***The Kenosis of Jesus Christ, No. 1 - PH36-02  
  
Advanced Bible Doctrine - Philippians 2:5-8***

Please open your Bibles to Philippians 2:5-8. Everyone each day of his life has to decide how to use up his life. Many people just tend to muddle along existing and functioning as things may happen to fall. We may sum up the basic guidelines of their life in terms of human viewpoint. However, each one of us has to decide how he is going to use up his life because that's what he is doing. In order to do this, our minds will naturally wonder about what life is all about. We have to decide where the real action is. We can be indifferent to the fact that God has a direction for our life, or we can be very much aware of the fact that, unless we have His thinking, after we have lived one hundred years, it will have been a worthless period of existence.

Only the Word of God can give us direction and make life worthwhile. Only the Word of God can give us divine perspective as to how to use up our life. Whether we want to or not, that's exactly what we're doing. We're using up our lives. Within a few short hours, another day will have passed in the existence of all of us, and we will have used up another period of life. The unfortunate thing about this is that we often do not realize that life is not related to your age. How much life you have to use up is not related to your age. It is related, in part, to the times in which we live, and therefore to the circumstances and the opportunities of being able to live life. People need to get the information so that they can really live their lives.

**Mainstream Christendom**

I'm sure that you are as aware of the fact as I am that there are some very high-powered movements in our day under the direction of his majesty the devil which are getting widespread popular appeal; approval; dignity; and, public exposure. One of the problems people have when they come into this church and sit in a service is that it does not take very long before they are aware of the fact that they are not sitting in a mainstream situation. They are not used to coming to a church where somebody is going to explain the Bible to them. They are not used to sitting in a church service where somebody is going to say, "Now, I don't want you to think that I have made this up. I don't want you to think that I have sat out on a hilltop someplace; watched the clouds roll by; meditated; and, come to a great vision from God, and now I come to share my vision. I'm going to give you a little Greek word here to show you where this idea comes from, because where it comes from is from God the Holy Spirit. Therefore, this will give you information and perspective."

People just aren't used to that. One of the reasons that people come through here; they sit; they leave; and, you never see them again is because before the service was over, they were struck with what is a horrifying realization that this place is not mainstream. Therefore, they suspect us. They suspect us for what reason? For the fact that we are sounding for the Word of Truth.

Now isn't that a bowl of worms? We are suspect because we're sounding forth the Word of truth unequivocally; unapologetically; and, in the clearest way that you can do it. We're telling people how to use up their lives so that they will forever rejoice in what they did with their lives because they operated on God's viewpoint, and God is able to bless them now and reward them forever. But the reason we seem to be oddball in a place like this is because people like Kathryn Kuhlman and Oral Roberts are being dignified by Billy Graham and Hal Lindsey, and getting fantastic public exposure. This causes those of us who are sounding the Word of Truth and pointing to the error of the practices of the miracle healers and the delusion of the tongue speakers to seem to be some kind of nasty oddballs. Because we are not appealing to people's emotions, people don't know how to act in a church service. The average person is psyched in to come and be ready for you to play his emotions. If you don't do that, he knows you're not mainstream. He thinks you're some kind of an oddball kook outfit.

The reason for this is that they promote the impression that that mainstream is where the action is: out in the tongues; out in the healing; and, out in all the delusion of the charismatics. That's where the action is. That's what is popularly being promoted on public television and by prominent evangelical leaders.

Is it any wonder that when a poor person comes into a place like this and all he hears is the Word of God being explained in usable fashion without loopholes, that he says, "This is not mainstream? This isn't the church. It's bad enough meeting in the gym auditorium. It's bad enough when I look up there and all I see is clear glass in the windows. That's hard enough for me to take. It's bad enough when the microphone screeches. Now, that is soul shattering to people. I'm used to going to church where the preacher is going to tickle my fancy, to make you so that you just feel like you've had it. You didn't think it through at home to challenge me, to inspire me." The Word of God is given cool reception.

However, I'm happy to tell you that, "Greater is He who is in us than he (Satan and his demons) who are in the world." God is getting His Word out in one way or another. In one situation after another, He is bringing people together to get the Word out, and you happen to be part of it.

I want to read you a letter written to you as Berean Memorial Church from one of our audio recording listeners in Alaska. Just to preface this, I have in my some 23 years (almost a quarter of a century) here at Berean Memorial Church, championed many causes at various points in my career here because they were points in time that God's time had come in my thinking and in my conviction for certain actions on the part of this ministry. Sometimes these things have come about inadvertently where we did not plan it. It was incidental, and I was as surprised as anybody to see it happening.

