

Contemplations on Christ's Exaltation.

Philippians 2:1-13.

Sunday morning, December 26, 2010.

I. The law of the divine economy.

- A. This law consists of two connected parts which are paradoxical in nature.
- B. In our text this law is brought out in the words of vs. 9, "Therefore God also has highly exalted him..."
Along the pathway of voluntarily humbling Himself, and taking upon Himself the estate of humiliation to the point of the painful and shameful death of the cross, Jesus became the highly exalted One with the Name above every Name.
- C. That it did not just happen to work out that way for Jesus by chance is clear from this phrase showing the cause and effect between Christ's humiliation and His exaltation, "Therefore God..."
- D. Other examples of this law in the divine economy:
 - 1. It is by giving that we receive. 2 Corinthians 9:8
 - 2. By serving that we are served. Luke 6:38
 - 3. By losing our life that we find it. Matthew 16:25
 - 4. By dying to ourselves that we are raised to newness of life. Galatians 2:20
 - 5. By laboring (under the yoke with Christ) that we enter into rest. Matt. 11:29,30

Application:

Our Lord reminds us that the servant is not greater than his master. If the Lord of glory attained His greatness and glory along this pathway we should not aim for greatness and glory other than along the pathway of voluntary humble service, and we should not hesitate to give ourselves to a life of voluntary humble service knowing that God is the God who exalts the humble and abases the proud.

II. The nature of Christ's exaltation:

- A. Christ's exaltation began with His resurrection. Here the Lord God, as supreme Judge of the universe, overruled and reversed the verdict and sentence sinful man had pronounced and executed regarding the Prince of life and glory.
- B. It does not end with Christ's resurrection however.
Christ was exalted in His ascension
In His ascension He enters as the true and heavenly High Priest into the true temple in heaven, into the very presence of God, on our behalf.
Only the High Priest had been able to do so in the old covenant, and only once a year, and only in type with the blood of an animal, and only through the veil that separated even the priests from God. Jesus entered the true temple, where there is no veil, with His own blood, and He abides there in our behalf, making intercession in the presence of God in our behalf..
- C. Christ's exaltation continues with His coronation, His being crowned as King and receiving the kingdom Daniel 7:13,14. and Revelation 4,5.
- D. Finally, Christ's exaltation exists in that to Him is entrusted the great and responsible work of intercession; the work of bringing the kingdom to completion; the work of saving to the uttermost; the work of safely bringing to glory, those whom the Father gave to Christ.

And right there we see how there is no contradiction (albeit a paradox) between being a great servant and being a great King and Ruler.

Jesus, in His estate of exaltation is still a great Servant. He still washes our dirty, smelly feet, although He is Lord and Master of all. He does so willingly and freely as our great High Priest.

Applications:

1. For all those in a position of leadership and authority, remember that in the economy of the kingdom of heaven you must be a great servant to be a great ruler. The Lord Jesus did not leave the estate of servanthood behind in His exaltation; glad that He got that done and over with; rather He was exalted because He was a good and faithful servant; He was exalted as a good and faithful servant. For us too, life in God's kingdom will never progress beyond becoming a great servant.
2. For this reason let us aim as the Lord's people:
 - To be the best and greatest servants we can be,
 - In the lives of as many of the Lord's people as we can,
 - As often and as long as we can.

How different is this from the desires and ambitions we entertain for ourselves! And how we need the Lord's grace and intercession to grow in that direction!

III. It was God who exalted and gave...

- A. In the context of the "economic trinity," that is the way the three Persons of the Godhead relate to each other in the work of salvation, it was God the Father who exalted His Son, and gave Him the Name above every other Name. The verb translated "given," carries with it in the Greek the notion that the Father did so graciously and wholeheartedly. The Father wholeheartedly endorsed the genuine and proven servanthood of His Son, and so entrusted the Kingdom to Him.
- B. If Jesus was already God, how could He be exalted at all; could He go higher than God? It is to be borne in mind that the Lord Jesus, in His incarnation, entered a new mode of existence; He joined a true human nature to His divine nature. It is particularly in His role as the second Adam, the second man, the Son of man, that He was tested and tried, found faithful, and was exalted. His exaltation as the Son of man is the guarantee that the Father will one day change the estate of our humiliation (because of sin) into an estate of exaltation as well.

IV. A Name above every Name.

What is this Name?

- A. It is not the name Jesus (Vs. 10), for that was a common name at the time.
- B. It is a Name above every other Name,
A Name at which every knee will bow,
A Name, the truth of which every tongue shall confess.
- C. It is "Kurieuou," Lord; the equivalent of the OT Yahweh. Master, Owner. The Father has made the Son of Man Lord. Have you willingly and voluntarily taken your rightful place before Him as such. If you haven't, you should know that one day you will be made to do so; only then it would be too late. The Lord's table is an exercise in settling that matter now, or in doing so again.