

8/9/26

The Only Way To God
Phil. 2:9-11

Paul just commanded the Philippians to think like Christ towards others by a three-fold description of Christ's humility of mind for the service of others.
Phil. 2:6-8

- I.** The greatness of Christ's humility. vs. 5-6
- II.** The extent of Christ's humility. vs. 7
- III.** The depth of Christ's humility. vs. 8

Christ manifested His humility of mind in the Incarnation, a supreme example of unselfish humility for the interest of others, not His own.

- 1. The mind that is motivated by love.
 - 2. The mind that is esteeming other better than selves.
- * Lenski the Greek scholar says, "The subject of all that follows in verse 6-11 is one connected sentence about the humiliation and exaltation of Christ", and believed to be an early church hymn Christians sung in worship!

Paul now gives the consequential out-come of the humiliation of Christ by a three-fold description of the glorification of Christ. Phil. 2:9-11

- I.** The greatness of His exaltation. vs. 9
- II.** The extent of His exaltation. vs. 10
- III.** The height of His exaltation. vs. 11

I. The greatness of his exaltation. vs. 9

- A.** The apostle Paul pointed out the greatness of Christ's exaltation, as a result of His humiliation. vs. 9a
 * "Therefore".
 - 1. Paul is referring back to the previous section of the humiliation of Christ by the word "therefore". vs. 5-8
 - a.** The word therefore "dio", means for which cause, in view of the fact, consequently or on account of.
 - b.** The humiliation of Christ through the Incarnation was and is the reason for the exaltation of Jesus, Who is the Christ.
 - 2. Paul was referring to five specific things regarding His humiliation.
 - a.** In view of the fact Jesus had the mind of looking out for others not Himself. vs. 5
 - b.** In view of the fact Jesus didn't attempt to hold on to His position of being God for Himself. vs. 6
 - c.** In view of the fact Jesus divested Himself of His glory and came in the form of a servant. vs. 7
 - d.** In view of the fact Jesus humbly obeyed God throughout His life even to the death on the cross. vs. 8
- B.** Paul the apostle pointed out God exalted Jesus, the Christ. vs. 9

* “God also has highly exalted Him.”

1. Paul is not speaking about an exaltation on earth of a mere man by men, but rather a supreme exaltation.
 - a. The phrase Highly exalted “huperupsoo”, means to exalt to the highest rank and power.
 - 1) The idea is to be raised to supreme majesty, a superlative, not a comparative.
 - 2) The word appears only this time in the New Testament.
 - b. The exaltation is one of a kind.
 - 1) God the Father supremely exalted Jesus.
 - 2) No one else shares this exaltation.
 - 3) This supreme exaltation is unique.
2. Paul is moving and speaking about a spiritual higher plane.
 - a. Yes we can say that Christ merited His exaltation in view of His humiliation.
 - b. Yes Jesus received glory in His human nature in the resurrection, ascension and sitting at the right hand of God.
 - c. “But the thought is not that now His human nature received “God’s form” and the condition of equality with God as some think” Lenski the Greek Scholar.
 - d. This existed in the Incarnation evident of the two natures, with all the attributes of

the First Adam and of God, 100% man, 100% God.

3. Paul in describing the uniqueness of Jesus being highly exalted to the highest rank and power with supreme majesty was that Jesus took back to heaven something He did not possess when He left heaven, His humanity.
 - a. He was always the Son of God.
 - b. But He was not human until the Incarnation.
 - c. Jesus has a glorified human body, a glorified man and glorified Christ, the go-between God and sinful man.

* “For *there is* one God and one **Mediator** between God and men, *the* Man Christ Jesus.” 1Tim. 2:5
4. Paul understood the efficacy of the unique exaltation.
 - a. “He Jesus was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. was crowned with glory and honor.” Heb. 2:9
 - b. Jesus was sitting at the right hand of God and as Stephen was being stoned to death he saw Jesus stand up to receive the first martyr of the church. Acts 2:33; 7:55-56
 - c. The right hand is the place of power, privilege and honor. Rom. 8:34; 2Cor.

6:7; Eph.1:20; Col. 3:1; Heb. 1:3, 8;
10:12; 12:2; 1Pet. 3:22

C. Paul the apostle pointed out God gave Jesus the name that coincides with His exalted position.

vs. 9

* “and given Him the name which is above every name.”

