



## **The Humility and Exaltation of the Son of God**

*Series: Philippians – To Live Is Christ*

Philippians 2:5-11

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This truly is one of my favorite texts in all of Scripture. The sheer majesty, the depth, the glory of this text is amazing. It is true that all of Scripture is inspired but not all Scripture is equally inspirational. It is hard to get excited over genealogies. But this description of the humility and exaltation of Jesus Christ is absolutely awe-inspiring, worship generating, encouraging, and soul nourishing. This is one of those passages of Scripture that you can meditate on for the rest of your life and never plumb the depths of it – which is why the reason that it was initially written – at least from Paul’s perspective – is so interesting.

This text, that encompasses the whole gospel from before creation to the consummation, was originally written by Paul as an illustration, as an illustration to call the Philippian church to humility and grace toward one another, to encourage them to put away self-seeking and to be united in heart and mind, to care for one another and to look out for one another’s interests before God. But what begins as an illustration and a strong appeal to the example of our Lord morphs into this incredible declaration and celebration of the humility, the majesty, and the glory of the Christ whom we worship.

Just quickly, I want you to take note of something here that I think is very important. As Paul is writing this letter, he is dealing with a very practical issue in the church – unity, solidarity, true camaraderie and durable fellowship. He knew that the only way that the Philippians could persevere in the midst of the outward trials that were coming upon them as the people of God was if, and only if, they were united inwardly. They had to be of one heart, one mind, one spirit, and one hope. This is an ethical issue, right? But rather than just commanding them: “Get along with one another. Be more invested in each other’s lives. Be humble...” he does something else. He applies the gospel to the practical issue that they were facing. He takes high theology and applies it to very practical situation. It’s not the only time that Paul does this. Let me just give you a couple of examples. In his second letter

to the Corinthians, Paul was concerned that the Corinthian church would be faithful to give financially for the needs of the Jerusalem church that was suffering as a result of faithfulness to Christ. Rather than address this from some “you have more than they do so share” argument, he simply says: **“For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.”** (2 Corinthians 8:9, ESV) To the Ephesian church, in order to encourage the men to love their wives as they should, again he applies high theology: **“Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.”** (Ephesians 5:25–28, ESV) Great theology is extremely practical. The gospel, applied, is the answer for every issue in our lives and especially the gospel truth. Paul is going to take great theology and use it to answer a very practical issue in the church. So let’s look at this together this morning. This is just awesome. See with me first, the incredible self-humbling of the Son of God.

**The Self-Humbling of the Son of God (5-8)** Read verses 5-8 with me again: **“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”** (Philippians 2:5–8, ESV)

Paul starts by saying: **“Have this mind among yourselves, which is yours in Christ Jesus...”** From the very outset we see this is a special passage. While the story, the events of Jesus’ life, His incarnation, His life and miracles and acts, the story of the cross, is told in each of the four gospels. And the meaning of it all is unfolded for us in the various epistles of the NT, here in verses 5-8, we see the cross from the perspective of Christ Himself, from the mind of Christ. This is holy ground. Paul is going to show us the Son of God’s view of the incarnation and the cross – His mindset and His perspective – and He is saying that if we are in Christ, if we are saved people, we must have this same mind in ourselves.

So what is the mind of Christ? Paul says: Christ Jesus, **who, though he was in the form of God, did not count equality with God a thing to be grasped.** Paul takes all the way back

before the creation of the world, before anything existed, and tells us about the Son of God that he was in the form of God, that is He possessed inwardly and displayed outwardly the very nature of God The Father, Himself. And why? Because He is God – the second member of the Trinity. Paul uses the verb form in Greek that means that means “to be really and truly in fundamental character, in personal and essential nature,” God.

And though Christ was and is God, He did not count His equality with God – His rights to worship, His privileges as God, His position as God, the outward display of the splendor of His glory – He did not count these things as something to be grasped, as something to be held onto at all costs. The mind of Christ was to abandon freely and willingly what was and is rightfully His as the Son of God in the interests of another purpose – God’s plan of redemption of sinful man. To redeem sinful men and women like us, Jesus must be willing to lay aside His rights and privileges as the Son of God and condescend to become a man, a servant and He was willing to do so. He did not grasp for what was rightly His.

What a massive contrast with Satan as he is described in Isaiah 14:12-14! There we read: **“How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.’”** (Isaiah 14:12–14, ESV) Satan desperately desires to have that which is not his – equality with God, the rights and the privileges of God. But the One who deserves all this was willing to lay it aside for the sake of obedience to the Father and for our salvation, the sake of accomplishing God’s plan of redemption.

