

76  
10/21/02

Sermon preached by Mr J K Popham  
at Galeed Chapel Brighton  
on Sunday morning 28 December 1924

PHILIPPIANS 2 v 9/10/11

"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: That 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"

Before the crown was the cross. Before He drank of the river of pleasures which is at God's right-hand, He must drink the cup which His Father gave Him to drink. Before He walked the fields of eternal light and glory He must go through the darkness and ignominy and shame of death, the death of the cross, and before He could rule as the Man Christ Jesus, He must learn many things by suffering and be made perfect through suffering. This is what is written in the Scripture concerning Him of whom the text speaks as having given to Him a Name which is above every name. And if you would sit with Him in His throne you must go the way of sorrow and shame and death, and if you would drink of the river of God's pleasures which is at His right-hand for evermore, you must drink of the cup of sorrows. Christ's cup was the cup of penal sorrow. Your cup will be the cup of chastising, sanctifying sorrow, with no curse in it. Much is said of this glorified and glorious One, in the preceding verses, exhorting these Philippian Christians to walk as they should walk; to walk as becometh Christians. The Apostle sets before them an example and says: "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" This respects His eternal Deity, respects Him as the very Son of God, partaking of the Father's nature and equal with His Father in majesty and glory. The "form of God" here is the very Being, the essence. As we understand the word "form" generally, and use it, God has no form. The word is used here with respect to His substance, His very Being, and Christ was, is, one with Him therein. This is the form of God, the

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Being. The eternity, majesty, glory, omniscience, omnipresence, omnipotence, justice, holiness, these characteristics or attributes of Deity, Jesus Christ, as the Son of God, possessed equally with His Father, being of His Father's substance, His Father's only begotten, first-born Son, and therefore, as the Apostle said "He thought it not robbery to be equal with God". When He said: "I and My Father are One", then He said, for substance, I am in the form of My Father. When He said: "Before Abraham was I AM", then He said I am in the form of My Father, in the form of God. And when His Deity shined forth here and there in His workings among men, then He said, in effect, "I and My Father are One". One in substance, essence, power, majesty, and glory. We are not idolators when we worship the Man Christ Jesus, for the Man Christ Jesus is true Almighty God. The only exaltation that human <sup>a person</sup> nature is to have worthy the name is the exaltation it has received by virtue of the union of the Man Christ Jesus with the Eternal God, the second Person in the Trinity. If you know Him you will love and worship Him. If you know Him, you know He is God, the Son of God, and you know that He, and He alone is worthy of adoration. If you know Him, you will trust Him, for you will know that His death is that, and that alone, that gives life to a sinner, righteousness to a guilty person, and holiness to one who is polluted. But though He was in the form of God, and thought it not robbery to claim equality with God - thought it not robbery to be named God, and the Son of God, His highest title and glory - yet He made Himself of no reputation. He emptied Himself. Wise men of the world today make much of this word "emptied Himself" or "made Himself of no reputation". What was the emptying of Himself but the veiling of His eternal Deity? He could not empty Himself as men speak; He could not empty Himself of His Deity, nor of any property of Deity. Everything that is proper to God dwelt and dwells in the Man Christ Jesus But He "made Himself of no reputation"; He "took on Him the form of a servant", that is to say, what is proper to a servant Jesus Christ took upon Himself. "He made Himself of no reputation". And if you had been on Jordan's bank when Christ was there, and about to be baptised, you would have seen Him just to be a Jew. You would not have thought any more of Him than of any other Jew in that crowd. But if you had seen Him as Peter saw Him and the other disciples, by the revelation of the Father, you would have seen Him to be the Almighty

