**Citizenship in Heaven**

**Philippians and Colossians – #10**

**The Name above Every Name – Philippians 2:9-11**

**Class Business II …**

*This is the final regular class meeting of this term. Our end-of-session fellowship carry-in dinner will be Wednesday, Nov. 30, at 6:30 in E91’s Community Room (middle of the main hallway). Everyone is welcome to attend, whether in George’s current class or not … it is great to see old friends! We are passing around a food sign-up sheet in class, or feel free to contact Bob or Pam directly with any questions about the dinner.*

*NEXT TERM: We will continue our study of “Citizenship in Heaven: Philippians and Colossians” after the holidays beginning Wednesday, January 4, 2012.*

***Philippians 2:9*** *Therefore, God has highly exalted him, and bestowed on him the name which is above every name,* ***10*** *that at the name of Jesus, every knee should bow: on heaven and on earth and under the earth,* ***11*** *and every tongue confess that Jesus Christ is the Lord, to the glory of God the Father.”*

**1. Biblical Background**

The importance of the Name itself will help us to understand the words of St. Paul in Philippians 2:9-11, that the Name of Jesus is no longer just a name but has been incorporated in the divine name of God in the OT:



H W H Y

**YHWH**

(Remember, Hebrew reads right to left!)

Yahweh God, whose name is above every other name, is the Name at which every knee, ultimately will bow.

The “name” or “name of the Lord,” or many times just the “name” is used in the Holy Scripture in so many different ways.

Biblical traditional in a way has formulated Christian tradition, the name is a very way, and we speak of what is personal and unique.

**2. The Function of Names in Relationships**

From Genesis to Revelation, the name – any name of a person or a thing – is that way of having a personal communication. The dominant use is for God’s name, which means “His Person.” The name appears first in the account of creation. Adam and Eve were the first names ever used for the human race. In Genesis, the Lord God puts man in the Garden of Eden, gives him the commandments, and says, “*It is not good for man to be alone.*” God creates the ***ezer kenegdo***, the “helper equal to him” to help Adam to be truly a human being created according to the image of God ([Genesis 2:19-25](http://www.gnpcb.org/esv/search/?go=Go&q=Genesis+2%3A19-25)): “*So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all the cattle and to the birds of the air and to every beast of the field, but for the man there was not found a helper fit for him, so God caused a deep sleep to fall upon the man. He takes from his rib and fashions the woman.*” (Gen 2:19ff).

Here we encounter the first hint of our being as communion, and that the image of God can’t be the true “image” without a communion with an equal. Here the Hebrew says that Eve “*will be called* ***‘ishshah*** *because she’s taken out of* ***‘iysh****, and then the two become one flesh, and they are naked and not ashamed.*”

**3. Name and Being**

Before the disobedience (by Adam and Eve in the Garden), one common name was used for both. But after listening to the word of the serpent ([Gen 3:20](http://www.gnpcb.org/esv/search/?go=Go&q=Genesis+3%3A20)), “*The man called his wife’s name Eve*,” which is the equivalent of the Hebrew word for “living,” “*because she was the mother of the living*” but immediately, “*the Lord God made for Adam and for his wife garments of skins, and he clothed them.*” And then they are driven out of paradise into this present world, into the world as it is outside Eden. Humans became known through their names that are by the unique personal relationship in a common shared life called the image of God who has his personal life.

So the *name* is the personal life. Man is not Adam until Eve appears. Before the creation of Eve, God and Adam gave the use of names to give names to all that were created. Here we need to pause and consider two facts:

a. Names bring the especial existence into the inner life. All we know has a name and that name can’t be separated form our awareness of the being of the “other” (s).

b. Names are part of the dialogical life that makes us truly humans.

The words of Genesis 2:19ff are very interesting for God brought creation to Adam: “*And brought them to the man to see what he would call them, and whatever the man called every living creature, that was its name. The man gave names to all the cattle and the birds and the beasts of the field.”*  This should be read with Psalm where man is a “god” of the universe but less than “God”, **מְּ֭עַט** less than **מֵאֱלֹהִ֑ים** Elohem God.

Psalm 147:4 says of God: “*He numbers the stars, and gives to all of them their names.”* Jesus the Good Shepherd calls his sheep by name, just like the account of creation (John 10:3).

**4. Changing Names for a New Relationship**

So the use of names is very important, right from the very beginning. Some key figures get their names *changed*. Abram, for example, comes with Sarai, and they end up to be *Abraham* and *Sarah*. The name is changed, because he will be the father of many nations, not just the exalted father, *Abram,* but the father of many nations, of all nations: *Abraham*.

So also Jacob, Jacob who is the son of Isaac. He’s the father of the twelve patriarchs of Israel. The twelve tribes come from his sons. They are called “of Israel” because Jacob, in Genesis, struggles and fights with the angels, with the angel of God, with God himself in some sense, and then God changes his name from “Jacob” to “Israel”.

