

Humility of Christ in Philippians 2:5-11 and its Implications for Christian Leaders

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Abstract

The problem of disunity among the members of the body of Christ is one of the problems that need urgent attention because of its great adverse effect on the body of Christ. It has been observed that this is often occasioned by leadership tussle among the Christian leaders. The society and those that are watching from outside are wondering if the Church are really adhering to the teaching and life of Christ, the founder of the Church. The division in the Church is also making preaching Christ difficult and also makes it look like that the church is not living to her true calling which is to be like salt and light to the world. To address this ugly situation, this paper adopts an exegetical analysis of Philippians 2:5-11 and relates it to the problem of leadership tussles among the Christian leaders. In this epistle, Apostle Paul commended the Church for their initial spiritual progress and after revealed the main purpose of writing to them which was on the problem of division among them occasioned by the tussle of leadership, egoism, pride and self-centeredness. To arrest this problem Paul told them the way out which simply was by putting on the Christ-like humility which He demonstrated in his kenosis. Adhering to Paul's teaching on the need to put on Christ-like humility, the church then was able to resolve the problem of disunity among them and lived to Christ expectation. Drawing inference from Paul's teaching on Christ-like humility, this paper recommends that the church should teach, preach and encourage Christ-like humility as demonstrated by Christ in his kenosis. This will serve as antidote to the problem of disunity informed by leadership tussle among some leaders in the body of Christ.

Keywords: Kenosis, Unity, Humility, Leadership, Incarnation.

Introduction

One of the problems facing the church today that African theologians and the Church leaders need to address is the disunity in the body of Christ, a problem that is making it difficult for her to fulfill its purpose as light and model to the world. This disunity is often occasioned by lack or little demonstration of Christ like humility as shown in Paul's letter to the church in Philippi. The lack of proper understanding of the concept of humility among the Church leaders is a glaring problem as it is leading to division in the church. The leadership tussles as rightly noted by Abogunrin (2006) are often caused by the over ambitious ones in the body of Christ. To achieve their selfish desire, some of them they can go to the extent of eliminating their counterpart that they see as their rivals in order to achieve their selfish desire.

This study agreed that there are some genuine reasons that may lead cessation from the mother church like doctrinal differences God's call among others, yet most of these divisions are borne out of the desperation of some to lead, egoism, pride and inclination for fame or popularity. Out of their arrogance and lack of Christ like humility, they try to achieve their aim by pulling out of the church

and proclaiming themselves as the overseer of their established new movement. This is not the wish of Jesus Christ, the Head of the church.

The Background to the Kenosis of Christ

Many theologians have been arguing on the kenosis of Christ, that is of what Christ emptied himself at his incarnation? When He was born in Bethlehem, did He continue in his divine nature? Was he again omnipotent, omnipresent and omniscient? Barclay (1976) notes that some theologians are of the opinion that Christ emptied himself of his divinity. If Christ emptied himself of his divinity as posit by these theologians, and then so many questions are begging for answers as touching his divinity. Would God be God if he does not know the future? But when Jesus was asked about the time of his second coming, He said that he does not know. Does this mean that he ceases to be God since his incarnation? In a certain community, he could not perform so mighty work because of the people unbelief. Does this mean that he ceases to be omnipotent while he was here on earth?

There have being questions on the natures of Christ as God-man. Is it possible for a person to be God-man? Undoubtedly, the two natures of Christ, which the theologians refer to as the hypostatic nature of Christ is clearly taught in the Scriptures. In the creed of Chalcedon, the early fathers rightly affirmed that Christ must be acknowledged in two natures, without any commingling or change or division or separation. The creed of Athanasius offers an important analogy to help in understanding the biblical statements on Christ's two natures: As a rational soul and flesh are one man, so God and man are one Christ (Athanasius, 2013). Because I am a rational soul I can say, 'I will never die'. That statement is not true of my flesh, unless Christ returns before I die. On the other hand, because I am flesh, I can also say, 'I will not live forever'. That statement is not true of my soul.

