

Equality with God

(Phi 2:5-11)



Truth Matters Church, Inc.

OPENING COMMENTS



- Over the course of our studies in the past year or so, we've covered quite a bit of different biblical topics and doctrines, some of which may be a bit unconventional or controversial
- A few in particular is an aspect of:
 - The Father's authority within the Godhead (Trinity)
 - The Father is the Head of the Godhead
 - The subordinate relationship between the Father and the Son
 - The different roles within the Godhead to accomplish God's redemptive will and plan

OPENING COMMENTS



☞ We've come across several truths:

☞ The throne in heaven belongs to God the Father

☞ The Son has authority to sit on His Father's throne

☞ The Father is giving His Son His very own throne – the throne of David

☞ The Father delegated His authority to His Son

☞ The Father/Son are Co-Creators

☞ Everything started with the Father through the Son and ends with the Son presenting everything back to the Father

OPENING COMMENTS

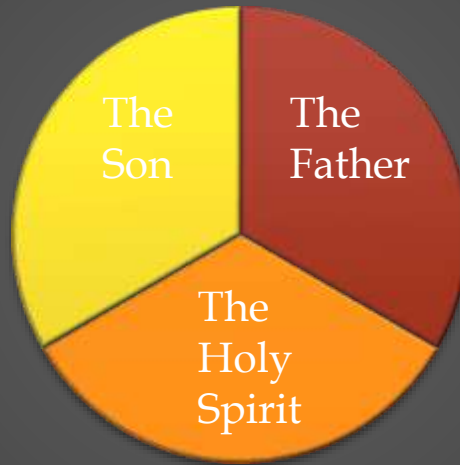


- ❧ What I've had to wrestle with, and probably you as well, is the notion that the 2nd Person in the Trinity, the Son of God, is in anyway less in importance, Power, or Authority because of His role and subordinate relationship to His Father and the delegation of the Father's authority to Him
- ❧ Because we've been taught in many seminaries, systematic theology books and church tradition concerning Jesus is something along the lines that:
 - ❧ God is Three (3) Persons: Father/Son/Holy Spirit
 - ❧ Since Each Person in the Trinity is fully God and fully divine, that must mean:
 - ❧ No One is Greater than the other
 - ❧ Each Person of the Trinity is EQUAL in EVERYTHING, incl. Power+Authority
- ❧ Here is a chart that kind of demonstrates this teaching...

CO-EQUAL IN POWER+AUTHORITY



Godhead



■ God the Father ■ God the Holy Spirit ■ God the Son

What does the Scripture say?



- ❧ What do I always say... what does the SCRIPTURE say?
- ❧ Is that chart and school or system of thought biblically balanced?
- ❧ What is the right and proper biblical view of the Godhead?
 - ❧ Geez if you thought end times studies wasn't challenging enough
 - ❧ How about we try and describe the Godhead in the next hour
 - ❧ It's an impossible ask
- ❧ But what we'll attempt to endeavor to do in our short time is to see what we can learn of this very unique and special relationship within the Godhead

OUR STUDY TODAY



- ❧ So for our special topical study today, I'd like for us to take a closer look at the relationship within the Godhead
 - ❧ NOTE: I will NOT be touching upon the Person of the Holy Spirit
 - ❧ Apart from His role in inspiring Scripture, redemption and sealing us, the Holy Spirit remains a mystery to me and will NOT even attempt to explain how He fits in all this
- ❧ But what I will endeavor to do is to focus on the relationship between the Father and the Son – for we understand family human relationships
- ❧ In particular, I'd like for us to take a close look when Paul says concerning the humility of Christ, that He “did not regard equality with God a thing to be grasped”
 - ❧ Hence the title of our study today, “Equality with God”

KEY PASSAGE



- ❧ Our key passage is: Phi 2:5-11
- ❧ It's a very familiar and profound passage to many of us
- ❧ It's the passage where Paul addresses both the Divinity + Equality of Christ in light of His humiliation, down and up to His crucifixion
- ❧ Of course before we jump right into it, allow me to briefly summarize the context and flow of this letter in Chapter 1, then we'll pick things up in Chapter 2

