

Jesus' Appearance Considered as a Man by the Romans, Phil 2:8; His Humiliation on the Cross: Details on Crucifixion, Imputation of Our Sins & Their Judgment, & Loss of Fellowship with the Father, Matt 27:46; Isa 53:12; 1 Pet 2:24; By His Wounds We are Healed, Isa 53:5; Unity in the Church, Phil 2:1-5

Philippians 2:7 - but He emptied Himself [κενόω, *kenoō*: to refrain or forbear from utilization of divine attributes] when He took on the form of a slave [μορφή, *morphē* plus δούλος, *doulos*: true humanity] being made in the likeness of other men [the same human essence minus the sinful nature and imputed sin]. (CTL)

v. 8 - Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death on a cross. (NASB)

1. When one believes in Christ he has the distinct honor and privilege of becoming a bonds slave of Christ.
2. But first of all Jesus had to be a bonds slave to the plan of God for our salvation, the details of which add up to the principle of humiliation.
3. Verse eight begins with the emphatic use of the conjunction **καί, (kaī)** and is translated, "In fact," followed by the aorist passive participle of the verb **εὑρίσκω (*huriskō*)** which means "to discover."
4. The passive voice indicates that the Lord received the action of being discovered. The discovery is said to be of His "outward appearance," the locative of place of the noun **σχῆμα (*schēma*)**.
5. The discovery is made by the Romans who nailed Jesus to the cross, a method of capital punishment is called crucifixion.
6. The subject was stripped nude; his arms were stretched outwardly and nailed through the wrists to a crossbeam called the *patibulum*. It was then placed in a socket atop a support beam called the *stipes*. Once in place, the victim's feet were bound and then nailed to the lower part of the *stipes*. Cicero in his speech *In Verren* referred to this punishment as the "death of a slave."
7. Those who observed the stripped body of the Lord considered Him as having the outward appearance as a man: the comparative particle **ὡς (*hōs*)**, translated "as," followed by the masculine noun **ἄνθρωπος (*anthrōpos*)**, translated "man."
8. To the Roman soldiers He looked like any other man who they assumed to be no more than a slave. Little did they realize that as God's bonds slave He was about to become a substitutionary sacrifice for them.
9. This is another example of the humiliation of Christ, yet He did not sin but rather endured the shame, indicated by the next phrase, "he humbled Himself": the aorist active indicative of the verb **ταπεινῶ (*tapeinoō*)** and is correctly translated "humbled" but it also carries the idea of "humiliation" as is noted by this excerpt;

In Philippians 2:8 the verb is used with the reflexive pronoun and refers to Jesus' free decision to become a human being, which includes the path to death. In the death on the cross Jesus' self-humiliation proves to be efficacious for salvation. It is not a model to be imitated by Christians but rather the basis for Christian humility.¹

¹ Heinz Giesen, "ταπεινώσις," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 3:335.

10. Jesus assumed the status of a slave in bondage to the divine plan of salvation. His substitutionary sacrifice of being identified with our sins was a willing act of grace, mercy, and unconditional love for the entire human race.
11. The aorist tense is culminative. It gathers the humiliation of the cross together as an action that is brought to its conclusion but regards it from its existing results: Jesus Christ experienced spiritual death – separation from the Father – a humiliation expressed by his cry from the cross in:
Matthew 27:46 - About the ninth hour [3:00 P.M.] Jesus cried out with a loud voice, saying, “Ἠλί, Ἠλί, λαμὰ σαβαχθάνι?” [“**Ēli, Ēli, lama sabachthani?**”] that is, “My God, My God, why have you forsaken Me?”
12. During the three hours of judgment on the cross the Lord’s humiliation was expanded to include the imputation of mankind’s sins to His perfect humanity.
13. This imputation and the subsequent judgment resulted in the temporary loss of His fellowship with the Father.
14. Peter indicates that these events fulfilled the prophecy of:
Isaiah 53:12 - Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death [**spiritual**], and was numbered with the transgressors; yet **He Himself bore the sin of many**, and interceded for the transgressors.
1 Peter 2:24 - **He Himself bore our sins in His body on the cross**, so that we might die to sins and live to righteousness; for by His wounds [referring to His humiliation] you were healed.
15. The verb is followed by the reflexive pronoun **ἑαυτός, heautos**, translated “Himself.” The active voice and the reflexive pronoun indicate that the Lord willingly placed Himself in a position of servitude toward the Father’s plan and toward us for whom He endured the humiliation.
16. The God of the universe not only took our place on the cross, He took on our humiliation so that, according to Isaiah 53:5, “by His wounds, we are now healed.”
17. The wounds of this verse do not refer to the physical abuse He endured but to the wound of humiliation on our behalf which healed the incurable virus that infects the cell structure of our bodies called the sinful nature.
18. The Lord’s sacrifice on our behalf places the obligation on us to become not only bondslaves to God and Christ but also to our fellowman. This is the subject of Paul’s message in Philippians 2 which introduces the chapter we are now studying.
19. Verses 1 through 5 stress Paul’s exhortation for unity in the church under the mind-set of genuine humility.
Philippians 2:1 - Therefore, if [1CC: εἰ, **ei** plus the indicative mood of εἰμί, **eimi**, the verb “to be”] there is any encouragement in Christ, and comfort provided by love, any fellowship in the Spirit, any affection or mercy,

v. 2 - complete my happiness and be of the same mind [i.e., **be like-minded**], by having the same love, being united in spirit, and having one purpose.

v. 3 - Instead of being motivated by selfish ambition or vanity, each of you should, in humility, be moved to treat one another as more important than yourself.

v. 4 - Each of you should be concerned not only about your own interests, but about the interests of others as well.

v. 5 - You should have the same attitude toward one another that Christ Jesus had ...