

THE GOD WHO CAME DOWN  
(WHO HUMBLLED HIMSELF)  
PHILIPPIANS 2:1-11

INTRODUCTION:

1. AS JESUS PREPARED TO MOVE TOWARD JERUSALEM AND THE DESTINY OF HIS CROSS, HE LED HIS DISCIPLES NORTH OF THE GALILEE TO CAESAREA PHILIPPI WHERE HE PUT BEFORE THEM “THE QUESTION” FOR THE AGES: “WHO DO MEN SAY THAT I, THE SON OF MAN, AM?” (MATT. 16:13). THE NEW TESTAMENT IS NOT SILENT ON THIS QUESTION, PROVIDING A STRONG AND CONSISTENT WITNESS CONCERNING THE PERSON AND WORK OF JESUS OF NAZARETH. FOUR TEXTS IN PARTICULAR STAND AS BEDROCK PILLARS THAT PROVIDE THE FOUNDATION FOR TELLING US WHO JESUS IS AND WHAT JESUS DID. THE TESTIMONY ONE FINDS HERE IS RADICALLY DIFFERENT THAN THE MACHINATION OF MODERN HERETICS AND FALSE PROPHETS, PERSONS LIKE FEMINIST DELORES WILLIAMS WHO SAYS, “THERE IS NOTHING DIVINE IN THE BLOOD OF THE CROSS” (SISTERS IN THE WILDERNESS, 81), OR THEOLOGIAN GERD LUDEMANN WHO WRITES, “WE CAN NO LONGER TAKE THE STATEMENTS ABOUT THE RESURRECTION OF JESUS LITERALLY. SO LET US SAY QUITE SPECIFICALLY: THE TOMB OF JESUS WAS NOT EMPTY BUT FULL, AND HIS BODY DID NOT DISAPPEAR, BUT ROTTED AWAY” (WHAT REALLY HAPPENED TO JESUS) OR BILL PHIPPS, MODERATOR OF THE UNITED CHURCH OF CANADA WHO CHIMED, “I DON’T BELIEVE JESUS WAS GOD, BUT I’M NO THEOLOGIAN (A SIGNIFICANT UNDERSTATEMENT!). I DON’T BELIEVE JESUS IS THE ONLY WAY TO GOD. I DON’T BELIEVE HE ROSE FROM THE DEAD AS SCIENTIFIC FACT. I DON’T KNOW WHETHER THOSE THINGS HAPPENED. IT’S AN IRRELEVANT QUESTION” (WORLD, 3-7-98, P. 18).
2. NO, THE NEW TESTAMENT BELIEVES THIS QUESTION IS OF UNPARALLELED IMPORTANCE AND SO IT DOES NOT LEAVE TO CHANCE THE ANSWER WE NEED TO HEAR.  
JOHN 1:1-18 JESUS CHRIST IS THE GOD OF THE INCARNATION.  
COLOSSIANS 1:15-20 JESUS CHRIST IS THE GOD OF CREATION.  
HEBREWS 1:1-3 JESUS CHRIST IS THE GOD OF REVELATION.  
PHILIPPIANS 2:5-11 JESUS CHRIST IS THE GOD OF HUMILIATION.
3. IT IS TO THE PHILIPPIANS TEXT THAT I WISH TO DRAW OUR ATTENTION. HAWTHORNE CALLS IT “A CHRISTOLOGICAL GEM UNPARALLELED IN

THE NEW TESTAMENT” (P. 79). THE KEY VERSE THAT TIES THE TEXT TOGETHER IS

VERSE 5... VERSES 1-4, WHICH LOOK TOWARD IT, PROVIDE A DESCRIPTION OF THE MIND OF CHRIST. VERSES 9-11 WHICH LOOK BACK TO IT PROVIDE AN ILLUSTRATION OF THE MIND OF CHRIST. TAKEN AS A WHOLE, THEY ADDRESS HIS CHARACTER, HIS CROSS, AND HIS CROWN.

- I. CULTIVATE THE CHARACTER OF CHRIST. (2:1-4)
  - THE KEY VERSE IN THIS TEXT IS VERSE FIVE. THE VERB IS A PRE. IMP. OF COMMAND.  
VERSES 1-4 PROVIDE A DESCRIPTION OF THIS MIND.  
VERSES 6-11 PROVIDE AN ILLUSTRATION OF THIS MIND.

