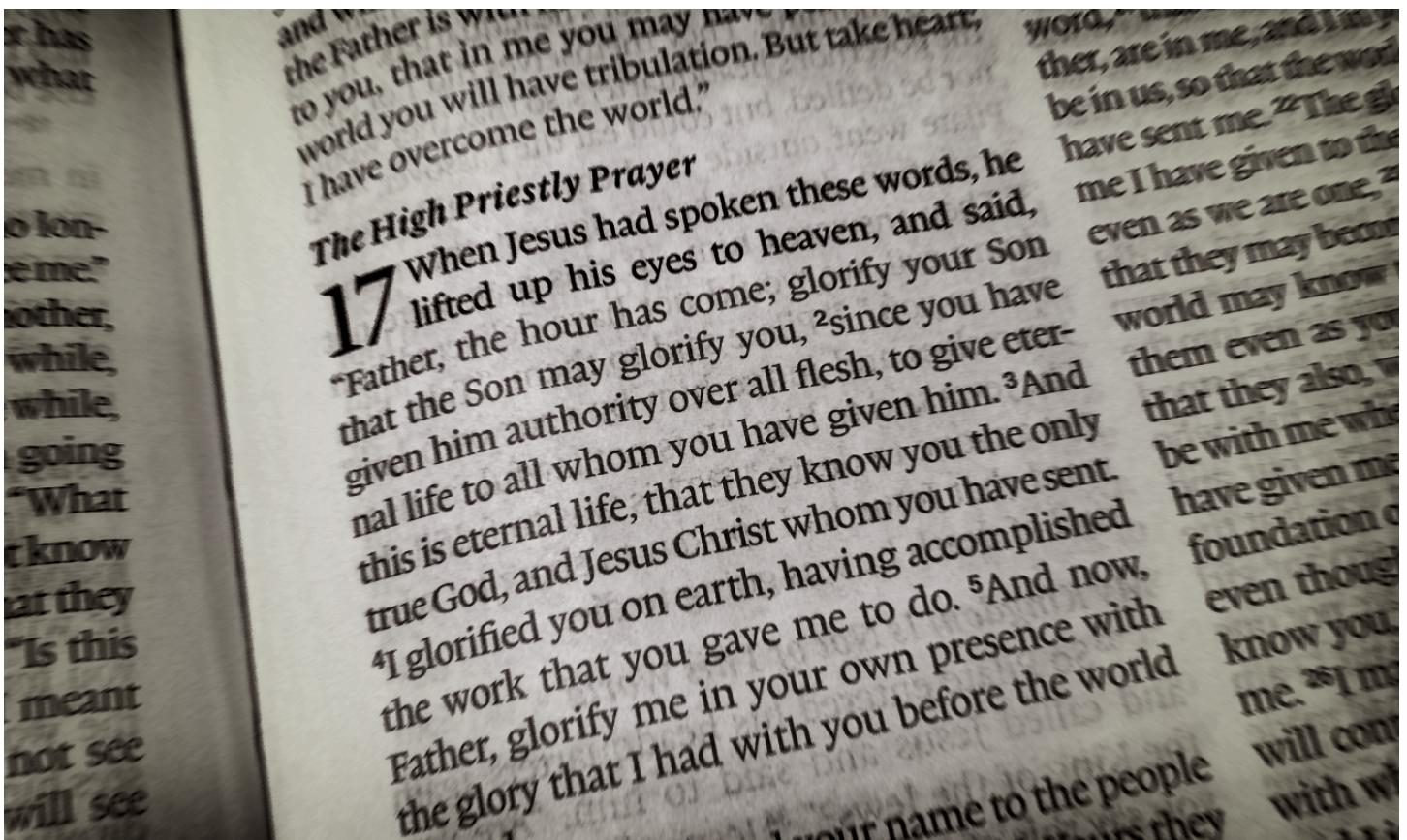




EXALTING
CHRIST
MINISTRIES

THE TRIUNE GOD AND THE EXALTATION OF CHRIST:

The Glorification of the Father in the Son



Teaching Series

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THE GLORIFICATION OF THE FATHER IN THE SON, Part 1 — John 13:31–32

³¹ Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; ³² if God is glorified in Him, God will also glorify Himself, and will glorify Him immediately.”

INTRODUCTION

- A. These verses commence Christ’s farewell discourse. The departure of Judas set in motion the machinery of His arrest and the trials which end in His crucifixion. This would involve acknowledging Christ by the sharing of your faith with unsaved friends and relatives, and following Him in obedience in baptism.
- B. He is concerned supremely with His Father’s glorification through His own glorification, that will be exhibited by His atoning death.

I. FIRST, HE REALIZES AND REJOICES THAT THE PREORDAINED TIME OF HIS AND THE FATHER’S GLORIFICATION HAS ARRIVED.

Therefore, when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him” (John 13:31).

- A. In the past the hour had not yet come (2:4, 7:6, 8:30).
- B. In the present the time has arrived (12:23, 27–28).
 - 1. He was willing to endure all the sufferings of the hour consisting primarily in experiencing the full wrath of God for sinners in His atoning death (Luke 22:40–4; John 12:27–28).

⁴⁰ When He arrived at the place, He said to them, “Pray that you may not enter into temptation.” ⁴¹ And He withdrew from them about a stone’s throw, and He knelt down and began to pray, ⁴² saying, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.”

⁴³ Now an angel from heaven appeared to Him, strengthening Him. ⁴⁴ And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. (Luke 22:40–44).

²⁷ “Now My soul has become troubled; and what shall I say, ‘Father save Me from this hour?’ But for this purpose I came to this hour. ²⁸ Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.” (John 12:27–28).

II. SECOND, HE RELATES AND ROOTS THE GLORIFICATION OF HIMSELF AND THE FATHER IN THE FACT OF HIS INCARNATION IN HUMAN FORM,

now is the Son of Man glorified (v.31).

- A. The design and purpose of His becoming a man was to exhibit in His sufferings as the God-Man a full display of the glory of God's attributes.

In the death of Christ, above all things, God is glorified, for there all the attributes of God are seen. There was the power which sustained Christ beneath his more than Herculean task; the love which surrendered the darling of its bosom that he might die instead of traitors; the justice which would not, could not forgive sin without satisfaction; the truth which had threatened to punish, and did punish; which had promised to give a Savior, and did give him; the faithfulness to the covenant which kept that covenant at such a dread expense; the wisdom which planned the marvelous way of salvation by a substitute: nay, let me put it all together, the wholeness, the holiness of God, yea all his attributes are seen, each one equally magnified in the death of Jesus Christ. He is glorious, and the triune God is glorified in him.

— C.H. Spurgeon, Metropolitan Tabernacle Pulpit, Vol. 25, The Son Glorified By The Father, p. 169

- B. There was to be in the cross a supreme and infinite display of God's glory that could not be exhibited in any other way.
- C. There will be, on the cross, a simultaneous revelation of Himself and the Father of all the glorious attributes and perfections that they share together in the unity of their being.
1. The meaning of the old testament word 'glory' refers to something of weightiness and great significance, that should be given great regard.
 2. The meaning of the new testament word refers to that which is of high reputation and opinion.
 3. Together they both indicate that glory refers to which is in a person that is worthy of great regard and esteem.

III. THIRD, THE REDEEMED ARE THOSE TO WHOM AND THROUGH WHOM HIS GLORY WILL BE EXHIBITED.

² Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. ³ This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:2–3).

- A. The exhibition of His glory will be to those who were given to Him by the Father through His redemptive death. Even as you gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life (v. 2).

- B. The experience of God's glory by the elect redeemed is by knowing Him and His Father in all the glory of their perfections manifested in redemption. *This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent* (v. 3).

