

# The Exalted Christ

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**Bible Verse:** Philippians 2:9-11  
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That great hymn that we just sang penned by Martin Luther some 500 years ago is a wonderful introduction to the things that we want to consider from God's word here this morning and it's a perfect hymn, a perfect thing for us to remember. That hymn has endured for 500 years and the truths of which it speaks are still as vibrant and as alive as they ever were when he wrote them all those centuries ago.

Friends, I want to remind you of that which is obvious, is that thousands and thousands of kings and leaders and princes and presidents and senators and congressman have risen and fallen in those intervening 500 years, most of them are dead and forgotten, but the truth of God abides forevermore and Jesus Christ is Lord and that is the glorious reality that we get to consider as we come to the book of Philippians here this morning in chapter 2, and I'm going to read just for the sake of context verses 1 through 11. If you're new to our church, we are returning to an exposition of Philippians that we were doing months ago before we were interrupted by the COVID thing, and in chapter 2, verses 1 through 11 we are kind of reviewing in order to set the stage for new material where we left off that we'll begin next week.

Chapter 2, verses 1 through 11.

1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee will bow, of those who are in

heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Last week we looked at verses 5 through 8 and considered what we titled "the humble Christ," and we saw Christ in his humiliation as he took on human flesh, as he lived under the law, as he suffered earthly affliction and rejection, went to the cross, bore our sins, was buried and suffered under the realm of death for a period of time, thoroughly humbled, thoroughly far below the greatness of his pre-Incarnate glory. That's how great the humility of Christ is, that he did that, that he was willing to undergo that in obedience to his Father, and that he was willing to undergo that for the redemption of his people. The incomprehensible glory of Christ is revealed in his Incarnation and in his humiliation. The fact that God is so high and lofty that he must stoop down to look upon creation, that all of the universe and the majesty of the celestial bodies is beneath him as Creator, for a God like that to step down like that is a revelation of his glory. He is majestic in his humility. If that was all that we had, as I said last week, we would worship him and honor him and he'd be worthy of our praise and adoration forever and ever without end, that a God of glory would be a God of humility, a God of condescension, would come down to live among sinful rebels against him for their well-being? There's nothing like that in humanity apart from the Lord Jesus Christ.

The text that we looked at last time ended at the death of Christ. Today's text that we're going to look at rises in glory. We saw last time the humble Christ, if you want to put a title on this message in your notes it's "The Exalted Christ." We've seen the humiliation of Christ, now we see the exaltation of Christ and look at it there again in verses 9 and 11 with that introduction stated. "

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

What we see in this text are two responses to the humiliation of Christ, two responses to the humbling of Christ, and what the outworking and what the consequence is of his great work in his condescension, his Incarnation, and in the atoning work by which he satisfied the justice of God that required payment, which required penalty upon sinners if they were ever to be reconciled to him. Christ humbled himself to do that and we love him and we worship him for that, but that humiliation was not the end of the story. It set in motion, in human time it set in motion a long unfolding of consequences that will reverberate throughout all of eternity. You cannot hear about the humbled Christ and not respond to it. There are consequences for every man, woman, and child that have ever lived to the humiliation of Christ. But before Paul talks about the human response, he speaks, first of all, of the response of God the Father. He speaks of the response of God the Father. That's the first point if you're taking notes. We're looking at two responses today. Because Christ, the second person of the Trinity, because the eternal Son of God voluntarily humbled himself, God the Father exalted him and raised him on high.

Look at verse 9. It is a shorthand verse for many profound aspects of what happened to Christ and what Christ did after his resurrection. Verse 9, "For this reason also, God highly exalted Him." God the Father highly exalted God the Son. You see a distinction in the persons of the Trinity there. "And bestowed on Him the name which is above every name." You know, human lips are not worthy to preach the Scriptures, it's only a gift of God that we have a Bible in our hands and that any of us are able to read it and to speak about it in any setting whatsoever. Human lips are just not worthy of it, it's only by the grace of God that we come to Scripture and are able to read it. But here in particular to talk about the exaltation of Christ, we come to particularly holy ground. If the burning bush for Moses was holy ground that required him to remove his sandals, I want to tell you that we're on infinitely higher ground as we talk about the person of Christ, and as we are speaking about his exaltation, it is appropriate for us to humble our hearts and to receive the word of God in a repentant spirit that mourns over sin and is eager to embrace the worship of Christ to the highest degree forever without end. That's an introduction to the significance of the text that is before us.

