

Philippians 10-05-21a

This is Friday, the 21st of May, 2010. We continue our study in the book of Philippians. We're in chapter two and we resume at verse five.

We'll pause at the outset to go to the Lord in prayer, focus our concentration and ask God's blessing on our efforts this evening. Father, what a blessing it is for us to be able to set aside the hectic schedule and the many demands that are made on our time and the tasks that call for our attention to refresh ourselves at the oasis of your word, to spend time together in fellowship and in conversation and in relaxing in the knowledge that we are sustained by your grace and we have present with great potential and a future that is even brighter. We thank you for the gift of your word and the sustaining strength that it provides for us.

We thank you for the opportunity to study it together. And we ask your blessing on us as we do so in Jesus name, amen. Well, the Philippian letter has sort of been laid out before us in its initial structure.

We've seen Paul convey his greeting, talk about his own circumstances, shift to the opportunity that the people in Philippi have in his absence to share in the same approach, the same perspective, the same way of viewing life and circumstance. And he's very cleverly kind of slipped this under their guard perhaps, because they've been concerned about him and worried about his imprisonment and his potential execution. And he says, well, you know, that could happen, but actually for me, it's kind of a toss up.

On the one hand, I'd love to go and be with Christ, but on the other hand, I know I can do more by staying here and it's needful for you that I remain and I kind of think God's going to leave me here so that I can fulfill that ministry, but either way, you know, to live is good and to die is gain. And then he kind of turns and says, you have the opportunity to look at your circumstances as I do, and to enter into the same joy that I have. I rejoice.

I see the cup as not just half full, but full. And you can do the same. And now he is going to move to looking at the Lord Jesus Christ.

And he says, you know, I didn't invent this. This isn't my little self-help technique. I'm not going to publish the Apostle Paul guide to better living and the power of positive thinking by, you know, Paul of Tarsus.

He said, this really is something that we all get from the Lord Jesus. And so it's really a beautifully turned letter in the way that his thought flows and how elegantly the thread of his argument is going to tie these things together. There's Paul, there are the individuals to whom he writes in Philippi, and now, and perhaps as the centerpiece, this great, it's been viewed by some as a hymn of praise to the Lord Jesus.

And so in verse five, he says, and our new King James says, let this mind be in you, which was also in Christ Jesus, who being in the form of God did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bond servant and coming in the likeness of men and being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted him and given him the name, which is above every name that at the name of Jesus, every knee should bow of those in heaven and of those on earth. And interestingly of those under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God, the father.

If I were one of the writers of the Bible trivia game, I would have made a card that said, who are the knees under the earth? Who is it under the earth that has knees that they're going to bow? What does it mean for these knees? How do you bow your knees under the earth? But we'll, we'll get to that this evening, but we, we took just a quick look and I encouraged you to right at the end of the lesson last week to realize that Paul uses aorist participles here. And, uh, I want to go ahead and explore that idea and see what it might give us by way of help in understanding exactly what Paul is saying. So this begins in Greek, which is a foreign way of saying this be thinking.

It doesn't have the word for mind or let, or any of the things that we have in English, it's just two words in Greek. Tuta froneta. And tuta is this and froneta is the present active imperative.

Keep on doing this thing. And it is an imperative from froneo, which is the verb for thinking. This is a, an active verbal command in the present tense.

Keep on thinking this, that's it. This be thinking. And then it has enhumen.

En is the preposition that means in, by, or with, or among. And when you have it followed by the plural, humen, which is y'all, you all, you plural, this is in the, in the King James, it's really kind of helpful because when, when the pronoun is in the singular, the second person pronoun is in the singular, it's translated thee or thou. And if you've ever wondered why there's kind of a mix in the King James between you and thee, it's because thee and thou and thy are singular.

And you and you and your are plural. Uh, so even in the King James, this says, let this mind be in you. It doesn't say, let this mind be in thee.

And the reason is that this is plural. Well, when you have enhumen in the plural, I look this up. There's like 89 occurrences in 84 verses in the new Testament and in virtually everyone, all of the ones that I checked, I couldn't check all 89, but I checked as many of them as I had time for this week.