1. ENJOY DIVINE BLESSINGS. (2:1)

1. “THEREFORE” LOOKS BACK TO 1:27.

2. FOUR “IF” CLAUSES (1<sup>ST</sup> CLASS CONDITION)  
IF=SINCE. THESE ARE PRESENT REALITIES FOR EVERY CHILD OF GOD. IT IS NOT “IF” AND I HOPE SO, BUT “IF” AND “I KNOW SO.” PAUL IS CONFIDENT THIS IS THEIR EXPERIENCE.

IF THERE IS ENCOURAGEMENT IN CHRIST (PARAKLESIS) AND THERE IS  
IF THERE IS COMFORT OF LOVE (FROM CHRIST) AND THERE IS  
IF THERE IS FELLOWSHIP OF THE SPIRIT (KOINONIA) AND THERE IS  
IF THERE IS AFFECTION (SPLAGCHNA) AND MERCY AND THERE IS

3. PAUL IS IN PRISON BUT THESE BLESSINGS ARE HIS.

4. YOU MAY BE DOWN DEPRESSED, HURTING, BUT THESE BLESSINGS ARE YOURS.

ILLUSTRATION: MY FAVORITE SONG: “JESUS LOVES ME,” AND ALL THAT MEANS.

5. QUESTION: WHERE DOES PAUL WANT TO GO WITH THIS?  
ANSWER: VS. 2-4

- A CHRISTIAN WHO IS ENCOURAGED BY HIS RELATIONSHIP WITH CHRIST, COMFORTED WITH LOVE (AGAPE), IN FELLOWSHIP VERTICALLY AND HORIZONTALLY WITH THE SPIRIT AND BLESSED WITH HEARTFELT CONCERN AND MERCY, SUCH A CHILD OF GOD WILL:

2. EXHIBIT DIVINE BEHAVIOR. (2:2-4)

- HE WILL PROMOTE UNITY (V. 2), HUMILITY (V. 3), AND SENSITIVITY (V. 4)
- HE WILL BE LEARNING AND LIVING THE MIND OF CHRIST.

A. LET YOUR LIFE BE CHARACTERIZED BY UNITY. (2:2)

1. FULFILL (AOR. IMP.)—MAKE ME HAPPY
2. FOUR ASPECTS OF UNITY  
 LIKEMINDED – LITERALLY “SAME THING THINK” (PRE. TENSE)  
 HAVE THE SAME LOVE (AGAPE)  
 BE OF ONE ACCORD – LITERALLY “HAVING ONE SOUL”  
 (PSYCHE)  
 OF ONE MIND – LITERALLY “THE ONE THING THINKING”
3. THEIR PROBLEM WAS MORAL NOT DOCTRINAL.  
 THEIR PROBLEM WAS PERSONAL NOT THEOLOGICAL.  
 CF 4:2-3 (EUODIA/SYNTYCHE)
4. THE MIND OF CHRIST CAN HELP US LOVE PEOPLE WE DO NOT LIKE. THE MIND OF CHRIST CAN HELP US GET ALONG WITH PEOPLE WE FIND DIFFICULT.  
 THE MIND OF CHRIST CAN TAKE INDIVIDUAL MINDS AND AGENDAS AND MAKE THEM ONE.

B. LET YOUR LIFE BE CHARACTERIZED BY HUMILITY (2:3)

1. SELFISH AMBITION (LIT. “RIVALRY”) A SPIRIT OF PARTY POLITICS, THE OUTWARD ACTIVITY OF A SELF-CENTERED AGENDA
  - “I MUST HAVE WHAT I WANT!”
2. CONCEIT (LIT. VAIN CONCEIT) KENODOXIA (“EMPTY GLORY,” EMPTY OPINION) YOU THINK ONE WAY ABOUT YOURSELF WHEN TRUTH AND REALITY ARE SOMETHING ALL TOGETHER DIFFERENT.
  - “I DESERVE WHAT I WANT!”

