

# A GIFT TOO WONDERFUL FOR WORDS

## “Christmas: When God Came Downstairs with a Baby in His Arms”

### Study Number Four – Taking the Form of a Servant / The Humiliation of Christ – Philippians 2:1-11

When it comes to Christmas, there are really three places we’re supposed to land. One we can land on is Luke 2 or Matthew 2 and maybe try John 1 on for size, after we’ve grown up a little bit. Pick up a few of the prophecies and then that’s pretty much it.

We’re coming to one of the passages that is probably the greatest passage in all of the New Testament. And out of it comes a Christmas message that will be very meaningful and helpful and will set the stage for a special celebration.

Do we give gifts at Christmas? It is a recognition of the fact that God gave the greatest gift—the gift of His Son. With the apostle we expressed with great praise and adoration in:

#### 2 Corinthians 9:15

Thanks be unto God for His unspeakable, that is His wonderful gift that’s beyond description.

We're going to look in the New Testament at the book of Philippians 2:1-11.

As we approach the text, it's only with eyes that are illumined by the Spirit that we can comprehend so let's ask Him to guide us as we study.

Our heavenly Father, we thank You for the Word of God. We thank You for the power of it. Thank You for the beauty of it. Thank You for the prophecies of it, that are so wondrously fulfilled in the coming of Christ. Throughout the scriptures from Genesis to the book of Revelation we see this story of the altogether lovely One, the Christ. We know that He's going to come because of what the prophets say and predict. Abraham believed God and it was counted to him for righteousness. In faith he looked ahead to that time, as well as the rest of the prophets who spoke that He was going to come. Sweeping through the Old Testament, we come into the gospels and discover that the Christ is here. And Father as we speak of the inception of the incarnation, the beginning of all of this and the coming of Christ, we pray that it will be with an expanded scope. That we're only looking at one event and a great panorama of human history, of time itself, which will ultimately issue into eternity. We love You and want to thank You for Your Word. Pray now that the Holy Spirit of God would illuminate the sacred page and we'd have a message for Christmas. In Jesus' name we pray. Amen.

It was the agnostic Robert Ingersol, writing upon the person of

Jesus Christ, who said:

His name shall be called Wonderful because no man ever dared point his finger at the character of Christ and find any fault in Him. Every time I see a rock I remember that He's the Rock of Ages. I walk under the stars and I remember that He's the Star of the Eternal Day. When I come into one of God's temples, I remember that He is the Way, the Truth, and the Life. When I see the birds in the air, I remember that He said, "Not a sparrow will fall." The flowers tell me that He is the Rose of Sharon, the Lily of the Valley. Wherever I go and wherever I look, in every land and in every city, the name of Jesus is Wonderful.

(source unknown)

The hymn writer Haldor Lillenas states it so well in the fourth stanza of that wonderful hymn, "My Wonderful Lord:"

Thou art fairer to me than the fairest of earth.  
Thou omnipotent, life-giving Word  
O thou ancient of days  
Thou art worthy all praise  
My wonderful, wonderful Lord.

My wonderful Lord, my wonderful Lord.  
By angels and seraphs in heaven adored,  
I bow at thy shrine.  
My Savior divine,  
My wonderful, wonderful Lord.

(source unknown)

Who is capable of comprehending the depths of God becoming man? Taking upon Himself human flesh.

As John so majestically describes it:

### John 1:14

He, the Word, tabernacled among us.

That little word back there for tent is the same word that's in John 1:14, "Christ tented [or tabernacled] among us." That's the same thought in the Old Testament when the children of Israel made their way from the land of Egypt up to the Promised Land, that God tabernacled or tented among them.

That changed into a temple in Solomon's time. And then Jesus Christ came—John 1:14—to tent or to tabernacle among us. Jesus Christ, having gone back to glory, tents and tabernacles in us who are also pilgrims in a strange land, looking forward to what the Apostle Paul says, "pulling up the stakes of the tent and going home." (Philippians 1:23)

When Jesus Christ comes to tabernacle, to tent among us for 33 years, has an express purpose in view, and that's to ultimately give of Himself.

