

A. Christ—The Traits of His Life in Us

Intro: As we have discovered the Philippian church was a strong church—a very strong church.

- When a church is strong, it is always full of vision and planning, and it is always working out a strategy to carry forth the gospel.
- It is never still and never complacent—neither the minds of the people nor the hands of the people.
- Because of this, there is always the danger of differences of opinion: differences in vision, desires, concern, emphasis, and interest.
- There are always different ideas as to which ministry or project should be undertaken and supported and a host of other differences.

The point is this: The more strength and activity a church has, the more attention it must give to unity. Why?

- Because a strong church has more minds and bodies working, and where more people are working more differences are bound to arise.
- Consequently, the members must give more attention to unity.

Paul knew this; he knew that he had to put the Philippian church on guard.

- The church had to protect itself against disunity and division.
- This is the subject of [Phil. 2](#): The Steps to Unity ([Phil. 2:1-18](#)). (Unity is found through Christ living in us.)

In particular there are seven traits that will hold the church together and keep it unified.

1. The trait of consolation (v.1).
2. The trait of love (v.1).
3. The trait of fellowship in the Spirit (v.1).
4. The trait of compassion (v.1).
5. The trait of concern for one another's joy (v.2).
6. The trait of humility or lowliness of mind (v.3).
7. The trait of controlling self-interest or concentration upon oneself (v.4).

1. Consolation—Encouragement: there is the trait of consolation (Greek: *paraklēsis*).

Philippians 2:1 If *there be* therefore any **consolation** in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

- The word means many things throughout Scripture; but in the present context it means encouragement, comfort, solace, exhortation, and strengthening.

Note that this trait is a characteristic of Christ Himself.

- The very beat of His Spirit is to encourage, comfort, and strengthen believers to be one in spirit and busy about the ministry of His church.
- Christ wants no murmuring, no grumbling, disturbance, or weakening of the unity within the church.
- The Spirit of Christ is to take the disturbed or upset person and...console him, comfort him, encourage him and to strengthen him

Now glance at the charge of Phil. 2:2:

Philippians 2:2 Fulfil ye my joy, **that ye be likeminded**, having the same love, *being* of one accord, of one mind.

- Paul says for us to "Be likeminded"—be just like Christ: console, comfort, encourage, exhort, and strengthen each other.
- Let absolutely nothing interfere with the spirit of unity in the church.
- But note, we are not only to help those who are disturbed, we are to let the comfort and encouragement of Christ flow in us when we are disturbed.
- When disturbed, we are to let Christ comfort us; and when others are disturbed, we are to comfort them.
- Just imagine the spirit of unity that would flow through a church if all the members would let the consolation of Christ flow through them.
- There would be no murmuring, grumbling, disturbance—no disunity whatsoever.

Word of note...the word for "consolation" is found in use in the NT...

John 14:16-18 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷ *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ¹⁸ I will not leave you comfortless: I will come to you.

2. Love: there is the trait of love.

Philippians 2:1 If *there be* therefore any consolation in Christ, if **any comfort of love**, if any fellowship of the Spirit, if any bowels and mercies,

- There is a comfort of love that is in Christ.
- The love of Christ stirs a person to keep the unity with other believers.
- The word "love" is agapē love, the love that is selfless and sacrificial.

Agapē love is the love of the mind, of the reason, and of the will. It is the love that goes so far...

- that it loves a person even if he does not deserve to be loved.
- that actually loves the person who is utterly unworthy of being loved.

Agapē love is the love of Christ, the love which He showed when He gave and sacrificed Himself for us.

- We did not deserve it and were utterly unworthy of such love, yet Christ loved us despite all.
- Imagine the spirit of unity that would exist within a church if every member would let the love of Christ flow through him.
- There would be no bitterness, anger, or strife—no action that would hurt another person whatsoever.
- If the person was wrong and deserved punishment, the church's members would sacrifice and give themselves for him.

