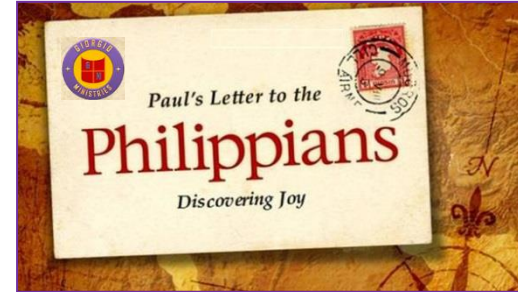




Philippians

Joy In Christ

Lesson 06



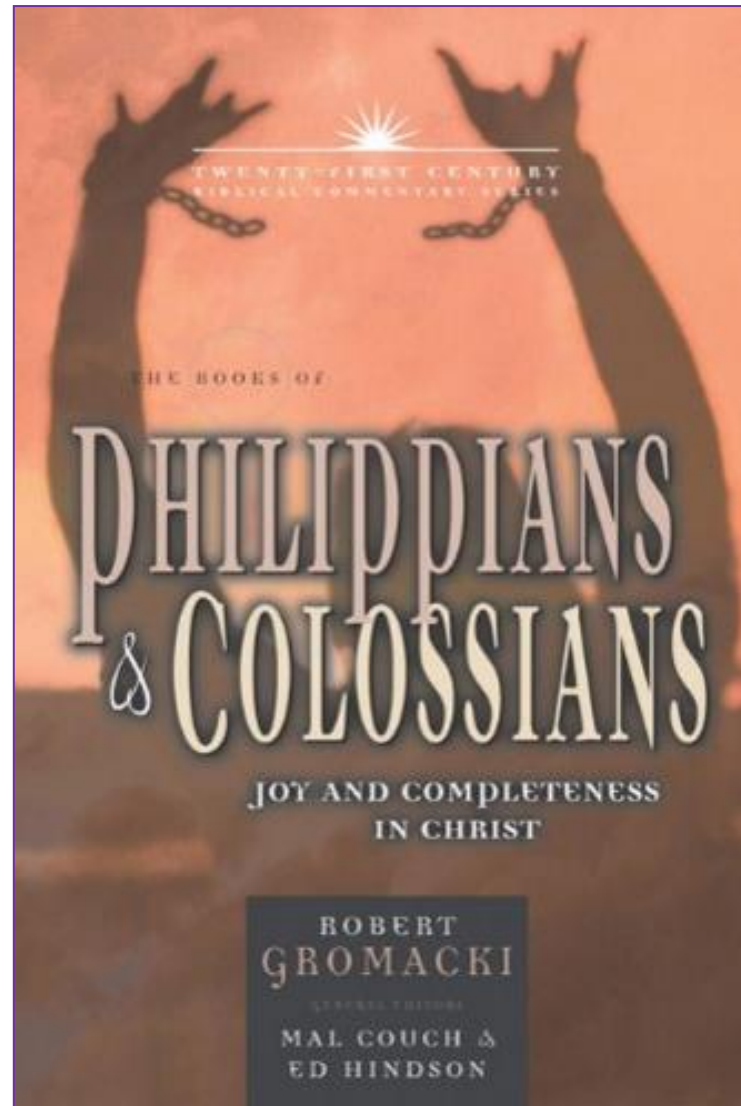
Humiliation and Exaltation

Philippians 2:5-11

Philip Giorgio

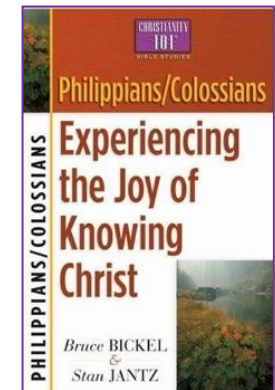
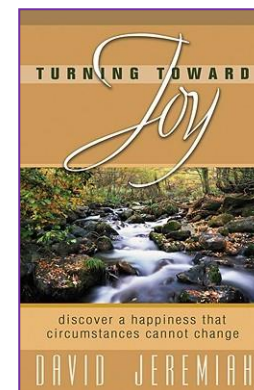
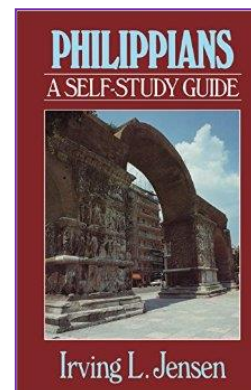
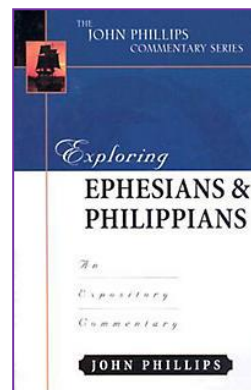
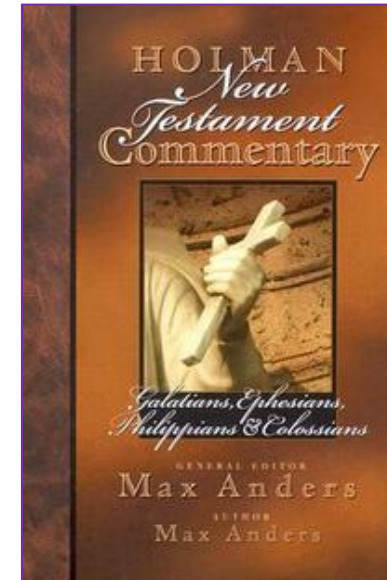
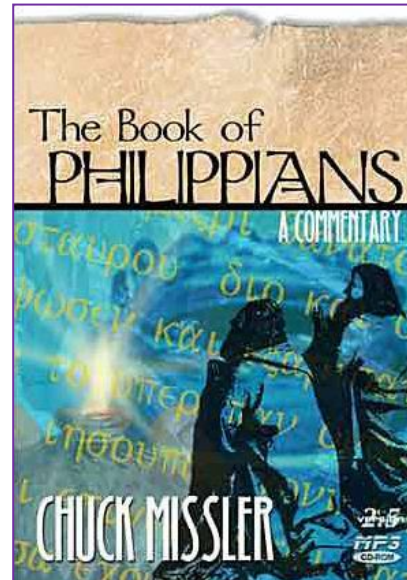


