# I.IV WHY CHRIST HUMBLED HIMSELF: Philippians 2:6-8 - Shepherd School

I. OPENING RAYER: All.

\_\_\_\_

### **II. SERMON:**

WHY CHRIST HUMBLED HIMSELF: Philippians 2:6-8.

**CONTEXT.** Read verses 1-10.

**DOCTRINE.** Jesus humbled Himself to the lowest possible degree to save His people from their sins, therefore we must humble ourselves like Him.

**OUTLINE**. 4 points of Doctrine from the text, then 5 Uses for personal application.

# I. JESUS HUMBLED HIMSELF BY RELEASING HIS DIVINE RIGHTS (Phil. 2:6)

**Philippians 2:6** "who, though he was in the form (essence) of God, did not count equality with God a thing to be grasped (*seized/held on to*),"

- BROOKS: "This Sun of righteousness went ten degrees back in the dial of his Father, that he might come to us with healing under his wings."
  - 2 Corinthians 8:9 "You know the grace of our Lord Jesus Christ, that though He was rich he became poor so that you by His poverty might become rich."
    - He willingly let all His rightful coin slip through His fingers so that evil, weak, and heartless sinners could be rich in Him forever.

# II. JESUS HUMBLED HIMSELF BY EMPTYING HIMSELF OF HIS GLORY (Phil. 2:7a).

Philippians 2:7a "but emptied himself,"

- QUESTION. In what way did He empty himself—of His divinity? (kenosis theory)
  - A. No. No. No. Impossible. The eternal Son of God could no more

### cease to be divine than the sea could cease to be wet. Jesus emptied himself of His glory!

- MANTON: "As the covering in a dark lantern [hides] the light from shining forth, so did the human nature [hide] his divine glory."
  - Peter, James, and John saw Jesus' unemptied glory for a few moments. That is why they said, "he was transfigured before [us], his clothes became radiant, intensely white, as no one on earth could bleach them" (Mk. 9:2-3).
    - John saw Jesus' unemptied glory as recorded in the book of the Revelation and said, "[I saw]... one like a son of man, clothed with a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength" (Rev. 1:13-16).
- Like a King walking among common people hooded and cloaked, even being treated as a common sinner and scorned, Jesus emptied Himself of His glory in order to redeem us. "Veiled in flesh the godhead see, Hail the incarnate deity!" (Charles Wesley).
  - FLAVEL: "[Christ] was greatly humbled, inasmuch as this so veiled, clouded, and disguised him, that during the time he lived here, he looked not like himself, as God; but as a poor, sorry, contemptible sinner, in the eyes of the world; they scorned him. . . By reason hereof he lost all esteem and honour from those that saw him (Matt. 13: 55). "Is not this the carpenter's son?"

To see a poor man travelling up and down the country, in hunger, thirst, weariness, attended with a company of poor men. . . Who that had seen him, would ever have thought this had been the Creator of the world, the Prince of the kings of the earth? "He was despised, and we esteemed him not."

Think how marvelous the kindness and mercy of God is toward us, men!

It was a kindness of God that He was even mindful of man, much more that He should become a man!

It was a mercy of God that He should care about man's misery, much more that He should become a man to taste our misery in our stead!

### III. JESUS HUMBLED HIMSELF BY TAKING THE FORM OF A SERVANT (Phil. 2:7b).

**Philippians 2:7b** "by taking the form of a servant, being born in the likeness of men."

- Angels were thrown out of heaven and cast down in humiliation and became demons for their sin; yet Christ willingly came to the earth in humiliation in order to save us from sin.
  - FLAVEL: "For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven, and be converted into a silly fly or worm, had been no such great abasement; for they were but creatures before, and so they would abide still, though in an inferior order or species of creatures. The distance betwixt the highest and lowest species of creatures, is but a finite distance. The angel and the worm dwell not so far asunder. But for the infinite glorious Creator of all things, to become a creature, is a mystery exceeding all human understanding."

The Sovereign became a servant! The Savior became a slave! Why? Mark 10:45.

 Mark 10:45 "For even the Son of Man came not to be served but to serve and to give his life as a ransom for many."

# IV. JESUS HUMBLED HIMSELF BY OBEYING HIS FATHER IN LIFE AND DEATH (Phil. 2:8).

**Philippians 2:8** "And being found in human form, he humbled himself by becoming <u>obedient</u> to the point of death, even death on a cross."

- Christ descended the staircase of humiliation all the way to the bottom.
- The first step down in humiliation was <u>Christ's becoming man</u>, wherein He released His divine rights and emptied Himself of His glory ("being found in human form").

The second step down was <u>His being a servant</u>, wherein He obeyed the Law and submitted to death ("He became obedient to the point of death").

**The third step** down in humiliation <u>was His crucifixion</u>, wherein Christ not only died but was slaughtered ("even death of a cross").

**The fourth step** down in humiliation was Christ's <u>bearing the wrath of</u> <u>God</u> for the sin of His people, even descending into hell as it were for us on that cross!