The very event by which the Son was being 'lifted up' in horrible ignominy and shame was that for which he would be praised around the world by men and women whose sins he had borne. ... the hideous profanity of Golgotha means nothing less than the Son's glorification. That Jesus should pray that the Father might glorify the Son is therefore also a moving expression of his own willingness to obey the Father even unto death.

— D.A. Carson, *The Gospel According to John*, p. 554

II.

THE GLORIFICATION OF THE FATHER IN THE SON, Part 2 — John 17:1–3

¹ Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, ² even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

³ This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

INTRODUCTION

- A. The setting is His imminent betrayal after the departure of Judas (John 13:30–31).
- B. He states that His supreme end and pursuit is the display of the glory of the Father in His own glorification on the cross (17:1, 5).
- C. He summarizes in verses 1–3 the objective details and realities of the great plan and work of salvation.

The trouble with us is, as I am never tired of pointing out, that we are so utterly subjective. That is the essence of the trouble with this modern generation to which you and I belong. Now I am not talking about people outside the church, but about ourselves, who are inside the church. It may be that we have been influenced by the climate of thought and by this morbid interest in psychology and in analyzing ourselves, but whatever it is, we have become self-centered and that is the curse of this generation. We are always looking at ourselves, and how things effect us and at what we want for ourselves. ... The writer of the epistle to the Hebrews described the gospel as ‘so great a salvation.’ My suggestion is that we seem to be missing this greatness at the present time and that this is simply because, instead of looking at it as it is, and as it is displayed here, we look at ourselves and what it has to give us. The gospel is presented purely in this personal manner and we forget the greatness which we discover when we look at God’s plan of salvation as a whole, and when we allow the gospel to put it before our wondering gaze. You will find in many of our hymns that this idea of the greatness is most forcibly and magnificently expressed. Charles Wesley says, ‘Tis mercy all, immense and free,’ yet so often the impression is given that the gospel is something subjective and small, something which just does this or that. Thank God it does these things, too, for me, but it is not only that. If you are subjective in your approach you will often find yourself feeling unhappy; if you think of the gospel as something coming to you, or happening in your life, immediately you will be upset and you will have nothing to fall back on. The tragedy of the subjective approach is that it is essentially so selfish that eventually it fails us. But if we take this objective

approach to start with and then come on to the subjective we shall gain everything; we shall start on such a vast plan and scheme that we shall be taken up into it, and when anything goes wrong with us, we will relate it to the whole.
— Martyn Lloyd-Jones, *Saved in Eternity*, p. 42–43

D. He sets forth His concern for God's glory in a prayer to the Father in the entire chapter.

1. He prays for Himself (vv. 1–5).
2. He prays for His disciples (vv. 6–19).
3. He prays for all believers (vv. 20–26).

I. CHRIST'S CONCERN IS THE DISPLAY OF THE FATHER'S GLORY IN THE DISPLAY OF HIS OWN.

Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come, glorify your Son, that the Son may glorify You" (v. 1).

- A. His supreme pursuit for the Father's glory is consistent with the Father's chief pursuit.
- B. He is speaking of the display and exhibition of God's supreme worthiness of regard.
1. The old testament word for glory.
 2. The new testament word for glory.

II. CHRIST CONNECTS THE FATHER'S GLORY INSEPARABLY WITH HIS OWN.

He said, "Father, the hour has come, glorify your Son, that the Son may glorify You" (v. 1B).

- A. They share the same nature (John 14:10–11).
- B. The showing of the glory of the One necessarily shows forth the glory of the Other.

III. CHRIST CENTERS THE DISPLAY OF GODS'S GLORY IN THE WORK OF SALVATION ACCOMPLISHED BY HIS ATONING DEATH ON THE DEATH.

² Even as you gave him authority over all flesh, that to all whom you have given him, he may give eternal life. ³ This is eternal life, that they may know you, the only true god, and jesus christ whom you have sent (vv. 2–3).

- A. Christ states and summarizes objectively all the great components of salvation.

- B. Christ starts with the Father's decision and choice to elect some and give them eternal life and give them to Christ.
That to all whom You have given Him, He may give eternal life. (v. 2B).
- C. The Father sent the Son and gave Him authority over all. This statement encompasses His incarnation, crucifixion, resurrection and exaltation at the right hand of God (Acts 2:32–34; Matthew 28:18).
- D. The Father selected those who would be saved and who, as a result, would know Him and would see His glory at conversion (2 Corinthians 4:3–4).
 - 1. Man's condition and ruin is indicated by the fact we are given eternal life, we do not earn it.
 - A. We are dead and helpless in our sin (Ephesians 2:1).
 - B. We are slaves to sin (Ephesians 2:2–3; John 8:44).
 - 2. Christ's coming into the world was to accomplish redemption, which is the basis of giving His people eternal life.
 - 3. Christ secures His people's knowing of the Father and the Son and their experience of His glory manifested in the attributes displayed on the cross.

IV. THE CONCEPT AND CENTRALITY OF THE GLORY OF GOD IN GENERAL THAT COMPELLED CHRIST.

- A. The general meaning of the term 'glory'.
 - 1. The Hebrew term (כבוד) which conveys the fundamental root idea of glory.
 - A. It refers to something heavy as opposed to light: heaviness, greatness in mass. *A stone is heavy and sand weighty, but the provocation of a fool is heavier (Proverbs 27:3)*
 - B. It refers to something of magnitude or density (from which comes its weight). *...thick cloud on the mountain... (Exodus 19:16). ...Like the shade of a huge rock in a parched land. (Isaiah 32:2). ...A great army... (2 Kings 6:14).*

2. The significance of the term indicates the possession of an internal excellency, something 'weighty' or worthy of regard.
 - A. Its opposite is that which is light, worthless, or contemptible.
Is it trivial in your sight to become the king's son-in-law, since I am a poor man and lightly esteemed? (1 Samuel 18:23).
Weighed in the balance and found wanting (light) (Daniel 5:27).
Why then did you treat us with contempt? (2 Samuel 19:43).
 - B. It refers to that which is of magnitude and excels either in beauty or greatness, so it has worthiness of regard. Glory is connected with the following other things:
 1. **Honor:** *He has been counted worthy of more glory, than Moses...as the builder of the house has more honor than the house.* (Hebrews 3:3).
 2. **Beauty:** *You shall make holygarments for Aaron your brother for glory and for beauty.* (Exodus 28:2, 40).
 3. **Greatness:** *And you said, Behold the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire...* (Deuteronomy 5:24).
 4. **Riches and abundance:**
 - A. *Be not afraid when one is made rich, when the glory of his house is increased* (Psalm 49:16).
 - B. *You shall tell my father of all my glory in Egypt* (Genesis 45:13).
 - C. *Showed Him all the kingdoms of the world and the glory of them* (Matthew 4:8).

III.

THE GLORIFICATION OF THE FATHER IN THE SON, Part 3 — John 17:1–6

¹ *Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, ² even as You gave Him authority over all flesh, that all whom You have given Him, He may give eternal life.*

³ *This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I glorified You on the earth having accomplished the work which You have given Me to do. ⁵ Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. ⁶ “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.”*

INTRODUCTION

- A. Christ realizes that Judas is in the process of betraying Him and His death is near (13:31–32, 17:1).
- B. Christ’s return to the Father is imminent and He joys in it. *I am no longer in the world; and yet they themselves are in the world, and I come to you. Holy Father* (v.11a).
 - 1. Christ’s aspiration and passion at death is the simultaneous glorification of the Father and Himself (vv. 1, 5–6). *Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify your Son, that the Son may glorify You”* (v. 1). *Now Father, glorify Me together with yourself, with the glory which I had with You before the world was* (v. 5).