In the same manner, certain statements by or about Christ are true only if ascribed to the appropriate nature. For example, because Christ is God, He could say 'You are of this world' (John 8:23). This statement is not true of Christ's human nature. If we err in ascribing this statement to His human nature, we would conclude, as did the doceticists, that Christ was only a spirit. On the other hand, because Christ is man, He elsewhere says concerning His second coming: 'But of the day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone' (Matthew 24:36). This statement is not true of Christ's divine nature. If one ascribes this statement to His divine nature, one would conclude that as God, He did not know when he would return. He would not be omniscient, He would be less than God, and thus, not God at all, as some theologians argued. Of what did Christ empty himself at his incarnation would now be examined as revealed by Paul in Philippians 2:5-11.

The Humility of Christ in Philippians 2:5-11

The term 'kenosis' denotes a theological concept, with reference to the self-denial of the Son of God becoming incarnate and entering into this state of humiliation through his death. The use of the term is based on the Christological hymn of Philippians 2:5-11, precisely verse seven where the phrase 'emptied himself' (heauton ekenosen) is employed (compared to Romans 8:3 and Hebrews 2:14).

Background to the Epistle to the Philippians

Philippi was a city located about nine miles from the city of Aegean Sea (Danny, 1996). The original settlement was called Krenides (Barker and Kohlenberger, 1994), which according to Barclay (1959) means the 'wells of fountains'. During the day of the New Testament, it was one of the chief cities in Macedonia, but in 356 BC the name was changed by Philippi II, king of Macedonia.

Paul visited the city on his second missionary journey (Acts 16:1-40) and planted a church there being the first European church to be established by Paul (McCain, 1996). That apostle Paul wrote this letter is evident from the letter (Philippians 1:1). Paul was a prisoner in Rome when the letter was written (Philippians 1:7,13,16). Most Bible Scholars believe that Paul wrote this letter to the Philippians in about 60-61 AD and that the original recipients were the saints in Christ Jesus who were at Philippi (Thomas, 1999).

Paul wrote to the Philippians in order to exhort them to harmony and humanity as portrays in the Kenosis of Christ. In the Church, one faction (Possibly a Judaizing one) was getting agitated and taking advantage of the temporary powerlessness of the apostle through his incarceration at Rome. Furthermore, Paul heard rumours of a division within the community at Philippi. Paul then stressed that the Philippians Christians, must remain united among themselves, in one Spirit, with one and the same mind, avoiding vain glory, remaining firm in humility by thinking of others as better than themselves, and avoiding any sort of selfishness. To Paul, it takes real humility to be able to accept another person and see other person as an equal.

The Source of the Hymn: Philippians 2:5-11

The possible sources to this hymn as suggested by scholars have been remarkably varied. Among the suggested sources include Hellenistic Judaism, Iranian religion, Greek epic tradition, the political circumstances of the time, pre-Christian Hellenistic or Jewish Gnosticism as well as different strands of the Old Testament.

Kasemann (1968) is a strong advocate of a Gnostic background to the hymn. He argued that the structure was to be interpreted on the analogy of the descent of the Gnostic myth of 'urmensch-saviour'. To Kasemann, the form (schema) of the Gnostic redemption saga provided the integrity of the hymn as a unified whole. However, Kasemann's appeal to a pre-Christian Gnostic redeemer myth existed in the pre-Christian period. However, the important element of the 'urmensch-redeemer' myth were missing from the Philippians hymn and that reference in Philippians 2:5-11 to a real incarnation (verse 7) to God's sovereign intervention on behalf of the honours (verse 9) and his investiture with the highest honours (9-11) makes the hymn essentially different from the Gnostic myth.

Edward (1968) located the background of this hymn to righteous sufferer of post-biblical Judaism who was humble and loyal to God, even to the point of suffering and death. This righteous sufferer is the loyal servant of God referred to in Jewish martyrology from the Macabbean period onwards. To Edward, Jesus is spoken of as servant (δούλος) in verse seven not because he fulfills the role of the servant in Isaiah 53, but because he like every righteous one, took upon himself suffering and humiliation for God's sake. Edward's position has been rejected by many scholars because this righteous of his cannot be described as a preexistent figure, cited in the Christological hymn.