TWO QUESTIONS: 1) “WHAT DO WE REALLY DESERVE?” 2) “DO WE REALLY WANT WHAT WE DESERVE?!”

C. LET YOUR LIFE BE CHARACTERIZED BY SENSITIVITY (2:4)

1. LOOK OUT (SCOPUNTES, PRE. ACT. PAST) “SCOPE OUT”

2. ILL. THIS PASSAGE IS REQUIRED READING IN ALL WEDDINGS I PERFORM. REASON: IT IS A VITAL KEY FOR A HAPPY, SATISFYING MARRIAGE THAT WILL LAST!

- IN THE HOME, IN THE CHURCH, GOD WANTS PERSONS COMMITTED TO UNITY, HUMILITY, AND SENSITIVITY.
- HE WANTS PERSONS COMMITTED TO LEARNING AND LIVING OUT THE MIND OF CHRIST. WHY? THE MIND IS THE KEY! (PROV. 23:7, ROM. 12:2)

TRANSITION: HOW IS IT THAT WE KNOW THAT JESUS CHRIST HAD SUCH A MIND? AND IF HE DID, WHAT DOES IT LOOK LIKE IN ACTION? ANS. IT LOOKS LIKE LOVE COMING DOWN.

## II. CONSIDER THE CROSS OF CHRIST. (2:6-8)

1. MOST LIKELY AN EARLY CHRISTIAN HYMN SUNG ABOUT AND TO JESUS AS GOD. THE SIGNIFICANCE OF THIS CAN HARDLY BE OVERSTATED. ALREADY BY A.D. 60 THEY WORSHIP JESUS AS GOD, REMARKABLE FOR JEWISH PERSONS. TWO NATURAL STANZAS: 1) 6-8 HIS HUMILIATION, 2) 9-11 HIS EXALTATION
2. THIS IS A TEXT WHOSE TRUTH IS INEXHAUSTIBLE AND IN MANY WAYS UNFATHAMABLE. IT CALLS FOR OUR MOST CAREFUL AND WORSHIPFUL STUDY. IT TRULY IS HOLY GROUND. EACH WORD, EACH PHRASE IS BURSTING WITH BIBLICAL, THEOLOGICAL, AND PRACTICAL TRUTH.

### 1. SEE HIS HUMILITY IN HIS RENUNCIATION. (2:6)

1. FOR PAUL THE STARTING POINT OF THIS HYMN IS THE PREXISTENCE OF CHRIST AND HIS FULL DEITY. IT WOULD SEEM THAT THE SERVANT SONG OF ISAIAH 53 AND THE LORD'S "SUFFERING SERVANT" LOOMS AS THE POSSIBLE BACKDROP TO WHAT UNFOLDS.
2. BEING IN THE FORM OF GOD EMPHASIZES CHRIST'S CONTINUOUS AND CONSTANT EXISTENCE IN THE VERY NATURE OR ESSENCE OF GOD. FORM (MORPHE IN GREEK) AFFIRMS THAT THE SON ETERNALLY EXIST IN THE VERY NATURE, ESSENCE, ESSENTIAL BEING AND GLORY OF GOD. CONTRARY TO THE ANCIENT HERETIC ARIUS (CONDEMNED AT THE COUNCIL OF NICCA IN A.D. 325) OR MODERN DAY DENIERS, THERE NEVER WAS A TIME WHEN HE WAS NOT.

HE WAS NOT ADOPTED AS A GOD. HIS WAS NOT SIMPLY A GOD INTOXICATED MAN. IN HIS PERSON, HIS ESSENCE, HIS VERY BEINGNESS AND GLORY (GR. MORPHE), HE WAS AND IS GOD.

- WHATEVER IT IS THAT MAKES GOD GOD, CHRIST IS IN ALL OF GOD'S GLORY!!!

