

Philippians 2:1-11

Chapter 2 begins with the word “therefore”, so let’s back up a bit.

**Philippians 1:27-30**

*Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God. <sup>29</sup> For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, <sup>30</sup> experiencing the same conflict which you saw in me, and now hear to be in me.*

**VERSE 1**

*Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,*

1. Paul lists four things that characterize the Christian life. The word “if” here could also be translated “for as much as”<sup>1</sup> or “since, in view of the fact”<sup>2</sup>. So, “if” is not used here in the conditional sense, but as a statement of fact.<sup>2</sup>
  - a. “Therefore” refers back to what Paul has just said, most immediately that we have been granted not only to believe in Jesus but to suffer for Him.

*The main issue in the preceding paragraph (1:27-30) is the exhortation with which it began (to live as “citizens” worthy of the gospel by standing firm in one Spirit against the opposition).-Fee*

- b. **Since there is encouragement in Christ:** imploration, solace: - comfort, consolation, exhortation, intreaty<sup>3</sup>
- c. **Since there is consolation of love:** comfort

*If our observations on the possible Trinitarian substructure of the passage are correct, then Paul is referring to the experience of God’s love, lavished on the Philippians – and him – in Christ and “shed abroad in their hearts” by the Spirit (Rom 5: 5).-Fee*

*Two things make one think so: that this clause falls between the mention of Christ and the Spirit, and with the same language (in the case of the Father and the Spirit), as in 2 Cor 13: 13( 14); 14 the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.-Fee*

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<sup>1</sup> Strongs

<sup>2</sup> Wuest

<sup>3</sup> Unless otherwise noted, definitions are taken from Strongs concordance.

- d. **Since there is fellowship of the Spirit:** koinonia; partnership, participation, communication, communion, distribution, fellowship
- e. **Since there is affection and compassion:** Affection: pity or sympathy, inward affection, + tender mercy. Compassion: pity, mercy
- f. **All of these things are simply ours in Christ. We don't need to obtain them or earn them or maintain them.**
- g. **Notice the tender tone in the list; a sincere, deep, and tender union between us and the Lord.**

*Of course the answer to all the "ifs" in this verse is a resounding "yes!" There is consolation and comfort of love in Christ. There is an awesome fellowship with the Holy Spirit, and tremendous mercies have been bestowed on us through Christ. Therefore, Paul is using the marvelous blessings given unto us as motivation for us giving back to God. What Paul encourages us to give to the Lord is a humble heart in our dealings with other believers, resulting in unity.-Andrew Wommack's Living Commentary.*

## VERSE 2

*Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.*

- 2. Paul is asking them, based on the facts stated above to be unified together.
  - a. **Being of the same mind:** The "same mind" Paul is referring to here is his own. Just as Paul was more concerned about the Philippians than his own life, so should they have the same attitude.

*Paul isn't just admonishing the Philippians to be like-minded with each other, but he is telling them to have the like-mind that he had concerning not seeking their own welfare, but rather, the welfare of the kingdom. He said in Php 1:21, "For to me to live is Christ, and to die is gain." That's the unselfish attitude he is instructing the Philippians to adopt.-Andrew Wommack's Living Commentary.*

- b. **Maintaining the same love:** Again, the "same love" is speaking of the same type of love He had for them; a selfless love that puts others above oneself.
- c. **United in spirit:** United in spirit is actually one word in the Greek. It means co-spirited, that is, similar in sentiment: - like-minded.
- d. **Intent on one purpose:** Wuest calls this statement a "the tautology of earnestness" which means that he is repeating what he's just said in a similar way in order to emphasize it.

