

Exhorted To Christlike Humility

PHI 2:1 If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,

- “If” is used with the meaning of “since” in the Greek. See it used as “since” in Matthew 4:3, 6.
 - It is not denoting any doubt. In Greek it is called a first class conditional sentence. The statement may be true or false, but is considered true when this type sentence is used.
 - It is certain Paul believed these things introduced by “if” [since] to be absolutely true.
 - He had no doubt about these things in the lives of these brethren.
1. “If therefore there is any encouragement in Christ” - “Since therefore there is encouragement in Christ”
 - a. The Greek is “paraklesis” [pah **rah** klay sis] - “a calling upon, exhortation, encouragement.”
 - b. It is a reference to the encouragement that comes from union with Christ.
 - c. This encouragement comes from Christ and from His loyal followers.
 - d. “All spiritual blessings are in Christ” (Eph. 1:3), and His loyal followers are also a great source of inspiration and strength.
 - e. These brethren received encouragement from God and others and constantly gave it to others.
 - f. Today we should major in encouragement of others.
 - g. Encouragement is not just thinking good things of others or wishing them well in our minds, but it is actually expressing it to them. We all need encouraging words on a frequent basis.
 2. “if there is any consolation of love” - “Since there is consolation of love”
 - a. “Consolation” is from “paramuthion” [pah rah **moo** thee ahn] - “gentle cheering, comfort, encouragement.”
 - b. It is from the verb “paramutheomai” [pah rah moo **theh** ah mi] - “to soothe, comfort, console.” (Jn. 11:19,31; 1 Thess. 5:14; 2:11).
 - c. Comfort comes from God’s love and the love of others.
 - d. Christians are to constantly comfort one another. (1 Thess. 4:18; 5:14).
 3. “if there is any fellowship of the Spirit” - “Since there is fellowship of the Spirit”
 - a. “fellowship” is from “koinonia” [koy noh **nee** ah] meaning “fellowship, participation, partnership.”
 - b. Lit. “of [the] Spirit” - The article in omitted in the original Greek.

c. Most believe this is a reference to the Holy Spirit.

1) It may refer to the fellowship saints have when they submit to the influence of the Holy Spirit. See Eph. 4:3.

EPH 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.

- Unity is vital to the growth of the church and spiritual welfare of its members.

2) It may also refer to fellowship with the Spirit Himself. Certainly one who allows himself to be filled with the Spirit is having fellowship with Him. See Eph. 5:18.

4. “if any affection and compassion” - “Since [there is] affection and compassion”

a. “If any tender mercies and compassions” - ASV

b. This is a reference to their tender and compassionate hearts.

c. This was something they had been manifested to him, and to Christians at large.

d. Christians are to demonstrate affection and compassion for one another.

PHI 2:2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

1. “ make my joy complete by being of the same mind” - See Phil. 1:4.

a. Christians are to be united. (Eph. 4:1-6).

b. Paul made a similar appeal to the church at Corinth. (1 Cor. 1:10-13).

c. Jesus prayed for unity of His followers. (Jn. 17:20-23).

JOH 17:20 "I do not ask in behalf of these alone, but for those also who believe in Me through their word;

JOH 17:21 that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

JOH 17:22 "And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one;

JOH 17:23 I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

2. “maintaining the same [mutual] love, united in spirit, intent on one purpose” - “maintaining” suggests that effort is required. It is from “echo” [eh koh] meaning “to have, hold.”

a. This defines the previous statement - “being of the same mind.” (Phil. 2:2a).

b. See Rom. 12:10; 1 Thess. 3:12; Col. 3:14

ROM 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;

1TH 3:12 and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you;

COL 3:14 And beyond all these things put on love, which is the perfect bond of unity.

c. Philips paraphrases, “Live together in love, as though you had only one mind and one spirit between you.”

PHI 2:3 Do nothing from selfishness or empty conceit [vainglory], but with humility of mind let each of you regard one another as more important than himself;

1. “Do nothing from selfishness or empty conceit”
 - a. Those led by the Spirit of God do not act out of “selfishness or empty conceit,” but out of humility they always consider others higher than themselves.
 - b. Christians are “poor in spirit” (Matt. 5:3), and seek to serve others. (Matt. 20:27, 28).
 - c.. “Stop acting from motives of selfish strife or petty ambition” - Wms.
2. “but with humility of mind let each of you regard one another as more important than himself”
 - a. The true Christian seeks the good of others even above his own good.
 - b. Out of humility he puts others first.
 - c. See Rom. 12:3, 16.

ROM 12:3 For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

ROM 12:16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

PHI 2:4 do not merely look out for your own personal interests [only], but also for the interests of others.

