

# Coronation of Christ

by Ian Paisley

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*This sermon emphasizes the loftiness and loveliness of Christ, and how it is revealed through his loneliness and exaltation, highlighting the importance of focusing on Christ for our salvation and spiritual growth.*

**Duration:** 53:45

**Scripture:** Philippians 2:5

**Topics:** "Eternal Destiny", "Salvation Through Christ"

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## Description

In this sermon, the preacher emphasizes the urgency of making a decision about one's eternal destiny. He urges listeners to turn to God and seek forgiveness for their sins. The preacher highlights the sacrifice of Jesus on the cross and encourages sinners to accept salvation through him. He concludes by reminding listeners that Jesus will return one day and it is important to be prepared for that day.

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## Transcript

Take up your Bible and turn with me to the second chapter of Paul's epistle to Philippians, Philippians chapter two. We're reading from verse five of this chapter. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation.

And took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. For for God also hath highly exalted him, and given him a name that is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. For for my brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do, of his good pleasure.

And then turn over with me to the second chapter of Hebrews, Hebrews chapter two, reading from verse five, For unto the angels have they not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is, ma'am, that thou wert mindful of him, or the Son of man, that thou visitest him? Thou majest him a little lower than the angels. Thou crownest him with glory and honor, and didst set him over the works of thy hands.

Thou hast put all things in subjection under his feet, for in that he put all in subjection under him. He left nothing that is not put under him. But now we see not yet all things put under him.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. God will stamp with his own divine seal of approval these readings from his very own infallible book.

My theme is the God-exalted Christ. In the Godhead, Christ is the second person. He is the everlasting Son of the first person.

The everlasting Father. And together with the third person, the Holy Spirit, indivisibly the one God. Yet in the Godhead, the Son was always characterized by loftiness and by loveliness.

Now as God, he could not be crowned, for no one can crown God. God is absolutely as high, as high as he can be. There is no advance that God can make.

He has done all the advancing. There is no peak that he must climb. There is no place where he must go.

He stands supreme. God cannot be crowned, for none could make a crown worthy to be put on the head of God. God from all eternity has been exalted far above all.

God is already crowned. There has never been a time or a place or event when God was uncrowned. And there will never be a time, and there will never be a place, and there will never be an event when God is uncrowned.

Our Lord's loftiness before his coming into this world was the loftiness of God, a co-equal person in the adorable Trinity. Christ was no less God than the Father. He was no less God than the Holy Spirit.

He was co-equal. He was co-eternal in the Godhead. But there is a loftiness different from the loftiness of his place in the Trinity.

Christ has a peculiar and special loftiness, a loftiness that has to do with his mediatorship, and it is upon that I want to speak to you at this time. Christ also had a loveliness from all eternity before his coming into this world, the loveliness of the beauty of the holiness of God. There is nothing so lovely than the beauty of the Godhead, O the beauty of eternity, O the beauty and the loveliness of the triune Jehovah Father, O the loveliness of the Father, the Son, and the Holy Spirit in the beauty of the eternal.

Immutable holiness is sovereign and supreme loveliness. But on his entry into his covenant obligation, our Lord Jesus Christ had a loveliness peculiar only to himself. It stands alone.

That loftiness and that loveliness of Christ in my text is not that which is eternally Christ as God, but it is the loftiness and loveliness of his covenant obligation in the tithes of his covenant. I cannot see God, but thank God I can see my mediator, and Christ is the mediator of his people, the one mediator between a thrice holy God and sinful man. And this loftiness and loveliness came about through the God-man passing down into loneliness and loneliness.

Where did Christ get his loveliness from? Where did Christ get his loftiness from? He got it through loneliness and loneliness. It was the loftiness that he obtained. It was the lovingness that he molded, and

that came to him by indefinable loneliness, loneliness and inexpressible loneliness.

This is a tremendous subject. I am completely inadequate in attempting to speak upon it. It is a sublime thing, but with God's help this night, I want to deliver my soul to you on this subject.

We can never view with the eye of blessed contemplation the heights of Christ's loftiness until we have peered into the depths of his loneliness. I must look down into the depths before I can contemplate the heights. We can never be transported with the miraculous loveliness of Christ until we are transfixed in our spirit with this overwhelming mystery of his loneliness.