Note Phil. 2:2:

Philippians 2:2 Fulfil ye my joy, that ye be likeminded, **having the same love**, *being* of one accord, of one mind.

- Notice that it says..."Have the same love"—the same love Christ had for you.

Nutshell theology: This is the answer to unity: the Lord's spirit of love!

- How desperately the church needs its members to let the love of Christ flow through them to each other!

John 15:12 This is my commandment, That ye love one another, as I have loved you.

3. Holy Spirit, Fellowship: there is the trait of fellowship in the Spirit.

Philippians 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, **if any fellowship of the Spirit**, if any bowels and mercies,

Once a person has trusted Jesus Christ as his Lord, God's Spirit does two significant things to him.

1. The Holy Spirit enters the believer's heart and life to comfort, guide, teach, equip, and use him as a witness for Christ.
2. The Holy Spirit creates a spiritual union between the new believer and other believers.
 - He melts and moulds the heart of the believer to the hearts of other believers.
 - He attaches all their lives together, and they become one in life and purpose.
 - They have a joint life sharing their blessings and needs and gifts together—all focused upon their Lord and His purpose.

The mind of the Holy Spirit is set upon unity and fellowship—all centered around Jesus Christ and His mission.

- The church and its believers are to have the same mind.
- There are to be no discordant elements whatsoever in the church: no talk about differences; no sharing of bad news; no gossip, rumors, cliques, nothing whatsoever that would tamper with or disturb the fellowship of the Spirit in the church.

Again, quickly glance at [Phil. 2:2](#):

Philippians 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, **being of one accord**, of one mind.

- "Be of one accord"—keep the unity of the Spirit, the fellowship of the Spirit.

4. Compassion: there is the trait of compassion.

Philippians 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, **if any bowels and mercies** (*compassion*),

- Compassion is the trait that stirred Christ to reach out for us.
- Compassion is the force that drives Him to keep after us time and again—even if we are in rebellion and stand opposed to Him.
- We may be cantankerous; we may even curse Him and take up arms against His movement.
- But His compassion drives Him to stay after us so long as we live.
- If we allowed His compassion to flow through us, can you not see what would happen in the church?

What would happen if we were driven by compassion to go after those...

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| • who have been hurt? | • who have been disturbed? |
| • who differed? | • who were critical? |
| • who withdrew? | |

The list could go on and on.

- But just think how many would have already been reconciled back into the fellowship of the church if we had been compassionate and gone after them.
- Just think how much less trouble would have happened if we had reached out in compassion when a difference first appeared.

- The point is this: we are to let the compassion of Christ flow both in and through us.
- His compassion will comfort us when we differ and are disturbed; it will stir us to reach out in compassion when others differ and become disturbed.
- The compassion of Jesus Christ flowing in and through us keeps the unity of the church.
- It will also keep our minds together—keep them focused upon the needs of a world that must be reached and ministered to in compassion.

5. Joy: there is the trait of joy.

Philippians 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being of one accord, of one mind.*

- The believers in a church are to be concerned for each other's joy.
- And note: the one thing that brings joy to a church quicker than anything else is unity.
- Read that verse slowly. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind".

Paul's point is simple/direct: His joy in Christ would be fulfilled by only one thing, the unity of the church.

- The leaders and members of a church usually have joy in Christ, but their joy can be fulfilled only if unity exists between them.
- Joy is always disturbed when there is criticism, dissatisfaction, grumbling, murmuring, cliques, opposition, and a host of other divisive negatives.
- We are to worship, plan, organize, program, build, staff, finance, minister, and serve in the joy of Christ.

But the only way we can do that is...

- to be likeminded.
- to have the same love.
- to be of one accord.
- to be of one mind.

6. Humility— Lowliness of Mind: there is the trait of humility or lowliness of mind.

Philippians 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

A/V says... When you do things, do not let selfishness or pride be your guide. Instead, be humble and give more honor to others than to yourselves.

Note two significant points.

