

Philippians 2:5-7

CHRIST'S ATTITUDE

Philippians 2:5-7

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

6 - who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

7 - but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Cultural Insight for Philippians:

The Greek and Roman cultures did not view humility as a virtue. In fact...

The Greek philosopher Epictetus (~55 AD-135 AD) even wrote that humility was a weakness of character!

So Paul is bringing the saints at Philippi to understand that the world is no measure for who we are in Christ – Christ is!

Key words in Philippians 2:5

Have [this] attitude: Greek **froneo** = to have a mindset about something or someone, involving the will, emotions & conscience, resulting in a proper course of action.

Here it is a *plural present active imperative*, so Paul is saying they must be continuing to be minded in this way.

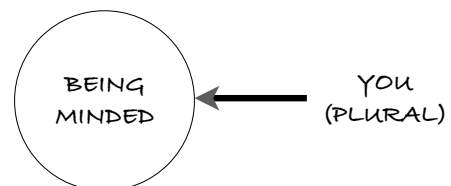
It's a matter of perspective, how you see things.

The froneo family of words in Phil

1:7 - froneo	3:15 - froneo
2:2 - froneo	3:16 - froneo
2:2 - froneo	3:19 - froneo
2:3 - tapeinofrosune	4:2 - froneo
2:5 - froneo	4:10 - froneo

Other similar words are used as well:
psuchos, dokeo, noema

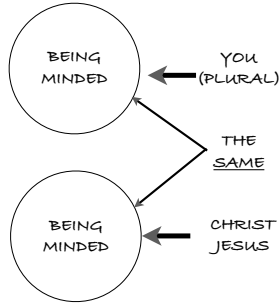
"in yourselves"



Philippians 2:5

The Greek text does not actually have a past tense verb here (like "was"), so:

"Have this attitude in yourselves which also in Christ Jesus,"



Philippians 2:5

Paul is saying that we must, in our present condition, as a logical outcome of our eternal position in Christ, continue to be minded as Christ is minded

He then goes on to describe for us in awesome words what that "being minded" was like in Christ's first coming

Philippians 2:6a

form: Greek **morph**, in English, the word "form" tends to convey the idea of shape – the outward physical configuration, but...

morfe was a Greek philosophical term which had to do with the outward expression of the essential and basic inner nature of something

Philippians 2:6a

"who, although He existed in the form of God"

The concise Greek conveys: "who in form being God"

Neither the word for "form" nor "God" has a definite article in the Greek, so the **focus is upon character or essence**

Philippians 2:6a

The first part of verse 6 is therefore saying about Christ:

"...who in the expression of His essential nature being deity (God)..."

So Paul is saying that Christ is deity – not just similar to or looking like God. **Christ's essence is God**

Philippians 2:6b

regard: Greek **hegeomai** - relates to judgment, estimation, or appraisal, often made as a decision of officials in authority

to be grasped: Greek **harpagmos** - this word has the idea, in this context, of needing to possess something as first priority – in the face of all hazards

This is saying Christ always remains deity (it is essential to His being), but He would not at all costs cling to the heavenly glories, rights & privileges of that deity.

2 Corinthians 8:9

"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich."

Philippians 2:7

but: Greek **alla** - but, meaning "in sharp contrast"; quite the opposite

There are other Greek words for minor contrasts and changes of subject in the text, but **alla** is used to convey a major contrast – an extreme opposite

The contrast is about to be made with his rights & privileges due Him as deity

Philippians 2:7

emptied: Greek **keno**

This word is telling us, in context, that Christ set aside the glorious expression of Himself, and glory due Him, and powers and rights of His inherent deity. He emptied Himself of these things, but remaining still deity in His being.

Philippians 2:7

bond-servant: Greek **doulos** - a slave, completely subject to the will of another

Notice that Christ took on the form (**morfe**) of a slave. He was deity, but not disguised as a slave in physical appearance to men, but rather was a slave to God the Father (John 12:50; 14:31)

Philippians 2:7

likeness: Greek **homoioōma** - to be made like something else

Christ was still deity, yet He was made like man as well. He was both God and man. He did not cease being God when He became man, nor did He just take on the form of a man in some sort of half-real apparition. He was, as a real man, the expression of the essence of God as well.

Philippians 2:5-7 (Expanded)

5 You all must, because of the profound character of who you are in Christ and the life you have in Him, be continuing to be minded in yourselves - that same being minded as was in Christ Jesus,

6 who, in the expression of His essential nature being deity, did not regard the heavenly glories, privileges and honors of His deity something to be retained at all costs

7 but abandoning the heavenly glories, privileges and honors due Himself, taking upon Himself the form of a bond-servant to His Father, and being made in outward expression like earthly men.