One of those was the Berean Cassette Tape Ministry. It was a non-planned and a non-deliberate operation. It was begun only because a few college students had said to us, "Because we're away from home, can't you just make a recording of the service so we can hear it. We're not getting much where we are? And so it started. Then God brought together the team of workers that could make much more out of it than just a few cassettes to a few college students.

I realized in time, as I saw this unraveling, that God had put us in a position to make an outreach in a very tremendous way, in spite of the fact that this is a small congregation. I realized that this is exactly what the Lord wanted to do. However, I want to tell you that it is interesting that you can almost gauge just how close you are to the will of God in something by how intense is the resistance of Satan. I can tell you that I have had more bruisings and more resistance from the fact that we have a tape ministry here than anything else that I've ever inaugurated in this place. I found that strange at first. Now I know some reasons for it. The primary reason is that when his majesty the devil can get you disoriented in your mind, you will be an opponent of the truth, of the Word of God itself.

Sometimes, we need to be dumb enough to take Gamaliel's advice and say, "Well, let's stand around and see how it goes." I may have some questions. I may have some doubts. I really don't know. I didn't. But Gamaliel said, "Let God unravel this thing. If it's of God, it's going to go. If it isn't, it will come to its end in time." It may flare up, and it may be a big explosion of fireworks in the sky, but it will blow itself out. But if it is of God, and you put your hand out and say, "I don't want this tape ministry going out," and you put your hand out and you resist what God is going to do, He's going to strike you down. He's going to take you off the team. He's going to pull you out. And God is going to put others in your place who will reap fantastic rewards.

I've told you before that you are a stockholder in every tape that goes out of here. You are a stockholder at the Judgment Seat of Christ relative to reward for every tape that goes out of this place. And some of you don't really believe me that that's so. That is because you haven't really understood how it is the church that makes this possible. I have seen how this could have been scuttled by certain individuals who have been frustrated in that effort by the Lord. I have also seen how it has been made possible by certain individuals who responded to the Lord.

So this week, we received this letter from Alaska: "Dear Beloved Brethren of the Berean Memorial church. I'm writing on behalf of a close friend, Herman. Herman lives in a logging camp at Rowan Bay, Kuiu Island, Alaska, and consequently, doesn't have a chance to attend regular worship services of a local church. He is a bunkhouse man which doesn't help his problem of finding Christian fellowship in order to help strengthen him in his newfound faith. I had a chance to visit the camp a few weeks ago, and while there, I found a need and desire for some type of Bible study. They need, however, a pastor-teacher, and I would like you to help their need by allowing Dr. John Danish to be their pastor-teacher via his tapes. A few people have started to meet together Tuesday evenings, and have encouraged Herman to seek their company and take these tapes along. However, due to their lack of good mail service, I would like to request one complete set of sermons to be sent to them for their use out in camp. I would appreciate it if you would send the complete set of the Highlights of Prophecy series.

"Thank you so much for making these tapes available for all to hear who want to hear. I praise the Lord for you, dear Christians, who honor God's man, which brings all the glory back to Christ as a body of believers seek his ways. I intend to write a personal note to your pastor as well, as I want to share with him what great things have been happening because of his church's tape ministry. I have had Wednesday morning meetings every Wednesday for over two years now, and my own spiritual condition has been greatly enhanced. I've been matured more in the past two years than the 20 previous years of being a Christian. Praise the Lord for His outreach of concerned believers. Love in Christ." And she signed it. This is the lady who has frequently written for tapes because of studies that they have, and for two years, she's been using them in this way.

The Word of God is going out. It is being undermined. It is being defeated in some places because of inconsistencies and because of deviation from the truth. But the Lord is opening the way, and we hope very shortly to go into publication. I hope you will be praying for that, because I think this is going to open a fantastic door in itself to the outreach of the Word of God in a day when it is tough to get people to stop and listen to the truth, because the truth is no longer in the mainstream. It's in the oddball offshoots. People are frightened when they come up against the truth. They can't believe that this is from God. But there are people out there who are going to respond, and those are the ones that we want to get to. So we say you must decide every day how you're going to use up your life. You must decide against the context of the day in which we live, and against the darkness that is increasingly creeping upon people because of the high-powered movements of folks in their innocence and in their sincerity, but who are responding to that which is false.

