

The Total Existence of Jesus
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From Philippians 2:1-11. THE TOTAL EXISTENCE OF JESUS: THE PROGRESSION TO FINALITY,
PART 1.

#1. The Lord's coming from heaven to earth defines an understanding of time. This is the true Christian understanding of life, time and history. In other words, He pronounced a purpose and the meaning of all of our days here. The meaning of this is that human life is the progression to finality. This revealed fact establishes rules for thinking about life and the corresponding behavior.

#2. "Have this attitude in yourselves which was also in Christ Jesus" (v. 5.) In an advanced summation, "this attitude" has to do with the contradiction between finality (our departure from this life into eternity) and the immediacy of sense impressions. "He existed in the form of God" (v. 6), and became human -- "Being found in appearance as a man" (v. 8.)

#3. The Lord never came to earth to stay always. He was passing through to finality; just as are we.

#4. To do this, Jesus had to deal with the immediacy of sense impressions, or the same immediate experience that we all face. The joys, hardships, loss, labor, struggle, fears and death are our immediate experience -- "He humbled Himself by becoming obedient to the point of death, even death on a cross" (v. 8.)

#5. The proximity of the senses to materiality, and vice versa, can influence one to fully disregard revealed truth. Yet the Lord shunned all of that, and was unfettered in His progression to finality .

He is our example, forerunner and master in all this. His "attitude" lights the way.

From Philippians 2:1-11. THE TOTAL EXISTENCE OF JESUS: THE PROGRESSION TO FINALITY,
PART 2.

#1. Jesus stepped down from Heaven (v. 6.)

#2. He gave up eternal advantage (v .7.)

#3. The Lord deliberately put Himself in position to suffer human existence (v. 8.)

#4. He purposefully entered time to teach us by His example of obedience (v. 8.)

#5. The Son of God determined to experience, as a man, the pain of physical death (v. 8.)

#6. This personal commitment on the part of the Lord toward time and men in time generated a supernatural reaction. "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name" (v. 9.) This "attitude--of Christ Jesus" (v. 5) translated into a reason for God to act on His behalf.

Now the apostle enjoins upon all believers: "Have this attitude in yourselves which was also in Christ Jesus" (v. 5.) By generalization, therefore, our personal commitment to the Lord's example will necessarily garner supernatural reaction!

#7. The necessary element in this, of course, is overruling immediate experience by obedience to Christ in favor of the progression to finality.

#8. Our strong and sufficient resistance to the immediate is hardly futile. It is reason for the Lord to bless us. So regarding faith, we never give up, we never give in, we never back down.

From Philippians 2:1-11. THE TOTAL EXISTENCE OF JESUS: THE PROGRESSION TO FINALITY, PART 3

#1. The Lord existed in eternity (v .6), then came to earth and into time (v. 7.) And then He set His will on the progression through time and into the finality of irreversible eternal life (v. 8.) This is the Lord's total existence.

#2. In other words, the Lord moved through that which was immediate to his senses to what He knew was the finality beyond time and materiality. He never sold out. That is hard to do!

#3. This "attitude--in Christ Jesus" (v. 5) translates for us into what we may call the comprehensive Christian person. Such a person does not emerge out of time and experience, nor by accident. Rather, this unworldly personhood emerges out of the example of Christ and out of obedience to the word of God. It is this person who then confronts the immediate.

#4. The comprehensive Christian person is a resultant behavior. The profile is in verses 1-4:

- It is the renaissance of goodness (v. 1.) Goodness displaces corruption.
- It is the dynamic of oneness with Christ and one another (v. 2.)
- It is the triumph over self, not the liquidation of individualism (v. 3.) These two are not identical! Another non-virtuous demand of socialism.
- It is the power to overrule that which is immediate to us (v. 4.)

#5. The Comprehensive Christian is the symbol created by Christ for the defeat of all things immediate.