

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 1

Name Above All Names

The Name Above All Names

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective This lesson will teach the students that Jesus has earned the highest Name and honor because of what He has done.

Key Verses

Philippians 2:5-11—Main Teaching Passage

Psalm 8:1

Proverbs 18:10

Acts 4:12

Memory Verse - Psalm 97:9 (July Memory Verse)

“For You, LORD, are most high above all the earth; You are exalted far above all gods.”

Hook

Ask the students if they would rather be known by their current name (e.g. Sally) or by a greater title (Captain Sally, President Sally, Queen Sally). Mix in some lesser options as well. Ask them to explain which they would prefer and why?

Explain that names and titles often show how important someone is. We call our teachers Mr. and Mrs. To show that they are adults we should respect. Today, we are going to see that God’s has the greatest Name of all.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Philippians 2:5-11 forms one of the most beautiful passages on Christ in all the Bible. Paul writes this passage in order to show the humility of Christ as an example for believers. He also shows how Jesus' humility leads to Him receiving glory. It is important to notice that for Jesus, the way to glory was not through pride and elevation, but humility and suffering. Because Jesus humbly came down from heaven to earth, took on humanity, suffered, and died, He received glory and was given the Name above every name (verse 9). While this passage is theologically dense (see commentary), the message is simple: because of what Jesus did in coming to earth, dying for our sins, and rising again, Jesus received glory and the Name above every name. This Name is not just a name. It gives Jesus glory, honor, and authority, as seen in every knee bowing and every tongue confessing that He is Lord. Throughout the Bible, we see that the Lord's Name is not just a way to identify Him, it is something that brings Him glory. Psalm 8:1 tells us that the Lord's Name is majestic in all the earth. Proverbs 18:10 says that His Name is a strong tower, that the righteous run to it and are safe. Clearly, the Name of God is far more than just a name.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

As we have gone through the ABC's of God over the past few months, we have studied who God is primarily through His attributes and roles. Now, we will begin to learn more through God's names and titles. We can learn a lot about a person through their names and titles. If someone is named Doctor Johnson, you know that he is a doctor and probably pretty smart. Someone named Officer Smith is most likely a brave police officer. A person called King John is most definitely rich and powerful. The same way, the Lord's names and titles tell us about who He is.

We have started our journey through the names of God with the title "the Name above every name" because it is important to remind ourselves that God's many names or titles does not simply mean He fulfills several roles. He is not just *a* king, *a* creator, *a* judge, or *a* father. He is the most powerful King, the only true Creator, the ultimate Judge. God's names are not just titles. God is the truest expression of all His Names. We only know what a king is supposed to be like because God is the perfect example of what a king should be. Jesus' Name is the Name above all names because no other name is greater, true, more powerful, more beautiful, or more able to save.

LOOK (Continued)

That's right, the Name above all names is great because it is able to save. Acts 4:12 says that there is no other name under Heaven by which we must be saved. This is another reason that God's Name is the Name above all names. No other name can save. No other name can forgive sins or give out eternal life. Only the name of Jesus is able to save. No other name has that kind of power.

We give people names and titles people to show them respect and value. We honor people with names like "sir" or "your honor" to show respect for what they have achieved. Jesus has received the Name above every name because He has achieved the greatest possible honor because of what He has done in coming to earth, dying for our sins, rising again, and saving us. He did this not through violence and force, but humility and surrender. He is more worthy than anyone of our honor, worship, respect, and obedience. That is why His Name is the Name above all names. That is why we ought to obey and worship Him.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

TOOK

Review the lesson by asking what it means that the Name of Jesus is the Name above all other names. What makes Him so great?

Pray: Thank God for being the one whose Name is above all names, who is greater than any other person or thing.

Parent Question: How did Jesus get the Name above all Names?

FURTHER STUDY

Commentary on Philippians 2:5-11 by David Guzik

B. Jesus, the ultimate example of humility.

Many regard Philippians 2:5-11 as a hymn of the early church that Paul incorporated into his letter. Some commentators go so far as to suggest stanza and verse arrangements for the "hymn." This is possible, but not a necessary conclusion; Paul was capable of such inspired, poetic writing himself (example: 1 Corinthians 13). For reasons which we will examine later, this passage is often known as the kenosis passage.

1. (5) Paul applies the lesson before he states it.