A comprehensive treatment of this hymn in the light of a Jewish wisdom background has been provided by Dieter (1991). To him, the background of the hymn is provided by the righteous one that is the suffering servant. This righteous one loses all individual traits and typifies the existence of the righteous, at the same time becoming a docetic figure (Wisdom 3:1-4). To Georgi, the reference to preexistence Philippians 2:6 is comparable to statements in the book of Wisdom about Wisdom itself rather than the Righteous one.

This suggested source of Dieter has been rejected by scholars because in the Hellenistic Jewish Mysticism, preexistence Wisdom is essentially the mediator in creation. Furthermore, Dieter could

not provide a plausible explanation for the identification of wisdom and the righteous one. He could not also suggest what motivated the transference of these to the person of Christ.

A possible Old Testament background to Philippians 2:5-11 that has found wide acceptance in recent scholarship is that of the Isaianic servant of the Lord. Several important expressions and verbal echoes in the hymn are to be understood in the light of the suffering servant of Isaiah 52:13-53:12. For example, 'taking the form of a slave' (*morphen doulou labon*) means exactly playing the part of the servant of the Lord and the principal clause 'He emptied Himself' (*eauton ekenosen*) is equivalent to Isaiah 53:12, he poured out his soul (to death) (Peter, 1991). Moreover, Christ himself referred to the figure linked in the prophecy-the servant of God in Isaiah.

It was quite natural for Paul to seek his inspiration in the Old Testament. He had read, especially in Isaiah, the passages which foretold the history of Christ, and in them he saw his own calling, and the mission that was to be his: the completion of Christ's work by his suffering as well as by his missionary labours, and the carrying of enlightenment to the ends of the earth.

Exegetical Analysis of Philippians 2:5-11

- 5 Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ:
 6 Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ,
 7 ἀλλὰ ἑαυτὸν ἐκένωσεν, μορφὴν δούλου λαβών, ἐν
 ὁμοιώματι ἀνθρώπων γενόμενος.
 8 καὶ σχήματι ἐυρεθείς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν,
 γενόμενος ὑπήκοος μέχρι θανάτου, δὲ σταυροῦ.
 9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ
 τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,
 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, ἐπουρανίων καὶ
 ἐπιγείων καὶ καταχθονίων,
 11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι ΚΥΡΙΟΣ
 ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ, εἰς δόξαν Θεοῦ Πατρὸς.

(NESTLE GNT)

Revised Standard Version of Philippians 2:5-11

- 5 Let the same mind be in you that was in Christ Jesus,
 6 who, though he was in the form of God,
 did not regard equality with God
 as something to be exploited,
 7 but emptied himself,
 taking the form of a slave,
 being born in human likeness.
 And being found in human form,
 8 he humbled himself
 and became obedient to the point of death —
 even death on a cross.
 9 Therefore God also highly exalted him
 and gave him the name
 that is above every name,
 10 so that at the name of Jesus

- every knee should bend,
in heaven and on earth and under the earth,
11 and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

In doing the exegetical analysis of this passage, the rhythm of the poem and its division into lines and stanza would be examined as it should be set out for reading.

- i. Who thought he was in the 'form' (μορφῇ) of God,
did not regard equality with God
but 'emptied himself', (ἐαυτὸν ἐκένωσεν)
taking the 'form of a slave' (μορφὴν δούλου).
- ii. 'being born in' (ἐν ὁμοιώματι) human likeness
'And being found in' (καὶ σκήματι) human form,
'He humbled himself' (ἐταπείνωσεν ἑαυτὸν)
And became obedient to the point of death
(γενόμενος ὑπήκοος μέχρι θανάτου)
even death on the cross (δὲ σταυροῦ)
- iii. 'Therefore' (Διὸ) God also highly 'exalted him' (ὑπερύψωσεν)
and gave him the name
that is above every name (ὑπὲρ πᾶν ὄνομα)
so that at the name of Jesus (ἵνα ἐν τῷ ὀνόματι Ἰησοῦ)
every knee should bend,
in heaven and on earth and under the earth (ἐπιγείων καὶ καταχθονίων)
and every tongue should confess (καὶ πᾶσα γλῶσσα ἐξομολογήσεται)
that Jesus Christ is Lord, (ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ)
to the glory of God the Father (εἰς δόξαν Θεοῦ Πατρὸς)

This division is highly favoured by the sense of the passage; the first stanza ends with the idea that Christ took a human nature, while the second stresses that this state will later become the occasion for an even deeper humiliation. The third stanza talks about the exaltation that follows his humiliation.