So God exalted him. The Father elevated Christ in superlative highest possible degree. How so? Well, we won't take time to look at all the Scriptures, if you will, the course of Christ's subsequent life is known, these facts are known to you and so we can just refer to them briefly. What did the Father do? He raised Jesus Christ from the dead. By supernatural power, God raised his Son out of death and into life, Acts 2:24. A short time later, Christ ascended into heaven. He supernaturally rose from the earth, supernaturally ascended into the skies and took his seat at the right hand of God as men looked on in wonder and astonishment at such a magnificent act, Acts 1:9-11. Christ ascended into heaven. Scripture tells us that Christ now sits at the right hand of God in glory.

Look over at Acts 2. I want to spend just a moment considering this text. Acts 2. And so Christ is resurrected, Christ is ascended into heaven. He now sits at the right hand of God in glory. Verse 32 of Acts 2, "This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, until I make Your enemies a footstool for Your feet.'"" That's exaltation. And, "Therefore," verse 36, "let all the house of Israel know for certain that God has made Him both Lord and Christ--this Jesus whom you crucified." And from that right hand of glory, he sent the Holy Spirit to his disciples. At that right hand of glory, Jesus Christ intercedes for his saints. In Hebrews 7:24 it says that Christ always lives to make intercession for them.

We're not done yet. He's resurrected. He's ascended. He's at the right hand of glory. He's interceding for the saints and we haven't talked about all of his exaltation even at that, as magnificent and wonderful as that is, that's not all. That's not all because one day Jesus Christ will return to judge the world and usher in a new age. As he ascended, so he will return and make his presence known and then we'll see who's King. Then we will see who the real leader is. We call all of this the resurrection, the ascension, his session at

God's right hand and his Second Coming, we call all of that the exaltation of Christ. The exaltation of Christ is a shorthand term for all of those individual aspects of his glory that we have just rehearsed, and here's what we need to see today, this morning. This is what we need to consider deep in our own hearts, is that the humiliation of Christ is over and he is now in a state of transcendent glory and God in response to the humiliation of Christ, blessed him, as it were blessed his Son with that exaltation, and God the Father also granted a name to correspond to this high state that Jesus Christ holds.

Look at Philippians 2 again, verses 9 and 10, "For this reason also, God highly exalted Him, and," he went further, something additional to be joined with the exaltation, he "bestowed on Him the name which is above every name, 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." Three times in those first two verses, Paul emphasizes the name. Look at it there. He "bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow."

Now you and I are used to thinking of a name in a different sense, in a different context. We just use a name as the designation by which we recognize and call each other, and the name doesn't have the same sense of conveying a significance about the character of a man that it did in biblical times. You know, my name Don doesn't mean anything to you beyond that's what my parents called me at birth. It doesn't communicate anything to you about my character or anything like that. Not so with Christ and the emphasis on his name. As we've said many times from this pulpit, in biblical theology, in biblical terms the name communicated something about the very character and essence of the man who held that name. And so when Paul is talking about the name, he's talking about a designation that expresses the fullness of who Jesus Christ is, and in response to his humiliation and in conjunction with his exaltation, God recognized and assigned to Christ the name by which he is called and what is that name? What is that name? Well, the climax of the passage is there in verse 11, "that every tongue will confess that Jesus Christ is Lord." He is Lord.

