

# An Exposition of Philippians

## Lesson #07 2:9-18

**Preceding Context:** In Lesson #6 Paul beseeches these Philippian saints to maintain their unity and love amongst themselves while ensuring that they have a Christ-like attitude regarding their life and their willingness to be humble in the face of success and/or in suffering. The basis of this difficult attitudinal mission is to model Christ's example.

Scripture Text NASU	Commentary
<p><b>2:9</b> <i>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,</i></p>	<p><b>Key Words:</b> None</p> <p><b>Exposition:</b> Because of Christ's obedience toward God the Father (<i>for this reason</i>), <i>God has highly exalted</i> Jesus, His only Son and <i>bestowed on Him</i> a superlative name which is His alone, a name above in majesty and honor, greater far than any other name in all of God's creations, including both the spiritual creation (above any and all angels) and the physical creation (above every thing in the cosmos).</p>
<p><b>Cross Reference(s):</b></p> <p><b>Eph 1:18-23</b> <i>I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,<sup>19</sup> and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might<sup>20</sup> which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,<sup>21</sup> far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup>And He put all things in subjection under His feet, and gave Him as head over all things to the church,<sup>23</sup> which is His body, the fullness of Him who fills all in all.</i></p> <p><b>Dan 7:13-14</b> <i>I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. <sup>14</sup>And to Him was given dominion, glory and a kingdom that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.</i></p>	
<p><b>10</b> <i>so that at the name of Jesus EVERY KNEE WILL BOW, of those in heaven and on earth and under the earth,</i></p>	<p><b>Key Words:</b> None</p> <p><b>Exposition:</b> I believe that this means that all will acknowledge the exalted, God given name to Jesus the Christ. This includes:</p> <div style="display: flex; align-items: center;"> <ol style="list-style-type: none"> <li>1. The angels in heaven;</li> <li>2. The spirits of the redeemed men throughout time;</li> <li>3. Obedient believers on the earth;</li> <li>4. Disobedient rebels on the earth;</li> <li>5. Demons and lost humanity in hell.</li> </ol> <div style="margin-left: 10px; font-size: 3em;">}</div> <div style="border: 1px solid black; padding: 5px; margin-left: 10px; flex-grow: 1;"> <p style="text-align: center;">All will acknowledge that Jesus is LORD of Lords and KING of Kings!</p> </div> </div>
<p><b>Cross Reference(s):</b></p> <p><b>Isa 45:18-25</b> <i>I am the Lord, and there is none else. <sup>19</sup>I have not spoken in secret, in some dark land; I did not say to the offspring of Jacob, 'Seek Me in a waste place'; I, the Lord, speak righteousness, declaring things that are upright. <sup>20</sup>Gather yourselves and come; draw near together, you fugitives of the nations; they have no knowledge, who carry about their wooden idol and pray to a god who cannot save. <sup>21</sup>Declare and set forth your case; indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the Lord? And there is no other God besides Me, a righteous God and a Savior; there is none except Me. <sup>22</sup>Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other. <sup>23</sup>I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that <b><u>to Me every knee will bow, every tongue will swear allegiance.</u></b> <sup>24</sup>They will say of Me, "Only in the Lord are righteousness and strength". Men will come to Him, and all who were angry at Him will be put to shame. <sup>25</sup><u>In the Lord all the offspring of Israel Will be justified and will glory.</u></i></p>	
<p><b>11</b> <i>and that every tongue will confess that Jesus</i></p>	<p><b>Key Words:</b> <i>tongue</i> γλωσσα glossa (Str. 1100) 50x meaning the physical tongue, or language, or by extension can refer to people groups, tribes, or nations based on a common/shared language.</p>