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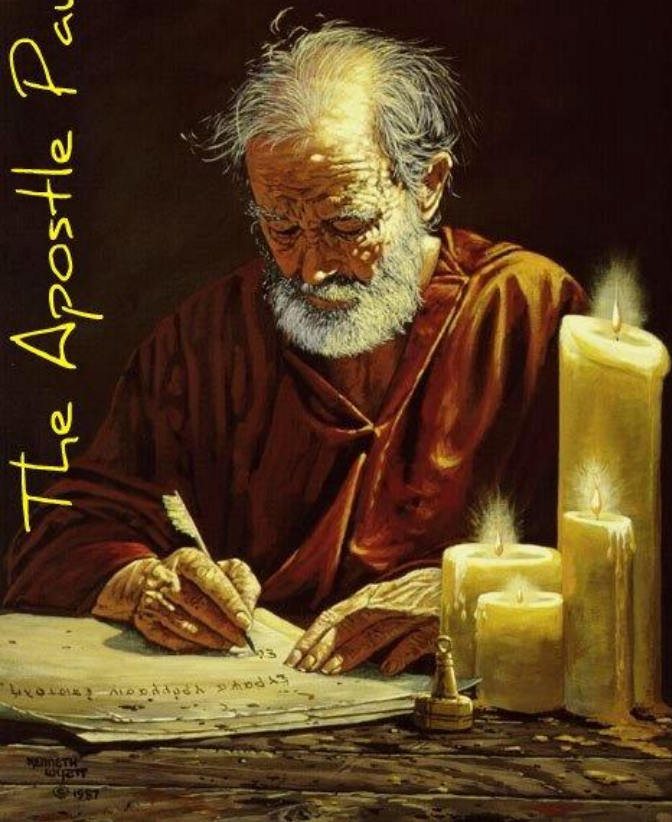




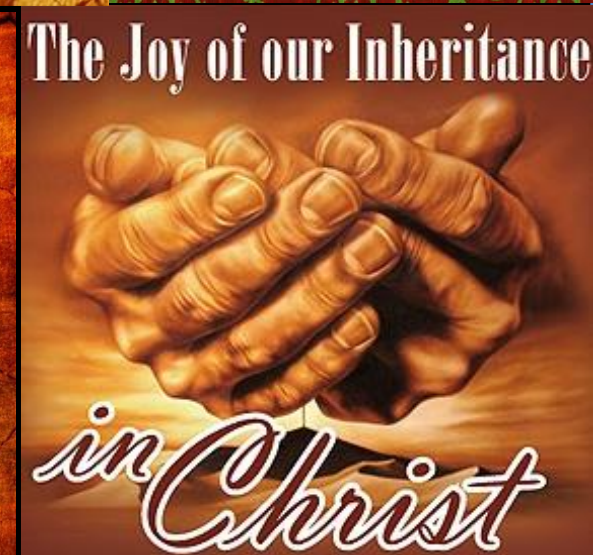
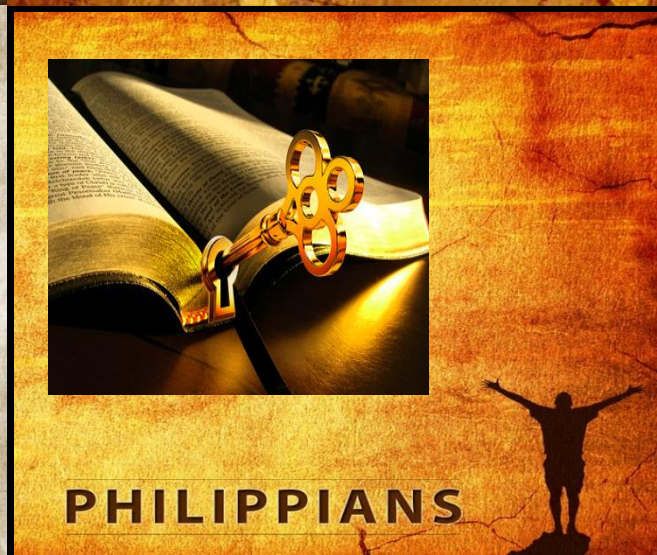
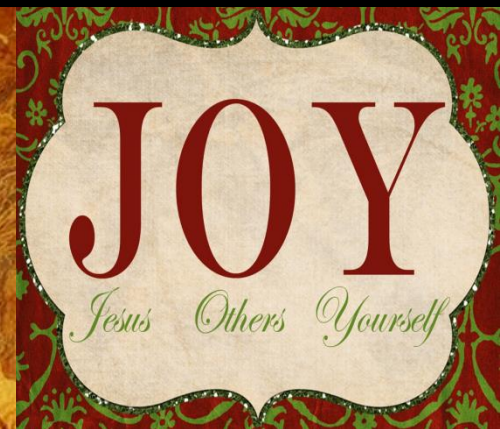
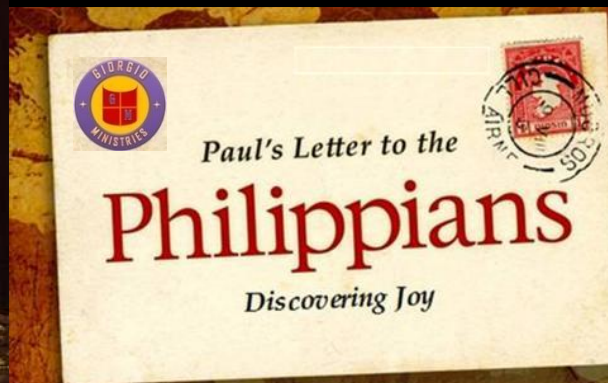
References