PHI 1: CONTEXT



- ❧ Philippians is 1 of 4 prison epistles Paul wrote during his home arrest in Rome
 - ❧ Ephesians, Philippians, Colossians, and Philemon
- ❧ Paul thought highly of the believers in Philippi
- ❧ The very thought of them brought Paul great joy
- ❧ Paul was confident of the fact that God not only began a good work in them, but will perfect that redeeming work until the day of Christ Jesus
- ❧ Paul was encouraged by their continual love and support (both prayerfully and financially) throughout his imprisonment and defense and confirmation of the gospel

PHI 1: CONTEXT



- ❧ Part of Paul's motivation in writing this letter to them was to help their love abound in real knowledge and all discernment
- ❧ He wanted them to know that despite his imprisonment, it turned out for the greater good and furtherance of the gospel
 - ❧ Even the whole praetorian guard knew why Paul was there and the reputation of the gospel grew
 - ❧ His imprisonment encouraged others to speak boldly the Word of God without fear
 - ❧ Christ was being proclaimed – in that Paul rejoiced!
- ❧ Paul recognized to live is Christ and to die is gain
 - ❧ As long as he's alive meant more fruitful labor for him
 - ❧ But when he dies he will be received into His Savior's arms

PHI 1: CONTEXT



- ❧ As we get towards the end of ch 1, Paul begins exhorting them:
 - ❧ To live in a manner worthy of the gospel
 - ❧ Stand firm in the faith – in one mind and in one spirit striving together for the faith of the gospel
 - ❧ Not be discouraged by enemies of the gospel
 - ❧ This was in fact PROOF of their salvation and PROOF of their opponents destruction
- ❧ He reminds them, it was not only granted for them to believe, but also to suffer for His sake, just as Paul himself is suffering
- ❧ That takes us to the beginning of chapter 2... Paul is continuing his exhortation – with the relationship within the Godhead front and center of mind...

Philippians 2



Philippians 2:1-11 (NASB)

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, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others.

Philippians 2



5 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. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2



Philippians 2:1-11 (Amplified – insert Persons of the Godhead)

1 Therefore if there is any encouragement in Christ [Jesus], if there is any consolation of love, if there is any fellowship of the [Holy] Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others.

Philippians 2



5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although [Christ Jesus] existed in the form of God, [Christ Jesus] did not regard equality with God a thing to be grasped, 7 but [Christ Jesus] 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, [Christ Jesus] humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, [God the Father] highly exalted [Christ Jesus], and bestowed on [Christ Jesus] the [Authority] which is above every name, 10 so that at the [Authority given to] of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Exposit: Phi 2:6



Paul's exhortation was informed by his insights into the relationship within the Godhead. This is why Paul transitions to the humility of Christ:
6 who, although [Christ Jesus] existed in the form of God, [Christ Jesus] did not regard equality with God a thing to be grasped

- ☞ "existed" is huparchō which is a compound of 2 Greek words meaning to begin, to be ready, or at hand
- ☞ The Greek-English Lexicon defines huparchō as "to be in a state, normally with the implication of a particular set of circumstances"
- ☞ More on "huparchō" ...

“huparchō”



- ✧ huparchō is used 31x in the NT, here is how else it's transliterated:
 - ✧ 11x: possessions
 - ✧ 9x: being
 - ✧ 2x: been
 - ✧ 1x: exist, existed, **belonging**, gone, **live**, owned, **possess**, private means, property
- ✧ TAKEAWAY: Although Christ was a man, He was always in a state and at hand was “in the form of God” ...