1. A strong and active church will always have two problems to stick their ugly heads up: **strife and empty glory.**

It is a fact that some people are just going to strive with others.

They are not mature in the Lord, not yet; therefore, they give in to...

- Talking about differences
- Jealousy
- Envy
- Loving flattery
- Desire for position
- Desire for recognition
- Opposition
- Forming cliques

If they do not get their way or what they want, they strive against the church or other members.

- **The result is disunity and divisiveness**, one of the most terrible crimes within the church to God.

b. It is true that some people are going to seek glory within the church.

- But note what Scripture calls it: vainglory, which means empty glory.
- Some people just want the attention, the recognition, the position, the flattery, the praise, the honor.
- They want people seeking their advice and counsel and opinion.
- They want to be on the major committees and acknowledged as a leader of the church.

2. The spirit that must prevail in a strong church is that of humility or lowliness of mind.

- In fact, the only way a church can remain strong and be blessed by God is for its people to walk in a spirit of humility.
- So what is Humility?

Humility or Lowliness of Mind (defined): *to offer* oneself as lowly and submissive; to walk in a spirit of lowliness; *to present* oneself as lowly and low-lying in mind; to be of low degree and low rank; not to be highminded, proud, haughty, arrogant, or assertive.

- Note: a humble person may have a high position, power, wealth, fame, and much more; but he carries himself in a spirit of lowliness and submission.
- A humble person will deny himself for the sake of Christ and in order to help others.

It is a fact that some men have always looked upon humility as a vice.

- A lowly man is often looked upon as a coward, a cringing, despicable, slavish type of person.
- They feel humility is a sign of weakness and will make them the object of contempt and abuse and cause them to be shunned and overlooked.
- Because of all this, men ignore and shun the teaching of Christ on humility.

This is tragic: For a humble spirit is necessary for salvation.

Matthew 18:3-4 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ⁴ Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

- We need to know that God's idea of humility is not weakness and cowardice.
- God makes people strong, the strongest they can possibly be.
- By humility God does not mean what men mean.
God infuses a new and strong spirit within a person and causes that person to conquer all throughout life. He just does not want the person walking around in pride.
- He wants the person to do what the definition says: *to offer* himself in a spirit of submissiveness and lowliness; not to act highminded, proud, haughty, arrogant, or assertive.
- Humility is to be developed. Scripture tells us how:

Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Contrary to what the world thinks, humility reaps unbelievable benefits.

A close study of the above verses shows this.

1. Humility results in a person coming to Christ and learning of Him.
 - It leads to self-evaluation, an honest and courageous evaluation.
 - When a person looks at Jesus Christ, he sees what he should be and it motivates him to become what he should be.
 - He sees where he needs improvement and he is driven to fill in the gaps.
2. Humility results in conversion, assuring our entrance into the kingdom of heaven.
3. Humility results in our being exalted by Christ in that glorious day of redemption.
4. Humility results in healthy relationships and in community and social benefits.

For example...It acknowledges and boosts others.

- It leads to better relationships.
- It encourages and helps others.
- It motivates others to grow and do more.

Christ demands that His followers walk in humility.

Practicing humility demands two things.

1. Humility requires an honest evaluation of oneself.

- We tend to dramatize ourselves. We tend to see ourselves through rose-colored glasses.
- But real Humility comes from knowing ourselves, just who we really are.
- It comes from an honest appraisal of ourselves.
- It takes courage to look at ourselves and it takes honesty to see ourselves as we really are: basically self-centered, a bundle of self-admiration and self-love.
- Where we are always at the center of the picture.

Humility begins to come when we honestly face ourselves and admit our self-centeredness.

- Self-centeredness weakens and limits relationships and achievements.
- Humility reaches its height when we lose our lives in the cause of Christ and welfare of others.

2. Humility requires courage.

- It takes courage to be honest about our self-centeredness, and courage to convert or to change by coming to Christ as a small child (Matthew 18:3-4).
- It takes courage to become Christ-centered and people-centered and to give ourselves to the cause of Christ and others.

