits of His attributes so as not to lift Himself above ordinary human limitations.
 - [JOHN F. WALVOORD] “The act of kenosis as stated in Philippians 2 may therefore be properly understood to mean that Christ surrendered no attribute of Deity, but that He did voluntarily restrict their independent use in keeping with His purpose of living among men and their limitations.”¹⁴
 - What did Jesus lay aside?
 - The glory and freedom that He had prior to becoming a man.

Philippians 2021 Edition. <https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 49

¹¹ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 116

¹² “What is the Kenosis?” <https://www.gotquestions.org/kenosis.html> retrieved February 27, 2021

¹³ “What is the Kenosis?” <https://www.gotquestions.org/kenosis.html> retrieved February 27, 2021

¹⁴ John F. Walvoord, *Jesus Christ Our Lord*, pp. 143-44. Cf Robert P. Lightner, *Evangelical Theology*, p. 84; and Charles C. Ryrie, *Basic Theology*, p. 262. As cited in Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition.* <https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 51

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- He gave up “His rights as God the Son.”¹⁵
- Another way of saying this is that Jesus did not lay aside anything but added on the form of man.
- Not only did Jesus take on the form of man, He became a servant.

Philippians 2:8 . ⁸ *And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

- Jesus humbled Himself further through His obedience to His Father’s will.
 - **Isaiah 53:12** Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many and makes intercession for the transgressors.
 - **Hebrews 5:8** *Although he was a son, he learned obedience through what he suffered.*
- [BOICE] “Jesus Christ died to remove sin. He died to satisfy divine justice. He died to reveal God’s love.”¹⁶
 - Because sin separates us from God, Jesus came to remove our sin, bearing it in his own person.
 - His death satisfied divine justice. [BOICE] “The justice of God calls for the punishment of sin, and the punishment of sin is death. Jesus paid that penalty by dying in our place, satisfying divine justice and leaving nothing for us but God’s heaven.”¹⁷
 - The cross is the measure of God’s love.
 - **John 3:16** “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
 - **Galatians 2:20** *I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*
 - **1 John 4:10** *In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.*
- Death on a cross (crucifixion) was a “form of execution that was without equal in its pain and humiliation.”¹⁸
 - Jews believed that “hanging on a tree” was the same as being under the “curse of God”.

¹⁵ Fee, Gordon D. *Paul's Letter to the Philippians*. New International Commentary on the New Testament series.p.210 As cited in Dr. Thomas L. Constable, *Dr. Constable's Notes on Philippians 2021 Edition*. <https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 53

¹⁶ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 126

¹⁷ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 127

¹⁸ Dr. Thomas L. Constable, *Dr. Constable's Notes on Philippians 2021 Edition*.

<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 55

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- **Deuteronomy 21:23** *his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.*
- **Galatians 3:13** *Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—*
- Paul says that all believers should show the same extent of humble submissiveness in obedience to the Father’s will that Jesus did.

The Exaltation of Jesus (v.9-11)

- [BOICE] “Everything that is said in the first four verses of Philippians 2:5-11 has Jesus himself as the subject. *He* did not consider equality with God something to be grasped. *He* made himself nothing. *He* became obedient. The second half of the passage has God as the subject, and Jesus is passive: ‘Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow’ (vv.9-10).”
- Everything up until this point has already happened to Jesus.
- These verses are the NT equivalent to the prophecy of **Psalm 110:1** *The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”*
 - The acknowledgement of Christ’s rule will be verbal.
 - All orders of intelligent beings will make this confession
 - This confession will result in the ascription of glory to God the Father.
-

Philippians 2:9 *Therefore God has highly exalted him and bestowed on him the name that is above every name,*

- Having reached the lowest point of the parabola, Paul now turns to show how God the Father raised Jesus to the highest exaltation as seen in Jesus’ resurrection, ascension, and glorification in heaven.
- [CONSTABLE] “The ‘name’ that the Father has given to Jesus, that ‘is above every name,’ is evidently ‘Lord Jesus.’ As the following two verses suggest.”¹⁹

Philippians 2:10-11 ¹⁰ *so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,* ¹¹ *and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

- The purpose of the name given “Lord Jesus” is that every person will bow in submission to His authority.