The Apostle Paul



Philippians





Course Outline

Course Outline - Lessons

■ Philippians: Joy In Christ

- Lesson 01: Introduction [PHILIPPIANS]
- Lesson 02: The Prayer..... [PHILIPPIANS 1:1-11]
- Lesson 03: Opportunity of Obstacles [PHILIPPIANS 1:12-19]
- Lesson 04: Blessings of Life and Death [PHILIPPIANS 1:20-26]
- Lesson 05: Challenge to the Church [PHILIPPIANS 1:27-2:4]
- Lesson 06: Humiliation and Exaltation [PHILIPPIANS 2:5-11]
- Lesson 07: Marks of Humble Service [PHILIPPIANS 2:12-16]
- Lesson 08: Three Examples of Humility [PHILIPPIANS 2:17-30]
- Lesson 09: Danger of Legalism [PHILIPPIANS 3:1-6]
- Lesson 10: The Joy of Salvation [PHILIPPIANS 3:7-14]
- Lesson 11: The Joy of Maturity [PHILIPPIANS 3:15-21]
- Lesson 12: The Joy of Peace [PHILIPPIANS 4:1-9]
- Lesson 13: The Joy of Contentment [PHILIPPIANS 4:10-23]

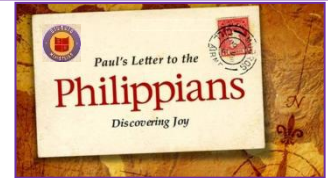


Lesson Outline

Lesson 06 - Outline

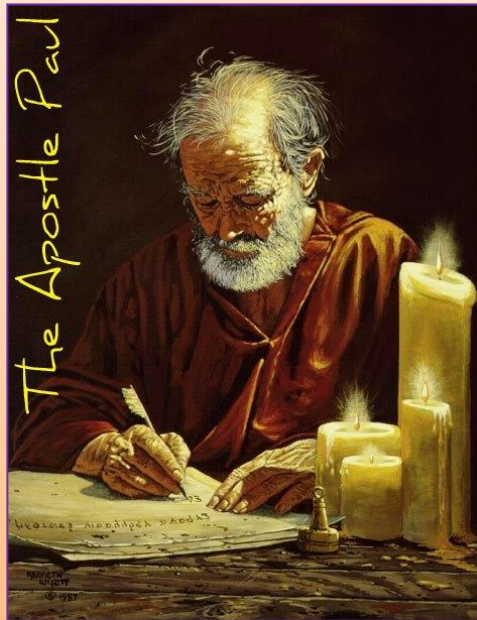
■ Philippians: Joy In Christ

• Lesson 06: Humiliation and Exaltation



• STRUCTURE

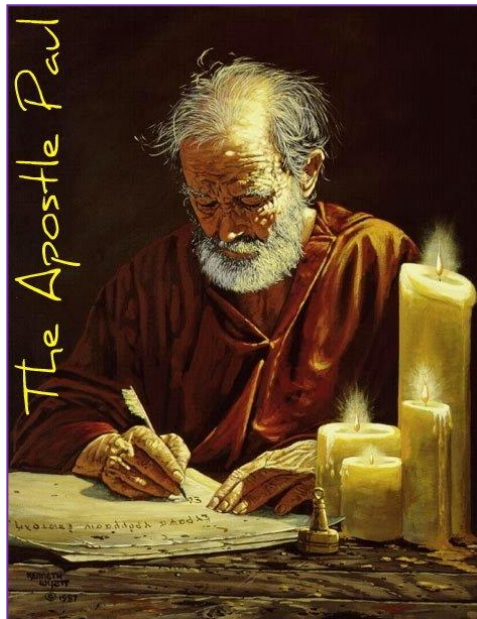
- ➡ » Lesson Preview Introduction
- » Kenosis Philippians 2:5-8
- » Highly Exalted Philippians 2:9-11



Lesson Preview - INTRODUCTION

- Preview ... HUMILIATION AND EXALTATION

Paul sets forth some of the strongest arguments for the deity of the Lord Jesus Christ. He argues that Christ shares the same characteristics of God and that He is equal with the Father. Because of Jesus Christ's relationship with the Father, the Father highly exalted Him and gave Him the highest name, which "is above every Name." As all confess the Lordship of Jesus, God the Father receives the glory!