**The fifth step down** the staircase of humiliation was <u>Christ's being</u> buried and continuing under the power of death for a time.

**MANTON**: "[Christ's] lowliness and humility is set forth by two things: the height of elevation wherein He stood, and the depth of humiliation to which He condescended."

#### 1. USE THESE TRUTHS FOR EXAMINATION

- I) Do you think there are things beneath you, that are too low for you to be engaged in?
  - Christlikeness without humility and service to others is a sham.
    - It is more akin to satan-likeness if you cannot humble yourself and serve.
      - Those who claim Christ yet will not get low and serve others are dressed up as an angel of light while they are inwardly a devil. (Ask question again)

#### 2. USE THESE TRUTHS FOR WARNING

I) Are you unwilling to serve others by even humbling yourself to an extreme extent?

Then you are surely trapped in the dungeon of pride! You must think yourself greater than Christ, even greater than God, seeing God the Son humbled Himself to serve.

- If you are unwilling or inactive in humbly serving others, God opposes you.
  - "God opposes the proud but gives grace to the humble" (1 Peter 5:5).

#### 3. USE THESE TRUTHS FOR INSTRUCTION

- I) Seeing that Christ humbled Himself to the lowest of the low, there is no service too low for you.
- II) Thinking on Christ's willing humiliation for your salvation is surely one of the greatest hammers to destroy your pride.

- If Christ descended so low, how prideful must I be to want to ascend so high in this life?

#### III) The cross comes before the crown.

 Our humiliation in this life comes before our exaltation in glory. No cross for Christ? No crown with Christ.

#### 4. USE THESE TRUTHS FOR ENCOURAGEMENT

#### Behold the love of God in Christ and be encouraged, men!

- I) Christ emptied himself and died so that His sheep would be filled and live!
- II) He was born of a woman so that His people would be born of God!
- III) Christ was made a curse so that His elect would get the blessing!
- **IV)** He was made sin so that believers would become the righteousness of God!
- **V)** Christ was slain like a sinner so that His beloved would live forever as saints!
  - FLAVEL: "None does, or can love like Christ: His love to man is matchless. . . Surely it was a strong love indeed, that made him lay aside his glory, to be found in fashion as a man, to become any thing, though never so much below himself, for our salvation. We read of Jonathan's love to David, which passed the love of women; of Jacob's love to Rachel, who for her sake endured the heat of summer, and cold of winter; of David's love to Absalom; of the primitive Christians love to one another, who could die one for another but neither had they that to deny which Christ had, nor had he those inducements from the object of his love that they had. His love, like himself, is wonderful."

### 5. USE THESE TRUTHS FOR DIRECTION

- I) Labor to willingly humble yourself, like Christ, and serve others.
  - If you would be like Christ, you cannot be unwilling to humble yourself.

Christ willingly washed His disciples feet as an example of humility. He willingly became man. He willingly obeyed the Law. He willingly submitted to death. He willingly gave His life as a Ransom for many.

- FLAVEL: "Did Christ stoop, and cannot you stoop? did Christ stoop so

much, and cannot you stoop at the least? Was he content to become any thing, a worm, a reproach, a curse; and cannot you digest any abasement? Do the least slights and neglects rankle your hearts, and poison them with discontent, malice and revenge; O how unlike Christ are you! Hear; and blush in hearing, what your Lord saith in John 13: 14. "If I then your Lord and Master, wash your feet; ye ought also to wash one another's feet." . . . after Christ's example, we must be ready to perform the lowest and meanest offices of love and service to one another."

- II) Set the example, like Christ, in your home, the church, your vocation, and in society when it comes to humble service.
  - Look at verse 5 in Philippians 2. "Have this mind among yourselves, which is yours in Christ Jesus."
    - BROOKS: "Example is the most powerful rhetoric; the highest and noblest example should be very quickening and provoking."
      - TURN WITH ME TO Matthew 23:1-12, and that is where we will end our exhortation. The Pharisees and the Scribes negative example and Christ's exhortation.
        - Apply this in all areas of your life, men.
          - Teach God's Word, obey God's Word, and serve others in humility—that is what faithful shepherds do.
            - May God make us willing and humble servants, just like our Lord Jesus.