ILLUSTRATION: THIS IS A FAR DIFFERENT JESUS THAN THE JESUS OF THE "JESUS SEMINAR" AND ROBERT FUNK WHO VIEWS HIM AS A SUBVERSIVE SAGE, SIMPLY A FUNNY STORYTELLER. THIS IS A SIGNIFICANTLY DIFFERENT JESUS THAN JOHN HICK'S "HUMAN BEING [WHO WAS SIMPLY] EXTRAORDINARILY OPEN TO GOD'S INFLUENCE (THE METAPHOR OF GOD INCARNATE P.12). HICK, AT ONE TIME AN EVANGELICAL WHO WAS SEDUCED BY A LIBERAL THEOLOGICAL EDUCATION, BELIEVES IN A JESUS WHO IS NOT DIVINE, NOT VIRGIN BORN, DID NOT RISE BODILY FROM THE DEAD, DID NOT ASCEND INTO HEAVEN AND IS NOT COMING BACK AGAIN IN TIME AND SPACE. THIS MAY BE THE JESUS OF MODERN SKEPTICISM. IT IS NOT THE JESUS OF HOLY SCRIPTURE."

3. THE TEXT CONTINUES: DID NOT CONSIDER IT ROBBERY THIS PHRASE LOOKS BACK TO THE EXPRESSION "BEING IN THE FORM OF GOD" IT MEANS THAT HIS EQUAL STATUS AND PRIVILEGES WITH GOD WERE NOT THINGS WHICH HE VIOLENTLY SOUGHT TO SEIZE OR BELIEVED HE MUST FORCIBLY RETAIN. ROBBERY (GK. HARPAGMOS) CAN MEAN: 1) ROBBING (ACTIVE SENSE) OR 2) A PRIZE OR THING GAINED THROUGH ROBBERY (PASS. SENSE). THE IDEA SEEMS TO BE THAT SINCE HE IS CO-EQUAL AND CO-ETERNAL WITH GOD BY THE VERY NATURE OF HIS BEING, EQUALITY WITH GOD WAS NOT SOMETHING CHRIST HAD TO FORCIBLY STRIVE FOR (AS IF HE DID NOT POSSESS IT) OR ASSERT (AS IF HE COULD LOSE IT).

F. F. BRUCE SAYS IT WELL OF V. 6B:

THERE IS NO QUESTION OF CHRIST'S TRYING TO SNATCH OR SEIZE EQUALITY WITH GOD: THAT WAS ALREADY HIS BECAUSE HE ALWAYS HAD THE NATURE OF GOD. NEITHER IS THERE ANY QUESTION OF HIS TRYING TO RETAIN IT BY FORCE. THE POINT IS RATHER THAT HE DID NOT TREAT HIS EQUALITY WITH GOD AS AN EXCUSE FOR SELF-ASSERTION OR SELF-AGGRANDIZEMENT; ON THE CONTRARY, HE TREATED IT AS AN OCCASION FOR RENOUNCING EVERY ADVANTAGE OR PRIVILEGE THAT MIGHT HAVE ACCRUED TO HIM THEREBY, AS AN OPPORTUNITY FOR SELF-IMPOVERISHMENT AND UNRESERVED SELF-SACRIFICE.

3. NUMEROUS STUDENTS OF SCRIPTURE HAVE SEEN A CONTRAST HERE WITH THE STORY OF ADAM: CHRIST ENJOYED TRUE EQUALITY WITH GOD BUT REFUSED TO DERIVE ANY ADVANTAGE FROM IT IN BECOMING MAN, WHEREAS ADAM, MADE MAN IN THE IMAGE OF GOD, SNATCHED AT A FALSE AND ILLUSORY EQUALITY. CHRIST ACHIEVED UNIVERSAL LORSHIP THROUGH HIS RENUNCIATION, WHEREAS ADAM FORFEITED HIS EARTHLY LORSHIP THROUGH HIS “SNATCHING.”