**Psalm 133:1**

*Behold, how good and how pleasant it is for brethren to dwell together in unity!*

**Proverbs 6:16-19**

***What is the "Ideal Church"?***

*While a place of worship can take on many formats from a gathering in a park, to a home group, to a large gathering in a building, there should be two main features present:*

- 1. Correct teaching***  
*focused on the good news of God's love and grace for us as expressed through Jesus Christ, and*
- 2. Kind relationships***  
*focused on loving one another as He loves us.*

*These six things the LORD hates,  
 Yes, seven are an abomination to Him:  
<sup>17</sup> A proud look,  
 A lying tongue,  
 Hands that shed innocent blood,  
<sup>18</sup> A heart that devises wicked plans,  
 Feet that are swift in running to evil,  
<sup>19</sup> A false witness who speaks lies,  
 And one who sows discord among brethren.*

*"if our common experience of comfort from God's love has anything going for it at all, then express that same love toward me, by completing my joy by having the same love toward one another."-Fee*

*Thus, from this view, the appeal is for their unity and love toward one another (vv. 2-4), based on their shared comfort and love that has its origins in God and found historical expression in Christ and the Spirit, and has been shared mutually by them and for one another.-Fee*

*The emphasis is thus on the Philippians' unity of purpose and disposition, unity with regard to the gospel and their heavenly citizenship – exactly as in 4: 2, where he qualifies it, "have the same mindset in the Lord" –not on their all having the same opinions about everything.-Fee*

*The context demands that he is first of all urging them to have "the same love for one another " that they already have experienced in God's love for them – and in theirs and his for one another.-Fee*

*In 1: 9 Paul told them he prays that their love might abound "still more and more," Love, therefore, is not lacking in this community. At issue is the danger of its being eroded by internal friction, by their not "having the same disposition " about what it means to be God's people.-Fee*

*With the rare compound adjective, "together in soul," joined to a near repetition of the first clause, he now joins soul and mind together (feeling and thinking). Not only does he want their minds set on the same thing, but he wants them to do so with their whole being.-Fee*

- e. **These verses are not saying that we should agree with people even if we know they are wrong for the sake of "love". We are told to "prove all things and hold fast to that which is good" and to "try the spirits to see if they are from God". Sometimes people within the church are wrong in their teachings or the way they treat others. Paul is CERTAINLY NOT saying that we should be in agreement in what is clearly wrong for the sake of "unity". There is a big difference between "unity" and "conformity".**
- f. **Churches sometimes justify their harshness (spiritual abuse) toward individuals with the thinking that the whole body of Christ is more important than any one member. If one member is perceived as being "divisive" because he/she expresses concerns about what is taught or how people are being treated or how he/she has been offended, that person is often sidelined as being bothersome or "having a problem". This is as illogical as saying you dropped a heavy object on**

your toe which is now in extreme pain, and you then blaming your toe for the pain you inflicted.

### VERSE 3

*Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;*

3. Now, Paul talks about our motivation. Note, the word “do” doesn’t appear in the original text. It simply says “nothing from...”, but it is fair to add it since Paul is clearly talking about how they relate to each other which is something we “do”.

a. Nothing from “selfishness”: It’s interesting that NASB uses “selfishness” to translate this word. Although selfishness is included in this word, it has more dimension. It is eritheia: intrigue <sup>4</sup>, that is, (by implication) faction: - contention (-ious), strife. So, the word has to do with secret scheming to cause divisions, contentions, and/or strife among the body of Christ. Other translations come closer.

- NKJV: selfish ambition or conceit
- YLT: rivalry
- AMP: factional motives [through contentiousness, strife, selfishness, or for unworthy ends]
- KJV: strife
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*With these words Paul specifies what he knows – or suspects – is going on among them. The first item, "selfish ambition" or "rivalry," was used in 1: 17 to describe those in the Roman community who are preaching Christ out of envy, supposing thereby to give Paul grief .-Fee*

*"Selfish ambition" stands at the heart of human fallenness, where self-interest and self-aggrandizement at the expense of others primarily dictate values and behavior. People with such a "mindset" not only stand over against the apostle, their dear friend, but also over against God, whose Son fully displayed God's character when he took on a servant's role (cf. 2: 7).-Fee*

b. Nothing from empty conceit: “Empty conceit” is one word in the Greek, which is “kenodoxia” which means empty glorying, that is, self-conceit: - vain-glory. Vainglory is defined as “excessive or ostentatious<sup>5</sup> pride especially in one’s achievements”.<sup>6</sup>

- Of course, God only knows the heart, but perhaps you have noticed that those who are supposedly “gifted” in the body of Christ, sometimes make a show of it in order to appear more anointed or to impress or to intimidate. Not every operation of the Spirit needs to be done for all to see.