This word "Lord" in the New Testament translates the divine name "Yahweh" from in the Greek Old Testament. This word "Lord," let me repeat myself because I stumbled yet again, this word "Lord" translates "Yahweh" in the Greek Old Testament, Old Testament originally written in Hebrew, a couple of centuries before Christ they translated the Old Testament into Greek. The Hebrew name for God, Yahweh, I'm oversimplifying here, Yahweh, the Greeks saw that name and used this word "Lord, Kyrios" in the Greek, to translate that name and so it's a name that expresses deity. And so the Father's response to Christ's humiliation was to exalt him and to assign the name "Lord" to him, that this is the name by which he shall be addressed. And that name therefore – watch this – that name indicates that Christ possesses all the qualities, powers and attributes of absolute deity without exception and without diminishment. Christ shares the full essence of deity and he always has in the same way that the Father always has. The one essence of the Trinity shared equally by three persons, Father, Son and Holy Spirit, the name "Lord" recognizes that when we consider the Lord Jesus Christ.

And so the reason that God did this, the reason that God granted such a name like that to Jesus was this: God granted the name to him so that he will be honored in the highest and most superlative manner possible by all of intelligent creation. To call Jesus Lord is to call him God, and to call him God is to say that he has all of the attributes of deity. He is of very essence deity himself, and because that is who he is, all of creation is to respond into giving him honor and worship and recognition of his high and superlative position. Jesus Christ has – listen, listen, listen, listen, this is far more important than anything that's happened in the past seven days – Jesus Christ has full undiminished glory, full undiminished honor, and full undiminished power at the right hand of God. That is who he is.

Look over at Ephesians 1. Ephesians 1, and before we read this text, my friends, let me just give you a little word of encouragement and exhortation and application, shall I? The fact that Jesus Christ is who he is, the fact that he possesses all of the qualities, powers and attributes of absolute deity, because he is at the right hand of God in glory where he exercises all power over all things, do you see, my friends, that if that means anything at all, if that's true at all, and it is, that Jesus Christ is not to be trifled with, that you don't trifle with that kind of exalted glory, you don't trifle with one like that, you don't treat him lightly, that there is a sense in which we recognize his exaltation and in his exaltation we come to him with a sense of holy reverence and fear and a sense of worship because of who he is. Oh, we love him and appreciate the fact and we depend upon the fact that he is the friend and Savior of sinners, but we never so forget his exaltation that that makes us deal with him on less than holy terms. Christ is Lord, he is exalted and that must be reflected in the way that your heart responds to him. And speaking further, it should be reflected in the way the entire church of Jesus Christ responds to him, and it should be reflected in the way the churches conduct their worship even, that there would be an atmosphere of holiness and reverence and worship that attends the proclamation of the word of Christ. How could it be any other way than that if that's who he is and he is exalted such as he is?

So Ephesians 1:19-21. We see this passage also from the pen of Paul explaining to us the nature of the exaltation of Christ. He's praying for the Ephesians here that they would understand something of the majesty of who Christ is, and certainly a message like this needs the attending prayers of all of God's people because you and I, you know, we're just too dull to appreciate the full significance of this. We're sluggish, we're sinful, we're indifferent to things that should capture our highest thoughts and imaginations and we're slow and sluggish to hear it all, and we don't even have a mind, our sinful minds, our sinful created minds don't have the capacity to grasp the full significance of the things that we're talking about here today. And so even as we're here in this room in this hour, we need the help of the Holy Spirit of which Paul prays to help us grasp something of the reality of it, to life us beyond our natural mind and with supernatural help be able to grasp something that goes beyond our meager abilities.

And so Paul says in verse 18, "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His

inheritance in the saints, and what is the surpassing greatness of His power toward us who believe." Paul says, "I'm praying for a work of God that you could understand that which you otherwise would miss." It's humbling to realize that we are so cold and indifferent to such great spiritual realities, isn't it?

And so he goes on and says in the middle of verse 19, "These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him 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 every name that is named," see the emphasis on the name again, "not only in this age but also in the one to come." It's not just now, it's not just this time before the coming of Christ, this echoes throughout all of eternity in the ages yet to come. That's how great the exaltation and that's how far-reaching the consequences of the exaltation of Christ are. Verse 22, "He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all."

