



In the beginning the Word existed: the Word was oriented toward God for the Word was God. He was Godward in the beginning. Through him all things came into being, not one thing that exists came into being except through him. What has come into being in him was life; life that was the light of mankind.

John 1:1-5 Now the light shines in darkness, but darkness can not squelch it. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and those who were his own did not accept him. But to all who received him (those believing in his name) he gave the ability to become children of God; being born, not of blood, or of the desires of the flesh, or of the determination of man, but of God.

John 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο And the Word was made (created) flesh and tabernacled among us, and we saw his glory—the glory of the one and only, full of grace and truth, who came from the Father.

Philippians 2:1-11 If there is anything that will stimulate you in Christ, any incentive of love, any warmth or affection, or compassion, by all that is in your fellowship in the Spirit - make my joy utterly full by having one mind-set, united in love, in heart and common care. Never act out of rivalry or self-promotion! Humbly give preference to others and their interests before your own.

Have the mindset in each of you, which you have in Christ Jesus: though he was divine by nature, he did not clutch to his sameness with God. Rather, he divested himself by taking the nature of a slave; being born in human nature, and appearing in every aspect as man, he humbly submitted in his obedience to the extent of death - even to die on a cross. At this God exalted him on high, and made his that name above all names; so that before the name of "Jesus" every knee will bow in the heaven, on earth and beneath - and every tongue acclaim: "Jesus the Messiah is Lord!", to the glory of God the Father.

In Christian theology, *kenosis* (from the Greek word for emptiness κένωσις, *kénōsis*) is the 'self-emptying' of one's own will and becoming entirely receptive to the divine will.

I. THE FOREMOST OF THE GOOD NEWS

A. Early in our history - within 20 years - Paul wrote

1. Giving to us a sequence of resurrection appearances

1 Corinthians 15:3-9

First and foremost, I handed on to you that which I also received: that Christ died for our sins, in accordance with the scriptures; that he was buried; that he raised on the third day, in accordance with the scriptures; that he appeared to Cephas, and afterward to the Twelve. Then he appeared to more than five hundred of our brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all he appeared to me also, as to one of untimely birth. For I am the least of the apostles; indeed, not fit to be called an apostle, because I had persecuted the church of God.

2. "Appearance" or "manifestation" - these are interesting
- B. Paul captures my attention for two reasons:
1. First: most are still alive - witness who could speak and correct errors - alive for decades - **never recanting**
 2. Second: **look at what Paul's list leaves off**
 - a) We know of Mary of Magdala seeing Jesus
 - b) He appeared to believing women
 - c) What of the two going home to Emmaus?
 - d) How about breaking bread with the fishers?
 - e) **AND - there is no mention of Thomas**
 - (1) This revelation defines the rest
 - (2) This is a moment for all skeptics
- C. Thomas adds to the history of the visitation a confession
1. Thomas' word is "The First Creed":

John 20:28
Thomas professed: "My Lord and my God!"

2. Thomas moves Jesus from Messiah to divinity
- 3.

II. But **the real issue IS THE MEANING**

1. What was the meaning of the "Christ-Messiah" to the disciples - what is the meaning to you - to me?
2. What are we learning about God?

III. It is interesting to note that the citation of Isaiah 45:23

A. helps to explain the "form" and "equality" of verse 6. Here, the apostle uses a direct Old Testament citation that can only be applied to YHWH; thus, further adding to his point of humility. Moreover, the submission that is to be declared by all who are; (1) in Heaven, (2) on the earth and (3) under the earth, finds a fuller fulfillment in verse 11 where it is proclaimed that "every tongue will confess" that **"κύριος Ἰησοῦς Χριστός"** ("kurios Iesus Christos").

B. The use of the term "LORD" for the Son in this context is quite revealing, given the context of Philippians 2:5-11 and Paul's citation of Isaiah 45:23. In the LXX, the term "LORD" is substituted for the Divine name of YHWH. The Greek word for "LORD" is that of **"κύριος"** (kurios), the very same term used of the Son in verse 11.

C. Point-in-fact, the context of Isaiah 45, which Paul has in view via his citation, demands the proclamation of Jesus Christ as YHWH. In Isaiah 45:3, it is clear that it is the Covenant God of Israel speaking when the text declares, **"ἐγὼ κύριος ὁ θεός,"** "I LORD the God"). Yet, in the Hebrew, it is the name of YHWH (**יהוה**) that is in view in verse 3. Paul expresses his own conviction that the worship of Jesus Christ does not compromise Israel's monotheistic faith. On the contrary, Jesus Christ the righteous Savior bears the name of the one Lord, Yahweh, 'to the glory of God the Father. Paul's citation is of Isaiah 45:23.