



Jesus, Your name, be the banner over us

Philippians 2:1-10

BANNER

Philippians 2:6-7 CSB

...who, existing in the form of God,
did not consider equality with God
as something to be exploited.

⁷ Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.

Who,
being in very
nature God
NIV

morphe
denotes primarily,
not physical form,
but the essential
characteristics or
essence of a thing
or person

...who, existing in the form of God,
did not consider equality with God
as something to be exploited.

...he was
even calling God
his own Father,
making himself
equal to God.
John 5:18 CSB

...who, existing in the form of God,
did not consider equality with God
as something to be exploited.

harpagmos

(1) the act of seizing something by force

(aka, *robbery*)

(2) something seized and/or held by force

(aka, *booty or treasure*)

did not
consider it
robbery to
be equal
with God
NKJV

did not
count equality
with God a
thing to be
grasped
ESV

did not
consider equality
with God as
something to
be exploited
CSB

“...did not regard His being on an equality
of glory and majesty with God
as a prize and a treasure to be held fast”

E.H. Gifford & Samuel Andrews, *The Incarnation of Christ*

Philippians 2:5-7 SWT/CSB

Adopt the same attitude as that of Christ Jesus,

⁶ who, though he was fully God,
did not consider equality with God
as a prize and a treasure to be held fast.

⁷ Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.

Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.



by assuming
the very
nature of
a servant

Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.


morphe
denotes primarily,
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Matthew 20:25-28 CSB

Jesus called them over and said,

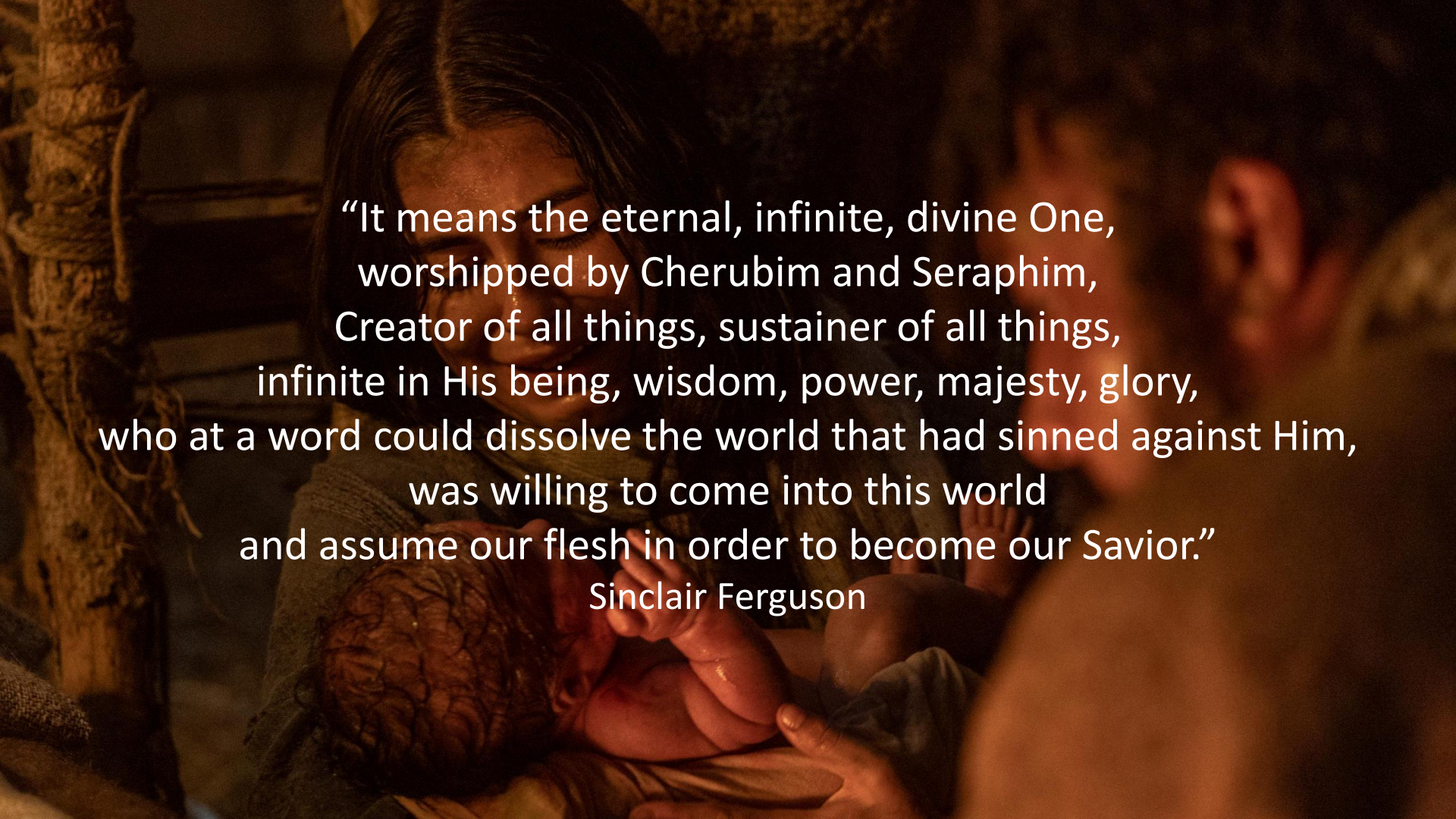
“You know that the rulers of the Gentiles lord it over them,
and those in high positions act as tyrants over them.

²⁶ It must not be like that among you. On the contrary,
whoever wants to become great among you must be your servant,
²⁷ and whoever wants to be first among you must be your slave;
²⁸ just as the Son of Man did not come to be served, but to serve,
and to give his life as a ransom for many.”

A woman with long dark hair, wearing a simple greyish-brown garment, is shown in a close-up, holding a newborn baby. She has her eyes closed and a tearful expression, looking down at the child. The baby is wrapped in a light-colored cloth and is being held against her chest. The background is dark and textured, suggesting an interior space with wooden or stone walls. The lighting is warm and focused on the woman and baby.

Instead he emptied himself
by assuming the very nature of a servant,
taking on the likeness of humanity.

homoionoma
that which has
been made after
the likeness of
something else

A woman with long dark hair is shown in a close-up, holding a newborn baby. She is looking down at the baby with a gentle expression. The scene is dimly lit, with warm, golden light illuminating her face and the baby. The background is dark and out of focus, suggesting an indoor setting with wooden beams. The text is overlaid on the image in a white, sans-serif font.

“It means the eternal, infinite, divine One,
worshipped by Cherubim and Seraphim,
Creator of all things, sustainer of all things,
infinite in His being, wisdom, power, majesty, glory,
who at a word could dissolve the world that had sinned against Him,
was willing to come into this world
and assume our flesh in order to become our Savior.”

Sinclair Ferguson