And so God the Father in accordance with the eternal plan of redemption that was established before the foundation of the world, the Son having completed his work in heaven, God the Father honored him in accordance with that eternal promise and exalted him in this way. These are magnificent realities. These are the most noble things that a human mind could ever consider, to look and to consider and meditate on these truths and to meditate on them with a repentant believing spirit, these are the truths that change your life and transform you. These are the truths that teach you not to love the world but to love Christ instead, to love him more than the things of this world because you see the surpassing value, the infinitely greater magnificence of Christ as compared to our paltry existence here on this sin-cursed earth.

And so God the Father granted this to Christ as a response to his humiliation, and so, beloved, think about it, before his Incarnation Christ dwelt in glory, that's magnificent, that deserves worship. He humbled himself and condescended himself to come to earth in his Incarnation to the point of death, even death on a cross, bearing the wrath of God for his people in utter shame and rejection at the cruel cross of Calvary. That's a whole other dimension of incomprehensible glory for which we would worship him. God's exalted him and it's even more fully revealed and engrossing than it was before. You could look at any aspect of this and be lost in wonder, worship and praise when you realize that the fullness of it all is true and resident in Christ, you see how magnificent he truly is.

Well, that breathtaking exaltation has vast and universal consequences and that brings us to point number 2: the response of creation. The response of creation. I'm delighted, I'm grateful to God for the different ways that his providence plays out in the preaching of his word over time. Sometimes it's quiet and below the surface and you're not really aware of it, other times the timing is magnificent such as when we were preaching on the Reformation on October 31, 2017, the exact 500<sup>th</sup> anniversary of Luther nailing his 95 theses to the door at Wittenberg. How does that happen? That's magnificent. There's all kinds of things like that that have happened over the course of Truth Community Church but today I'm thankful and I'm grateful that we have the privilege together to consider the

exaltation of Christ when the rest of our fellow countrymen, or most of them, are preoccupied with something far lesser and agitated and concerned over passing earthly things that are going to be forgotten soon enough. What a blessing for us as a new man has received the support of the American people for the office of President, what a blessing for us to contemplate an infinitely greater one and an infinitely greater office than that. We are privileged to recognize that there are greater universal realities at play regardless of how human events play out in our lives, and every one of us ought to grasp onto that, love it and adore Christ and let it change the perspective that we have on what transpires in the course of human events. So to be able to preach on the exaltation of Christ after the past week, to me, I thank God for the privilege. I thank God just for the privilege of belonging to Christ, don't you? Just to know him, to be his. Whatever earth takes away, to belong to this Christ, to be the object of his redeeming love, to know that he'll never leave me nor forsake me. That's true for you too if you're in Christ, that this exalted one cares for you, he condescends to care for you in your individual problems. You just get lost in it all, the majesty of it.

So point number 2: the response of creation. What's the response of creation? There must be shattering consequences to something like this and there are. Here it is, the response of creation is this: every personal being in the universe who has ever existed, who exists now, and whoever will exist, every one of them without exception will confess this exalted Christ as Lord. That's how great Christ is.

Philippians 2:10. God exalted him in response to his humiliation and he had a purpose in that exaltation that we see expressed in verse 10, "so that," an expression of God's purpose in it, "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." Verses 10 and 11 express the purpose of this exaltation and it's staggering, astonishing, wonderful. It says that every knee will bow, every tongue will confess. To bow the knee is to – watch this – is to express conscious recognition of the sovereignty of Christ and to submit to it, and everyone will comply. Oh, for now we see rebels going about doing their rebellious things in their rebellious ways, mocking the name of Christ, falsely claiming to be atheists and all of that junk, and it's just junk, it's just the lying heart of a man who won't receive the revelation that God has imprinted on his own inner man, all of that stuff one day is going to be over and there is coming a time where every knee will bow and express conscious acknowledgment of the sovereignty of Jesus Christ and submit to it.