Christ’s death on the cross displayed all the attributes of God’s being that demonstrated the Father and Son’s glory; which exhibits their supreme worthiness of receiving glory, esteem, and regard.
 - 2. It is an audible prayer meant to be overheard. *Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You.”* (v. 1)
 - 3. Christ assures His people they will be kept and watched (vv.11, 15, 24). *I am no longer in the world; and yet they themselves are in the world, and I come to you. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as we are.* (v. 11).

4. Christ accomplished all necessary by His death to give eternal life to His people (vv. 2, 4).

Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life (v. 2). I glorified You on the earth, having accomplished the work which You have given Me to do (v. 4).

- A. Christ sees His atoning death as already accomplished and looks ahead at the cross as complete and finished.

1. Christ considers Himself as no longer in the world (v. 11).

2. Christ's knows His hour has come (13:31).

Christ, in His mind, had already been given glory from the Father (v. 22). He had already committed Himself to make atonement by His death for His people, so in His mind it is accomplished.

- B. Christ has done all necessary, there is nothing left to be done to give eternal life to His people.

When He had made purification of sins, He sat down at the right hand of the Majesty on high (Hebrews 1:3b).

Yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach (Colossians 1:22).

Colossians 1:22 makes it clear that Christ has done all necessary to present us to Himself blameless and beyond reproach. There is nothing left to be done.

5. Christ asserts there are people given to Him by the Father who He would give eternal life. He says it five times (vv. 2, 6 [2X], 9, 24).

*Even as You gave Him authority over all flesh, that to all **whom You have given Him**, He may give eternal life (v.2).*

*I have manifested Your name to the men **whom You gave Me** out of the world; they were Yours and **You gave them to Me**, and they have kept Your word (v. 6).*

*I ask on their behalf; I do not ask on behalf of the world, but of those **whom You have given Me**; for they are Yours (v. 9).*

*Father, I desire that they also, **whom You have given Me**, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world (v. 24).*

We see from these verses that election is relational. Election is central to how God sees the elect. They are God's love gift to the Son. It must be preached so there is a full picture of God's love to the Son, as well as to the elect. The Father chose a people and gave them to the Son. They are a people who worship, adore and delight in His Son. They are the Father's gift to the Son.

IV.

EXALTING CHRIST IN CHRIST'S JOY AND OURS, — John 15:11, 16:22, 17:13

I. THERE IS IN CHRIST AN UNLIMITED DEPTH OF JOY. THESE THINGS I HAVE SPOKEN TO YOU

so that my joy may be in you, and that your joy may be made full (John 15:11).

- A. It is a joy that is a result of His peculiar love for us (v. 9).
 - 1. We are the objects of Christ's unfathomable love. It is the same love as the love that exists between the Father and the Son.

The Father's love of the Son is emphasized by Christ.

 - a. The reality asserted is that the Father has loved Christ and Christ loves us.
 - b. The reason the Father gives Christ all is because He loves Him (3:35).
 - c. It is because the Son laid down His life, that the Father loves Him (10:7).
 - d. It is an eternal love between the Father and the Son (17:24).
 - 2. We enjoy the full experience of His love as we demonstrate it by a delightful, loving obedience that glorifies the Father.
 - a. Christ's love of the Father was evidenced by His delightful obedience. His food was to do His will (4:34, 5:39, 6:38).
 - b. The byproduct of love is obedience (14:15, 21). If you love you gladly obey!
- B. We relish and receive a joy which is immeasurable.
 - 1. It is an excelling joy.
 - 2. It is an experienced joy.

II. THERE IS IN CHRIST AN UNENDING DURATION OF JOY.

Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you (John 16:22).

- A. The primary focus in the passage is that the joy we receive comes as a result of what Christ does when He departs out of this world by His death and resurrection.

5 times; vv. 20, 21, 22, 24 (2x).

- B. It is preceded historically by grief (vv. 19-22).
- C. It is pictured by a women's birth pangs.
- D. The promise is a joy of unending duration.
 - 1. Their comprehension of His death and resurrection will end questions (εραττω) for more information.
 - 2. Their communion with God will lead to petitions for things (14:11).
 - 3. The continuance of joy is assured.

- a. An element of true conversion is always joy.

Much rejoicing in that city (Acts 8:8).

Having received the word... with joy (1 Thessalonians 1:6).

- b. The experience of joy is dominant in heaven (Matthew 25:21, 23).

Enter into the joy of your master (Matthew 25:21).

The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (Romans 14:17).

III. THERE IS IN CHRIST AN UNDIMINISHED DELIGHT OF JOY FOR DAILY LIVING IN AN EVIL WORLD.

But now I come to you; and these things I speak in the world so that they may have my joy made full in themselves (John 17:13).

- A. The joy is assured by His prayer for our joy (17:11–15).
- B. His promise is that He, as the exalted Savior, will sustain His people with joy. *But now I come to you; and these things I speak in the world (John 17:13a).*

IV. THERE IS AN UNFATHOMABLE LOVE OF CHRIST FOR HIS PEOPLE BECAUSE OF WHICH HE PURSUED OUR JOY.

- A. He endured the cross for our joy (Hebrews 12:2).
- B. He is exalted and worshiped as our eternal joy-giver.
- C. He exceedingly delights and joys in our joy (Zephaniah 3:17).

God in seeking his glory, seeks the good of his creatures; because the emanation of his glory (which he seeks and delights in, as he delights in himself and his own eternal glory) implies the communicated excellency and happiness of his creatures... God is their good. Their excellency and happiness is nothing, but the emanation and expression of God's glory: God, in seeking their glory and happiness, seeks himself: and in seeking himself, i.e. himself diffused and expressed, (which he delights in, as he delights in his own beauty and fullness) he seeks their glory and happiness, seeks himself.

— Jonathan Edwards, God's Chief End in Creation, pp. 63-37

He sees the travail of his soul, in seeing his seed, the children brought forth as the result of his travail. This implies that Christ has his delight, most truly and properly, in obtaining the salvation of his church, not merely as a means, but as what he rejoices and is satisfied in, most directly and properly.

— Jonathan Edwards, God's Chief End in Creation, p. 68

And as the bridegroom rejoices over the bride, so your God will rejoice over you (Isaiah 62:5).

The Lord your God is in your midst, a victorious warrior.

He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy (Zephaniah 3:17).

V.

THE SPIRIT AND THE EXALTATION OF CHRIST: EXALTING CHRIST IN LIFE AND IN DEATH, Part 1 — Philippians 1:18–20

¹⁸ What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice, ¹⁹ for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, ²⁰ according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

INTRODUCTION

- A. His circumstances are that he is in prison in Rome awaiting to appear before the emperor.

Nero was the madman emperor who later was accused of playing his fiddle while Rome burned so he could rebuild it and rename it Neronium.

- B. He was chained to a rotation of praetorium guards, which God greatly used to spread the gospel (1:12–18).

OUTLINE

There are three things that compelled Paul to exalt Christ in life and in death.

- I. FIRST, IT IS THE SOURCE OF OUR JOY THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.**
- II. SECOND, IT IS THE SPIRIT'S PURPOSE AND WORK IN THE WORLD AND IN OUR LIVES THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.**
- III. THIRD, IT IS OUR SINGULAR PASSION AND PURSUIT THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.**

I. FIRST, IT IS THE SOURCE OF OUR JOY THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice (v. 18).

- A. He is rejoicing that through his imprisonment and suffering, Christ is proclaimed and the glory of his person and work is made known (vv. 12–18A).
- B. He will rejoice knowing that Christ will be exalted in his body by life or death (v.18B–20).

II. SECOND, IT IS THE SPIRIT’S PURPOSE AND WORK IN THE WORLD AND IN OUR LIVES THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.

