

Philippians 2:9

Authorized King James Version (KJV)

Wherefore God also hath highly exalted him, and given him a name which is above every name:

Analysis

Wherefore God also hath highly exalted him, and given him a name which is above every name (διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *dio kai ho theos auton hyperypsōsen kai echarisato autō to onoma to hyper pan onoma*)—Dio ("wherefore, for this reason") links exaltation to humiliation: because Christ humbled Himself, God exalted Him. Kai ho theos ("God also") highlights Father's response to Son's obedience. Hyperypsōsen ("highly exalted, super-exalted") is compound: hyper ("above") + hypsoō ("lift up")—exalted to the highest place.

Echarisato ("graciously gave," from *charis*, "grace") shows exaltation as gift, though earned by obedience. **A name which is above every name** (τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *to onoma to hyper pan onoma*)—the name is "Lord" (Κύριος, *Kyrios*, v. 11), the LXX translation of YHWH. God gives Jesus the divine name, signaling full divine status post-resurrection/ascension. The pattern: humiliation → exaltation establishes gospel paradox and Christian hope.

Historical Context

Ancient honor-shame cultures valued exaltation. But Christian exaltation comes through humiliation, not around it. This inverts worldly wisdom: the way up is down. Resurrection and ascension vindicated Christ's obedience. 'Name above every name' alludes to *Isaiah 45:23* (every knee shall bow to YHWH), applied to Jesus (v. 10-11). Early Christians saw this as Jesus's deity-affirmation.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does God's exaltation of Christ 'because' of His humiliation shape your understanding of suffering?
2. What is the 'name above every name,' and what does it mean that God 'gave' it to Jesus?
3. How does the humiliation → exaltation pattern give hope in your current trials or obscurity?

Interlinear Text

διὸ	καὶ	τὸ	θεὸς	αὐτῷ	ὑπερύψωσεν	καὶ
Wherefore	also	which	God	him	hath highly exalted	also
G1352	G2532	G3588	G2316	G846	G5251	G2532
ἐχαρίσατο	αὐτῷ	ὄνομα	τὸ	ὑπὲρ	πᾶν	ὄνομα
given	him	a name	which	is above	every	a name
G5483	G846	G3686	G3588	G5228	G3956	G3686

Additional Cross-References

Revelation 19:16 (Parallel theme): And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Matthew 28:18 (Parallel theme): And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

1 Peter 3:22 (References God): Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Hebrews 2:9 (References God): But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Isaiah 52:13 (Parallel theme): Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Revelation 5:12 (Parallel theme): Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Daniel 7:14 (Parallel theme): And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Hebrews 1:4 (Parallel theme): Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 12:2 (References God): Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Psalms 89:27 (Parallel theme): Also I will make him my firstborn, higher than the kings of the earth.