III. SONG:

Break (start back at 7:10pm)

IV. 1689 Confession: Ch. 6. Pr. 7-10. (finish by 7:35pm)

V. DISCUSSION (finish by 8pm)

A Body of Divinity discussion

Precious Remedies Against Satan's Devices discussion

**Closing Prayer** 

#### **SYLLABUS**

### SHEPHERD SCHOOL - SEASON ONE (2025) - THE ONE TRUE AND LIVING GOD

WEEK	Scripture	Book I (read before)	Book II (read before)	1689 Confession	Certificate Essays	Certificate Exposition
1 8/14	2 Timothy 2:1-6 Why Shepherd School + Overview					
2 8/21	Deuteronomy 18:15-22	A Body of Divinity Christ, The Mediator of the Covenant + Christ's Prophetic Office by Thomas Watson	Precious Remedies Against Satan's Devices A Word to the Reader, Introduction, Proof of the Point, By Presenting the Bait and Hiding the Hook by Thomas Brooks	Ch 8. Par 1-3		
3 8/28	Psalm 110:1-4	A Body of Divinity Christ's Priestly Office + Christ's Kingly Office by Thomas Watson	Precious Remedies Against Satan's Devices By Painting Sin with Virtue's Colors, By the Extenuating and Lessoning of Sin, By Showing the Soul the Best Men's Sins by Thomas Brooks	Ch 8. Par 4-6	Short Essay on The Hypostatic Union	
4 9/4	Philippians 2:5-11	A Body of Divinity Christ's Humiliation in His Incarnation + Christ's Exaltation by Thomas Watson	Precious Remedies Against Satan's Devices By Presenting God to the Soul, By Persuading the Soul, By Making the Soul Bold by Thomas Brooks	Ch 8. Par 7-10		First Exposition Due
5 9/11	Galatians 3:10-14	A Body of Divinity Christ's The Redeemer by Thomas Watson	Precious Remedies Against Satan's Devices By Representing to the Soul the Outward Mercies, By Presenting to the Soul the Crosses, By Causing Saints to Compare Themselves by Thomas Brooks	Ch 11. Par 1-3		*Certificate path will meet in the office during 1689 and book discussion this week to discuss sermons
6 9/18	John 4:24 (Omnipresence) Psalm 147:5 (Omniscience)	A Body of Divinity The Omnipresence of God + The Omniscience of God by Thomas Watson	Precious Remedies Against Satan's Devices By Causing Saints to Compare Themselves, By Polluting the Souls Judgements, By leading Men to Choose Wicked Company by Thomas Brooks	Ch 11. Par 4-6		
7 9/25	Revelation 1:8 (Eternity) James 1:17 (Immutability)	A Body of Divinity The Eternity of God + The Immutability of God by Thomas Watson	Precious Remedies Against Satan's Devices By Presenting the World, By Presenting to the Soul the Dangers, By Presenting to the Soul the Difficulty by Thomas Brooks	Ch 2. Par 1-3		

All right, men. Grab your Bibles and go with me to the book of Philippians. Philippians chapter 2. We're going to zero in on verses 6-8. But to begin, we're going to read verses 1-10 to get the whole context. Philippians chapter 2, I'll read verses 1-10 and then we'll highlight verses 6-8.

This is God's word.

"So if there is any encouragement in Christ, any comfort from love, any participation in the spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves which is yours in Christ Jesus. who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

This is the word of God. Praise be to God.

As we look at verses 6-8 primarily, this is the doctrine that we should understand and apply from it. Jesus humbled himself to the lowest possible degree to save his people from their sins. Therefore, we must humble ourselves like him. Jesus humbled himself to the lowest possible degree to save his people from their sins. Therefore, we must humble ourselves like him. The reason I think it's important to read the whole surrounding context is because Paul here is writing to the church at Philippi and he does highlight what we call the humiliation of Christ. humiliation in the sense of that Christ stooped to the lowest possible degree. But you can see in reading verses 1-10 that his primary argument is that you should humble yourselves, that I should humble myself. And he uses Christ as the great example of that humility that we should exhibit in our lives. So though we can learn about the humiliation of Christ from verses 6-8, I don't want you to miss the whole point of why Paul is bringing this up. And it is an exhortation for you and me to be like the Lord Jesus in his incarnation and his role as a mediator to be like him in humbling ourselves. So we're going to look at what we can learn about Jesus. But we cannot avoid the fact of the therefore that comes with this. It's not just Christ humbled himself to the lowest possible degree to save his people from their sins. Period. It's comma. Therefore, you and I, we must humble ourselves just like the Lord Jesus Christ. So, in the application, that's what we're going to do. We're going to look at the doctrine of Christ's humiliation. And then in application, some