1. Paul again is saying this name is one of a kind, uniqueness.
 - a. Some say Paul refers to the name Jesus in the next verse.
 - b. Jesus “Iesous”, means Yahweh is salvation, the Hebrew name Joshua.
 - c. The name given to Mary by Gabriel, “And she will bring forth a Son, and you shall call His name JESUS, for He will **save** His people from their **sins**.” Matt. 1:21
2. Others say Paul refers to the title “Lord” also in the next verse.
 - a. The title “kurios”, indicates respect and honor.
 - b. The title also indicated a master who owned a person.
3. Yet others think that since it has the article “The name”, Paul is referring to the Old Testament concept of God’s name.
 - a. The unspoken or unwritten name of God except for the consonants, YHVH, the Tetragrammaton.

- b. The name of God revealed His eternal nature and character as a covenant God, faithful and true.
4. But the uniqueness of the name Jesus includes the two titles, Lord and Christ, Master and Messiah for the context is the revelation of the supreme exaltation that all will acknowledge.
 - a. The word above “huper” means over, beyond or more than.
 - b. There is no name that can compare, be equal to or compete with the Saviors of the world.
 - c. The name Jesus and titles of Christ and Lord, all describe His person, position and power to the glory of God the Father.

Illustration

It is like having the right combination to a lock.

Application

1. God is the one who exalts man not man.
 - a. “Promotion doesn’t come from the east or the west but from the Lord.” Ps. 75:6
 - b. Jesus said, when envited somewhere take the lower seat, not the best seat. Lk. 14:10
2. Exaltation is not so much a reward, as much as a natural consequence of the spiritual principle of humility lived out.

- a. Jesus said, “For whoever exalts himself will be abased, and he who humbles himself will be exalted.” Lk. 14:11
- b. Peter said, “Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.” 1Pet. 5:5-6
- 3. Exaltation by God is always for serving others.
 - a. The disciples argued about who was the greatest, wanting to be served. Lk. 22:24-27
 - b. Jesus washed the feet of the disciples and said, “For I have given you an example, that you should do as I have done to you.” Jn. 13:15
 - * The name “Christian” means Christ-like, we should exalt the name by our lives in word or deed with the proper motive of the interest of others.

The greatness of His exaltation, it is one of a kind!

II. The extent of His exaltation. vs. 10

- A. The apostle Paul declared the revelation of God in the supreme exaltation of Jesus. vs. 10a
 - * “that at the name of Jesus every knee should bow.” (not at). vs. 10

- 1. Paul was quoting the prophet Isaiah, as God declared His uniqueness as the Savior of the world. Is. 45:23
 - a. The entire earth was to look to Yahweh for salvation, even as God had revealed to Abraham. vs. 22; Gen. 12:3
 - b. God took an oath by Himself and it shall come to pass, “Every knee shall bow, every tongue shall take an oath”, referring to acknowledging Him as the only Savior, not that they would be saved. vs. 23
- 2. Paul was saying that the plan of God the Father was for all to acknowledge the supreme exaltation of Jesus as the God-Man, to be the Savior of the world. Rom. 14:11
 - a. The word that “hina” introduces a purpose clause.
 - * Indicating that something was planned and executed to bring about a purposeful outcome.
 - b. The planned purpose was “that every knee should bow” in acknowledgment about the unique supreme exaltation position belonging to Jesus.”
 - 1) Not that all would agree with God of their own will to be saved.
 - 2) The context of the imagery of bowing the knee refers to acknowledging one’s own inferiority before the

Godman, His supreme exaltation, not for salvation.

* The second half of the verse makes this clear for this includes angels and demons, which can not be saved!

- B.** The apostle Paul declared the all inclusiveness of those to acknowledge the revelation of the supreme exaltation of Jesus. vs. 10b-d
- * “of those in heaven, and of those on earth, and of those under the earth.”
1. Paul begins with “of those in heaven”, the place of origin of Jesus before He came the earth through the Incarnation. vs. 10b
 - a. These refer to all angelic beings that are presently in heaven with God the Father.
 - 1) These angels did not follow Satan in his rebellion.
 - 2) These angels had known the Son of God since they were created.
 - 3) These angels willfully bow their knee to Jesus, not only in acknowledgment His supreme exaltation as the Godman, but do so worshipfully.
 - b. These angel comprise different categories of angelic being.
 - 1) There are cherubim “k@ruwb”, it’s root is uncertain, but it is believed it means “to cover” or “to guard” and the first appearance would certainly give credence to this meaning.