1. “do not merely look out for your own personal interests”
 - a. Paul is using an ellipsis here meaning they were not to be only concerned a bout their “own personal interests.”
 - b. Paul occasionally uses an ellipsis. See KJV (1 Tim. 5:22). See also 1 Cor. 10:24.
 - c. Christians are expected to look after their own interests, but not their own interests only. (2 Thess. 3:10; Eph. 4:28; 1 Tim. 5:8; Jas. 2:14-17; 1 Jn. 3:17, 18).
2. “but also for the interests of others”
 - a. Christians are not to be meddlers. (1 Pet. 4:15).
 - b. They are to be concerned about the interests [needs] of others.

Restore (Gal. 6:1).	Help financially (Eph. 4:28).	Teach
Bear Burdens (Gal. 6:2).	Encourage (1 Thess. 5:14; Heb. 3:13).	Pray for others.

PHI 2:5 Have this attitude in yourselves which was also in Christ Jesus,

1. Jesus had the attitude of humility. (Matt. 20:27; Jn. 13:15).

2. His followers must also be humble. (Matt. 5:3; 20:28; Lk. 14:11; Jn. 13:15).

PHI 2:6 who, although He existed [always] in the form [exact likeness, the very nature] of God, did not regard equality with God a thing to be grasped [something to cling to],

- “equality” is literally “to be equal things with God.” “Equal” is neuter form of the word “isos” [ee sahs].
- “form” is from “morphē” [mahr fay] - Jesus was the exact likeness of God. (Col. 1:15; Col. 2:9).
- Jesus is eternal, omniscient, omnipotent, omnipresent, just, holy, love, etc.
- Verses 6-11 are thought by some scholars to be a Christological hymn. This is possible, but by no means certain. Assuming it is a hymn some believe Paul used a hymn in circulation at the time of writing and others believe Paul is the author of the hymn and composes it by inspiration. There is no way to be sure, but either way Paul was writing by inspiration of the Holy Spirit.
- Hymn or not there are four parts to these words.

Heaven (preexistence)	Earth (Incarnation)	Death	Exaltation
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1. “who, although He existed in the form of God”

- a. Jesus was not an angel or mere man, but He was Deity. (Isa. 9:6,7; Mic. 5:2; Matt. 1:23; Jn. 14:9; 20:30, 31; Col. 2:9; Heb. 1:8).
- b. Jesus did not become Deity, but He has always been Deity. (Jn. 1:1-3).

2. “did not regard equality with God a thing to be grasped” - Lit. “deemed [it] not robbery the to be equal things with God”

- a. Jesus was equal with God the Father, but He was willing to leave His Father’s side and come to this earth.
- b. He was not forced to do this, but He did this voluntarily. (Jn. 10:18).
- c. This was planned before the world began. See Eph. 1:4,5.

EPH 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

EPH 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

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

- “bond-servant” is from “doulos” [doo lahs] meaning “slave, bond-servant.”
1. “but emptied Himself, taking the form of a bond-servant” - “emptied” is from “kenoo” [keh nah oh]
 - a. Jesus did not empty Himself of His Deity. (Matt. 1:23).
 - b. He emptied Himself by taking on a fleshly body. (Jn. 1:14; 1 Tim. 3:16).

JOH 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

1TI 3:16 And by common confession great is the mystery of godliness: **He who was revealed in the flesh**, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

c. In the flesh He still retained His Deity. (Matt. 1:23; Jn. 10:30; 14:9; 20:28).

2. “and being made in the likeness of men” - He became flesh. (Jn. 1:14).

a. As flesh He was a little below the angels, that is, He had a physical body that could subject to pain, death, etc. (Heb. 2:6,7).

HEB 2:6 But one has testified somewhere, saying, "What is man, that Thou rememberest him? Or the son of man, that Thou art concerned about him?"

HEB 2:7 "Thou hast made him for a little while lower than the angels; Thou hast crowned him with glory and honor, And hast appointed him over the works of Thy hands;

b. This is the only way Jesus was inferior to the angels. He had a fleshly body. His body experienced hunger and thirst, pain, fatigue. It also experienced death. (Heb. 2:9). Angels are not subject to death. (Lk. 20:36).

PHI 2:8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

• Lit. “obedient to the point of death” is “obedient until death.”

1. “And being found in appearance as a man” - The idea is He took on flesh.

a. Jesus was a man. (Jn. 1:14).

b. Those who denied Christ coming in the flesh are called “antichrists.” (1 Jn. 4:1,2; 2 Jn. 1:7).

1JO 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.

1JO 4:2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;

2JO 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

c. We do not know what He looked like, but according to the Old Testament He was not someone who had an impressive appearance. (Isa. 53:2).

ISA 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; **He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.**

1) Once again we have no way of knowing what Jesus looked like.

2) All pictures or portraits of Him are a product of someone’s imagination.

d. Jesus stands out far above all others because of who He was and what He did - not His appearance.