of it will be direction and examination and warning even for us because that's Paul's whole point. And I think we don't do service to what Paul was actually intending to write this for if we don't apply it to ourselves and humble ourselves. So I've got four points of doctrine from these three verses and then five uses for personal application. Four specific things we learned from the text and then how do we make use of it? How do we apply it to our everyday lives for God's glory? So, first point of doctrine that we should learn from these verses when considering Christ's humiliation, it's in verse six. Look at verse six. Who, that's Jesus, though he was in the form of God, did not count equality with God a thing to be grasped. Though he was in the form of God, that's speaking of Christ's divine essence. It's not saying he simply appears to be God. The point is though Christ is co-eternal with the father and the spirit, the Lord Jesus Christ is God himself. Though his essence is God, he did not count equality with God a thing to be grasped. And his point is in his incarnation when Christ became a human being in his role as a mediator he didn't count that equality with God something to be seized onto. The whole point of that word grasped it means to be held onto be seized onto. So Paul is saying Christ in his incarnation humbled himself by releasing his divine rights. That's the very first thing that you should learn from this. Jesus humbled himself by releasing his divine rights. He did not count equality with God, meaning being treated, seen as equal to God the Father, as something to be held on to. But he willingly released his divine rights and was treated in his incarnation, his role as a mediator. He was willingly treated as just any other human being. He humbled himself by releasing his divine rights. He didn't count that something to be seized onto. Thomas Brooks said, "This son of righteousness went 10 degrees back in the dial of his father that he might come to us with healing under his wings." This whole point of he did not count equality with God a thing to be grasped. though he is God, he releases his divine rights and becomes a human being and treated like an ordinary human being in his earthly ministry. It's the same type thing that Paul's getting at in 2 Corinthians 8:9. The familiar verse most likely to most of us. It's you know the grace of our Lord Jesus Christ that though he was rich yet for our sake he became poor so that you by his poverty might become rich. Was Jesus actually uh in the grand scheme of things poor like I mean he lived poor as a human being but he wasn't ever it's not like things didn't belong to him. It's not like everything, everyone he talked to, everything he touched didn't already belong to him. Everything still belonged to him, but he released his divine rights and lived like an ordinary human being on this earth. He willingly let all his rightful coins slip through his fingers so that evil, weak, and heartless sinners like you and me could be rich in him forever. That's Christ's humiliation. This is how he humbled himself. He has rights, but he doesn't exercise those rights in his humiliation. Just consider that. Consider Christ walking around and not always making claim to his divine rights, everything that he deserves. He didn't count equality with God something to be held on to, but he releases it. And he does it why? He does it to redeem sinners like you and me. So Jesus humbled himself by releasing his divine rights. That's verse 6. Now look at verse 7 in Philippians chapter 2, the first part of verse 7. He says, "But emptied himself." He didn't count equality with God a thing to be grasped, but he emptied himself. In what way did he empty himself? This verse has caused controversy and it's even given rise to a specific heresy called the kenosis theory. The kenosis theory is a theory that says when Jesus became a human being, he ceased to be divine. He emptied himself the these heretics say he emptied himself of his divinity. He's no longer God, but he's just an ordinary man. Is that what Paul is saying here? No. No. No. That's actually an impossibility. God cannot cease to be God. Jesus, the son of God, cannot cease to be God any more than the sea could cease to be wet. So that idea that he emptied himself of his divinity is foolishness. And it's been clearly refuted throughout church history. And you need to study the scriptures in such a way that when you come upon a verse like this, you don't jump to wrong conclusions of, oh, he emptied himself. That must mean he emptied himself of his divinity. He's no longer divine. You can't do that. You've got to interpret scripture with other parts of scripture. And like Watson said, only the diamond cuts the diamond. If you come to a part of scripture and you might conclude this means he emptied himself of his divinity, then you go to other places of scripture and they're like, "No, he is still truly God and truly man." In no way did he though he released his divine rights, he did not empty himself of his divinity. And that's the whole point of what Paul had said previously in verse 6. He didn't cease to be God, but he ceased to seize onto or hold on to the rights that he has as God. And so Jesus humbled himself in what way? By emptying himself of what? Not his divinity, but of his glory. That's his point. Jesus humbled himself by emptying himself of his glory.

Thomas Manton said, "As the covering in a dark lantern hides the light from shining forth, so did the human nature of Christ hide his divine glory." That's the point. He emptied himself of his glory. I mean, think of the Christophanies or Theonpanies in the Old Testament. A Christophany is when Christ before he became a man, but he appears like he appears to Abraham. Or think of the a Theophany where God appears to Abraham or to Moses or to Elijah or to Isaiah in the throne room in Isaiah 6. Think of Isaiah's description when he sees the Lord high and lifted up. He sees him in the temple. The train of his robe fills the temple. That's what leads him to cry out, "Holy, holy." Or the angels cry out, "Holy, holy, holy. The whole earth is filled with your glory." Isaiah is like, "I'm undone. I'm dead. I'm a man of unclean lips. I live amongst a people of unclean lips." Isaiah saw the Lord Jesus Christ's full glory on display and is just blown away by it. But when people saw the Lord Jesus Christ, the God man in his incarnation, did they come upon him when he came to call the disciples to follow him and just go, "Oh my goodness, his glory is just on display." Like, no, they didn't. They saw him and thought he was an ordinary human being because his glory is veiled in his humanity. So just as the covering in a dark lantern hides the light from shining forth, so did the human nature of Christ hide his divine glory. You can even see glimpses and transitions of this in the gospel accounts. Peter, James, and John saw Jesus unemptied glory for just a moment when they were on the mount of