ADAM AND CHRIST:  
COMPARISON AND CONTRAST

1) HE WAS MADE IN THE DIVINE IMAGE.	HE WAS AND IS THE VERY ESSENCE OF GOD.
2) HE THOUGHT IT A PRIZE TO BE GRASPED AT TO BE AS GOD.	HE THOUGHT IT NOT A PRIZE TO BE GRASPED AT TO BE AS GOD.
3) HE ASPIRED TO A REPUTATION.	HE MADE HIMSELF OF NO REPUTATION.
4) HE SPURNED BEING GOD’S SERVANT.	HE TOOK UPON HIMSELF THE FORM (MORPHE) OF A SERVANT (SLAVE).
5) HE SOUGHT TO BE IN THE VERY LIKENESS OF GOD.	HE WAS MADE IN THE LIKENESS OF MAN.
6) HE, BEING FOUND IN FASHION AS A MAN (OF DUST, NOW DOOMED), EXALTED HIMSELF AND BECAME DISOBEDIENT UNTO DEATH.	HE BEING FOUND IN FASHION AS A MAN (ROMANS 8:3), HUMBLLED HIMSELF AND BECAME OBEDIENT UNTO DEATH.
7) HE WAS CONDEMNED AND DISGRACED.	HE WOULD BE HIGHLY EXALTED BY GOD AND GIVEN THE NAME AND POSITION OF LORD.

4. CHRIST THEREFORE GRASPED NOT AT SOVEREIGNTY BUT SERVICE. ADAM WAS HUMANITY SEEKING DEITY. CHRIST WAS DEITY SEEKING HUMANITY. HIS HIGH AND LOFTY POSITION WAS NOT SOMETHING HE COULD NOT GIVE UP FOR THE SALVATION OF SOULS AND THE PLEASURE OF THE FATHER. HE DID NOT GRASP, HE GAVE. HE DID NOT CLIMB, HE CONDESCENDED. SEE HIS HUMILITY IN HIS RENUNCIATION.

2. SEE HIS HUMILITY IN HIS INCARNATION. (2:7).

1. PHILIPPIANS 2:7-8 IN THE NKJV SAYS, “BUT MADE HIMSELF OF NO REPUTATION (A BETTER TRANSLATION IS “HE EMPTIED HIMSELF”). THE CRUCIAL WORD IS KENOO (GK.), MEANING SIMPLY “TO EMPTY.” EXEGETICALLY, VERSES 7-8 PROVIDES A CLEAR AND STRAIGHTFORWARD UNDERSTANDING OF WHAT IT MEANS THAT CHRIST “MADE HIMSELF OF NO REPUTATION,” THAT HE EMPTIED HIMSELF.

- A. HE TOOK THE FORM (MORPHE, GK.) OF A SERVANT (DOULOS, GK.).
- B. HE WAS MADE IN THE LIKENESS (HOMOIMA, GK.) AND FASHION (SCHEMA, GK.) OF A MAN.
- C. HE HUMBLING HIMSELF (SAME WORD AS IN V. 3, TRANS. “LOWLINESS!”)
- D. HE BECAME OBEDIENT UNTO DEATH.
- E. HE DIED A CROSS-TYPE OF DEATH (ONE OF ULTIMATE HUMILIATION).

2. THESE VERSES EXPRESS THE IDEA THAT THERE WAS AN EMPTYING BY ADDITION. THE SON DID NOT SURRENDER HIS DEITY, HE ADDED HUMANITY. FURTHERMORE, THE TYPE OF HUMANITY HE ADDED WAS NOT THAT OF A SOVEREIGN, BUT THAT OF A SERVANT/SLAVE. HE RECEIVED NOT A CROWN, BUT A CROSS. F. F. BRUCE AGAIN SAYS IT WELL, “HE YIELDED HIMSELF TO THE FURTHEST LIMIT OF SUBMISSION, TO A DEATH RESERVED FOR THOSE WHO HAVE NO CLAIM ON SOCIETY.”

HOWEVER, WE MUST MAINTAIN A NON-NEGOTIABLE TRUTH: DEITY CANNOT CEASE TO BE DEITY, SO ANY UNDERSTANDING OF HIS EMPTYING WHICH WOULD POINT IN THAT DIRECTION MUST QUICKLY BE DISMISSED.