The First Stanza (6-8a)

After Paul has used verse five to introduce the hymn, he states that Jesus existed in the very nature of God (ἐν μορφῇ Θεοῦ) which according to Edward (1991) is a key phrase in the entire hymn because it stands at the head of the paragraph, and one's exegesis of it has a bearing on the interpretation of the whole passage.

The first stanza is built up on the usual antithesis based on the Son of God being born in the flesh. But because there was a need for some lessons in morality to be drawn from Christ's example, Paul points out the humiliation connected with Christ's appearance in a human nature. There are two Greek words for 'form' (μορφῇ and σχῆμα). The noun μορφῇ which occurs twice in this passage in the phrases 'in the form of God' (ἐν μορφῇ Θεοῦ) and 'form of a servant' (ἐν μορφῇ δούλου) cannot be translated into better English equivalent 'form' (μορφῇ) which is the essential element which never alters, while σχῆμα is the outward form which changes from time to time.

μορφῇ is used for Jesus in this passage to depict exchangeability of Christ. However, his outward 'form' (σχῆμα) might alter, he remained in essence divine (Barclay, 1959). Hendrickson states that

Christ Jesus had always (and always continue to be) be God by nature, the express image of the deity. In other words, the specific character of the Godhead, as this is expressed in all the divine attributes was and is eternal in Christ Jesus (Colossians 1:15-20; John 1:1; 8:58; 17:24). In fact, the word has meaning here only as referring to the reality of God's being in the case of the servant, the word means the external appearances which correspond with reality. The phrase 'in the form of a servant' (μορφῇν δούλου) comes first in the flow of thought, it is these words when call for the use of 'form' (μορφῇ) with regard to the divine nature of Christ, it seems that this phrase was suggested by Isaiah. It may be said as an objection that Isaiah in the songs of the servants does not use the word μορφῇ 'form' but 'εἶδος' 'form'. But it should be noticed that the second stanza, which develops the idea of becoming nothing in order to take the 'form' of the servant, harks back to the description given by Isaiah. Moreover, the phrase 'in the form of God' (ἐν μορφῇ Θεοῦ ὑπάρχων) designates the divinity of Christ. Outside his human nature, Christ has no other manner of existing apart from being divine. It is in God that He was His being and this makes Him to be equal to God; and consequently, he has a strict right, a natural right, to the privileges of God, God's majesty glory and power in the cosmos. His humanity consists in not wishing to acquire these privileges except by means of submission and obedience.

According to Barclay (1959), Jesus did not need to snatch at equality with God, as if to hug it jealously to himself, but laid it down willingly for the sake of men. Instead of choosing the approach by means of honour and worldly pomp, he chose the way of humility which was offered to Him by His Father, and took the form of a humble man, the form of a servant.

This He did during his thirty-three years of His mortal life, as can be seen in the gospels when He took on the likeness of man (ἐν ὁμοιώματι ἀνθρώπων). The phrase 'to humble himself' (ἐαυτὸν ἐκένωσεν) is a striking one which has no convincing parallel in the whole of Greek literature (Barclay, 1959). Κεωυ in secular Greek meant to 'to empty' 'to make empty' and then metaphorically to make of no effect. According to Baird (1984), Κεωυ means the change of roles from divine authority to slave status. The emphatic position of 'Himself' (ἐαυτὸν) strongly suggests that this act of emptying was voluntary on the part of pre-existence Christ.