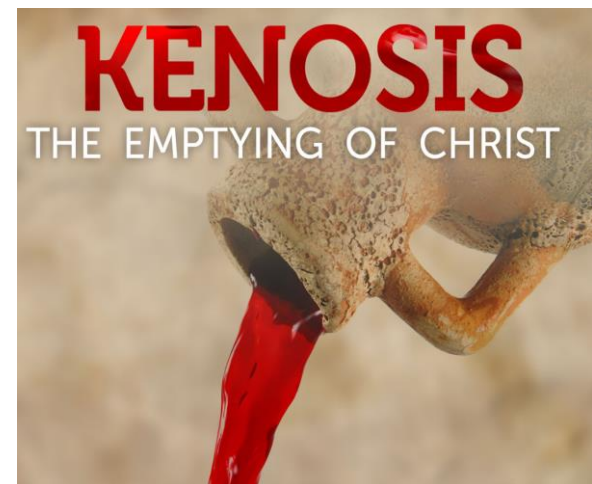
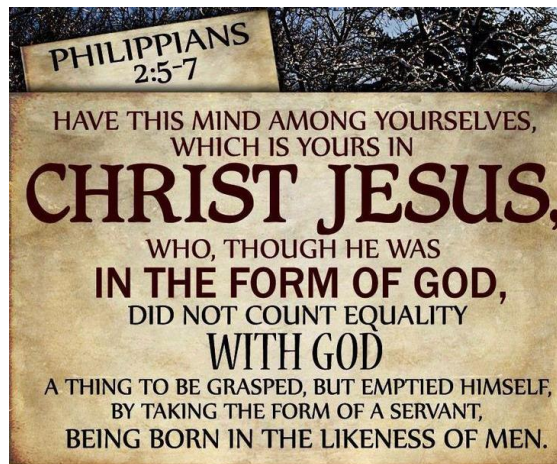
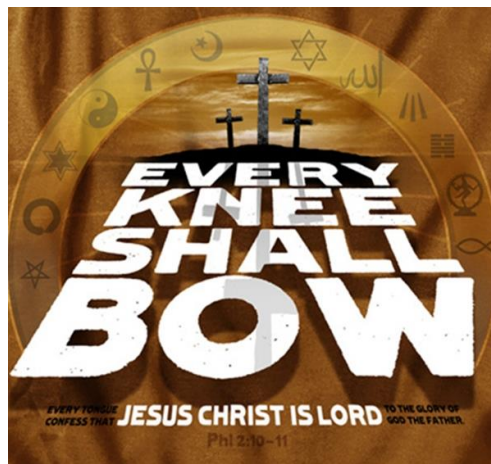
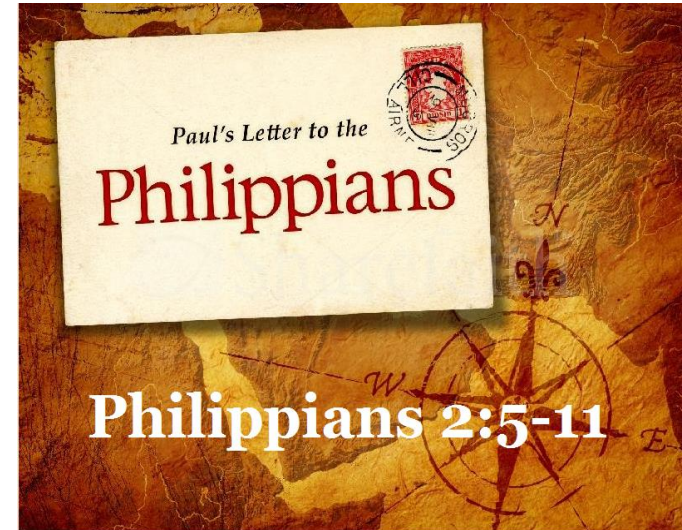
Lesson Preview - INTRODUCTION

• INTRODUCTION

The perfect example of servanthood is Jesus Christ.

In Him can be seen the manifestation of unity, humility, and concern for others.

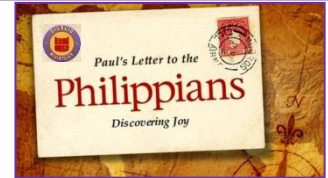
Paul has here contributed one of the greatest Christological passages in the entire Bible (John 1:1-18; Colossians 1:15-19; Hebrews 1:1-3).



Lesson 06 - Outline

■ Philippians: Joy In Christ

• Lesson 06: Humiliation and Exaltation

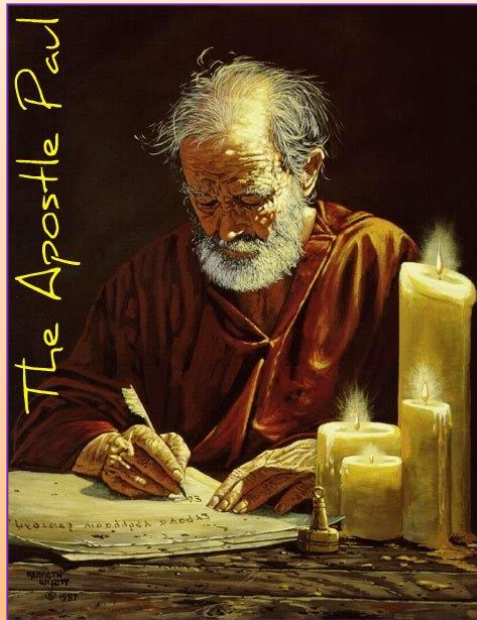


• STRUCTURE

» Lesson Preview *Introduction*

➔ » Kenosis *Philippians 2:5-8*

» Highly Exalted *Philippians 2:9-11*



Kenosis - Philippians 2:5 - OBSERVATIONS

⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

⁸ And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross.

