

**Study on the  
Book of Philippians  
2:5; to 2:11;**

**2:5; to 2:11; Have The Attitude of Christ.**



**Key section:- 2:5-11;  
This is the Lord's idea  
of an attitude adjustment.**

**5 Have this attitude in yourselves  
which was also in Christ Jesus,**

**6 Though he was God, he did not demand  
and cling to his rights as God.**

**7 Instead, he emptied himself, taking on  
the very nature of a slave. He became  
Like human beings, appearing in human form.**

**8 And in human form he obediently humbled himself  
even further by dying a criminal's death on a cross.**

**9 Because of this, God raised him up to the heights of heaven and gave him a name that is above every other name,**

**10 so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus  
11 and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.**

**12. Dearest friends, you were always so careful to follow my instructions when I was with you. And now that I am away you must be even more careful to put into action God's saving work in your lives, obeying God with deep reverence and fear.**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

Eph 1:6, 12, 14;

**Our purpose:-** “Give Glory and praise to God  
One in Purpose One in Spirit.”

Phil Chapter 1 **Purpose** to live / to aim for:-  
“For me to live is Christ to die is gain.”

Chapter 2 **Pattern** we ought to have :- “let  
this mind be in you which is in Christ Jesus.”

Chapter 3 **Prize** to seek for:-  
“Upward call in Christ Jesus.”

Chapter 4 **Provision** “God will meet  
all our needs.”

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

We are **commanded to replicate the attitude of Christ Jesus of humble obedience and servant hood.**

The words, “**have this attitude**” is the Greek word **phroneo** meaning to think, have a mindset, be minded. It involves the will, affections, and conscience. Strong’s Greek 5426

This is a major theme of the Philippian letter. **The Christian is to have the “mind of Christ.”**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**Paul reveals the mind of Christ to be:-**

**One with the Holy Spirit  
(and also the Father) in truth.  
(John 17:21;)**

**Comforting, compassionate, merciful,  
never seeking a following,**

**Never boasting of self accomplishments  
to aggrandize self in the eyes of others.**

**Jesus' mind was one  
that sought the well being of others.**

**2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”**

**If you had to combine this passage into one word, what would it be?**



**Jesus temporarily gave up the glories of heaven  
so that all of mankind may have  
the opportunity of sharing eternal glory with Him.**

**v6; Who, existing in the form of God,  
counted not the being on an equality with God  
a thing to be grasped.”**

**To grasp what God did as the second person  
of the Godhood, the first word that has to be  
understood is that of “**form.**”**

**This is the Greek philosophical term “**morphē.**”  
It speak of the essence being of something  
making it one thing and not another.**

**Here Paul is declaring Jesus as God  
having the same **essence of Deity.****

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

6 who, **existing in the form of God**, did not consider being equal with God something to be grasped,

**Existing ὑπάρχων**

“to be in a state or circumstance, be”  
**present active participle**

“The first phrase of verse 6 sets the tone for the theological discussion to follow. Paul says that Christ was ‘**existing**’ (**huparchon**) in the ‘**form of God.**’

The participle is again ‘**timeless**’ in that it **does not point** to any moment when Jesus ‘**started**’ to exist. **Christ has always been in the form of God.**

**'nature'** [LN; TEV], **'very nature'** [LN; NIV, TNT],  
**'a state of equality'** [ICC].

The phrase μορφή θεοῦ **'form of God'** is translated  
**'God's manifested Being'** [Mou].

**'to exist from eternity'** [ICC], **'to share from  
the beginning'** [TNT], **'to be by nature'**

The phrase ὡς ἐν μορφῇ θεοῦ ὑπάρχων  
**'who, existing in the form of God'** is translated  
**'He always had the nature of God'** [TEV].

**To be from eternity**, implying Christ's **pre-existence**,  
**His eternal existence** is also **implied in the context**.  
The **present tense** indicates this was a **continuing  
condition**, both in his **pre-incarnate existence**  
and **his existence afterward**.

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**ὑπάρχων / Timeless / Eternal**

Exist by nature as God

The participle here indicates that **the Son eternally existed.**

The **κενόω (kenow)** took place **not by a subtraction** of Divine attributes, but rather, **by the addition** of human (morphe).