And there are all kinds of debates about what “Israel” means: “blessed by God,” “chosen by God.” But it is possible that it means the one who *fights* with God. In fact this name is a summary of the history of Israel. This too is our relation to God according to an old saying: “*Sometime we delight in him, sometime we fight with him, but we never lose sight of him.*”

In the New Testament, Simon, the son of Jonah, gets his name changed by Jesus to “Rock,” to “Stone,” to “Peter, *Kephas*” or “*Cephas*.” And even then our Lord renamed James and John, “the sons of thunder.”

**God and His Names**

**5. The Revelation of the Divine Name**

One of the most important texts in the entire Holy Scripture is that encounter of Moses with the Lord who appears to him in the fire of the burning bush (Exod 3:2ff).

Moses said, “*I will turn aside and see this great sight: why the bush is not burnt (why it’s not burned up)*.” When the Lord saw that Moses had turned aside to see, God called to him out of the bush: “*Moses, Moses!*” And he said, “*Here am I*.” And he said, “*Do not come near. Put off your shoes from your feet, for the place on which you are standing is holy ground.*” And he said, “*I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.*” And Moses hid his face, for he was afraid to look at God.

Then God says, “*I have seen the affliction of my people who are in Egypt; I have seen their sufferings.*” And he says, “*I will send you to Pharaoh, that you may bring forth my people, the sons of Israel, out of Egypt.*” And then Moses says to God, “*Who am I that I should go to Pharaoh and bring the sons of Israel out of Egypt?*” It’s very interesting that here they’re called the sons of Israel, but above, it says “*the God of Abraham, Isaac, and Jacob.*” Now he’s called the God of Israel. You see, the names switch there.

And here comes the name of the divine presence:

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Aheh ashr Aheh (Exod 3:14)

“I am what I am.”

You will discover this in the Exodus experience. God says to him, “*I will be with you*.” The Ten commandments were given as part of the freedom from the House of Slavery.

**6. The Name of God in the Greek OT of LXX**

The Hebrew Tetragrammaton, YHWH, translated to “Kyrios” or “Lord” and it was always pronounced “the Lord,” that is “*Adonai*” in Hebrew. So the most common way to speak of God among the Jews of the Diaspora is to use “*Kyrios,*” the “Lord,” which *is* this name of God or YHWH which was too holy to be used or read.

In the Greek OT, that is the LXX, “Then *God says to Moses, “I am who I am.*” And he said, “*Say this to the people of Israel: ‘I am—****Egō eimi****—I am has sent me to you.*’ ” God also says: “*This is my name forever, and thus I am to be remembered throughout all generations. Go and gather the elders of Israel together and say to them: ‘The Lord (Yahweh), the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up, out of the affliction of Egypt.”. I am with you forever. Thus I am to be remembered throughout all generations.*” Now, if we put that name in the NT context, it would be Kyrios or “the Lord”: “*I will be known as Kyrios, the Lord.*” That’s why Jesus Christ is going to be called *the Lord*, and that’s the basic Christian creed:

***Iēsous Christos***—Jesus Christ, ***ho Kyrios***—*the* Lord.

The name of Jesus itself means “God saves” or “the savior, the victor, the conqueror, the healer,” the same as in the OT. In Hebrew if we break the name, it will be “*Yah, yoh*.” The shortest form of the name of God (Exod 15:3) is **יָה**. If we look at the Hebrew, we see “Yehoshuah" **יְהוֹשֻׁעַ**.

So what was said in the OT in Exod 6:7, “ *I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians*.

In English alphabet Greek, this passage is:

[***emautw***](http://www.studylight.org/lex/grk/view.cgi?number=1683)[***umav***](http://www.studylight.org/lex/grk/view.cgi?number=4771)[***laon***](http://www.studylight.org/lex/grk/view.cgi?number=2992)[***emoi***](http://www.studylight.org/lex/grk/view.cgi?number=1473)[***kai***](http://www.studylight.org/lex/grk/view.cgi?number=2532)[***esomai***](http://www.studylight.org/lex/grk/view.cgi?number=1510)[***umwn***](http://www.studylight.org/lex/grk/view.cgi?number=4771)[***qeov***](http://www.studylight.org/lex/grk/view.cgi?number=2316)[***kai***](http://www.studylight.org/lex/grk/view.cgi?number=2532)[***gnwsesqe***](http://www.studylight.org/lex/grk/view.cgi?number=1097)[***oti***](http://www.studylight.org/lex/grk/view.cgi?number=3754)[***egw***](http://www.studylight.org/lex/grk/view.cgi?number=1473)[***kuriov***](http://www.studylight.org/lex/grk/view.cgi?number=2962)[***o***](http://www.studylight.org/lex/grk/view.cgi?number=3588)[***qeov***](http://www.studylight.org/lex/grk/view.cgi?number=2316)[***umwn***](http://www.studylight.org/lex/grk/view.cgi?number=4771)[***o***](http://www.studylight.org/lex/grk/view.cgi?number=3588)[***ecagagwn***](http://www.studylight.org/lex/grk/view.cgi?number=71)[***umav***](http://www.studylight.org/lex/grk/view.cgi?number=4771)[***ek***](http://www.studylight.org/lex/grk/view.cgi?number=1537)[***thv***](http://www.studylight.org/lex/grk/view.cgi?number=3588) ***katadunasteiav*** [***twn***](http://www.studylight.org/lex/grk/view.cgi?number=3588)[***Aiguptiwn***](http://www.studylight.org/lex/grk/view.cgi?number=124)***‬***