And every single one I checked, uh, the phrase means among you, uh, be thinking this among you in your, this, this is, is what you should think in your fellowship, be thinking this among you.

And I could give you some, some great, uh, examples of that if we had time, but a good concordance, uh, we'll, we'll bring these up, a computer concordance, especially where you can search on the phrase, but, uh, uh, Jesus said he, who, who would be least, he who would be greatest among you, let him be your servant. Well, that's enhumen.

And, and in Matthew and Mark, both, it's exactly the same. He who would be greatest among you, that's enhumen, let him be your servant. Let him, and the servant part is, is, uh, diakonos, let him minister.

Uh, so I would suggest to you that we tend to, in English, hear this as have this, have this mind in you, be, be thinking this you individual believer. But what Paul is really saying, he's addressing this group and he says, all of these previous exhortations have been fellowship exhortations, haven't they? Don't be looking out for your own interests. Look out for the interests of others, uh, in your group, be like-minded, have mutual love, have mutual accord, have a mutual mind, have a mutual soul, be same-souled, all of these are exhortations for the group.

This is the way Christian fellowship should be. And by group, I mean anywhere where there's more than the individual, because selflessness and looking out for the interests of others, you need some others for it to take place. You can't love in isolation.

What are the two great commands that sum up all the law and the prophets? Love the Lord, your God with all your heart, all your soul, and all your strength. Can you do this totally by yourself? Can you be on a desert island and love God with all your heart, all your soul, all your strength? Yes, you can. You can meditate on your salvation.

You can be strong in the Lord and the power of his might. You can run and not be weary and walk and not faint, do circles around the island over and over and over and, and, uh, be upheld by the right hand of his righteousness. And, and relationship with God is not a group thing.

Our relationship with God is always individual. You can't cling to the group and have relationship with God. You cannot fulfill the first and greatest commandment through a group.

It has to be individual. It is one-on-one. You're the child.

God is the father and you don't jump into the middle of a group. And because God loves the group, he's going to love you. It doesn't work that way.

The first and great command to love the Lord, your God, that's singular, that's individual, that is personal. And God works in different ways with different ones of his children. I will never forget when I get out of the Marine Corps and first went to seminary and, and had constant contact with my pastor in Tulsa, who was also in Wakefield Academy where I was working and was also president of the seminary where I was going to school.

And he was also pastor of the church and, uh, Glenn Carnegie, Dr. Glenn Carnegie, bless his

heart. Wonderful. One of the great believers I've ever known, hitting on eight cylinders, doing everything at once, spreading himself so thin you could see through him.

Uh, but he is a completely different personality from me. He is ready to do a thing as long, if he can't find anything that actively prohibits in the word of God, prohibits it, he's ready to do it. He doesn't want to sit and muse and meditate and kind of make sure that it's what God wants.

He figures, Hey, you know, there's nothing in the Bible says we can't do this, so let's do it. He did. You can't imagine the things that he, he did.

He decided he wanted to be on television and got a bunch of television equipment that hadn't worked in years and never did work and just, he said, well, maybe the Lord wants us to be on television. Let's get the equipment and see if we can do it. Well, I ended up with a room and a half full of TV black and white, but mind you TV equipment, uh, that none of it lit up.

None of it worked. None of it ever. We just were the, the trash removers for channel 23 there in Tulsa.

21, I think it was 20, 23, 21 or 23. I've been in Dallas so long. I can't remember the numbers, but he figured, well, maybe God wants us to be on television.

So let's get a bunch of equipment to see if God light it up and make it work. Well, it didn't, uh, a bunch of people want to be baptized. So he just had a baptismal in his swimming pool and, uh, in January.

Yeah. Mind you. Yeah.

So, but you know, Glenn was just that way. He was just, you know, uh, look at all of these doors. Let's bang on all of them and see which ones God will let us break open.

I don't wait for a door to open. If I'm Glenn, I pound on it. I run at it and throw myself at it and see if I can get the thing to open.

I'm a totally different guy. I'm conservative. I think, you know, I want to try to perceive, I want to try to deduce.