Let this mind be in you which was also in Christ Jesus,

a. **Let this mind be in you which was also in Christ Jesus:** Paul will, in wonderful detail, describe for us the **mind** of Jesus in the following verses. But here, before he describes the mind of Jesus, he tells us what we must *do* with the information.

i. "Paul does not give all that is in the mind of Christ in these verses. He selects those qualities of our Lord which fit the needs of the Philippians at that moment. . . . This lack of unity among the Philippian saints became the occasion for perhaps the greatest Christological passage in the New Testament that sounds the depths of the incarnation." (Wuest)

b. **Let this mind be in you:** It is all too easy for us to read the following description of Jesus and admire it from a distance. God wants us to be awed by it, but also to see it as something that we must enter into and imitate. **Let this mind** means that it is something that we have *choice* about.

i. Remember also that this **mind** is something granted to us by God. 1 Corinthians 2:16 says that *we have the mind of Christ*. But **let this mind** shows us that it is also something we must *choose* to walk in. You have to **let** it be so.

2. (6a) Jesus was **in the form of God**.

Who, being in the form of God,

a. **In the form of God:** This describes Jesus' pre-incarnate existence. We must remind ourselves that Jesus did not begin His existence in the manger at Bethlehem, but is eternal God.

b. **Being:** This is from the ancient Greek verb *huparchein*, which "describes that which a man is in his very essence and which cannot be changed. It describes that part of a man which, in any circumstances, remains the same." (Barclay)

i. "Paul, by the use of the Greek word translated 'being,' informs his Greek readers that our Lord's possession of the divine essence did not cease to be a fact when He came to earth to assume human form. . . . *This word alone is enough to refute the claim of Modernism that our Lord emptied Himself of His Deity when He became Man.*" (Wuest)

c. **Form:** This translates the ancient Greek word *morphe*. It "always signifies a form which truly and fully expresses the being which underlies it . . . the words mean 'the being on an equality with God.'" (Expositors)

i. "*Morphe* is the essential form which never alters; *schema* is the outward form which changes from time to time and from circumstance to circumstance." (Barclay)

ii. "'God' has a form, and 'Jesus Christ' exists in this form of God." (Lenski)

iii. Wuest explains that the ancient Greek word translated **form** is very difficult to translate. When we use the word **form**, we think of the *shape* of something; but the ancient Greek word had none of that idea. It is more the idea of a *mode* or an *essence*; it is the essential nature of God, without implying a physical shape or image. "Thus the Greek word for 'form' refers to that outward expression which a person gives of his inmost nature."

3. (6b) Jesus did not cling to the privileges of deity.

Did not consider it robbery to be equal with God,

a. **Did not consider it robbery:** The ancient Greek in this phrase has the idea of something being grasped or clung to. Jesus did not cling to the prerogatives or privileges of deity.

i. Wuest defines the ancient Greek word translated **robbery** as, "A treasure to be clutched and retained at all hazards."

b. **To be equal with God:** It wasn't that Jesus was trying to *achieve* equality with the Father. He *had it*, and chose not to cling to it. Jesus' divine nature was not something He had to seek for or acquire, but it was His already.

i. Lightfoot wrote that it was not "a prize which must not slip from His grasp, a treasure to be clutched and retained at all hazards." Jesus was willing to let go of some of the prerogatives of deity to become a man.

4. (7) Jesus made Himself of **no reputation**.

But made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

a. **But made Himself of no reputation:** The more common (and well-known) translation of this is that *He emptied Himself*. From the ancient Greek word *emptied* (*kenosis*) came the idea that Jesus' incarnation was essentially a self-emptying.

i. We must carefully think about what Jesus *emptied* Himself of. Paul will tell us plainly in the following verses, but we must take care that we do not think that Jesus emptied Himself of His deity in any way.

ii. Some develop the *kenotic theory* of the incarnation to the point where they insist that Jesus divested Himself of many of the attributes of deity - such as omniscience, omnipotence, omnipresence, and even suffered the elimination of His own divine self-consciousness. Yet Jesus did not (and *could* not) become "less God" in the incarnation. No deity was *subtracted* (though he did renounce some of the rights of deity); rather humanity was *added* to His nature.

iii. "During his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an *equality of nature*, he had an *equality of rights*." (Clarke)

iv. "His condescension was free, and unconstrained with the consent of his Father . . . the Son of the Highest can, at his own pleasure, show or eclipse his own glorious brightness, abate or let out his fullness, exalt or

abase himself in respect of us." (Poole)

v. "Even as a king, by laying aside the tokens of his royalty, and putting on the habit of a merchant, when all the while he ceaseth not to be a king, or the highest in his own dominions." (Poole)

b. **Taking the form of a bondservant:** This describes *how* Jesus emptied Himself. Though he took **the form of a bondservant**, Jesus did not empty Himself of His deity, or of any of His attributes, or of His equality with God. He emptied Himself *into* the form of a **bondservant**, not merely the form of a man.

