

CM 310 Assignment #3 Sample and Grading Guide

Pre-Lab/Devotional Round 3¹

Name: Zack Eswine

Text: Ephesians 4:26-27

[FCF] We are tempted to use anger in the wrong ways and we hurt others when we do (vs. 26)

[COR] Jewish and Gentile Believers trying to form one community with their various cultural and ethnic differences

[Garden Lens] We long for peace together because we were created by God for a life without anger and its misuse.

[Big Idea] God Delivers us from the Misuse of Anger (divine provision) (vs. 26)

[Analytical Question] But what does Paul tell us to do in response?

We must stay alert! (human response) Stay alert to what?

[Main Point 1] We must stay alert to sin (vs. 26)

[State, Place & Prove] Look with me in verse 26. Paul teaches this community, that when it comes to relating with anger toward one another, “do not sin.” **[Explanation in relation to Cultural Grammar]** Sometimes we hear this word, “sin” and we link it to a picture of a religious teacher like the Apostle Paul, and we imagine a frowning conservative preacher angrily yelling and denouncing the world. With this image on your mind and my use of the word, “sin” you or your neighbor might even feel sickened inside. You are not alone. The Pew Research Forum, notes the large number of Young Americans no longer interested in religion, and cites this kind of angry, misusing, frowning, judgmental, meanness among Christians and others as the reason why. They write that many young Americans came to view religion as “judgmental, homophobic, hypocritical, and too political.”²

But notice here, that as the Apostle Paul calls us to stay alert to sin, he isn’t angrily yelling or frowning. The tone of this text is calm, conversational and full of love. Notice also that the Apostle isn’t talking about “sin” to secular people or to people of other faiths. Paul is talking about sin to Christians. He is concerned here, not about the sin in the world, but about Churches and congregations who are tempted in their anger to make excuses and give reasons for why it is they misuse one another in Jesus’ name. Paul says, be angry, yes, but do not grieve the Holy Spirit of God by what you do with your anger (vs. 30). Be angry, yes, but free yourself from justifying and perpetrating slander, bitterness, clamor and malice on your friends, family and neighbors. In Christ, you can be angry, yes, but you in your anger you must find a way to follow Jesus into a tenderhearted, kind and forgiving road with it. Just as God in Christ has forgiven you (vs. 31) So, in your anger, never for a moment, believe that this means you can justify your sin and meanness toward God or human beings or creatures. Even with all of their differences as Jews and Gentiles and a minority in larger society, anger isn’t meant for misuse. God has delivered us. We must stay alert to sin when we experience anger with one another.

[Illustration, identify apologetic moment, mutual human interest story, testimony or biblical story, in this case I’m retelling a Biblical story]

¹ Note: You will want to identify expository rain with underline. You will also want to identify each component that we are practicing for class with bold in brackets.

² <http://www.pewforum.org/2012/10/09/nones-on-the-rise/>

An ancient story tells us about two brothers; one older and one younger. The younger brother sinned against the older one by stealing something valuable that belonged to him. The older brother became angry. His name was Esau. As his younger brother Jacob, fled from Esau. In the wreckage, no one stayed alert to sin. On the contrary, Esau nursed his anger daily by imagining the harm he would do to Jacob if he ever found him. Esau actually comforted himself by imagining sin against Jacob. The result was years and years of bitter pain and broken relationships. The sin inflicted on Esau was now his own in return. Both were sinning against one another. Their community was shattered.

[Bond back to the Textual Situation] Paul wants to deliver this Jewish and Gentile congregation from this kind of wreckage. Amid their many differences and difficulties, he wants them to know that God has delivered them in Jesus. They must stay alert to sin when they experience anger with one another.