7. Humility: there is the trait of controlling self-interest or concentration on self.

Philippians 2:4 Look not every man on his own things, but every man also on the things of others.

A/V... Do not be interested only in your own life, but be interested in the lives of others.

- Very simply, a Christian believer must forget himself. He must quit looking upon his own things, his...ambition, desires, position, not begin recognized or honored, being neglected or overlooked.

- Believers are to concentrate upon Christ and His ministry to people and reaching the world with the glorious gospel of salvation.
- They are not to be focused upon self.

The world is too needful and too desperate for any believer to be focused upon himself.

- Every believer is needed to reach the lost and lonely, the shut-ins and helpless, the hungry and cold, the sinful and doomed of his community and city, country and world.

Every believer does not need to be thinking on his own things, but on the things of others. He needs to be out...

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| • visiting | • sharing |
| • ministering | • feeding |
| • helping | • clothing |
| • transporting | • counseling |
| • listening | • planning |
| • advising | • teaching |

Next week we will look at one of the greatest verses in the book of Philippians

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

B. Humbling One's Self, [2:5-11](#)

[\(2:5-11\)](#) Introduction: this is one of the greatest passages ever written about Jesus Christ. It paints the perfect picture of humility—the humility of Jesus Christ. No one has ever come close to humbling himself like Jesus Christ did, and no one ever will. Yet, if the problems of the church and of the world are to ever be solved, we must humble ourselves just as Christ did. The church is too often divided, too often rumbling with criticism, murmuring, differences, jealousy, envy, ambition, outside talk, negative feelings, and desires for position and recognition. The only answer is the declaration of this passage: humility—letting the humility of Jesus Christ flow in and out of our minds. Humility is the second step to unity. The unity of a church depends upon one thing: its members walking in humility—in the humility of Jesus Christ.

[1. Christ is the supreme example \(v.5\).](#)

[2. Christ is of the very nature of God \(v.6\).](#)

[3. Christ emptied Himself and became a man \(v.7\).](#)

[4. Christ humbled Himself to the point of utter humiliation—to the very point of death \(v.8\).](#)

[5. Christ was rewarded—highly exalted by God \(v.9-11\).](#)

1. [\(2:5\)](#) Jesus Christ, Humility: Jesus Christ is the supreme example of humility. As stated, this is one of the greatest passages ever written about Jesus Christ. Very simply, the passage says that Jesus Christ is God, yet He humbled Himself and became Man. Jesus Christ is the Person who dwelt in all the glory of perfection, but He humbled Himself and came to this corruptible world that knows little else other than selfishness, greed and death. Just imagine the enormous step down that Jesus Christ had to take to become a Man. It is utterly impossible to grasp the humility it took. Yet, this is exactly what He did and it is what we are to do. The very same mind that existed in Jesus Christ—that led Christ to give up everything He was and had—that very mind is to be in us. The only way the problems of the world can be solved is for every person to let the mind of Christ flood his mind. Consider the problems of...

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| • war | • selfishness |
| • hate | • pride |
| • anger | • cockiness |
| • arguing | • haughtiness |
| • abuse | • arrogance |
| • prejudice | • cursing |
| • indulgence | • hunger |
| • extravagance | • homeless |
| • hoarding | • poverty |
| • greed | • disease |
| • stealing | • jealousy |
| • envy | • immorality |

The list could go on and on. How can these problems ever be solved unless we step down from where we are to where needy people are? Unless we step down and humble ourselves—step down to where hurting people are—these problems will never be solved. Realistically, most people are not going to do this. Most people are not going to take all they are and have and get down to where the needs really are. But the Christian is to do

this. This is the point of the present passage: Jesus Christ set and focused His mind upon humbling Himself. He took all He was and had and came down where we are and met our need. Now...

"Let this mind be in you, which was also in Christ Jesus."