When we come to the little book of Philippians where our message takes place, the apostle has several reasons for writing. This is his most intimate flock. These are the people

to whom he is the closest, because they're the ones who actually form the backbone of the support for His ministry.

In chapter 4 he describes them as “those who had given a fragrant offering of sacrifice” to meet his needs while he's in prison. He's in prison in Rome and it's going to be here that he's going to come back and become a martyr on the next imprisonment.

And the apostle is not sure about life or about death, or about anything, as far as his ministry is concerned. And he knows the flock at Philippi is really concerned.

He gets a chance, because Epaphroditus is going to be going back there to that flock, to write them a love letter really, and it's the most intimate of all.

In chapter 1 he starts out by saying, “I'm praying that your love will abound,” there in Philippi.

“I'm also wanting you to know that just because I'm in prison, doesn't mean that the gospel has stopped. There are a lot of people here coming to know Christ in prison, and there are a lot of people outside because I'm in here, who are being made bold to preach the gospel. So here in Rome things are really happening.”

That's POSITIVE.

But then it's almost like he slips into another gear. Sometimes

we can give a really great upfront thought and then the breaking of our heart really comes out and the real person starts to kind of fall apart. It's almost like we've been putting up a front and then all of a sudden we just kind of crater.

Paul does that. He starts writing, "For me to live is Christ and to die is gain." It's like welling up in him is the emotion of the fact that this could be it. This could be the call of God to take him home.

And then he says, "I really have a desire to depart and to be with Christ. That'd be a whole lot better."

And he finishes that, and as he flows into chapter 2, where we're picking up in our text and in our study, he starts out with that.

In verse 1 he says the following:

**v. 1 If there is therefore any encouragement in Christ, if there is any solace afforded by love, if there is any fellowship of the Spirit, if there is any affection and sympathy,**

"If there is therefore any encouragement in Christ, if there is any persuasion of love, if there is any fellowship of the Spirit, if there is any [tenderheartedness and compassion] affection and sympathy,"

It's almost like he says, "If there are these things—and I know

there really are—if there is any encouragement, if you’ve just got a word of encouragement, it would really mean a lot to me if you’d just write it down and send it over here.”

“if there is any persuasion of life”—“If you’d just tell me you love me, it’d make it a whole lot easier for what I’m going through right now.”

“if there’s any fellowship of the Spirit”—“If you can relate to me and what I’m going through and how I’m hurting, that would really help.”

“if there’s any sense of tenderheartedness and compassion [affection and sympathy]”—“That you love me so much that you understand and you’d move in and help, that would really be much, much needed and wanted.”

Those are the four greatest needs we have, and yet they are the very four things that we have after today.

Some of us selfishly go to church and we wanted a Christmas buzz. We want a little blessing to set the stage for our Christmas holiday. And that’s the wrong way to come to church.

God brings us to church to give a word of encouragement to somebody who feels like they’re about ready to flick it in.

God brings us to church to tell somebody we really love them. God brings us to church to have fellowship in the spirit with

some lonely person who feels like nobody cares. Everything is falling apart, their loved one has died, or they've gone through the trauma of something terrible in their lives and they need that fellowship.

Or there's somebody who needs to have us reach out in compassion and say, "Look, I want to help. I don't know how I can, but I'd really like to encourage you."

That's one common denominator that all of us have when we come to the church. We've got those four needs and our church is graded on the way we meet those needs. Not by the fact that we come to sit and soak and sour and take in Bible doctrine week after week, get our verses all memorized and do our thing and go on back out in the world as a separate entity, feeling that none of these needs have really been met.

Paul was just kind of crying. He's sitting there in a prison cell and it's difficult. "There've been some good things that are happening and this is an epistle of joy, but this is what you can do to help me."