[Application] [Where?] Just like those in Ephesus you are seeking to life in a Christian congregation too. You experience people who differ from you, have different preferences, make different choices. Sometimes things go terribly wrong even in church. What is about the church you attend that irritates you and makes you angry? Maybe you don't like the preacher's sermon or the Children's ministry process or the smell of the building or the personality of someone in your Bible study or house group. Stay alert! Nursing anger with sin will only increase and intensify what bothers you. For others of you, the congregation is fine, but when you go home from church, your family, friends, coworkers or neighbors, they experience your anger. Maybe you are even right to be angry, but your way of expressing it in sinful patterns is terribly misguided and in need of change. **[Why?]** We stay alert to sin because Jesus is the one who has united us to himself and to each other. That's what these Jewish and Gentile believers in Ephesus had in common. They had known the saving grace of Jesus for their sin. Why then, would they choose sin as their strategy for expressing anger with one another? That would make no sense. Just like it makes no sense for you or for me. At church or with your family, on the little league field or the school meeting, as a Dad or husband, Mom or wife, friend or child, we stay alert to sin when we experience anger, because sinful anger is never justified. Sinful anger is one of the things about us that caused Jesus to come and die to save us in the first place. **[How?]** Jesus is breaking through into your life, just as he did in Paul's life and in the lives of these Jewish and Gentile believers in Ephesus. He has a new way for you. You aren't meant to express anger sinfully any more. He is yours to be trusted. He has paid for you. He has loved you and fought for you. You are his and he is yours. Surrender your sinful anger to him. It's time isn't it? And what if you feel there is no hope for change in you? May I encourage you deeply with one simple reminder? Take a second look at who is writing these words about anger to the Ephesians. It's Paul! Remember?! Paul was once called "Saul of Tarsus!" Paul is a man with a past! Paul was an angry violent person. What is worse, Paul did his angry work in God's name! But not any more! How? Jesus found him. And Jesus can find you too, right now. Stay alert to sin when you experience anger with one another. In Christ, God has delivered you from the misuse of anger!

[Transition] Not only must we stay alert to sin when we experience anger, but because God has delivered us from the misuse of anger, we must also stay alert to relational avoidance.

[Main Point 2] We must stay alert to relational avoidance (v.26)

[Main Point 3] We must stay alert to the devil (vs. 27).

Grading Guide

Using your assigned Biblical text and including your previous Assignment #1 and 2, do the following: 20 Points Total (20% of your course grade)

- 1 State your reworked FCF from your previous Lab Prep Assignments with Scripture **(one point)**
- 2 State your COR from your previous Lab Prep Assignment with Scripture **(one point)**
- 3 State your GL from your previous Lab Prep Assignments **(one point)**
- 4 State your reworked Big Idea from your previous Lab Preparation assignment with Scripture **(one point)**
- 5 Highlight either the Divine Provision or the Human Response side of this Big Idea **(one point)**
- 6 Now state one of your main points concisely and clearly **(two points)**
- 7 In parentheses after your stated main point identify the verse or verses from which this main point is derived **(one point)**
- 8 Now write out in full your explanation of this main point from this text remembering to (a) state, place and prove from this text not others, (b) account for cultural grammar and (c) resist showing off theological graduate school knowledge and speak plainly **(four points)**
- 9 Then write out in full your transition from explanation into illustration **(one point)**
- 10 Next, write out in full your illustration being sure to use expositional rain of key main point terms in both concept and terminology **(three points)**
- 11 Then write out in full your bond back to the FCF/COR of the persons in the text **(one point)**
- 12 Write out in full your Application of this main point from this text including (a) an awareness of near and far application (b) soft and hard hearted hearers (c) an awareness of Jesus as our motivation and enablement **(four points)**

The result is that you will have one and a half to three pages of a partial sermon manuscript

Name: Zachery Lewald

Text: Philippians 2:5–11

How do we define greatness?

[Intro] Imagine standing at the bottom of a tall ladder. Everything around us, everything in our culture tells us that the goal of life is to climb higher than everyone else. We are taught to pursue promotions, recognition, influence, wealth, and success. The higher we climb, the more valuable we are told we become. Social media encourages us to build a platform, workplaces encourage us to outshine our peers, and our own hearts often crave the praise and approval of others. In our culture, greatness is measured by how many people serve you rather than by how many people you serve.

Yet when we open Scripture, Jesus completely reverses that way of thinking. Instead of climbing upward to grasp for glory, Christ willingly stepped down. Though He possessed all the glory and majesty of God, He humbled Himself by taking on human flesh, becoming a servant, and ultimately dying on a cross for sinners. In God's kingdom, true greatness is not found in self-promotion but in self-sacrifice. The path to exaltation begins with humility. As we turn to Philippians 2:5–11, we will see that Christ not only teaches this principle; He perfectly lived it, providing the ultimate example for every believer to follow.

[FCF] We are tempted to seek our own status, recognition, and advantage rather than adopting the humble mindset of Christ (Philippians 2:5–8).

[COR] The believers in Philippi lived in a proud Roman colony where honor, citizenship, public recognition, and social advancement were highly valued. Paul's call to adopt the mindset of Christ and imitate His humility directly challenged the surrounding culture's pursuit of power and prestige (Philippians 2:5–11).