For I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ (v. 19).

- A. His concern is that Christ is exalted, not that he is released from prison. It is better to die!
- B. There is a connection between prayer and the provision of the Spirit, so that Christ is exalted.
 - 1. They are a grammatical unit:

There is one article and one preposition that joins them together as one unit.
 - 2. Prayer is the means that accesses the supply of the Spirit.
- C. The provision of the Spirit is a constantly renewed supply of the Spirit that empowers and enables His people so that Christ is glorified and exalted.
 - 1. The term emphasizes a generous, full provision (Ephesians 4:16).
 - 2. It is the supply of the Spirit Himself working in and through a person (Galatians 3:5).
 - 3. The supreme and singular passion of the Spirit is Christ’s glory and exaltation (John 16:14–15).

III. THIRD, IT IS OUR SINGULAR PASSION AND PURSUIT THAT CHRIST IS EXALTED IN LIFE OR IN DEATH.

According to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. For to me, to live is Christ, and to die is gain (vv. 20–21).

A. He Is Confident From Past Experience That Christ Will Enable Him “Now As Always”!

1. It is an earnest expectation; a sure confidence.
2. It is a hope-filled expectation.

B. His concern is that he will not be humiliated before the emperor by a cowardice that disgraces himself and Christ by not rightly declaring Christ’s glory.

He didn’t consider it to be a humiliation to be in prison. His humiliation would be if Christ was not exalted and glorified.

C. It characterized his life that above everything else Christ would be exalted.

1. Exalted means to make large, magnify, extol or glorify. It means to cause someone to be seen and recognized as glorious and worthy of regard (Psalm 34:3–5).

- a. He is glorious in His person whereby He possesses the inherent glory of all the infinite perfections of the being of God (Philippians 2:6).
- b. He is glorious in His crosswork, where His infinite attributes were exhibited, and by which, He provided a righteousness and obedience that fully pardons and justifies sinners (Philippians 2:6–9).

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18–19).

- c. He is glorious in the salvation and deliverance of His people (1 Timothy 1:15; Psalm 34:3–5).

2. He is exalted by boldness, openness, and plainness of speech that declares who He is and what He has done. Boldness refers to an outspokenness that conceals and passes over nothing, but brings all out to be clearly seen.
- D. It centers upon exalting Christ in his body whether he lives or dies. Exalted in my body, whether by life or by death (v. 20B).
1. Death is not a dread but a door to complete joy and peace.
 2. Death manifests the presence and power of Christ to a greater degree.
 3. Death which was overcome by Christ demonstrates the Lordship of Christ to the greatest degree.

*But Assyria will be their king, because they refused to return to me...
So my people are bent on turning from Me. Though they call them to
the One on high, none at all exalts Him (Hosea 11:5, 7).*

VI.

THE SPIRIT AND THE EXALTATION OF CHRIST: EXALTING CHRIST IN LIFE AND IN DEATH, Part 2 — Philippians 1:19–21

¹⁹ for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, ²⁰ according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. ²¹ For to me, to live is Christ and to die is gain.

INTRODUCTION

A. The situation that he was in at the time.

1. He was in prison, awaiting an appearance before the Emperor Nero.

Nero was the madman who burned Rome in order to rebuild it and rename it Neronium, after himself. It was, therefore, very possible that Paul was facing death.

2. There was a progress of the gospel in prison that greatly encouraged Paul. He was chained to a rotation of praetorian guards that resulted in much fruit (1:12–18).

B. The source of his joy is Christ in spite of and in the midst of the circumstances.

1. He is presently rejoicing over the advance of the gospel through his imprisonment (1:12–18A).
2. He will rejoice over the opportunity to exalt Christ before Nero, whether he is released or dies. Notice Paul changes to a future tense (1:18B–21).

C. His singular passion, whether he lived or died, is that Christ would be exalted.

His concern is Christ's glory, not his release from prison. This is consistent with the driving pursuit of his life. It is nothing new, it would be *now, as always* (v. 20).

D. He speaks of the Spirit and Christ's exaltation. In chapter 2, it is the Father and Christ's exaltation. There is a harmony of purpose in the Trinity.

I. HE IS CONFIDENT THAT CHRIST WILL BE EXALTED, WHETHER IN LIFE OR DEATH, BY THE POWER OF THE SPIRIT, THROUGH THE PRAYERS OF BELIEVERS.

For I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ (v.19).

A. The reality is that he will be delivered and Christ exalted either by death or by release from prison, *for I know that this will turn out for my deliverance (v.19A).*

B. The resource he depended upon to exalt Christ in life or death was the Spirit's presence and power through earnest and focused prayer, through your prayers and the provision of the Spirit of Jesus Christ (v.19B).

1. It is a specific kind of prayer which is an earnest and heartfelt (deasis) supplication. It is used, for example, in the following passages:

The effective prayer of a righteous man can accomplish much (James 5:16B)

In the days of His flesh He offered up prayers and supplications with loud crying and tears to the One able to save Him from death (Hebrews 5:7).

2. There is a sequence and cause effect relation between prayer and the provision of the Spirit that occurs when Christ is exalted.

Prayer and the Spirit's provision are viewed as a single, inseparable entity—there is one article and one preposition (διὰ) that joins them both. *Through (διὰ) your (the) prayers and the provision of the Spirit.* Prayer is the means that accesses the supply of the Spirit for the exalting of Christ.

C. The reason for the Spirit's provision is to supply the power and wisdom in order that Christ will be exalted, through your prayers and the provision of the Spirit of Jesus Christ... Christ will even now, as always, be exalted in my body, whether by life or by death (vv.19B, 20b).

Through your prayers, and the supply of the Spirit of Christ. Note, Whatever turns to our salvation is by the supply or the aids and assistance of the Spirit of Christ; and prayer is the appointed means of fetching in that supply. The prayers of the people may bring a supply of the Spirit to their ministers, to support them in suffering, as well as in preaching the gospel ... We have an account of the life and death of blessed Paul: his life was Christ, and his death was gain. Observe, 1. It is the undoubted character of every good Christian that to him to live is Christ. The glory of Christ ought to be the

end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of it. The Christian life is derived from Christ, and directed to him. He is the principle, rule, and end of it. 2. All those to whom to live is Christ to them to die will be gain: it is great gain, a present gain, everlasting gain. Death is a great loss to a carnal worldly man; for he loses all his comforts and all his hopes: but to a good Christian it is gain, for it is the end of all weakness and misery and the perfection of his comforts and accomplishment of his hopes; it delivers him from all the evils of life, and brings him to the possession of the chief good. Or, To me to die is gain; that is, "to the gospel as well as to myself, which will receive a further confirmation by the seal of my blood, as it had before by the labours of my life." So, Christ would be magnified by his death, Philippians 1:20. Some read the whole expression thus: To me, living and dying, Christ is gain; that is, "I desire no more, neither while I live nor when I die, but to win Christ and be found in him."

— Matthew Henry, Complete Commentary, Vol. 6, Philippians 1, p. 587

1. The provision of the Spirit, in general, refers to an abundant giving of the Spirit so that Christ is glorified wherever and whenever needed.

ἐπιχορηγέω - The root word for provision originally meant to fully furnish a chorus at one's expense. Therefore, it came to mean to supply all that is needed, to fit something fully for a task. It meant to furnish abundantly. Its compound used here referred to a super-supply (to super add) of something. It is used, for example, in the following verses:

Supply bread for food (2 Corinthians 9:10).

Your entrance into the Eternal Kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you (1 Peter 1:11).

2. The purpose for which the Spirit was sent by Christ into the world was that Christ would be glorified (John 16:14–15; Acts 16:7).
 - a. He is the Spirit of Jesus Christ because the glorifying of Christ is the supreme and sole reason for His presence in the world. The Spirit is the most Christ-centered, Christ-exalting person in the universe.