According to Arlandson (1997), slaves had the lowest status of any class. To Paul, it is not Jesus possession of status and power that elicited the exalting response of God in the conclusion of the hymn but of his use of it. Paul used this word for Christ so that all adherents of Christian faith will learn from Christ that, whatever status they hold, they might use it for the benefits of others. That Paul used the word 'slave' (δούλου) for Christ does not refer to a physical appearance but to attitude in disposition.

From this stanza, it can be deduced that the interest in this hymn is focused on the humiliation which Christ allowed himself to undergo and that stripping or emptying himself of his glory and given up the manifestation of his divine nature, the Son could be said to have emptied himself.

The Second Stanza (Philippians 2:8b)

Christ has given up the form of God and has become like a man in order that he might play the part of the servant of the Lord who appears in then prophecy of Isaiah. In the words that describe the climax of Christ's humility and obedience, verse eight introduces the second stanza of the hymn. Having fully identified with humanity, Christ humbled himself by becoming obedient to the uttermost limit-even to death, the utterly vile death of the cross.

He humbled himself (ἐταπείνωσεν ἑαυτὸν) is the main sentence stands in a chiastic relation to 'he empties Himself' (ἑαυτὸν ἐκένωσεν). It expresses the finality climatic part of his consistent action of abasement. The difference 'He emptied himself' and 'He humbled himself' is that the former relates to His incarnation, the later to humanity. He humbled (ἐταπείνωσεν) is not synonymous with 'He empties ἐκένωσεν, but it carries the thought further. The essential word, He humbled echoes the words of Isaiah 53:8 and 53:3. Paul had to adopt this text because he wanted to be quiet explicit in presenting the servant as a divine being, who took the likeness of men. He assumed humanity through the possession of human nature.

Ταπείνω therefore means to humble, humiliate and appears in the New Testament in Matthew 18:4; 23:12; Luke 3:5; 14:11; 18:14; 2 Corinthians 11:7; 12:21; Philippians 2:8; 4:12; James 4:10 and 1 Peter 5:6. At Philippians 2:8, since the verb used with the reflexive pronoun 'Himself' ἑαυτὸν means to humble oneself, then the pronoun indicates that the action was free and voluntary (Matthew 18:4). It is the free act of Christ that leads to His humiliation.

In the sentence 'and became obedient unto his death' (γενόμενος ὑπήκοος) γενόμενος is a simultaneous aorist participle that explains the extent of the humility of Christ in becoming obedient ὑπήκοος even to the extremity of death. The word obedient ὑπήκοος is nominative singular. It is found in Acts 7:39 with the dative case to denote to whom the obedience is due. As an adjective, it describes the quality of life which contrasts the conduct of the Philippians. This explains its function and the ground Paul appeals to it in dealing with disunity and self-assertion.

The concluding words of this second stanza 'the death of the Cross' (μέχρι θανάτου, δέσταυρου) indicates the special manner of Jesus death. It was on a cross, the most loathsomely degrading death of all that he endured the most shameful of all. Here the rock bottom of Jesus humiliation was reached. Thus, the final phrase emphasized the abject degradation of Christ's lowly obedience and drives home the lesson that his identification with men reached the lowest rung of the ladder. However, Christ's obedience meant for him condescension, humiliation, death and finally exaltation. Unlike some too ambitious leaders among the Christian leaders, Christ did not struggle for some pinnacle of human achievement or battle for honour. Instead, His whole life was characterized by self-emptying, self-surrender, self-sacrifice and self-renunciation. In a sense, hanging there upon the Cross, Christ was not even a man. He was sin, the embodiment of sin. He who was numbered among the person of Trinity is said to bear the sins of many (Hebrews 9:28).

According to Hengel (1977), the emphatic 'death of the Cross' θανάτου, δέσταυρου is the most decisive statement in the humiliation of Jesus because of the social stigma attached to crucifixion and the association of crucifixion with slavery in Roman mind. In the Roman world, crucifixion is a punishment particularly fitting for a slave. Moreover, Christ's personal humiliation was evidenced by His obedience. This obedience to the Father knew no bounds. He was not deterred by an inglorious death on the Cross. What an incomparable obedience!