Now there are a couple of ladies in the church that are fussing. That's typical. They have the women who are the chairmen of the women's association. Upset with the soprano in the choir and Euodia and Syntyche have kind of disrupted the flock. The missiles have been flying back and forth.

Paul's concerned about that too. And so when we come to verse 2 he says:

**v. 2 make full my joy, in order that you be of the same mind, having the same love, of one mind, thinking the one thing.**

“make full my joy, in order that you be of the same mind, having the same love, of one mind, thinking the one thing.”

**v. 3 Do nothing according to selfish-seeking, nor according to empty glory, but in lowliness of mind considering one another as excelling yourself;**

“Do nothing according to selfish-seeking, nor according to empty glory, but in lowliness of mind considering one another as excelling yourself;”

**v. 4 not considering each one his own things but also each one the things of others.**

“not considering each one his own things but also each one the things of others.”

And that sets the stage for our Christmas mediation.

The apostle in verse 5 is going to show us what the lowliness of mind does. The apostle’s going to show us how we really ought to act as a believer. He gives us a COMMAND. Listen to it.

**v. 5 Let this mind be in you which was also in Christ**

**Jesus,**

“Let this mind be in you which was also in Christ Jesus,”

It was Tom Landry who said:

When a man thinks right, he'll act right.  
(source unknown)

When he's right in the head, he'll be right on the field. The apostle knows that if our mind is like the mind of Christ, our conduct is going to take care of itself.

What is that mind like? How does that mind think? What does that mind do in light of the thoughts which it thinks?

We're going to get to step behind the stage and see what precipitated the incarnation. We're going to get to look at a compassionate Christ who considered the cost and cradled in human flesh in Bethlehem, to ultimately die upon the cross. That's the mind of Christ.

As we get to verse 6, we are now going to consider the **ATTITUDE** which is behind the **ACTION**.

In verse 6 we have an **ATTITUDE** displayed.

In verses 7 and 9 we have the **ACTION**.

We will see the progression of what takes place in these three

verses. Verse 6—here’s the ATTITUDE.

**v. 6 who, existing in the form of God, considered not this being equal with God something to cling to,**

“who, existing in the form of God, considered not this being equal with God something to cling to,”

Jesus Christ is first introduced—it says “let this mind be in you, which was also in Christ, who.” The “who” refers to Jesus Christ from verse 5, “who, existing in the form of God.”

Jesus Christ, when He became a babe in Bethlehem did not change in essence or in form. He is still very God!

In the Old Testament we read, “I am the Lord God and I change not.” (ref. Malachi 3:6) In Hebrews 13 we read, “Jesus Christ, the same yesterday, today and forever.” (ref. Hebrews 13)

This Greek word here is the Greek word *morphé*. It means “essence,” it’s “deity,” it’s “form.” In His unchangeable form Christ is divine! He is God.

And what we’re contemplating here in these coming verses in the humiliation is not that He changed, He just took on Himself human flesh. The form remains the same.

This helps us understand statements of Jesus. In John 8 He said, “Before Abraham was, I am.” (ref. John 8:58) That means

He's ETERNAL. He existed before Abraham did.

And we read in John, "I and My Father are one." (ref. John 10:30) And then in John 4, when He's ministering to an outcast woman, He says, "I that speak unto thee am He." (ref. John 4:26) In other words, "I am the Messiah."

There is so much misunderstanding, liberal preachers get the idea that when Christ became a little tiny baby, He grew up as a man and we're supposed to follow His example, and He ceased to be God. That is not true!

He is still God in human form so we can see Him! We can touch Him! And He can relate to us because He knows what we're going through, because He's experienced it. And it was absolutely essential, in order to fulfill the requirements of the justice of God, for Him to take human form and still be God! To bring about the redemption of all mankind.

