

Philippians 10-05-21b

Let's pick up our study now in Philippians chapter 2. We have seen the relationship of the parts of these two great statements about what Jesus decided, how he made up his mind when he was in glory, in what we would call eternity past, when he was in the form of God, and people have said there are arguments that have fed the whole branding of people as heretics and have resulted in creeds of various kinds down through the ages, trying to combat heresy and trying to refine the nature of Christ, and when it says he was in the form of God, some of the people that have been branded heretics say, well, he's just in the form of God, he's not very God, he's not actually God, he's in the form of God. Well, my question is, if Jesus was only in the form of God, and it wasn't really God, and he was in the form of a man, then he wasn't really man either, so what is he? Because he's not anything. He's not God, and he's not man, and it says, to which the angel said he at any time stood at my right hand, so he's not God, he's not man, he's not anything, what is he? He can't be a mediator between God and man unless he is both God and man, because he's got a foot in both worlds, as it were.

He is the bridge between heaven and earth, he is the bridge between the Father and mankind, and it is necessary that he have full qualification in both realms, and he does. So don't let the form of throw you. This means when that was his thing, he was fully God, and that was his morphe, that was his form, that was his identity, that was his essence and nature.

I think in this context you can translate morphe as essence. Being essentially God, he made up his mind that that equality wasn't something to hug to himself, to seize and take as his own, denying others the benefit of it, but having taken the form of a servant, having been found in appearance as a man, having come in the likeness of man, or become in the likeness of man, he emptied himself, and that form of a servant is, he was essentially a servant, that's what he became, and he lived that way. And if we can think that way, if that thinking can be prevalent in our midst, and the reason it's in-who-men among you is this kind of thinking is only potential and is only functional in the group.

I have no trouble being free of selfishness when it's only me around. I don't have any trouble mistreating others when there are no others. That's no kind of a test.

It's in the realm of others that these things pertain. And I made a very emphatic point in the first class tonight about how important it is for fellowship and that we need to pursue it. I would also like to add that God knows this and he will provide, and it is a matter of us watching for that provision and availing ourselves of that provision.

It may just be one other person. It may be just our family. It may be our spouse or our children or one of our children or one of our parents or one of our immediate relations, one of our co-workers.

One or more will do it, but there needs to be at least one. God knows this. We know this.

God will provide. It's in the area of logistics. My God shall supply all your needs according to his riches in glory in Christ Jesus.

Your Heavenly Father knows what you have need of, and in particular, sometimes you have not because you ask not, or you ask amiss that you may do what? Consume it on your own desires. I want me, myself, and I to be happy, and you get that whole Harpagma thing going. Prayer in the interest of Harpagma isn't going to be affirmatively answered.

Probably quite the opposite. So if we recognize the importance of fellowship, if we don't see any immediate opportunities, this is something for which we can pray. If we find ourselves single and we would like to not be single, this is something for which we can pray.

If you are reasonably confident that there is somebody out there, and I'm thinking primarily of our young people, if you are pretty sure that you've not been given the gift of celibacy and that God doesn't have some great design that requires you to not be married, and you haven't met or found that person yet, pray for them anyway. You know they're out there. They're living a life.

Pray that they'll be in a good church. Pray that God will give them opportunities to grow. Pray that you can be prepared to be as much a blessing to them as you hope they are going to be to you.

I prayed for Patty for 10 years before I ever met her. I didn't know who she was, but I knew she was out there. I knew I didn't have the gift of celibacy, and I knew, and I couldn't believe as the years kept ticking by, I thought, boy, maybe it's being a Marine, maybe I'm in the wrong profession here because I just don't meet, you know, I don't run in the kind of circles where the kind of person I'd like to meet is going to be found.

And sure enough, it wasn't until after I was out and circulating in the civilian world. But if you, you can pray for people that you haven't met. You can pray for people you don't know.

You can pray for people that you're confident God has put out there. If you're a parent or a grandparent, you can pray for those people on behalf of your children and grandchildren. If you've got a son or a daughter and you figure at some point they're going to be, you know, becoming a couple and having a family, well, now's the time to start praying.