The Third Stanza: Philippians 2:9-11

The third stanza develops the second big antithesis: the life of Christ in human nature ends with exaltation. The words which lead into this stanza: 'That is why God has exalted him' (Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν) correspond to the sudden change of fortune which is introduced the song of the servant (Isaiah 53:12). The beginning of the song of the servant briefly outline the poem's subject- the humiliation of the servant, followed by His exaltation (Isaiah 53: 13-15), but the Christian hymn extends this triumph to the whole cosmos. This Isaiah song of the servant seems to be the model for

Paul's hymn. Paul attributes to Christ the divine prerogatives which are found in Isaiah 45:23 where God proclaims:

I am God and apart from me there is no other. I am the just one and the saviour, and there is no other. Turn back to me, and you will be saved, you who come from the ends of the earth. I am God and there is no another. By my own name I have sworn it. 'From my mouth come words of justice and what I say cannot be avoided. Because every knee shall bend before me and every tongue shall confess God (Isaiah 45:21-23).

It may also be said that there is even a tendency in Isaiah to apply to the servant, those attributes which keeps God for himself (Isaiah 49:6-7, 23). The songs of the servant thus provide the elements which will be brought into play in the making of the Christological hymn. According to Paul, the adoration will include the cosmos, the exaltation which he described is the eschatological exaltation, and in Isaiah, we can see that there are eschatological facets, while the word: 'therefore' (Διὸ) shows a consequence of his voluntary act of humility (Wuest, 1942). It also indicates the correspondence between his self-renunciation and God's exaltation of Him.

Looking at this third stanza, Christ who had been the subject of the main action of verse 5-8 now becomes the passive recipient and object of God's own acts. As a result of the humility of Christ to the deepest level of dying on the Cross, in order to reconcile humanity to God, according to the decree of the Father, God exalted him. 'therefore' (Διὸ), together with a second conjunction 'and' (καὶ) are the pointers to the change. καὶ shows that God the Father for his part responded in exalting Jesus while the word 'therefore' (Διὸ), shows a consequence of His voluntary act of humility. It also indicates the correspondence between His self-renunciation and God's exaltation of Him.

This exaltation involves several aspects: first Jesus was resurrected from the dead (Mark 16:6; Acts 2:52; Romans 1:14). The second aspect was his ascension (John 20:17; Acts 1:9). The fruit of His ascension to heaven causes the dissensions of the Holy Spirit into the believer's hearts. The third aspect of Christ exaltation was his coronation. He is exalted to be a prince, the prince of the kings of the earth (Revelation 1:5), in another aspect, God has exalted Him in His ascension at God's right hand (Mark 16:19; Ephesians 1:20), a custom in the ancient world where kings advance their favourites next to their own persons, and set them at their right hand (II Kings 2:19) (O' Brien, 1991). So, for Christ to sit at the right hand of God is to be in the same place with the Father in dignity and honour. The human nature of Christ, being personally united to the divine, is now set down on a royal throne in heaven.

Another aspect of Jesus exaltation is His honour of High Priest from which he continually intercedes for believers (Hebrew 7:25). The most of Jesus exaltation involved the restoration of what he had eternally possessed before his incarnation. Besides all these, in the statement 'and gave him the name that is above every name', (καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα), one can see another aspect of exaltation, a new rank involving the exercise of universal dominion was bestowed on Jesus. It is 'the name' rather than 'a name' that the Father gave His Son. The name in Hebrew denotes office, rank and dignity.

It is worth noting that 'has given' ἔχαρίσατο being a first aorist indicates that this action has already taken place, implying a completion of action. Its result continues but awaits a final consummation. Then this name is above every other name confirms dignity and authority. To the name belongs salvation even in the furthest corner of the earth (Isaiah 45:6; 6:21). The name granted as a gift to Jesus, the 'proper name of God' is a gift given to the servant, to Christ become man, which he had deserved because of his obedience. What a perfect example for all! It is good to learn from this that

'the way up is way down'. A personal human effort to grasp or hold tightly to what is ours creates disunity and self-assertion and does not exalt.

