

Philippians 2:5 (Charles (Chuck) Hendricks) 214372

Conference, The Lowly Subject One (2:5)

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And verse one. Behold. My servant. Whom I uphold mine elect, in whom my soul delighted. That's what I want to do this afternoon is to behold God's perfect servant. What a subject. Turn with me to Philippians Chapter 2. Philippians, Chapter 2. And verse 5. Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God? But made himself of no reputation, and took upon him the form of a servant. And was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. But at the name of Jesus, every knee should bow of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. I don't intend on going through this whole passage, but it's important to read it all and we know it so well. Let this mind be in you, which was also in Christ Jesus. We often talk about the seven steps down that He took and then the seven steps up that God exalted him, but I want to dwell a bit on this verse. Let this mind be in you, which was also in Christ Jesus. What is the mind that he's talking about that was in Christ Jesus? Well, you have to read a little bit into the passage who being in the form of God. Now we think of that past eternity when when he who is God over all blessed forever existed. This person that he's talking about here, we know him as our Lord Jesus Christ. He existed from all eternity past in the form of God and in nothing else, nothing. No other form. He was in the form of God. No creature can be in the form of God, only one who is God. Can exist in that form. So just that verse all by itself proves but beyond shadow of a doubt, the deity and the glory of this wonderful person. Thought it not robbery to be equal with God? Is. Is a little bit hard to grasp the thought there. It's been rendered in the new translation it's it's deemed it not an object of rapping to be on equality with God. The thought is whether it's rapping, which we get the word rape from seizing another or another thing. He did not consider the the being in the form of God something to be seized and to. Tenaciously. Be tenaciously held on to. He didn't think I am God, and I will never consider being anything less than God. Well, that wasn't his mind. His mind was the willingness to exchange the form of God for the form of the servant. That's such a tremendous thought. We must not pass it by quickly. He did not think as man thinks, how great he is. And this one was great. He was the greatest in the universe. Co equal with the Father and the Spirit, all three persons of the Trinity dwelling in unapproachable light. And there he was in the form of God and nothing less. But he did not think I'm going to hold on to that form and never exchange it for anything else. And I had he had that kind of a mind, we wouldn't be saved.

Had he not left that form of God as we sing in the I think it's the 27th him He laid his glory by and for us. It's come from heaven as the Lamb of God to die. If his mind was. Filled with himself and his own self importance like man gets so often. He wouldn't have done this. This descent begins with an attitude of mind that he had, that he would take a place. Much, much, much lower than was His. In uncreated essential glory. That was his. He exchanged the form of God for the form of a servant. Who, being in the form of God, thought it not robbery, thought it not something to be grasped, seized on, and held tenaciously to, but he relinquished that outward form. And made himself of no reputation. That's a paraphrase. Literally, it's the emptied himself. He emptied himself. What did he empty himself of? The form of God? Not deity, He could never cease to be God. He was always God, very God and very man. But he, he, He assumes now another form, form of a servant. Emptied himself. Made himself of no reputation is certainly a paraphrase that expresses truth, but it doesn't get to the real depth of it. We have two statements in this descent downwards. The first one is the tremendous step when he went from the form of God to the form of a servant. He emptied himself of that outward form and became a servant. And then the next step was it says he humbled himself. Being found in fashion as a man. He humbled himself. He didn't walk through this world as some princely monarch, great king. No, he was born in poor circumstances. And he took the low place even after he had assumed the form of the servant. But exchanging the form of God or the form of a servant was the tremendous step. Tremendous step. Since the children Hebrews 2 partake of flesh and blood, he also himself likewise took part of the same. He came to where we were. Yes, he made himself no reputation. Empty himself could have become. He could have become an Angel, their servants. Now he went lower than the angels. We read that in Hebrews 2 made a little lower than the angels. And so it says. He made himself, made in his, made in the likeness of man. Likeness of men. Think of it, He who had never obeyed anyone. All the angels obeyed him. He gave the orders. He was the supreme commander. And they did his bidding. Ministers are a flame of fire and they do whatever he tells them to do. But he learned obedience. By the things which he suffered. He learned what it was to obey. To do the will of another, his father. Let this mind be in you, which was also in Christ Jesus. He, the greatest of the great, took this place.

