

Intro: Humility, the Road to Glory. Imagine this sermon as a road map: incarnation, crucifixion, resurrection & coronation. Stops 1 & 2 in the province of humiliation, w/ Christ as the driver; 3 & 4 are in the province of vindication w/ the Father manning the wheel. Today: the 2<sup>nd</sup> leg of His tour de glory.

## 1. God's **Response** to the selfless humility of Christ (2:9)

⇒ In 2:6-8 we saw what Christ did to Himself (emptied & humbled); here we see what God does to Him

### A) Exaltation (αὐτοῦ ὑπερουψεν) – “Him” is emphatic

- ⇒ Exaltation of Jesus to a position of recognizable (now more fully evident) superiority over all creation. In His exalted state Jesus now exercises universal lordship. (Psa. 97:9; Dan.4:37)
- ⇒ Cf. Matt. 23:12; Luke 18:14 (Pharisee & Publican)

### B) Given the name above all names (εὐκαρίστω) → cf. Isa. 42:8

- ⇒ What's in a name? (Romeo & Juliet).
- ⇒ Name revealed the inner being, the true nature of individual. This is not merely Jesus' proper name or title, but also shows qualities, powers
- ⇒ Various suggestions: Son of God, Jesus, God, LORD.
- ⇒ At Christ's exaltation, the process began by which the equality w/ God that X always possessed would be acknowledged by all creation. The humbled *doulos* now the exalted *kurios* (Eph. 1:20-21; Matt. 28:18)
- ⇒ “Given” suggests that X did not “work” for it (i.e. selfish motivation). Was it selfish for Christ to endure what He did b/c He knew He would receive a reward? Motivation is the key. If we submit to God & to one another for the glory of God rather than for selfish glory, as Jesus did, our motivation is correct.

## 2. The **Result**: Christ's Sovereign Rule over the Universe (2:10)

### A) Every knee will bow (in honor of the Name given to Jesus = ‘Lord’)

- ⇒ Sign of submission & reverence to a greater authority; the mark of extreme abasement & submission. Those who dishonored Him now...
- ⇒ At a great show or game, we say that there was standing room only. At the cross of Christ, there is only kneeling room only!

### B) Every tongue confess (acknowledge publicly) Jesus is Lord

- ⇒ P presents the 2<sup>nd</sup> phase of Jesus' dominion over all creation. Not only will all recognize His Lordship, but they will vocalize it. Even the tongues that vilified & blasphemed Him, will now call Jesus Lord
- ⇒ Contrary to much popular teaching & preaching, Scripture speaks nowhere of people ‘making’ Jesus their Lord!
- ⇒ God has made Him Lord (Acts 2:36). We must acknowledge it.

### C) The “All” (Isa. 45:22-25)

- ⇒ Not all will call Jesus Savior; but all will call Him Lord. I am a universalist w/ regards to Christ's being Lord (not Savior).
- ⇒ All will do so either willingly or unwillingly, by faith or by force → Rom. 10:9; 1 Cor. 12:3
- ⇒ One day, says P, the entire universe will acknowledge what the small, persecuted community at Phillipi confesses in their worship: Jesus Christ is Lord! Impf. in Hebrew: compulsion (> than a promise).

## 3. The **Reason**: The glory of God the Father (2:11)

- ⇒ Here we see the whole panorama of time from eternity past to eternity future in this text (cf. Fee, 398).
- ⇒ Rom. 11:36; Col. 1:16; 1 Cor. 15:20-28; John 13:31
- ⇒ Thus the lordship of Christ leads to the glory of God (Rom. 15:7-13). Like the Son, the Father does not grasp or exploit His divine prerogatives.
- ⇒ God's passion for His glory is the greatest expression of His love for us.

### Application:

1. Last week, X showed us what it means to be God: the humble, self-sacrificing for the good & salvation of others. But here we see that there is more: X will show all that God is the sovereign potentate of the universe that is worthy of reverence & homage. Christ's humility is entirely compatible, and was actually a manifestation of His divinity. However, the same is true of His glory.
2. Throughout Scriptures we see that God exalts the humble & opposes the proud.
  - ⇒ Matt. 23:12; 1 Pet. 5:5
  - ⇒ Illustration: Door of humility (Church of Nativity)
3. Christ exalted is Christ triumphant. His 1<sup>st</sup> coming was that of a lowly servant. He is coming a 2<sup>nd</sup> time, not in humility (Heb. 9:28) but riding the white horse of the Apocalypse (Rev. 19:11-21). At that time He will put an end to suffering & injustice, and welcome into His company those who have faithfully suffered for His gospel under the oppressive hands of tyrants. Phil. 2:9-11 thus stands as a word of comfort to those who are oppressed for the sake of the gospel. Vindication is coming! God is not ignorant of our sufferings & sacrifices 4 Him
4. By reminding us of Christ's incarnation, humiliation, & exaltation, this passage shows the path we should follow as we await the final day.

Conclusion: In 2 Chr. 34, when Josiah heard the Book of the Law read to him, and all the disaster that awaited the unfaithful, he responded by humbling himself and tearing his robe and weeping and crying out to the Lord. And you know what, the Lord always answers those kinds of prayers. Dear unbelieving listener, may you also realize the anger & wrath that God promises to all those who reject His Son. Repent, humble yourself before His Son, tear your heart and cry out. He will here you & save you. Cf. w/ Zedekiah in 36:12-13, 16. However, those who will not be reconciled in the day of His grace will be subjugated in the day of His judgment.

The **contrasts** with the previous section are striking...

Jesus humbled Himself.  
God exalted Him.

Jesus sought not a Name for himself.  
God gave Him the Name above all others.

Jesus bent His knee to serve others.  
God decrees every knee shall bow to Him.

**This section although steeped in profound theology remains eminently practical for the saints at Philippi and for believers of all ages.** Paul is presenting the divine paradox, foolish to the natural man, that the way up is down. That a cross precedes a crown. That the road of exaltation by the Father is paved by humble service to others for the Father's glory.

**Door Of Humility** -- Over the centuries, the entrance to Bethlehem's Church of the Nativity has twice been made smaller. The purpose in the last case was to keep marauders from entering the basilica on horseback. It's now referred to as the "Door of Humility," because visitors must bend down to enter.

As we age, bending our knees becomes more and more difficult and painful. In the physical realm, some people courageously undergo knee replacement surgery. To avoid years of increasingly painful joint damage, they endure several weeks of agony.

Like physical knees, spiritual knees can grow stiff over time. Years of stubborn pride and selfishness make us inflexible, and it becomes increasingly difficult and painful for us to humble ourselves. Seduced by false feelings of importance when others submit to us, we never learn that true importance comes from submitting ourselves to God and to others (Ephesians 5:21; 1 Peter 5:5).