The universal scope of the adoration and confession offered to Jesus is described by the words 'every knee should bend and every tongue should confess' καὶ πᾶσα γλῶσσα ἐξομολογήσεται. The bending of the knee was an expression denoting great reverence and submission in the Old Testament, especially making the humble approach of the worshipper who felt his need so keenly that he could not stand upright before God. While this usual position in prayer was that of standing (Jeremiah 18:20; I Kings 18:15; 17:1), in times of special need or extremity, the worshipper fell on his knees, Jesus is to be worshipped as a person. The name indicates both the basis and object of worship (Nicoll, nd). If Christians willingly bow to Jesus now in their hearts, they can readily bow to one another; this is the antidote to self-assertion and disunity.

The purpose of the exaltation is to proclaim the universal worship of Christ for the Glory of God the Father. Knees are to bow and tongues confess. The confession shall be His Lordship 'That Jesus Christ is Lord' ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ', a celebration of His exaltation, to the Glory of God the Father (εἰς δόξαν Θεοῦ Πατρός).

The true mark of the early Church was her readiness always to confess his faith in the words: Jesus Christ is Lord (Romans 10:9; I Corinthians 12:3; Philippians 2:11). Paul agreed that there are many gods in the Gentile world, but in all his epistles, he stresses the fact that all these 'lords-many' 'κυριοὶ' have been conquered once and for all in the death and resurrection of Jesus Christ, that they are therefore subject to Him and for this reason, their powers had once for all been broken and none of them can be called 'Lord' (Κυριος) in the absolute sense (I Corinthians 8:5ff). This is one of the earliest distinguishing features of Christianity. To Christians, there is only one God, the Father, and the Lord Jesus Christ. That every knee shall bend and worship in the name of Jesus is not amount to idolatry or worshipping an ordinary being, since the same person who bore the human name Jesus is the external sovereign Lord of the universe. Christ is now exalted because he first humbled himself in order to achieve the divine plan of salvation.

The Concept of Christian Leadership

A leader has been defined by different people in different ways. Some define a leader as a person whom others follow. A leader in this sense might be a boss in a typical workplace hierarchy, a leader within an organization of volunteers, a teacher in a university, a speaker or an author who has influenced people through his or her ideas. However, Sanders (1998) defines leadership as the capacity and will to rally men and women to a common purpose. Oluwaponmle (2010) defines a leader as one who guides a group of people or gives advice to them towards a certain goal or project so that the goal or project would be accomplished.

Studies in the Old Testament show that all people God used in leadership position were called and given mandate by God. The Old Testament concept of leaders can be learnt by the study of the lives of the people God used in the leadership. The chief leader of the Old Testament is God Himself (Exodus 13:17; 15:13; Numbers 14:8). But he shares leadership with the moral men. The earliest leaders in the Old Testament were by family head or the patriarch. Abraham was the first family head that was called by God to be a channel of blessing to the entire world (Genesis 12:3). From Christian perspective, leadership is the act of influencing and serving others out of Christ's interests in their lives so they accomplish God's purpose for and through them Bill Lawrence (2018)

Moses was often reminded by God to lead the people (Exodus 33:12). After Moses, Joshua aid was given the mandate to lead the people of Israel to the Promised Land. The Judges at the death of

Joshua were raised by God to deliver the people from their enemies (Judges 2:16). Saul, the first king in Israel was anointed by the Lord (1 Sam 10:11), David and his lineage were chosen by God.

All these examples show that Biblical leadership in Old Testament was by divine appointment. He gave it to those He wishes to set over the affairs of men (Daniel 4:17). Among the Jews, leadership has the notion of Israel responsibilities (Exodus 18:1). Leadership delegations ease the burden on a single person and allow others to exercise their God given abilities.

The concept of leadership in the New Testament is clearly revealed in Christ's examples and his words. Christ made it clear saying 'you know that the rulers of the Gentiles lord it over them and their high official exercise authority over them. Not so with you, instead, whoever wants to become great among you must be your servant (Matthew 20:22-27). The above quotation is explicit to deduce the concept of leadership in the New Testament. The words are directly from Jesus Christ himself to His disciples whom he was preparing to take up leadership position after his departure. The passage has a clear contrast between worldly leadership principle and Biblical concept. The world's measurement of greatness depends on how many people a person has as servants. But to Christ, the true measurement is how many people a person is serving. This shows that the climax of all leadership models was a servant leader.