2. “He humbled Himself by becoming obedient to the point of death, even death on a cross”

a. Jesus was One who was very humble.

b. He manifested His humility in many ways, but especially by His willingness to suffer humiliation and the pain and utter disgrace of the cross.

PHI 2:9 Therefore also God [the Father] highly exalted Him, and bestowed on Him the name which is above every name,

1. “Therefore also God highly exalted Him”

a. God has “highly exalted Him.” The words “highly exalted Him” come from the Greek “huperupsoo” [hoo peh roop **sah** oh] meaning to “meaning to raise to a high point of honor, to highly exalt.”

b. Jesus will never again suffer pain, humiliation or death.

c. He is now “exalted” at the right hand of God. (Acts 2:32,33; Heb. 1:3).

2. “and bestowed on Him the name which is above every name”

a. He has a name “which is above every name.”

1) This does not denote a literal name.

2) It means God has given Him authority and honor and glory above every name in heaven and on earth.

3) No man or angel compares to the Majestic Christ.

b. No one can even hold a candle to God’s beloved Son.

c. It is God who bestowed upon Him “the name which is above every name.”

d. “He was despised and forsaken of men...” (Isa. 53:3).

ISA 53:3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him.

1) Jesus experienced mostly shame among men.

2) Even now men seek to dishonor and discredit Him, but this will end when Christ comes again in all His glory.

PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

1. “that at the name of Jesus every knee should bow” - All will acknowledge Jesus as the Supreme Ruler.

a. This does not mean that all will be saved. (Matt. 7:13, 14).

b. Only those who do the will of God will be saved. (Matt. 7:21; 12:46-50; 1 Jn. 2:17).

2. “of those who are in heaven, and on earth, and under the earth”

a. “in heaven” - This is angels and the righteous who are in Paradise - the third heaven, Abraham’s bosom.

1) Jesus is the only one who has gone to heaven. (Jn. 3:13).

2) The righteous will enter heaven when Jesus comes again for them. (Jn. 14:3; 1 Thess. 4:13-18). This will follow the general resurrection of all mankind. (Jn. 5:28, 29; Acts 24:15).

b. “on earth” - This is a reference to all on the earth regardless of their rank, wealth, education, social standing. etc.

c. “under the earth” - It could refer to those in the grave.

1) This is, however, likely a reference to wicked men whose spirits are in hades and to wicked angels confined to Tartarus. (Lk. 16:19-31; 2 Pet. 2:4). Paul seems to be speaking of the underworld.

2) “Hades” and “Tartarus” have the meaning of the “abyss.” All three terms refer to a place of evil spirits.

LUK 8:31 And they [demons, unclean spirits] were entreating Him not to command them to depart into the **abyss**.

ROM 10:7 or 'Who will descend into the abyss [grave]?' (that is, to bring Christ up from the dead). "Abyss" can mean "grave" or the abode of the wicked spirits. It has the same meanings as "hades." "Hades" can also mean the abode of the wicked spirits (Lk. 16:19-31), or grave. (Acts 2:27, 31; 13:33-35).

REV 9:11 They have as king over them, the angel of the **abyss**; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

REV 11:7 And when they have finished their testimony, the beast that comes up out of **the abyss** will make war with them, and overcome them and kill them.

REV 17:8 "The beast that you saw was and is not, and is about to come up out of the **abyss** and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and will come.

REV 20:1 And I saw an angel coming down from heaven, having the key of the **abyss** and a great chain in his hand.

REV 20:3 and threw him into the **abyss**, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

3) When they see Jesus coming in His glory will all His angels there will be no doubt in their minds who Jesus is and He is the Lord of lords.

PHI 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1. “and that every tongue should confess that Jesus Christ is Lord”

a. “every tongue” is used here in the sense of every person.

b. It is God’s plan that “every tongue should confess [acknowledge] that Jesus Christ is Lord.”

1) “Jesus” - Jesus is from the Greek “iesous” [ee ay **soos**] meaning Savior. (Matt. 1:21).

- 2) “Christ” - Christ is from the Greek “christos” [kree **stahs**] meaning “Anointed One, Lord, Ruler, King.”
- 3) “Lord” is from the Greek “kurios” [**koo** ree ahs] meaning “Lord.”
- c. Once again it is emphasized that the above does not mean every person will repent and be saved. (Matt. 7:13,14, 21; Heb. 5:9). See Matt. 10:28; Matt. 25:41, 46; 2 Thess. 1:8, 9; Rev. 21:8, etc.
2. “to the glory of God the Father” - All of this is “to the glory of God the Father.”
- a. All of this occurs according to the plan of God.
- b. All of this occurs according to the will of God.
- c. All of this occurs because of God’s love, power, knowledge, holiness, justice, eternity.
- d. None of it would occur without God, and He should be praised and glorified.
- e. We should praise Him now and in eternity.

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