Now we're going to look at a passage of Scripture that's one of those passages that causes you to stop and speak in hushed tones. It is like coming into a roomful of people, and something is taking place that causes you to lower your voice. This is a cathedral-like setting that we are entering in as we study what the theologians call the doctrine of the kenosis of Jesus Christ. This is one of the most hallowed areas of the Word of God, because it presents one of the most magnificent expressions of what the grace of God has done for us. This doctrine exemplifies the finest use of one's life--that for which you may receive the richest rewards, the deepest satisfaction, and the greatest happiness.

**Philippians 2:5**

We begin in Philippians 2:5. The apostle Paul in verses 5-6 presents the deity of Jesus Christ. He says, "Let this mind be in you which was also in Christ Jesus." The expression, "Let this mind be" is the Greek word "phroneo." "Phroneo" means simply "to think." It is the word which connotes directing your mind to a thing, or to seek or to strive for something specific. This is the word that refers to the mental attitude of humility; the attitude of esteem; and, the attitude of concern for the needs of others. We may translate it as simply "have this attitude of mind." It is in the present tense which means we are to continually have this mental attitude as believers. It is active which means we are to choose to make this our attitude. It is imperative which means that it is a command because it represents the will of God.

The apostle Paul says, "Let this mind be in you." The word "this" is the Greek word "houtos." "Houtos" identifies the mental attitude which Paul has in mind. It actually refers back to the mental attitude that Paul has been recommending to the Philippians, which is expressed in verses 3-4 where the apostle Paul called upon them to have an attitude of humility; to have an attitude of harmony; and, to have an attitude of helpfulness. This is a mental attitude that he is referring back to. However, it also refers ahead to verses 6-8 which are going to illustrate the mental attitude of the Lord Jesus Christ.

So we can translate this by saying, "This attitude of mind constantly choose to have." Then he adds, "in you." That "in" in the Greek is the word "en," and the Greek word for "you" is "su." So those are joined together, and this happens to be a plural "you" in the Greek. We may actually render this little "en" in terms of the idea of "in the case of." So he means here "in the case of you." But it is in the case of you as an individual. He's not just saying, "I want to commend to you this mind (which is reflected in verses 3-4), that this should be found among you as a congregation. Here in your congregation this attitude of mind is to be found." Instead, he is saying, "I commend that each of you, as an individual in the congregation, should have this attitude of mind. This matches the next phrase "was also in Christ Jesus, because this "in" is the same word and it is speaking about the Lord individually--something that was true of him in His individual case.

So we may translate this as, "This attitude of mind constantly choose to have in the case of you individually." Then he says, "Which was also in Christ Jesus." "Which" again refers to the mental attitude up in verses 3-4. It refers to the same thing that this Greek word "houtos" (this) refers to. The word "was" is not in the Greek. There is no verb. It just simply says, "Let this mind be in you, which also in Christ Jesus." But the word "also" is worth noting. It's the Greek word "kai," and it means that they are to do something which is already true of the Lord Jesus Christ. He is trying to tie them into a mental attitude which was held in the humanity of Jesus Christ. So we can translate this in this way: "This attitude of mind constantly choose to have in the case of you individually, which was also in the case of Christ Jesus individually."

What was the mental attitude of mind that Christ had? It was the mental attitude of humility and of sacrifice. He's going to explain that in a moment, and he's going to illustrate it. But it is an attitude of concern; of humility; and, of sacrifice in behalf of others. But this is something that comes into a soul as the result of Bible doctrine. Without the teaching of the Word of God on an authoritative basis, without the explaining of what the Word of God says, and then going from there as to what our feelings will be and what our choices will be, there is no way for us to use our lives in a worthwhile manner. When we come to the pressure situation in life, that is too late to get the mind of Christ. He is in effect saying, "I want to see in your thinking the same kind of thinking that is in Jesus Christ."

He is speaking of it in reference to a certain specific attitude--the attitude of humility. This is the attitude that Paul says, "Would bring me great joy and complete my happiness concerning you Christians in your various churches at Philippi." But it is also true in general, that you cannot meet a situation in life for which you're not prepared. You can't do anything in life that requires some knowhow ahead of time. You can't do anything unless you have prepared and received (secured) that knowhow before the time comes when you have to use it. It's too late to try to get your mind compatible with God's thinking when you're in a pressure situation. So the apostle Paul tells the Philippians to imitate in their minds the mental attitude of Jesus Christ, and that this mental attitude has to be prepared for in advance through the Word of God. Otherwise you will not possess it.