Look at it, Paul couldn't be more clear. He doesn't simply say every knee will bow and then move on, he expands on what he means, those who are in heaven, those on earth, those under the earth. Those who are in heaven meaning the angels and the departed saints as we speak here today, they'll comply, they'll gladly confess Christ as Lord. Those on earth, in other words, the people who are alive when Jesus returns, they'll comply, they will acknowledge him as Lord. Those under the earth, the departed dead, demons, those now in hell, they'll comply, they'll acknowledge Christ as Lord.

Look at Isaiah 45. Isaiah 45. This is a repeated theme in Scripture that of which we speak right now. It's glorious in a way that makes you soar on eagles' wings. It's sobering in a way that bows you low in the dust. Isaiah 45:21, you'll see where Paul drew upon this language, 45:21, "Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Savior; There is none except Me. Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other." No other God. No other Savior. No one comes to the Father except through Christ. Verse 23, "I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance." Stated in the Old Testament, you see Christ speaking there in Isaiah.

In Romans 14, you don't need to turn there, you can be turning back to Philippians while I read this text to you. Romans 14:10-12, Paul says, "Why do you judge your brother? Why do you regard your brother with contempt?" And then listen to this, "For we will all stand before the judgment seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to Me, and every tongue shall give praise to God.' So then each one of us will give an account of himself to God." That's what the Bible says. You and I, everyone of us, everyone of us, we're marching, as it were, on a determined path and the destination of that path is the throne of Christ. Those of us that know him will joyfully bow the knee at that throne and the confession that we have made here on earth will be expanded and with fuller knowledge, somehow in a fuller vision, in a fuller way with unhindered lips will say, "You are Lord!" just as we confessed on earth. "Praise be to Your holy name! May I please kiss Your feet in humble adoration of who You are?"

That's what believers will do, unbelievers will do it in a different way. They will confess under coercion. Though they do not want to admit it, they will bow down. Conquered enemies will acknowledge him as Christ and then they will be sent away into eternal destruction as the just punishment of God for their sins. You know, when we talk about who's a believer and who's an unbeliever then we're talking about the things of great eternal consequence. These are not trifling matters.

Now Jesus Christ is and was always God. There was a never a time where he was not. And he was always God. He did not graduate into becoming God, he was always God. I just refuted Mormonism in what I said there. The exaltation of Christ of which we speak here this morning, it did not add to his essence, it did not give him something that he did not already possess in his being, but what his exaltation does, the exaltation in his resurrection of which hundreds of men were direct eyewitnesses, what his ascension did as men looked on, what now in his word is revealed that he is at the right hand of God and we know that by faith, when he returns in glory at his Second Coming this is all – watch this – it's all a visible manifestation of that preexisting reality. It manifests, the exaltation of Christ manifests what was always true, that he is above all created beings, and as that full manifestation takes place in that coming day for which we long and look forward to as our blessed hope, when that day comes, the entire intelligent universe will be united around one common confession, "Jesus Christ is Lord," and it will not be denied.

That universal confession is coming upon us all. All men will bow at Christ at judgment and give an account for what they've done with him. Believers will joyfully confess this reality and enter into heaven. Unbelievers, those of you that are unsaved here today, let me warn you about the consequences of this for you if you don't repent. It's too frightening and awful to speak of, but what waits ahead for unbelievers is that they will confess the Lordship of Christ under coercion and then they will be sent to hell. The final words out of their mouth will be, "You are Lord." And Christ will say, "Depart from Me, I never knew you." What's the purpose of all of this? Nothing less than the glory of God.