I want to try to divine what God's plan is from the clues. I want to figure it out. Calmly walk up, turn the knob, open the door, go through confident that that's the one God wants.

That's just the way I am. Well, it's, there is nothing wrong with either approach. God has both kinds of children and, and probably lots of others, but God doesn't deal with Glenn or didn't the way that he does with me.

And God doesn't deal with me the way he might deal with you. There are people that I believe

God actually gives them these almost verbal suggestions, go sit down and witness to this guy. God will never in a million years, do that thing with me because the understanding I have with the Lord, I don't want to be scared.

I don't want to be spooked. I don't want to have a glowing Jesus at the foot of my bed in the middle of the night, telling me to do a thing. I would be forever wondering if it was something I ate or if it was the real Jesus or Satan masquerading as an angel, I would just, it would throw me into a total theological quandary.

Well, there's people that don't have that kind of problem and missionaries and people that have got a totally different calling than mine who aren't supposed to be able to figure things out from the word of God in its fine detail. God may communicate with them in a different way. I am not going to tell anybody that God didn't talk to him.

That's between them and the Lord. He's their father. They are his child.

It's none of my business. God can work out whatever arrangement between believers he wants to. And it's none of my business.

The only business I have is me and my immediate family and me especially. So I'm just saying there are different, we're all children of God. And we have a one-on-one relationship with the father.

That's the first great command. You love the Lord your God. Now he's the same God.

I'm not saying many gods, there's different theologies and many paths. Don't stretch what I'm saying out of shape. But think about children in a family.

If you've seen any large families, been in a large family, been part of a large family, parents will interact with children in different ways because children are different and it's just different. And you can't judge how much a parent loves one child by the way they treat that child as opposed to the way they treat another. It's just different.

It's a dynamic. God is that way with us. We are different.

He deals with us in different ways. He answers prayers in different ways. He gives us different kinds of challenges.

The fellowship is different. It has nothing to speak of the quality or how spiritual somebody is. It's just different because we're individual.

So that's an individual thing. Your relationship, my relationship with God is nobody else's business. It's individual.

That's the vertical thing. Now the second command, love your neighbor. You have to have a

neighbor to fulfill the second commandment.

You are only half a Christian if you do not get with believers in some way, shape, or form. If you can't do it physically, then you'd better do it by correspondence or on a webcam or some kind of way. We are not, it's not an option.

It's not a nice to have. It's not, well, if it comes up, we are commanded to fellowship. We are commanded not to forsake the assembling of ourselves together as the manner of some is because you cannot fulfill the second great commandment of the old Testament that sums up all of the law and the prophets, which by the way is fully applicable to us.

The principles, the promises, the doctrines that are communicated in the law and the prophets and the writings are applicable and pertinent. All of these things were written for our instruction. We're supposed to learn from them and you are half a Christian.

You are a one legged spiritual person hopping through life. If you do not ensure that you have ample opportunity to fulfill the second commandment, they are like two feet. You take a left foot and a right foot.

You don't see platoons of Marines hopping down the road on their left foot. One, one, one, one, all the way down. It's left, right, left, right, left, right.

Those are the two commands you cannot advance in your spiritual life. You're going to be in trouble. It is going to be knowledge without application because our application is largely, largely in the realm of fellowship.

That's why there are so many one another's. That's why we have this passage before us. And I cannot emphasize too strongly.

It only takes one other believer to make fellowship. Couples have it made. You can endlessly apply and, and that's why Jesus said where two or three are gathered in my name, there am I in the midst.

He didn't say, anytime somebody claims my name, there am I in his midst. You've got to get one other believer for Jesus to be in the midst, sitting there by yourself doesn't cut it. And you cannot do that.

You will not be healthy. So if I've pounded that into the ground enough, that's why this says, uh, let. Actually, it says, be thinking this in your midst, be thinking this among you, because all of these principles that he has enumerated and delineated and illustrated and exemplified take place in the synergy and the dynamic of Christian fellowship.

How are you going to be selfless? If there's nobody to sacrifice for, how are you going to put somebody's interest ahead of your own? If there's nobody that's got any interest, because there's

nobody there, you cannot help, but be self centered. You cannot help, but be subjective. You cannot help, but have all kinds of temptations, if not absolute opportunities to fail when you're by yourself, you have to cultivate fellowship.