Here is the expression in verse 6 of the mental attitude of Jesus Christ. First, he says, "Who being in the form of God." "Who" refers, of course, to Jesus Christ. The word "being" is the Greek word "huparcho." "Huparcho" means to exist. There is a different word in the Greek that just means "to be;" that is, a status of being. That is one that you've seen before--the "eimi." This word is not the one which is used here. "Huparcho" is a special word because God the Holy Spirit wants to say something very specific. Therefore he uses this particular word. This word is a word that implies that there is a connection back here with something that is in the past; it then carries through; and, it goes on here and is connected to the future. The word "eimi" just simply talks about what's right here now without any reference to the past or to the future. This is a connecting word. He is calling upon them to connect themselves from something in the past to something that was in the future. Here in verse 6, he is speaking about the Lord Jesus Christ, who was something in the past, and who then connected himself to something in the future. This word refers to the status of the existence of Christ before His incarnation. It connects His pre-incarnation with His incarnation.

The word "incarnation" is a word that means "to put on flesh." It comes from the Latin word, "carne," for flesh. For example, you can go to the store and buy a can of chili, and you can buy it with meat in it, so it is called "chili con carne." That's chili with meat. Incarnation refers to the act of Jesus Christ putting on a human body. So this word "huparcho" connects the pre-incarnation existence of Christ to the incarnation existence of Christ. And something very dramatic happened in the process of the change from pre-existent incarnation to His present existence in the incarnate body. This is present, so it refers to the continual status now of Jesus Christ. Active means that He chose to retain a state of existence. Participle means that it is a statement of truth.

Here's what we're saying: Jesus Christ had a state of existence out here before he took on a human body. He had a certain character, a certain quality of being. The question is, when He came to where suddenly he was a human being walking on the face of the earth, did he lose this quality of being? The answer is no. That's why the Greek word "huparcho" is used because it means that what He had before He carried over when He became incarnate. The specific thing that we're talking about, as you will see, is His deity.

There are some people who do not believe that Jesus Christ was God. This is a major theological question. It was fought over for centuries. The whole liberal movement today does not believe that Jesus Christ is God. In one way or another, they are seeking to discredit the idea. They love to suggest that Jesus Christ Himself never said He was God, and that this is an idea that his followers invented afterward and put it into the Bible, but that it wasn't something that Jesus claimed. In one way or another, the liberal mentality wants to get away from the fact that the man on this earth, known as Jesus of Nazareth, was a God man--that He was also deity.

The Bible tells us that, "He who being in the form of God." Let's take the word "form." Here's a crucial word. It's the Greek word "morphe." "Morphe," while it does mean "form," that's not exactly a good translation. The trouble is that we can't come up with an English word that conveys the meaning of this Greek word. The reason that "form" is not exactly a good word is because when we use the word form in English, we immediately think of some physical shape. We think of some outside structure in a physical sense. But this does not mean that. The Greek word "morphe" was a word that was a philosophical word, and it referred to the essential being of something or someone. It was the essential quality that characterized that thing or that person. Here it refers to the mode of being which expresses the quality of deity. It is the quality in Jesus Christ of deity which He had before He took on a human body.

We may perhaps convey the idea of "form" in one way in English in the analogy of an athletic event. For example, you may speak about a football player after he has performed on the field after the game. You say, "He was in good form today. The quarterback was in good form." What do you mean when you say that? Well, what you're saying is that he had an excellent outward expression of his inward ability to play football. He was in good form. His outward expression was an excellent reflection of what he really had on the inside in the way of ability. So if a team is not in good form, it means that their inward innate splendid capacity to play football is not being outwardly reflected. You don't see it very much out there. Their form is off is what we're saying. They're off their form.

The Lord Jesus Christ, when he took on a human body, did not go off His form. What He was before, out in eternity (from eternity past) as deity, He also was when he was walking the streets of Palestine. He was in that form, and He was outwardly expressing that quality of deity which he possessed. So the being of Christ was still expressing the "morphe," or the invisible quality of deity, or the essence of God. It says, "It is the form of God." The Greek word for God there is "theos." That's what we're speaking of--the nature of God. There is no "the" in the Greek. It doesn't have any definite article, and therefore it is stressing the essence of God--the quality of deity.

So the nature of the Lord Jesus Christ in his innermost being was that of deity. This was His nature from all eternity. He was, and He continues to be a member of the Godhead. He is coequal with the Father and the Holy Spirit. That's what this verse is telling us in very specific terms: that "He who was in the essential quality of deity." Then he tells us something else that he made a decision of relative to that quality that he possessed.

**The Deity of Jesus Christ**

Let's summarize for a moment this business of the deity of Jesus Christ. Is He God or is He not?

