

Matthew Series

Lesson #093

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Dean Bible Ministries

www.deanbibleministries.org

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MATTHEW

JESUS: KING OF THE JEWS

Messiah: The Glory of the God-Man
Matthew 16:28–17:2; Philippians 2:5–9



NEAN

Sidon

Abila

Damascus

Tyre

Litani

Pharpar

River

Lebaba

Caesarea-Philippi

Lake Huleh

Ptolemais

Capernaum

Bethsaida

Cochaba

Canatha

Rimmon

Sea of Galilee

Hippo

Dionysias

Nazareth

Yarmuk R.

Abila

Adraa (Edrei)

Gadara

Capitolias

Legio (Megiddo)

Scythopolis (Beth-shan)

Pella

Bostra



Matt. 16:21, “From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.”

Matt. 16:24, “Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.’ ”

Matt. 10:38, “And he who does not take his cross and follow after Me is not worthy of Me.”

Matt. 16:28, “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Matt. 17:1, “Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;

Matt. 17:2, “and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.”

μεταμορφόω *metamorphoō*

aor pass indic 3 sing

to change form



Two Streams from the Old Testament Converge in Jesus of Nazareth

A Divine Messiah



The diagram consists of two thick lines that converge from left to right. The upper line is purple and starts at a high level on the left, gradually descending until it reaches a sharp downward bend. After this bend, it continues to descend more steeply until it reaches a second, shallower downward bend, after which it levels off slightly. The lower line is yellow and starts at a low level on the left, gradually ascending until it reaches a sharp upward bend. After this bend, it continues to ascend more steeply until it reaches a second, shallower upward bend, after which it levels off slightly. The two lines meet at a narrow point on the right side of the image.

A Human Messiah

Understanding the Hypostatic Union

**Phil. 2:5, “Have this attitude in yourselves
which was also in Christ Jesus,”**

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which was also in Christ Jesus,”**

φρονέω *phroneō*

present active

imperative 2P

**“to think, reason,
mental attitude”**

Phil. 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

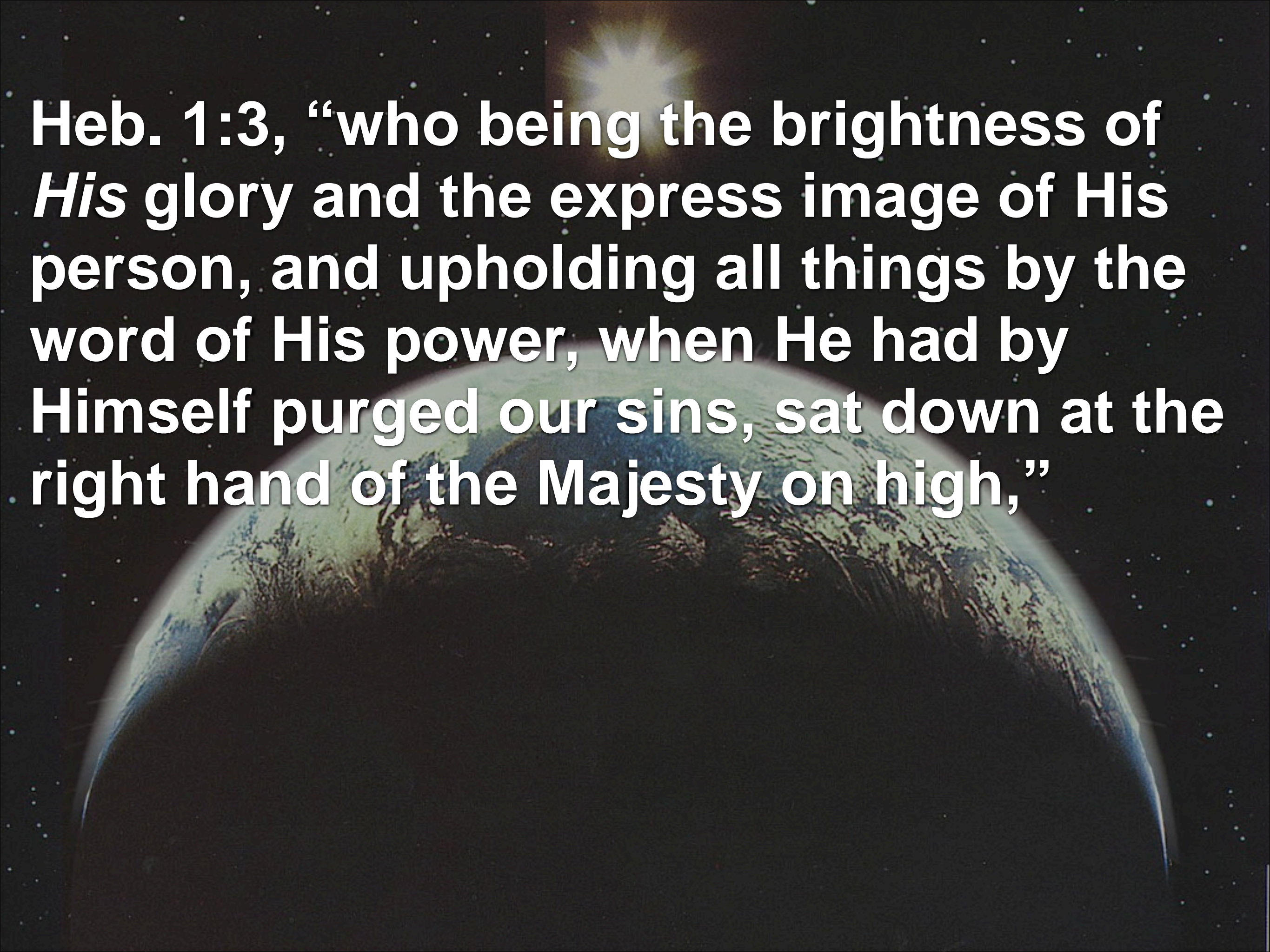
Phil. 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