It is not an option. It's not a nice to have. It's a must have.

Let this thinking be is not strong enough. This is an, an, a present active imperative be thinking this among you, you all, you as a group should be characterized by this thinking. The reason they translate it, let this mind be in you, which was in Christ Jesus is because the second, the next phrase here in Greek is which this is a Haas or actually Ha here we get Haas at the beginning of verse six, but it says Ha Kai and Christo Iesu, Ha Kai, which also an in Christ Jesus.

Well, Christ Jesus obviously is a single individual. And so the thinking that should characterize the group that should be practiced within the group by all the individuals in the group was in the individual Christ Jesus. But even though the preposition is the same, it takes different translations in this context, I would suggest, I would submit your translators might disagree.

They want to harmonize them. They say, well, they're so close in context. We want to make them mean the same thing.

So let this mind be in you, which was in Christ Jesus, but that English translation makes you think, well, singular Jesus, singular you, that's not the force in Greek, not even close. Who, verse six, Haas, en morphe feu hup archon, morphe, you know what that is, the morphology of a thing, who in the form of God existing, this is a present active participle. Now, this is what is going to make this passage rise up out of the page of your Bible and live before your eyes.

Pay attention to the participles. We've memorized this passage. You know it backwards and forwards, but if you pay attention to these participles, you'll see a thing you haven't seen no matter how many times you've said this, no matter how many times you've been over it.

So watch the participles. I may have to name this lesson, watch the participles. So in verse six, we're going to talk about Jesus.

We had an imperative verb in verse five, think this among you, because this is what Christ thought, who existing in the form of God, present active participle. What does a present participle tell you? This is ongoing condition when the main verb action takes place. What do you know about the aorist participle? Action precedes the main verb, right? Say it with me.

The action of the aorist participle precedes the action of the main verb. One more time. The action of the aorist participle precedes the action of the main verb.

Present participle is action during the action of the main verb. This is a condition or a circumstance that pertains when the action takes place. So whatever is going to happen here in

terms of a main verb, Jesus was existing in the form of God when it happened.

Okay. Who? While he was existing in the form of God, you could translate, perfectly legitimate, often done in the English. You can add the word while, because that's the force of the present participle.

Who, while existing in the form of God, did not consider, this is the aorist middle indicative, this is the main verb for the first clause. While he was existing in the form of God, he did not consider, did not judge. This is a hegeomai, and this is the kind of adjudication, the kind of perception that characterizes a ruler.

You've heard of hegemony, the hegemon is the name for a ruler, hegemon actually in Greek. But it means, literally, hegeomai means to rule, to rule over, to lead, to, it comes to mean to believe or to think or to consider, but this, there are lots of words for thinking, like for an o, and words related to noose your mind, you know, new, new, and things like that. But this is hegeomai, and it means that you are looking at this situation as though you were a potentate or a ruler, and you're, you're judging, you're deciding what needs to be done.

You've got some authority in this situation. We in English say, I'm making up my own mind. I'm captain of my ship.

I'm ruler of my fate. I'm responsible for my actions. I make up my mind about a thing.

And, you know, that, that phrase in English has a connotation of, of self rule, self authority. And the, the omai ending on this, the middle idea means I am doing this in my own interest. I am judging this for myself.

So really making up one's mind is a good colloquial translation of this. While he was existing in the form of God, he made up his mind. He decided for himself that to be equal with God, this is the present active infinitive of the verb to be.

And it's, it's got an article with it, the, to be, and, and we actually translate this as a gerund, the being equal, but it's an infinitive in Greek and it's, it's got some strength to it because it's an infinitive. And then you have isa theo, isa is, is iso, I S O, it means the same. Isometric exercises.

You put the same force. You know, if you sit here and push your two hands together, you're doing isometrics. You put equal force together from both your arms, isometrics.

You oppose muscles equally. You don't really move. They say, while you're driving, you know, if you want to catch up, keep your circulation going, you can't really get out and run a sprint.