God. The beams of His Deity shine upon the hearts of all His believing people, for God makes Him known to them. O happy sinner who sees Christ as Peter saw Him, saying to Him: "Thou art the Son of God". Simon, son of Jonas, said Jesus, "flesh and blood hath not revealed this unto thee, but My Father which is in heaven". But He who is Lord of lords, and King of kings, made Himself of no reputation, took on Him the form of a servant, became a servant, was a servant, was spoken to as a servant by His Father, saying: "Behold My Servant" And the Father said to Him: "Thou art My Servant", "Thou art My salvation". A servant must do what he is bidden. He must have made known to him the will of his master, and it is in this particular respect as a servant that it is written of Him: "The Revelation of Jesus Christ which God gave unto Him." And again and again, Christ said, "I came not to do My Own will, but the will of Him that sent Me." I speak not My Own words. The words which I have heard My Father speak, I speak, and the works I have seen My Father do, the same works I do, as a servant. And what was He to do as a servant? To redeem Israel, to raise up the tribes of Israel. To give His life a ransom for many, to pour out His soul unto death. This was what He was to do when He was in the form of a servant. And as a servant must obey, so Jesus Christ obeyed. He "became obedient unto death, even the death of the cross". This is the very substance of all He came to do, for by doing this He redeemed His people from death. Obedient. He learned things by being obedient in suffering. He learned many things and was "made perfect through suffering". The death of the cross was an ignominious death, a shameful death, a death that had a peculiar shame attached to it, as it is written: "Cursed is everyone that hangeth upon a tree", and this was the death of our Lord and Saviour Jesus Christ. He suffered it, He despised the shame of it, He endured the agony of it, for the joy that was set before Him. If we go to heaven we shall go through the death of the Lord Jesus. If we ever become acquainted, honourably acquainted with God, we shall become so acquainted with Him through the death of Jesus Christ. If we ever reign as kings with Him, we shall be subjected to many things, but we shall get victory through His death, and it is therefore that the saints by the teaching of the Spirit do learn something of the infinite worth of the death of Christ. Of that they boast; that is their trust; that is their access to God the Father; that is their cleansing, their justification, their sanctification. That is their life and their

strength, their hope, their peace, their happiness, their comfort. Everything that they need for eternity comes to them through the death of Christ, invaluable death. It is a great thing to know it; it is a blessed thing to feel it. "Became obedient unto death even the death of the cross."

And He was buried, and He was raised again from the dead by the glory of the Father, and, having shewed Himself alive after His resurrection, by many infallible proofs, He ascended into heaven. He told His disciples it was expedient for them that He should go there, that they should lose His bodily presence. He told them they should not suffer any injury or loss by His absence, because He would send to them His Holy Spirit who should teach them, and they should do greater works than He Himself, the Man Christ Jesus had done, if He went away and sent to them His Spirit; that the Spirit should be in them as a Spirit of truth; He should guide them into all truth; He should teach them the Lord Jesus and glorify Him by taking of His things and showing them to them. Well, what a mercy it is to have a Saviour in heaven, and if we have faith, that faith will, in the power and light of the Spirit, reach heaven and see Him, and, seeing Him, we shall love Him, and cleave to Him, and then we shall be saved, and comforted, and strengthened, and helped, and brought honourably through to our graves. And then come the words of the text: "Wherefore" - as a consequence; Christ's exaltation is consequent upon His humiliation - "God hath highly exalted Him". Highly exalted Him who is Jesus; exalted Him whom men despised, of whom they asked "Is not this the carpenter's son? Are not His brethren and His sisters with us?" Exalted Him whom men despised; at whom, as He was on the cross, they wagged their heads, and shot out their tongues, saying "He saved others, Himself He cannot save. If He be the Christ let Him come down". What will those enemies, who were not saved, do when they see Him whom they despised coming in the glory of His Father, with His holy angels, to take vengeance on all them that believe not the gospel? And what will you do, my friends, those of you who have no grace? If you die without grace, what will you do when you see Him come in the glory of His Father with His holy angels? when you shall see Him to whom you said: "Depart from us, for we desire not the knowledge of Thy ways". You will be among the great men, and the kings and the captains of the earth who will run into the dens and

caves of the earth and call upon the mountains and the hills to fall on them and hide them from the face of Him that cometh and the wrath of the Lamb.