Take the mind of Christ and let it flow through you. Let the mind of humility and lowliness surge through your mind. Take all you are and have and get down where the needs really are. Do all you can to solve the divisiveness and cliques, grumbling and murmuring, selfish ambition and pride, desire for position and power, greed and selfishness, hurt and pain—both in the church and in the world. Humble yourself and do all you can to solve the awful problems that afflict the church and the world. Humble yourself as Christ did and become part of the solution instead of the problem. Look at the mind of Christ. Lay hold of it as it is descriptively pictured in the notes that follow. Do not miss out on the opportunity of an eternity—the glorious privilege of possessing the very mind of Christ Himself.

2. ([2:6](#)) Jesus Christ, Deity: Christ is of the very nature of God. This is critical to note, for it means...

- that Jesus Christ was not like God; He is God.
- that Jesus Christ did not just achieve a high level of righteousness when on earth, He was the very embodiment of righteousness.
- that Jesus Christ did not just walk more perfectly than other men walk, He was the very picture (essence) of perfection.
- that Jesus Christ did not become God when on earth, He has been God throughout all eternity.

Three points in this verse clearly show that Jesus Christ is God. Jesus Christ is of the very nature of God.

1. Jesus Christ is of the "being" of God. The word "being" (huparchōn [PWS: 336](#)) means existence, what a person is within and without. It is the very essence of a person, what a person is; that part of a person that cannot be changed. It is who a person is and all that he is.

This is a most glorious truth because it means that Jesus Christ is God; He is the very being of God.

"In the beginning was the Word, and the Word was with God, and the Word was God" ([John 1:1](#)).

2. Jesus Christ is in the form of God. The word form (morphē [PWS: 1590](#)) means the permanent, constant being of a person. It is the very essence of a person, that part of him that never changes. It is the unchangeable being. Barclay points out that there is another Greek word translated "form" (schema). In contrast, it means the fleeting, outward form of a person that is always changing. For example, a man is always changing (schema) in looks because of age and fashion. But his manhood (morphē [PWS: 1590](#)) never changes. (The Letters to the Philippians, Colossians, and Thessalonians, p.44.)

This means a most glorious thing. Jesus is of the very essence and being and image of God. He is the divine, unchangeable God Himself. He dwells in the very perfection and essence of God; He possesses the very attributes of God Himself.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" ([Hebrews 1:3](#)).

"Who is the image of the invisible God, the firstborn of every creature" ([Col. 1:15](#)).

3. Jesus Christ is "equal with God" (Greek). The word "equal" (to einai isa [PWS: 1310](#)) means to be on an equal basis with God; to possess all the qualities and attributes of God Himself. Note also the word "robbery" (arpagmon). It is the picture of a thief seeking to snatch or take something that is not his. When Jesus Christ was on earth, He was constantly claiming...

- to be God.
- to be the Son of God.
- to have the nature of God.
- to be one with God.
- to be on an equal basis with God.

Was He a thief? Was He robbing and snatching the title of God or was He truly God?

The answer is a most glorious truth. Jesus Christ did not have to rob or snatch at equality with God. He did not have to rob and grasp after the deity of God; He was already on an equal basis with God.

"I and my Father are one" ([John 10:30](#)).

"Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" ([John 10:32-33](#)).

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" ([John 8:58](#)).

3. ([2:7](#)) Jesus Christ, Humiliation; Condescension: Christ emptied Himself and became a man. Remember that we are dealing with the subject of humility—the fact that Jesus Christ took one great step down from heaven to earth. The step down was so great and so far that theologians do not call it the humility of Christ, but the humiliation of Christ. The Sovereign Lord of the universe—He who existed...

- in eternity and perfection
- in glory and majesty
- in dominion and power

...stepped down and became a man. But more than this: He who was the Lord and Master of the universe—who deserved all the honor and service of all living creatures—took upon Himself the form of a servant. He became the Servant of men—not only of God, but the servant of men. Imagine!