Let's chase through some verses together:

1. The angels announce it—Luke 1:35: "The Holy Spirit shall come upon you and the power of the highest shall overshadow you, therefore that holy offspring shall be called God's Son."
2. God Himself said it—Matthew 3:17: "This is my beloved Son in whom I am well pleased."
3. Simon Peter—Matthew 16:16: "Thou art the Christ, the

Son of the living God.”

4. His disciples on the boat said it—Matthew 14:33: “Truly thou art the Son of God.”

5. Mark, as he picks up his pen in the very first verse of his gospel—Mark 1:1: “The gospel of Jesus Christ, the Son of God.”

Now that’s His friends! What about His foes?

6. The unclean spirits over and over again—Mark 3:11: “Thou art Jesus the Son of God! What have I to do with thee?”

7. A man demon-possessed—Mark 5:7: “What dealings hast thou with me, Jesus Son of God?”

8. John the Baptist—John 1:34: “I testify that He is the Son of God.”

9. Nathaniel—John 1:49: “You, Rabbi are the Son of God, the King of Israel.”

10. Martha in the hour of her grief—John 11:27: “Yes, Lord, I have faith that You are Christ, the Son of God.”

11. Jesus Himself—John 14:7: “Had you recognized Me, you would have known My Father as well.”

12. Saul, after his experience on the road to Damascus—Acts

9:20: “And once he preached Jesus in the synagogue, that he was the Son of God.

13. The Spirit—Romans 1:4: “And according to the Spirit of holiness, was openly designated as the Son of God with power.”

14. Thomas drops on his knees as he sees the resurrected Christ and in his doubt and unbelief says—John 20:28: “My Lord and my God!”

15. The Centurion—Mark 15:39: “Truly this is the Son of God.”

Sure, He was tempted in all points like we are, but He was without sin.

The officers came to apprehend Him and they went back empty-handed. What did they say?

“Never a man spake like this man.” (ref. John 7:46)

There’s a little phrase from the Sermon on the Mount that jumps out:

“But I say unto you”— what is Jesus doing?

He starts out and He says, “The Law says this, but I say unto you! The Law says this, but I say unto you!”

Can you imagine if someone got up in front and said, “The Bible says this, but I say unto you!” Would that start to get our attention? They would be shipped out of here as a heretic.

But exuding with the message of authority comes the Christ! “And never a man spake like this before!” Speaking above the Law, speaking as though He has some inside information, never has to say, “I don’t know.”

He comes, a very form of God. Changing water into wine, raising the dead—“Lazarus, come forth”—taking a little lunch and feeding 5,000 people. Each small, insignificant thing to the very God Himself.

The one who could hear His disciples say when He calmed the stormy sea, “Who is this, that even the winds and the waves will obey His voice?” (ref. Matthew 8:27)

Make no mistake about it, that little baby has not changed in essence or form. That little baby is God in human flesh!

The second phrase in that sixth verse says he “considered not this being equal with God something to cling to.”

When the opportunity came for the Son to go, He could have said, “No, send an angel.” He could have said, “No, I can’t! Find somebody else!” But motivated by love, we read, “That though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich.” (ref. 2 Corinthians 8:9)

So much so that He has to find a place to be born in. He has to find a house to sleep in. He has to find a boat to preach from. He has to find an animal to ride on. He's got to find a place to have His last supper and He has to have a borrowed tomb to be buried in.

Such poverty! God taking on human form, giving up of Himself for a purpose.

Alright now that's the attitude behind all this.

1. He is God and
2. He is willing to lay aside that for some purpose.

That set the stage for the action that produced Bethlehem.

Now look at these steps downward, they just cavalcade down through the text.

**v. 7 but He emptied Himself, taking the form of a servant, becoming in the likeness of men.**

Step #1: "but He emptied Himself, taking the form of a servant."

Now what does the King James version say?

"He made himself of no reputation."

Bless their hearts, sometimes King James takes a whole lot of words to say something that's just about as confusing. That "made himself of no reputation" doesn't communicate.