Jesus, who had all rights as God, instead, by His own choice, **emptied himself, by taking the form of a servant, being born in the likeness of men.** That word “emptied” has been the cause of a lot of debate. Some people say that it means that Jesus divested Himself of some of his attributes as God – His omnipotence, his omniscience – but that is impossible. To lay aside His characteristics as God would make Him less than God. It’s nonsensical. Think about it. If you take wetness away from water, you don’t have “dry” water do you?

That's not what that word "emptied" means in Greek. Instead it means, "to deprive something of its proper place." Jesus laid aside His rights to His proper place, His proper position, and how did He do that? Not by subtraction, but by addition – He took to Himself the form of a servant and was born as a man. The eternal God took to Himself, without any diminishment of His deity, of His Godhood, humanity. That is the sense in which Christ "emptied" himself. And this was for a specific purpose, so that He, Sovereign God could become a servant, a slave.

He came into this earth, not as Superman or an emperor with a vast army but made Himself nothing. ***"He had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not."*** (Isaiah 53:2–3, ESV)

He became a servant – a slave, under the Law of God, with a definite assignment given by the Father – to be the mediator between God and man, under the Father's command, dependent on the Father for everything, completely submissive to the Father in every way, always doing His will. He entered the scene of human history to endure all the emotional and psychological and physical and spiritual suffering that He must to be our sin bearer and our Savior. He came into the world with His divine glory hidden and unrecognized, taking to himself a human nature weakened by the fall – yet without sin – and submitted Himself to the mistreatment and mockery of wicked men, to the exhausting demands of His ministry, and eventually to the cruelest and most unjust death at the hands of rebels. Though He is utterly perfect, He chose to bear the consequences of sin His entire earthly life. The love, the honor, the worship, the respect – all this that he rightly deserves -- He willingly laid aside.

***And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*** He did all of this so that he could endure that which has no power over Him except by His consent – namely death. Immortal God humbled Himself to the uttermost – to taste death. In obedience to the Father, for our sake, He who was in the form of God --- who is God the Son – came down to earth, down to the cross, to endure the curse of sin and He did it for us, for you and for me, in obedience to the desire of the Father. The only way to understand the cost is to consider the vast difference that shame, that mockery, and that physical and spiritual torture is from the perfection, the glory, and the infinite love and joy that was the life of Son of God in the fellowship of the Trinity before he

came into the world. To travel from the glory of Triune joy to Calvary to be spit upon and murdered by profane and evil men, *that* is the humiliation of the Son of God. To travel from infinite and perfect love to complete forsakenness and abandonment—that is the humiliation of Jesus Christ.

And I want you to see, Jesus did it all willingly. God the Father did not have to pry His fingers from His heavenly throne, did not have to force or coax or threaten or plead with the Son to empty Himself. Do you see that? God the Father did not humble Him, Christ humbled Himself. That's the point throughout these verses – **He** emptied Himself. **He** took the form of servant. **He** was born in the likeness of man. He humbled Himself. **He** became obedient to the death of the cross. He did it all and He did it willingly. Isaiah 53:7-9 says: ***“He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.”*** (Isaiah 53:7–9, ESV) Christ endured all of this willingly. This is the character of Jesus, ***“the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”*** (Hebrews 12:2, ESV)

In Christ's humble willingness to give Himself to the death of the cross shines brightly one of the vitally important aspects of Christ's sacrifice, maybe one that we have never even thought about, but we need to. Beloved, through all the long years of animal sacrifice in the OT, the Lord had driven home to His people the truth that in God's divine plan there could be the transfer of sin and guilt from the head of the guilty to the head of the innocent. Whenever a sinner brought a sacrifice to the altar and placed his hands on its head, confessing his sins, the lesson was obvious – this animal stands in my place. This bears my sin, my guilt. But the substitution was always incomplete, first because the worth of the blood was insufficient to truly cleanse him of sin – it had to be the blood of a perfect, divine, holy sacrifice, but also – and here's the key thing – because the central theater of sin, the core of sin – the will – was not represented in the unwilling and uncomprehending animal. Only the perfect man – the God-man – can be the perfect substitute for sinners and at the heart of that perfection is a will that delights to do the will of God. Hebrews 10:4-7 captures this thought perfectly: ***“For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have***

***not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.' "***” (Hebrews 10:4–7, ESV) It was Christ’s desire to do the will of God that made His sacrifice complete. The sacrifice of Jesus deals not only with the specific acts of sin, but also with the very will.

