

**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" or "subsisting"- basic meaning is "to exist originally" and "really existed".
    - to *begin under (quietly)*, that is, *come into existence (be present or at hand)*; expletively, to *exist* (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb): - after behave, live.
  - "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	RelPro-AM3S	V-AIA-3S	N-AFS	N-GMS	V-APA-NMS	Prep	N-DNS	N-GMP	V-APM-NMS				

For Jesus to take on humanity he did two things:

- "Emptied himself" (2:7)...taking the form of a servant; "Lord" (2:11)
- "Humbled himself" (2:8)...obedient to death on a cross

"Emptied" is from κενόω **kenoo** (*ekenosen*) which means:

- "to render void, of no effect."
- "to make empty, that is, (figuratively) to abase, neutralize, falsify.
- "make (of none effect, of no reputation, void), be in vain.

The result of Jesus being "emptied" was:

- Taking the very nature of a servant (inner attitude)
- Made in human likeness (external appearance and behavior)

"Emptied" (kenosis) does not have to indicate that there was literally something that was left behind or lost which left an empty void. (see Paul's use of the same word in:

- Romans 4:14 - "For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void."
- 1 Corinthians 1:17 - "For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power."
- 1 Corinthians 9:15 - "But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting."

"Being born" (λαβὼν in 2:7) which means "having taken" is a contrast with "being" in 2:6 which means "to exist originally" and "really existed".

"Likeness" is from **homoiomati** (ὁμοιώματι) does not mean anything less than reality.

- The meaning of **homoiomati** is a *form*; abstractly *resemblance*: - made like to, likeness, shape, similitude.
- The fact that "human likeness" is restated as "appearance as a man" indicates the reality of this change and that this change was made to fulfill a purpose

**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	, ἑταπεινώσεν	ἑαυτὸν	, γενόμενος	ὑπήκοος	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

- “Being found” - εὑρεθεὶς -
- “Appearance” - σχήματι -

Becoming human was phase one. Phase two was being obedient.

The obedience was death on a cross.

- To the Philippians (citizens of Rome in Philippi), death on a cross would never be a threat. It was illegal for a Roman citizen to suffer such a disgraceful death.
- To the Jews, the Law of Moses declared that anyone who suffered death on a cross was cursed (Galatians 3:13).
- It is interesting that Paul mentions that there are “enemies of the cross” (Phil. 3:18) negatively influencing the Philippians.

**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	