transfiguration with him. Jesus takes Peter, James, and John up on to a mountain with him. And they said this, "He was transfigured before us." Metamorphasized is the Greek word. He was transfigured before us. His clothes became radiant, intensely white as no one on earth could bleach them. Mark 9 2 and 3. And so they for a for a few moments get this glimpse of Jesus glory on display. And he's just shining forth in majesty. And this is not how we had seen Jesus so far. John later saw Jesus unemptied glory as recorded in the book of the revelation. In Revelation 1 13-16, John says this, "I saw one like a son of man." He's speaking. He sees Jesus in his glory clothed with a long robe and with a golden sash around his chest. The hairs of his head were white like white wool like snow. His eyes were like a flame of fire. His feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand, he held seven stars. From his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. That's Jesus unemptied glory. But in his incarnation and he became a human being, he emptied himself of his glory and traveled around, looked, talked, seemed like he was an ordinary person. Like a king walking among common people with a hood on, clothed, hiding his true identity, even being treated as a common sinner and scorned. Jesus in this same type of way emptied himself of his glory in order to redeem us. This is why in that famous hymn that Charles Wesley wrote, he says, "Veiled in flesh the Godhead sea, hail the incarnate deity." Veiled, he's veiled in human flesh. Veiled in flesh, the godhead sea, hail the incarnate deity. John Flavel helpfully points this out to us. Christ was greatly humbled in as much as this so veiled, clouded, and disguised him that during the time he lived here on the earth, he looked not like himself as God. He looked but as a poor, sorry, contemptible sinner in the eyes of the world. They scorned him. By reason hereof, he lost all esteem and honor from those that saw him. That's why in Matthew 13:55, they say, "Is this not the carpenter's son?" They didn't see Jesus glory on display in his incarnation. They said, "Is this not this is Joseph's son? This is the carpenter's son." Fable continues and says to see a poor man traveling up and down the country in hunger, thirst, weariness, attended with a company of poor men, his disciples, who that had seen him, who that had seen him would ever have thought he had been the creator of the world, the ruler of the kings of the earth. He was despised, and we esteemed him not. Jesus humbled himself by emptying himself of his glory. Just pause for a minute, man, and think how marvelous is the kindness and mercy of God toward us. It was a kindness of God that he was even mindful of man. David prays in the psalm sings, "What is man that you even think about him?" That's what it means. What is man that you are mindful of him? So it was a kindness of God that he's even mindful of man much more that he should become a man. It was a mercy of God that he should actually care about your misery much more that he should become a man to taste your misery in your place on the cross. The Lord Jesus Christ emptied himself of his glory and that's part of his humiliation. He released his divine rights, became a human being, treated as a human being. He emptied himself of his glory so that on the earth he walks around though he is eternally God. He walks around and is

treated and seen as if he's a normal man. Think of the rights that you have. Think of the successes that you have. and you walk around in certain places and people just have no idea and you willingly don't tell them. One small little imperfect example is we've had people before when we used to do worship at the murder mill. We used to go up there once a month and we would sing praises and have preaching outside of the murder mill and we would sing a capella like we do in shepherd school like most of us do in family worship. We wouldn't have instruments, wouldn't have a acoustic guitar. And multiple times I had people come up to me and say, "Hey, I know how to play the guitar if you would like someone to play the guitar for the singing." And if you've known me a while, you know, it's like, yeah, we got that. It's like I'm thinking it's like I'm not going to say it, but it's like, yeah, I've been playing the guitar for a bit. But it's the same kind of thing that's like, yeah, like that was my profession. That was my like whole life. Yeah, we can play the we I can play the quitar if we want to. We're choosing not to. I didn't even say that. I was like, yeah, we just want to sing a capella. That's a small little example, but you know those kind of situations that you walk around and it's like someone is bragging about a certain thing and you're like that's actually my profession, but you don't mention it. But this is what Jesus did in his entire life. Everything belongs to him. He is God and people are treating him like he's just a normal human being. And he willingly underwent that humiliation. He humbled himself. He emptied himself of his glory. He didn't count equality with God a thing to be grasped. But he released his divine rights. And you have to keep coming back to this focus. Why? Why? All of it is to humble himself to our level in order to redeem us from our sins to save wicked people like us. But now look at the third thing that we should make note of at the second part of verse 7. It says by taking the form of a servant being born in the likeness of men. So not only did he release his divine rights, not only did Christ empty himself of his glory, but it goes beyond that. It goes further than that. He became a servant in his earthly ministry. It's not only that he walked around and no one knows he's God. It's not only that he is glorious, but he's veiling his glory in his humanity and no one sees him just sees him as infinitely glorious as he actually is. But then he takes another step and he takes the form of a servant. He takes the title and the mission of serving. Jesus humbled himself by taking the form of a servant. That's the third doctrinal truth you should learn from this text. Jesus humbled himself by taking the form of a servant. Angels were thrown out of heaven and cast down in humiliation and became demons for their sin. But Christ willingly came to the earth in humiliation in order to save us from our sins. Angels are thrown out in humiliation for their sin. But Christ willingly came to the earth in humiliation in order to save us from our sin. Flavel again all these quotes from Flavel are from his book called the fountain of life. It's volume one in his works. I think it's the best work ever written on Christophany on the doctrine of Christ the person the work of Christ. And so that's why I quote him multiple times. But just listen to how Flavel speaks of Christ's humiliation and taking the form of a servant and emptying himself of his glory and releasing his divine rights. He says, "For the sun to fall from its sphere and be

