

# Philippians 2:5-11

- In Philippians 2:1-4 Paul told the Philippians to have the correct attitude. In 2:5 he repeats his desire and provides an example or a model of humility and an attitude of the perfect servant that were seen in Jesus Christ.
- Philippians 2:5-11 has been debated over the centuries for several reasons.
  - What is the form of the text? And, then, what is the function (purpose) for Paul using the lines in this text.
    - Is it a hymn recited by the early church?
      - Written by someone else, but recorded here by Paul? Either way Paul has purposely used these lines and these words
      - If this is a hymn we should be impressed with the congregations depth of theology and the early development of highly developed Christology
      - Many scholars consider these lines to be a hymn used by the early church because of the:
        - rhythm,
        - Phrases
        - The fact that 2:9-11 seem to continue the hymn, but leaves the earlier context which seems to indicate these are the words of the second stanza. The context switches from humility and servanthood to exaltation
        - Paul appears to be able to call on this well-known hymn to prove his point.
    - Is it used as theological presenting?
      - rich Christology (study of Jesus Christ) and Soteriology (study of salvation) as foundational doctrines for the Philippians to base their attitude and behavior?
      - Is it ecclesiological (study of the church) urging them to unite as the body of Christ, the church.
    - Paul is using theological truths as a basis for principles of Christian lifestyle.
- Two sections:
  - Philippians 2:6-8 - Jesus is the performer. These verses focuses on Jesus as the servant and his noble qualities of a servant
    - Jesus did not consider
    - Jesus emptied himself
    - Jesus humbled himself
  - Philippians 2:9-11 - God is the performer. These verses focus on God's approval, rewarding and exaltation of Jesus.
    - God exalted Jesus
    - God gave Jesus a name
  - Result:
    - Every knee should bow
    - Every tongue confess

**Philippians 2:5** -"Have this mind among yourselves, which is yours in Christ Jesus,"

3778 [e]	5426 [e]	1722 [e]	4771 [e]	3739 [e]	2532 [e]	1722 [e]	5547 [e]	2424 [e]
touto	phroneite	en	hym̄in	ho	kai	en	Christō	lēsou
5 τοῦτο	φρονεῖτε	ἐν	ὑμῖν , ὁ	καὶ	ἐν	Χριστῷ	Ἰησοῦ ;	
This	let mind be	in	you	which	also	in	Christ	Jesus [was]
DPro-ANS	V-PMA-2P	Prep	PPro-D2P	RelPro-NNS	Conj	Prep	N-DMS	N-DMS

- Verse 2:5 is a command from Paul. And, Paul's command is followed by an apparent hymn honoring Christ which speak of his humility (2:6-8) and his exaltation (2:9-11)
- In 2:2 Paul used the word "like-minded". He uses it here again

- In 2:3 Paul used the word “considered” which he uses again in 2:6.
- “Your attitude should be” (**phroneite**) could be either active or passive depending on the Greek text that is used.
  - KJ selected passive “let this mind be” based on the Textus Receptus
  - Most Greek texts have this in active “you think this in you.”
- The next question is “in Christ Jesus”, but another verb needs to be added to translate. Thus, the verb “was” is added.
  - Note the above Greek text: there is no “was” or verb. Simply, “in you which also in Christ Jesus”
  - Note the ESV text above “which is yours in Christ Jesus.”
  - NIV - “same as that of Christ Jesus.”
  - Deissmann translates it by repeating the main verb: “You think this in you which you think in Christ Jesus.”
  - It would seem Paul is using Christ’s thinking/attitude as a model for the Philippians to follow. So, you think the way Christ thought concerning servanthood.

**Philippians 2:6** - “who, though he was in the form of God, did not count equality with God a thing to be grasped,

3739 [e]	1722 [e]	3444 [e]	2316 [e]	5225 [e]	3756 [e]	725 [e]	2233 [e]	3588 [e]	1510 [e]	2470 [e]	2316 [e]
hos	en	morphē	Theou	hyparchōn	ouch	harpagmon	hēgēsato	to	einai	isa	Theō
6 ὅς ,	ἐν	μορφῇ	Θεοῦ	ὑπάρχων ,	οὐχ	ἀρπαγμὸν	ἡγήσατο	τὸ	εἶναι	ἴσα	Θεῷ ,
who	in	[the] form	of God	subsisting	not	something to be grasped	esteemed it	-	to be	equal	with God
RelPro-NMS	Prep	N-DFS	N-GMS	V-PPA-NMS	Adv	N-AMS	V-AIM-3S	Art-ANS	V-PNA	Adj-ANP	N-DMS

- Paul draws attention to:
  - Jesus’ attitude in 2:6
  - Jesus’ actions in 2:7-8
  - This is the same order Paul used in 2:1-4 addressing the Philippians:
    - First, their personal attitude (2:2)
    - Second, their actions toward each other (3-4)
- “Being in very nature God”
  - **Morphe** is translated “form”, it means, “form, outward appearance, shape.
    - Only occurs in 2:6 and 2:7 in the NT.
    - In 2:7 Jesus is **morphe** (“form”) of a servant. This helps explain the meaning of **morphe** in 2:6. **Morphe** must mean the same thing in both verses.
- “Equality with God”
  - This would help underline the meaning of the previous statement and drive home Paul’s point: Jesus was God
  - The two statements “morphe” and “equality”
- Key to verse 6 are the verbs:
  - “Being” - basic meaning is “to exist originally” and “really existed”
  - “Grasped” - **arpagmon** - in the active means “to rob” (this would be what Adam did in the Garden in attempting to be as God), but in the passive it means “to be held”. Since Jesus was God the issue is that he was not grasping at something he already had, but instead would have been “grasping” at something other than he had: manhood, servanthood, flesh, incarnation.