1. The Bible indicates that Jesus Christ is a member of the Godhead. That is, He is a member of the Trinity. It is Father, Son, and Holy Spirit. We have this in Matthew 28:19, 2 Corinthians 13:14, and 1 Peter 1:2. All of these passages indicate that Christ is a member of the Godhead. Being a member of the Godhead not only indicates Christ's existence before He took on a human body, but it also indicates His eternity.

In the fourth century there was a man named Arius that came along, and Arius said, "Oh yes, the Bible teaches that Jesus Christ preexisted His incarnation. It teaches that Jesus Christ existed before He took on a human body." But Arius said, "The Bible does not teach that Jesus Christ existed from all eternity; that He had no beginning and no end; and, that He was true deity." This raged for quite a while before this heresy was finally laid to rest. What these verses declare to us is that Jesus Christ is a member of the Godhead. If he's a member of the Godhead, He not only obviously had to exist before He took on a human body. He also had to have an existence that never had a beginning. He had to exist from all eternity past. So it not only demonstrates His free existence, but also His eternity. Eternity means that Jesus Christ existed from all eternity past (John 1:1-3, Micah 5:2).

1. The pre-incarnate work of Christ in the creation of the universe necessitates His pre-existence in deity. The Bible tells us that everything that you see in the way of the universe about you today was brought into existence by the person of Jesus Christ (John1:3, Colossians 1:16-17, Hebrews 1:10). This could not be true unless He were God. Only God could put this universe into existence.
2. The Lord Jesus Christ is declared to be God. First He claims this Himself. He claimed to be God in John 4:25-26, John 9:35-38, and John 5:18. He claimed also to come from heaven (John 8:42), which would confirm His deity. The enemies of Jesus Christ certainly confirmed the fact that Jesus Christ was telling them that He was God. All you have to do is read John 58-59 and John 10:30-33. The enemies of Jesus Christ frequently wanted to kill Him on the spot, because He did one of the worst things that a Jew can do. They thought he was blaspheming. For a person to say, "I am God" is blasphemy in the extreme. Jesus Christ was very clearly telling the Jews and their leaders that He was God. For this reason, they wanted to stone Him. So His enemies testified to the fact that He Himself did indeed claim to be God.

Then the Bible is full of the testimony of other people to the fact that He was God. They had arrived at that conclusion as they watched Him minister; as they listened to what He said; and, as they watched the expression of his life, they said, "You are God." The Roman soldier at the cross said, "This indeed was the Son of God." We have many verses like that, such as John 6:69, Romans 5:9, and Titus 2:13.

**The Angel of Jehovah**

While the Lord Jesus Christ was without a human body during the period that Scripture covers of the Old Testament, He was not without appearance. He was on the scene. The Bible refers to the pre-incarnate Christ as the Angel of Jehovah. This was His appearance in the Old Testament from time to time. He would come on the scene as the Angel of Jehovah. He had this appearance in this role before He took on a human body. Throughout the Old Testament, the Angel of Jehovah would surface and perform a service, then He would be gone. Then He would surface again and perform a service. However, after Jesus Christ took on a human body, the Angel of Jehovah never again appeared. This was because, obviously, the person who was fulfilling the role of the Angel of Jehovah, the pre-incarnate Christ, was now the incarnate Christ, and, therefore, would no longer appear in this role.

So here are some Scripture about the Angel of Jehovah. First of all, the Angel of Jehovah is identified as Jehovah Himself. That's why we say this is God. It's not just the angel that Jehovah has sent. It is saying, "Here is an angel who is Jehovah." He was an angel in terms of a messenger--a person who is sent. It is not that Jesus Christ was an angel in the technical sense of the word--that he was created by God as an angel. He was not created by God. He is eternal God.

It is the same thing that we have in the seven letters in the book of the Revelation in chapters 2-3 to the seven churches. Each of these are addressed, for example, to the angel of the church at Ephesus, or to the angel of the church at Thyatira. What does that mean? Well, it is directing it to the messenger, or in the case of those local churches, to the pastor-teacher who is in direction of that work at Ephesus, and so on. The word "angel" there does not mean the technical meaning of a spirit being. So this word "angel" is used sometimes in terms of other than those who are angel creatures. The Angel of Jehovah is identified as Jehovah himself. (Genesis 16:7-13, Genesis 22:11-18, Genesis 31:11-13, Genesis 48: 15-16, Exodus 3:1ff, Acts 7:30-35, Exodus 13:21, Exodus 14:19, Judges 6:11-23, Judges 13:9-20).