What is that word? That word is one word—*kinosis*. It's the word "to empty."

When Christ contemplated the incarnation—taking on human flesh:

1. In His step downward, "He emptied Himself."

Of His godhead and His deity? No, He's still just the same.

He "emptied Himself" in the sense that He was willing to come as a servant.

### Mark 10:45

He came not to be ministered unto but to minister and to give His life a ransom for many.

In the process of becoming a servant, we have to say no to a lot of things. The Apostle Paul found that true in Philippians 3 because he says, "I counted everything but loss for the excellency of the knowledge of Christ." (ref. Philippians 3:8)

When our top priority is to become a servant, we have to say no to a whole lot of other things. Christ is going to be a

servant of man. He's going to be a sacrifice for sin.

In order to do that, He must empty Himself of all of the glories of the divine prerogatives. He's got to restrain Himself when He is starved to death to turn stones into bread. He must function, clothed in the weakness of humanity, where He thirsts at a well in the middle of the day. Where He hungers or He is harassed and tempted on every side so that He can be our faithful High Priest, who knows and fully understands.

Emily Elliott put it this way:

Thou didst leave thy throne and thy kingly crown when thou  
camest to earth for me,  
But in Bethlehem's home was there found no room, for thy  
holy nativity.  
Heaven's arches rang when the angels sang, proclaiming thy  
royal decree,  
But of lowly birth didst thou come to earth, and in greatest  
humility.  
(source unknown)

Yes, Mary had a little Lamb, its fleece was white as snow.

Mary had the Lamb of God who came to take away the sin of the world. "Spotless Lamb of God was He, full atonement can it be! Hallelujah! What a Savior!"

In the emptying of Himself, He maintains the essence.

2. “having taken the form of a servant,”

Chuck Swindoll wrote a book called *Improving Your Serve*. In the work he is depicting servanthood, much from the Sermon on the Mount. And this is what he says:

(Improving Your Serve by Charles Swinoll)

What do you want to be when you grow up? That’s a favorite question we enjoy asking children. And the answers we get usually are a policeman or a nurse or maybe a fireman. Some kids are visionary, they answer a movie star or a singer or a doctor or a professional football player.

One recently told me he wanted to be either a car mechanic or a garbage collector. When I asked why he gave the classic answer for a nine year old, “So I can get dirty.” I smiled as I had a flashback to my own childhood and I understood.  
(source unknown)

Let’s take that same question and ask it another way. Let’s imagine asking Jesus Christ what He wants us to be when we grow up. Suddenly it’s a whole new question. He would probably give the same answer to every one of us, “I want you to be different—to be a servant.”

Jesus Christ “emptied Himself, taking the form of a servant.”

Probably the classic illustration of His servanthood is expressed when He comes into the Upper Room filled with

dirty feet and a bunch of guys who are very religious, but too proud to pick up the towel and do the dirty work. And Christ Himself redefines greatness as He takes the apron or the towel and proceeds to wash their dirty feet.

David Baron wrote a book called *The Servant of Jehovah*. It's a glorious exposition of Isaiah 52:13-53:12. With that very phrase in the text spoken by the Father says, "Behold my servant!" And then we enter into that classic passage that describes the servant who was chastised for our sin, bruised and broken upon Calvary, predicted 700 years before it happened. All we like sheep have gone astray and turned everyone to his own way and the Lord hath laid on him, Christ the servant, the iniquity of us all.

Isn't that beautiful?

Step 1: He "emptied Himself,

Step 2: He took upon "the form of a servant," and

Step 3: He was "made in the likeness of men."

Now is that trauma? Is that incidental to the text? That He should be born through a virgin's womb? That He should become a little baby, with all the limitations of humanity, and grow up?

No, it's an absolute essential. Born in abject poverty and obscurity, to a peasant maid, Christ came. He must be made

like us so we can be made like Him! He was a man of sorrows acquainted with grief.