Do isometrics, just tense. And you're, you're opposing equal forces. Iso, isosceles triangle, right? Iso scala, it's same, same scale.

Same, same. Iso, same. The, he's iso theo, to be iso theo.

Now how equal is iso? It's absolutely equal. Your isometrics don't work. If it's even a little bit off, you're going to turn yourself in a circle.

If your isosceles triangle has got even one slight inequality, it is no longer iso. He is, he decided for himself that to be iso theo, to be exactly equal. God was not, uke, me is your mild negative, uke is your strong negative.

And you can tell it just by the way they sound. Meganoita, may it never be, uke, uke, no way, no how. Of course, when you put them both together, that's your strongest, a double negative in Greek is, is truly strong, but this is uke harpogmon.

And harpogmon is the word I talked a little bit about last time. It's translated robbery. There is no place else in the New Testament where it is used.

In secular Greek, harpogma means plunder, booty, that which is stolen for oneself. But the idea of it is, I will help myself to this. I need this.

It's mine. I'm taking it regardless of any outside consideration. And because of that baggage, it's a real strange word.

You ought to read the commentaries when they come to harpogmon. Well, we don't want to, you know, robbery doesn't really fit. And it's a hop-hox, they just, you know, everybody kind of knows what he's getting at, but they can't quite figure out why didn't Paul phrase this more elegantly? Because it's kind of a, it's kind of a, not quite slang, but it's, it's a strange way of saying this, but think of the context.

What has Paul been talking about? I'm not worried about myself in prison. I look around and see that the name of Christ is being preached, that, you know, the, the praetoria is being evangelized. And I don't consider my circumstance anything to worry about because staying here is good and going is better.

If they kill me, fine. If I stay, fine. I suspect it's going to be more needful for me to remain here, but who knows? And it's either good or better.

I don't see any bad. I only see good and better. And then he says, and you, you look out for each other.

You have the opportunity to enter into this joy. If you are like-minded, have the same kind of thinking that I have. Now he's going to Christ and he says, look at this selflessness, the harpagma, the plunder, the booty, the, the advantage to myself.

That's how they do it in tennis, isn't it? If I'm, if I'm one serve up, I just advantage Sam. I was

musings on the bizarre scoring system they have in tennis. You know, why is it? It's not one, two, three, four.

I win. It's, you know, 15 love and 30 love and 40 love and what's love. And why is it 15, 30, 40, you know, game? What is that? Well, you can thank the French like, like every other screwed up thing we have.

It comes from the French and they, uh, it was a totally different game, but they got ahold of it. And you know why it's called tennis? If that wasn't its original name, it was called, you know, something, it was called something related to the palm, whatever the French word is for palm, it was called like palm ball or something, but before they would serve, it's kind of like when you, in golf, when you yell four, well, in French, they say 10 is, I don't know how you pronounce it, but it's T E N E Z. And they would say, you know, look out, I'm, I'm going to hit this thing. And so everybody said, Oh, look at these Frenchmen over here, playing, whacking this ball around.

And every time they get ready to play, they say tenant. So it's called tennis. And they came up because 60 back in medieval times was thought to be a real great number.

60 seconds in a minute, 60 minutes in an hour, the whole 60 thing had really caught on. And so they thought, well, 60 is a good score. So we'll just divide it up into four parts.

And so originally, I don't know what this has to do with the Philippines, but anyway, they thought, well, 15, 30, 45, 60. That's how the French scored it. Well, people started rounding off the 45 to 40.

So now it's 15, 30, 45. And the love thing, they say, well, they thought it's from some French word that means goose egg or something, but, but it's not, it's, they said, well, if you're not playing for points, you must be playing for love. You know, you, you just love the game.

You're getting smoked and you're not scoring anything. So, you know, you're just, you're a guy that doesn't play for points. You just play for love.

And so that's anyway, I don't know why I got off on that, but suffice it to say that, uh, Jesus did not make up his mind that his isostheo was Advantage Son, Advantage Jesus, Advantage Christ. Of course, he didn't have those names in prehistory, but the second person of the Trinity did not consider his equality with God to be Advantage Me. I really like this equality.