He is called "the Spirit of Jesus Christ." He focuses on exalting and glorifying Christ. This is the Spirit's passion. Notice the reference to the Spirit is "the Spirit of Jesus" in this passage from Acts, *they passed through the Phrygian*

and Galatian region, having been forbidden by the Holy Spirit to speak the word ... and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them. (Acts 16:6–7).

Notice that the Spirit decides where the word, and therefore where Christ will be preached.

- b. He is specific and intentional. He is compelled to exalt Christ and only Christ. He exalts no one else!
3. The passion and pursuit of the Spirit is to magnify who Christ is and what Christ has done (John 16:14).

He takes all that makes Christ worthy of glory and exaltation and declares it. All Christ is and all He has done is referred to by Christ as “takes of mine” in John 16:14–15.

He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you (John 16:14–15).

- a. He declares who Christ is: This is Christ in His essential glory as God (John 1:1–3, 14–16; 2 Corinthians 4:3–4). It is called “His own glory and excellence” in 2 Peter 1:3.

Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence (2 Peter 1:3).

And even if our gospel is veiled, it is veiled to those who are perishing ... For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of knowledge of the glory of God in the face of Christ (2 Corinthians 4:3, 6).

- b. He declares what Christ has done: This is Christ’s work, particularly His incarnation and redemptive death (1 Corinthians 2:1-2, 4).
4. There is power and a presence that continually and fully supplies all we need to glorify Christ. It is a giving of a super-supply of the Spirit (Luke 11:13; Acts 4:7–11).

So then, does He who provides (Επιχορζων) you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? (Galatians 3:5).

So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you (1 Thessalonians 4:8).

5. It parallels the witness-bearing of Acts 1:8.

For we cannot stop speaking about the things we have seen and heard (Acts 4:20).

And with great power the apostles gave testimony (witness) to the resurrection (Acts 4:33).

We have seen and testify that the Father has sent the Son to be the Savior of the world. (1 John 4:14; cp. 4:10).

And the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and manifested to us (1 John 1:2).

And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him (Acts 5:32).

II. HIS COMMITMENT TO THE PURSUIT OF CHRIST'S EXALTATION AND GLORY DOMINATES AND COLORS EVERYTHING HE DOES.

According to my earnest expectation and hope, that i will not be put to shame in anything, but that with all boldness, christ will even now, as always, be exalted in my body, whether by life or by death (v.20).

- A. *His supreme pursuit in all he does is that Christ would be exalted, but that with all boldness, Christ will even now, as always, be exalted in my body.*

1. The specific meaning and emphasis of the word 'exalt' is to display and make evident the unrivaled glory of the greatness of Christ.

Exalted (μεγαλυεο) refers to demonstrating or displaying the splendor, magnificence or greatness of someone. It is a similar word to glory. It means to display or make conspicuous that someone is magnificent, excellent, splendorous, wonderful, or worthy of supreme regard. It does not make someone or something great, but demonstrates that they are great. The word, in different forms, is used in these verses:

Amazed at the greatness (the majesty) of God (Luke 9:43).

The great goddess, Artemis ... whom all of Asia and the world worship will even be dethroned from her magnificence [greatness] (Acts 19:27).

We were eye-witnesses of His majesty (2 Peter 1:16).

Her neighbors and her relatives heard that the Lord had displayed His great [magnified His mercy] mercy toward her; and they were rejoicing with her (Luke 1:58).

For they were hearing them speaking with tongues and exalting God (Acts 10:46).

And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified (Acts 19:16–17).

And Mary said: My soul exalts [magnifies] the Lord... He has had regard for the humble state of His bondservant... For the mighty One has done great things for me (Luke 1:46–49).

2. He sought to exalt Christ with a resolve that was undistracted and undivided.

The word “earnest expectation” is *αποκαταδοκια*- (*αποκατα* - head and *δοκια* - The root word means simply to watch). The compound word used here means to watch with the head outstretched. Therefore it means to give undivided, direct attention to anything, to wait for something in suspense (Psalm 37:7, 36:7). The preposition used in the compound (*απο*) refers to time (to wait it out over time), so it signifies a constant expectancy, a suspenseful, persistent expectation (Romans 8:19, Philippians 1:20).

- B. He sets forth this pursuit of Christ's exaltation in four areas which indicate everything else to him is peripheral and secondary.

1. How He is exalted: Christ is exalted with a bold, fearless confession and declaration of His person and work.
 - a. Boldness refers to communication which comes with great plainness, directness and freedom.

The term for boldness refers to freedom in speaking, an unreservedness in speech that does not conceal or pass over anything but brings out everything to be clearly seen (Acts 4:13). It means to speak freely, openly, frankly without the use of figures. It is plainness, without ambiguity, without concealment (John 16:25). It is a free and undoubting confidence manifested in bold speaking (Ephesians 3:12; Hebrews 10:19).

That utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel... that in proclaiming it I may speak boldly, as I ought to speak (Ephesians 6:19–20).

... and spoke in such a manner that a large number of people believed... therefore they spent a long time there speaking boldly with reliance on the Lord. (Acts 14:1B, 3A).

When they had placed them in the center, they began to inquire, "By what power, or in what name, have you done this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, if we are on trial here today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by his name this man stands here before you in good health. "He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." Now as they observed the confidence [boldness] of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus ... But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge" (Acts 4:7–13, 19).

I will no longer speak to you in figurative language but will tell you plainly of the Father (John 16:25).

- b. The content of the communication and speaking is explicitly, intentionally centered on Christ's glorious person and work.
2. When He is exalted: Christ is exalted at all times as a constant, unceasing pursuit in each and every circumstance "even now as always."

Christ is to be exalted irrespective of health, prosperity, circumstances or reputation. It isn't unusual or out of the ordinary. This will be nothing new to Paul.

3. Where He is exalted: Christ is exalted in the body, (where else) whether it is by life or by death (1 Corinthians 6:19).
4. Why He is exalted: Christ is exalted for three reasons, all of which are brought out by Paul later in Philippians.
 - a. He is exalted because of the glory of His eternal person whereby He possesses the inherent glory of all the infinite perfections of the being of God (Philippians 2:6).
 - b. He is exalted because of the glory of His crosswork, where He, as the sin bearing God-man, exhibited to an infinite degree the attributes of God by which He provided a righteousness and obedience that fully pardons and justifies sinners (Philippians 2:6–9).

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous (Romans 5:18–19).

- c. He is exalted because of the glory of His deliverance of His people (1:19–20; 1 Timothy 1:15; Psalm 34:3–5).

III. HE CONSIDERS CHRIST WORTHY OF EXALTATION AS THE ONLY SENSIBLE RESPONSE TO THE JOY AND HAPPINESS HE NOW HAS IN CHRIST AS WELL AS THE FURTHER JOY HE WILL EXPERIENCE AT DEATH.

For to me, to live is Christ and to die is gain (v.21).

- A. He joyed in Christ as a treasure that exceeded everything else combined, *for to me, to live is Christ.*
 1. He refers to life as a person's continual ongoing (present tense) existence in all its varied experiences that bring fulfillment and enjoyment.

He used the Greek word, *zoe*, which emphasizes the enjoyment of life (John 10:10), not merely existing or subsisting in life which is the emphasis of the term, *bios*.
 2. Christ gives him more joy and fulfillment than all else in life combined (He is his bread and water). For to die is gain!

There is nothing here in this life that can increase his joy. Nothing can add to what Christ has given. Only Christ can increase his joy and happiness and this will happen at his death.