- Philippians 2:5-8 ... NKJV

• The Illustration of Christ

THE COMMAND

- The command literally reads, “THINK THIS IN YOU.”
- The Greek word *phroneite*, shows that a humble, selfless concern must be a daily practice and that it must originate within a submissive mind and will that are determined to obey God.
- It is not something God develops within the lives of believers without their knowledge or permission. It also is not achieved through a non-repeatable crisis decision.
- The concept behind the verb is that of a mind fixed on a specific purpose.
- The pronoun “THIS” (Greek, *touto*) points to the attitude that Christ possessed when He became incarnate in order to die on the cross.

Kenosis - Philippians 2:5 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Illustration of Christ

THE EXAMPLE

- Jesus Christ is often seen in the Scriptures as the supreme example
 - of suffering in the will of God (1 Peter 2:21),
 - of living in holiness (1 John 2:6),
 - of leadership (1 Corinthians 11:1),
 - of humble servanthood (John 13:15).
- Theory must be put into practice, and Christ provides the best pattern in that pursuit.

Kenosis - Philippians 2:6 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Humiliation of Christ

- The world views humiliation as forced embarrassment, and reduction of self-respect.
- Christ, however, elevated the concept to a positive holy virtue that should be cultivated in the lives of all believers. He completely manifested it through His incarnation, earthly ministry, and subsequent death on the cross.

CHRIST'S DEITY

- A sovereign God cannot be humbled, because there is no one or nothing outside Himself that could force Him into that situation.
- He could, however, humble Himself as a free choice of his will, and He did just that.
- In the divine program of redemption, God the Son humbled Himself before humankind.

Kenosis - Philippians 2:6 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Humiliation of Christ

CHRIST WAS IN THE FORM OF GOD

- The phrase 'IN THE FORM OF GOD' refers to the basic essence of the diving being.
- It denotes the inner nature, not the external appearance. All that God is, Jesus Christ was, is, and ever shall be.
- What can be said about the Father and the Holy Spirit can also be said of the Son.
- The Father is God, the Son is God, and the Holy Spirit is God, yet there is only one God (Deuteronomy 6:4). God is a Trinitarian oneness.
- Christians do not worship three Gods, nor are the three persons simply three parts of the one God.
- There are three distinct persons within the divine being yet an intrapersonal oneness.

Kenosis - Philippians 2:6 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Humiliation of Christ

CHRIST WAS IN THE FORM OF GOD

- The word “EXISTED” (Greek, *huparchone*) literally means “TO BE UNDER BEGINNING” and denotes prior existence. Christ not only existed in the beginning; He existed before there was a beginning (John 1:1).
- He did not begin to be in the form of God, because as God He was eternally in the form of God.
- To say that Jesus was God and that He was in the form of God is to say the same truth.

Kenosis - Philippians 2:6 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Humiliation of Christ

CHRIST WAS EQUAL TO GOD

- Christ was not the most God-conscious man who ever lived; nor was He simply like God. Rather, He was “EQUAL WITH GOD.”
- His equality to God extended to all of the essential attributes. The Son is just as holy, omnipotent, omniscient, and sovereign as the Father.
- The Son and the Father share the same divine nature within an eternal relationship (John 10:30).
- The Jewish critics understood Christ’s claims of equality with the Father, but they rejected them, accusing Jesus of blasphemy (John 5:18; 10:33).
- The phrase “TO BE” shows that Christ always has been equal to God. If Paul wanted to say that Christ desired to become equal to God, he would have used a different verb form.

Kenosis - Philippians 2:6 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• The Humiliation of Christ

CHRIST DID NOT SELFISHLY GRASP HIS DEITY

- The phrase “DID NOT CONSIDER IT ROBBERY” can more easily be translated, “*Who ... did not consider the fact of being equal to God a prize to be selfishly grasped.*”
- The verb “CONSIDER” looks at a logical time in the past when God the Son resolved to surrender the divine prerogative to be served in order to serve the human race as its Savior.
- When Christ did not esteem His equality with God as a prized possession, He literally did not look “ON HIS OWN PERSONAL INTEREST” (2:4).
- Instead, He viewed “THE INTERESTS OF OTHERS” namely, the sinful plight of the human race. He did not contemplate that He would gain for Himself, but rather what He could do for others.

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

- The word "BUT" contrasts Christ's refusal to be proud as God with His willingness to be humble as man.
- The prior verse (2:6) gave His attitude, whereas this verse describes His action.

CHRIST EMPTIED HIMSELF - KENOSIS

- The Greek words (*heautou* [he-au-tü'] *kenoō* [ke-no'-ō]) literally means "HIMSELF HE EMPTIED"
- This points to the historical event of the conception when God the Son entered the body of the virgin Mary, who was overshadowed by the ministry of the Holy Spirit (Luke 1:26-38).

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

Of what did Christ empty Himself?

- Several views have been put forth.
- Some claim that He gave up His deity when He became man; however, God cannot diminish His being. He cannot become less than what He is. He is immutable (Malachi 3:6).
- Others assert that Jesus emptied Himself of His relative attributes, defined as omnipresence, omnipotence, and omniscience. It is true that Christ went through normal human experiences such as learning (Luke 2:52), exhaustion (John 4:6), and geographical, bodily limitations. This does not mean, however, that He did not possess these essential characteristics of deity.