This self emptying of Christ is explained by the use of two participles, λαβών (labwn, “**to take**”) and γενόμενο (genomenos, “**to be born, to become.**”)

Meaning, Jesus emptied Himself by addition  
But **DID NOT** relinquish any of His divine attributes

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**Jesus is the ultimate example of a selfless individual.** Jesus existed in the “**form**” (morphe) of God = “**essence, shape, figure, fashion, appearance,**” from all eternity. (John 1:1;)

Paul does not mean to say here that Christ’s physical appearance was equal to that of Yahweh God but rather that **His inner being** (character) was in the **essence, form, fashion, or shape of God’s.** (John 14:8-9;)

Jesus was humble, merciful, and compassionate.

**These are attributes of God.**

Before Jesus came into the world

**He was “on an equality with God.”**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

The words “**counted not being on an equality with God a thing to be grasped**” in the ASV

Is translated “**subsisting not robbery deemed it to be equal with God**” in the Nestle/Marshal text and “**thought it not robbery to be equal to God.**” in the KJV Bible.

A literal translation: “**to come into existence by no means to seize by robbery considered or regarded the to be equal God.**”

The thought seems to be: “**Jesus came to this earth in human form as God not considering the event as a seizure of God’s being.**”

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

## Great quote...

WHAT KIND OF  
**HEART**  
COMPELS PEOPLE



**You can easily judge the character of a man by how he treats those who can do nothing for him.**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**Lets see if we can make some sense  
of this difficult sentence:-**

**a. Jesus existed from all eternity with God  
as the very image (or form) of God. (John 1:1;)**

**Jesus came to earth, dwelt in the flesh,  
and was “equal” to God as stated above.**

**The author of Hebrews states, “Who being the  
brightness of his glory, and the very image of his  
substance, and upholding all things by the word  
of his power, when he had made purification of sins,  
sat down on the right hand of the Majesty on high”  
(1:3;)**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

The antecedent to **“his glory”** would be God in this context. Jesus is the **“effulgence”** of the **glory of God.**

The word **“effulgence”** (apaugasma) = “efflux [outward flow of light.]”

**Jesus, as the Son of God, is the glory of God.**

**Light flows outward from Christ.**

Consider the fact that **“God is light.”** (I John 1:5;)

**Light in the scriptures represents purity, holiness, goodness, justice, righteousness, and a state of sinless perfection.**

**(Prov 6:23; Isa 5:20; Eph 5:8ff.)**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

This **light** is transferred to man through the gospel message (2 Cor 4:4-6;) If **the source of this light is Jesus** it stands that Jesus represents **deity**.

As **the source of the glory of God**, Jesus is “the very image of his substance.” (God,) No wonder Jesus told his disciples that any man that had seen him had seen the Father (John 14:9;)

The apostle Paul said, “For **in Him (Christ)** dwells all the **fullness** of the **Godhead** bodily.”  
(Col 2:9;)

**fullness = pleroma**, that with which a thing is filled;  
**deity = theotes**, the state of being God.

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**Jesus did not rob God of His deity but rather shared in it with Him as a part of the godhead.**

**Jesus was God; however,  
He gave up the glories of heaven  
for the sake of mankind’s souls.**

The “**form**” or “**nature**” that **makes God, God.**  
Same word used in verse 7 regarding  
Jesus’ humanity “**form of a slave.**”

**Jesus, being in the form of God, implies that His ὑποστάσει (hupostaseis, Heb 1:3;) is fully divine, a claim that cannot be made by any mere creature.**

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

### **Remember the context:-**

“3 Do nothing according to selfish ambition or according to empty conceit, but in humility considering one another better than yourselves,”

“4 each of you not looking out for [your own interests], but also each of you for [the interests] of others. 5 Think this in yourselves which was also **in Christ Jesus.**”

**“This is what Jesus did in verse 6**

**“He did not count His equality with the Father as something to be held on to.”**

2:7; “but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man.”

I. H. Marshall, says that in Phil 2:6–7; “there is described the way in which **a being who had the nature of God** renounced the privileges of that state and **took on the form of a human servant** of God.”