I was pondering the yidith of sin, and I was struck with this Spirit's words, Turn us, O God, of our salvation, and cause thine anger towards us to cease. Turn us again, O God, and cause thy face to shine, and we shall be saved. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

O turn us again, O Lord God of hosts, and cause thy face to shine, and we shall be saved. May the light of the Savior tonight, and the glory of God in the face of Jesus Christ, lighten us and enlighten us tonight as we gaze upon he whom our soul loveth. I would say, and I trust you'll say a prayer with me, O Holy Spirit, reveal to us all the loneliness, the loneliness.

Reveal to us all the loftiness and loveliness of Christ, and reveal it to us in our hearts by the unfeeling Spirit of God. I want to sketch on the canvas of this sermon tonight, first of all, the loneliness of Christ. We learn of his loneliness by considering the heights from which he descended, heights which angels' feet have never trod and couldn't tread.

The only print, the only footprint on the heights that Jesus has walked are the footprints of God. These places are no-go roads as far as angels are concerned, and no-go roads as far as men are concerned. Heights of inexplicable love, the love that Jesus had for me is more than a tongue can tell.

There is no vocabulary able to give me words to express it. Heights of inconceivable power, the power that makes a slave of hell into a son of God, who can talk about that or exclaim it? Heights of unexplored majesty, heights where the mystery of God remains untouched by mortals, heights of the fullness of the El Shaddai, the God who is already at the climax, the God who is enough, heights which rest upon the eternal foundation of omnipotence, heights which are the environment of omnipresence, heights that are the sole domain of omniscience. From the divine heights of the mount of God, Christ descended, and he descended for me, and he descended for you.

Oh, the love that drew salvation's cloud. Oh, the grace that brought it down to man. Oh, the mighty gulf that God himself did span at Calvary.

Mercy there was great, and grace was free. Pardon there was multiplied to me. There my burdened soul found liberty.

Where? At the place where Christ revealed his love to my soul. He descended from the bosom of God. He descended from the throne of God.

He descended from the mount of God. He descended from the palace of God. He descended from the house of God.

He descended from the home of God. He descended from the sanctuary of God. No wonder Charles Wesley could take his pen and say he left his father's throne above, so free, so infinite, his love.

The seven descending steps which he took, each one of them was a quantum leap, and they're all set before us in that great scripture. Her being in the form of God thought it not robbery to be equal with God. But he did something.

One, he made himself of no reputation, willingly and voluntarily. Two, he took upon him the form of a servant, the suffering servant of Job. Three, he was made in the likeness of man.

Yes, thank God, without sin, without sin. He was found in fashion as a man. If he had never been fashioned as the son of man, you would never have been fashioned as a son of God.

He humbled himself to the Lord's death. He became obedient unto death. He must die if I would ever live.

Even the death of the cross, the shameful death of the cross, the slow death of the cross, the suffering death of the cross, the sacrificial death of the cross. Rome talks about the way of agony, but Rome knows nothing about that way that my Savior walked. But I have been on that way of agony, and I have seen my Savior walk there, and I met him in his loneliness.

But in that loneliness, he was Christ. I was thinking of three men, Peter, James, and John. They walked with Christ.

They talked to Christ. They lived with the Savior. But one day, the seals were taken off their eyes, and they saw him as they never saw him before at a point called the Mount of Transfiguration.

Oh, my Christian brother and sister, God wants us to get the seals taken off our eyes and to have a face-to-face look at the blessed Son of God. Let me come secondly to the loneliness of Christ. The brand mark of loneliness is the brand mark of the Son of God.

Loneliness was Christ's environment. He made this great gate, and he himself drew the narrow way. And he calls his people to walk in the way of his making.

He made this great gate and entered it himself. He constructed the narrow path, and he trod it. From his rejection at his birth, his whole life was marked with rejection.

He came unto his own, and his own received him not. Rejected. There was no room for him in the end.

He was rejected. He was the forsaken Christ. And in Gethsemane, all his disciples ran away.

And what did he do when he hanged the cross? He gave his mother to a new son, John the Apostle. And upon the cross, he went out into the darkness. And in that darkness, he cried a prayer that no man will ever measure the depth.

My God, my God, why hast thou forsaken me? He is despised and rejected of man. He's a man of sorrows and acquainted with grief. Many, many years ago, when I was only a little boy of ten, my revered father, who's now in the glory land, and to which I owe so much, gave me a little pamphlet.