From the New Testament concept of leadership, one can assert that the core of Biblical concept of leadership is service, serving God through mankind to make them able to serve others.

The Implications of Christ's Humility in Philippians 2:5-11 to Christian Leaders

From the passage that has been studied, it could be seen that Christ demonstrated a humble service which all His followers need to follow as an example. The emphasis in Christ's kenosis is inner humility of service to others. Leighton (1991) sees Servant leadership demonstrated by Christ as a calling, a call to serve, to minister to the needs of the people with the Christ-like love. This means that Christian leaders should use their position and power to transform and serve others and not to use it to suppress and oppress their followers. Leaders should understand that whatever gift they receive from God is to serve others (1 Peter 4:10). Christian leaders need to note that in the days of Christ, he had a very good and un-tyrannical use of power. He never used power to oppress the people. This should be the attitude of Christian leaders today.

In the synoptic gospels, Jesus Christ is being quoted saying, 'I am meek and lowly in heart' (Mt. 11:29). In relation to John the Baptist, he was appreciative of him to the point of regarding him as second to none among those born women except the children of kingdom. He was not seeing himself as too high for John the Baptist to be baptized. This is a good example for Christian leaders, they should not see others in the ministry as rivals, but they should complement one another in furthering the gospel of Christ, transforming the lives of the people and using their talents, time and treasure to serve humanity.

There is no doubt about Christ's healing power; many people were profited from his healing ministry. Very many people came to hear him for his words of wisdom. Some were ready to part with their homes, abandoning their occupations in order to be with him, yet in all these, Jesus remained humble and identified with the people of His time. He was glad to be among the guests at a wedding, wept at the tomb of Lazarus, sat at table in the house of the Pharisees, ate with the tax collectors and sinners. Indeed, His presence was meat and drink to the people that loved him. This is a great lesson to leaders who because of their status try to build a tall wall around themselves and make themselves unreachable to the people that they are leading. This is not appropriate according to Paul's teaching;

Christian leaders are to identify with the oppressed, the poor, the sick, the needy, as well as the rich that need their assistant in one way or the other.

Conclusion

This paper examined the humility of Christ in the context Philippians 2:5-11 with the aim of addressing the problem of leadership tussles among some Christian leaders. It is revealed from the passage that Christ denied himself some rights as a divine being and humbled himself by putting on human nature in order to save mankind. He was later rewarded by being exalted and given a name that is above all other names. All that he left for the sake of saving man or serving man was later restored by to him. He shows through his kenosis that to be a good leader, one should see his position as a call to serve and not to lord it over others. This paper therefore posits that Christ's example of humility as shown in Philippians 2:5-11 should saturate the entire Christian leaders. This is so because honour will always come after which one had humbled himself like Christ, and that seeing leadership position as a call to serve and not to lord it over others, will go a long way in solving the problem of leadership tussles in the body of Christ.

To actualise Paul's teaching on Christ's humility, and consequently solve the problem of leadership tussle in the church, the following are recommended:

- The church should encourage sound Bible teachings for all church leaders to afford them the opportunity of knowing Biblical position on the concept of leadership which is servant leadership
- There should be adoption of policy on systematic discipleship training for all church members and leaders through seminars and conferences. This will help to expose church membership to basic truth that will make them effective in leadership as taught by Paul
- Those at the helm of the affairs in the church should see it as a responsibility to create an environment where each member of the church participates in the leadership. They should be ready to take after Moses who was ready to delegate power to some and also trained Joshua in order to become a successful leader.
- It is obvious that most of the leadership tussles ravaging the church today came as a result of leadership succession. To alleviate this, the church must put a reliable and solid succession arrangement in place. This will in no small measure help in good church governance and objective leadership. Furthermore, all the members of the body of Christ should see leadership as a responsibility to serve and not to lord it over others.

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