Many are saying, "Who will show us any good?" Lift up the light of your countenance upon us, O LORD! You have put gladness in my heart, more than when their grain and new wine abound. In peace I will both lie down and sleep, for you alone, O LORD, make me to dwell in safety (Psalm 4:6–8).

- B. The dominant reality of his life is that Christ far surpassed all the satisfaction and delights of his past life (3:1–4, 8, 12).
1. His achievements, which were extraordinary and a source of much acclaim meant nothing (3:1–4).
 2. His assessment of his past life is that it was rubbish compared to Christ (3:8).
 3. He was awed, stunned and under the hold and sway of the sight of Christ's infinite majesty, beauty and glory (3:12; 2 Corinthians 4:3–6).
 4. He was apprehended by Christ who was superior, far greater and more soul-satisfying than everything else combined (3:12–13).

The term "laid hold of" in verse 12 emphasizes a superior controlling influence. It's stress can be seen in the following verses:

Whenever it seizes [lays hold of] him, it slams me to the ground... and grinds his teeth (Mark 9:18).

That the day would overtake [lay hold of] you as a thief (1Thessalonians 5:4).

- C. Death is not something that can divert him from the exaltation of Christ, for it will only increase the joy, fulfillment and satisfaction he has in Christ, and *to die is gain*.

Now on the last day, the great day of the feast, Jesus stood and cried out, saying "If anyone is thirsty, let him come to Me and drink." (John 7:37).

Many are saying, "Who will who us any good?" Lift up the light of your countenance upon us, O LORD! You have put gladness in my heart, more than when their grain and new wine abound. (Psalm 4: 6–7).

IV. HE CONFORMS HIS LIFE WHEN HE EXALT'S CHRIST TO THE FATHER'S FINAL DESIGN AND PURPOSE FOR CREATION AND REDEMPTION, WHICH IS TO EXALT CHRIST (PHILIPPIANS 2:9).

CONCLUSION

The words of Samuel Rutherford exemplifies the transcending delight and joy Christ gives; *Faith may dance because Christ singeth; and we may...shout for joy with our Lord Jesus... Christ and His cross together are sweet company, and a blessed couple. My prison is my palace, my sorrow is my child of joy, my losses are rich losses, my pain easy pain.*

VII.

THE FATHER'S EXALTATION OF THE SON, Philippians 2:9–11

⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father...

INTRODUCTION

- A. There is a change of emphasis in verses 9–11 from the Son's action to the Father's.

The subject up to this point in verses 5–8 has been the action of the Son. Paul speaks of the action of the Son coming into the world in three aspects.

1. **First**, it is described as a self-emptying (vv. 5–7).
2. **Second**, it is described as a self-humiliation (v. 8A).
3. **Third**, it is described as a selfless obedience to the point of death of a cross (v. 8B).

- B. He centers in verses 9–11 on the action of the Father.

The subject in verses 9–11 is the Father's action in exalting the Son to the position of supreme authority over all creation. He does this in response to the Son's self-humiliation and obedience described in verses 5–8.

The Father's action in exalting the Son is described in five ways:

I. FIRST, THE FATHER ACTED TO EXALT THE SON AS A REVERSAL OF THE SELF-HUMILIATION OF THE SON TO THE POINT OF HIS DEATH ON A CROSS (literally, "of a cross"). For this reason also (v. 9A).

- A. The self-humiliation and obedience of the Son is the reason the Father acted. "For this reason also" could be translated "that is why".
- B. The entire process of Christ's self-humiliation and obedience to the point of death of a cross is the reason that God acted to exalt the Son.

II. SECOND, THE FATHER ACTED TO EXALT THE SON BY RAISING HIM TO THE POSITION OF SUPREME AUTHORITY OVER ALL CREATION.

God highly exalted Him (v. 9B).

- A. Christ's exaltation as supreme over all indicated His incomparable greatness and uniqueness (Psalm 97:9).

Christ is the incomparably Holy One. Holy refers to the fact He is separate, incomparable in greatness, and unique from all others. *"To whom then will you liken Me that I would be his equal," says the Holy One (Isaiah 40:25).* It refers to an essential, ontological uniqueness of being and nature in general. It is not just a reference to His moral holiness. It is His glory in general as Isaiah says, *And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory" (Isaiah 6:3).* Peter referred to Christ as God, by calling Him the incomparable Holy One who was crucified. *But you disowned the Holy and Righteous One and asked for a murderer to be granted to you. (Acts 3:14).*

- B. Christ's exaltation was immediate and direct without stages.

He assumed a position of universal, supreme unparallel authority over all men (Ephesians 1:20–21).

His resurrection was a vindication of His Sonship as coequal in glory and authority with the Father (Romans 1:4).

His exaltation was the inauguration of His supreme Lordship as a man over all men (Acts 2:32–34).

III. THIRD, THE FATHER ACTED TO EXALT THE SON SO THAT THE SON WOULD RECEIVE A NAME ABOVE EVERY NAME.

And bestowed on Him the name which is above every name (v. 9C).

- A. The name amplifies and explains who Christ is. It was not a stage in His exaltation.
- B. The agreement of commentators about what the name involves.

Alternate views of what the name is are: Jesus, Son, Lord.

1. The name does more than designate Him. The name will reveal something about Christ's being and nature.
2. The name manifests His supreme authority over all men.
3. It is the name given at Christ's exaltation (not before, so it is not the name 'Jesus').

- C. The name will be assigned to Jesus in a formal way.
 - 1. It is a name given at exaltation.
 - 2. It is above all others in significance.
 - 3. There is a symmetry with His humiliation. He existed as God; He empties Himself, He becomes servant.
 - 4. It is an unshared superior name: It is the name, "Lord" to whom all will then bow (Isaiah 42:8, 45:21–24).

IV. FOURTH, THE FATHER ACTED TO EXALT THE SON SO THAT THE SON WOULD BE REVERENCED AND SHOWN HONOR AS GOD BY ALL.

So that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10–11).

- A. It is emphasized as a single act of acclamation, where honor is shown directly to Christ. Not to the Father through Christ.
 - 1. It is done by some voluntary.
 - 2. It is done by all the rest involuntary.
- B. It will be exhibited by a physical and verbal acknowledgment of Christ by all.
 - 1. All will bow physically, which pictures their forced abasement and submission.
 - 2. All will give verbal acknowledgment that He is Lord; that He is The Lord — the eternal God over all.
- C. It will extend to all rational creatures in every realm.
- D. It is expressed and confessed from the heart in conversion.

V. FIFTH, THE FATHER ACTED TO EXALT THE SON IN RESPONSE TO THE SON'S GLORIFICATION OF THE FATHER BY HIS DEATH.

In John 12:28 Christ says in reference to His death, *Father, glorify Your name*. Christ sought to glorify the Father in His death in two ways.

- A. Christ demonstrated the value and worth of the Father by giving an unqualified and delightful obedience — that we as sinners refused to do (John 14:31).
- B. He displayed the infinite perfections of the Father by his death (Romans 3:24, 26, 5:8, 15:9).

VIII.

EXALTING CHRIST IN HIS FULLNESS, Colossians 2:8–10

⁸ See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. ⁹ For in Him all the fullness of Deity dwells in bodily form, ¹⁰ and in Him you have been made complete, and He is the head over all rule and authority;

INTRODUCTION

- A. He is showing what it means to preach Christ to believers (1:28).
- B. He has summarized the all-sufficiency of Christ in 1:28. We can be complete, that is, we can have all we need including all wisdom (2:3) in Christ's all-sufficiency.
- C. For believer's Christ's sufficiency is the source of great encouragement (2:2–3).
- D. He states once more his concern that believers are not subtly misdirected away from Christ, "rather than according to Christ" (v. 8). These teachers didn't deny Christ, they said He needed to be supplemented, that He wasn't enough.
- E. He shows how and why Christ is all-sufficient (vv. 9–10) and why we have all we need in Him.
- F. He stands against teaching that diminishes Christ (v. 8). He declares three things to exalt Christ's fullness.

