

Title: The Mind of Christ

Text: Php 2: 5-11

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Philippians 2: 5: Let this mind be in you, which was also in Christ Jesus: 6: Who, being in the form of God, thought it not robbery to be equal with God: 7: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9: Wherefore God also hath highly exalted him, and given him a name which is above every name: 10: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; 11: And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

The great contrast between Christ's form as God and his form as a servant in this world shows how highly he esteemed God his Father. It shows how highly he esteemed God's elect, his brethren, who he came to save. Beholding his glory as God contrasted with how he emptied himself of that glory as a man in this earth shows how perfectly, he looked on the things of God and the things of his people rather than his own things. This was the mind of Christ.

Philippians 2: 3: *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4: Look not every man on his own things, but every man also on the things of others. 5: Let this mind be in you, which was also in Christ Jesus:

That mind of Christ and what Christ did for God and his people—highly esteeming us and looking on our things rather than his own—is the fulfillment of the law. He highly esteemed God and brethren so as to empty himself entirely, in perfection, unto the death of the cross, submitting to God. He preferred the glory of God and good of his brethren rather than his own. He did it so much so that he was willing to bear the sin and curse of the law for God and his brethren. That is the fulfillment of the law in righteous love. Christ alone is that Righteousness. He alone worked out that righteousness for God and for his people.

Sin is due to pride—"only by pride cometh contention" (Pro 13: 10). Pride is why the devil fell from heaven. Pride is how sin entered the world and death by sin. Pride is at the heart of all sin. Proud sin esteems ourselves better than God and esteems ourselves better than our brethren. It is proud sin to look on our own things rather than the things of God and rather than the things of brethren. And pride makes us react to sin by doing the same thing. But Christ is perfect Love. He is the Righteousness of the Law. Christ came forth in perfect humility with a total absence of pride and sin. Our Head fulfilled all righteousness and made his people righteous in him.

Think of it this way. The law has one table toward God and one toward man. In perfect love Christ esteemed God better than himself and he esteemed his brethren better than himself. In perfect love he looked on the things of God rather than his own and he looked on the things of brethren rather than his own things. That is the fulfillment of the law which is fulfilled only in perfect love.

In perfect love toward God and his brethren Christ left his glory and honor as God in heaven and came in the likeness of men. He lived under the law in perfect absence of pride, perfect humility, perfect love toward God and men. It is manifest most on the cross.

Christ is Love. On the cross we see most vividly how Christ loved God and his people with the righteous love the law of God requires in order for one to have kept the law. He fulfilled that righteous requirement, by being crucified to put away the sin caused by our pride. Doing so he made us the righteousness of God and put away all our sin. Doing so he highly exalted God and his name in perfection. He manifested the righteousness God by his self-less, pride-less love in being crucified for God and his brethren. That is the fulfillment of both tables of the law

It is beholding, by the Spirit, what Christ did for us and how he did it that humbles us to confess to him that we are only proud sinners. Looking to Christ we are humbled to believe on him and rest in his righteousness and to love one another. So let's look to Christ. Let's begin by seeing the great contrast in Christ coming down from the height of being the Creator to the likeness of the created.

WHO IS CHRIST JESUS?

Philippians 2: 6: Who, being in the form of God, thought it not robbery to be equal with God:

Who is Christ Jesus? Where was the Lord Jesus before he came? How high and rich was he? He could not be higher. He could not be more glorious than being God. Christ is God. He is the Son of God, equal with God the Father and God the Holy Spirit. The same perfection, name, works and glory ascribed to God is ascribed to him because he is the Son of God. He spoke of the glory he had with the Father before the world was: rich, in need of nothing. Christ is the Creator. By him and for him all things were created. He is the Word, the Light, the Life. Christ is God of very God. He had to look down to behold the heavens.

Now look at this contrast.

HOW LOW DID CHRIST COME?

Philippians 2: 7: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

He made himself of no reputation. It means to empty, to void, to make of no effect. He veiled who he is as God. The Lord made his glory void to the eye of men. He made his glory as God of no effect to men by coming in the likeness of men. We are so full of pride. Pride of face. Pride of place. Pride of grace. Yet, God chose to come forth into a poor family. He came into a tiny town—"little among the thousands of Judah" (Mi 5:2). After that, he was in a place despised by the people, "Can any good thing come out of Nazareth?" (John 1:46).

He was made in the likeness of men. Christ who ascended on high, first descend into these lower parts of the earth. God came as a babe in the womb of a virgin—as a sinless babe in the womb of a sinful virgin. God really became a man—the GodMan. The Word was made flesh and dwelt among us. He who was in the beginning with God, and was God, was made in the likeness of men. The One who created the angels and is greater than the angels came lower than the angels as a man. Adam was created and given life as a full-grown Man in a perfect world. Christ grew up from an infant to a man in a world of sin—"he increased in wisdom and stature, and in favour with God and man." (Luke 2:40,52) He was without sin, yet as a Man, he had all the infirmities of human nature: sorrow, grief, anger, hunger, thirst, weariness. Christ so looked on the need of others that he never bought a piece of ground to lay his head. He was so poor at his death that he had no possessions to leave his mother except John who he gave to care for her. He did not even own a tomb in which to be buried.