i. **Taking** (the ancient Greek word *labon*) does not imply an *exchange*, but an *addition*.

c. **Coming in the likeness of men:** This further describes how Jesus emptied Himself. We can think of someone who is a servant, but not in the **likeness of men**. Angels are servants, but not in the **likeness of men**. In fairy tales, Aladdin's genie was a servant, but not in the **likeness of men**.

i. The word for **likeness** here *may* refer to merely the outward form of something. While Jesus did have the outward form of humanity, the outward form reflected His true humanity, which was added to His deity.

ii. "It was a likeness, but a real likeness, no mere phantom humanity as the Docetic Gnostics held." (Robertson)

5. (8) The extent of Jesus' self-emptying.

And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross.

a. **He humbled Himself and became obedient:** Jesus **humbled Himself** when He **became obedient**. This was something that Jesus could only experience by coming down from the throne of heaven and becoming a man. When God sits enthroned in heaven's glory, there is no one He obeys. Jesus had to leave heaven's glory and be **found in appearance as a man** in order to become **obedient**.

i. One key to Jesus' obedience on earth was the endurance of suffering. This again was something He could only learn by experience after the incarnation. As it is written: *though He was a Son, yet He learned obedience by the things which He suffered* (Hebrews 5:8).

ii. Indeed, **He humbled Himself**.

- He was humble in that he took the form of a man, and not a more glorious creature like an angel.
- He was humble in that He was born into an obscure, oppressed place.
- He was humble in that He was born into poverty among a despised people.
- He was humble in that He was born as a child instead of appearing as a man.
- He was humble in submitting to the obedience appropriate to a child in a household.
- He was humble in learning and practicing a trade - and a humble trade of a builder.
- He was humble in the long wait until He launched out into public ministry.
- He was humble in the companions and disciples He chose.

- He was humble in the audience He appealed to and the way He taught.
- He was humble in the temptations He allowed and endured.
- He was humble in the weakness, hunger, thirst, and tiredness He endured.
- He was humble in His total obedience to His Heavenly Father.
- He was humble in His submission to the Holy Spirit.
- He was humble in choosing and submitting to the death of the cross.
- He was humble in the agony of His death.
- He was humble in the shame, mocking, and public humiliation of His death.
- He was humble in enduring the spiritual agony of His sacrifice on the cross.

iii. We can imagine that it was possible for the Son of God to become man and pay for the sins of the world without this great humiliation. He might have added the humanity of a 33-year old man to his deity. He might have appeared before man only in His transfigured glory, and taught men what they needed to hear from Him. He might have suffered for the sins of man in a hidden place of the earth far from the eyes of man, or on the dark side of the moon for that matter. Yet He did not; **He humbled Himself**, and did it for the surpassing greatness of our salvation and His work for us.

b. **To the point of death, even the death of the cross:** This states the extent of Jesus' humility and obedience.

i. Crucifixion was such a shameful death that it was not permitted for Roman citizens (such as the people of Philippi). A victim of crucifixion was considered by the Jews to be particularly cursed by God (Deuteronomy 21:23 and Galatians 3:13).

ii. Robertson called the **death of the cross** "The bottom rung in the ladder from the Throne of God. Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross."

iii. **Even the death of the cross** shows that there is no limit to what God will do to demonstrate His love and saving power to man; this was and forever will be the ultimate. "What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and *undo* its influence and malignity!" (Clarke)

iv. "The lower he stoops to save us, the higher we ought to lift him in our adoring reverence. Blessed be his name, he stoops, and stoops, and stoops, and, when he reaches our level, and becomes man, he still stoops, and stoops, and stoops lower and deeper yet." (Spurgeon)

c. **Even the death of the cross:** All of this was a great display of the power of Jesus. Remember that because of Paul's past experience among the Philippians, they were tempted to think of God's *power* as being expressed only in exaltation and deliverance and not in terms of glorifying God through humble service and endurance.

i. In this, Paul reminded the Philippians that his current place of humble circumstances (his Roman imprisonment) could still show forth the glory and power of God, even as Jesus did in His humility.

C. Jesus, the ultimate example of exaltation after humility.

1. (9) The exaltation of Jesus Christ.