- ⇒ The Lord whom we are to serve, came and served us.
- ⇒ The Lord whom we are to love, came and loved us.
- ⇒ The Lord whom we are to adore, came and adored us.
- ⇒ The Lord whom we are to wait upon, came and waited upon us.
- ⇒ The Lord whom we are to minister to, came and ministered to us.
- ⇒ The Lord whom we are to seek, came and sought us.

The great distance between the majesty of Christ in heaven and the humiliation of Christ upon earth can never be measured. Our understanding of the distance would amount to no more than a small bucket of water compared to the great ocean. But we are commanded to let the same mind of humility flow through us; therefore, we must study the deep humility of Jesus Christ and do our best to grasp and practice it. Two statements in this verse need diligent study.

1. Jesus Christ made Himself of no reputation; that is, He emptied Himself. The word "emptied" (ekenōsen [PWS: 3258](#)) means to completely empty. It is the picture of pouring water out of a glass until it is empty or of dumping something until it is all removed (Barclay. The Letters to the Philippians, Colossians, and Thessalonians, p.44). The very picture of being completely empty stirs a feeling of just how far Christ went in

humbling Himself for us. What was it that was poured or emptied out of Jesus Christ when He left heaven and came to earth? (This is what theologians call the kenosis theory.) Note that this passage does not say. It only says that Christ emptied Himself. Other Scriptures, however, give some indication. (See note, pt.4—[Mark 13:32](#) for more discussion.)

a. Christ did not lay aside His deity when He came to earth. He could not cease to be who He was: God. No person can ever cease to be who he is. A person may take on different traits and behave differently; a person may change his behavior and looks, but he is the same person in being, nature, and essence. Jesus Christ is God; therefore, He is always God—He always possesses the nature of God (See notes—[John 1:1-2](#) for more discussion.)

b. Christ laid aside some of His rights as God:

⇒ He laid aside His right to experience only the glory and majesty, honor and worship of heaven. In coming to earth as a man, He was to experience anything but glory and majesty, honor and worship. Men would treat Him far differently than a heavenly being.

⇒ He laid aside His right to appear only in heaven and to appear only as the Sovereign God of heaven. In coming to earth as a man, He was, of course, to appear as a man on earth.

Matthew Henry has a brief but excellent statement of the fact:

"He emptied Himself, divested Himself of the honors and glories of the upper world, and of His former appearance, to clothe Himself with the rags of human nature" (Matthew Henry's Commentary, Vol.6, p.732f).

As stated above, Jesus Christ emptied Himself of certain rights: the right to appear only in heaven and to experience only the glory of heaven. This is exactly what Jesus Christ Himself said when He was about to be crucified and return to heaven. He was praying to the Father when He said:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" ([John 17:5](#)).

⇒ This is also the point of other Scriptures.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham [the nature of man]. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted ([Hebrews 2:16-18](#)).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Hebrews 4:14-16](#)).

2. Jesus Christ "was made in the likeness of men." The word "was made" (ginomai [PWS:2474](#)) means to become; a definite entrance into time. It is not a permanent state. Jesus became a man, but it was not to be a permanent state. It was only for a time, a particular period. In the fulness of time He made a definite entrance into the world as a man.

Thought 1. Note that Jesus Christ did not come to earth as a prince or some great leader upon earth. He did not come to receive the homage and service of men. He came as the humblest of men, as a servant to serve men.

"He was brought up meanly, probably working with his supposed father at his trade. His whole life was a life of humiliation, meanness, poverty, and disgrace; he had nowhere to lay his head, lived upon alms, was a man of sorrows and acquainted with grief, did not appear with external pomp, or any marks of distinction from other men. This was the humiliation of his life" (Matthew Henry. Matthew Henry's Commentary, Vol.6, p.732f).

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" ([Luke 22:27](#)).