You can pray off a whole lot of bad stuff if we get with it. But the effectual, fervent prayer of a righteous man availeth much. And guess what? All of the time that we spend praying for people of our acquaintance, people in our family, people that we expect to come into our circle at some point is time we're not spending dwelling on ourselves.

All of that conversation I just had in the last five minutes, guess what we weren't thinking about? Ourselves. We're thinking about somebody else. We're thinking about what God could do.

What are the different things you could pray? Set yourself a challenge. I love to do this for somebody that gets sick. My daughter twisted her knee all out of shape.

She's been on crutches for two and a half weeks and has had a bad knee for three solid weeks. And I think, well, what purpose could God possibly have in allowing her to take an awkward fall and be off her feet and have to sit around? And there are a lot of things. For one, it's a challenge.

It is stressful in the sense of contemplating. If you're preparing yourself and have been for many years for a career that requires being on your feet and walking around, and now you potentially are going to have something that might endanger that whole outlook, this is a particular kind of pressure. This is a particular opportunity for faith.

God has allowed this. God saw it coming. If I don't think I'm in line for discipline and I have a bad thing happen, what could God be doing? Well, if you are going to be in health care, how nice would it be to, along the same lines as the Lord Jesus, have entered into a kind of debilitation and a kind of limitation with which you will be able to empathize when you're caring for others.

You find somebody that's lost their mobility, you know what that's like. You've lost your mobility. You know what it does to your attitude.

You know what it does to your motivation and to your activity and to your overall joy, devine, and so on. This can be a valuable insight. God might be working this together for good.

Maybe one needs to...I'm not talking about Elizabeth now, but when we get slowed down, any one of us, with something, maybe we need to slow down. Maybe we need to stop and think about some things that have been taking a back seat because we've been too busy, been too preoccupied, been too frantically, hectically involved in things. It's an exercise in prayer.

This is the one another. This is the thinking that should be among you, not, oh God, please help me. Please gratify me.

Please answer my desires. Please respond to my request. Please make my world a beatific vision of the utopian millennial future that I would like it to be.

Please perpetrate and invoke and cause to come to pass the plan of Sam in every way, shape, and form because I've got it all figured out, oh God. Instead, let this thinking prevail in your midst, the thinking of Christ, who, when he had everything, decided that that wasn't the most important thing to hang on to, and having made the decision to come in the form of a servant and in the likeness of man and to be encountered as a man, he kept on emptying himself. He kept on sticking with that decision.

I decided long ago that I wasn't going to invoke my deity. I decided long ago that I was going to drink this cup down to the dregs, that I would live this life that my Father has asked me to live. I will accomplish this work of salvation that I am here to accomplish.

It is the plan and purpose of the Father. I am fully committed to it. I believe in it.

I love the Father. I love these people for whom I am sacrificing myself, and it is worth it. Who for the joy that was set before him endured the cross, despising the shame, didn't let the shame get to him, didn't let the vituperation and the bitterness and the acrimony and the maltreatment, the vicious opposition, the destructive actions of others for whom he was trying to be a blessing, didn't let it phase him.

For the joy that was set before him endured the cross. He made up his mind ahead of time. He committed himself to it, and he emptied himself every time he was encountered, every time he was opposed, every time he was in a servant role, every time he was in the form of a man, all through his life, he stuck with it.

He who endures to the end will be delivered. You have need of patience so that after you have suffered a while, you inherit the promises. That's where this passage is going, because it's an analogy.

If your thinking is going to be partaking of the thinking of Christ, guess what? Your fate, your future, the plan and purpose of God and its fulfillment are going to also follow that same pattern. Look at where he goes here in verse 9. He being found in appearance as a man, it says, having become, he humbled himself, that is the aorist active indicative, having become obedient, aorist middle participle. He humbled himself, having become obedient unto death, it's literally until death, or to the point of death.

You remember when we were doing Acts 1.8, I talked about that word *haos*, Jerusalem, Judea, Samaria, until the end of the age, until the end of the world, literally, *haos*. This is another word that has a very similar meaning. This is *mechri*, M-E-C-H-R-I, and it means until, or as far as, or to the point of.

And until death means essentially an emphasis on his life. He humbled himself, having become obedient. He became obedient back when the Father, and of course this is language of accommodation, but for our purposes we can say the Father proposed this plan.