*The second item, "vain conceit" (lit., "empty glory" ), denotes that kind of "empty glory" that only the self-blessed can bestow on themselves. This word occurs*

<sup>4</sup> “Intrigue” means “secret scheme”s.

<sup>5</sup> Ostentatious means: displaying wealth, knowledge, etc., in a way that is meant to attract attention, admiration, or envy-Webster’s

<sup>6</sup> Webster’s Dictionary

*throughout the Greco-Roman world to describe those who think too highly of themselves, not those who might appear to have grounds for "glory," but those whose "glory" is altogether baseless.-Fee*

- c. **“Instead with humility of mind”:** Instead of behaving like the verse above, behave this way. Which way? Regarding each other as more important than yourself. Paul goes on to emphasize and to explain what this really means.

*"Humility" is a uniquely Christian virtue, which, as with the message of a crucified Messiah, stands in utter contradiction to the values of the Greco-Roman world, who generally considered humility not a virtue, but a shortcoming.-Fee*

*True humility is therefore not self-focused at all, but rather , as further defined by Paul in v. 4, "looks not to one's own concerns but to those of others."-Fee*

*The word can mean "better," but in its two further occurrences in this letter, both adjectival, it has to do with "surpassing," going far beyond anything else. In light of v. 4, this seems to be the sense here as well. Cf. NASB (" regard one another as more important than [one] self") and NJB (" everyone should give preference to others").-Fee*

*This is a common interpretation (e.g., Jones, 28-29, "a high appreciation of all that is good and estimable in others"; cf. Martin, ; Hawthorne, 69); a view rightly rejected by Barth (56-57). After all. ours is not to "find the good qualities" in others, but to see them from the common perspective of grace, as those like ourselves who above all need "looking after" by those who are gracious toward us, who "care for" us not on the basis of worthiness, but of need.-Fee*

## VERSE 4

*Do not merely look out for your own personal interests, but also for the interests of others.*

4. **From this verse we see two things, that 1), we are supposed to look out for our own personal interests, and that 2) we are to also look out for the personal interests of others.**
- a. It's difficult to help others if you have neglected yourself.
- You are instructed on a plane that if the cabin loses oxygen, to FIRST put your own mask on before helping your child put on his/her mask.

*If "selfish ambition and vain glory " are sure bets to erode relationships within the church, then the surest safeguard to a healthy church is when "considering each other as more important than oneself" characterizes its people, especially those in positions of leadership.-Fee*

*Here is how one considers the others within the believing community to "surpass oneself," by "looking [out] not for oneself, but especially for the needs of others." Here is how he elsewhere describes those whose behavior is genuinely Christian; they "do not seek their own good, but that of others." This is the way, Paul says in Gal 6: 2, that we "fill to the full the law of Christ , " by "bearing each other's burdens."-Fee*

*One must also be careful not to push this clause beyond Paul's own intent, which is not concerned with whether one ever "looks out for oneself" – the "also" in the final line assumes that one will do that under any circumstances – but with the basic orientation of one's life, a life touched by the grace of God that has been lavished on us through Christ and made an experienced reality through the Spirit. -Fee*

*One can only imagine what might happen if we were to rethink – and re-experience – the love and encouragement that is ours through the Trinity, and on that basis also rethink – and thus reorient – our life in Christ in terms of our relationships to one another. -Fee*

## VERSES 5-7

*Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

5. **“Attitude” is phroneō: to exercise the mind, that is, entertain or have a sentiment or opinion; by implication to be (mentally) disposed (more or less earnestly in a certain direction); intensively to interest oneself in (with concern or obedience): - set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed, regard, savour, think.**