"He riseth from supper, and laid aside his garments and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" ([John 13:4-5](#)).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" ([2 Cor. 8:9](#)).

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" ([Phil. 2:7](#)).

4. ([2:8](#)) Jesus Christ, Death; Humiliation; Condescension: Christ humbled Himself to the point of utter humiliation—to the very point of death—"even the death of the cross." Note two significant points.

1. Jesus Christ humbled Himself to the Father. He was obedient to God the Father. It was the Father's will for Christ to come to earth and to die for the sins of men. And Christ did it; He obeyed God the Father.

"No man taketh it [His life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" ([John 10:18](#)).

"But that the world may know that I love the Father; and as the Father gave me commandment, even so I do [go forth and die]. Arise, let us go hence" ([John 14:31](#)).

"For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous" ([Romans 5:19](#)).

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" ([Hebrews 10:9](#)).

2. Jesus Christ humbled Himself to men. He willingly allowed men to kill Him. He did not have to bear such hostile humiliation and rebellion, but He did. Just picture what is involved in the death of the cross.

⇒ Christ humbled Himself to die.

⇒ Christ humbled Himself to come out of the spiritual and eternal world (dimension) into the physical and corruptible world in order to die.

⇒ Christ humbled Himself to lay aside His eternal glory and majesty and become a man for the purpose of dying.

⇒ Christ humbled Himself to suffer rejection, denial, cursing, abuse, arrest, torture, and murder at the hands of rebellious men—whom He had originally created for the joy of eternity—rebellious men whom He had come to save.

⇒ Christ humbled Himself to take all the sins of men upon Himself and to bear the weight and suffering of them all.

⇒ Christ humbled Himself to bear the judgment and condemnation and punishment of sin for every man.

⇒ Christ humbled Himself to suffer the awful experience of having God the Father turn His back upon Him.

⇒ Christ humbled Himself to suffer the terrible justice and wrath of God against sin.

⇒ Christ humbled Himself to bear the pain of suffering for sin eternally. Christ is eternal; therefore, His death is ever before the face of God. (Just imagine! It is beyond our comprehension, but the Lord's eternal agony is fact because of the eternal nature of God.)

The discussion could go on and on, but the point is well made by Scripture. Jesus Christ not only humbled Himself to become the servant of men, He humbled Himself to suffer the ultimate degree of humiliation:

⇒ Jesus Christ became sin for men and died as their sin before the just wrath of God.

In a sense, hanging there upon the cross Christ was not even a man; He was sin, the very embodiment of sin. In some way He embraced all the sin of the world and died for the sins of men.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one [all criminals] that hangeth on a tree" ([Galatians 3:13](#)).

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" ([Hebrews 2:9](#)).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" ([1 Peter 2:24](#)).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" ([1 Peter 3:18](#)).

Thought 1. Remember the point of this passage: the fact that we must let the humility of Jesus Christ flow in and through us. We are to be humble—to walk in humility before each other—to go to the extreme of humility, even if it means humiliation before each other. Why? So that the church can be unified. Unity is to prevail among us. We are to live and breathe unity. There is to be no discord in God's church:

- | | |
|------------------------|-------------------------|
| • no divisiveness | • no personal |
| • no grumbling | ambition |
| • no murmuring | • no self-seeking |
| • no negative truth | • no prejudice |
| • no downing of others | • no air of superiority |
| • no jealousy | • no criticism |

But note: the only way we can ever know such unity is to let the mind of Christ captivate our mind. We must study, think, and learn the humility of Christ. We must let His humility flow in and through us.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" ([Phil. 2:3-5](#)).

5. ([2:9-11](#)) Jesus Christ, Exaltation: Christ was rewarded—God highly exalted Him. Christ had humbled Himself in obedience to God the Father, and because He was faithful in being humble, God rewarded Him by exalting Him ever so highly. The point is well made: God will reward and exalt any believer who will walk as Christ walked—humbly before Him and men.

Note how highly God has rewarded and exalted Christ.