3. I BELIEVE JOHN 17:5 IS ESPECIALLY HELPFUL HERE. “AND NOW, O FATHER, GLORIFY THOU ME WITH THINE OWN SELF WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS” (KJV). JESUS DID NOT SURRENDER HIS DEITY, BUT HE DID SURRENDER HIS GLORY. HE BECAME IN A SENSE GOD INCOGNITO. HE LAID ASIDE WILLINGLY, IN HUMBLE OBEDIENCE TO THE FATHER:

- 1) THE PRAISES OF HEAVEN
- 2) THE POSITION OF HEAVEN
- 3) THE PREROGATIVES OF HEAVEN

THIS WEDDING OF DEITY AND HUMANITY WAS PERMANENT. THE EMPTYING HOWEVER WAS ONLY FOR THE TIME OF INCARNATION. CHRIST TEMPORARILY LAID ASIDE THE FREE AND VOLUNTARY EXERCISE OF THE RIGHTS AND PRIVILEGES OF DEITY! THE EMPTYING THEREFORE INVOLVED SELF-LIMITATION AS WELL AS ULTIMATE HUMILIATION. CHRIST PARTOOK OF UNGLORIFIED HUMANITY. HE VOLUNTARILY FORFEITED, FOR A TIME, THE FREE USE OF HIS DIVINE ATTRIBUTES, DEPENDING INSTEAD ON HIS FATHER AND THE HOLY SPIRIT. SEE HIS HUMILITY IN HIS INCARNATION.

3. SEE HIS HUMILITY IN HIS CRUCIFIXION. (2:8)
  1. VERSE 8 CONCLUDES WHAT HAS BEEN CALLED THE “GREAT CONDESCENSION. HEAVEN—EARTH—MAN—SERVANT—DEATH—DEATH ON A CROSS
  2. DEATH BY CRUCIFIXION WAS SO SHAMEFUL AND HUMILIATING THE ROMAN ORATOR CICERO ADMONISHED HIS ROMAN CONTEMPORARIES TO NEITHER SPEAK OF IT OR THINK OF IT.
  3. YET CHRIST WAS LOVE COME DOWN FROM HEAVEN FOR YOU AND ME, AND IN THE BEST SENSE OF IT, JESUS WENT ALL THE WAY FOR LOVE OF OUR SOULS.

ILLUSTRATION: IF I COULD HAVE ORCHESTRATED THE INCARNATION, HOW DIFFERENTLY I WOULD HAVE DONE IT.

LET HIM BE BORN IN ALEXANDRIA THE INTELLECTUAL CAPITAL OF THE WORLD.  
LET HIM BE BORN IN ROME THE POLITICAL CAPITAL OF THE WORLD.  
LET HIM BE BORN IN ATHENS THE PHILOSOPHICAL CAPITAL OF THE WORLD.  
LET HIM BE BORN IN JERUSALEM THE SPIRITUAL CAPITAL OF THE WORLD.

BUT NO, GOD’S PLAN WAS DIFFERENT FOR OUR GREAT NEED WAS SO MUCH GREATER.

OUR NEED WAS NOT EDUCATION IT WAS REDEMPTION.  
OUR NEED WAS NOT SOCIAL CHANGE, IT WAS SALVATION.  
OUR NEED WAS NOT RELIGIOUS INFORMATION, IT WAS SPIRITUAL TRANSFORMATION.

AND SO LOVE CAME DOWN TO A STABLE AND A CRADLE IN BETHLEHEM, AND WE TOOK HIM AND NAILED HIM TO A CROSS OUTSIDE THE CITY WALLS OF JERUSALEM.



ILLUSTRATION:

CHRIST AND ALEXANDER  
(BY CHARLES ROSS WEEDE)

JESUS AND ALEXANDER DIED AT THIRTY-THREE;  
ONE LIVED AND DIED FOR SELF; ONE DIED FOR YOU AND ME.  
THE GREEK DIED ON A THRONE; THE JEW DIED ON A CROSS;  
ONE'S LIFE A TRIUMPH SEEMED; THE OTHER BUT A LOSS.  
ONE LED VAST ARMIES FORTH; THE OTHER WALKED ALONE;  
ONE SHED A WHOLE WORLD'S BLOOD; THE OTHER GAVE HIS OWN.  
ONE WON THE WORLD IN LIFE AND LOST IT ALL IN DEATH.  
THE OTHER LOST HIS LIFE TO WIN THE WHOLE WORLD'S FAITH.