*The Greek word order for the expression just noted is, "This be ye constantly thinking in you which also was in Christ Jesus," ... The words "let mind be" are the translation of one Greek word which means, "to have understanding, to be wise, to direct one's mind to a thing, to seek or strive for." The word seems always to keep in view the direction which thought of a practical kind takes. The expression could be translated in a number of ways, each of which while holding to the main idea, yet brings out a slightly different shade of meaning. For instance: "Be constantly thinking this in yourselves;" "Be having this mind in you;" "Reflect in your own minds, the mind of Christ Jesus" (Lightfoot); "Let the same purpose inspire you as was in Christ Jesus" (Way). The sum total of the thought in the exhortation seems to be that of urging the Philippians to emulate in their own lives, the distinctive virtues of the Lord Jesus spoken of in 2:2-4. It is the habitual direction of our Lord's mind with reference to self that is in the apostle's thinking, an attitude of humility and self-abnegation for the benefit of others, which should be true also of the Philippians. -Wuest*

6. **It is important to note here that we are speaking of the “form” of God, not His deity. Jesus did not empty Himself of His deity. He emptied Himself of being in the form of God (whatever that form is—Spirit), and took on the form of man—a human body.**
- a. **Jesus has always been God before his incarnation, while living on earth, and after his resurrection and ascension.**

*Our Lord was in the form of God. The word "God" is without the definite article in the Greek text, and therefore refers to the divine essence. Thus, our Lord's outward expression of His inmost being was as to its nature the expression of the divine essence of Deity. Since that outward expression which this word "form" speaks of, comes from and is truly representative of the inward being, it follows that our Lord as to His nature is the possessor of the divine essence of Deity, and being that, it also necessarily follows that He is absolute Deity Himself, a co-participant with God the Father and God the Holy Spirit in that divine essence which constitutes God, God.-Wuest*

*This, then, is what it means for Christ to be "in the 'form' of God"; it means "to be equal with God," not in the sense that the two phrases are identical, but that both point to the same reality. Together, therefore, they are among the strongest expressions of Christ's deity in the NT. This means further that "equality with God" is not that which he desired which was not his, but precisely that which was always his.-Fee*

*Thus, Christ did not consider "equality with God" to consist of "grasping" or being "selfish";-Fee*

*Nonetheless, God-likeness, contrary to common understanding, did not mean for Christ to be a "grasping, seizing" being, as it would for the "gods" and "lords" whom the Philippians had previously known;-Fee*

7. **Again, He did NOT empty himself of His deity, but the form of deity that he possessed prior to coming to earth, and took on the form of a bondservant—the form of human flesh.**

**Matthew 1:23**

*"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."*

*For in "pouring himself out" and "humbling himself to death on the cross," Christ Jesus has revealed the character of God himself. Here is the epitome of God-likeness: the préexistent Christ was not a "grasping, selfish" being, but one whose love for others found its consummate expression in "pouring himself out," in taking on the role of a slave, in humbling himself to the point of death on behalf of those so loved.-Fee*

*This language expresses as presupposition what the rest of the sentence assumes, namely that it was the Pre-existent One who "emptied himself" at one point in our human history "by taking the 'form' of a slave, being made in the likeness of human beings."-Fee*

*In Christ Jesus God has thus shown his true nature; this is what it means for Christ to be "equal with God" – to pour himself out for the sake of others and to do so by taking the role of a slave. Hereby he not only reveals the character of God, but from the perspective of the present context also reveals what it means for us to be created in God's image, to bear his likeness and have his "mindset." It means taking the role of the slave for the sake of others,-Fee*

*What is thus being urged upon the Philippians is not a new view of Jesus, but a reinforcement, on the basis of Paul's view of the crucifixion, that in the cross God's true character, his outlandish, lavish expression of love, was fully manifested.*

*Just as harpagmon (grasped) requires no object for him to "seize," but rather points to what is the opposite of God's character, so Christ did not empty himself of anything; he simply "emptied himself," poured himself out.-Fee*

8. **Verse 8 refers to his appearance, not His substance. He was in the appearance of a man; that is to say, He had a human body, but He remained God even at His death.**

**2 Corinthians 5:18-19**

*Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, <sup>19</sup> that is, **that God was in Christ** reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

**John 8:23-24**

*And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. <sup>24</sup> Therefore I said to you that you will die in your sins; for **if you do not believe that I am** (He), you will die in your sins<sup>7</sup>."*