1. God has highly honored Christ. God has given Christ a name above every name. Right now, the name of Jesus Christ is cursed all over the world. In fact, at every passing tick of the clock, the name of Jesus Christ is being cursed thousands of times by hordes of people all over the world. But note: not everyone curses His name. Some of us love His name. To us His name is the most glorious name every uttered by human voice, for His name is...

- the name that forgives our sins.

"And that repentance and remission of sins should be preached in his name among all nations" ([Luke 24:47](#)).

- the name that gives us access into God's presence.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" ([John 16:23-24](#)).

2. God has given Christ supreme power and authority. God has destined every knee to bow before Christ—the knees of everything in heaven and earth and under the earth. Nothing shall be exempt. The day is coming when every creature in all the worlds and dimensions of being shall bow their knees in subjection to the Lord Jesus Christ.

"And hath put all things under his feet, and gave him to be the head over all things to the church" ([Ephes. 1:22](#)).

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" ([1 Peter 3:22](#)).

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" ([Isaiah 45:22-23](#)).

3. God has given Christ supreme worship. God is going to see to it that every creature confesses that Jesus Christ is Lord to the glory of God the Father:

- ⇒ every nation, tongue, and language
- ⇒ every person, mind, and body
- ⇒ every race, color, and shape
- ⇒ every belief, creed, and religion
- ⇒ every man, woman, and child
- ⇒ every king, leader, and authority
- ⇒ every professional worker and laborer

Every knee shall bow and every tongue shall confess that Jesus Christ is exactly who He claimed to be: the Son of the living God. Every creature is going to worship Him as Lord, the Lord God of the universe.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" ([Romans 14:11](#)).

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" ([Rev. 5:12](#)).

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" ([Rev. 15:4](#)).

Thought 1. The point is clear: God will exalt the man who humbles himself and works for the unity of the church.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" ([Matthew 18:4](#)).

"But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee" ([Luke 14:10](#)).

"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" ([Luke 22:26](#)).

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" ([James 4:6](#)).

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" ([1 Peter 5:5-6](#)).

"A man's pride shall bring him low: but honour shall uphold the humble in spirit" ([Proverbs 29:23](#)).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" ([Isaiah 57:15](#)).

"For all those things hath mine hand made, and all those things have been, saith the lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" ([Isaiah 66:2](#)).

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" ([Micah 6:8](#)).

[DEEPER STUDY #1 \(2:11\) Lord \(kurios\)](#)

DEEPER STUDY #1

([2:11](#)) Lord (kurios [PWS: 2415](#)): means master, owner. Jesus was called Lord from the very first of His ministry ([Matthew 8:2](#)) and He accepted the title. He even called Himself Lord ([Matthew 7:21](#)). The word had been a title of respect throughout history. During the Roman empire it became the official title of Roman emperors. It was also a title given to the gods. The Hebrew title Adonai is translated Lord ([Genesis 15:2](#)), so is Jehovah ([Matthew 1:20-22](#); [Matthew 2:15](#); [Matthew 3:3](#); [Matthew 4:7, 10](#); [Matthew 11:25](#); [Matthew 21:9](#); [Mark 12:29-30](#); [Luke 1:68](#); [Luke 2:9](#)). Both titles, Adonai and Jehovah, are translated Lord in [Matthew 22:44](#). Jesus Himself called God the Father, "Lord" ([Matthew 4:7, 10](#)). But the title is more often given to Jesus. There is no question but that Jesus is recognized as Lord, being identical with the Old Testament Jehovah and Adonai ([Matthew 3:3](#); [Matthew 12:8](#); [Matthew 21:9](#); [Matthew 22:43-45](#); [Luke 1:43](#); [John 14:8-10](#); [John 20:28](#); [Acts 9:5](#)). When Jesus is called Lord, it means that He is Master and Owner, the King of kings and Lord of lords, the only true God. He is Jehovah, Adonai, God Himself.

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