

Philippians Series

Lesson #050

August 17, 2023

Dean Bible Ministries

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The Exaltation of Christ

Philippians 2:4–8, 9–11



Quiz

“In [Php.] 2:6 the phrase ‘in the form of God’ is an allusion to [the creation of Adam in the image of God in] Gen. 1:26, 27. There Adam is said to have been created in the image of God. As such, he was not divine. Christ also was in the image of God; he was truly a man. Here, so it is argued, the similarity ends. Adam in Eden (Gen. 3:5–7) grasped or sought to seize equality with God. In so doing he sinned and experienced the judgment of God. Unlike Adam, Christ did not think this equality with God was a thing to be seized or snatched. Instead Jesus embraced his humanity, affirming his creatureliness. He did this by emptying himself of his aspirations to be God, and accepting a life of obedient service. This obedience ultimately required his death, even death on a cross. Jesus was a man; that is all he was. He died and gave his life as a man intent on serving God and others.”

Adoptionism: An Attempt to Explain Christ

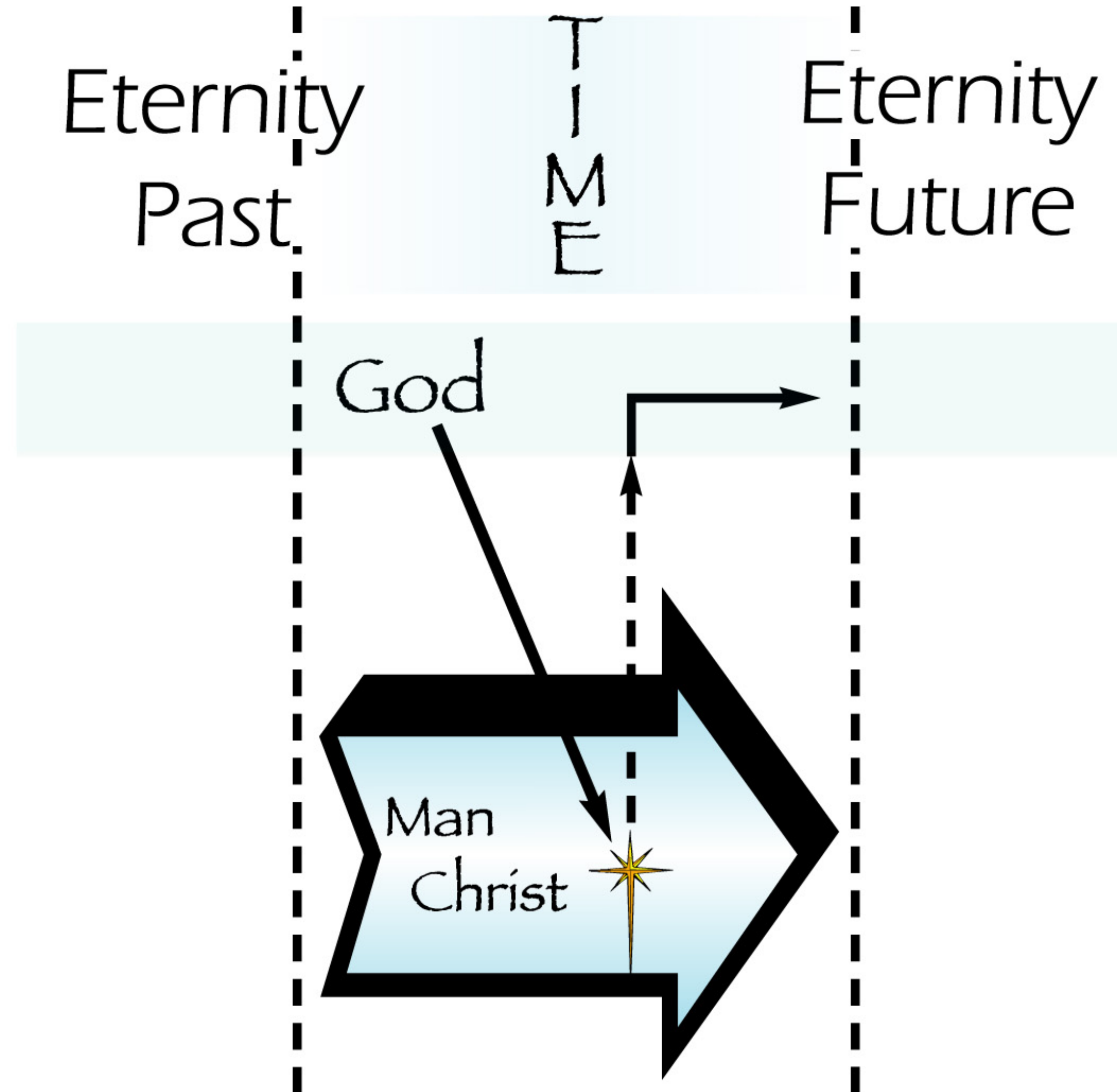


Chart 58

Three Fundamental Questions:

Who was Jesus *Before* He Came?

What was Jesus *When* He Came?

***Why* did the Logos, the Second Person of the Trinity, come to earth?**

MAJOR QUESTIONS THE POST-APOSTOLIC CHURCH STRUGGLED TO ANSWER:

What was Jesus before He came? If He was eternal God, then are there not two Gods, or three?

If He was created, then how can He be God, if He is not eternal?

If He isn't fully God or fully man, how can He be a substitute to pay for all sins?

Who was Jesus before He came?

Understanding Who God is: unity and plurality

Did Jesus preexist creation? and if so, is He eternal?

1. Distinguish preexistence from eternality of Christ

Passages in the Old Testament which teach His preexistence

Passages which indicate His eternality (Deity)

Passages which predict the coming of the Messiah

Passages which indicate His humanity

Passages which indicate His Deity

2. Passages in the New Testament that teach His Deity and Humanity

Passages in the Gospels which indicate His humanity

Passages in the Gospels which teach His Deity

Passages in the Epistles which indicate His humanity and Deity

Who was Jesus before He came?

Understanding Who God is: unity and plurality

Did Jesus preexist creation? and if so, is He eternal?

3. Passages that indicate the Offices of Christ

The Messiah has the office of Prophet

The Messiah has the office of Priest

The Messiah has the office of King

4. Conclusion: The biblical teaching on the God-Man.

5. What did the early Church believe?

The early Church, immediately following the last apostle, is vague and only repeats biblical statements. But they only repeat that He is God, He is man, but they do not try to explain it.