JESUS AND ALEXANDER DIED AT THIRTY-THREE;  
ONE DIED IN BABYLON, ONE DIED ON CALVARY;  
ONE GAINED ALL FOR HIMSELF; AND ONE HIMSELF HE GAVE;  
ONE CONQUERED EVERY THRONE; THE OTHER EVERY GRAVE.  
JESUS AND ALEXANDER DIED AT THIRTY-THREE, THE GREEK MADE ALL MEN  
SLAVES; THE JEW MADE ALL MEN FREE.  
ONE BUILT A THRONE ON BLOOD; THE OTHER BUILT ON LOVE;  
THE ONE WAS BORN OF EARTH; THE OTHER FROM ABOVE;  
ONE WON ALL THE EARTH, TO LOSE ALL EARTH AND HEAVEN;  
THE OTHER GAVE UP ALL, THAT ALL TO HIM BE GIVEN.  
THE GREEK FOREVER DIED; THE JEW FOREVER LIVES;  
HE LOSES ALL WHO GETS, AND WINS ALL THINGS WHO GIVES

TRANSITION: OUR GOD DOES NOT LEAVE THE DRAMA UNRESOLVED. JESUS IN  
HIS HUMILIATION TOTALLY REVERSES THE PRIORITIES AND PRINCIPLES OF THIS  
WORLD SYSTEM. HIS FATHER IN RESPONSE AFFIRMS HIS PLEASURE IN HIS SON  
IN HIS EXALTATION.

MAN GAVE JESUS A CROSS BUT GOD GAVE HIM A CROWN.  
MAN GAVE JESUS A GRAVE BUT GOD GAVE HIM BACK HIS GLORY.  
MAN GAVE JESUS ANGUISH BUT GOD GAVE HIM ADORATION.  
MAN EXPELLED JESUS BUT GOD EXALTED JESUS.  
MAN GAVE JESUS THORNS BUT GOD GAVE HIM A THRONE.  
MAN PIERCED HIM WITH NAILS BUT GOD GAVE HIM A NAME.

VERSES 9-11 THEREFORE, TURN THINGS UPWARD AND AFFIRM A THREE-FOLD  
EXALTATION OF THE SAVIOR.

V. 9 AN EXALTED POSITION.  
V. 10 AN EXALTED ADORATION.  
V. 11 AN EXALTED CONFESSION.

**III.** CELEBRATE THE CROWNING OF CHRIST (2:9-11)

- VERSES 9-11 BEGINS WITH “WHEREFORE” AND NOTES THE CONSEQUENT ACTION OF GOD THE FATHER IN LIGHT OF THE SON’S VOLUNTARY OBEDIENCE AND HUMILIATION BY DEATH ON A CROSS.

1. ACCEPT HIS EXALTED POSITION (2:9)

1. “HIGHLY EXALTED” MEANS TO EXALT ABOVE AND BEYOND, “TO SUPER EXALT.” NO DOUBT PAUL HAS IN MIND HERE OUR LORD’S RESURRECTION, ASCENSION AND SESSION IN HEAVEN. GOD BROUGHT HIM BACK TO THE GLORY OF HEAVEN THAT HE PREVIOUSLY ENJOYED, AND THEN TOOK HIM UP EVEN HIGHER THAN BEFORE.
2. “GIVEN THE NAME” MAY HAVE REFERENCE TO THE NAME YAHWEH, LORD OR JESUS. THE NAME JESUS FITS THE CONTEXT.

2. ACKNOWLEDGE HIS EXALTED ADORATION. (2:10)

THE BOWING OF ADORATION (AND THE WORD OF CONFESSION) SERVE TO EMPHASIZE THE DEITY AND UNIVERSAL LORDSHIP OF THE SON, A REALITY WHICH GLORIFIES THE FATHER. THE FATHER IS MOST PLEASED WHEN THE SON IS MOST HONORED. IS. 45:23 IS ECHOED IN V. 10. IN ISAIAH, YAHWEH IS IN VIEW, IN PHILIPPIANS IT IS JESUS. IT IS NO ACCIDENT THAT JESUS HAS ASCRIBED TO HIM THAT WHICH IS ASCRIBED TO THE GOD OF THE OT, FOR JESUS ALSO IS GOD. ALL WILL BOW (V. 10). THE PHRASE IN HEAVEN . . . ON EARTH . . . UNDER THE EARTH SHOULD BE UNDERSTOOD DOXOLOGICALLY NOT COSMOLOGICALLY. PAUL IS SIMPLY SAYING,

“NOTHING IN ALL OF CREATION IS OUTSIDE THE LORDSHIP AND AUTHORITY OF THE LORD JESUS CHRIST.”