[Garden Lens] Humanity was created to joyfully submit to God's authority and live in loving service toward one another. Christ restores this pattern through His perfect humility and obedience.

[Big Idea] Because Jesus humbled Himself and was exalted as Lord (Divine Provision) (Philippians 2:5–11).

[Analytical Question] But what mindset should characterize those who follow Jesus?

We must adopt the humble mindset of Christ.

[Main Point 1] We must adopt the humble mindset of Christ (Philippians 2:5–7).

[State, Place & Prove]

Look with me at verses 5–7. Paul begins by commanding believers, "Have this mind among yourselves, which is yours in Christ Jesus." Before describing Christ's humility, Paul first tells the Philippians that Christ's mindset is to become their mindset. Jesus, though existing in the very form of God, did not regard equality with God as something to be exploited for His own advantage. Instead, He emptied Himself by taking the form of a servant and entering our humanity. Rather than clinging to His privileges as God, He willingly humbled Himself for the good of others. That is the pattern Paul places before every believer.

Sometimes when we hear the word "humility," we picture someone with little confidence or someone who allows others to walk all over them. Our culture often tells us to promote ourselves, build our personal brand, and seek recognition above all else. Humility is frequently mistaken for weakness. But that is not the biblical picture. Jesus was never weak. He possessed all authority as the eternal Son of God, yet His greatness was displayed through willing service, not selfish ambition. Biblical humility is not thinking less of your value; it is adopting Christ's attitude of joyful obedience to God and selfless service toward others.

[Transition]

What does this kind of humility actually look like in everyday life?

[Illustration]

One of the clearest pictures of humility in the Old Testament is found in **1 Samuel 24**. David had been anointed by God to be the next king of Israel, yet King Saul relentlessly hunted him, trying to take his life. One day, while David and his men were hiding in a cave, Saul unknowingly entered that very cave alone. David's men whispered, "This is the day the Lord has given your enemy into your hand." From a human perspective, everything seemed to line up. David had the opportunity, the ability, and what many believed was the right to remove Saul and claim the throne.

But David refused. Instead of taking Saul's life, he quietly cut off a corner of Saul's robe and slipped away. Even that small act troubled David's conscience because Saul was still the Lord's anointed. David chose to humble himself under God's authority rather than seize the kingdom by his own strength. He trusted God's timing instead of grasping for power.

David's restraint points us to an even greater King. Jesus possessed far more authority than David ever did. Yet He did not seize His rights or cling to His glory. Instead, He willingly humbled Himself, took the form of a servant, and became obedient even to death on a cross. Both David and Christ refused to grasp what could have been taken by force, but Jesus did so perfectly, accomplishing our salvation through His humility.

In a far greater way than David, Jesus possessed infinitely greater glory than anyone who has ever lived. Yet instead of demanding recognition, He entered our world as a servant

and willingly gave His life for sinners. True greatness is not found in making ourselves look important but in lovingly serving others because we already belong to Christ.

[Bond Back to the Textual Situation]

Paul wanted the Philippian believers to understand this because they lived in a culture obsessed with honor, status, and prestige. Instead of competing for recognition, they were to imitate the mindset and humility of Christ. The same Savior who humbled Himself for them now called them to adopt His attitude toward one another.

[Application]

Where does this meet us today? We live in a culture that constantly encourages us to build our reputation, defend our image, and compare ourselves to others. Whether through careers, academics, social media, or even ministry, we can begin pursuing recognition more than faithfulness. Christ calls us to something better.

Perhaps your struggle is subtle pride. You quietly want others to notice your accomplishments or appreciate your service. Or perhaps your pride appears in always needing to be right, refusing correction, or becoming frustrated when others receive recognition instead of you. Christ invites you to lay those desires before Him.

Others may hear this passage and feel discouraged because they already struggle with insecurity. Biblical humility does not mean believing you have no worth. Jesus humbled Himself because He knew exactly who He was. Likewise, your identity is secure because you belong to Christ. You do not have to prove your value by seeking approval from others.

Why should we adopt the mindset of Christ? Because Jesus first humbled Himself for us. He willingly left the glory of heaven, became a servant, and died on the cross to redeem proud sinners. Our humility is never an attempt to earn God's favor; it is a grateful response to the grace we have already received.

How can we grow in Christlike humility? By continually looking to Christ. The more we behold His greatness expressed through sacrificial love, the more our minds are transformed to resemble His. Through the Holy Spirit, Christ is shaping us to think, love, and serve as He did.

