

BIBLE BAPTIST CHURCH OF ERIE

SERMON OUTLINE

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#8 - SERIES: PHILIPPIANS

“Christ - “The Believer’s Joy”

TODAY’S MESSAGE:

“LET THIS MIND BE IN YOU”

Phil. 2:5-11

These seven verses of Scripture form one of the most sublime and majestic paragraphs on the Person of Jesus Christ to be found anywhere. The inspired writer has been pleading for lowliness, and now he **moves from the Plea to the PATTERN**

So Paul points the saints to the Saviour. He says: *“Let this mind be in you, which was also in Christ Jesus.”* (V-5) The “mind” of Christ means the “attitude” Christ exhibited. *“Form of God”* has nothing to do with shape or size. God is Spirit (*John 4:24*), and as such is not to be thought of in human terms.

The word *“form”* means “the outward expression of the inward nature.” This means that in eternity past, *Jesus Christ was God*. In fact, Paul states that He was *“equal with God.”* The mind of Christ is the attitude of humility that leads to crucifixion. We see Him as He was and is in the following verses.

I. The Sovereign V-6

Here is a statement of the fact of Christ's deity. In His Incarnation He was *“God manifest in the flesh”* (*1 Tim. 3:16*). He was in *“the form of God”* before He took upon Him *“the form of a servant.”*

II. The Servant V-7

Even though He was God He did not insist upon being served, but laid aside temporarily the full and final exercise of the Sovereign and became the Servant. The phrase “made Himself of no reputation” has been translated, *“He emptied Himself.”* Theologians have referred to this as *“the Kenosis”*.

At His **Incarnation**, He did not lay aside *“the form of God,”* but He merely took something to Himself: namely, *“the form of a servant.”* When He enrobed Himself in flesh and enslaved Himself for humanity. In His self-renunciation, He identified Himself with us in His humiliation.

He was first, foremost, and finally the Servant of the Father. *“Behold, My servant”* (*Isaiah 52:13*)! Yes, He served us all and He served well, but in the steps down to the role of Servant, He said: *“I come... to do Thy will, O God”* (*Heb. 10:7*). The Sovereign of all became the Servant of all.

III. The Sacrifice V-8

From glory to Golgotha He trod a path of humiliation which culminated in a voluntary, vicarious sacrifice for sinful mankind. He chose to go as low as one could go by submitting to the most degrading and shameful, the most painful and ignominious form of death known to man, *“even the death of the cross.”*

IV. The Sovereign Again Vs. 9-11

Rather striking is the fact that the One who humbled Himself is once more exalted, and here His exaltation is extended to a larger sphere than before.

Our Lord's exaltation began with His resurrection. When men buried the body of Jesus, that was the last thing any human hands did to Him. His exaltation included sovereign authority over all creatures in heaven, on earth, and under the earth.

A day is coming, and some of us believe it is not too far away, when God's exalted Son will come to earth the second time, and every creature will be in subjection to the mighty Sovereign. In our day multitudes kneel to Roman popes, but in that day all popes and their followers, all Jews, all Gentiles will be forced to bow and confess before Him whom they have humiliated and dishonored.

Christ concerned Himself with humility. The Father did the exalting. The whole purpose of Christ's humiliation and exaltation is the glory of God (*Phil. 2:11*). As *Jesus faced the cross, the glory of the Father was uppermost in His mind, “Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee”* (*John 17:1*).