This exaltation of the Lord Jesus Christ is inclusive, that is to say He is exalted above principalities and powers; angels, dominions, and powers, are subject to Him. Let us look at this. It implies, first, that He is on His throne. He said "Him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father in His throne." He is the King of kings and Lord of lords. He who was taken by wicked hands and slain, now reigns in heaven, sitting with His Father whose equal He is as to His divine nature. And now sitting on His throne as a mighty conqueror He is there enjoying victory, drinking of the river of pleasures which is at God's right hand for evermore; angels and powers and authority committed to Him, under His authority. Said He, just on the eve of His departing from His disciples: "All power is given unto Me in heaven and in earth". Whether you will or not, this Man reigns over you, and if He comes to reign in you, then you will be saved. This dominion of Christ is universal. Angels are subject to Him. It appears from the Scripture that there are orders of angels in heaven, archangels and angels, and these are His servants. These are sent to be ministering spirits to all who shall be heirs of salvation. This is a subject the Scriptures do not speak very largely of, but sufficiently to make it known that the King of kings and Lord of lords uses angels to accomplish His will. Holy angels are encamped round about the saints. "The angel of the Lord encampeth round about them that fear Him." "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation". And was not this hinted at, if I may speak so, when Jesus Christ in the wilderness of temptation was weakened; an angel was despatched from heaven to strengthen Him. Angels ministered to Him; and when He was weak in the garden of Gethsemane from the agony that He endured there, an angel came and strengthened Him. We do not know, and I would not, for a moment, wish to pry into the mystery of this wonderful truth. The Scripture shows us that angels do minister to the saints, and their Lord, their Head - for Christ is the Head of all principality and powers - sends them to be ministering spirits to His people. He is Lord over devils, fallen angels. Sin entered into, and became the

moving principle of the action of, the devil and his angels in heaven and the war that was there ended in the devil and his angels being cast out of heaven. "They kept not their first estate". And these foul spirits, filling the air, - for Satan and his angels are the god of this world, the prince of the power of the air - these spirits are subject to our Lord Jesus Christ. The devil cannot suggest, cannot roar, cannot plot against any saint of God without the permission of Him whom God hath highly exalted. The gates of hell shall not prevail against the feeble people of God. God hath given Him a Name, an authority, above all others, and these enemies of God and of man cannot move without the permission, the authority of Christ. They besought His permission to leave a poor man and enter into swine. When Ahab was to be deceived it is written: The Lord said, who shall go and persuade Ahab? And there came forth a foul spirit, a wicked spirit and said he would go. And how will you do it? was the question. I will be a lying spirit in the mouth of all his prophets. And the Lord said, go. ( 1 Kings 22 v 20-22). The sovereign Ruler of heaven, the sovereign Ruler of hell said to that foul spirit, go and persuade Ahab. This, perceived by faith by any child of God will yield him comfort, will enable him to look to the Lord. You cannot bring against this enemy a railing accusation; he is too much for a feeble child of God. You wont be able to bring against him a railing accusation, and it is a very observable Scripture as I judge that you have in Jude, where the Apostle by inspiration said that even Michael the Archangel durst not bring a railing accusation against Satan, but said, the Lord rebuke thee. The dispute was about the body of Moses, and this Archangel could not bring a railing accusation against him with whom he had fought, but said, the Lord rebuke thee. So you find in the case of Joshua. When that foul spirit, the accuser of, and the railer against, the brethren, stood to resist Joshua, the Lord said, the Lord rebuke thee O Satan. It is written by Paul to the Romans, to those who were oppressed by Satan, the Lord shall bruise Satan under your feet shortly. Lift your head up - O hunted and plagued child of God, troubled by Satan, afflicted in many ways by that foul spirit; you, who would be holy; you who dread and feel grieved at the thoughts that come into your mind - lift your head up, there is a King in heaven who permits this devil to trouble you, but who, one day, will come and say, the Lord rebuke thee. In that day shall the Lord with His great, and strong, and sore sword, punish Leviathan and the