“**He did not accept the thought** that being equal with God meant that **he could take all power and glory to himself.**” [WBC]

“**did not consider equality with God something to be used to his own advantage**”

The **Son was/is equal** to the Father  
But did not grasp on to His equality  
or consider it something to hold on to.

2:7; “but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man.”

**Jesus put aside the privileges, authority, and right of lordship over the universe that He shared with the two other members of the Godhead.**

Paul does not mean that Christ emptied himself of something, referring to either form or likeness.

He speaks of relinquishing the rights of deity by **“emptying”** Himself.

The Greek is **kenosis** speaking of Christ **emptying Himself not of deity, but the rights and privileges of being God** and becoming the opposite of deity, a slave.

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

**We would understand Christ's humiliation better if we put it midway between two pairs of erroneous views, making it the third of five.**

The list would be as follows:-

- 1) **Gess:** The Logos **gave up all** divine attributes;
- 2) **Thomasius:** The Logos **gave up relative** attributes only [omniscience, omnipotence, omnipresence.];
- 3) **True View:** The Logos gave up the independent exercise of divine attributes;
- 4) **Old Orthodoxy:** Christ gave up the use of divine attributes;
- 5) **Anselm:** Christ acted as if he did not possess divine attributes.

2:5-6; “Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God.”

He **“made Himself of no reputation,”** is a **superior translation** rather than **“emptied Himself”**

**“For God was in Christ, reconciling the world to himself, no longer counting people's sins against them. This is the wonderful message he has given us to tell others.”** 2 Cor 5:19;

If the **Anointed One of God** did not die on the cross for our redemption, **we are still in our sins.**  
(John 1:1-14; Col 1:18; Rom 8:3; Heb 2:14-15;)

These passages teach us that Christ was both God and man at the same time. God living in human flesh, or form.

2:7; “but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man.”

The sense is ‘**he poured himself out**’,  
**denying himself of his rights for the sake of others**,  
thus indicating how **complete his self-denial** was.

**CROSS.**

Note that this fits with Paul’s theme to the Philippian church

**Christ is Deity**

**Form of God**

**Equal to God**

**BUT**

**Emptied Himself**

**Humbled Himself**

2:7; “but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man.”

John said, “And the **Word became flesh, and dwelt among us** (and we beheld his glory, glory as the only begotten from the Father), **full of grace and truth.**” (John 1:14;)

The idea of a part of the **Godhead coming to earth in the flesh** was to abase one’s self of the glorious state had in heaven.

**Jesus took the form (character) of a servant in the likeness of men.**

Rather than continuing to enjoy the glorious existence of the eternal God **He came as a servant to offer** mankind **eternal salvation** through the forgiveness of sins (a flesh and blood man come to offer a service as a servant).

2:7; “but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man.”

**Jesus was truly God yet also was truly a man.**

**GOD + GOD = GOD.**

**MAN + MAN = MAN.**

**GOD + MAN = GOD/MAN.**

**Again, this indicates the selfless  
mind of God (Christ).**

**If any one could have been vain  
it would have been Jesus;**

**however, He was “meek and lowly in heart.”**

**(Matt 11:29;)**

2:8; "And in human form he obediently humbled himself even further by dying a criminal's death on a cross."

Jesus being God (and that could never change) became man in every way, with all the innate inabilities, weaknesses and characteristics.

So that He might pay the debt for sin that we owed to God, and that He might become our High Priest being able to sympathize with our weaknesses, enabling Him to help us.

**Note:-** that if Jesus did not truly become as a human, He could not be tempted as we are, also if he had some special power that helped him to stay sinless there would be no point in the Devil tempting him. And he would not be able to "sympathize with our weaknesses."

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

However **Jesus was like us** in every way:-

1) He was **tempted** like us.

Matt 4:1-11; Mark 1:13; Luke 4:1-13;

2) He got **thirsty** like us. - John 4:7;

3) He **needed food** like us. - Mark 14:18;

4) He got **tired** and **needed sleep** like us.

John 4:6; Mark 4:38;

5) He **felt sorrow** like us. John 11:35;

There is **one great difference** between the human Jesus and us, that is:-

**When faced with a choice He made the right choice.**

He was sinless and perfect in every way.

Whereas we are sinners deserving only death.