“in the form of God”



- ✧ “form” is morphē which also means shape
- ✧ morphē was only used 3x in the NT (2x in Phi 2; 1x in Mar 16)
- ✧ In Mark’s passage, he recorded that after Jesus rose from the dead He appeared in a different form:
Mark 16:12-13 (After first appearing to Mary Magdalene she reported seeing Him, but those with her didn’t believe)
12 After that, He [Jesus] appeared in a different form (morphē) to two of them while they were walking along on their way to the country. 13 They went away and reported it to the others, but they did not believe them either.
- ✧ Morphē quite literally means to change shape or appearance
- ✧ By implication, although Christ’s outward nature was a a man, inwardly He was and possessed a Divine nature

“in the form of God”



- ❧ Here is the implication: Although Christ's outward nature (appearance) was a a man, inwardly He was and possessed an eternal and Divine nature
- ❧ TRUTH: Although Christ was a man, He was always in a state and inwardly was Divine – He was no less – Deity
- ❧ TRUTH: Jesus was Deity aka the God-Man or God in human flesh
- ❧ If that's the case does this mean Jesus Christ by virtue of Who He is possesses FULL and EQUAL rights of AUTHORITY/POWER/GLORY as His Father? Does this mean the pie chart earlier is accurate?
 - ❧ I wish it was that easy

“equality with God”



Lets see what else Paul had to say:

- ✧ Although Christ Jesus is and was Deity, He did not regard **equality with God** a thing to be grasped
- ✧ Who is Paul referring to when he said “God” in verse 6?

“equality with God”



Lets see what else Paul had to say:

- ✧ Although Christ Jesus is Deity, He did not regard equality with God [the Father] a thing to be grasped
- ✧ What does this statement mean?
- ✧ Let's do what we always do – let's break this down by looking at the Greek
- ✧ “equality” is isos and is used 8x in the NT:
 - ✧ 3x: equal
 - ✧ 2x, consistent, same
 - ✧ 1x: equality (here in this verse)
- ✧ Let's look at a few Scriptures to better understand isos...

“ISOS”



Matthew 20:1-16 (Parable of the Laborers in the Vineyard)

1 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. 3 And he went out about the third hour and saw others standing idle in the market place; 4 and to those he said, ‘You also go into the vineyard, and whatever is right I will give you.’ And so they went. 5 Again he went out about the sixth and the ninth hour, and did the same thing. 6 And about the eleventh hour he went out and found others standing around; and he said to them, ‘Why have you been standing here idle all day long?’ 7 They *said to him, ‘Because no one hired us.’ He *said to them, ‘You go into the vineyard too.’

“isos”



8 “When evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and **pay them** their wages, beginning with the last group to the first.’ 9 When those hired about the eleventh hour came, each one received a denarius. 10 When those hired first came, they thought that they would receive more; but each of them also received a denarius. 11 When they received it, they grumbled at the landowner, 12 saying, ‘These last men have worked only one hour, and you have made them **equal (isos)** to us who have borne the burden and the scorching heat of the day.’ 13 But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 Take what is yours and go, but I wish to give to this last man the same as to you. 15 Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’ 16 So the last shall be first, and the first last.”

TAKE AWAY: isos has the idea of equal payment, equal treatment

“isos”



Mark 14:55-56 (Jesus’s Mock Trial before the High Priest)

55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any.

56 For many were giving false testimony against Him, but their **testimony** was not **consistent (isos)**. Some stood up and began to give false testimony against Him, saying, 58 “We heard Him say, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” 59 Not even in this respect was their **testimony consistent (isos)**.

☞ In this example, isos was used to describe how their testimony did not line up, did not agree

TAKE AWAY: isos has the idea of being consistent, align, agreeable

☞ I’d like to look at one more, which is the most comparable passage to Phi 2

“isos”



John 5:17-18 (Jesus challenged by the Jews for healing a man on a Sabbath)

17 But He answered them, “My Father is working until now, and I Myself am working.”

18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself **equal (isos)** with God.

☞ Let's insert Persons in the Godhead shall we...

“isos”



John 5:17-18 (Jesus challenged by the Jews for healing a man on a Sabbath)
17 But He answered them, “My Father is working until now, and I [the Son] am working.”