3. ADOPT HIS EXALTED CONFESSION. (2:11)

1. F. F. BRUCE NOTES: “JESUS (CHRIST) IS LORD” IS THE QUINTESSENTIAL CHRISTIAN CREED, AND IN THAT CREED “LORD” IS GIVEN THE MOST AUGUST SENSE THAT IT CAN BEAR. WHEN CHRISTIANS IN LATER GENERATIONS REFUSED TO SAY “CAESAR IS LORD,” THEY REFUSED BECAUSE THEY KNEW THAT THIS WAS NO MERE COURTESY TITLE THAT CAESAR CLAIMED: IT WAS A TITLE THAT IMPLIED HIS RIGHT TO RECEIVE DIVINE HONORS, AND IN THIS SENSE THEY COULD GIVE IT TO NONE BUT JESUS.”

2. “WHEN DIVINE HONORS ARE THUS PAID TO THE HUMILIATED AND NOW EXALTED JESUS, THE GLORY OF GOD THE FATHER IS NOT DIMINISHED BUT ENHANCED. WHEN THE SON IS HONORED, THE FATHER IS GLORIFIED; FOR NONE CAN BESTOW ON THE SON HIGHER HONORS THAN THE FATHER HIMSELF HAS BESTOWED.”

CONCLUSION: IT IS NECESSARY THAT CHRIST SHOULD BE BOTH GOD AND MAN. IT WAS ONLY AS MAN THAT HE COULD BE A REDEEMER FOR HUMANITY; AND ONLY AS A SINLESS MAN THAT HE COULD FITTINGLY DIE FOR OTHERS. IT WAS ONLY AS GOD THAT HIS LIFE, MINISTRY AND REDEEMING DEATH COULD HAVE INFINITE VALUE AND SATISFY THE DEMANDS OF GOD SO AS TO DELIVER OTHERS FROM SIN. IN THE INCARNATION, THE SON OF GOD ASSUMED A HUMAN NATURE IN ADDITION TO HIS ETERNAL DIVINE NATURE. IN THE INCARNATION/EMPTYING OF THE SON, DEITY AND HUMANITY WERE PERFECTLY AND PERMANENTLY JOINED: TWO NATURES IN ONE PERSON. “LOVE COMING DOWN” RESULTED NOT IN A SUBTRACTION OF DEITY BUT IN AN ADDITION OF HUMANITY. IN THE INCARNATION, THE SON OF GOD LAID ASIDE HIS GLORY NOT HIS DEITY.

#### THAT BEAUTIFUL NAME

I KNOW OF A NAME, A BEAUTIFUL NAME, THAT ANGELS BROUGHT DOWN TO EARTH;  
THEY WHISPERED IT LOW, ONE NIGHT LONG AGO, TO A MAIDEN OF LOWLY BIRTH.

I KNOW OF A NAME, A BEAUTIFUL NAME, THAT UNTO A BABE WAS GIVEN;  
THE STARS GLITTERED BRIGHT THROUGHOUT THAT GLAD NIGHT AND ANGELS PRAISED GOD IN HEAVEN.

THE ONE OF THAT NAME, MY SAVIOR BECAME, MY SAVIOR OF CALVARY;  
MY SINS NAILED HIM THERE, MY BURDENS HE BARE, HE SUFFERED ALL THIS FOR ME.

I LOVE THAT BLEST NAME, THAT WONDERFUL NAME, MADE HIGHER THAN ALL IN HEAVEN'  
“T'WAS WHISPERED, I KNOW, IN MY HEART LONG AGO—TO JESUS MY LIFE I'VE GIVEN.

THAT BEAUTIFUL NAME, THAT BEAUTIFUL NAME, FROM SIN HAD POWER TO FREE US!  
THAT BEAUTIFUL NAME, THAT WONDERFUL NAME, THAT MATCHLESS NAME IS JESUS!