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

- Today Christ's resurrected, glorified human body is in the third heaven, yet He is able to dwell every believer by His Spirit (Colossians 1:27) and to be with all believers everywhere at the same time (Matthew 28:20).
- Some wrongly say that Christ did not use His divine attribute when He lived on earth. He created food, walked on water, and forgave sins.

SO WHAT IS THE PROPER EXPLANATION?

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

- The proper explanation is that God the Son surrendered the independent exercise of His divine attributes. In the incarnation, He yielded His will to that of the Father. He was God manifest in the flesh. He possessed the attributes, but He used them only under the control of the Holy Spirit and within the will of the Father.
- Christ took a servant attitude. His self-emptying is further explained by the fact that He took "THE FORM OF A BOND-SERVANT".
- The noun "BOND-SERVANT" (Greek, *doulou*) refers to a slave rather than a hired domestic (Greek diakonos).
- The Greek word *labon*, translated "TAKING", looks at the time when He emptied Himself, namely, His incarnation at the conception.

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

- A contrast must be seen between Christ's eternal existence in the form of God and His decision to take the form of a servant.
- As God, He was sovereign, deserving to be served, but He became a slave in order to serve.
- The active voice of the verb (Greek, *labon*) reveals that He willingly took the role of slave; it was not forced on Him.
- Jehovah called Him "**MY SERVANT**" (Isaiah 42:1). Christ Himself claimed that He came to do God's will (Hebrews 10:7).

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

- A servant has no outward display of glory.
- As the preincarnate God, the glory of the Son radiated from His divine personhood (Isaiah 6:15; John 12:41).
- That glory, when veiled within human flesh, manifested itself through servile acts of grace and truth (John 1:14).
- On one occasion, though, Christ "WAS TRANSFIGURED" (Matthew 17:2). Literally, He was "METAMORPHOSED" (Greek *metemorphothe*) - that is, He experienced a change of form.
- The glory of His divine person shone through the flesh of His humanity in which He came to serve.

Kenosis - Philippians 2:7 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• Christ's Incarnation

CHRIST EMPTIED HIMSELF - KENOSIS

- Christ became human.
- The Son of God inwardly took the form of servanthood, but outwardly He was made "IN THE LIKENESS OF MEN".
- The verb "BEING MADE" again looks at the incarnation, namely, the conception in the womb of Mary.
- The conception was supernatural, but Christ's fetal development, birth, and physical-psychological growth were all normal human experiences (Luke 2:52).
- The verb means to become what one presently is not. God the Son was an eternal spirit, but He became a flesh and blood person (John 1:14; Galatians 4:4).

Kenosis - Philippians 2:8 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• His Crucifixion

CHRIST WAS TREATED AS A MAN

- He was “FOUND IN APPEARANCE AS A MAN.”
- The word “APPEARANCE” (Greek, *schemati*) deals with external appearance.
- People had a sense perception of Jesus, but they did not see Him as He really was. They saw a mere man, not the God-man.
- Christ’s enemies saw Him as a blaspheming man. If they had known who He really was they would not have crucified Him (1 Corinthians 2:8).
- His half-brothers hurled sarcasms at Him (John 7:3-5).
- His hometown neighbors gave Him no honor (Mark 6:1-6).
- Even the leading apostle, Peter, wrongly rebuked Him (Matthew 16:22).

Kenosis - Philippians 2:8 - OBSERVATIONS

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- Philippians 2:5-8 ... NKJV

• His Crucifixion

CHRIST HUMBLLED HIMSELF

- Christ was not humbled by other; rather He “**HUMBLLED HIMSELF**”, voluntarily submitting of His will to the directive will of the Father.
- Jesus’ humble submission can be seen in His prayer in the Garden of Gethsemane (Matthew 26:39) and in His arrest, trials and mockeries.
- Even Pilate marveled at Christ’s quiet acceptance of His predicament (Matthew 27:14).
- He was the sacrificial Lamb of God, the fulfillment of messianic prophecy (Isaiah 53:7).
- Christ thus possessed a lowliness of mind; a quality Paul wanted all believers to have (2:3).

Kenosis - Philippians 2:8 - OBSERVATIONS

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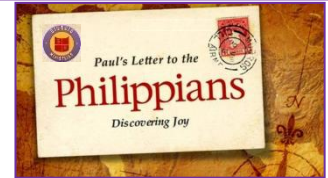
CHRIST BECAME OBEDIENT TO DEATH

- The fact of His death is seen in the phrase “BECAME OBEDIENT TO THE POINT OF DEATH.”
- His blood had to be shed to produce remission of sins (Hebrew 9:22).
- The type of death was “DEATH ON A CROSS.”
- To the Jew, this was the execution of a criminal.
- No Roman Citizen had to die this shameful death.
- It was both painful and embarrassing.
- The extent of the humiliation of Christ can be seen in His descent from being in the form of God to the lowest form of human death.