The Apologists and Theologians make attempts, but fail because they are too influenced by their cultural worldviews.

Refining, Debating, and Expressing the God-Man Savior

Php. 2:3, “Nothing through selfish ambition or conceit, but in humility of mind let each think others better than himself.”

[RD]

**ταπεινοφροσύνη *tapeinophrosunē*
fem sing dat
humility**

**ἡγέομαι *hēgeomai*
pres mid part masc plur
nom
to think, consider, count,
regard**

**ὑπερέχω *huperechō*
pres act part masc plur
acc
to excel, exceed, be
better than**

Php. 2:8, “And by (or when?) being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” [RD]

ταπεινῶ *tapeinoō*

aor act indic 3 sing

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

1. The illustration, the picture, the example for us of humility.

Php. 2:5, “Let this mind be in you which was also in Christ Jesus,” [NKJV]

Php. 2:5, “Let this mental attitude be among yourselves which was also in Christ Jesus,” [NKJV]

φρονέω *phroneō*

present active

imperative 2P

MajT has a present

passive 2P

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

Php. 2:3, “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each consider [think about] others better than himself. [RD]

Php. 2:4, “Let each of you look out not only for his own interests, but also for the interests of others.” [NKJV]

Who was Jesus *Before* He Came?

Php. 2:6, “who, being in the form of God, did not consider it robbery to be equal with God,” [NKJV]

Php. 2:6, “who, being in the form of God, did not consider it robbery to be equal with God,” [NKJV]

1. What does it mean “being in the form of God?”

What does “being” indicate? Past, present?

What does “form” mean? Shape? Or something else?

What does robbery have to do with equality with God?

Php. 2:6, “who, being in the form of God, did not consider it robbery to be equal with God,” [NKJV]

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

Php. 2:6, “who, being in the form of God, did not consider it robbery to be equal with God,” [NKJV]

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

**ἡγέομαι *hēgeomai*
aorist middle indicative
deponent 3S
“to engage in an intellectual
process, think, consider,
regard.”
This same verb is used in 2:3
“let each esteem [consider]
others better than himself.”**

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

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

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

Php. 2:6, “who, though existing in the form of God, did not consider, think equality with God a thing to be grasped,”

ἡγέομαι *hēgeomai*

aorist middle indicative

deponent 3S

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

This same verb is used in 2:3

“let each esteem [consider] others better than himself.”