Therefore God also has highly exalted Him and given Him the name which is above every name,

a. **Therefore God has also highly exalted Him:** This is the general heading for the material in the next three verses. These words describe how God has exalted Jesus. Indeed, **highly exalted** could also be translated "super exalted."

i. "The Greek elegancy imports superexalted, or exalted with all exaltation." (Poole)

ii. "Now, just pause over this thought - that Christ did not crown himself, but that his Father crowned him; that he did not elevate himself to the throne of majesty, but that his Father lifted him there, and placed him on his throne." (Spurgeon)

b. **Given Him the name which is above every name:** This goes beyond giving Jesus the Divine name Yahweh. When we consider the Hebrew concept of **the name**, it also implies that God declares that Jesus has a *character* and *person* above all.

i. This verse, with its clear statement of Jesus' deity, is powerful ammunition against those who deny the deity of Jesus Christ. There is no higher name than Yahweh, and Jesus has that **name**.

2. (10-11) The subjection of the whole creation to Jesus.

That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

a. **That at the name of Jesus every knee should bow:** Not only is Jesus exalted by the Father, but the whole world is brought into submission to the Son.

i. "Paul does not imply by this a universal salvation, but means that every personal being will ultimately confess Christ's lordship, either with joyful faith or with resentment and despair." (Kent)

b. **Those in heaven, and of those on earth, and of those under the earth:** This conveys the absolute totality of all creation recognizing the superiority of Jesus Christ.

i. In this, Paul draws on the idea of Isaiah 45:23: *I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath.* Notice that in Isaiah, it is to Yahweh that all knees bow and tongues confess. In Philippians it is to Jesus, showing that Jesus *is* Yahweh.

ii. **Those under the earth:** "Either the dead, who are hid in the earth, and shall be raised by the power of Christ . . . or, devils, and wicked souls." (Poole)

c. **Every knee should bow . . . every tongue should confess:** The combination of **tongues confessing** and **knees bowing** gives evidence that the idea is a complete submission to Jesus, both in word and in action, and one that is required of all.

i. The totality of this recognition of Jesus' deity and exaltation has caused many to envision this happening in a formal way after the final judgment, when every creature in heaven and hell is required to bow their knees and make the confession **that Jesus Christ is Lord**.

d. **That Jesus Christ is Lord:** From this we can say that there is a sense in which Jesus *returned* to heaven

with more than He had than when He *left* heaven. Not only did He return with His humanity still added to his deity (although a resurrected humanity), He also returned with the recognition planted among men of who He was and the worship He deserved - something unknown until the Incarnation and the full revelation of His person and work.

i. "He has always (in Paul's view) shared in the Divine nature. But it is only as the result of His Incarnation, Atonement, Resurrection and Exaltation that He *appears to men* as on an equality with God, that He is *worshipped by them* in the way in which Jehovah is worshipped." (Expositors)

ii. "He might have used the miraculous powers inherent in His Divine nature in such a way as to compel men, without further ado, to worship Him as God. Instead of that He was willing to attain this high dignity by the path of humiliation, suffering and death." (Expositors)

iii. All this must be seen in reference to the humiliation described in Philippians 2:6-8; our tendency is to long for the exaltation, but to forsake the humiliation.

e. **Jesus Christ is Lord:** The confession of Jesus Christ as **Lord** reminds us to consider the great significance of this word *kurios*, especially as it was understood by the early church, who used the LXX as their Bible - where *kurios* was consistently used to translate the tetragrammaton, standing for the name *Yahweh*.

i. We also should not miss the significance that at a later time in the Roman Empire, all residents of the Empire were required to swear an oath of allegiance to the Emperor, declaring that *Caesar is Lord*, and burning a pinch of incense to an image of the emperor. Though the Roman state saw this only as a display of political allegiance, Christians rightly interpreted it as idolatry - and refused to participate, often paying with their lives.

ii. Paul has no doubt who is really Lord - not the Caesar whom he will stand trial before; *Caesar* may be a high name, but it is not the name above all names, the name which belongs to Jesus Christ!

f. **Jesus Christ is Lord, to the glory of God the Father:** Remember that Paul did not give this description of Jesus in Philippians 2:5-11 simply for the theological education of the Philippians.

- He gave it to equip them to endure the hardship they were experiencing.
- He gave it help them to understand Paul's hardships.
- He gave it to help them to practice real Christian unity in the midst of hard times.

i. This picture of Jesus has helped them to understand how to assess the ministry of Paul, which seemed weak at the present time.

ii. This picture helped them to understand the context of God's revelation of power - how God delights to show His power through humble actions.

iii. This picture has equipped them to act in a way towards each other that will promote unity in the body of Christ.

iv. This picture has shown them how to follow Jesus' pattern of patient, humble obedience - something Paul will call them to continue in the following verses.