Lesson 06 - Outline

■ Philippians: Joy In Christ

• Lesson 06: Humiliation and Exaltation

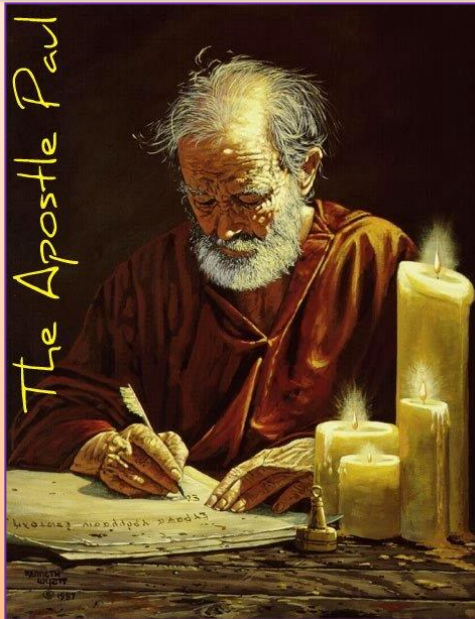


• STRUCTURE

» Lesson Preview *Introduction*

» Kenosis *Philippians 2:5-8*

➔ » Highly Exalted *Philippians 2:9-11*



Highly Exalted - Philippians 2:9 - OBSERVATIONS

⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

--- Philippians 2:9-11 ... NKJV

• The Exaltation of Christ

- Christ's exaltation came as a result of His total submission to the Father's will.
- The verb "EXALTED", used only once here in the New Testament, and only of Christ, means to lift above or to lift beyond.
- This act of God fulfilled the prophecy that spoke of the exaltation of the suffering servant (Isaiah 52:13), which involved both the resurrection of Christ from the realms of death and His ascension into the very presence of the Father within the third heaven.
- Today Christ is seated at the Father's right hand (Hebrews 1:3).

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• The Exaltation of Christ

- Christ's exaltation involves supremacy over the natural creation because He is its divine Creator (John 1:3).
- It also involves headship over the church because He is the divine-human redeemer (Colossians 1:15-19).
- His exaltation made possible
 - The sending forth of the Holy Spirit (Acts 2:33),
 - Intercession for believers (Romans 8:34),
 - The conferral of spiritual gifts (Ephesians 1:20-23; 4:7-11),
 - Representation before God (Hebrews 4:14-16).

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• The Exaltation of Christ

- As part of Christ's exaltation, the Father gave Him 'THE NAME WHICH IS ABOVE EVERY NAME.'
- The concept of name points to the total person.
- It refers to the office, rank, and dignity attached to the person because of his or her position.
- The names of God, for example, reveal His essence and attributes (Genesis 17:1; Exodus 3:14).
- Since Christ's given name is above every name, it denotes exalted supremacy over all creation.

Highly Exalted - Philippians 2:10 - OBSERVATIONS

⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the **name** of **Jesus** **every knee** should **bow**, of **those** in **heaven**, and of **those** on **earth**, and of **those** under the **earth**, ¹¹ and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

--- Philippians 2:9-11 ... NKJV

• The Exaltation of Christ

EVERY KNEE WILL BOW

- The bowing of the knee implies a sincere act of reverence, respect, and submission.
- The reverence has a THREEFOLD scope.
 - **FIRST**, the adoration in heaven comes from holy angels and redeemed people who have died (Ephesians 1:21; Hebrews 12:2-24; Revelation 4:9-11; 5:11-12).
 - **SECOND**, the submission on earth comes from all living people.
 - **THIRD**, the genuflection under the earth comes from
 - fallen angels and unregenerate people existing in Hades (Luke 16:19-31),
 - Hell (2 Peter 2:4),
 - or the lake of fire (Matthew 25:41; Revelation 20:11-15).

Highly Exalted - Philippians 2:11 - OBSERVATIONS

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--- Philippians 2:9-11 ... NKJV

• The Exaltation of Christ

EVERY TONGUE WILL CONFESS

- Paul presents both the content and the goal of the confession. **FIRST**, the content is the name.
- It can be translated as “JESUS CHRIST IS LORD” or “LORD JESUS CHRIST”.
- In either case, every tongue will confess the deity, the humanity, and the redemptive office of the Savior.
- For some (*holy angels and saved men*), this confession represents their worship and praise,
- For others (*fallen angels and unsaved men*), it designates their total submission to His absolute sovereignty.

Highly Exalted - Philippians 2:11 - OBSERVATIONS

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• The Exaltation of Christ

EVERY TONGUE WILL CONFESS

- **SECOND**, the goal of the confession is the glory of God the Father.
- The time of the confession is not stated.
- It could occur at the beginning of the millennial reign of Christ or at the time of the Great White Throne Judgment when the old system passes away to make room for the new (Revelation 20:10-21:2).

Highly Exalted - Philippians 2:11 - OBSERVATIONS

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• The Exaltation of Christ

LORD

- The Greek word for LORD (*kyrios* [kü'-rē-os]) is the title that citizens of Rome used to acknowledge the divinity of Caesar.
- This title was never used of the emperors until they were thought to be deified through religious ceremony.
- The test phrase *Kyrios Kaiser* meant "CAESAR IS LORD."
- Christians were executed for not saying these words, insisting that Jesus is Lord, not Caesar, as divine.

Highly Exalted - Philippians 2:11 - OBSERVATIONS

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• The Exaltation of Christ

LORD

- The Hebrew term, **ADONAI**, is even more declarative, since it served to replace the “*unpronounceable*” name of God, (Yehovah, Yahveh, etc.).
- Even in the written places, the vowel points were altered to remind the reader to say “**ADONAI**” instead.
- Thus, the OT **ADONAI** became virtually synonymous with the **TETRAGRAMMATON** in practice.