**v. 8 And being found fashioned as a man, He humbled Himself, having become obedient even to death, the death of the cross.**

“And being found fashioned as a man, He humbled Himself, having become obedient even to death, the death of the cross.”

Step 4: “He humbled Himself.”

John the Baptist said, “He Christ must continually increase, but I must decrease.” (ref. John 3:30)

How did “He humble Himself?”

He totally yielded up His rights—poverty, misunderstanding, rejection, ultimate crucifixion. “He humbled Himself” to all of that misunderstanding and humiliation. And as Isaiah said, “He was like a sheep before His shearers” who was dumb. (ref. Isaiah 53:7) He opened not His mouth, never indulging in self-defense.

The Christ in kindness came and humbled Himself to all of that and gave His life.

We don’t have any rights. We don’t have any privileges. We’re servants for Jesus’ sake! How beautifully Christ describes that.

Sherman was preparing for the celebration at the conclusion of the Civil War. It was going to involve a march down Pennsylvania Avenue with all the troops. And old Howard was one of those great Generals who had lost his arm in the war.

Sherman came to Howard on the morning of the parade and he said, “Sir, I’ve got a request to make of you. I’d like to ask you to let General so-and-so ride in your place at the head of your troops. He commanded them before you did.”

Howard swallowed hard because this was something he really looked forward to. He’d lost an arm in battle with these men. They had really hurt together. He was looking forward to this one time of celebration where he could lead his men.

Howard turned to Sherman and he said, “Sir, I’m yours to command. I’ll do what you wish.” Sherman in amazement said, “Howard, you’ve surprised me. But because you’ve done this, you can ride with me at the head of the army.”

Sometimes we’re tested with regard to our rights, our prerogatives. Maybe some of the tension we feel right now is just because we’re just too stubborn to yield. Too stubborn to humble ourselves and be broken. As a result, we’ve affected all kinds of relationships—in our family and your friends. It’s because we won’t yield and give up.

Christ in the process, in being made like men, had to humble Himself. And notice it even goes further than that.

Step 5: He became “obedient even to death.”

What does it mean to become “obedient to death”?

Stop and think about it. If we’ve had a struggle this year physically, we really didn’t want to die.

If the Lord wanted us to come home, we’d just as soon not be obedient! Christ can relate to us in that. There’s a little phrase He uses all the time. Remember where He says, “My hour is not yet come”? “My hour is not yet come”—it’s almost like, “Well my hour is not yet come and I’m really looking forward to it!”

No. It’s “My hour is not yet come and I’m dreading it.” It’s just like when we take a course at school. We know the exam is coming and “my hour is not yet come!” We still got some grace “My hour is not yet come.” And then the night before the exam, we pray, “Now I lay me down to rest, I hope I pass tomorrow’s test. If I should die before I wake, that’s one less test I have to take.”

The crisis of humility and submission comes by His being willing to be obedient to physical death because He doesn’t want it.

And is it any wonder that when He speaks to His men, He says, “My hour has come.” And then is it any wonder that as He leaves the Upper Room and goes down through the Kedron

Valley to the Garden of Gethsemane, and there begins to pray, “Father, if it be possible, let this cup pass from me. Nevertheless, not my will but Yours be done.”

Perhaps there is some dreaded dirge ahead. Are we willing to be obedient? Are we willing to submit and follow the Christ, who in the humiliation process is expressing His unwavering loyalty, His unswerving devotion, His unquestionable obedience by being willing to be a servant and to die?

That makes that statement, “It is finished,” mean a whole lot more because He finished by full and complete obedience that involved His death.

Notice the last phrase in the verse.

Step 6: “the death of the cross.”

All the way from the cradle to the cross, from the crown to Golgotha’s brow where He gave His life.

Jesus Christ stepped downward, giving of Himself as a sacrifice for sin.

When I survey the wondrous cross  
on which the Prince of glory died,  
My richest gain I count but loss  
and pour contempt on all my pride.