Jesus is Adam in reverse, isn’t he? Adam was created in the image and likeness of God but that wasn’t enough – He grasped for equality with God. By contrast, Jesus who had the right to equality with God as the Son, did not refuse to be obedient and humble Himself. Jesus made Himself nothing, taking the form of servant, doing what Adam refused to do – serve God. Adam’s disobedience brought sin and death into the world; by contrast, Jesus’ obedience brought righteousness and life into it. He is Adam in reverse, the second Adam. The Son of God came to undo the disobedience of Adam and to extinguish the wrath of God that Adam brought crashing down upon the human race. To do this he had to be willingly obedient to the Father’s plan and will – from eternity to cradle to cross. Even in the Garden of Gethsemane, when the temptation to shrink back was at its worst, He bowed before the Father and prayed: ***“saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”***” (Luke 22:42, ESV)

This is the mind of Christ. He considered Himself; He considered the will of the Father that Jesus would reconcile sinners to Himself, take away the enmity that stood between us, redeem us from the pit of sin, take away the wrath that we deserved for our rebellion against God; He looked at our helpless and sin ruined state, and for the sake of obedience to the Father, and out of love for us and for our very sake – our salvation – and in humility, He held nothing back, did not grasp His rights as God, but emptied Himself, enduring the ultimate humiliation so we should be saved.

The point that Paul is making to the Philippians is clear, isn’t it? Has all that Christ has done made any significant impact in the Philippians lives? In our lives? Has it made us humble-minded? How can we insist upon our rights, how can we be filled with selfish ambition, how can we pursue empty glory, how can we fail to look after the spiritual interests of one another, when our very salvation is predicated, grounded and established on the willing humility and grace of Jesus Christ our Savior to be obedient to God and pursue our eternal good? It just cannot be. It ought to cause us all to be silent, to be in awe of what Jesus did for us – what He did willingly, not under coercion, not under obligation, not out of

compulsion, but out of love for the Father and love for us. And it ought to make us see how foolish it is for us to be clamoring for our own rights, or trying to magnify and exalt ourselves over others rather than serving them in love and humility. This text ought to make us humble. If Paul had stopped here, he would have made his point very clearly, right? The point has been made, but Paul cannot stop here. He cannot stop with the self-humbling of the Son of God. He has to tell us of the Father's exaltation of the Son with whom He is well pleased.

**The Exaltation of the Son of God (9-11)** Paul cannot contain Himself. He has to tell the rest of the story. ***“Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”*** (Philippians 2:9-11, ESV)

Therefore – that is – in light of this staggering display of humility and selflessness, nothing will do in the eyes of Father God than that Jesus should be lifted up – literally super-exalted, hyper-exalted – to the highest place in the universe, because in the Father's eyes, in whom is all truth, He deserves it. The decree of God the Father is that because of Christ's humility to take upon Himself human flesh, His obedience to accomplish the salvation of His church, to fully obey the Father even unto the point of death upon the cross, the exact reward which the Son merits is to be exalted to the highest place. That is the appraisal and estimation of God the Father. In His estimation, His response what Christ has done, the most incredible display of humility and faithfulness that the universe has ever seen is to give Him ascendancy and supremacy, the very highest exaltation.

No man has ever done what the God-man has done. No man ever could. No man could perfectly fulfill the Law of God, no man could perfectly fulfill the pleasures of the Father, and no man could ever accomplish what Christ accomplished. He is the only one ever born of woman who has ever loved the Lord our God with all of His heart, soul, mind and strength. The whole of human existence from the Garden of Eden forward can be defined in terms of two words – prideful rebellion. Rebellion against God's glory, rebellion against His law, rebellion against His love, rebellion against His worth, rebellion against His commands. But over the life of Christ can be written these words – humble obedience – humble obedience to the Father's plan, humble obedience for the sake of the Father's glory, humble obedience to His law, humble obedience displaying His worth, humble obedience displaying deep love.

Christ came and completely fulfilled all that the Father has commanded of men. So when the Father looks at the Son he can say, “This is my beloved Son in whom I am well pleased.”