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

The humility of Christ did not end with Jesus just washing the disciples feet in John 13;

Much, much more, it took **the Creator of all to Calvary to die on a cross** for the sins of the world.

What God would not allow Abraham to do (Genesis 22), He did by sacrificing His Son.

This entailed **two traits** that are to be evident in **our lives** today, **humility** and **obedience**.

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

The story is told of a young man who became a missionary abroad and was killed for his faith.

He had been a brilliant student, was wealthy in his own right, and he was married to a beautiful and talented young woman.

If he had not become a missionary he might have had everything ordinarily desirable to men, business success, comfort, ease, and luxury.

**But there was in him the mind of Christ;**

He **freely 'emptied himself'** of all these prospects, becoming a servant of the cross in Egypt.

There, having given what he could in service, **he was obedient 'unto death.'**

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

**"The test of the submissive mind is not just how much we are willing to take in terms of suffering, but how much we are willing to give in terms of sacrifice.**

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

If we **contrast our attitude**  
to **the attitude of Jesus** do we see the contrast

**It's All About ME!**  
*The Pervasive Sin of Selfishness*



Let us have a look at Luke 12:13-21;

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.” **Luke 12:13-21;**

“Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.” But He said to him, “Man, who made Me a judge or an arbitrator over you?”

“And He said to them, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.”

“Then **He spoke a parable** to them, saying:  
“The ground of a certain **rich man** yielded plentifully.  
And he thought within himself, saying,  
**‘What shall I do, since I have no room to store my crops?’**

“So he said, **‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul,**  
“Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.”

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.” **Luke 12:13-21;**

“But God said to him, ‘**Fool!** This night your soul will be required of you; then whose will those things be which you have provided?’”

“**So is he who lays up treasure for himself, and is not rich towards God.**”



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It's All About

**ME**

Gen X + Y + Z = Gen **ME**

DOCUMENTARY FILM ABOUT THE  
MINDSET OF ENTITLED AMERICAN YOUTH IN THE WESTERN WORLD

WRITTEN BY PHILIP HAVITZ ANTOINE GABER PRODUCED BY ANTOINE GABER DIRECTED BY ANTOINE GABER  
CASTING BY JESSICA M. ROBBINS EDITOR DANIEL WILSON EXECUTIVE PRODUCERS JON RIZOV ANTOINE GABER  
COSTUME DESIGNER JESSICA M. ROBBINS EXECUTIVE PRODUCERS JON RIZOV ANTOINE GABER  
PRODUCTION DESIGNER DANIEL WILSON EXECUTIVE PRODUCERS JON RIZOV ANTOINE GABER  
COSTUME DESIGNER JESSICA M. ROBBINS EXECUTIVE PRODUCERS JON RIZOV ANTOINE GABER

*Antoine Gaber*

"This documentary examines the **inflated sense of entitlement among youth**, it's consequences and the solutions for a better future. Generations X, Y, and Z have grown increasingly **self absorbed** from over four decades of nurturing and education based upon boosting self esteem. **It's All About ME reveals the consequences of a society driven by instant gratification**, a Me, Me, Me mentality and how younger generation can succeed in the real world."