**Philippians 2:7** - "But emptied himself, by taking the form of a servant, being born in the likeness of men.

235 [e]	1438 [e]	2758 [e]	3444 [e]	1401 [e]	2983 [e]	1722 [e]	3667 [e]	444 [e]	1096 [e]				
alla	heauton	ekenōsen	morphēn	doulou	labōn	en	homoiomati	anthrōpōn	genomenos				
7	ἀλλὰ	ἑαυτὸν	ἐκένωσεν	,	μορφὴν	δούλου	λαβὼν	,	ἐν	ὁμοιώματι	ἀνθρώπων	γενόμενος	.
	but	himself	emptied		[the] form	of a servant	having taken	in	[the] likeness	of men	having been made		
	Conj	RefPro-AM3S	V-AIA-3S		N-AFS	N-GMS	V-APA-NMS	Prep	N-DNS	N-GMP	V-APM-NMS		

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

2532 [e]	4976 [e]	2147 [e]	5613 [e]	444 [e]	5013 [e]	1438 [e]	1096 [e]	5255 [e]	3360 [e]	2288 [e]				
kai	schēmati	heuretheis	hōs	anthrōpos	etapeinōsen	heauton	genomenos	hypēkoos	mechri	thanatou				
8	καὶ	σχήματι	εὑρεθεὶς	ὡς	ἄνθρωπος	,	ἐταπεινώσεν	ἑαυτὸν	,	γενόμενος	ὕπηκος	μέχρι	θανάτου	,
	and	in appearance	having been found	as	a man		he humbled	himself	having become	obedient	unto	death		
	Conj	N-DNS	V-APP-NMS	Adv	N-NMS		V-AIA-3S	RefPro-AM3S	V-APM-NMS	Adj-NMS	Prep	N-GMS		

2288 [e]	1161 [e]	4716 [e]
thanatou	de	staurou
θανάτου	δὲ	σταυροῦ
[the] death	even	of [the] cross
N-GMS	Conj	N-GMS

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

1352 [e]	2532 [e]	3588 [e]	2316 [e]	846 [e]	5251 [e]	2532 [e]	5483 [e]	846 [e]	3588 [e]	3686 [e]	3588 [e]	5228 [e]	3956 [e]	3686 [e]			
dio	kai	ho	Theos	auton	hyperypsōsen	kai	echarisato	autō	to	onoma	to	hyper	pan	onoma			
9	διὸ	καὶ	ὁ	Θεὸς	αὐτὸν	ὑπερύψωσεν	,	καὶ	ἐχαρίσατο	αὐτῷ	τὸ	ὄνομα	τὸ	ὑπὲρ	πάν	ὄνομα	,
	Therefore	also	-	God	him	highly exalted		and	granted	to him	the	name	-	above	every	name	
	Conj	Conj	Art-NMS	N-NMS	PPro-AM3S	V-AIA-3S		Conj	V-AIM-3S	PPro-DM3S	Art-ANS	N-ANS	Art-ANS	Prep	Adj-ANS	N-ANS	

**Philippians 2:10** - "so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

2443 [e]	1722 [e]	3588 [e]	3686 [e]	2424 [e]	3956 [e]	1119 [e]	2578 [e]	2032 [e]	2532 [e]	1919 [e]	2532 [e]	2709 [e]			
hina	en	tō	onomati	Iēsou	pan	gony	kampsē	epouraniōn	kai	epigeiōn	kai	katachthoniōn			
10	ἵνα	ἐν	τῷ	ὀνόματι	Ἰησοῦ	πάν	γόνυ	κάμψῃ	,	ἐπουρανίων	καὶ	ἐπιγείων	καὶ	καταχθονίων	,
	that	at	the	name	of Jesus	every	knee	should bow	in heaven	and	on earth	and	under the earth		
	Conj	Prep	Art-DNS	N-DNS	N-GMS	Adj-NNS	N-NNS	V-ASA-3S	Adj-GMP	Conj	Adj-GMP	Conj	Adj-GMP		

**Philippians 2:11** - "And every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

2532 [e]	3956 [e]	1100 [e]	1843 [e]	3754 [e]	2962 [e]	2424 [e]	5547 [e]	1519 [e]	1391 [e]	2316 [e]	3962 [e]
kai	pasa	glōssa	exomologēsētai	hoti	KYRIOS	IĒSOUS	CHRISTOS	eis	doxan	Theou	Patros
11 καὶ	πᾶσα	γλῶσσα	ἐξομολογήσεται	ὅτι	ΚΥΡΙΟΣ	ΙΗΣΟΥΣ	ΧΡΙΣΤΟΣ	, εἰς	δόξαν	Θεοῦ	Πατρὸς .
and	every	tongue	should confess	that	[is] Lord	Jesus	Christ	to	[the] glory	of God	[the] Father
Conj	Adj-NFS	N-NFS	V-ASM-3S	Conj	N-NMS	N-NMS	N-NMS	Prep	N-AFS	N-GMS	N-GMS