

Philippians 2:1-13

I. The Joy of Paul v1-4

He is pleading with them to make his joy complete.

1. In a sense, satisfy him as he sits in prison.
2. Complete his joy and happiness
3. John 3:26-30

Note: Love has to be maintained.

1 Samuel 18:1-5

1 Samuel 20:31

II. The Example of Christ v5-11

Jesus Died a Hero by Bryan Elliff

There is a very old bit of graffiti scrawled onto a plaster wall in Rome. It's a crude sketch of a naked man hanging on a stick-figure cross. The man has the head of a donkey. To the left stands another man who looks up at the crucifixion with his hand raised. In case we misinterpret the scene, the graffiti "artist" has been kind enough to etch in a caption in Greek. It reads: "Alexamenos worships [his] god." Apparently, the man with the donkey's head is Jesus and Alexamenos is a Christian. This 3rd century work of "art" is meant to be a mockery.

That image illustrates an important fact: Jesus' death did not gain him the reputation of a hero. Everyone loves a heroic death. We love the soldier who holds off the enemy while his comrades escape. We applaud the father who jumps into the rushing river to save his child. We are inspired by the nurse who contracts a fatal disease while caring for the sick. These are truly wonderful stories that the Romans loved as much as we do.

But Jesus' death was different because Jesus died on a cross. In the Roman world, crucifixion was the kind of death reserved for slaves and criminals. It was intentionally brutal and degrading. The public exposure, cruelty, nakedness, and lack of burial all were an announcement: "this is a worthless person." That's why a free Roman citizen would not be crucified. He merited more respect than that.

According to Cicero, “cross” was a word that should not even be mentioned in polite company. I wonder if the Roman would have experienced a similar kind of revulsion upon hearing the C-word (or S-word, since it starts with S in Greek) as we may experience today when we hear other derogatory expletives. To hear one slave say to another, “may you be crucified” would scandalize the Roman as much as certain lewd cursing scandalizes us.

So it’s no wonder that the message of the cross was stupidity to the Romans. Just to think that the Divine Creator would enter the world to be C-d was both disgusting and laughable. “You’re telling me that that is the hope of the world?” We might imagine similar responses to the early evangelists.

Yet this is the kind of death that Jesus chose, and by it we learn something about true self-sacrifice. Consider what Paul wrote to the Philippians about Jesus’ example of humility: “[Jesus], although he existed in the form of God, did not regard equality with God a thing to be held onto, but emptied himself, taking the form of a slave, and being made in the likeness of men.” (Phil 2:6-7)

This is the first step of Jesus’ humility: he gave up his status, his place of importance, his rights to respect. He went from the exalted position of equality with God to the lowly position of a slave. He surrendered his reputation.

That would be remarkable enough, but the second step is almost unbelievable: “Being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross.” (Phil 2:8)

What amazed Paul is not just that Jesus died, but that it was “even death on a cross.” That’s because it was a humiliating death. It wasn’t heroic or inspiring to them, the kind of act that people would talk about with respect or make into movies with emotional soundtracks.

No, Jesus chose to be associated with something uncomfortable, even revolting and shameful. He knew that people would scoff at it and think it was stupid. He even knew that one day he would be depicted naked with the head of a donkey. And to think, he gave up his status as God for that. Greater love has no man than this: that he lay down his life for his friend. Every act of self-sacrifice is an act of great love. But Jesus, in his self-sacrifice, shows us the greatest expression of great love, because Jesus laid down not only his life, but his reputation.

THE GOSPEL

III. The Sanctification of the Philippians v12-13

Beloved

1. This is to the church...to believers.
2. He is not talking about working to earn your salvation...but to work it out...literally to be sanctified.
3. Paul planted this church. He paid the price, he made the sacrifices.
4. He deeply loved these people and wanted to see them continue in the faith...to be sanctified
5. 2 Thessalonians 2:13 *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.*

The 2 Sided Coin of Sanctification

1. Our Responsibility and God's Sovereignty are both seen
 - a. Work out is in the present tense...there is no off day or down time. Always
 - b. This is something YOU must DO...it wont just happen and it wont be done for you.
 - c. Its a command....this is not an option.
 - d. And yet is is ultimately God who does it!
2. It is no accident that Paul has pointed this out!!!

There was a tendency to lean too heavily on Paul, on his physical presence with the church at Philippi. This is not altogether healthy. The Philippians needed to learn to lean completely on God. Not just mostly on God and partly on Paul's physical presence with them. That Paul was keenly aware of this weakness is clear from where he hinted at it earlier before.

Philippians 1:27

The obedience of the Philippians must not be motivated by, and last only as long, as Paul's presence is among them. On the contrary, his very absence must impress upon them the fact that now, more than ever, they must take the initiative in their christian life. Now especially they must exert themselves, for now they are on their own. William Hendrickson

3. You can not be codependent upon me! If you are, you are going to have a pitifully shallow Christian life.
4. From the Desiring God Article I am sending...If X is not the H.S. or J.C. you have a problem!!

Do not for a moment imagine that my presence is essential to your living the Christian life. You must not think of this new life in terms of ME as if I were essential to it. You must not feel that the whole thing is going to end because I cannot come to you. Paul says, you must realize that you yourselves have been given the gift of salvation. You have it as much as I have it. I want you to work it out. Far be it from my presence being essential, THE ONE who is essential to you in your Christian life is with you and it is God who is working in you!! Teachers and preachers may be of value, but they are not essential! D. Martin Lloyd Jones.

Home Group Discussion Questions

1. Take some time to review the sermon notes from Sunday.
 2. Was there anything from this sermon that was difficult to understand or that didn't make sense to you? Discuss it with the group.
 3. What do you believe was the most impactful part of the sermon Sunday? Discuss
 4. How do you plan to apply this to your life? For example, "In response to this sermon, I will _____"
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