The Lord Jesus had to make a decision about whether or not to remain deity, or to let that go. He made that decision while he was still in the form of God, and he became obedient. Having become obedient, he humbled.

There is the decision to obey, and then there is the humbling of oneself. It isn't like, well, if I could just be humble enough, I would be obedient, it's the other way around. If we are obedient enough, we will create the opportunity for humility.

Obedience comes before humility. And of course there is an overlap, and it's part and parcel of

the same attitude of commitment to God. But here in this sentence, it is very clear.

He humbled himself. This is Taipeno, we had Taipeno Frosune earlier, a humble attitude, a humble mind, well this is the same word in a verbal form. He humbled himself, having become obedient until death.

Death of the cross, you have thanatu two times, thanatu thanatu, having become obedient until death, the death of the cross. Verse 9, wherefore, Dio, also, the God, Him, has raised up beyond. This is the verb, huper upsao, huper and upsao means move it up, huper means above, over, move it up, over, it's like an up, up, it's a double, it's up squared, highly exalted, I think is how they use it here.

Huper, we say somebody is hyper, it's too much, hyperactive, well this is hyper upsao, he has hyper elevated him, and given him, and this is the verb, karidzomai, we get the noun karis, which is grace, he has graced him, the amai, the middle form often suggests that something is in your own interest, you do something in your own behalf or in your own interest, some of these are middle in form and active in meaning, but there's still a higher level of involvement in the subject. God has given him the name, but this is karidzomai, God, for his own purposes, has given Jesus this name. This is as much in God's interest as it is, it isn't just that God is saying, oh, son, you've done such a great job, let me just elevate you above everything, God is doing this in his own interest, it is a part of God's plan that Christ be raised, it is fitting, it is meat, it is a part of the fabric of it, and guess what? When we learn humility, when we learn obedience, when we think this way among ourselves, get outside of ourselves, think about the plan, think about the purpose, think about others, fulfill that second great commandment to love our neighbor, we enter into this same thing.

And God will glorify himself by raising us, in raising us up, not only physically at the resurrection, agairo anastasis, but huper upsao, we are raised up with him, we share his glory, we share his service in the eternal future. It's a wonderful, wonderful thing, and God's glory bounces off of it every which way. God's glory is reflected.

You think about a great company or a great university where a designer or a worker or an engineer or a professor or a research scientist comes up with a great discovery or a great thing to make, that person has certainly accomplished something individually, but the company who hired them and trained them and provided for them and funded them and nurtured them and gave them all of the logistics that they needed is also glorified. Why do you think they raised the flags at the Olympics? Why is it when, you know, one of our guys wins the gold, Bruce Jenner wins the gold back in the 70-odd at the Olympics, tells how old I am, well he used to be on the Wheaties, you know, he was on the Wheaties box. But you know, when he won his gold medal, what happened? Up goes the American flag, because indirectly, the U.S. that nurtured him and gave him his opportunity to excel is glorified.

It's a crude example, but God, in giving Jesus this name that is above every name, is glorified in the process because it vindicates and exemplifies the value and the intrinsic worth of His plan. It was His idea that the Lord come in the first place. The Lord was faithful.

He is worthy to be praised. He is worthy of honor, but so is God for putting the whole thing together. Parents are justifiably proud when their children accomplish good things because, hey, I had something to do with making all of this possible.

Quite a lot to do, actually. And so, you know, there's a legitimate and justifiable pride and sense of accomplishment on parents and grandparents when children and grandchildren do well. Same thing here, although on a much grander scale.

Wherefore also the God Him has hyper-elevated, has made up above and beyond, and has favored Him with, has given Him the name, the above all name. It's ta-anoma, ta-huper-pan-anoma. You know what pan means, pan-Am, pan-American, all over the Americas.

Pan means all. He has given to Him the name. Now, this is an aorist middle indicative, has given, has raised, has given.

Remember that my little paperweight shake-it-up-and-watch-the-snowflakes-fall analogy? Did God give Him this name before He came, while He came, after He came, between the cross and the resurrection, after the resurrection? Is it when He returns? Is it when He gets His church? When? Well, the answer is essentially, yes, it's aorist. That action is taken out of time. It's not looked at in the sense of chronology or sequence.