ὑπάρχω *huparchō*
present active
participle
anarthrous
adverbial
concessive
participle,
“although He
existed eternally”

Phil. 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

**μορφή *morphē*
“form, outward
appearance, shape
or expression;
used of the nature
or essence of
something”**

**ὑπάρχω *huparchō*
present active
participle
anarthrous
adverbial
concessive
participle,
“although He
existed eternally”**

A view of Earth from space, showing the curvature of the planet with blue oceans and green landmasses. A bright light source, likely the sun, is visible in the upper center, creating a lens flare effect. The background is a dark, starry space.

Heb. 1:3, “who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,”

Phil. 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

ἡγέομαι *hēgeomai*

aorist middle

indicative deponent

3S

“to engage in an intellectual process, think, consider, regard”

WHO (Lord Jesus Christ) although He eternally existed with identical essence to God did NOT think...

Is this thinking, this mental attitude, part of His Deity...or His humanity?

Phil. 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

ἄρπαγμός *harpagmos*

accusative masculine singular

“grasp, seize, snatched”

- 1. a violent seizure of property, robbery**
- 2. equivalent to *harpagma*, something to which one can claim or assert title by gripping or grasping**

WHO (Lord Jesus Christ) although He eternally existed with identical essence to God did NOT think EQUALITY WITH GOD A CLAIM TO BE SELFISHLY GRASPED AFTER

Phil. 2:7, “but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”

Phil. 2:7, “but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”

ἀλλά; *alla*,

“But,”

**strong contrastive
conjunction**

Phil. 2:7, “but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”

κενόω *kenoō*,

aorist active

indicative 3S

“to make empty, to empty, to render void, to divest of position”

Christ performed the action on Himself

ἑαυτοῦ; *heautou*,
reflexive pron.

accusative

masculine 3S

“Himself”

Phil. 2:7, “but emptied Himself, [by] taking the form of a bond-servant, and being made in the likeness of men.”

λαμβάνω *lambanō*

**Aor act part masc sing nom
to take, receive, choose;
an adverbial ptcp of means.
“By MEANS of receiving...”**

**HE EMPTIED HIMSELF BY RECEIVING THE
FORM OF A SERVANT**

Philippians 2:7, “but emptied Himself, [by] taking the form of a bond-servant, and being made in the likeness of men.”

**μορφή *morphē*
“form, outward
appearance, shape
or expression; used
of the nature,
essence of
something” cf. vs. 6**

Phil. 2:6, “who, although He existed in the essence of God, did not regard equality with God a thing to be grasped,

Phil. 2:7, “but emptied Himself, [by] receiving the essence of a bond-servant, and being made in the likeness of men.”

Phil. 2:7, “but emptied Himself, [by] taking the form of a bond-servant, and [by] being made in the likeness of men.”

γίνομαι *ginomai*

aorist middle participle;

“To come into being, to come into existence.”

“... And by means of coming into existence”

contrast with His Deity which

“existed” eternally vs. 6

Phil. 2:7, “but emptied Himself, [by] taking the form of a bond-servant, and [by] being made in the likeness of men.”

**ὁμοίωμα *homoioōma*
dat neut sing
likeness, the essence
of humanity**

HE EMPTIED HIMSELF

**BY TAKING THE FORM (NATURE)
OF A SERVANT**

AND

BY COMING INTO EXISTENCE

IN

**THE ESSENCE
OF A MAN.**

**hypostatic union [Greek ὑπόστασις, (*hupostasis*)
substantial nature, essence, actual being, reality.]**

The hypostatic union describes the union of two natures, divine and human, in the one person of Jesus Christ. These natures are inseparably united without loss or mixture of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Jesus is undiminished deity and true humanity in one person forever.

Phil. 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

Phil. 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

εὕρισκω *heuriskō*

aor pass part masc sing

nom

to find

“by being found...”

Phil. 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

**εὕρισκω *heuriskō*
aor pass part masc
sing nom
to find**

“by being found...”

**σχῆμα *schēma*
dat neut sing
form, outward form
“the generally
recognized state or
form in which
someth. appears”**

Philippians 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

ταπεινῶ *tapeinoō*

aor act indic 3 sing

“to humble, to see oneself in proper relation to reality, to place under authority”

Philippians 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

γίνομαι *ginomai*

participle aorist middle

deponent nominative

masculine singular

“he humbled himself *by becoming obedient*”

Phil. 2:9, “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,”