So in our daily lives, we must remember that because Jesus humbled Himself and was exalted as Lord, we too must adopt the humble mindset of Christ.

The Mindset of Christ (MANUSCRIPT)

Philippians 2:5–11

⁵ Have this mind among yourselves, which is yours in Christ Jesus,^[a] ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped,^[b] ⁷ but emptied himself, by taking the form of a servant,^[c] being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

PRAY

Imagine standing at the bottom of a tall ladder. Everything around us—everything in our culture—tells us that the goal of life is to climb higher than everyone else. We are taught to pursue promotions, recognition, influence, wealth, and success. The higher we climb, the more valuable we are told we become. Social media encourages us to build a platform. Workplaces encourage us to outshine our peers. Even our own hearts crave the praise and approval of others. In our culture, greatness is measured by how many people serve you rather than by how many people you serve.

Yet when we open God's Word, Jesus completely reverses that way of thinking.

Instead of climbing upward to grasp for glory, Christ willingly stepped down. Though He possessed all the glory and majesty of God, He humbled Himself by taking on human flesh, becoming a servant, and ultimately dying on a cross for sinners. In God's kingdom, true greatness is not found in self-promotion but in self-sacrifice. The path to exaltation begins with humility.

As we turn to Philippians 2:5–11, we will see that Christ not only teaches this principle—He perfectly lived it. He provides the ultimate example for every believer to follow.

Our problem is this: **we are tempted to seek our own status, recognition, and advantage rather than adopting the humble mindset of Christ.** Left to ourselves, we want to be noticed. We want to be praised. We want to be first. But this passage calls us to something radically different.

To appreciate Paul's words, we need to understand the world in which the Philippian believers lived. Philippi was a proud Roman colony. Roman citizenship was highly

prized. Honor, prestige, public recognition, and social advancement were woven into everyday life. Success was measured by influence and status. Paul's call to imitate Christ's humility challenged everything their culture celebrated.

This also reminds us of God's original design in creation. Humanity was created to joyfully submit to God's authority and to live in loving service toward one another. Sin distorted that design by replacing humble obedience with pride and self-exaltation. But Jesus Christ came to restore what sin had broken. Through His perfect humility and obedience, He shows us what true humanity was always meant to look like.

The big idea of our passage is this:

Because Jesus humbled Himself and was exalted as Lord, we must adopt the humble mindset of Christ.

That naturally raises a question:

What mindset should characterize those who follow Jesus?

The answer is simple.

We must adopt the humble mindset of Christ.

Main Point #1

We must adopt the humble mindset of Christ.

(Philippians 2:5–7)

Please look with me at verses 5 through 7.

Paul begins with a command in verse 5:

"Have this mind among yourselves, which is yours in Christ Jesus."

Notice that Paul begins with our thinking before he addresses our actions. Christianity is never merely behavior modification. It begins with a transformed mind. The word **mind** refers to an attitude or disposition—a settled way of thinking that shapes the way we live. Paul is saying that the attitude that characterized Jesus should now characterize His people.

Then Paul explains why Christ is our example.

Verse 6 says,

"Who, though he was in the form of God, did not count equality with God a thing to be grasped."

When Paul says Jesus existed in the **form of God**, he is not saying that Jesus merely looked like God. He is affirming that Jesus possesses the very nature and glory of God Himself. Jesus is fully God.

Yet although Christ possessed every divine privilege, He did not treat His equality with God as something to exploit for His own advantage.

Instead, verse 7 tells us,

"But emptied himself, by taking the form of a servant, being born in the likeness of men."

Now we should be careful here. Jesus did not empty Himself by ceasing to be God. He emptied Himself by addition, not subtraction. He added a human nature without giving up His divine nature. The eternal Son willingly took on the role of a servant.

Think about how astonishing that is.

The Creator entered His creation.

The King became a servant.

The One who deserved all worship washed the feet of sinners.

Rather than clinging to His privileges, Christ willingly humbled Himself for the good of others.

That is the pattern Paul places before every believer.

Now when many people hear the word **humility**, they immediately think of weakness. They picture someone who lacks confidence or someone who simply lets people walk all over them.

That is not biblical humility.

Jesus was never weak.

He possessed all authority. The winds obeyed Him. Demons fled before Him. Death itself submitted to His command. Yet His greatness was displayed through willing service rather than selfish ambition.

Biblical humility is not thinking less of your value.

It is willingly laying down your rights to joyfully obey God and lovingly serve others because that is exactly what Christ has done for you.

But what does that actually look like?