1. The Angel of Jehovah, however, while being identified as Jehovah, is also distinguished from Jehovah. The term Jehovah is applied to God the Father, but it is also applied to God the Son. So while the Angel of Jehovah is identified as Jehovah, the Angel of Jehovah is also identified as someone separate from Jehovah in the sense of referring to God the Father. You have this in the Scriptures: Genesis 24:7; Genesis 24:40; Exodus 23:20; Exodus 32:34; 1 Chronicles 21:15-18; Isaiah 63:9; and Zachariah 1:12-13.

So the Angel of Jehovah is the second person of the Trinity, the Lord Jesus Christ. After his incarnation, the Angel of Jehovah no longer appears.

1. Jesus Christ is directly called Jehovah God (Zachariah 12:10, Jeremiah 23:5-6, Isaiah 9:6-7, Isaiah 40:3).
2. Throughout the Bible, the attributes of deity are ascribed to Jesus Christ. Remember, if you could say that one of these things was true of a person, he would have to be God: If you could say of a person that this person has omniscience; this person is omnipotent; or, this person is omnipresent, any one of those indicates that He is God. The Lord Jesus Christ has all the attributes of deity ascribed to him. Therefore it is obvious He must be God. We are told that He has eternal life (Micah 5:2, Isaiah 9:6, John 1:1, John 5:58). We're told that he has holiness, which is an expression of righteousness and justice (Luke 1:35, Hebrews 7:26). We're told that he is love (Ephesians 5:2, 1 John, 3:16). He is immutable (Hebrews 13:8). He is omniscient (John 1:47-48, John 2:24-25). He is omnipresent (John 1:48-50. Matthew 18:20, Matthew 28:30). He is omnipotent (Matthew 24:30, Philippians 3:21, Colossians 1:17, Hebrews 1:3, Revelation 1:8). He has all the attributes of deity.
3. Jesus Christ exercises certain prerogatives that only God can exercise. For example, He receives worship (John 9:38, John 20:28). He is able to forgive sins (Mark 2:8-12). He is able to bestow rewards for service (Revelation 22:12). He is the object of faith for salvation (John 1:12).
4. Jesus Christ is declared in Scriptures to be God manifest in the flesh (1 Timothy 3:16). It says it in just so many words. Jesus is God who appears in human form.

Jesus Christ performed the works of deity. First of all: creation (John 1:3, Colossians 1:16, Hebrews 1:2-10, 1 Corinthians 8:6). He could not do these things if he was not God. He is performing the work of providence. He provides blessing and care (Colossians 1:17, Hebrews 1:3). He provides resurrection (John 10:17-18, John 5:28-29). He reveals truth (John 16:12-13). He will be the one who executes judgment (John 5:22-27, Acts 17:31).

All of these things constitute the fact that the Lord Jesus Christ is indeed undiminished deity. What Paul has said is that out in eternity past, Jesus Christ was undiminished deity. He came into an incarnate state. The question is, what did he do with that deity? Did He set it aside? Did He lose it? Did it stop operating? And we will look at that next time. He who was undiminished deity, when He took on a human form, what did He do? And what did it mean to Him when He did it?

We're approaching what the theologians call the kenosis of Christ--what God the Son was willing to do with His deity in order to make it possible for us to use up our lives in a way that will be blessing, and that we will look back from all eternity and say, "I'm glad for the way I lived." Unless you have the precious Word of God giving you the guidance and the direction, you will be caught up in the madness that is being popularized in our day. The devil is not going to give up for one moment. He is going to do all he can to seek to discourage; to seek to dissuade; and, to seek to stifle the expression of the Word of God as it really is.

I'm aware of your concern, and I have been very much aware in most recent days of your cooperative spirit. God has brought together the people that we need to get publications out in a most fantastic way. You're performing the services on all accounts that need to be done for the work to move ahead. I want you to know that I am aware of the fact of your sympathetic concern and support, and the fact that you are trying to help me in doing the job that the Lord has called us to do in this place. There are people far afield who are the beneficiaries of your services and of your investment. They too, as the letter we read this morning indicates, are aware of the fact that you are putting your life on the line for the Lord Jesus Christ. I want to commend you for using your life up in that very valuable way, because the time is going to come in the very near future when you are going to discover, to your great pleasure and to your great blessing, that the Word of God led you in the right direction. If you stick with that, you will not go astray. But if you cut yourself off from that, you will waste your life.

Dr. John E. Danish, 1973

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