

Easter 1994: The Death and Resurrection of Jesus Christ
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Overview

Four main verbs: two with Christ Jesus as subject, then two with God as subject. The first two are sequential; the second two paraphrases. Thus three successive steps:

1. First step down: Jesus emptied himself--the incarnation.
 2. Second step down: Jesus humbled himself--the crucifixion.
 3. Third step (UP!): God exalted him by giving him the name "Lord."
- We discussed the first step at Christmas. Today, focus on the third step.

A. 6-7a, First Step Down: Incarnation (Review)

1. His continual state: being in the form (true nature) of God. Only present tense verb in the paragraph; continues throughout.
2. Thought it not robbery; did not consider it a license to steal. Did not consider his deity something to take advantage of for himself.
3. "Emptied himself"; made himself impotent.
4. Brings him to a new stage:
 - a) Form (true nature) of a servant
 - b) Likeness (outward appearance) of man--"likeness of sinful flesh."

B. 7b-8, Second Step Down: Crucifixion

1. Intermediate state: in fashion as a man. Again, guarded, because he did not partake of sin.
2. Humbled himself. Simply being a man does not do this; there are men who live very loftily and proudly.
3. The manner of his humiliation:
 - a) Obedience. Submitting his will to another.
 - b) Death. Viewed by the world as the ultimate sacrifice.
 - c) Cross. Of all deaths, the worst agony; the deepest shame. Gal. 3:13 cites Deut. 21:23 to show that one exposed on a tree in this way is particularly cursed of God.

C. 9, The Father's Praise

1. The reverse of humbling oneself; Luke 14:11, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."
2. What does it mean to "exalt" someone? This verb occurs only here in the NT.
 - a) At first, I thought the idea was resurrection/ascension. Acts 2:33 might suggest this (asc., after resurrection in v.32), but this is a different verb. Paul *assumes* the resurrection and ascension, and goes on to something better.
 - b) In the LXX, has three senses: (middle and passive) "be great," "be proud," and (active) "to praise." Never refers to change

of position; as an active verb, always refers to praise.

1) passive, "be exalted, great," "be proud"

a> Ps 97:9 For thou, LORD, [art] high above all the earth:
thou art *exalted* far above all gods.

b> Dan 11:12 [And] when he hath taken away the multitude,
his heart *shall be lifted up*; and he shall cast down
[many] ten thousands: but he shall not be strengthened
[by it].

2) middle, "be proud"

Psa 37:35 I have seen the wicked *in great power*, and
spreading himself like a green bay tree.

3) active, "praise." In canonical LXX, only in Dan. 4:37, "Now
I Nebuchadnezzar praise and extol and honour the King of
heaven, all whose works [are] truth, and his ways judgment:
and those that walk in pride he is able to abase." (But the
verb appears 36x in the son of the three holy children in
LXX Dan. 3, sometimes middle and sometimes active, in this
sense.)

c) Here we are clearly active. So the meaning is that the Father
praises the Son!

d) Thus this is the third in a sequence of three heavenly
announcements by the Father concerning the Son. Each of these
unfolds some particular detail about our relation to our
Savior. *****Summarize with these three points: how far have we
come in our appreciation of Jesus?*****

1) Baptism: Matt. 3:27, "This is my beloved Son, in whom I am
well pleased." This leads us to recognize in him our
Savior, the Messiah, in whom we are to believe.

2) Transfiguration: Matt. 17:5. Adds the phrase, "hear ye
him." This leads us to recognize in him our Teacher, whom
we are to obey.

3) Resurrection: awards him the title LORD, YHWH. This leads
us to recognize him as our God, whom we are to worship.

3. Thus the second verb predicated of God in v.9 amplifies the
first. God exalts him BY giving him the Name.

The next two verses

1. reveal the Name given to Jesus, and

2. explain the Purpose for which he has received it.

*To increase the suspense, Paul holds the Name itself until the
very end. Easier for us to begin with the Name itself.*

D. 11, The Son's Name

The Son is given the title, "Lord," v.11.

1. Meaning of this title: it is the standard LXX translation of
YHWH, the personal name of the God of Israel! See especially Isa.
42:8, "I [am] the LORD: that [is] my name: and my glory will I

not give to another, neither my praise to graven images." Yet this is the title that the Father gives the Son. That devout Jews (the early Jerusalem believers) would apply this title to the risen Christ is one of the strongest proofs of our Lord's deity in all of Scripture. Asserts his complete equality with the Father; entitles us to see him behind the YHWH of the OT.