I like being above and beyond all angelic hosts and all creation. I'm co-equal and co-eternal. Advantage Me.

He didn't make up his mind that way. He made up his mind that that was not something to be grasped and held to himself like plunder or booty or the fruit of robbery. And he, and by using the word harpogma, you get the idea that to have done so would have been a kind of robbery because the great overarching plan of God called for redemption, called for atonement.

And if Jesus said, well, I can't do that because look at my status, look at what I would have to, well, that would have, in the great view and mind of God, have been a kind of plunder, a kind of robbery. And he said, well, I can't hold this to myself. And, and you can see the flow of looking out for the interest of others and thinking of things in terms of the effect in the, in the greater grander scheme, not subjective, not eyes on self.

Love is sacrificial towards self beneficial toward others. And this is the essence of love. Think this among you.

This is the thinking that was in Christ. Who existing in the form of God made up his mind that his equality with God wasn't something to hug to himself and hold on to, and that to do so would have been a kind of disadvantage to others, a kind of robbery, a kind of selfishness, but Allah verse seven himself, he emptied. Now here's where the participles get interesting.

Our first set of participle main verb was remember present participle existing in the form of God. He had everything. He had all of his equality with God and he made up his mind while he was in that status, I am not going to hug this to myself like plunder.

I am not going to let this equality thing get in the way of fulfilling the great plan of redemption. Okay. So it is a condition.

He is still in the form of God when he met, he didn't wake up in the, in the cradle or wake up at the age of 12 as a human and say, well, I guess maybe I'll do the plan of God. He was God when he made up his mind to let that equality go. It wasn't a fait accompli that he agreed to.

He made up his mind while he was in the form of God, that he would do this now in verse seven, but he emptied himself. This is, uh, cannot, Oh, the kenosis, it means to be empty. To it, the, the noun form is used or as an adjective to mean, well, the noun is not using it, but the adjectival form of this means to be vain or empty or, or to no point.

And we'll see it. It's in this context. It's coming up with the adjective form, but here's the verb.

This is kenoo, K E N O O. And this is where we get the doctrine of kenosis, which is how it comes over in English. This is a kenosen. It is the aorist active indicative.

The aorist can mean different things depending on context. It's not necessarily a point in time, but it views the action that the verb represents in a, in a single instance. Um, you can think about all of the skiing that takes place in Vail, Colorado by looking at a little shake them up paperweight.

That's got a picture of a, of a hut in Vail and the little snowflakes. That's one little thing, but every time you look at it and shake it, you think of, of endless months and weeks and times that you've gone skiing all over the place, right? Well, the aorist is kind of like the paperweight. It doesn't mean that the action only took place at a point in time, but you consider it at a, at a single

instance from a single vantage point.

I just always think of the paperweight. I don't know why, but I do that. That's the aorist.

And so it might represent, you could have a picture of the moment of crashing into a tree and breaking your leg. And that might be the aorist also. And you might have that in your little paperweight.

Oh, look, here's the guy smashing at the tree. But, but more often it is, it is an action that is of indeterminate duration, but you're viewing it all at once. He emptied himself.

Morphine doulu. Remember we had Morphe Feu up above, right? Being in the form of God, Morphe Feu. He was being in that form of God, but he emptied himself.

Now we have Morphine doulu, form of a slave. This is doulos, you know, the air force, they call the plebes doulis. You know, it's, it's a low form of life.

It's the lowest caste, the lowest social strata. This isn't even diakonos. You can, you know, the, the waiter he might be one of these guys in a tux with a towel and be a man of some respect.

Doulos, these are your lackeys. Took on the form of a lackey. There is nothing elegant about a doulos.

These are your sweaty, begrimed, invisible doers of things that have very little value unless they disappear and you miss them. As long as they're doing their job, they're largely invisible. Doulos.

And now here we have the form of take. This is Lombano taking the form of a slave, but this is an heiress participle. Tell me the rule on heiress participles.

Say it out loud. The action of the heiress participle. What's our main verb here? He emptied, right? Having taken the form of a slave.