Highly Exalted - Philippians 2:11 - OBSERVATIONS

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• The Exaltation of Christ

LORD

- When early Christians made their confession, “JESUS CHRIST IS LORD” they were actually confessing that Jesus of Nazareth is the God of Israel, Jehovah, the only true God.
- The word ADONAI contains a personal ending: it does not just mean “LORD” or “GOD”; it means “MY LORD” or “MY GOD.”
- It is the word that Mary used of Jesus in the garden on Resurrection morning.
- It is the confession of Thomas, made eight days later, which John used to provide a climax to his Gospel.
- In both cases the words were personal.

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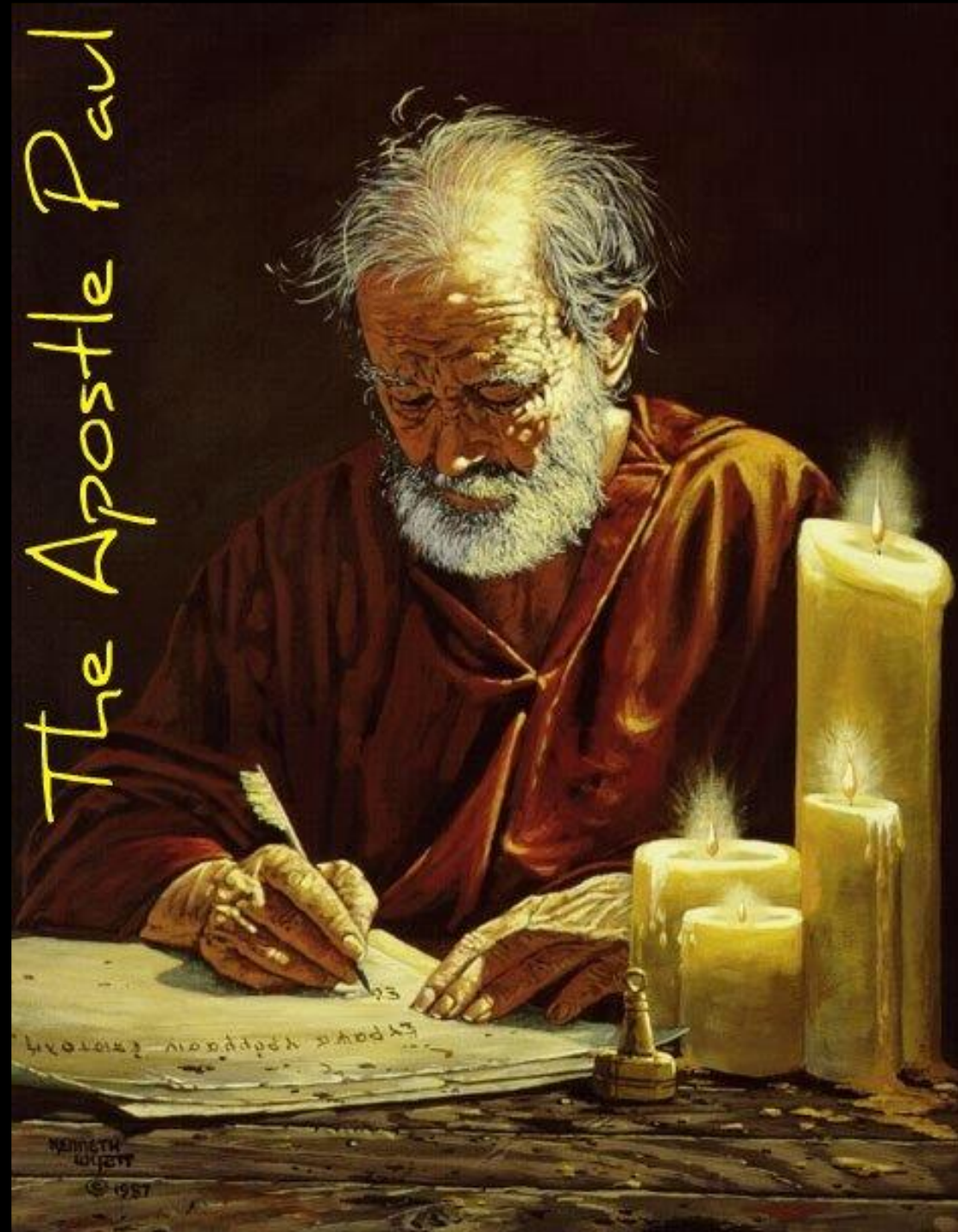
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• The Exaltation of Christ

LORD

- 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.

HAVE YOU MADE CHRIST YOUR LORD & SAVIOR?



The Apostle Paul

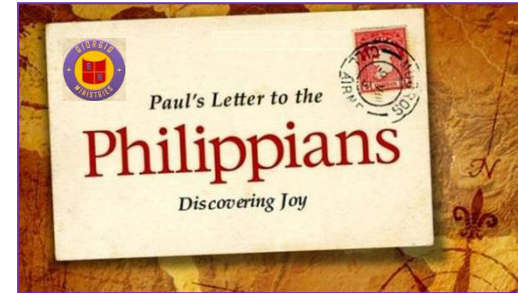
Philippians

"Joy In Christ"

End of Lesson



Instructor: Philip Giorgio
www.GiorgioMinistries.com



Philippians: Joy In Christ

Lesson 7: Marks of Humble Service

[Philippians 2:12-16]

Next Lesson

Next Lesson

■ Philippians: Joy In Christ

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