2. To understand the NT usage of the title, must distinguish it from the vocative. When the word is used in direct address, as in Matt. 17:4, this is simply "sir," and is used of mere humans: Matt. 27:63 (to Pilate). We're looking for titles like "the Lord," "the Lord Jesus." or "Jesus Christ our Lord," spoken to others about him.)
3. The resurrection marks a clear division in the use of the title in the NT.
 - a) The title is never used of Jesus by any character in the gospels speaking before the resurrection. Even the narrator, writing after the resurrection, uses it very sparingly; once in John 4:1 and once (describing the situation after the resurrection) in Luke 24:3. Only in John, the disciples use it after the resurrection in a way that suggests they also used it thus before (20:2; 21:7,12), but in fact no such pre-resurrection usage has been preserved.
 - b) By contrast, "the Lord Jesus" appears 56 times from Acts on; "Christ our Lord" nine times; and many other places the phrase "the Lord" refers to Jesus.
 - c) Never used as a title for any other being in the entire NT.
4. Need to be careful not to conclude that Jesus BECOMES Lord only after the resurrection. Recall the three stages:
 - a) Baptism: acknowledged as Son of God. But he bore this title before, at least from his birth (Luke 1:35), and probably before (Prov. 30:4; Dan. 3:25).
 - b) Transfiguration: here for the first time the Father commands the disciples to "hear him," yet certainly he was their master before that occasion.
 - c) So here, the point is not that he BECOMES the divine Lord, but that after his period of self-negation his position as divine Lord is once again in focus. Cf. John 4:1.

E. 10, the Purpose of the Naming

vv. 10,11 are presented as the *purpose* for which the Father grants the Son this gift. Notice two "who"'s: who initiates the honoring of the Son, and who offers it.

1. Isaiah again provides important context. Both vv. 10,11 are drawn from Isa. 45:20-25, in which the Lord God emphasizes his uniqueness as savior. See especially 45:23, "I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue

shall swear."

cf. Feudal Japan; when the emperor was announced, coming into the room, everyone had to bow down with their faces to the ground, or be executed. In Isa. God demands this honor. Yet now God intends that when Jesus is announced, every knee shall bow to him, offering to him the honor due to God alone.

2. The Son does not place himself in this position of honor. "God ... gave him a name ... in order that at the name of Jesus every knee should bow" The Father wants others to worship the Son. Jesus is not just a messenger of God; you can be a Muslim (or even a modern Jew) and believe that. Our worship and adoration are not fixed on the Father alone, but on the Father AND THE SON. Far from being idolatry or polytheism, this is here declared to be the express purpose of the Father in granting Jesus the title of Lord.

Cf. John 5:22-23, "For the Father judgeth no man, but hath committed all judgment unto the Son: that all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."

3. Those who are to bring this worship are described as belonging to three categories: in heaven, on earth, under the earth. Cf. Rev. 5:13 for fulfillment.
 - a) The first two categories, but not the third, are used to describe
 - 1) what the Lord created; Col. 1:16;
 - 2) what he will gather together "in Christ" in the culmination, Eph. 1:10.and probably describe angels and humans, respectively.
 - b) The third category probably refers to the damned: cf. 2 Pet. 2:4 "down to hell"; "the abyss" as the abode of evil spirits. There was no one in this category when the Lord created the universe (Col. 1:16), and the heavenly society through eternity will exclude them (Eph. 1:10), but they must join with the rest of creation in bowing to the Lord Jesus.

The focus on the final judgment is confirmed in Rom. 14:10,11, which quotes the same verse from Isaiah used here to describe the judgment seat of Christ.

Hymn: At the Name of Jesus (blue book)

F. Analysis

result p

1. text: sequence p: 6 o(\s

a) bu-1: contrast p

1) concession p:

a> concession: e)n morf^h| qeou^u (pa/rxwn

b> text: ou)x a(rpagmo\n h(gh/sato to\ ei)^nai i)/sa gew^|,

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2) manner p
  a> text: 7  a)lla\ e(auto\n e)ke/nwsen
  b> manner-1: morf\h\n dou/lou labw/n,
  c> manner-2: e)n o(moiw/mati a)nqrw/pwn geno/menos:
b) peak: manner p
  1) setting: kai\ sxh/mati eu(regei\s w(s a)/nqrwpos
  2) text: 8  e)tapei/nwsen e(auto\n
  3) manner: geno/menos u(ph/koos me/xri qana/tou, qana/tou de\
    staurou^.
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2. result: purpose p: 9 dio\ kai\

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a) text: amplification p
  1) text: o( qeo\s au)to\n u(peru/ywsen
  2) ampl: purpose p
    a> kai\ e)xari/sato au)tw^| to\ o)/noma to\ u(pe\r pa^n
      o)/noma,
    b> purpose: 10  i(/na
      1> e)n tw^| o)no/mati )Ihsou^ pa^n go/nu ka/myh|
        e)pourani/wn kai\ e)pigei/wn kai\ kataxqoni/wn,
      2> 11  kai\ pa^sa glw^ssa e)comologh/shtai o(/ti ku/rios
        )Ihsou^s Xristo\s ei)s do/can qeou^ patro/s.
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