One of the clearest pictures of humility in the Old Testament is found in 1 Samuel 24.

David had already been anointed to become the next king of Israel, yet King Saul relentlessly hunted him in order to kill him. Then one day David and his men were hiding inside a cave when Saul unknowingly entered that very cave alone.

David's men whispered, "This is the day the Lord has given your enemy into your hand."

Everything appeared to line up perfectly.

David had the opportunity.

He had the ability.

Many believed he even had the right.

One quick strike and the throne would finally be his.

But David refused.

Instead of taking Saul's life, he quietly cut off a corner of Saul's robe and slipped away.

Even that troubled David's conscience because Saul remained the Lord's anointed king.

David humbled himself beneath God's authority instead of grasping for the kingdom by his own strength.

He trusted God's timing rather than seizing power for himself.

That is exactly what Paul wants the Philippians—and us—to see.

David points us to a far greater King.

Jesus possessed infinitely greater authority than David ever did. Yet He did not seize His rights or cling to His visible glory. Instead, He willingly humbled Himself, took the form of a servant, and became obedient even to death on a cross.

David refused to grasp a kingdom that had been promised to him.

Jesus refused to grasp the visible glory that already belonged to Him.

But Christ's humility went infinitely further.

David spared one enemy.

Jesus died for His enemies.

David's humility preserved a kingdom.

Jesus' humility purchased our salvation.

Before we ask, "How can I become more humble?" we must first remember why we can.

The gospel is not simply that Jesus gives us a better example.

The gospel is that Jesus humbled Himself **for us**.

He obeyed where we have been proud.

He served where we have demanded to be served.

He died for proud sinners like us.

He rose again victorious over sin and death.

Because He has forgiven us, united us to Himself, and given us His Holy Spirit, we now have the power to grow in the humility He commands.

Grace always comes before obedience.

That is exactly why Paul wanted the Philippians to understand this passage.

They lived in a culture obsessed with honor, prestige, and recognition.

Does that sound familiar?

Today our culture tells us to build a personal brand. We are constantly asking questions like, "How many followers do I have?" "How many people noticed my work?" "Did anyone recognize what I accomplished?" Success is often measured by visibility.

But Scripture completely redefines greatness.

Greatness is not measured by how visible we are.

It is measured by how faithfully we serve.

Our world says, "If you don't promote yourself, no one else will."

The gospel says, "Your Father sees in secret."

Our world says, "Build your kingdom."

Jesus says, "Seek first the kingdom of God."

Our world says, "Make much of yourself."

Jesus says, "Whoever would be great among you must be your servant."

So where does this meet us today?

It first meets us much closer to home than we might think.

How do you respond when your spouse receives appreciation that you hoped to receive?

How do you react when a classmate earns the highest grade?

When your coworker receives the promotion?

When someone else gets recognized for serving in church?

When a friend corrects you?

Those ordinary moments often reveal whether we are pursuing Christlike humility or self-exaltation.

Some of us need to repent right here, right now.

Perhaps our pride is subtle. We quietly long for recognition. We secretly enjoy being noticed. We become frustrated when others receive the praise we hoped to receive. Christ calls us to lay that pride before Him.

Others may hear this passage with heavy hearts because they constantly struggle with insecurity. You wonder if you have value at all.

Friend, biblical humility does **not** mean believing you are worthless.

Jesus humbled Himself because He knew exactly who He was.

Likewise, your identity is secure because you belong to Christ.

You do not need the approval of others because you already have the acceptance of your heavenly Father through Jesus Christ.

So how do we grow in this kind of humility?

We do not simply try harder.

We look longer at Jesus.

The more we behold His greatness displayed through sacrificial love, the more the Holy Spirit transforms us into His likeness.

As we treasure Christ, our pride begins to shrink.

As we admire His humility, we begin to imitate it.

So let me leave you with the same picture we began with.

Imagine standing once again at the bottom of that ladder.

The world still says, "Climb higher."

Jesus says, "Come lower."

The world says, "Build your platform."

Jesus says, "Take up your cross."

The world says, "Make much of yourself."

Jesus says, "Serve."

And the beautiful irony of the gospel is this:

The One who humbled Himself the lowest has now been exalted the highest. Instead of climbing up the ladder to grasp for glory, Christ willingly stepped down. He shows us that the path to exaltation begins with humility.

Therefore, because Jesus humbled Himself and was exalted as Lord, let us joyfully adopt the humble mindset of Christ, not to *earn* God's love, but because in Christ we have already received it.

Amen.