I keep it. I treasure it. And this is what this little pamphlet says.

It is human to stand with the crowd. It is divine to stand alone. It is manlike to follow the people, to drift with the tide.

It is Godlike to follow a principle and to stamp that tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure. It is divine to sacrifice both on the altar of truth and judaism.

No man stood with me, but all men forsake me, wrote the battle-scarred Apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world. Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged alone.

His neighbors laughed at his strangeness, but they perished in style. Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd.

They followed the fashion and were fed on the flame. Daniel died and prayed alone. Elijah sacrificed and witnessed alone.

Jeremiah prophesied and wept alone. But my Savior lived and died alone. Of the lonely way his disciples should walk, he said, straight is the gate.

And Nero is the way which leadeth unto life, and few there be that find it. Of their treatment by the many who walk from the broad way, the Lord Jesus Christ instructed them. And he said, If ye were of the world, the world would love its own.

But because ye are not of the world, the world hateth you. The church in the wilderness praised Abraham, but then persecuted Moses. The church of the kings praised Moses, but then persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior, but persecuted the saints. Multitudes now, both in the church and in the world, applaud the courage and the fortitude of the patriarchs and the prophets and the apostles and the martyrs, but condemn, condemn a stubbornness or foolishness like faithlessness.

But we know this of the truth today. Wanted today men and women, young and old, who will obey their convictions of truth. And today, at the cause of orphans and friends and life, how lonely was Christ in the sweat of blood and darkness and through that loneliness.

I must go. How lonely was Christ in the scourging of blood in the devil ray of Cabbatha. I must go, not only to Gethsemane, but I must go to Cabbatha as well.

How lonely was Christ in the death of blood of Golgotha. Where is Christ today? He is still the forsaken and lonely Christ. As far as the world ecclesiastically, politically, and socially is concerned, Christ is the lonely Christ in prayer, in watchfulness, in compassion, in love, in tenderness, in grace.

He suffered, he bled, he died alone. Where is he? He is not with those who reject his person, who tremble with his gospel, who defy his cross, who make little of his salvation and his redemption. He suffered without the camp.

And the call of my Savior today to us all and to this church, this free Presbyterian end time witness is this, let us, therefore, go unto him without the camp, bearing his reproach. Outside the camp, unto thy great

name, draw me, O Lamb of God, far from the world, with its sin and its shame, hallowed is every soul. Outside the camp, it is a lonely place.

Outside the city wall, there on my breast, let my soul ever rest, outside the camp with thee. O, if God would open our eyes tonight, we would see that the blood-sweat of Gethsemane were the rubies of his cross. We would see that the streams of blood started by the piercing of the thorns, what were they? If I only had eyes to behold, I would know and recognize the indescribable jewelry of his cross.

Have you noticed the passage that I read to you in Hebrew? It's a passage we need to think more about. And what does it say? It says, Thou madest him a little lower than the angels. Thou crownedst him with glory and honor, and didst set him over the works of thy hands.

And then it says, But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor. In the midst of the dishonors that were poured on Christ, the jewels of his crown shone forth in tremendous glory at the cross. Brother Ford said, The bright eye is not her garment, but her dear bridegroom's face.

I will not gaze on glory, but on the King of Greece. Not at the crown he giveth, but on the pierced hand. The Lamb is all the glory in Emmanuel's land.

God has highly exalted him. God has given him a name that is above every name, that at the name of Jesus every knee should bow. And thank God, every knee will bow.

As for Christ's human body, as far as it is concerned, God raised it from the tomb. That same body that was bloodstained with the blood he shed, that body lay in the tomb for three days and three nights. But it was suddenly exalted from the grip of death.

It never saw corruption. Up from the grave he arose. Hallelujah! Christ arose.

The jewels that were there, concealed from man's view, burst forth into dazzling splendor. God exalted Christ's human soul and spirit from the place of death and brought them back into his body. There in that body, God the Son, having taken into union with his deity, his risen humanity, cries out, I am he that liveth and was dead.

Behold, I am alive forevermore. Amen! And have the keys of hell and of death. God highly exalted the one Christ, the God-man, to his right hand.

God has highly exalted Christ by sending forth upon his people the Holy Spirit. The coronation of Christ won for me the crowning of the Spirit and I become a partaker of the Holy Ghost. God has highly exalted Christ by giving him all power in heaven and in earth.