I. THE CLAIM AND TEACHING THAT CHRIST IS NOT SUFFICIENT FOR HIS PEOPLE'S NEEDS IS EMPTY AND DECEPTIVE.

II. THERE CONSISTS IN THE PERSON OF CHRIST AN INFINITE FULLNESS IN BODILY FORM.

III. CHRIST COMMUNICATES HIS FULLNESS TO HIS PEOPLE FOR THEIR NEEDS AS THEY COMMUNE WITH HIM.

I. FIRST, THE CLAIM AND TEACHING THAT CHRIST IS NOT SUFFICIENT FOR HIS PEOPLE'S NEEDS IS EMPTY AND DECEPTIVE.

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ (v. 8).

A. There is a present and continuous danger to minimize Christ to which believers are vulnerable.

1. It is a real current problem (future tense).
2. They are seen as vulnerable prey to being robbed of something. *συλλαγωγών εἰς σύγην*: booty spoil. [συλλαῶ] to carry off as a captive, to rob, despoil. "Robbed other churches taking wages from them to serve you." (2 Corinthians 11:8). They will be robbed of Christ's suffering for their needs.

B. It promises help elsewhere than Christ, but truly never delivers.

1. It is a competing teaching in the church (the term philosophy was used of doctrine or a system of thought).

Josephus says, "There are three forms of philosophy among the Jews. The Pharisees, Sadducees and the third is Essenes."

2. It contains nothing of substance, nothing that holds up and provides, so that it deceives.

Κενός: Empty vessels which contain nothing, vain, void of truth, destitute that which results in nothing, fruitless without effect, things that don't succeed.

Απατης: Deceitfulness of riches, deceitfulness of sin. To think wrongly about what you will receive.

This philosophy is definitely "of that world" as any system must be that does not give Christ all the honor. It is empty, deceitful, and not according to Christ. It has a tendency to take men away from Christ, to weaken their trust in him as all-sufficient Savior. It is not harmony with the fullness which believers have in him.

They would give him some of the produce of the vineyard; but the vinegrowers beat him and sent him away empty-handed (Luke 20:10B).

You turned to God from idols to serve a living and true God... For you yourselves know, brethren, that our coming to you was not in vain (1 Thessalonians 1:9B, 2:1).

3. It comes from the world dressed up as Christian teaching.
 - a. It is from the world's thinking based on the wrong principles about man and God. It does not come from divine revelation (1:26, 2:2–3).
 - b. The basic elements of thinking (στοιλεω) of the world is veiled in the teaching but is unseen.

II. SECOND, THERE CONSISTS IN THE PERSON OF CHRIST AN INFINITE FULLNESS IN BODILY FORM.

For in Him all the fullness of the deity dwells in bodily form (v. 9).

- A. The principle defect is a minimizing of who Christ is and what He does.
- B. He possesses the entirety of the infinite being of God's nature "all" not part.
- C. The perfections of God's nature are in Christ in their fullness.
 1. There is an inclusivity to Christ's being: All the fullness in Him.

There is no attribute or perfection that can be made in a person not in God or in Christ — power, love, truthfulness, mercy, justice, all-knowing.
 2. They are infinite and without limit.

His knowledge (Romans 11:33). His love is infinite (Ephesians 3). His power knows no limits (Romans 8). His faithfulness. His grace and truth (John 1:14). His saving and sustaining (Hebrews 4).
 3. They are immutable.

He changes not. He is the same today and forever (Hebrews 13:8).
 4. He is incomparable.

In power and knowledge (Isaiah 40:18, 25). In faithfulness (Psalm 89:1–8).
- D. They are presently and permanently in Christ in human form sufficiently accessible for every need.
 1. The emphasis is the fact He became a man to supply what we need (John 1:14).
 2. We are encouraged to go to Him for all we need (Hebrews 4).

3. They are essential to His existence (dwell is κατοκεω).

III. THIRD, CHRIST COMMUNICATES HIS FULLNESS TO HIS PEOPLE FOR THEIR NEEDS AS THEY COMMUNE WITH HIM.

And in Him you have been made complete, and he is the head over all rule and authority (v. 10).

A. He affirms that the fullness of Christ in verse 9 is the provision for our need.

1. Uses the same word. Πληρωω: To make full, to fill up, to furnish or supply liberally (Philippians 4:18–19), to flood (John 12:3), diffuse, provided (richly furnished), rooted as it were in Christ (Colossians 2:10) with his presence, power and perfections.
2. To render full, complete so that nothing shall be lacking for full measure (Matthew 23:32). A number (Revelation 6:11). To make complete in every particular (Philippians 2:2) joy (John 15:11, 16:24).

Do not think that I came to abolish the Law ... I did not come to abolish but to fulfill (Matthew 5:17). Like a dragnet cast into the sea ... and when it was filled, they drew it up on the beach (Matthew 13:47B–48A). Fill up, then, the measure of guilt of your fathers (Matthew 23:32).

When He had completed all His discourse in the hearing of the people (Luke 7:1). From there they sailed to Antioch, from they had been commended to the grace of God for the work that they had accomplished (Acts 14:26). I have not found your deeds completed (Revelation 3:2B).

Take heed to the ministry ... that you may fulfill it (Colossians 4:17). Until the fullness of the Gentiles has come in (Romans 11:25C). Love is the fulfillment of the Law (Romans 13:10B).

B. We access His fullness in two main areas of need.

1. There is a justifying fullness (1:21–22).
2. There is a sanctifying transforming fullness (Colossians 2:11–13; 2 Corinthians 3:17–18).

IX.

WHY CHRIST IS PRECIOUS TO THE BELIEVER, 1 Peter 2:9–10

⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰ for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.

INTRODUCTION

- A. His concern is to encourage people undergoing suffering and mistreatment.
- B. He centers on 5 great realities of what God has done in Christ.
- C. He crystalizes what it means to preach and exalt Christ.

I. HE EXALTS ILL-DESERVING SINNERS TO AN INCONCEIVABLE PRIVILEGED STATUS AS GOD'S TREASURED AND PRIZED PEOPLE.

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession (v. 9A).

- A. A race by election and divine choice.
 - 1. A race is a people characterized by common ancestry, parentage, etc (1:23).

The emphasis is on birth and decent. The English word, race, means "a group of persons related by common decent, blood, or heredity." The Greek word is γένος, it comes from γινομαι, which means to come into existence, or to receive being. It means offspring or family. It is the aggregate of many individuals of the same nature, kind, or sort. God has chosen them and they were constituted a new race by the new birth. Their chief alltranscending identity is that God is their Father.
 - 2. Chosen refers to the initiative and sovereign decision by God to save a particular people. Election is pridecrushing, God-exalting, and strength-giving (1 Corinthians 1:30).
- B. A Priesthood With Royal Prerogatives.
 - 1. There is full access and privilege before God that was accomplished by Christ's death, and it resulted in an unending priesthood. All are priests, there are no elite.

2. There is full authority and a co-reigning with Christ as royal priests (Revelation 3:21). We are priests with kingly authority.

C. A nation set apart and distinctive from all others.

The Greek word for nation is *εθνος*. It refers to a people unified by language, culture and customs. Believers are identified and unified by the fact that they are Christ-worshippers, Word-obeyers, peacemakers, pure in heart, and lovers of Christ. As a people, we have our own distinct food, language, customs and experiences. We are a distinct people group among the nations of the world.