dragon that is in the sea. O, what a deliverance it will be to the people of God when He, who overcame Satan, who said "I saw Satan as lightning fall from heaven", shall rebuke that spirit. What a day it will be. Yea, many such days some of the Lord's people have, for some are greatly troubled by the devil. Some are greatly perturbed at times by the strange thoughts that come rushing into their minds, by the fearful uprisings of dreadful imaginations. When such days are endured and the Lord sends deliverance it is very wonderful. King of kings, Lord of lords; He it is who delivers these poor people, for He has a Name above the devil, that is, an authority above Satan. Satan can only do what he is permitted to do; go just as far as the Lord permits him, and we may see thus that this doctrine of Christ's exaltation does really enter into the experience and the life of the saints. God hath exalted Him, highly exalted Him. There is a super-exaltation of Christ; so the word really is. An uplifting of the Lord Jesus above all creatures in heaven and in earth. So with regard to men, yes with regard to good men, He is their King, and they love Him to be so. How many a time does a saint of God, during his pilgrimage, say to the Lord "Thy kingdom come, Thy will be done in earth" - in my heart - "as it is in heaven". Some of us have said it to Him, and, as far as we have been able to judge, have said it to Him in our hearts. "Thy kingdom come". That kingdom that cometh not with observation; that kingdom that is destined to break into pieces all other kingdoms; that kingdom that is in righteousness, and peace, and holiness; that kingdom where Christ reigns, where His beauty is seen, where His majesty is felt, where His love is known, and where He speaks with that blessed grace that God poured into His lips. And when He reigns He reigns over everything. There is your family, with all its anxieties, and troubles; there is your business with all its pressures, and sorrow, and care; and there is your sin with all its power, its defiling power, its captivating power, its weakening power; all this, and now Christ comes with His kingdom and there you lie, or sit, at His blessed feet and you say to Him

Reign o'er me as King, accomplish Thy will  
And powerfully bring me forth from all ill  
Till, falling before Thee, I laud Thy loved Name  
Ascribing the glory to God and the Lamb

Yes, our Lord is Lord; He is Lord; He will be Lord. He will brook no

rival and in their favoured hours His saints say they want no other, they seek no other. O Lord, they say to Him, our Lord. Yea, they say "This God is our God for ever and ever; He will be our Guide even unto death". And so He is Lord over men, has a Name above all men. It is a very wonderful consideration to faith, this exaltation of Jesus Christ, the Son of God now in heaven, sitting with the Father, the Eternal Father in His throne. And here this Kingship is in the church in a peculiar manner. "Grace is poured into Thy lips", and He has authority to give it out. He has gracious authority now to send the Spirit of promise. God, in the Covenant, promised the Spirit to His Son incarnate, and He gave Him the Spirit without measure. Now Peter, in the day of Pentecost, told the Jews that what they were seeing, and what they imputed to intoxication by wine, was just this, and only this, that God, having exalted His Son, His Son shed forth that Holy Spirit of promise. This is it, he said, that you see; He has shed forth this which you see and hear; shed forth the Holy Spirit. O sinner, if you receive the Holy Spirit, you receive Him as a sovereign gift from God the Father, from God the Son in the Covenant of Grace. The Holy Spirit comes in this way to be a Teacher and a well of water in the heart, springing up into everlasting life. And then too, this Kingship is seen in the dominion that Christ has over sin from time to time. It is written of Him: "He shall subdue our iniquities" We may struggle and try to overcome them. We may think this and that; if we could but be more godly - and it would be well for us if we were more godly - but the one thing that will conquer in us is that that Christ gives. He sends His word, His Spirit, His light, His life, His unction, and thereby iniquity is subdued; no other way. Brethren, depend upon it, all your victory over sin, the victory of faith over unbelief, of love over bitterness, of humility over pride, of spirituality of mind over worldliness, all these victories come from the grace of the Lord Jesus. I will try to put the crown on the head of our Lord and Saviour. Depend upon it, He must have it and, as He is determined to have it, so I would be determined to give it to Him, and so you will be determined to give it to Him as you have His presence, His grace, and His mercy in your hearts. And this Kingship is also seen very beautifully in Christ's administration in the church. The Apostle Paul in the Ephesians speaks of it. He says that "when He ascended on high He led captivity captive and received gifts for men, yea for the rebellious also, that the Lord God might dwell among them.