“Ye know the grace of our Lord Jesus, though he was rich yet for your sakes he became poor that through his poverty you might be rich.” (2 Cor 8:9).

From riches of glory he emptied himself and became poor to make bankrupt sinners like us rich. It is humility that the greatest person that ever lived, who came to accomplish the greatest work ever accomplished, was in the world thirty years and unknown except by immediate family until around 30 years old when he entered his ministry publicly (John 1:10).

He took on him the form of a servant. In fashion as a man he humbled himself and became obedient to God unto death. The God of glory appeared to men in the basest form—a servant—serving God and serving his people. Our pride is to want the chief seat. We esteem it greater to be served. But what the prideful, natural mind esteems as great, God hates. When they began to ask who would be greatest, he asked “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” (Lu 22: 27).

He obeyed God. As God’s righteous servant obeying God—he was without sin. Our Righteousness was circumcised at 8 days old. He walked miles to be baptized of John; that is humility and obedience to submit to baptism; He said, “Thus it becometh US to fulfill all righteousness” (Mt 3:15). He submitted to be tempted of the devil.

In perfect service, perfect obedience, perfect humility the Lord Jesus, the GodMan, submitted to the reproach of sinners. He was despised and rejected by proud sinners. Man's reproaches toward God and toward his people fell on him. Reproach, he said, has broken my heart (Psalm 69:9,20).

Sinners insulted him about the poverty of his family and his lack of education. They insulted the disciples he called and taught as being illiterate. Sinners accused our Righteousness of being a sinner: of breaking the sabbath, of being a glutton and a wine bibber. Sinners accused our Holiness of encouraging men to sinful practices, of destroying the law, of doing miracles by the devil, even of having a devil and being a devil. Pride charged the Prophet as being a deceiver of the people, preaching false doctrine, and hard sayings. Proud sinners accused the King of kings of sedition: of teaching men not to pay taxes to Caesar. Sinners charged God with blasphemy: of being a man making himself God. Proud sinners despised and rejected Messiah, with the greatest contempt and hatred.

In those who despised and rejected him, we see an example of God's elect for whom he served and suffered. We were not likeminded with him. We were not of the same love with him; we had no love for him, only enmity. We were not of one accord with him but sowers of discord. In our pride we did everything through strife and vainglory, not in lowliness of mind, but in the height of pride. We did not esteem others better but esteemed self the greatest. We were not looking on the things of others, only on the things of self.

Yet in our Savior was a total absence of pride. Only perfect humility. Perfect love. Perfect service. Perfect obedience required by the law, with not a trace of sin.

He became obedient unto death, even the death of the cross. In perfect obedience the spotless Lamb of God presented himself, the Just One, the Sinless One—and “He made him sin for us who knew no sin that we might be made the righteousness of God in him” (2 Cor 5:21). In perfect obedience to God, the sinless Substitute took all the sin of our pride. All those things he endured from men was our sin which he bore for us. Then in perfect love, perfect humility, our Substitute bore the curse we deserved for our pride. He bore the curse of being forsaken of God. He bore the curse of suffering the hell we deserved. He did it for proud sinners. Christ satisfied God's justice and justified his people from all our prideful sin by laying down his life for us.

Beginning to end, he highly exalted God and his name. By depending entirely upon God, believing God in perfection, loving God in perfection, loving his brethren in perfection, he fulfilled the law for God and his people in perfection.

WHERE IS CHRIST NOW?

Philippians 2: 9: Wherefore God also hath highly exalted him, and given him a name which is above every name: 10: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; 11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Christ is the Righteousness of God. As Head of his church he is ruling all things for us, filling all in all, with the same perfect love for his people. He is in full control of all things in this world and all things in his church. Christ is the Prophet, Priest and King of his people. He is the Everlasting Father who chastens his children. He is the Master who upholds his children. We preach Christ and him crucified and through this message, Christ works in the hearts of his children to edify, to build up, to correct, to strengthen, to keep and to save.

All who bow the knee to him now shall be saved. Oh, believe on him and you shall be saved. He is the Wisdom of God to save sinners and Wisdom in those in whom he abides. He is the Righteousness of his believing people. He is the Holiness by which we are made pure and accepted of God. He is the Redeemer who purchased his people from the bondage of sin and set us free.

WHY THIS WORD?

The reason Paul wrote this is because there was strife and contention at Philippi. It was so in every church in the scripture. It is so today. There will always be troubles in the Lord's church. It is because each one

God saves is a believing sinner. God chose to put us together as believing sinners. It is how it pleased God to teach us grace.

But there is only one reason for contention between brethren—"Only by pride cometh contention." Pride is the most baseless thing we can be. We have nothing of which to be proud but every reason to be abased. Everything we received was given freely to us by God and belongs to God.

So what does the Spirit of God teach his people when he makes us behold this great contrast in Christ coming from the height of glory to the lowest low in humility to save his people. What does he work in his people by making us behold what Christ did for us.

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, 2: Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. 3: *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4: Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus:

The way up with God is down. The greatest is Christ who became the least. He teaches us that to be strong is to be weak in ourselves, trusting him alone. He teaches us that greatness in his kingdom is to be a servant. May God give us the mind of Christ.

Amen!