God has done this thing. It's an already, not yet, the when is not important. It is an accomplished thing.

From Paul's perspective, the cross is complete, the resurrection and the ascension and the session are complete, and so certainly for him it is retrospective. God has given Him. But when is it that these other things are going to happen? Look at it.

So that, verse 10, at the name, and we have on Omati, again, this is the third time, this is kind of like a three-fold name, has given Him the name above every name, that at the name, it's name, name, name, it's a tripartite name, at the name of Jesus, at the name of Jesus, Iesus, Yeshua. Why not Jesus Christ? Why not Lord Jesus Christ? Why not God speaking in the first person, the name of my Son? What name is it that causes every knee to bow? When did the second person of the Trinity get this name? You will be overshadowed, the Holy Spirit will come upon you, the conception. When He is born, thou shalt call His name Iesus, Yeshua, Jesus, for He shall save His people from their sin.

It's His birth name, it's His human incarnation name. At the name of Jesus, every knee shall bow. It isn't His pre-incarnate, eternal glory of deity that is going to bring all creation to its knees.

It is His accomplishment as the God-man. At the name of Jesus, every knee is going to bow. This is name in the sense of the sum total of accomplishments.

This is the resume, this is the curriculum vitae of Jesus. What He has done is going to cause every knee to bow. What is it that He has done? Is it the cross? Is it His sinless life? Is it conquering death and emerging from the tomb? What is it that He has done? What does the context suggest? It is from the perspective of selfless commitment to the plan of God.

That's what has given Him the name that is above every name. All of those things are subsumed in this attitude, this thinking. Think this among you.

This thinking characterized Jesus. And for this reason, God also has highly exalted Him and given Him the name above every name. At the name of Jesus, it is in His incarnate form of a servant, likeness of men, incarnation, encountering people, being found in appearance as a man, and emptying Himself that He earned this name.

How important is this selflessness? How important is this getting off of the throne in our own mind and putting the interests of others ahead of us? How important is it? Well, Paul is trying to communicate it to us. The name Jesus stands for this attitude, this thinking. That's what Jesus means, Yeshua, self-sacrificing deliverer, self-sacrificing benefactor of others.

That's what Yeshua means. And at that name, every knee will bow and every tongue will confess that Jesus Christ is kurios. He is worthy of reverence.

He is worthy of worship. He is kurios, capital K. He is Lord, capital L. And what's the final phrase? To the glory of God the Father. That's that middle voice of Karizamai.

All of this ultimately vindicates and explains and reveals God to His sentient creation, angels and men, everybody, fallen, unfallen, saved, lost, everyone is going to see that this is what counts. That selfless commitment of loving God and loving one another. It is a double fulfillment of those commands, to love God with all your heart and to love your neighbor.

That's what the word Jesus means. That's the name that will humble and bend the knees of every sentient creature, heaven, earth, under the earth. Under the earth simply means dead.

You're six feet under. You're in the soil. You're in the sod.

The Jews didn't cremate anybody. The Israelites didn't believe in cremation. What did they do? They put them in the earth.

A sign of Jonah, because Jonah was three days and three nights. By the way, there are a couple of contexts where below the earth means in the sea. Because to them, the surface is the earth.

Even the surface of the water is earth, quote unquote. And underneath you can be in the sea.

They talk about the fish is under the earth idea.

Anything below ground level, water or earth, is under the earth. So that's basically past, expired, no longer among the living. All of those Monty Python adjectives.

They're no longer with us. That's under the earth. And notice, they are treated as equally sentient, equally conscious, equally able to view, because all creation past, present, and future is going to be there at the same moment.

And we have moved in the aorist seamlessly from God hath highly exalted him, hath given him the name, so that at the name every knee shall bow. And this idea of bowing, guess what tense the verb is in. You would think future, it's aorist.

We're not talking about chronology or sequence. Every knee bows. There is the bowing of every knee.

One of the best ways to translate the aorist is kind of like the Spanish when they say ay, H-A-Y. Ay means there is. Ay nada en la refrigerator.

There's nothing in the fridge. So the aorist just means this action exists. He is highly exalted.

He is given the name, and every knee bows. It's taken out of time. This is what we have the opportunity to enter into, of those in heaven, those on earth, those under the earth.