18 For this reason therefore the Jews were seeking all the more to kill [Jesus], because [Jesus] not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal (isos) with God [the Father].

- ☞ Before I get to the TRUTH in this passage, I’d like to ask us a series of ?s...
- ☞ Who’s God in this passage?
- ☞ Whose Jesus in this passage?
- ☞ Is Jesus explicitly called God?
- ☞ Are they 1 or 2 people?

“isos”



John 5:17-18 (Jesus challenged by the Jews for healing a man on a Sabbath)

17 But He answered them, “My Father is working until now, and I [the Son] am working.”

18 For this reason therefore the Jews were seeking all the more to kill [Jesus], because [Jesus] not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal (isos) with God [the Father].

☞ Before I get to the TRUTH in this passage, I’d like to ask us a series of ?s...

☞ Who’s God in this passage? = the Father

☞ Whose Jesus in this passage? the Son

☞ Is Jesus explicitly called God? No (but claimed to be equal with the Father)

☞ Are they 1 or 2 people? 2

→ IMPORTANT: This is CONSISTENT throughout the entire NT!

The Father and the Son



Romans 1:8-10

8 First, I thank my **God** through **Jesus Christ** for you all, because your faith is being proclaimed throughout the whole world. 9 For **God**, whom I serve in my spirit in the preaching of the gospel of **His Son**, is my witness as to how unceasingly I make mention of you, 10 always in my prayers making request, if perhaps now at last by the will of **God** I may succeed in coming to you.

- ☞ Who's **God** in this passage? = the Father
- ☞ Whose **Jesus** in this passage? Christ, the Son
- ☞ Is Jesus explicitly called God? No
- ☞ Are they 1 or 2 people? 2

The Father and the Son



1 Corinthians 1:3-9

3 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**.

4 I thank my **God** always concerning you for the grace of **God** which was given you **in Christ Jesus**, 5 that in everything you were enriched **in Him**, in all speech and all knowledge, 6 even as the testimony concerning **Christ** was confirmed in you, 7 so that you are not lacking in any gift, awaiting eagerly the revelation of our **Lord Jesus Christ**, 8 who will also confirm you to the end, blameless in the day of our **Lord Jesus Christ**. 9 **God** is faithful, through whom you were called into fellowship **with His Son, Jesus Christ our Lord**.

☞ Who's **God** in this passage? The Father

☞ Whose **Jesus** in this passage? Lord Jesus Christ, Christ Jesus, in Him, the Son, the Lord

☞ Is Jesus explicitly called God? No; Are they 1 or 2 people? 2

The Father and the Son



2 Corinthians 1:2-5

2 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**.

3 Blessed be **the God and Father** of our **Lord Jesus Christ**, **the Father** of mercies and **God of all comfort**, 4 who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted **by God**. 5 For just as the sufferings of **Christ** are ours in abundance, so also our comfort is abundant through **Christ**.

☞ Who's **God** in this passage? The Father

☞ Whose **Jesus** in this passage? Lord Jesus Christ, Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



Galatians 1:3-5

3 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**, 4 who gave **Himself** for our sins so that **He** might rescue us from this present evil age, according to the will of our **God and Father**, 5 to whom be the glory forevermore. Amen.

- ☞ Who's **God** in this passage? The Father
- ☞ Whose **Jesus** in this passage? Lord Jesus Christ, Himself, He
- ☞ Is Jesus explicitly called God here? No
- ☞ Are they 1 or 2 people? 2

The Father and the Son



Ephesians 1:1-3

1 Paul, an apostle of **Christ Jesus** by the will of **God**,

To the saints who are at Ephesus and who are faithful in **Christ Jesus**: 2 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**.

3 Blessed be the **God and Father** of our **Lord Jesus Christ**, who has blessed us with every spiritual blessing in the heavenly places **in Christ**,

☞ Who's **God** in this passage? The Father

☞ Whose **Jesus** in this passage? Christ Jesus, Lord Jesus Christ, Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



Philippians 1:1-6

1 Paul and Timothy, bond-servants of Christ Jesus,

To all the saints in **Christ Jesus** who are in Philippi, including the overseers and deacons: 2 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**.