Think about that in heaven while he was being in the form of God, he made up his mind that he wouldn't hold on to that equality. But having taken the form of a slave, normally in English, we'll take those heiress participles and crowd them up to the front of the sentence, because we're used to having your conditions of the past in the past in our sentence. And then we do our main verb.

So in English, the best way we would translate this would be, but having taken the form of a slave, he emptied himself. So at what point did Jesus perform this heiress active, indicative emptying of himself after the incarnation, after the cradle, after Bethlehem, after, after, after having taken the form of a servant, he emptied himself. Which means in his humanity, he had the opportunity to exercise deity, but being in this form, he emptied it.

He set it aside. He put it away. He made it of no use.

You know, Kenosis and so on has the idea of, of being vain or, or useless not being of any use. His deity was not, he made it of no use after he took the form. It's very interesting to me.

The next thing says in the likeness of men in homo o mati anthropon homo. We we've talked about that homoio. He was the same matic homo matic.

He was homoio mati anthropon. And then you have Ginnomai. Ginnomai is a participle.

It's a middle participle, aorist middle participle coming in the likeness of men, but it is what kind of participle? Aorist, aorist middle participle and in form in schema, in the schematic, he was found. This is, you know, Eureka, Heurisco. This, this is your verb for discovering or encountering or finding.

And this is an aorist passive participle being found, being encountered, being discovered, but it's having been. So how would we translate this? But having taken the form of a slave, having become in the likeness of men and having been discovered in shape, in schema, as a man, he emptied himself. I would suggest to you that it was a constant temptation for the Lord Jesus in his role.

The son of man came not to be served, but to serve and to give his life as a ransom for many. Remember that? And every time he was accosted, every time he was confronted, every time he was opposed, every time he was vilified and ridiculed, every time he was bad-mouthed by the Pharisees and the Sadducees and the religious leaders, every time he was misunderstood and rejected and despised, having come, having become, having been encountered as a man, as a servant in form and likeness of a man, he emptied himself. All of those havings are first.

He's human. He is mingling among people. And every time one of these occasions comes up, he says, I'm not going to bring down blinding flashes of nuclear energy to vaporize these blaspheming, idiot people.

Here I am trying to save them, trying to give them life and give it more abundantly. And they're so narrow-minded. They're so blind.

They are so callous. They're so hard of heart. They are self-interested.

They're so stinking self-righteous. It would make our heads explode to be in the situation that Jesus was in. Every time, coming in the likeness of men, having taken the form of a servant, having been encountered, meaning other people have found him.

He's in a crowd here. He is being viewed by others. He emptied himself.

This is an ongoing. That heirss isn't just a moment in time. He didn't say, okay, I'm leaving

heaven, jumping into a human body, be back shortly.

That's not kenosis. Kenosis is an ongoing. Every time he is in servant role, every time he is in schema as a man, which means his entire incarnation, his whole earthly existence, all 33 years of it.

Every time he is encountered, he is emptying himself, taking aside that equality with God. This is why he could be seen. This is why he could be touched.

Touch me, handle me. His feet were washed. People grabbed hold of him.

Can't do that with God. But he set aside all of that equality with God. It's an amazing, amazing truth.

And it's all in the participles. But we'll pause here and take our break. When we come back, I think you can imagine what the application of this is, because the mind of Christ, the thinking that is supposed to prevail among us, is the same thing.

Constantly, our constant contact with one another should produce this same emptying of self-interest, same emptying of, well, but I am, I have such status, I deserve, I should have and be, I need. Nobody had a bigger me, myself, and I than the Lord Jesus. And he set it aside every time he was encountered, every time he was found in appearance as a man.

And, obviously, if that thinking is going to prevail among us, then as we interact and bump into one another and rub elbows and rub shoulders and have our relationship with one another and fellowship, that is an occasion. Every time we converse, every time we work together, every time we live in the same house, every time we come together for meetings, or any time we have any contact, we should be exercising that doctrine of kenosis. Emptying ourselves of self-interest and the harpagma, plunder, booty of what I think I deserve.

It's a powerful, powerful picture to me. And I hope I've, in some stumbling way, managed to get it across in the passage. We'll pause here and take our break.

When we come back, we'll see how Paul takes this thought and develops it in these next couple of verses.