Look at Philippians 2:11, "every knee, heaven, earth, under the earth, every tongue will confess." Everyone of them. Oh, it's just staggering. Everyone of them "will confess that Jesus Christ is Lord," for this ultimate purpose, "to the glory of God the Father." To the glory of God the Father. You see, to honor Jesus Christ and to recognize him as full deity is to honor the Father who sent him. It's to honor the Father who shares that one essence with him. And so to honor Christ is to honor God the Father. Jesus himself said this in John 5, he said, "The Father has given all judgment to the Son so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." There's no point in claiming that you worship God apart from Christ. That's a demonic fiction in the polluted imaginations of many men. "I have my own God." Ha, you don't have any god if you do not have Christ. And if you are not honoring God in reliance upon Jesus Christ and his redeeming work, you are not honoring the Father at all. And so the exaltation of Christ just makes the lines exceedingly abundantly clear. Who is Lord? Who is King? It is Christ. That is clear and undeniable and whatever earthly vestments or earthly prerogatives are given to any earthly man at any given time does not diminish that fact. It's all subordinate and infinitely below our exalted Lord.

Charles Spurgeon said it well and for those of you whose lives up until this point have been indifferent to Christ, you've played with religion but you've never been earnest in your heart, I can't imagine how many are in that miserable position. Some put a theological spin on it and say, "I'll accept Christ as Savior but I'll wait to consider Him as Lord." That's not true. It does not work that way. Charles Spurgeon said it well when he said this, "It is not possible for us to accept Christ as our Savior unless He also becomes our King. A very large part of salvation consists in our being saved from sin's domination over us. The only way in which we can be delivered from the mastery of Satan is by becoming subject to the mastery of Christ."

You see, my friends, when Christ says, "Follow Me," he's placing a spiritual demand on your heart that says, "You must leave the world behind, you must leave your love of self behind and come utterly and humbly to Me and confess Me as Lord like all of creation is one day going to do." And implicit in saving faith, implicit in the work of God that he does in a heart when he draws someone to Christ is a recognition of that Lordship and a glad uncompromised submission to that Lordship. Now we understand that no one understands the full implications of that at the moment that they believe. We understand that. We're not talking about people doing works before they can be saved. We're talking

about what kind of faith is it that God works in the human heart in order to bring someone to Christ, and if the purpose of saving faith, the purpose of the confession of Christ as Lord is to recognize him for his exalted position and this is the goal of God, then it's obvious that the work of God is going to produce a confession of Christ as Lord in the hearts of those that he truly saves. And someone that wants to try to split hairs and deny that, you know, that Christ is Lord but claim him as their Savior, they're miserably deluded. That is not saving faith. They're still in their sins. If they are consciously rejecting the Lordship of Christ, they are perpetuating and building, they are building the lining to their own spiritual tomb as they do that.

And so, my unsaved friend, I plead with you come to Christ humbly, confess him as Lord, bow your knee before him in reliance on the promise of Romans 10:9 that if you confess with your mouth Jesus is Lord and believe in your heart that God has raised him from the dead, you'll be saved. The saving confession is Jesus is Lord. That's not an abstract construct that you separate from your own heart. You confess that meaningfully, earnestly and you receive him and submit to him as Lord to be saved. And the ones who make that confession enter into the wonderful reality of his redemptive work. The blood of Jesus Christ cleanses us from all sin.

My Christian friend, I call you to worship your exalted Christ and in a day like today, I call you to obey your exalted Christ, and in a day like today, I call you to trust your exalted Christ. If he's conquered death, if he's ascended up to heaven, if he's coming back to conquer the earth, I think that he can probably deal with the issues of life that we face. And while they're hard and difficult and even frightening for some, underneath it all are the everlasting arms of the exalted Christ who will certainly carry out his purposes to perfection and will not lose one of his children in the process. He will deliver you safely home to heaven. You can trust him for that. Everything else is details.

So you see, the exaltation of Christ has consequences for us all and with the Apostle Paul I pray that the Holy Spirit would open your eyes and your hearts to all of them, and that you would give him the trust, praise and worship of which he is so preeminently worthy.

Let's pray together.

*O Christ, we bow the knee to You now. We confess it now. We won't wait for the judgment seat. With hearts full of the recognition of Your glory engendered by the Holy Spirit's illuminating work through Your word, we confess it now, Lord Jesus. You are Lord. You are Savior and there is no other. You alone are worthy and we bow our hearts before You today. We pray these things in Your name to the glory of God the Father. Amen.*

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