

Philippians 2:5-11

How have you confessed “Jesus is Lord” in word AND in deed?

New Revised Standard Version	King James Version	Easy-to-Read Version
<p>⁵Let the same mind be in you that was in Christ Jesus,</p>	<p>⁵Let this mind be in you, which was also in Christ Jesus:</p>	<p>⁵In your life together, think the way Christ Jesus thought.</p>
<p>⁶who, though he was in the form of God, did not regard equality with God as something to be exploited, ⁷but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, ⁸ he humbled himself and became obedient to the point of death—even death on a cross.</p>	<p>⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.</p>	<p>⁶He was like God in every way, but he did not think that his being equal with God was something to use for his own benefit. ⁷Instead, he gave up everything, even his place with God. He accepted the role of a servant, appearing in human form. During his life as a man, ⁸ he humbled himself by being fully obedient to God, even when that caused his death—death on a cross.</p>
<p>⁹Therefore God also highly exalted him and gave him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, ¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</p>	<p>⁹Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</p>	<p>⁹So God raised him up to the most important place and gave him the name that is greater than any other name. ¹⁰God did this so that every person will bow down to honor the name of Jesus. Everyone in heaven, on earth, and under the earth will bow. ¹¹They will all confess, “Jesus Christ is Lord,” and this will bring glory to God the Father.</p>

1. Verse 5: Read the interlinear and then consider the following (from <http://www2.mf.no/bibelprog/vines.pl?word=mind>)

Verb, 5426, phroneo: signifies (a) "to think, to be minded in a certain way;" (b) "to think of, be mindful of." It implies moral interest or reflection, not mere unreasoning opinion. Under (a) it is rendered by the verb "to mind" in the following: Rom. 8:5, "(they that are after the flesh) do mind (the things of the flesh);" Rom. 12:16, "be of (the same) mind," lit., "minding the same," and "set (not) your mind on," RV, AV, "mind (not);" Rom. 15:5, "to be of (the same) mind," RV, (AV, "to be like-minded"); so the RV in 2 Cor. 13:11, AV, "to be of (one) mind;" Gal. 5:10, "ye will be (none otherwise) minded;" Phil. 1:7, RV, "to be (thus) minded," AV, "to think (this);" Phil. 2:2, RV "be of (the same) mind," AV, "be likeminded," and "being ... of (one) mind," lit., "minding (the one thing);" Phil. 2:5, RV, "have (this) mind," AV, "let (this) mind be," lit., "mind this;" Phil. 3:15, "let us ... be (thus) minded," and "(if) ... ye are (otherwise) minded" (some mss. have the verb in ver. 16); Phil. 3:19, "(who) mind (earthly things)," Phil. 4:2, "be of (the same) mind;" Col. 3:2, RV and AV marg., "set your mind," lit., "mind (the things above)," AV, "set your affection." See CAREFUL, B, 6, REGARD, SAVOR, THINK, UNDERSTAND.

What does the write ask the reader to do? How, in what ways, might this be done?

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2. Verses 6-8: How does the writer express Jesus’ divine nature in verse 6? What does Jesus not do, despite having this divine nature? Why, according to the writer? Why would this be an important point to highlight for the reader?

3. What does Jesus do in verse 7? Why does the writer use the word “slave” (see also the interlinear which says “form of slave getting”)? Why do some translations (including the interlinear) use the word “servant” instead of “slave”? Does the word choice make a difference for you?

Note the following (from <http://www2.mf.no/bibelprog/vines.pl?word=servant>)

Noun, 1401, doulos: an adjective, signifying "in bondage," Rom. 6:19 (neuter plural, agreeing with mele, "members"), is used as a noun, and as the most common and general word for "servant," frequently indicating subjection without the idea of bondage; it is used (a) of natural conditions, e.g., Matt. 8:9; 1 Cor. 7:21,22 (1st part); Eph. 6:5; Col. 4:1; 1 Tim. 6:1; frequently in the four Gospels; (b) metaphorically of spiritual, moral and ethical conditions: "servants" (1) of God, e.g., Acts 16:17; Titus 1:1; 1 Pet. 2:16; Rev. 7:3; 15:3; the perfect example being Christ Himself, Phil. 2:7; (2) of Christ, e.g., Rom. 1:1; 1 Cor. 7:22 (2nd part); Gal. 1:10; Eph. 6:6; Phil. 1:1; Col. 4:12; Jas. 1:1; 2 Pet. 1:1; Jude 1:1; (3) of sin, John 8:34 (RV, "bondservants"); Rom. 6:17,20; (4) of corruption, 2 Pet. 2:19 (RV, "bondservants"); cp. the verb douloo (see B). See BONDMAN.

4. In verse 7, what seems to be the mechanism for Jesus to take on the form of a slave or servant? Whose slave/servant does he become (that is, who is his master or who does he serve)?

5. In verse 8, as a result of the actions in verses 6 and 7, what does Jesus do? Why might this image be important to the reader?

6. Verses 9-11: As a result of Jesus action of obedience in verse 8, what does God do? What does God give Jesus?

7. In verse 10, what should “every knee” do? Why is this action significant to the reader? Some translations read, in essence, “every knee should bow” while others read “every knee will bow.” Is there a difference? If so, is the difference significant? Why or why not?

8. In verse 10, where are all the knees that bend or bow? Why would these places be significant to the reader? What comfort can the reader take from this?

9. In verse 11, what will every tongue do? Considering the places mentioned in verse 10, are these tongues in those same places?

10. Consider the following (from <http://www2.mf.no/bibelprog/vines.pl?word=confess>)

Verb, 1843, exomologeō: "to confess forth," i.e., "freely, openly," is used (a) "of a public acknowledgment or confession of sins," Matt. 3:6; Mark 1:5; Acts 19:18; Jas. 5:16; (b) "to profess or acknowledge openly," Matt. 11:25 (translated "thank," but indicating the fuller idea); Phil. 2:11 (some mss. have it in Rev. 3:5: see No. 1, homologeō, lit., "to speak the same thing" (homos, "same," legō, "to speak"), "to assent, accord, agree with," denotes, (a) "to confess, declare, admit,"); (c) "to confess by way of celebrating, giving praise," Rom. 14:11; 15:9. In Luke 10:21, it is translated "I thank," the true meaning being "I gladly acknowledge." In Luke 22:6 it signifies to consent (RV), for AV, "promised." See CONSENT, PROMISE, THANK.

In your mind, what does the word “confess” mean? (A quick check of a thesaurus includes these synonyms: admit, acknowledge, own up, plead guilty, come down, make a clean breast, declare, profess, affirm, assert, acknowledge, make known.) Does “confess” mean “believe”?

11. What is the purpose of every tongue doing what it does?

12. Consider the adage, “actions speak louder than words.” How has your tongue confessed Jesus is Lord? How have your actions confessed Jesus is Lord? Feel free to share or to ponder silently.