God has highly exalted him to the highest place in the heavens of heaven. Paul in Hebrews chapter 11 tells us some things. I used to have a bother with this portion of Scripture, to know where the divisions began and where they ended.

And I read an old Puritan one day. These old Puritans knew their book and they said, when you're reading that verse, put a mark under every and in it and you'll find it's pure meaning. You'll find the right breakup of the text.

And it says, and unto the city of the living God, the heavenly Jerusalem. That's where we've come. And to an innumerable company of angels, to the general assembly.

I am the church of the first God, whose names are written in heaven. I am to God the judge of all. I am to the spirits of just men made perfect.

I am to Jesus a mediator of a new covenant. But at the climax, at the end, at the seventh, perfection to the blood, the blood of spirit. Notice the twofold description in each case.

But they climax in the sprinkled speaking blood of the Lamb. The precious lifeblood of the God-man on earth is the apex in Emmanuel's land. The blood is the life.

The life of the God-man's flesh is in the blood, exalted forever to the summit of the heaven of heavens. God has highly exalted him and given him a name that is among every name. And his blood shall never lose its power.

And when God winds up this earth of ours, the Savior will appear with a vesture dipped in blood. And we will heal him as the one who has saved his people from their sin. O my friends, let us look again at his name, the name of Jesus.

I think the J in that name stands for the just one. He was holy. He was harmless.

He was undefiled. He was separate for sinners. But thank God he's just and the justifier.

Get your eye on Christ tonight. Don't get your eye on the church or a sacrament or anything you can do. Just get your eye on him.

He is the expiating one. He expiated our guilt by dying for us and shedding his life's blood. He is the sinless one.

He's spotless. He's stainless. He was without sin but made sin.

He had no sins of his own, but he took our sins and by his stripes I am healed. Hallelujah! What a Savior and what a salvation. He is Jesus the unique one.

There never was anyone like him before and there'll never be anyone like him again. He's the true lover of our souls. Thank God he's Jesus the Savior.

He came into the world to save sinners. He saves to the very uttermost all who come unto him. Dear unsaved soul in this meeting tonight, I trust that God will bring you to an experience of his divine saving grace in the silence of your heart.

Just say, Jesus, I do now receive him. More than all in him I find. He has granted me forgiveness.

I am his and he is mine. That at the name of Jesus every knee should bow. That things in heaven and things in earth and things on the earth and that every tongue should confess that Jesus Christ is Lord.

To the glory of God the Father. All of us one day will have to bow to Christ. Dear sinner, bow not and be saved.

To refuse to bow you will be lost forever. But on God's great judgment day you will be forced to bow and confess him as Lord. How foolish of you to dare to delay confessing Christ and postpone the salvation of your soul and maybe lose your own soul.

Let me come lastly to his loveliness. It is his loneliness and his lowliness which led him to his loveliness as far as redeemed sinners view him. In his loneliness we see the beautiful love of the Savior and patient endurance in order to accomplish the salvation of poor lonely sinners astray from God the playthings of hell and the devil.

In his loneliness we see the beauty of the extent to which he descended into hell in order that we might ascend up to heaven. Here is a beauty that knows no parallel and a loveliness which knows no challenge. Prose is so inadequate to express it or describe it.

Poetry is insufficient to define this weakness and the emotion of the pent up feeling of an inward soul. Only our broken heart sobs can convey an amazing demonstration. Only penitential tears can cleanse our eyes to survey this indefinable mystery.

A little child can go down to the sea, it can put its tiny hand into the sea and it can carry up just a little bit of water. The sea is too big, too great and the child's hand is too small, too small. I feel like that when I come to bow before my Savior.

My hand is too small, the ocean of his love is too great and I come away with just a little. Oh, to know what it is not ever to turn away from the lovely Christ and never cease from contemplating him. I know the lover of my soul, but I don't know him the way I should.

The saintly Rutherford said, he is so new every morning, so fresh every day. In excellency, every day he's so new to those who search more and more in him. As if heaven could furnish as many new Christs, if I might speak so, as there are many days between him and us and yet he is one and the same.

I cry with pause, said Rutherford, that I might know him, that I might know him, that I might know him in his loveliness, for he is still to me very much the unknown lover. Happy are they who are found watching, said Rutherford. Our sand class is not so long as we need to be weary.

