

“We confess that He is Very God and Very Man; Very God by His power to conquer death and Very man that He might die for us” (Belgic Confession, 1562).

“He continueth to be God and man, in two distinct natures and one person forever” (Westminster Shorter Catechism, 1647).

Why did Jesus become a man? (vs. 8)

What are the implications of these passages to my life?

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Philippians pt. 16- **Manifesto to Joy** | The Redemptive Model of Unity part 1  
Philippians 2:5-11

THE CHAPEL  
Tim Armstrong

**The Conduct of the Believer Outline:**

**A. The Reason for Unity (vs. 1-2a)**  
-Because of the encouragement of Christ  
-Because of the tender love of Christ  
-Because of the fellowship with the Holy Spirit  
-Because of the compassion of the Holy Spirit  
-Because of the joy of the pastor

**B. The Requirements of Unity (vs. 2b)**  
-Like Mindedness  
-Mutual Love  
-United Soul  
-Identical Purpose

**C. The Responsibilities for Unity (vs. 3-4)**  
-Avoid self-centered scheming  
-Avoid personal recognition  
-Practice humility of the mind  
-Practice others focused

**D. The Redemptive Model of Unity (vs. 5-11)**

Philippians 2:1-11

**The Deity of Christ**  
His Kenosis and Hypostatic Union

Philippians 2:6a ESV

**Two uses of the Word “Form” vs. 6,7 & 8**

Form (μορφή morphé) “Form, signifies a form which truly and fully expresses the being which underlies it; the nature or character of something.”

Form (σχῆμα schéma) “Form, external form or appearance.”

The schéma of Phil. 2:8 refers to the Lord Jesus' whole outward appearance which bore no difference to that of other men. The phrase “and being found in fashion [schémati {dat. sing.}] as a man,” brings forward the distinction between schéma and morphé ([3444], form or expression of essence). Morphé is the necessary and fundamental expression, mode, or form of an object's essence (hupóstasis [5287]). Schéma is the fashion, style, or apparent arrangement of an object (yet no less true and real than its form). The deity of Christ in the incarnation is affirmed by the use of the word morphé. In Phil. 2:6, Paul asserts that the Christ of the incarnation was the one who existed in the morphé of God. It was while in this divine mode of existence that He humbled Himself and assumed the form of a servant (doúlou [1401]). The word “took” is labón (aor. act. part. of lambánō [2983]) and the word might be fully translated “having taken on His own initiative and power.” The words that follow, kaí schémati euretheís (euretheís, aor. pass. part. of heurískō [2147], to find), “and being found in fashion as a man,” emphasize the significance of His manifestation to His fellow men. The use of schéma here is not meant to suggest that Christ's humanity was only apparent and not real. Paul could have used morphé to qualify Christ's humanity. However, the point of the passage is to contrast the pre-incarnate glory of Christ with His incarnate humility and lowliness. Servanthood was the mode of existence which the Son of God assumed and humanity was the receptacle, as it were, into which He poured Himself. Zodhiates, S. (2000). *The complete word study dictionary: New Testament*

The Deity of Jesus (vs. 6-7)

John 1:1, 14; Colossians 1:15-19; Hebrews 1:1-3

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Equality (ἴσος ἴσος) Equal, alike in quantity, quality, dignity (Matt. 20:12; Luke 6:34; John 5:18 of nature and conditions; Acts 11:17; Rev. 21:16; Sept.: Ezek. 40:5, 6)

### The Kenosis of Christ

“Emptied” (κενῶω kenōō) “To make empty”

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What did Jesus empty?

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### The Attributes of Christ (Partial list)

- Christ was called God (Isa. 9:6; John 1:1, 14; Heb. 1:8).
  - Christ is eternal (John 17:5).
  - Christ is omnipresent (John 3:13).
  - Christ is omniscient (John 2:25).
  - Christ is omnipotent (Heb. 1:3).
  - Christ is immutable (Heb. 13:8).
  - Christ performed works of God: creation (Col. 1:16), preservation (Col. 1:17), providence (Heb. 1:2), forgiveness of sins (Luke 5:20-24), judgment (John 5:22).
  - Christ made divine claims: to hold authority over the laws and institutions of God (Matt. 12:6), to be the object of saving faith (John 17:3), to have met in himself all the spiritual and eternal needs of humanity (John 7:37; 14:6).
  - Christ affirmed unequivocally that he was equal with God (John 8:24, 58; 10:30).
- Lightner, R. P. (1995). Handbook of Evangelical Theology: a Historical, Biblical, and Contemporary Survey and Review

Understanding the Kenosis of Christ

1) Not a subtraction but a voluntary limiting of His abilities

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*“Christ merely surrendered the independent exercise of some of his relative or transitive attributes. He did not surrender the absolute or immanent attributes in any sense; He was always perfectly holy, just, merciful, truthful, and faithful.”* Henry C. Thiessen, *Lectures in Systematic Theology*, revised by Vernon D. Doerksen (Grand Rapids: Eerdmans, 1979), pp. 216-17 as quoted in Enns, P. P. (1989). *The Moody handbook of theology* (p. 228). Chicago, IL: Moody

*“The concept involves the veiling of Christ’s preincarnate glory (Jn 17:5), the condescension of taking on Himself the likeness of sinful flesh (Ro 8:3), and the voluntary nonuse of some of His attributes of deity during the time of His earthly life (Mt 24:36). His humanity was not a glorified humanity and was thus subject to temptation, weakness, pain, and sorrow. Choosing not to use His divine attributes is quite different from saying that He gave them up. Nonuse does not mean subtraction.”*

Ryrie, C. C. (1972). *A Survey of Bible Doctrine*. Chicago: Moody Press.

2) Not a subtraction but an emptying of His privileges of deity.

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*“Therefore, the kenosis cannot be understood to mean a subtraction of deity but the addition of humanity with its consequent limitations. Indeed, in the passage itself, the verb “emptied” is explained by three participles which follow— (1) taking the form of a servant, (2) becoming in the likeness of men, and (3) being found in fashion as a man.”* Ryrie, C. C. (1972). *A Survey of Bible Doctrine*. Chicago: Moody Press.

### The Hypostatic Union of Christ

**Hypostatic Union** — The union of human and divine natures in the person of Jesus. Mangum, D. (2014). In *The Lexham Glossary of Theology*. Bellingham, WA: Lexham Press.

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