WHO (Lord Jesus Christ), although eternally existing with identical essence to God, did NOT think

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

Php. 2:6, “WHO (Lord Jesus Christ), although eternally existing with identical essence to God, did NOT think it something to be grasped after to be equal with God,”

ἄρπαγμός *harpagmos*

accusative masculine singular

“grasp, seize, snatched”

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

Php. 2:6, “WHO (Lord Jesus Christ), although eternally existing with identical essence to God did NOT think EQUALITY WITH GOD A CLAIM TO BE SELFISHLY GRASPED AFTER.”

2. What was Jesus *When* He Came?

Php. 2:7, “but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.” [NKJV]

Php. 2:7, “but willingly limited Himself by means of receiving the form of a servant/slave, and coming in the likeness of men.” [RD]

**ἀλλά; *alla*,
“But,”
strong contrastive
conjunction**

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

**κενόω *kenoō*,
aorist active
indicative 3S
“to make empty, to
empty, to render void;
to divest Himself”
~BDAG**

**Christ performed the
action on Himself.**

**ἑαυτοῦ; *heautou*,
reflexive pronoun
accusative
masculine 3S
“Himself”**

Php. 2:7, “but willingly limited Himself by receiving the form of a servant/slave, and coming in the likeness of men.” [RD]

**μορφή *morphē*
“form, outward
appearance, shape
or expression;
used of the nature
or essence of
something” (Php.
2:6)**

Php. 2:7, “but willingly restricted Himself, [by] receiving the essence of a bond-servant, and by having come into existence 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**

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

3. What kind of Man was He? What did He do?

Php. 2:8, “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.” [NKJV]

Php. 2:8, “And by (or when?) being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” [NKJV]

**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
something appears”**

Php. 2:8, “And by (or when?) being found in appearance as a man, He humbled Himself and by becoming obedient to the point of death, even the death of the cross.” [RD]

ταπεινῶ *tapeinoō*

aor act indic 3 sing

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

γίνομαι *ginomai*

participle aorist middle

deponent nominative

masculine singular; used

adverbially to express means

“He humbled Himself *by becoming obedient up to death, even the death on the cross*”

Php. 2:9, “Therefore God also has highly exalted Him and given Him the name which is above every name,”

Php. 2:9, “As a result therefore, God also has highly exalted Him and given Him the name which is above every name,” [RD]

As a result of His genuine humility in His humanity ...

He humbled Himself, submitted Himself to the authority of God and obeyed the plan of God the Father ...

even to the point of His physical death on the Cross.

Php. 2:9, “As a result, God also highly exalted Him, and bestowed on Him the name which is above every name,”

**ὑπερψόω *hyperupsoō*
3 sing aor act indic
to highly exalt**

Rom. 1:3, “concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

Rom. 1:4, “and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.”

Luke 14:11, “For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

James 4:10, “Humble yourselves in the sight of the Lord, and He will lift you up.”

Heb. 2:9, “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

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,”

Heb. 12:2, “looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

Rom. 8:34, “Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”

Heb. 1:13, “But to which of the angels has He ever said: ‘*Sit at My right hand, till I make Your enemies Your footstool*’?”

Col. 3:1, “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.”

Dan. 7:13, “I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.

Dan. 7:14, “Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.”

Matt. 24:29, “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

Matt. 24:30, “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Matt. 24:31, “And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”

1 Cor. 15:25, “For He must reign till He has put all enemies under His feet.”

Isa. 45:23, “I have sworn by Myself; The word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath.”

Php. 2:9, “As a result, God also highly exalted Him, and gave Him the name which is above every name,”

**ὑπερυψόω *hyperupsoō*
3 sing aor act indic
to highly exalt**

**χαρίζομαι *charizomai* 3
sing aor mid indic
to give; favor; forgive**

Php. 2:10, “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,

Php. 2:11, “and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [NKJV]

Php. 2:10, “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,

Php. 2:11, “and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [NKJV]

Isa. 45:23, “I have sworn by Myself; The word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath.”

What is that name?

Jesus Christ is Lord, i.e., fully God.