And only Christ can say to the Father: “I have been obedient to all that your holy Law requires as the God-man. I have completely fulfilled your law and your demands of Me. I have earned perfect merit in human flesh before your throne. I have loved you with all my heart, soul, mind, and strength. I have redeemed a people for your glory by taking your just wrath upon myself in my body on the accursed tree. I absorbed all your wrath and purchased the church’s freedom by my blood and they have been covered with the robe of my perfect righteousness and so they are before your throne debt free – all of them.” See this beloved. The exaltation of Jesus Christ, the conferring upon Him of the name that is above all names is rooted in His merit, in His perfection, in His faithfulness, in His obedience as the suffering servant of God the Father. His exaltation is an exaltation that is fully due Him. He has earned this honor. It is an honor that Christ asked of the Father and which He deserves: **“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.”** (John 17:24, ESV)

The Father has highly exalted the Son, revealing the fullness of His true glory, the glory that had been veiled for a time in flesh. How did He do it? The Father revealed the true glory of the Son in these ways: **Resurrection** -- God raised Christ from the dead. That was the first step from humiliation to exaltation. The resurrection of Christ was the first step in His exaltation before all of creation in that He was declared to be the Son of God in power, Romans 1:4. Through His **Ascension** -- Acts 1:9-11 describes how Christ was raised to heaven looking to the day in which He will return in glory and power to judge the living and the dead. Third, His true glory is revealed in Christ’s **Enthronement** – Before the created universe, Jesus Christ has been enthroned at the right hand of the Father in heaven. All authority and power has been given to Christ. Paul describes the extent of Christ’s authority saying in Ephesians 1: God **“raised him (Christ) from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church.”** (Eph 1:20-22, ESV)



And God has given to the Son a title, a name that is above every name. He has given to Him a title before all of creation that rightly declares who He truly is. Among fallen men Christ has some names: Beelzebul, winebibber, glutton, sinner, criminal, one unable to save Himself or others, a teacher, a revolutionary, fraud, just a man. Some had called Him Messiah, Christ, Son of the Living God, Son of Man, even some had called Him Lord – in the sense of master or leader. Thomas being the chief exception when he declared Jesus to be “My Lord and My God.” But God gave the Son, before the face of all of the creation, the title that rightly declares who He is.

What is the name that Paul is talking about here? It is not the name Jesus. In fact, the name of Jesus is not a unique name at all. The Hebrew equivalent was Yeshua or Joshua and there are plenty of Jews who have had that name. The name that Paul is speaking of is the name “Lord.” Jesus Christ is Lord, but not in the smaller sense of master, owner, ruler or leader. What Paul is saying here is much, much, more. He is declaring that Jesus Christ has been revealed by the Father to be one with Him, worthy of the title of Yahweh.

Paul is quoting from Isaiah 45. Look at it with me. ***"Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save. Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? And there is no other god besides me, a righteous God and a Savior; there is none besides me. "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.' "Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him. In the LORD all the offspring of Israel shall be justified and shall glory." (Isa 45:20-25, ESV)***

In that Old Testament prophecy Yahweh is speaking and declaring Himself to be the only God and the only Savior and that he will be the one Object of universal worship and adoration, of universal acclaim. This honor, Paul tells us, is now focused on Jesus. Now the veil of humanity and suffering has been stripped away and He has been declared by the Father to be very God of very God, to be Lord, to be Yahweh. He has been given the name, given the title that is rightfully His. Jesus is sovereign God and there is salvation only in His name.

And where is all of this leading? To the doing away, once and forever, of everything that is hidden about the Kingship of Jesus. This is all heading toward the great reveal when Christ comes in His glory. Paul says: **“so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord.”** He sums the universe up in three groups:

**Those in heaven** – righteous angels and the redeemed in heaven.

**Those on earth** – All the living who are redeemed, the God-lovers. The God-haters, the reprobate. They too will confess, they will admit the Lordship of Christ not as a saving confession but as an irresistible admission of the truth they refused to believe and so be saved.

**Those under the earth** – This refers to hell, the place of eternal punishment filled with fallen angels – the demons, and Christ rejecting men. They will confess the Lordship of Christ with lips of the vanquished, not enjoying and delighting in His reign, but bearing the unending outpouring of His wrath.

The point is this: Jesus will be confessed, will be magnified as Lord – the Sovereign King of the universe, the one worthy of complete surrender – whether willingly and joyfully or by force and under irresistible compulsion. What we confess today when we gather for worship, will be confessed by every being in the universe. Every believing heart will confess it with joy. Every unbelieving heart too – everyone. Every Christian, every holy angel will confess. Satan, Legion, Caiaphas, Herod, Pilate, every Caesar, Hitler, Stalin, every Ayatollah, Obama, the Supreme Court – all will confess.