*The time at which the apostle says our Lord gave expression to His essential nature, that of Deity, was previous to His coming to earth to become incarnate as the Man Christ Jesus. **But Paul, by the use of the Greek word translated "being," informs his Greek readers that our Lord's possession of the divine essence did not cease to be a fact when He came to earth to assume human form.** The Greek word is not the simple verb of being, but a word that speaks of an antecedent condition protracted into the present. That is, our Lord gave expression to the essence of Deity which He possesses, not only before He became Man, but also after becoming Man, for He was doing so at the time this Philippian epistle was being written. **To give expression to the essence of Deity implies the possession of Deity, for this expression, according to the definition of our word "form," comes from one's inmost nature.** This word alone is enough to refute the claim of Modernism that our Lord emptied Himself of His Deity when He became Man.-Wuest*

- b. **He not only humbled himself by His incarnation, but by submitting his human flesh to death.**

*It serves to specify the "mode of existence" for Christ's action in this clause. "In the form of God" he emptied himself; now "in the appearance of a human being" he humbled himself.-Fee*

- c. **"Even to death on the cross" amplifies the humiliation he suffered as crucifixion was the most despised way a human being could die during that time.**

*Here is where the one who as "equal with God" has most fully revealed the truth about God: that God is love and that his love expresses itself in self-sacrifice – cruel, humiliating death on a cross – for the sake of those he loves.-Fee*

*No one in Philippi, we must remind ourselves, used the cross as a symbol for their faith; there were no gold crosses embossed on Bibles or worn as pendants around the neck or lighted on the steeple of the local church. The cross was God's – and thus their – scandal, God's contradiction to human wisdom and power:-Fee*

<sup>7</sup> "I Am" is the name God gave Himself and was revealed first to Moses at the burning bush.

## VERSES 9-11

*For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,<sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,<sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

9. **Jesus was highly exalted by the Father. The Father bestowed on Him the name**
- a. **“For this reason”** refers back to Jesus humbling himself to leave the form of God, take on human flesh, live among us, and suffer and die for us.

*"Wherefore," (for this reason) that is, because of this voluntary act of humility, God also highly exalted Him. "Also" marks the correspondence between His self-renunciation and His consequent exaltation by God the Father. -Wuest*

*Nor is what follows to be understood either as a reward for Christ's previous action 13 or as an assertion of his victory over the powers. 14 Rather it asserts the divine vindication of Christ's emptying himself and humbling himself in obedience by dying on a cross. -Fee*

- b. **“Highly exalted”** is *huperupsoō*: to elevate above others, that is, raise to the highest position: - highly exalt.

*The words "highly exalted" are the translation of a Greek word which means "to exalt to the highest rank and power, to raise to supreme majesty." It refers to a super-eminent exaltation.*

- c. **“Bestowed”** is *charizomai* to grant as a favor, that is, gratuitously, in kindness. We have the sense here that His name is a kind gift.

*The word "given" is the translation of the Greek word used when God in grace freely gives salvation to the believing sinner. It is so used in Romans 8:32. It was an act of grace on the part of God the Father toward the incarnate Son who had voluntarily assumed a subordinate position so as to function as the Sin-bearer on the Cross. Vincent translates it, "freely bestowed;" Lightfoot, "gave;" and Thayer, "graciously given."-Wuest*

- d. The **“name”** is *“onoma”*: a **“name”** (literally or figuratively), (authority, character). The following is lengthy, but worth reading.