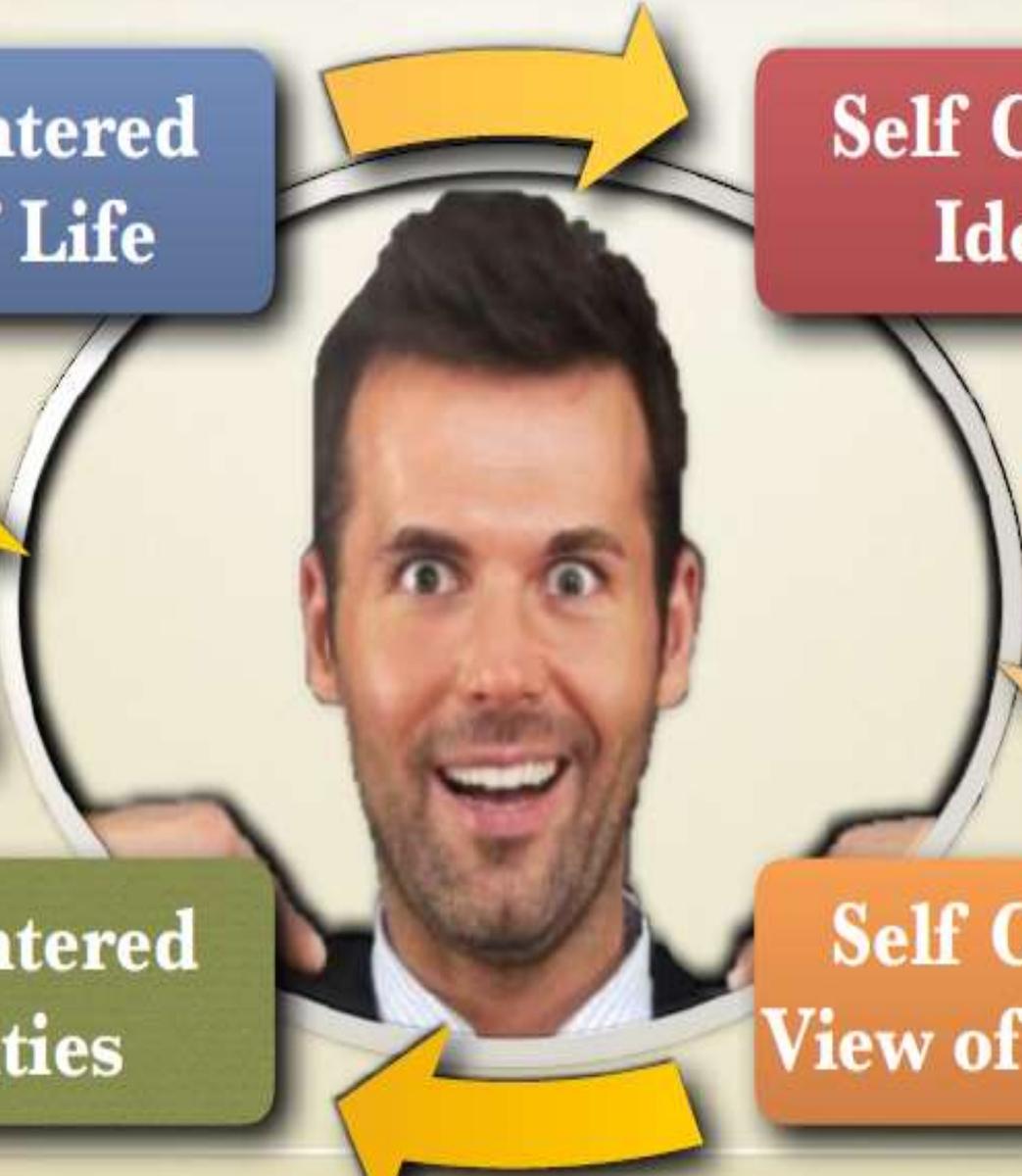
**Self-centeredness.** - Easy to see in OTHERS. / hard to see in SELF.

**Self Centered  
Way of Life**

**Self Centered  
Identity**

**Self Centered  
Priorities**

**Self Centered  
View of the world**



# It's All About ME!

*The Pervasive Sin  
of Selfishness*

**Self-conceit.** "God resists the proud, but gives grace to the humble" – (Prov 16:18; James 4:6,10; Luke 18:14; Rom 12:3; 1 Cor 10:12;)

**Self-willed.** One who is set on having his own way. (Col 2:23;)

**Self-indulgence.** This is giving free course to one's own passions and inclinations. (2 Tim 4:10; Phil 2:21; 3:19;)

**Self-righteousness.** This is being righteous in your own eyes. (Luke 18:9 -14; Rom 10:1-3; Matt 9:10-12; 2 Tim 3:5;)

**Self-satisfaction.** This is being pleased with who and what one is. (Rev. 3:17; 1 Cor 10:12;)

# **It's All About ME!**

*The Pervasive Sin  
of Selfishness*

**Mark 7:21–22; (NKJV)**

**“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.**

**James 3:14–16; (NKJV)**

**“But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there.**

# It's All About ME!

*The Pervasive Sin  
of Selfishness*



**ROMANS 1:18-32;**

**Reject** God's authority. - 1:18-21;

**Self** Exaltation. - 1:22-23;

**Self** Worship and Service. - 1:24-25;

**Self** Destruction. - 1:26-32;

# It's All About ME!

*The Pervasive Sin  
of Selfishness*

2 Timothy 3:1–9; (NKJV)

“But know this, that in the last days perilous times will come: **For men will be lovers of themselves,** lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, **without self control,**