degraded into a wandering atom, for an angel to be turned out of heaven and be converted into a silly fly or worm, had been no such great abasement. For they were but created beings before. They're just creatures before. And so they would still be created creatures though in an inferior order or species of creatures. The son is reduced to an atom. An angel is turned into a worm. It's like that's an abasement. That's a humiliation. That's different. He's saying but it's not in comparison to Christ. He says, "The distance between the highest and the lowest species of creatures is but a finite distance. The angel and the worm dwell not so far asunder. But for the infinite, glorious creator of all things, to become a creature is a mystery exceeding all human understanding. For an angel to become a worm is a much shorter distance than for God to become a human being and to do it willingly. And that's what the Lord Jesus Christ did for us. And he the sovereign became a servant. The savior became a slave. And he answer he tells us why. He tells us exactly why in Mark 10:45. For even the son of man came not to be served but to serve and to give his life as a ransom for many. Jesus humbled himself by taking the form of a servant. Now look at the final doctrinal point that we should learn from these three verses and this is in verse 8. Jesus humbled himself by obeying his father in life and death. Jesus humbled himself by obeying his father in life and death. Verse 8 in Philippians 2. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Being found in human form, he humbled himself by becoming obedient. Obedient to the point of death and not just any death, but even death on a cross. You have to follow Paul's logic here. He's basically putting a staircase in front of our eyes of Christ's humiliation. First step in Christ stooping down low in order to save us from our sins. The first step in Christ's humiliation was him becoming a man, being found in human form. Christ became a human being. God became a man. He releases his divine rights, empties, empties himself of his glory. Then the second step down, he goes further. He doesn't only come from heaven to earth. God becoming a human being. That's one step down of humiliation that we can't even comprehend the distance between creator and creature. He goes there and then look at the next step. The next step is he becomes a servant obedient. His whole point is to obey. Second step down is becoming a servant wherein he obeyed the law and submitted to death. He became obedient to the point of death. Not obedient just in death but obedient in his life and even to the point of death. So first step his humiliation is becoming a man the incarnation. The second step is his being a servant. And then the third step down in humiliation was his crucifixion wherein Christ not only died but was slaughtered. So you think of the humiliation of Christ. God becomes a man. He takes the form of a servant. He submits to death. But not just death like most of us will experience of old age or an accident or something like that. He submits to death of being slaughtered, slaughtered in place of wicked sinners. So his crucifixion is another step down. His fourth step down is not only was he submitting to death and not just any death but being slaughtered on the cross but the fourth step in his humiliation was bearing the wrath of God on the cross. So, not only did Christ become a man, a servant,

obedient to the point of death, even death on a cross, but on that cross, he's not just being slaughtered by men. He is in a sense being slaughtered by his father as he bears the sins of his people. He bears the wrath of God for the sin of his people, even descending into hell as it were for us on the cross. On the cross, Jesus takes an eternity of hell for all who will believe. Then the fifth step down goes even further than that. Christ not only bears the wrath of God for sin, but another step down in his humiliation is that he continued under the power of death for a time. And in his human nature, his human nature is dead and in the grave. He Christ didn't die and then immediately rise from the dead but continued under the power of death for a time. He was his body was buried and he continued under that power until his resurrection. Jesus humbled himself being found in human form. He humbled himself by becoming obedient, even to the point of death, even death on a cross, wherein he bore the father's wrath for our sins, and after that death was buried and continued under the power of death for a time. Manton, Thomas Manton points out, "Christ's loneliness and humility is set forth by two main things. the height of elevation wherein he stood and the depth of humiliation to which he condescended. If you really want to understand the humiliation of Christ, these are the perfect three verses to do it. He's God. He's glorious, but he doesn't count it something to be grasped, held on to. He releases his divine rights, empties himself of his glory, becomes a servant, obeys to the point of death, even death on a cross. So what should we do with this? How do we use these truths understanding them hopefully? How did we then make use of them? First of all, I've got five uses for you, five ways to apply this. The first is to use this truth or all these truths that we've looked at for examination. To examine yourself. Do you think there are things beneath you that are too low for you to be engaged in? Do you think there are things that are beneath you? They're too low for you to be engaged in Christ likeness without humility and service to other people. It's a sham. Saying I'm like Christ, but you're unwilling to get low and serve other people, you're just a fake. It's more akin to Satan likeness. If you cannot humble yourself and serve other people. Those who claim Christ yet will not get low and serve others are like Satan dressed up as an angel of light and inwardly more like a devil. So I ask you to examine yourself by Christ's example here. Do you think there are things beneath you that are too low for you to be engaged in? Examine yourselves by the humiliation of Christ. But also you need to use these truths for warning. Piggybacking off of the examination, I ask you this question. Are you unwilling to serve others by even humbling yourself to an extreme extent? Are you unwilling to serve others by even humbling yourself to an extreme extent? If you think there are things too low for you or if humbling yourself is going to put you down too low or it's too despicable of a thing to serve other people, then you are surely just trapped in the dungeon of pride.