And these are your bipeds. These are your sentient creatures. This is humans and angels.

And verse 11, all tongues, every tongue. This is pas, pan, pasa. All of them come from the same origin.

Every glosa might confess. Now, here's an interesting thing. Our word for bow is compto, K-A-M-P-T-O, compto.

And our word for confess is homologeo, with ek on the front. So it becomes exomologeo. It's like your first John 1 9. But, these are aorists, but they're aorist subjunctives.

The subjunctive is the mood of potential. And we normally translate it in English with might. That every knee might bow, and that every tongue might confess that Jesus Christ is Lord to the glory of God the Father.

Doesn't mean they will. They should. They ought.

They might. But the potential has been created. The glory of God has been fully revealed.

Anyone and everyone who is going to respond in heaven, in earth, and under the earth, viewing the resurrected and glorified Jesus, who selflessly invested himself in the plan and purpose of the

Father. God is going to hyper up him, elevate him up above, and give him this name that is above every name, so that every knee might bow, and every tongue might confess that Jesus Christ is Lord to the glory of God the Father. It is an aorist subjunctive.

It is not a future. It is not a declarative statement that this will happen. It's the mood of potential.

Because I would suggest to you that there are angelic knees that bent themselves in skedaddling after Satan when he fell, and there are human knees that refuse to bow for anything or anybody. I am self-sufficient. I am captain of my ship, master of my fate.

I don't need, I don't want any God, any salvation. The whole idea of it just chafes and grates and grinds on me. Those knees that don't bow and those tongues that don't confess are going to suffer an entirely different fate than the rest of us.

Therefore, my beloved, verse 12, therefore, just as you have always obeyed, aorist, active indicative, just as there has been obedience on your part, not talking about any particular time, could be in the present, could be in the past, but *pontote* means always, therefore, beloved, my beloved, just as you are always obedient. That would be a good way to put it because it doesn't really specify the time. Just as you are always obedient, not as in my *parousia*.

This is a word that's used for the appearing of the Lord Jesus, the *parousia*, his appearing, his presence back among us at the second advent, the rapture, either one. Not as in the *parousia* of me alone, manon, but now much more in the *apousia* of me. *Parousia* is my *ousia* alongside you.

Apousia is my *ousia* away from you. That's as near as I'm going to get. *Apousia*, remember *apostasis*, the apostasy, the great standing away, well, Paul says, I am not para you, I am apa you, away.

I don't know how people get tangled up with that apostasy deal, it's the rapture. Stand away. That's what inhibits the end time deal is just us being here.

But now much more in my absence with fear and trembling. This is *phobou* and *tromou*. This is where you get phobias and tremors.

With phobia and tremor. Why would there be phobia and shaking? Think about it. How does this enter into it? It seems like we'd just be gung ho and yes, I'm going to be so sacrificial.

Why would there be fear and trembling mentioned in this context? Well, what are they modifying? The of yourselves deliverance, the *heiton soterion*, *kat ergodzeste*, this is the present middle imperative, be working out, *kat ergodzo*, this is ergo, energy, energizing, this is getting a thing done, this is work, *kata* means according to, work according to, your own deliverance, thoroughly work. I don't think it means to work out. It means do what you do in accord with, measured by the standard of, *kata*, your deliverance.

You have been delivered. You have been given this opportunity. The Lord Jesus has set an example.

Paul has given his example. It is this idea of, I am not here to please me, accomplish my plan, see how far I can get, or get my props from other people, and to the extent I think that way, I have utterly departed from the way. The thinking that ought to prevail among us is this thinking that Paul has evidenced, that Jesus epitomizes, and it is a function of obedience.

Remember I said that having obeyed, he humbled himself? Paul says, you have always obeyed, so what should you do? Just as you always obey, work out, if you want to use that translation, work according to your salvation with fear and trembling. Just as you have obeyed, so what is the connection here? By way of parallel, it is a function of humility. It is the absence of pride, which goes before a fall, and the haughty spirit that goes before destruction, which pride is essentially self-interest, right? So as you have always obeyed, you've got the obedience thing down, what is it you need to work on? Work according to your salvation with fear and trembling.