And from all of this, God the Father will receive glory. Paul says that every knee will bow and every tongue will confess that Jesus Christ is Lord **“to the glory of God the Father.”** Our human instinct is to think that Jesus having the name Lord would somehow take away glory from God the Father. That somehow they would be in competition for praise and for adoration. That is not the case at all. Jesus having the name above all names, Jesus being

the one to whom all nations must turn to be saved, Jesus having the name before which all must bow and every tongue confess His Lordship is exactly the desire of the Father. The truth is this. God the Father has given to the Son the title of Lord and when He is worshipped or acknowledged as Lord, God the Father is glorified. The great mystery of the Trinity is that when the Son is glorified, the Father is glorified. Perfect glory and honor given to the Son is perfect honor and glory given to the Father.

This is God's estimation of the Son. He is worthy to be hyper-exalted and the question that stares us in the face is: "What is our estimation of Him?" Here is the window into every human soul. What do you make of Christ?

### **What Do You Make of Christ?**

Martyn Lloyd-Jones asks the question: **"What is Jesus Christ to us? Where does he come into our scheme of things? What do we believe concerning him? Have we bowed the knee to him, have we surrendered to him, do we make this confession concerning him? Do we say that Jesus of Nazareth, that man who walked about the face of this earth, is Lord, the anointed of God, the one who was set apart to bear the sins of man, including our own? Do we say that it is there alone, in that death, that we find salvation and all that it means, and by which we are reconciled to God? Do we confess that to us he is God and that we worship him to the glory of God the Father? That is the confession. Am I returning to this too frequently? I wonder if that is possible! My plea is that I find it everywhere in the New Testament and that there has surely never been a greater need of this re-emphasis than there is at the present time. How easy it is to turn the New Testament into a philosophy or a set of rules and regulations and a scheme for life and living, a general outlook. No, the central point everywhere, the whole emphasis here, is that it is my personal relationship to him that matters. I do not accept the Christian philosophy primarily; I accept him. I believe on him, I bow my knee to him, the Person. I make a statement about the individual: Jesus Christ is Lord, he is my Lord; it is a personal relationship, and a personal confession. And that is the primary thing in the whole Christian position - our relationship to him. There is no true knowledge of God apart from him, and to know him is to know God. Jesus said, 'He that hath seen me hath seen the Father' (John 14:9) - that is it. The centrality of Christ.**

I know there are some of you here today that have not called up on Jesus Christ as Savior and Lord. I want to speak to you, right now. You are giving yourself, your heart to other Lords, slavishly trying to win blessing from other “lords” – financial security, sex, approval, academic achievement, power, success, pleasures of all kinds. None of these “lords” satisfy, none of them deliver on their promises. None of them deserve your unquestioned allegiance – only Jesus does. How long will you give yourself to that which does not, which does not save? Isaiah 55 asks: **“Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; hear, that your soul may live... “Seek the Lord while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him, and to our God, for he will abundantly pardon.” (Isaiah 55:2-3a, 6--7, ESV)** Bow your knee and your heart to Him now! This is the message to you this morning.

But there is also much that requires our response, isn't there, church?

We see here that there is a way of living, an example before us as the people of God, which bears the stamp of God's approval. In Christ we see true, godly humility. This text is the cure for a lot – pride, entitlement, ungodly competition, discontentment, grasping for glory. Jesus who had all glory laid it aside so that He could redeem us. He did not get what He deserved, but humbled Himself willingly so that we would not get what we deserved. Don't worry about grasping – seek humility and obedience. This is how we are to live and that brings us back to the exhortation from Paul in verse 5: **“Have this mind among yourselves, which is yours in Christ Jesus,” (Philippians 2:5, ESV)**

But even more, this confession is the cornerstone of reality and that should give us great confidence. This incarnation of God the Son, His suffering and death on the cross, His exaltation to the right hand, and His being confessed as Lord, either willingly or unwillingly by every human being that lives or ever has lived, means that no matter what happens in our lifetime, no matter the condition of our nation and society at any particular moment in history, no matter what becomes of the truth in our day or any day, human history is and remains the story of Jesus Christ, His humiliation and his exaltation. It is moving relentlessly and with absolute certainty to one and only one end: the public triumph and glory of the Son of God.

Let this awesome truth of what God the Son did and will do strengthen our soul, set your feet upon the rock once again, and send you out to love and serve your Lord and Savior. Let this truth lead us to exalt Christ in our hearts; believing Him, loving Him, and adoring Him. We cannot raise Him higher than He is in Heaven, but we can exalt Him in our hearts. Let us exalt Him with our lips, praise Him, pray to Him, sing of Him and speak of Him. Let us exalt Him in our lives, living holy lives that magnify Him, that reflect a life worthy of Him as Lord. And let us fearlessly exalt Christ so that others are drawn to Him through our confession of the greatest reality in the world – “Jesus Christ is Lord, to the glory of God the Father.”

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