¹⁹ Dr. Thomas L. Constable, *Dr. Constable’s Notes on Philippians 2021 Edition*.
<https://planobiblechapel.org/tcon/notes/pdf/philippians.pdf> Retrieved January 1, 2021 p. 57

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- Culturally/historically, the Philippians may have felt strongly compelled to remind people of their elevated social location in the pecking order of Roman world. These two verses would have impacted them, specifically in this area.
- The Jewish people would not say the name of God “Jehovah” out of reverence. They would replace it with the word “Adonai”. Adonai is Hebrew for “my Lord” or “my God.”
 - [BOICE] “...it is not enough merely to acknowledge mentally that Jesus Christ is God. The devils also do that and tremble (James 2:19). Jesus must be *your* God. He must be *your* Lord. If you are to know God, you must receive Jesus Christ as your Lord and personal Savior.”²⁰
- [WIERSBE] “To bow before Him now means salvation; to bow before Him at the judgment means condemnation.”²¹
- “*In heaven and on earth and under the earth*” who is being referred to?
 - In heaven: could be believers who have died and whose spirits are in the presence of the Lord. And/or it could include the heavenly beings (angels).
 - All angelic beings will acknowledge Jesus’ Lordship according to **1 Corinthians 15:27** *For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him.*
 - On the earth: people who are still alive at the time of Jesus’ return.
 - Under the earth: unbelievers awaiting resurrection and then judgment.
- [BOICE] Regarding confession that Jesus Christ is Lord...“You will either make it willingly as you acknowledge him who is your Savior and Lord, or you will be forced to acknowledge it with bitterness moments before you are banished from God’s presence forever.”²²
- To Lord complete, Jesus must return to conquer evil and to establish his righteous will forever.
 - **Hebrews 2:8** *putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.*
 - **1 Thessalonians 4:13-18** ¹³*But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope.* ¹⁴*For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.* ¹⁵*For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.* ¹⁶*For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.* ¹⁷*Then we who are alive, who*

²⁰ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 133

²¹ Warren W. Wiersbe, *Be Joyful: NT Commentary Philippians* (Colorado Springs, CO: David C. Cook, 1974,2008) 69

²² James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 139

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*are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.*¹⁸ Therefore encourage one another with these words.

- When will people acknowledge Jesus is Lord?
 - Christians do so at conversion and when they see the Lord following the Rapture (Rev. 4-5)
 - Those who live on the earth and the OT saints resurrected at the Second Coming will do so then (Rev. 19:11-21)
 - Those living on earth during Christ's Millennial reign (Ps. 2)
 - Everyone on earth at the end of the Millennial reign and all resurrected unbelievers (Rev. 20:7-15)
 - Upon the universal confession, God will receive glory. Jesus' purpose has always been to glorify God the Father (**1 Cor. 15:27**)
- We ought to live lives of submissive humility and self-denial/self-sacrifice
 - Because of Jesus' incarnation and exaltation
 - For the glory of God.

THE GLORY OF GOD

- [BOICE] "God's glory consists of his intrinsic worth embedded in his character, and all that can be known of God is merely an expression of it."²³
- Shekinah glory: the brilliant outward manifestation of God's presence.
 - For example, the radiance that was transferred to the face of Moses when he spent time with God on Mount Sinai.
 - **2 Corinthians 3:7** *Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end,*
 - This is the glory that Jesus will have when he comes at the Second Coming.
- [BOICE] "During the incarnation Jesus laid aside the outward glory (which would have made it impossible for human beings to approach him) and took the form of a servant. What remained was God's glory in the inward sense, for even in the flesh Jesus Christ was God and retained all of the divine nature. Finally, in the garden just before his crucifixion, Jesus prayed that he might once more receive the visible glory that he had enjoyed with God before he became man. And he received this when he ascended again into heaven and took his right place with God the Father."²⁴
- I can hear this being read dramatically set to music.
 - [BOICE] Think of the terms by which we are privileged to give glory to Jesus. Think of names. Jesus Christ is the Wonderful Counselor, the Mighty God, the

²³ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 117

²⁴ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 118

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Everlasting Father, the Prince of Peace. He is the Messiah, the Lord, the First and the Last, the Beginning and the End, the Alpha and the Omega, the Ancient of Days, King of kings and Lord of lords, God with us, God our Savior, the only wise God our Savior, the Lord who is, who was, who is to come, the Almighty.

He is the Door of the sheep, the Chief Shepherd, the Good Shepherd, the Shepherd and Bishop of our souls, a Lamb without spot or blemish, a Lamb slain before the foundation of the world.

He is the Logos, the Light of the World, the Light of Life, the Tree of Life, the Word of Life, the Bread that came down from heaven, the Resurrection, the Way, the Truth, and the Life. He is Immanuel, God with us; he is the Rock, the Bridegroom, the Wisdom of God, our Redeemer. He is the Beloved; he is the head over all things, which is the church. He is the one who is altogether lovely, the one in whom the Father is well pleased."²⁵

²⁵ James Montgomery Boice, *An Expository Commentary: Philippians*, (Grand Rapids, MI: Baker Books, 2000) 139-140