Did you ever notice, I was thinking about this the other day, you can go on the campus, and you may not have, a few of you have, but if you go to Annapolis in the fall, when classes are in session, and you look at the midshipmen, you can spot the plebs. You can spot them. Their posture is different.

Any person that's got a serious self-esteem problem, you can see it in their, it's just their body language. Plebs, you can spot them a mile off. They look hunted.

They look wary. They look, you know, like there's a deficit of self-esteem. They are not afraid.

They're not cowering. They're not cowards by any means. They wouldn't be there.

But they live their life in fear and trembling. Not abject fear and mindless panic, but they are aware that everything is bigger than them. Everything else is more important than them.

What upperclassmen want is more important than what they want. What the regulations require is more important than what they might want to do. They are so aware of the weight of the institution and all of the upperclass and all of the officers and all of the instructors and the academic load and the physical requirements and the task that is before them that it just changes their body language.

You can spot a pleb. They could be in white works where nobody has any rank insignia and I can easily weed the plebs all out into a group. They move with fear and trembling because they are not self-interested except self-preservation.

But their thinking is totally, am I doing the right thing? Am I satisfying the requirement? What can I do to meet the next requirement? They are living for the program. They are committed to

surviving and excelling ultimately in that program. They don't care what it costs them.

They have to succeed. That's what this fear and trembling is. It's not fear that God is going to hurt you.

It's fear that you're going to fall short. It's fear of failure. It's fear of not living up to the great potential and the great standard that has been set.

Work according to your deliverance. He's just talked about the deliverance that Jesus achieved through emptying himself and taking on the form of a servant. He says you need to work according to that standard of salvation with fear and trembling.

If you have fear and trembling, you are not putting on the dog. Your nose is not up in the air. You're not like a firstie at Navy strutting confidently about the yard, watching plebs cower and scurry out of your way, squaring their corners, bracing them up just because you feel a little cranky today.

Brace up, mister. Come around and tell me everything you know in an hour. You can also spot the seniors, the first class, because they have survived.

They know the ropes. They know exactly what they can get away with. Then they know what they can make everybody else do.

They tend to get full of themselves. This is why Naval Academy graduates sometimes have a bad reputation when they get out in the fleet, because they don't revert back to that fear and trembling mode when they are now, once again, the smallest fish in the biggest pond. Some of them like that bravado and want to strut.

It doesn't last very long. Pretty soon they're back in the proper fear and trembling mode. You are here to serve.

You are not here to be some kind of swaggering ne'er-do-well. That's what the fear and trembling means. This is the attitude of, what can I do to achieve this standard? How can I best be a part of this great grand design of God that reflects His glory? I need to live according to that standard, the standard of my salvation, which is based on, grounded in, founded upon the selflessness of the Lord Jesus.

It's His name that is going to bend every knee that's going to bend and cause every tongue that's going to confess to confess. Everybody else is going to be eliminated, angels and human. Only ones going into the eternal future are those whose knees bend and whose tongues confess that that's how to live, that's how to function, that's the proper honor and respect and worship that is due the Lord God of heaven and earth.

Live in that light. That's what it means to, not so much work out your own salvation, but work in

the light of, work according to your salvation. If we're saved by grace, if we're saved by the selflessness of the Lord Jesus, that's the way we ought to live.

And every time we climb upon our high horse, we have left the way. That's not the Apostle Paul in the Praetorium. That's not the Philippians who are obedient, whether Paul is there or not.

You know, you always find out who the good kids are because they obey when nobody's looking. He says, look, you've got this obedience thing down, but beyond obedience, you need commitment to this attitude of love. Obedience is one thing.

Love is its complement and its fruit and its great fulfillment. Well, that brings us to verse 13, God working, and that's a subject unto itself, and that's what we'll pick up next time. Father, thank you for the beautiful clarity and power of the truth that you have given to us in this passage of scripture.

We pray that God the Holy Spirit will impress it on our hearts and enable us to not only understand it and comprehend its meaning, but to live in its light and to live it out in our day-to-day circumstances and the decisions and the relationships that pertain to us. We know that in so doing, we will bring honor to the Lord Jesus and reflect your own glory in our lives, both now and in the ages to come. We pray all these things in Jesus' name.

Amen.