“brutal, despisers of good, traitors, headstrong, haughty, **lovers of pleasure** rather than lovers of God, having a form of godliness but denying its power. **from such people turn away!”**

# **It's All About ME!**

## *The Pervasive Sin of Selfishness*

**“For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth.**

**“Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was.” 2 Tim 3:1-9;**

# It's All About ME!

*The Pervasive Sin  
of Selfishness*

## **Jude 4-9; (NKJV)**

**“For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.”**

**But I want to remind you, though you once knew this, Saved Israelites** who “AFTERWARD did not believe”

- (vs. 5; cf. 1 Cor. 10:1-11; Heb. 3:16)

**Angels** who left their proper abode –

(vs. 6; 2 Pet. 2:4)

**Sodom & Gomorrah** — (vs. 7; Gen 19:24; 2 Pet 2:6;)

**8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.”**

# It's All About ME!

*The Pervasive Sin  
of Selfishness*

## Jude 10–11 (NKJV)

**“10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.**

way of Cain

*Genesis 4:3-8; 1 Jn 3:12*



error of Balaam

*Num 31:16; Rev. 2:14*



Rebellion of Korah

*Num. 16:1-3; 31-35*



### **Jude 16–19 (NKJV)**

**16** “These are grumblers, complainers, **walking according to their own lusts;** and they mouth great swelling words, flattering people to gain advantage.

**17** **But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:”**

**18** “how they told you that **there would be mockers in the last time who would walk according to their own ungodly lusts.** **19** These are sensual persons, who cause divisions, not having the Spirit.”

*My Life Should Be* **“ALL ABOUT GOD!”**

*The Fruitfulness of Selflessness*

**Jude 20–23 (NKJV)**

**20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,**

**21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.**

**22 And on some have compassion, making a distinction; 23 but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.**

# *My Life Should Be* **“ALL ABOUT GOD!”**

*The Fruitfulness of Selflessness*

2 Co 6:14-7:1; 1 Pt 1:13-21

**GOD Centered  
Way of Life**

**GOD Centered  
Identity**

John 5:30; 6:38; Phil. 2:8  
Gal 3:26,27; Eph 5:1

Mat 6:19-33; Heb. 10:24,25

**GOD Centered  
Priorities**

**GOD Centered  
View of the world**

Rom. 12:2; Col. 3:1-3



*My Life Should Be* **“ALL ABOUT GOD!”**

*The Fruitfulness of Selflessness*

**Philippians 2:1–5; (NKJV) 1 “Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, 2 fulfil my joy By being like-minded, having the same love, being of one accord, of one mind.”**

**3 “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.”**

**4 “Let each of you look out not only for his own interests, but also for the interests of others. 5 Let this mind be in you which was also in Christ Jesus,”**

# *My Life Should Be* **“ALL ABOUT GOD!”**

## *The Fruitfulness of Selflessness*



**Matthew 16:24–26; (NKJV) 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. 25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. 26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?”**

*My Life Should Be* **“ALL ABOUT GOD!”**

*The Fruitfulness of Selflessness*



**Deny yourself.** – Mat 16:24;  
Phil 3:7-8;

**Put God & others FIRST.** -  
**Like Jesus did** - 2 Cor 8:9;  
Phil 2:1-10; Rom 6:16-18;

**Learn to LOVE!** –  
Mark 12:29-31; Lk 10:36-37;  
Rom 13:8;  
**OR LOSE EVERYTHING!**

**Self Centered *or* God Centered?**

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

Remember what the author of **Hebrews** said regarding **Jesus' obedience**.

At Hebrews 5 **the issue of Christ being a qualified high priest** is under discussion.

“Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly reverence, though he was a Son, **yet learned obedience by the things which he suffered;**” (Heb. 5:7-8;)

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

The subject here is not Melchizedek of Hebrews 5:6; but Jesus. These verses illustrate the fact that **Jesus was and is** a qualified high priest not only because God through His sovereignty chose Him.