- a) The first time Cherubim appear is in the Garden of Eden, guarding the tree of life. Gen. 3:24
 - b) The Cherubim also appeared on the top of the Mercy seat of the ark of the covenant, guarding the throne of God, on the curtains and veil of the Tabernacle, the temple of Solomon. Ex. 25:19-20; 26:1, 31; 1Kings 6:24
 - c) Cherubim have two and four wings. Ex. 25:18; Ezk. 1:5-6
 - d) Lucifer, Satan was called an anointed cherub. Ezk. 10:20
- 2) There are Seraphim found only in the book of Isaiah, meaning the “burning ones”. Is. 6:1-2
 - a) They have six wings.
 - b) With two they cover their faces, two their feet and two they fly.
 - 3) There is one called directly an Archangel, Michael. Jude 1:9
 - a) The term archangel “archaggelos” means chief of the angels.
 - b) Michael is called the Prince of the people of Israel, the chief and great Prince. Dan. 10:13, 21, 12:1
 - c) Michael has his own angels under his command that will fight with the dragon and his angels. Rev. 12:7

- 4) There are regular angels ministering spirits to the heirs of salvation. Heb. 1:14
 - a) There are subdivision in both good and bad angels. Eph. 1:20-21; 6:12
 - 1)) Principalities, which means “first ones, preeminent ones, leaders”.
 - 2)) Power, means authorities and spirits, demons of Satan in the lower atmosphere, that make up his kingdom.
 - 3)) Might refers to their strength and power.
 - 4)) Dominion refers to their designated place of authority.
 - b) We might look at these as privates, corporals, lance corporals, sergeant, staff sergeant, sergeant major, etc.
2. Paul then moves to “of those on earth”, who will bow the knee to the supreme exaltation of Jesus. vs. 10c
 - a. Those on earth refers to all human beings.
 - 1) Male or female.
 - 2) Child, teenager or adult.
 - b. This will take place one of three ways.
 - 1) Through illumination and conviction of the Holy Spirit to repent and be saved before they die.
 - 2) Through the rejection of the gospel to die lost.

- 3) At the Second Coming, those who are forced to bow at His return. Ps. 2
3. Paul finishes with “of those under the earth”, who will bow their knee to the supremacy of Jesus. vs. 10d
 - a. Those under the earth are fallen angels.
 - 1) Satan.
 - 2) The third part of the angels that followed Satan.
 - b. The bad angels of darkness that are bound fall under two categories.
 - 1) Those permanently in chains in “Tartarus” for leaving their proper domain or estate. 2Pet. 2:4; Jude 6
 - 2) Those temporary bound in bottomless pits, loose in Great tribulation. Rev. 9:2, 14
 - c. The bad angels of darkness that are loose also fall under two categories.
 - 1) Those demons that seem to possess people, unbelievers never believers.
* Demons are fallen angels.
 - 2) The evil spirits that seem to influence people, at time they cause dumbness, deafness, sickness, etc.
 - 3) His Kingdom is described as the kingdom of wicked spirits. Eph. 6:12
 - 4) John tells us that many spirits have gone out into the world, the cosmos-worldly system. 1Jn. 4:1

- d. Those who die without repenting and are in Hades waiting for the White Throne Judgment.
 - 1) They will be judged by Jesus at the White Throne Judgment to acknowledge His supreme exaltation.
 - 2) Being condemned by Him to the Lake of Fire for eternity. Heb. 9:27; Rev. 20; 1Cor. 15:27-28

Illustration

It is like having the right password to open your account.

Application

1. If God highly exalts us before others by what He does through us, it only brings us to greater accountability.
 - a. To those that much is given much is required.
 - b. Like the evil servant who knew his master's will. Lk. 12:35-48
2. Whenever God highly exalts us there will always be the tendency and danger of taking credit.
 - a. The lame man at the gate of temple gave credit to Peter and John for his healing, they wisely resisted and rejected the glory. Acts 3:12, 16
 - * So when Peter saw *it*, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"... "And His name, through faith in His name, has made

this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all."

- b. The cripple at Lystra was healed and the people said Paul and Barnabas were gods, Hermes and Zeus. Acts 14:8-16
 - * "But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, "who in bygone generations allowed all nations to walk in their own ways." vs. 14-16

The extent of His exaltation, all are to recognize it as one of a kind!

III. The height of His exaltation. vs. 11

- A. The apostle Paul declared the confirmation of the acknowledgment of the revelation of the supreme exaltation of Jesus. vs. 11a
 - * "And every tongue should confess that Jesus Christ is Lord."