Were the whole realm of nature mine

That were a present far too small  
Love so amazing, so divine  
Demands my soul, my life, my all.  
(source unknown)

Let's look at the steps:

Step 1: He “emptied Himself,

Step 2: He took upon “the form of a servant,”

Step 3: He was “made in the likeness of men,”

Step 4. “being found fashioned as a man he humbled himself,”

Step 5. He “became obedient to death,” and

Step 6. It was “the death of the cross.

**v. 9 On which account God also exalted Him to the highest place and freely bestowed upon Him the name which is above every name,**

“On which account God also exalted Him to the highest place and freely bestowed upon Him the name which is above every name,”

**v. 10 in order that at the name of Jesus every knee should bow, of things in heaven and of things on**

**the earth, and of things under the earth,**

“in order that at the name of Jesus every knee should bow, of things in heaven and of things on the earth, and of things under the earth,”

**v. 11 and that every tongue should confess (plainly and openly agree) that Jesus Christ is Lord, to the glory of God the Father.**

“and that every tongue should confess (plainly and openly agree) that Jesus Christ is Lord, to the glory of God the Father.”

What lessons do we get out of our passage?

Lesson #1: First, there is an emptying process in becoming a servant.

Lesson #2: Humility and obedience are top priority items for His servants.

Lesson #3: Self-denial leads to service for others.

Would you walk now to Calvary from the cradle? Would you kneel there and experience the forgiveness of sins? Would you take the gift that God offers and unwrap it and make it personal this Christmas season?

With Pilot we each must face the question, “What will I do

with Jesus Christ?”

God in love offers us a gift that cost Him everything. Would we hurt God again today by rejecting it?

Do you know how your little kids would feel if they brought that gift that they worked all year on and handed it to you and you said, “I don’t like it and I don’t want it, no thank you”?

Jesus Christ knocks at our door. He has the gift of Himself and with it eternal life. Make God glad today. Take the gift of His Son.

And as a believer, realize that Christ in the cradle is God and He understands everything we’re going through.

Father, we thank You for Your Word. We love You and adore You. Thank You that as we trace the cost of Calvary, that it overwhelms us with Your love. May the preciousness of these thoughts fill our minds and hearts. In Jesus’ name we pray. Amen.

# A GIFT TOO WONDERFUL FOR WORDS

## “Christmas: When God Came Downstairs with a Baby in His Arms”

### Study Number Four – Taking the Form of a Servant / The Humiliation of Christ – Philippians 2:1-11

#### NOTES

v. 1 If there is therefore any encouragement in Christ, if there is any solace afforded by love, if there is any fellowship of the Spirit, if there is any affection and sympathy,

v. 2 make full my joy, in order that you be of the same mind, having the same love, of one mind, thinking the one thing.

v. 3 Do nothing according to selfish-seeking, nor according to empty glory, but in lowliness of mind considering one another as excelling yourself;

v. 4 not considering each one his own things but also each one the things of others.

v. 5 Let this mind be in you which was also in Christ Jesus,

v. 6 who, existing in the form of God, considered not this being equal with God something to cling to,

v. 7 but He emptied Himself, taking the form of a servant, becoming in the likeness of men.

v. 8 And being found fashioned as a man, He humbled Himself, having become obedient even to death, the death of the cross.

v. 9 On which account God also exalted Him to the highest place and freely bestowed upon Him the name which is above every name,

v. 10 in order that at the name of Jesus every knee should bow, of things in heaven and of things on the earth, and of things under the earth,

v. 11 and that every tongue should confess (plainly and openly agree) that Jesus Christ is Lord, to the glory of God the Father.

**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular study?

Lesson #1: There is an emptying process in becoming a servant.

Lesson #2: Humility and obedience are top priority items for His servants.

Lesson #3: Self-denial leads to service for others.

**ADDITIONAL NOTES:**

---

---

---

---

---

Copyright © 2026 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Genevieve Martin.