But because **He has compassion** upon those whom He is making the sacrifice for. (Heb 5:2;) Indeed **Jesus is the loving shepherd.** (John 10;)

Jesus was not only tempted to sin like as we are. (Heb 4:15;) but He too experienced the pain of anxiety and anguish.

Who can forget the **prayer of great anguish** while Jesus was **in the Garden of Gethsemane?**  
(Luke 22:40-44;)

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

God **did not remove the trial** of the cross from Jesus; however, He did comfort Him with angels.

Jesus was **not unlike Job** and **many of us** today who **suffer for doing that which is right.**

God is **moulding** and **perfecting us** that we may be truly qualified to wear the name Christian.

Jesus was being perfected to be the high priest of all humanity.

God's sovereign **choice of high priest was Jesus**; however, this did not make Jesus an effective high priest.

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

God's sovereign choice is **to give salvation to Christians**; however, that **does not mean** there is nothing for the Christian to do.

Jesus was to be made perfect like as we are to be made. **Through the process of time there will come trials that mould a man to maturity.** (James 1:2ff;) Jesus was no different in this respect

Remember, the author of Hebrews stated, “**For it became him**, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation **perfect through sufferings.**” (Heb 2:10;)

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

Part of this perfection was that Jesus was to “learn obedience by the things which he suffered.”

We know that Jesus was **not chastised for “disobedience”** to perfection but was **chastised through mental and physical anguish** to achieve perfection.

**The state of “perfection”** is identified in **Heb 2:10**; as **(teleioo)** = “to make perfect, complete: accomplish... come to the end of one’s labours... to attain perfection, to reach maturity.”

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

That which made Jesus “**perfect**”

**(complete or accomplished)** was His suffering that He might serve as a:- Heb 2:10, 17-18;

9b “by God's grace, Jesus tasted death for everyone in all the world. 10. And it was only right that God-who made everything and for whom everything was made-should bring his many children into glory.

Through the suffering of Jesus, God made him a perfect leader, one fit to bring them into their salvation.”

“Therefore, it was necessary for Jesus to be in every respect like us, his brothers and sisters, so that he could be our merciful and faithful High Priest before God. He then could offer a sacrifice that would take away the sins of the people.

Since he himself **has gone through suffering and temptation**, he is able to help us when we are being tempted.

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

Now we see the completely qualified **Jesus as our high priest**. He gained the office of high priest by **the sovereign choice of God**.

He is qualified to serve in such a compassionate position due to becoming perfect (completely understanding the anxiety, pain, anguish, and temptation of man) having gone through it Himself.

The idea of **Jesus being obedient** therefore is that God the Father has so chose this lot for Him throughout all eternity so that the sins of the world would be forgiven through His spilled blood.

(Eph 1:3-4;)

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

“And having been made perfect, He became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.” (Heb 5:9-10;)

When Jesus became flesh He gave up the glories of heaven. The glories would be the fact that **all spiritual beings bowed their knee and confessed Him Lord of all.**

**Jesus came to be subject to mental anguish, pain, and sin (yet never once did He sin.)**

2:8; “And in human form he obediently humbled himself even further by dying a criminal's death on a cross.”

**No man today or through all eternity could exclaim:-  
“Jesus does not know my pain”**

for He, through obedience, went to the cross **in all its shame, anguish, and pain** as a lowly servant.

Isaiah records, “He was **despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we did not care.**” (Isa 53:3;)

2:9-11; “Therefore also God exalted him and graciously granted him the name above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

These three verses seem to reveal what **Jesus “emptied” himself of.** (Phil 2:7;)

The glorious and respected state He occupied in heaven was set aside for the work of redeeming man as a humble servant.

The conjunction **διό (dio)** translated “**For this reason**” by the NASB and “**Therefore**” by the ESV.

**Grammatically this summarizes all of the previous points of Christ’s self humiliation. (“did not count equality” v. 6, “emptied himself” v. 7, “taking” v. 7, “being born” v. 7, “becoming obedient to the point of death” v. 8)**

2:9; “Therefore also God exalted him  
and graciously granted him the name above every name.”

The story is far from being over.