3 I thank my **God** in all my remembrance of you, 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from the first day until now. 6 For I am confident of this very thing, that **He** who began a good work in you will perfect it until the day of **Christ Jesus**.

☞ Who's **God** in this passage? The Father, He

☞ Whose **Jesus** in this passage? Christ Jesus, Lord Jesus Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



Colossians 1:1-4

1 Paul, an apostle of **Jesus Christ** by the will of **God**, and Timothy our brother,

2 To the saints and faithful brethren in **Christ** who are at Colossae: Grace to you and peace from **God our Father**.

3 We give thanks to **God, the Father** of our **Lord Jesus Christ**, praying always for you, 4 since we heard of your faith in **Christ Jesus** and the love which you have for all the saints;

☞ Who's **God** in this passage? The Father, our Father

☞ Whose **Jesus** in this passage? Jesus Christ, Christ, Lord Jesus Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



1 Thessalonians 1:1-4

1 To the church of the Thessalonians in **God the Father** and the **Lord Jesus Christ**: Grace to you and peace.

2 We give thanks to **God** always for all of you, making mention of you in our prayers; 3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our **Lord Jesus Christ** in the presence of our **God and Father**, 4 knowing, brethren beloved by **God**, **His** choice of you;

☞ Who's **God** in this passage? The Father, His

☞ Whose **Jesus** in this passage? Lord Jesus Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



2 Thessalonians 1:1-2

1 Paul and Silvanus and Timothy,

To the church of the Thessalonians in **God our Father** and the **Lord Jesus Christ**:

2 Grace to you and peace from **God the Father** and the **Lord Jesus Christ**.

☞ Who's **God** in this passage? The Father

☞ Whose **Jesus** in this passage? Lord Jesus Christ

☞ Is Jesus explicitly called God here? No

☞ Are they 1 or 2 people? 2

The Father and the Son



1 Timothy 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, 2 To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

2 Timothy 1:2 To Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

- ☞ Who's God in these passages? The Father, our Savior (*!!!*)
- ☞ Whose Jesus in these passages? Christ Jesus our Lord
- ☞ Is Jesus explicitly called God here? No
- ☞ Are they 1 or 2 people? 2

The Father and the Son



Titus 1:1-4 (this is a good one)

1 Paul, a bond-servant of **God** and an apostle of **Jesus Christ**, for the faith of those chosen of **God** and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which **God**, who cannot lie, promised long ages ago, 3 but at the proper time manifested, even **His word**, in the proclamation with which I was entrusted according to the commandment of **God our Savior**,

4 To Titus, my true child in a common faith: Grace and peace from **God the Father** and **Christ Jesus our Savior**.

- ☞ Who's **God** in this passage? The Father, God our Savior
- ☞ Whose **Jesus** in this passage? Jesus Christ, His Word, Christ Jesus our Savior
- ☞ Is Jesus explicitly called God here? No
- ☞ Are they 1 or 2 people? 2

Whose Gospel?



Romans 1:1-4

1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son, who was born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

☞ Let's amplify this...

Whose Gospel?



Romans 1:1-4

1 Paul, a bond-servant of **Christ Jesus**, called as an apostle, set apart for the gospel of **God**, 2 which **He** promised beforehand through **His** prophets in the holy Scriptures, 3 concerning **His Son**, who was born of a **descendant of David** according to the flesh, 4 who was declared the **Son of God** with power by the resurrection from the dead, according to the Spirit of holiness, **Jesus Christ our Lord**,

☞ Let's amplify this yet again...

Whose Gospel?



Romans 1:1-4

1 Paul, a bond-servant of **Christ Jesus**, called as an apostle, set apart for the gospel of **God [the Father]**, 2 which **[God the Father]** promised beforehand through **[God the Father's]** prophets in the holy Scriptures, 3 concerning **[the Father's] Son**, who was born of a **descendant of David** according to the flesh, 4 who was declared the **Son of God** with power by the resurrection from the dead, according to the Spirit of holiness, **Jesus Christ our Lord**,

☞ Whose gospel is it? (Hint: it's highlighted above)

Whose Gospel?