D. A people treasured by God as His prized possession.

The word possession is *περιποίησις*. It refers to a preserving of something (Hebrews 10:29). It is a possession obtained as one's own property for one's own personal use and enjoyment (Ephesians 1:14). It is something that has been obtained for personal use (1 Thessalonians 5:9; 2 Thessalonians 2:14).

The verb means to obtain something for oneself in order to preserve or keep it safe. *Which He purchased with His own blood* (Acts 20:28). *Obtain for themselves a high standing – good reputation*, (1 Timothy 3:13).

*But now, thus says the Lord, your Creator, O Jacob, and He who formed you O Israel, "do not fear, for I have redeemed you; I have called you by name; **you are Mine!** When you pass through the waters, I will be with you; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you. For I am the Lord your God, the Holy One of Israel your Savior; I have given Egypt as your ransom, Cush and Seba in your place. (Isaiah 43:1–3)*

The noun refers to a possession which is obtained in order to be enjoyed: *For God has not destined us for wrath, but for obtaining salvation through our Lord and Savior Jesus Christ* (1 Thessalonians 5:9). *He called you ... that you may gain the glory of our Lord Jesus Christ* (2 Thessalonians 2:14). *Whoever seeks to keep his life [gain] will lose it and whoever loses his life will preserve it* (Luke 17:33).

1. We are prized and safely kept (Isaiah 41:10–11).

'Do not fear, for I am with you; Do not anxiously look about you, for I am your God I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.' *Behold, all those who are angered at you will be shamed and dishonored; Those who contend with you will be as nothing and will perish* (Isaiah 41:10–11).

2. We are prospered and blessed.

II. HE EFFECTUALLY CALLS ENSLAVED SINNERS BY GOD'S POWER AND GRACE OUT OF THEIR MISERY IN SIN.

So that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light (v. 9B).

- A. The Plight In Slavery And In Darkness With No Hope Of Release, From Which He Called Us Out (Luke 4:18; Matthew 9:36).
 1. The darkness and bondage of the power of sin is complete so that we can only be brought out by God's initiative and power.
 2. There is the darkness of spiritual ignorance and superstition (1:18).
- B. The power of God is directly exercised through the Word and Spirit in delivering and regenerating power (1 Peter 1:23, 25).

These whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified (Romans 8:30).

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son (Colossians 1:13).

III. THEY ENJOY ALL THEY HAVE AND EVER WILL HAVE NOT BY WHAT THEY'VE DONE BUT BY GOD'S MERCY.

For you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy (v. 10B).

- A. We were objects who did not, and never would have deserved mercy.
 1. By definition, mercy involves undeservedness (Luke 18:9).
 2. The emphasis of the perfect tense, "had not received mercy," is that we were in a permanent state of hopelessness.
- B. We obtain infinite eternal mercy.
 1. Christ showed mercy by what He did for us.

Christ showed mercy objectively when He bore our sin and endured the wrath we deserved. Christ showed infinite mercy, justifying us, having forgiven all our sins and imputing His righteousness to our account (2:24, 3:18). This is what Christ did for us.

2. Christ showed mercy by what He did in us.

Christ showed mercy subjectively in us at the moment of our conversion when we were born again and freed from sin's enslaving power (1:3).

IV. THEY NOW EXIST BY HIS MERCY AS A GOD- CENTERED PEOPLE WITH THE PURPOSE TO EXALT AND MAGNIFY HIS MATCHLESS PERFECTIONS AND EXCELLENCIES.

That you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light (2:9b).

- A. Our pursuit of exalting Christ is rooted in and is a result of our own experience of His wondrous light.

You were formerly darkness, but now you are light in the Lord (Ephesians 5:8).

Our darkness

1. We were slaves, helpless to deliver ourselves.
2. We sinned and were stiff-necked in our darkness.
3. We suffered and were in misery because of our sin.

His light

4. He showed mercy and exercised His power in delivering us.
5. We have seen and experienced the wondrous light of His own glory that consists of His attributes and excellencies, by which we were redeemed, justified, and adopted as sons (2 Corinthians 4:3–6).

³ And even if our gospel is veiled, it is veiled to those who are perishing, ⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. ⁵ For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. ⁶ For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ (2 Corinthians 4:3–6).

6. He has satisfied us and made us joyful and happy by delivering us and ending our misery.

- B. Our purpose is to exalt Christ by proclaiming the perfections or excellencies of His being and nature by which He has given to us joy and gladness.

The Greek word for excellency is *αρετη*, which refers to any excellence of a person or a thing. It is an eminent endowment, property or quality. It indicates any particular moral excellence, or perfection. In the Old Testament LXX it is translated, splendor or glory (Habakkuk 3:3; Zechariah 6:13). In the plural it is used for the praises of God (Isaiah 43:21, 42:12, 63:7).

His splendor covers the heavens, and the earth is full of His praise (Habakkuk 3:3).

I shall make mention the lovingkindnesses of the LORD, the praises (excellencies) of the LORD,... and the great goodness toward the house of Israel, which He has granted them according to His compassion (Isaiah 63:7).

Let them give glory to the Lord and declare His praise (excellence) in the coastlands (Isaiah 42:12).

1. We experienced His infinite mercy and compassion when He relieved us from the misery of our personal darkness (v.10).
 2. We experienced His power when He called us out of our darkness.
 3. We experienced His abundant mercy and grace when He endured punishment we deserved (2:3), and by it freely redeemed us (1:18–20), and justified us by His blood.
- C. The parallel passage to 1 Peter is from Isaiah 43:21 where God declares His own pursuit of His glory through the good and joy He brings in delivering His unworthy people (Isaiah 43:20–21).
1. The passage and context is directly taken from the LXX (Septuagint) translation of Isaiah 43:21.

²⁰ *The beasts of the field will glorify Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My chosen people.* ²¹ *The people whom I formed for Myself will declare My praise (αρετης) (Isaiah 43:20–21).*

2. The parallel references elsewhere in Isaiah emphasize God's pursuit of His glory by making His people happy and joyful when He delivers them from their misery.

- a. The Messiah's ministry (good news, Isaiah 63:1) is to free people from captivity, so there is no longer mourning, but gladness (Isaiah 61:1-3). This, in turn, glorifies Him.

*¹ The Spirit of the Lord GOD is upon me, because the LORD has anointed me **to bring good news** to the afflicted; He has sent me to bind up the brokenhearted, **to proclaim liberty to captives and freedom to prisoners**; ² to proclaim the favorable year of the LORD and the day of vengeance of our God; To comfort all who mourn, ³ to grant those who mourn in Zion, giving them a garland instead of ashes, **the oil of gladness instead of mourning**, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, **that He may be glorified**. (Isaiah 61:1–3).*

- b. They are planted and secure from enemies and violence (Isaiah 60:18, 21–22).
- c. They are delivered through the waters and fire for His glory (43:1–7).
- d. His goodness is so that He is glorified (2 Thessalonians 1:11–12).
- e. Christ's glory is manifested when He brings out prisoners, and when He delivers those in bondage. It manifests His unique glory that no one else possesses, and it calls forth the joyous singing of praise and worship (Isaiah 42:6–12).

⁶ I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, and I will appoint You as a covenant to the people, as a light to the nations, ⁷ to open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison. ⁸ I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images. ⁹ Behold, the former things have come to pass, now I declare new things; before they spring forth I proclaim them to you. ¹⁰ Sing to the LORD a new song, sing His praise from the end of the earth! You who go down to the sea, and all that is in it. You islands, and those who dwell on them. ¹¹ Let the wilderness and its cities lift up their voices, the settlements where Kedar inhabits. Let the inhabitants of Sela sing aloud, let them shout for joy from the tops of the mountains. ¹² Let them give glory to the Lord and declare His praise in the coastlands. (Isaiah 42:6–12).