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<p><i>Christ is Lord, to the glory of the Father.</i></p>	<p style="text-align: center;"><u>confess</u> <i>εξομολογησεται exomologetai</i> (Str. 1843) 10x verb meaning to confess, to profess, and/or to praise.</p> <p><b>Exposition:</b> It is widely understood by conservative theologians that this refers to every created being (angels, demons, saints, and wicked men) alive at any time or dead, will confess/profess and by necessity praise Christ with full recognition that He is LORD of Lords and the absolute Sovereign King of all Kings who will rule all things in His own glory and with the purpose to the glory of the Father!</p>
<p><b>Cross Reference(s):</b>  <b>Mt 7:21-23</b> <i>"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. <sup>22</sup>Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' <sup>23</sup>And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'"</i></p>	
<p><b>12</b> <i>So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with <u>fear</u> and trembling;</i></p>	<p><b>Key Words:</b> <u>fear</u> <i>φοβου phobou</i> (Str. 5401 - 5399) 95x meaning fear, fright, or alarm as in trembling. It can also mean "awe" which should be understood as a fear of respect that causes one to submit to such power and authority.</p> <p><b>Exposition:</b> We who are in Christ are to work out the salvation of our "souls", our mind must be saved along with our emotions and our personality. We usually refer to this as our sanctification, our setting ourselves apart for God's use in holiness. We are not saved (born again) by our works, but the necessary consequence of our new birth does make it certain that we will sanctify ourselves unto the Lord.</p>
<p><b>Cross Reference(s):</b> None</p>	
<p><b>13</b> <i>for it is God who is at <u>work</u> in you both to will and to <u>work</u> for His good pleasure.</i></p>	<p><b>Key Words:</b> <u>work</u> <i>ενεργων energown</i> (Str. 1754) 21x verb meaning to be active, to work, to do something.</p> <p><b>Exposition:</b> In this sanctification mode, we yield to the work of God through the Holy Spirit. We fight and struggle with our old man. We diminish him by mortifying him towards the world. We feed our souls selectively with the truths of the Word of God. Our lives are no longer to be of this world, but rather we work in this world, always, to please our Lord and Savior. We are unable to do this without the work of God in our hearts.</p>
<p><b>Cross Reference(s):</b> None</p>	
<p><b>14-15a</b> <i>Do all things without grumbling or disputing; <sup>15</sup>so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and <u>perverse</u> generation,</i></p>	<p><b>Key Words:</b> <u>perverse</u> <i>διεστραμμενης diestrammenes</i> (1294) 7x verb meaning to distort, to pervert, to corrupt, to be in error, to be perverse.</p> <p><b>Exposition:</b> Here Paul picks up with an extension of his theme from Lesson #6, e.g. modeling Christ and denying the worldly flesh of the old man. These commands are impossible to perform in the flesh, but implied here is that we perform in such a fashion with the power of the indwelling Holy Spirit.</p> <p>The expectation is that we do <u>all things without grumbling or disputing</u> and by accomplishing this they (we) will <u>prove to be blameless, innocent, actual children of God, and above reproach</u> which is impossible to do <u>in a crooked and perverse generation</u>.</p>
<p><b>Cross Reference(s):</b>  <b>Eph 5:1-5</b> <i>Therefore be imitators of God, as beloved children; <sup>2</sup>and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. <sup>3</sup>But immorality or any</i></p>	

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<p><i>impurity or greed must not even be named among you, as is proper among saints; <sup>4</sup>and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup>For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.</i></p>	
<p><b>15b-16</b> <i>among whom you appear as <u>lights</u> in the world, <sup>16</sup>holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.</i></p>	<p><b>Key Words:</b> <i>lights φωστηρες photeres (5458 &amp; 5461) 11x</i> To give light, to enlighten, to make visible that which is not seen, to be a luminary.</p> <p><b>Exposition:</b> If we live to be Christ-like in this world, we become the only Christ that lost men and women can see and talk with. In living in this way, we become the light of truth to a lost and dying world. We bring to the world the authority of Christ as we learn it from careful study of Scripture and informed by the Holy Spirit who dwells within us. We along with Paul will have reason to glory and will not have run this life in vain.</p>
<p><b>Cross Reference(s):</b>  <b>Matt 5:14-16</b> <i>"You are the light of the world. A city set on a hill cannot be hidden; <sup>15</sup>nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. <sup>16</sup>Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."</i></p>	
<p><b>17</b> <i>But even if I am being poured out as a <u>drink offering</u> upon the sacrifice and service of your faith, I rejoice and share my joy with you all.</i></p>	<p><b>Key Words:</b> <i>drink offering (Num 15:1-10) (ZPEB; Vol 5; p. 207)</i></p> <p><b>Exposition:</b> Paul here challenges himself and the Philippian saints to become a sacrifice to God in their lives. He uses the "drink offering" described in Num 15:1-10 as a parallel type of holy offering unto God. Our service to God is in fact a sacrificial offering to God for His own glory and we should rejoice in the privilege of offering ourselves to Him for His glory.</p>
<p><b>Cross Reference(s):</b> None</p>	
<p><b>18</b> <i>You too, I urge you, rejoice in the same way and share your joy with me.</i></p>	<p><b>Key Words:</b> None</p> <p><b>Exposition:</b> Here Paul invites these Philippian saints to follow his example in offering their lives to be "<i>poured out</i>" as a holy sacrifice to God.</p>
<p><b>Cross Reference(s):</b> None</p>	

### Some Important Quotes

I remember Mama standing in front of me, her hands poised on her hips, her eyes glaring with hot coals of fire and saying in stentorian tones, "Just what is the big idea, young man?" Instinctively I knew my mother was not asking me an abstract question about theory. Her question was not a question at all - it was a thinly veiled accusation. Her words were easily translated to mean, "Why are you doing what you are doing?" She was challenging me to justify my behavior with a valid idea. I had none. Recently a friend asked me in all earnestness the same question. He asked, "What's the big idea of the Christian life?" He was interested in the overarching, ultimate goal of the Christian life. To answer his question, I fell back on the theologian's prerogative and gave him a Latin term. I said, "The big idea of the Christian life is Coram Deo. Coram Deo captures the essence of the Christian life." This phrase literally refers to something that takes place in the presence of, or before the face of God. To live Coram Deo is to live one's entire life in the presence of God, under the authority of God, to the glory of God. **R. C. Sproul;** from blog of 1/11/13

The Christian movement at its inception was not just a way of life in the modern sense, but a way of life founded upon a message. It was based, not on a mere program of work, but upon an account of facts. In other words, it was based upon doctrine." **J. Gresham Machen;** quoted in *Christless Christianity;* by Michael Horton; p. 245