Romans 1:1-4

1 Paul, a bond-servant of **Christ Jesus**, called as an apostle, set apart for the gospel of **God [the Father]**, 2 which **[God the Father]** promised beforehand through **[God the Father's]** prophets in the holy Scriptures, 3 concerning **[the Father's] Son**, who was born of a **descendant of David** according to the flesh, 4 who was declared the **Son of God** with power by the resurrection from the dead, according to the Spirit of holiness, **Jesus Christ our Lord**,

☞ TRUTH: the gospel, the good news, the gospel of the kingdom, the gospel of His son **IS FROM THE FATHER!**

☞ Yes, even Paul's gospel given to him by Christ, is from the Father!

☞ CASE IN POINT: This is why Paul in Titus 1, doesn't call Jesus "**God** our Savior" but instead calls Him "**Christ Jesus** our Savior"

In Closing



When Paul made the statement:

Philippians 2:5-8

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

And when Jesus called “God His own Father, making Himself **equal (isos)** with God [**the Father**]” in John 5 and looking at the Greek here is what “Equality with God” means...

In Closing



- ❧ Although Christ Jesus was in a state and possessed all attributes and qualities of God
- ❧ Although Christ Jesus was fully a man, He nonetheless was fully Divine
- ❧ When Paul declared that Christ Jesus did not regard equality with God the Father a thing to be grasped
- ❧ Paul was saying, Christ Jesus is to be treated the same, have equal treatment as His Father!
- ❧ When Jesus called God His Father, Jesus was saying that as the Son of God, He is to be treated the same, have equal treatment and reverence as the Father!

In Closing



☞ CASE IN POINT: When Scripture says that Jesus is equal or has equality with the Father, this DOES NOT MEAN that Jesus and the Father have equally divided Power+Authority+Glory

☞ This is precisely what Paul said after making the equality with God statement:

7 but [Christ Jesus] 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, [Christ Jesus] humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, [God the Father] highly exalted [Christ Jesus], and bestowed on [Christ Jesus] the name which is above every name, 10 so that at the [Authority] of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

In Closing



- ✧ It is very clear from Phi 2, that the Authority within the Godhead is with the Father.
- ✧ The Father because of His Son's humiliation (carrying out the Father's will and plan, to leave His side in heaven, come to earth, take on the likeness of man, take on the form of a servant, being obedient to the point of death, the death of a cruel cross), that the Father in love EXALTED His Son and bestowed upon Him the Name that is above every Name (the Authority that is above all Authority) so that at the delegated Authority given to Christ Jesus, EVERY KNEE WILL BOW of those in heaven and on earth and under the earth and that every tongue will confess that Jesus Christ is Lord to the glory of God the Father!

CONJECTURE



- ❧ The best way I can describe the “equality with God” statement is by looking at the husband and wife relationship
- ❧ The husband is the head of the family (has authority) with the wife as an equal partner (a help mate)
- ❧ Although the husband by virtue has the authority in the family, that in no way diminishes the equality of the wife in the marriage

- ❧ In a similar way, the Father is the Head of the Godhead, but that in no way diminishes the equality of the Son as Deity and importance within the Godhead!

In Closing



- ✧ All things being said
- ✧ Everything was planned by the Father
- ✧ The Father planned and included His Son
- ✧ The Son carried out His role in the Father's plan
- ✧ The Father in turn delegated all authority in heaven and on earth to the Son
- ✧ The Son will continue to carry out His rule up to including judging angels and man
- ✧ When all of said and done and the Son judges and all of His Father's enemies are destroyed, the Son will return the kingdom back to His Father – so that all may be in all – this is the gospel of our God and Savior – this is the gospel of Christ Jesus our Savior – Amen. Amen.