1. Paul revealed that all will articulate this acknowledgment about Jesus, now by grace, at His return by force without salvation.
 - a. The word every “pas”, means any, everyone, no one will be exempted.
 - 1) All human beings.
 - 2) All angelic spirits.
 - b. The word confess “exomolageo”, means literally to say the same thing.
 - 1) The tense of “should confess” is aorist middle voice, done by each person.
 - 2) To acknowledge, to agree fully the revelation made known by the Father about His Son’s supreme exaltation.
 - 3) Thayer says, to speak forth from the heart, freely or publicly open.
 - 4) The word appears eleven times in the New Testament.
2. Paul revealed every person will acknowledge Jesus Christ is Lord.
 - a. This was the earliest confessional formula of the church. Acts 2:36; Rom. 10:9; 1Cor. 11:23; 12:3; 16:22
 - b. The unique exaltation of the GodMan.
 - 1) Jesus “Iesous”, His humanity through the Incarnation.
 - a) Born of a virgin to save His people from their sins. Gen. 3:15; Is. 7:14; Matt. 1:21

- b) That He was the Lamb of God to take away the sins of the world. Jn. 1:29
 - c. Christ “Christos”, indicates His deity, the Anointed of God, the Messiah.
 - 1) Jesus said, “Most assuredly, I say to you, Before Abraham was, I Am.” Jn. 8:58
 - 2) The High Priest under oath asked Jesus if He was the Son of God and Jesus said to him, “*It is as you said.* Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.” Matt. 26:64
 - d. The title Lord “kurios”, indicates His Sovereignty, Master and owner of His creation.
 - 1) It is used for owner and master.
 - 2) It is used for of Roman Emperors.
 - 3) It is used for heathen gods.
 - 4) It is used for the Old Testament lord, “Adonia”.
- B.** The apostle Paul declared the affirmation of the acknowledgment of the revelation of the supreme exaltation of Jesus. vs. 11b
 * “to the glory of God the Father.”
1. Paul understood this acknowledgment had taken place in different ways already and

would continue, but these are not what he was referring to in the context.

- a. When Jesus descended to Hades, His body did not see corruption, but resurrection, they acknowledged the supreme exaltation of Jesus, the God-Man. Acts 2:31
 - b. When descended to Hades Jesus preached to the spirits in prison, they acknowledged the supreme exaltation of Jesus, the God-Man. 1Pet. 3:19
 - c. When Jesus descended to Hades He spoiled the evil angelic principalities and powers, making a public spectacle of them, triumphing over them in it, acknowledging His supreme exaltation of the God-Man able to set the captives free and taking them to heaven in His ascent. Col. 2:15; Eph. 4:8-10
 - d. Jesus conquered death when He rose from the dead, as the first fruits of many to follow, acknowledging His supreme exaltation, as the God-Man. 1Cor. 15:20
 - e. When sinners repented and called on His name they acknowledged His supreme exaltation, as the God-Man.
 - * But none of these is what Paul is referring to!
2. Paul is referring to the one day when the universe of angelic beings and human beings.

- a. The glory of the Father was a constant concern of Jesus, listen to His words.
 - 1) “Father, glorify Your name.” Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.” Jn. 12:28
 - 2) “So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.” Jn. 13:31
 - 3) “If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.” Jn. 13:32
 - 4) “And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.” Jn. 14:13
 - 5) “By this My Father is glorified, that you bear much fruit; so you will be My disciples.” Jn. 15:8
 - 6) “Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.” Jn. 17:1-2
- b. The seen is in heaven and the church is before the throne of God. Rev. 5:1-14
 - 1) The chapter opens with the vision of the right *hand* of Him who sat on the throne a scroll written inside and on

the back, sealed with seven seals. Then a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" But no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it to read it. Therefore John wept much till he heard one of the elders said to him, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then He came and took the scroll out of the right hand of Him who sat on the throne. Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to

God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth." Rev. 5:1-10

- 2) "Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power *Be* to Him who sits on the throne, And to the Lamb, forever and ever!" Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever." Rev. 5:11-14

Illustration

It is like articulate the proper abort code to your alarm company.

Application

1. As Christians we need to proclaim the revelation about Jesus, the exalted Goodman for salvation.

a. “He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church.” Eph. 1:20-22

b. “For He says: “In an acceptable time I have heard you, And in the day of salvation I have helped you.” Behold, now *is* the accepted time; behold, now *is* the day of salvation.” 2Cor. 6:2

2. As Christians we must recognize our own need of bowing to the name of Jesus and confessing publicly that He is Lord.

a. “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.” Matt. 10:32

b. “having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.” Heb. 1:4

3. As Christians we cannot alter the revelation of Jesus, the God-Man.

a. “You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.” Heb. 2:7

b. “You have put all things in subjection under his feet.” For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.” Heb. 2:8

c. “Behold, He is coming with clouds, and every eye will see Him, even they who **pierced** Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” Rev. 1:7

The height of the exaltation, it will be declared to be one of a kind!

Conclusion

Paul gave the consequential out-come of the humiliation of Christ by a three-fold description of the glorification of Christ.

- I. The greatness of his exaltation, it is one of a kind!
- II. The extent of His exaltation, all are to recognize it is one of a kind!
- III. The height of His exaltation, it will be declared to be one of a kind!