You must think yourself greater than Christ, even greater than God, seeing God the Son humbled himself to the lowest possible degree in order to serve. If you are unwilling or inactive in humbly serving others, you need to know that God opposes

you. If you're unwilling to humble yourself like Christ humbled himself, then God opposes you because God opposes the proud but gives grace to the humble. 1 Peter 5:5. So use these truths that we've looked at here. Use them to examine yourself. Use them for warning and awakening so that you would confess and turn from your sin if you're unwilling to humble yourself to an extreme extent even in order to serve. But also you need to use these truths for instruction just to learn specific things, foundational things for your life. First, I've got three uses for instruction here. First, seeing that Christ humbled himself to the lowest of the low, here's a truth. There is no service too low for you. If God became a man, emptied himself of his glory, became a servant, became obedient to the point of death, even death on a cross, under the wrath of God, and continued under the power of death for a time, then nothing is off the table for me. There's nothing that is so low for me that I would say, "Well, that's just beneath me in any way." Nothing's off the table. Nothing is too low. No service is too low for you. That's what we need to learn by Christ's example. Second, you need to know as you look at Christ, and this is the big picture of what Paul is doing in Philippians 2 1-10, thinking on Christ's willing humiliation for your salvation is surely one of the greatest hammers to destroy your pride. When you are prideful, what do you need to do? How do we destroy pride in our own life? Consider the willing humiliation of the Lord Jesus Christ to save you. And then that just gets away of anything when you're like, I don't want to have to do that. Think of Christ and what he's done for your salvation. Think of Christ that he's not only your savior, but also your king. He's not only your redeemer, but he's also your example. And when the example of Christ is before your eyes, pride just seems so stupid. It's like nothing is too low for me. So thinking on his willing humiliation for your salvation is surely one of the greatest hammers to destroy your pride. If Christ descended so low, how prideful must I be to want to ascend so high in this life? Third truth for instruction. You need to just keep this in the forefront of your mind. The cross comes before the crown. The cross comes before the crown. This is a short phrase. I don't know who coined it. I think I first read Spurgeon coined it. The cross comes before the crown. Christ embraces the cross. Even in this passage, that's the flow. Paul highlights the humiliation of Christ becoming obedient to the point of death, even death on a cross. There's the cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Which comes first, crown or cross? The cross comes first. And that's how it is in our life. Humble yourself under the mighty hand of God, and at the proper time, he will exalt you. 1 Peter 5, the cross, embracing humiliation in this life comes before our exaltation and glory. So you need to know if you do not have a cross for Christ, you will have no crown with Christ. The cross comes before the crown. But now I want to use these truths that we've looked at in Philippians 2:6 through8. Use them to encourage you. We can't only use them to beat ourselves up, to examine or warn ourselves. We need to use them for those things. But you need to use these truths revealed here for

encouragement. Behold the love of God in Christ Jesus and be lifted up men. Christ emptied himself and died so that his sheep would be filled and live. Christ was born of a woman so that his people would be born of God. Christ was made a curse so that his elect would get the blessing. He was made sin so that believers would become the righteousness of God in him. Christ was slain like a sinner so that his beloved would live forever as saints. Encourage yourself. Christ did this not just as your example. Christ did this as your redeemer. He willingly did this to lift you up out of the muck and the mire of your sin and to exalt you all the way to glory. Look at the love of God in Christ Jesus who willingly humbled himself to rescue you. But now finally, let's use these truths for direction. We've got two directions. They're like exhortations. This is what you need to focus on and how you need to live considering what God reveals here in Philippians 2. First, labor to willingly humble yourself like Christ and serve other people. Labor to willingly humble yourself like Christ and serve other people.

I've yet to find one place in all of scripture that says "be humble."