The preceding verses was **Christ’s humiliation.**  
What is coming is **His exaltation to the glory of God.**

A day is coming when **all created beings** in the  
universe **will confess** that Jesus Christ is Lord!

**Some** will be ushered off **to glory,**  
**others to judgment.** But make no mistake,  
**all men will bow before Him**  
**and confess Him as Lord.**

2:9; “Therefore also God exalted him  
and graciously granted him the name above every name.”

**After Christ died on the cross,  
He ascended into the heavens and once again  
retained His glorious state of supreme potentate  
(King of Kings and Lord of Lords).**

**The glory He had voluntarily set aside  
by experiencing flesh and blood was regained  
at His resurrection and ascension into heaven.**

**Therefore also God exalted him and graciously  
granted him the name above every name.**

2:9; “Therefore also God exalted him  
and graciously granted him the name above every name.”

“And now, Father, glorify me in your own presence  
with the glory that I had with you  
**before the world existed.**” (Jn 17:5)

“For my sake alone I will act, for how can I  
allow my name to be defiled? I will not share  
my glory with anyone else!” (Isa 48:11;)

Therefore **“the name”** or **“Hashem”**  
is utilized as a term for God in substitute  
of the divine name in Jewish literature.

**EXAMPLE:** “Thus saith **Hashem** to His Moshiach”  
(Isa 45:1a, OJB)

2:9; “Therefore also God exalted him and graciously granted him the name above every name.”

This is also seen in the OT, where in **Lev 24:11**; the text reads:-

“The Israelite woman's son **misused the Name** and cursed, so they brought him to Moses. (Now his mother's name was Shelomith daughter of Dibri, of the tribe of Dan.)”

Just one verse later, “**the Name**” is identified as **YHWH**. (Lev 24:12;)

2:9; “Therefore also God exalted him  
and graciously granted him the name above every name.”

Jews had a prohibition against the use  
of the divine name, opting rather to utilize  
substitutes such as “**G\_D,**” “**Adonia**” and “**Elohim.**”

One of these substitutes  
was that of **hashem** הַשֵּׁם  
or “**the name.**”

Not only does Jesus possess “**the name,**”  
but He also possesses  
“**the name above every name.**”

And what is the name above every name?

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

Again Paul reinforces this understand with a **YHWH specific quote** from **Isa 45:23**; :-

“I have **sworn by myself**; a word that shall not return has gone forth from my mouth in righteousness:

**‘Every knee shall kneel down to me; every tongue shall swear.’** (Isa 45:23; LEB)

“I am swearing an oath according to myself: [Unless] righteousness shall go forth from my mouth, my words shall not turn back, **because every knee shall bend to me, and every tongue shall swear by God.**” (Isa 45:23, LES-LXX)

### **Summary:**

Jesus is given **“the name”** (reserved for **YHWH**)

He’s given **“the name above every name”**

(reserved for **YHWH**)

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

**“to the glory of God the Father.”**

**Two persons identified as YHWH / God in the verse.**

**Jesus, the timeless morphé of God. (v. 6;)**

**Jesus, equal to God. (v. 6;)**

**Identified as YHWH. (vs. 9-11;)**

**God the Father. (v. 11;)**

**See also 03f\_Jesus\_is\_Deity**

**Special study on the Deity of Christ.**

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

These verses seem to reveal what Jesus **“emptied” Himself** (Phil 2:7;) of the **glorious and respected state**

He occupied in heaven it was set aside for the work of redeeming man, as Jesus became a humble servant.

**Jesus loved mankind** enough to leave the glories of heaven, become a lowly servant, die a death of shame, spill out his blood in pain and agony, all **so that we may be forgiven of our sins and share an eternity with Him for ever.**

When Christ died on the cross, He ascended into the heavens and once again retained His glorious state of supreme potentate (**King of Kings and Lord of Lords**). The glory He voluntarily set aside by experiencing flesh and blood was regained at His resurrection and ascension into heaven.

**Study on the  
Book of Philippians  
2:5-2:11;**

**Prepared by  
Graeme Morrison**

**[graemestudy@gmail.com](mailto:graemestudy@gmail.com)**

**<https://www.graemebibleresources.com>**

**Next in the series:- Phil 2:12 - 18;**