And He gave some Apostles, and some prophets, and some pastors and teachers." And that is what John saw in the vision He had given to him of the Lord Jesus. He said he saw that in His right hand were seven stars, seven ministers. In this you have the glory of Christ in His wonderful ministration in the church of God. What a favour it is that He reigns there, for there the glory of God is, and there it is to be. Grace, according to the gift of Christ; life out of Christ; light from Him, who is the Sun of Righteousness, arises from Him who has them all in His right hand. Unction from Him who sends His good Spirit to them. And this from Him who is our Lord and Head. Honours rest on Him. Have not we sung sometimes from our hearts

Immortal honours rest on Jesus' head

and among them will be the honour that His people will give to Him for His goodness in administering grace in the church. According to His Own will and pleasure He does these things; He gives these blessings, He rules in these ways for the honour of His great Name, for the majesty of His Person and for the good of His saints. "A Name which is above every name".

Now you will see it also, as you may be instructed and be enabled to make observations in the way of God in providence, that this Kingly authority of Christ is over wicked men. There are some very illustrious instances of this truth in Scripture. I can name but one or two. Take the case of Balaam who loved the wages of unrighteousness. What would he fain have done? Curse Israel. What did God make him do? Bless Israel these seven times, as Balak said. No thanks to Baalam that he blessed Israel, but the Lord Jesus, who had all this authority given to Him in prospect, who appeared many and many a time in Old Testament days to saints, He, He made Balaam say these words, pronounce those blessings and utter those wondrous things concerning Him. "He is not a man" - a mere man - "that He should lie, nor the son of man that He should repent. He hath blessed and I cannot reverse it". Take the case of Cyrus. God's time for Israel's return from their long captivity to their own land came. How should they go back? O, we read, God stirred the spirit of Cyrus and he made a proclamation. He said that he had all the kingdoms of the earth given to him, and now the Lord, he said, has commanded me to

build Him a house in Jerusalem. Who came to Cyrus and told him what to do? Who moved him to make that proclamation? God did. God did nothing without His Son. By Him He made the worlds, by Him He upholds them all by the word of His power. And so you have this instance, this remarkable instance of the Lord moving Cyrus to make a proclamation; moving Ezra and Nehemiah, making them leaders, with Zechariah the son of Berechiah, the son of Iddo, and Haggai the prophets to go and build Jerusalem and build the temple of the Lord. That Jesus reigns in heaven, He reigns today. Yes, He reigns today. Wicked men, who know not God, nor fear Him, seek to do their own will, to walk after their own pleasure, little knowing who influences them, little thinking that their actions will have any effect, good or otherwise - it is indifferent to them - upon the church of the living God. O how many men have been constrained, with no apparent external reason, to do kindnesses to the poor, tried people of God.

H "A Name which is above every name". No name to be compared with that of our Lord and Saviour Jesus Christ. And so though, when we look at His lowly birth; when we read of His trials and sorrows; when we see Him weak and unable, as they mockingly said, to deliver Himself - it was true but it had a meaning they had not in their minds - when, I say, we so regard Him, we may mourn and if we are blessed with grace, we shall. But to see Him through all these sorrows, and exalted highly above all others by His Father, seated on His Father's throne, invested with all dignity, the dignity of the King of kings and Lord of lords, it may encourage us to go with our poor cases, our evil and troublesome matters, to Him, and ask Him to rule and reign and be with us to bless us. And this blessed One is able, and will, according to His promise, come to sinners, visit them and save them and reign in them and reign over them and manage for them, so as that no evil shall really come to them, though they may be very tried. May we then be thankful that there is this glorified Man, this God-Man seated at the right hand of His Father in heaven to administer grace and justice and bring out goodness and power of His good Spirit into the hearts of sinners. Come you, who believe in God, to this blessed One who said to His disciples "Ye believe in God, believe also in Me." Come and look at His fullness, look at His grace, look at His mercy. See what He is, what He has, what He has promised, and may such mercies be an encouragement enabling us to go to Him and ask Him to give us His good

**Spirit to fulfil in us His great and gracious promises.**

**AMEN.**