It's not there as far as I've read. But the constant command to you and I is humble yourselves. It's not be humble in a state of humility. It's put yourself low. It takes action. It takes labor to humble yourselves. Humility is not just something that naturally comes to us with all of our indwelling sin that we still have. Humility is something that you have to actively labor to pursue to put yourself low. Humble yourself under the mighty hand of God and at the proper time he will exalt you. It's not be humble and then later things will work out. No, humble yourself. That at the very least indicates it is labor. It's something that you have to actively do. So labor to willingly humble yourself like Christ and serve other people. If you would be like Christ, as you should be, you cannot be unwilling to humble yourself. Christ willingly washed his disciples feet as an example of humility, of humble service to other people. He willingly became man. He willingly obeyed the law. He willingly submitted to death. He willingly gave his life as a ransom for many. And so you and I must labor to humble ourselves like the Lord Jesus and serve other people. That means you have to constantly remind yourself, who am I? That I would think anything is beneath me. Who am I? I'm a sinner saved by grace. I'm a saint by his mercy. I'm a worm. David calls himself a worm. If anybody was not a worm, it's David. If David's a worm, I must be less than a worm. So, humble yourself. Labor to do it. That's how you imitate Christ as you should. Then secondly and finally for your direction, you need to not only personally humble yourself and serve others, but you need to set the example of humility in your home, in your church, in your vocation, and in society at large. Paul uses Christ as this chief example of humility in Ephesians 2. He points to him and his whole point is have this mind among vourselves which is yours in Christ Jesus. Consider other people more significant than yourself. Serve other people just like the Lord Jesus Christ did. And it's almost in Paul's mind as if he's saying, "And if you think there's any service too low for you, let's examine the humiliation of Christ real quick." And then he takes us on those steps down and how much Christ humbled himself. That's his whole point. Look back to verse four. Let each of you look not only to his own interests, but also to the interests of others, having this mind among yourselves, which is yours in Christ Jesus. Look back at verse three. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. So, not only do we do that personally, but you men as the heads of your households or you younger men who will be the heads of your households, you have to set the example for humility. Men, if your home is filled with people who are prideful, I lay that at your feet. You are the example for your home. You're the everyday. You're the leader. You're the covenant head. You're the one who must take responsibility. and you are the one that has to set the example of what humbling yourself to serve other people looks like. I know you see it in people's lives and I do too. When you see children or young adults that are prideful and that pride just always is rearing its head, they think highly of their own thoughts. They think of themselves as they ought not think. They are wise in their own eyes. I see that in a teenager and almost every time I can draw a straight line, I look at dad and I'm like, "Yep, makes sense. I see that as well." But the most humble kids that I know, young adults that I know, it's like, man, they are really kind and humble and they're willing to listen. They're not a know-it-all. all those kind of things that rear their heads was like, "Whoa, pride." I can usually look right back at dad and be like, "Yeah, makes sense." He's a very humble guy who asks for counsel, who listens, who's not wise in his own eyes, who when someone says, "I need help moving," he's like, "I'll be there. Tell me where." any service even though I mean in our first world context like what is the most common service that people need that is more like painful to do when someone says I need to move it's like ah all right but the people who jump at the opportunities to serve who willingly bear weight for other people you can see that reproduced in their children even in their wives and almost always If you see the pride, I can go back and I look at dad and like, "Yeah, makes sense. He's wise in his own eyes." So, it makes sense that he's setting that example and his wife and his children are following that example. If you have a church that is filled with people who are wise in their own eyes, I I look back at the pastors say, "Well, yeah, that makes sense, bunch of people who think they're the smartest people and they don't listen to anyone else and they don't want to serve other people. It's like, yeah, look at the example that is set for them. So, you men, you need to set the example and be mindful as you labor to willingly humble yourself like Christ and serve others. You've got to set the example for your wives, for your children, for those you work with, and for the society at large, for the church that you're a part of. Have this mind among yourselves which is yours in Christ Jesus. Thomas Brooks said, "Example is the most powerful rhetoric. The highest and noblest example should be very quickening and provoking." If you want your wife, your children, or your employer or your employees or your fellow workers, the church that you're a part of, if you want to see humility, the most powerful rhetoric is not telling people you need to be humble, you need to be humble, you need to humble yourself. The most powerful rhetoric, I think Brooks is right, is example. The

example that you and I set. Now, as we finish, I want you to turn with me to the book of Matthew. Matthew, chapter 23. We're going to read verses 1- 12 before we finish. Matthew chap 23 verses 1- 12.

This is where we end the portion of our exhortation.

I want you to pay attention as Christ is rebuking the scribes and the Pharisees who were supposed to be setting the example as the spiritual leaders, setting the example for their homes, setting the example for the church because they're the spiritual leaders in this time. They're supposed to be setting the example and see what Christ has to say to them and see what Christ says at the very end.

Matthew 23:1-12. "Then Jesus said to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat. So do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. They tie up heavy burdens hard to bear and lay them on people's shoulders, but they themselves are not willing to move them with their finger. They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long. And they love the place of honor at feasts and the best seats in the synagogues and greetings in the marketplaces and being called rabbi by others. But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one father who is in heaven. Neither be called instructors, for you have one instructor, the Christ. The greatest among you shall be your servant. Whoever exalts himself will be humbled, but whoever humbles himself will be exalted." You are wise and know how to apply it. Let's pray.

Our father in heaven, we thank you for your word. We thank you for revealing to us in and through the scriptures the humiliation of Christ, his condescension to redeem us, and help us be men who will humble ourselves like Christ has and serve others for your glory and for their good. Make us humble servants. In Christ's name we pray. Amen.