And we are followers. Think of it. We are his disciples. We are to follow him. That means if it means anything, it means to be totally, completely, altogether empty of self. There was number self in him. Not in the bad sense that we know it. He was here. To do Father's will. I came down from heaven, he said not to do my own will. How many times do you and I do our own will? How many times? But he came down from heaven, not to do his own will, but the will of him. That central think of the delight that the Father had as he looked down and there was an object on earth. That lived all together for him. Everything he did. Everything, he said. All of his actions, his work, His works were for the glorious Father. And at the end of this path, he said, Father, I have glorified thee. On the Earth. I had finished. The work that thou gavest me to do. And then he asks, he said, And now, Father, glorify thou me with thine own self, with the glory that I had with Thee when He was in the form of God and nothing else. Now he asks to be reinstated into that glory scene as a man. As a man. The gospel of the grace of God is that God became a man. God came down to the lowest place. Because the children partake of flesh and blood, he also himself likewise took part of the scene. He came to where we were. He couldn't have saved us had he not done this. That he remained in the form of God. There wouldn't be a salvation. He had to come to where we were. Had become. To where? Those, he was to say were animal sacrifices, couldn't have saved this. An animal's life given up cannot save a human life. It has to be another human. Has to be another man. It has to be one that's just like we are at all points. To the party, it had to be the simplest 1. The one who was qualified to die for our sins. In order to take that place, he emptied himself. Of his. Form of Deity, and took upon himself the form of a servant. His mind was not to hold on to and to remain in the form of God, but to relinquish that and become a servant. Tremendous thought, and because he was the perfect servant. He never, ever

did his own will. Duty of looking at the life of the Lord Jesus in the four gospels, as there you see a man who never did anything for himself. He lives for the glory of God and for the blessing of man. Even Christ please, not himself. How often we please ourselves. How often we promote ourselves. How often we brag on ourselves. Now he had the right to do that, but he didn't say. When he came here. He came here as that perfect servant. Let this mind be anew, which was also in Christ Jesus. I don't know of a verse in all of Scripture that speaks more deeply, more convictingly. To my heart.

That mind that was willing to give up everything to become nothing. Take the lowest place. I am a worm, he said. In no matter the despised of men. How low could you go? He went lower still. That he might lift us up. Paul also preached, besides preaching the gospel of the grace of God, God becoming a man, God coming down. He preached the gospel of the glory, a man going up. First Timothy 3:16 has both of those views of the gospel. God was manifest in the flesh. That's the gospel of His grace coming down. You know the grace of our Lord Jesus Christ that though he was rich and for your sakes he became poor, that he took his poverty might be made rich. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory a man, now a man, now the glory of God. God come down, man gone up, the same person, the God man. Is he your savior? Do you know him? The most glorious person in the universe. The only one that really knows him is the Father. No man knows the son but the Father. But we know a little of it. And every fresh glimpse we get of him only fills the heart with. Adoration. And praise and worship. What a person. Let's turn to John's Gospel and look at some very beautiful verses. In Isaiah 6. God speaks and he says, who will go for us? And then said I sent me. One of the persons says, Send me, and so the gospel of John is the gospel of the sent one. The one who was sent here, The perfect servant. To do the Father's will. John, Chapter 4. Verse 34 Jesus saith unto them, My needs is to do the will of him that sent me, and to finish his work. Back up to the third chapter, I don't want to miss that. Verse 17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. And then we turn to the 5th chapter. In the 5th chapter. Verse 22. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth, not the Son on earth, not the Father which hath sent him. At the honor of his Son is not to honor the Father who hath sent him. Verse 24. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me. Everlasting life shall not come into condemnation, but his past from death unto life. Verse 36 No. Verse 30 I can of my own self do nothing. The enemies of the Lord will use verses like this to say he's not God. He can't be God if he speaks like this. I don't understand. He became a servant. He emptied himself of the form of God. He added a new. A new mode of being. I don't know how to put it. He became a servant. He'd never been a servant before. He never obeyed before. He always, everyone obeyed him. But now he enters that place. And comes here. Verse 30 I can of my own self do nothing, as I hear I judge, and my judgment is just, because I seek not my own will, but the will of the Father which hath sent me.