*That which was graciously bestowed was not "a name," but "the Name." The definite article appears in the Greek text and refers to a particular name. The title, THE NAME, is a very common Hebrew title, denoting office, rank, dignity. The expression, "The Name of God" in the Old Testament, denotes the divine Presence, the divine Majesty, especially as the object of adoration and praise. The context here dwells upon the honor and worship bestowed on Him upon whom this name was conferred. The conferring of this title "The Name," was upon the Lord Jesus as the Son of Man. A Man, the Man Christ Jesus, who as Very God had voluntarily laid aside His expression of the glory of Deity during His incarnation, now has placed upon His*

*shoulders all the majesty, dignity, and glory of Deity itself. It is the God-Man who stooped to the depths of humiliation, who is raised, not as God now, although He was all that, but as Man, to the infinite height of exaltation possessed only by Deity. It is the answer of our Lord's prayer "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). It is the glory of Deity, not now seen shining in infinite splendor as in His pre-incarnate state, but that glory shining in perfect contrast to and with His glorified humanity raised now to a place of equal dignity with Deity. It is the ideal and beautiful combination of the exaltation of Deity and the humility of Deity seen in incarnate Deity.-Wuest*

e. His name is above every name. "Above" is huper: "over", that is, beyond, superior to

10. What is the name that the Father gave as a kind gift to the Son? The name is JESUS. This is significant. JESUS is the name in whom we believe. JESUS is the name to whom we pray. JESUS.

*John 14:13-14*

*And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.*

*<sup>14</sup> If you ask anything in My name, I will do it.*

*John 15:16-17, 24*

*You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. <sup>17</sup> And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. <sup>24</sup> Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.*

*The twofold result clause that makes up our vv. 10 and 11 is a direct borrowing of language from Isa 45: 23, where Yahweh (the Lord) says that "before me (the Lord) every knee shall bow and every tongue will swear (LXX, confess)" that "in the Lord alone are righteousness and strength." This emphasis on Yahweh, "the Lord," as the one unto whom all shall give obeisance, seems to certify that what Paul has in mind is none other than the name, Yahweh itself, but in its Greek form of "the Lord," which has now been "given" to Jesus.-Fee*

*Isaiah 45:22-24*

*"Turn to Me and be saved, all the ends of the earth;*

*For I am God, and there is no other.*

*23 "I have sworn by Myself,*

*The word has gone forth from My mouth in righteousness*

*And will not turn back,*

*That to Me every knee will bow, every tongue will swear allegiance.*

*<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.*

11. At the name of JESUS, every knee in heaven and in earth and under the earth will bow.

a. Every knee will bow.

b. Every tongue confess.

- c. This does NOT mean, as some have said, that all will be saved, but that all of creation including demons, the devil, those who opposed Him, those who martyred His followers, those who denied Him, those who loved Him, ALL will bow and confess JESUS is LORD.

*In vv. 22-24a Yahweh, while offering salvation to all but receiving obeisance in any case, declares that "to me every knee shall bow." Paul now asserts that through Christ's resurrection and at his ascension God has transferred this right to obeisance to the Son; he is the Lord to whom every knee shall eventually bow.-Fee*

*Paul believed that in Jesus Christ the true nature of the living God had been revealed ultimately and finally. God is not a grasping, self-centered being, but is most truly known through the one who, himself in the form of God and thus equal with God, poured himself out in sacrificial love by taking the lowest place, the role of a slave, whose love for his human creatures found its consummate expression in his death on the cross.-Fee*

*Jesus Christ is Lord. In its Pauline occurrences this confession always takes the form, "the Lord is Jesus," to which he here adds "Christ ." For Paul this confession is the line of demarcation between believer and nonbeliever (Rom 10: 9).-Fee*

*Christ Jesus's divine vindication; he has been exalted by God to the highest place by having been given the name of God himself: The Lord is none other than Jesus Christ. This is therefore why for Paul "to live is Christ." Any faith that falls short of this is simply not the Christian faith.-Fee*

*Thus, in Pauline ethics, the principle is love, the pattern is Christ , the power is the Spirit, and their ultimate purpose the glory of God – all of which has been provided for in the death and resurrection of Christ.-Fee*

***Philippians 2:9-11 Wuest Expanded Translation***

*Because of which voluntary act of supreme self-renunciation, God also super-eminently exalted Him to the highest rank and power, and graciously bestowed upon Him THE NAME, the one which is above every name, in order that in recognition of THE NAME belonging to Jesus, every knee should bow, of things in heaven, of things on earth, and of things under the earth, and in order that every tongue should plainly and openly declare that Jesus Christ is LORD, resulting in the glory of God the Father.*