Time will eat away and root out our woes and our sorrow. Our heaven is in the bud and growing up to harvest, why then should we not follow on? Seeing our span length of time will soon diminish and one day we will meet him face to face and there'll be nothing between ourselves and our blessed Lord. Oh, to have nothing between while I walk earth's journey.

No passenger ever falls overboard from the gospel ship. The storm may toss it, the passenger may get seasick, but thank God, God will bring him safely to land. And every one of us who are blood-marked, we will have a safe landing on the other shore.

I am in a sweet communion with Christ, said Rutherford, as a poor sinner can be. I'm only pained that he has much beauty and fairness and I have so little love for him. He has great power and mercy and I have little faith.

He has much light and I have bleared eyes. By the glory of his blessed countenance, by the touch of his tender hand, by the tenderness of his eye, which is the mirror of his heart, I beseech you, make your eternal Christ with God, your Savior now. Turn from the emptiness of the world.

Turn to Christ in all his fullness. Seek him who is the way, the truth and the light. Never give your mind rest, nor your heart peace, nor your conscience sleep until you are sure you can say, I am his and he is mine.

Never rest until you can sing. Ten thousand charms around me shine, but best of all, I know he's mine. I have come to this house this evening to plead for my master.

I have come to be an ambassador of God's dear Son. Sinner, you're on the wrong road. You're hastening to the wrong place.

I would like to come and put my hand upon your shoulder. I would like to arrest you in the Savior's name. I would like to be Christ's ambassador.

I would like to pray you in Christ's name. Be ye reconciled to God. If you do not heed me, and do not respond to my summons, then I must exhort you and I must ask you the question, pointing to the wounds of Jesus, why do you refuse such a master, such a Savior, such a lover, such a bridegroom? And if those exhortations fail, I must entreat you and tell you, he, that being often reprov'd and hardened of his neck shall suddenly be destroyed, and that without remedy.

Dear sinner, be in time. Be in time while the voice of Jesus calls you. Be in time.

If in sin you longer wait, you'll find overgift and your cry will be too late. Be in time. I would endure you, dear sinner, by the thorns which pierced my Savior's brow, by the whip that plow'd his back, by the nails that pierced his hand and his feet, by that spear that stabbed his side.

Do not in God's name neglect so great salvation. Oh, why will you die? That's the question God is asking you. Why will you die? Life is too short to gamble about the eternal whereabouts of your soul.

And if my exhortation fails, then let me go and as I kneel down and have my night devotions with my God. I pray that God will give me tears to weep over the yearning one, to lift up the thorn, to tell them of Jesus, the mighty to see Him. I trust that tonight, sinner, you will bow your head on this solemn occasion, and you will say then, O my Lord, prepare my soul for that great day.

Oh, wash me in the precious blood and take my sins away. Let's bow our heads. O God, our Father, we thank Thee for Thy presence and the wonder of the cross and the wonder of Your Son and the wonder of our grand redemption.

And I pray for the dear unsaved ones here. O God, send upon them the Holy Spirit. Enlighten their eyes of the knowledge of the truth and grant that they may be found at the cross tonight and whosoever shall call on the name of the Lord be saved.

Help them, O God, this night to come to Christ. As our heads are bowed and our eyes are closed, we're going to sing one verse of that well-known hymn. I hear Thy welcome voice that calls me, Lord, to Thee for cleansing in the precious blood that flow'd on Calvary.

I am coming, Lord. Coming now to Thee, wash me, cleanse me of the blood that flow'd on Calvary. Make it the prayer of Your heart, sinner.

Close with Christ. He's here tonight. His hands are outstretched.

His blood is ready to cleanse you. Make it tonight and make it for eternity. Your servant for Jesus' sake if we cannot be of any help come and speak with us after this service.

But remember you don't need a preacher or a pastor. What you need is Christ. And He's right beside you tonight.

He awaits your cry. Cry. Cry upon Him.

And He will not cast you out. Father seal Thy word mightily to every heart. And as we separate from this congress, Lord go with us.

We're all going back into the battle. We're all going back into the fight. We're all going back into the night.

O Lord, enlighten our darkness and grant that we'll fight the good fight of faith and lay hold of eternal life. Amen and Amen.

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