Verse 36 I have greater witness than that of John for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father has sent me. Verse 37 And the Father himself which hath sent Me, hath borne witness of Me. Verse 38 And ye have not his word abiding in you for whom he hath sent? He believed that. He was the perfect representative of the Father, the son sent of the Father. He couldn't send one that was dearer to him, that was nearer to him, that was more precious to him than his beloved son. And he's the one that he sent. That's how much the Father loves us. He couldn't have done more. Chapter 6 and verse 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he has sent. Verse 38 For I came down from heaven, not only was he sent, but he willingly came. I came down from heaven not to do my own will. But the will of Him that sent me. And this is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me. That everyone we seeth the Son, and believeth on Him may have everlasting life, I will raise him up at the last day. Verse 44. No man can come to me. Except the Father which hath sent me Draw him, and I will raise him up at the last day. Verse 57 One of my favorites in all of scripture, as the living Father hath sent me, and I live by the Father, by reason of the Father, and account of the Father, so he that he did me, even he shall live by me. This is the bread which came down from heaven. He came. The Father sent him Chapter 7 verse 16. Jesus answered them and said my doctrine is not mine, but his that sent me. Any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Verse 28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but He that sent me is true, whom ye know not, but I know Him, for I am from Him, and He had sent me. Perfect servant verse verse 33 Then said Jesus unto them, Yet a little while am I with you? And then I go unto him, and sent me. Chapter 8, Verse 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true. For I know whence I came, and whither I go. But ye cannot tell whence I come, and whither I go. You judge after the flesh. I judge no man, and yet if I judge, my judgment is true, For I'm not alone, but I am the Father that sent me. Verse 18 I am one that bear witness of myself. And the Father that sent me beareth witness of me. Verse 26 I have many things to say and to judge of you, but he that sent me is true, and I speak to the world those things which I have heard of Him. When you hear his words, when you hear what He said, it's the Father that He is representing. It's the Father's words that He gave him to speak. And He given Him perfection. There was no fault in Him. Perfect servant. Verse 26. I have many things to say and to judge of you, but he that sent me is true, and I speak to the world those things I have heard of Him. Verse 29. And he that sent me is with me. The Father hath not left me alone, for I do always.

Those things that please him. Tremendous statement, isn't it? Just think of it. There was one down here, a perfect servant, one who had emptied himself of his form of God and assumed the form of a servant. And he said I do always. Obtain respect peace. What a delight it was to the Father He opened the heavens twice to declare that delighted his heart in that blessed One. This is my beloved Son, in whom I am well pleased that the river Jordan and then on the Mount of Transfiguration. None has ever delighted the heart of God as this one. As a servant. And once he got into that servant's form, then men could get at him. Men can shake their fists at God, men can blasphemy God, and they can swear at God, but they can't get at Him because he's a spirit, but now he's become flesh and blood. A man they could get at him. What did they do to him and failed him to a cross? They hit his face. He struck him with the palms of their hand, with the fists. Did everything that a human being could do that given the worst form of death possible for a creature, crucifixion. That's what they thought. Number one, whom the father says. Verse 42. Of chapter 8 Jesus said unto them, If God were your Father, you would love me. For I proceeded forth, and came from God. Neither came I of myself, but he said to me. To hate him is to hate God. You can't say I love God and hate Him. The Son. Impossible is the living expression of the Father. His words were the father's words. His works were the father's works. Verse 4 of Chapter 9 I must work the works of him that sent me, while it is day. The night cometh when no man can work. Verse 7 And he said unto him, Go wash in the pool of Siloam, which is by interpretation set. Isn't that striking? The pool of salon means. You wash this blind man. You wash in the pool. That means see and you see. Have you seen? Have you seen Jesus? The sent wife. Then your eyes are open. Then you see what is real in this universe, so much that is honoring. Go watching the fools alone, which by interpretation means scent. He went his way, therefore washed and came

seeing. What you see, Jesus is the sentiment of the Father, very expression of the Father. Then you have Satan. That you'll never. Chapter 10. Verse 36. Say ye of him whom the Father hath sanctified? And send into the world, thou blasphemous, because I said I am the Son of God. Chapter 11. Verse 42 And I knew that thou hearest me always. He is addressing the Father. I knew that thou hearest me always. But because of the people which stand by, I said it, that they may believe that thou hast sent me. Now chapter 12 Come when they come to such precious, precious verses. In chapter 12 and verse 44, Jesus cried and said he that believeth on me believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. How many times I've been asked, will we ever see the Father? Philip asked him that question. Yes, we will see the Father in the person of that beloved Son of His that became a servant and became a man who will be in the presence of that blessed man for all eternity and looking upon him. Yes, we will see the Father. He is the living expression of the Father.

He said to Philip, Philip, had he been so long a time with me? And you have not seen me? Even had seen me, had seen the father. The invisible God we will not see. But he became visible when he became a man. When he became a servant. Now we can look upon him.

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