In Exodus, God says to Moses, “*I am the Lord (Yhwh). I appeared to Abraham, to Isaac, and to Jacob as God Almighty*”—*El-Shaddai*, the Most-High God, the Greek is *Theos Pantokrator*  In Greek it would be: “*You shall know that I am ho Kyrios, ho Theos, the Lord God, who brought you out from the burdens of Egypt*.”

**Kyrios as a Title for God in the LXX**

In the LXX the divine name in the Greek of LXX was normally “kyrios.” This appears over six thousand times, particularly in the Psalms. It renders the abbreviated form **יָהּ** or ***yh*** approximately twenty times. The term is also used to translate Elohem “God” nearly one hundred and ninety times. It also translates the shortened form EL sixty times, although manuscript evidence is not uniform in this matter and the Greek word ***Theos*** is found in some manuscripts. Twenty-one times Kyrios renders Elohem. (See, Hatch and Redpath, *Concordance to the LXX*, 2:800-838)

**Jesus is Lord**

Paul was not the first one to acclaim Jesus as Kyrios. He inherited this designation from the earliest churches as his use of the ***Mara natha*** or ***Maran atha***, “come Lord” which seems to be the most accepted way of translating this Aramaic way of Invocation (1 Cor 16:22). Likewise, in several places, Paul seems to have been writing about a common confession (Rom 10:9; 1 Cor 12:3) and our study text (Phil 2:11). This suggests that the churches were familiar with it already. (See, Rom 10:13; 14:9; 1 Cor 2:8; 4:5; 1 Cor 6:13, 17; 9:5; 11:26; 14:37; 2 Cor 3:16, 17; 5:5; Gal 1:19; 5:10; Phil 1:14; Col 1:7; 3:13; Philem 16; Eph 2:21; 4:4-6; 1 Thess 1:6;4:15, 16; 2 Thess 1:9; 3:1; 1 Tim 1:14; 2 Tim 1:8, 16; 2:22; 4:8, 22.)

These combinations are added to the name of Jesus:

1. “Lord Jesus,” (Rom 14:14; 1 Cor 5:4,5; 11:23; 2 Cor 1:14; 8:9; Philem 5; Phil 2:19; Col 3:17; Eph 1:15; 1 Thess 2:15, 19; 3:11, 13; 4:1, 2;2 Thess1:7, 8)
2. “Jesus Christ our Lord,” (Rom 1:4; 5:21; 7:25; 1 Cor 1:9)
3. “Lord Jesus Christ, (Rom 1:7; 5:1; 13:14; 1 Cor 1:2, 3; 6:11; 15:57; 2 Cor 1:2,3; 11:31; 13:14; Gal 1: 3; 6:14, 18; Phil 1:2; 3:20; 4:23; Col 1:3; Philem 3,25; Eph 1:2,3; 5:20; 1 Thess 1:1,2; 5:9, 12; 2 Thess 1:1, 2; 2:2; 3:12; 1 Tim 6:3, 14)
4. “Christ Jesus our Lord,” (Rom 6:23; 8:39; 1 Cor 15:31; Col 2:6)
5. “Christ Jesus the Lord,” (Eph 3:11; 1 Tim 1:2, 12: 2 Tim 1:2)
6. “Jesus our Lord,” (Rom 4:24.

**The Lordship of Jesus Over All**

From Romans 14:8-9 we learn that the death and the resurrection of Jesus established the Lordship over both the living and the dead. The Greek form of verse 9 should be understood as ingressive and renders the phrase: “*so that he might be established as Lord over the living and the dead*.” Paul meant that the same Jesus who was crucified and resurrected is the one who exercises his dominion over those who had already died as well as those who live. Inherent within this idea is the fact that the risen Christ is Lord over all creation. This is a ‘cosmic’ position.”

In 1 Corinthians 8:6, Paul makes the scope of Jesus’ Lordship more explicit: “*Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord Jesus Christ, through whom are all things and through whom we exist*.” It describes the Lord as the one through whom all things have been created and through him redemption is assured. It portrays the Lord Jesus Christ as mediator of creation and salvation. By using “all things” it includes the living and the dead as well as other aspects of creation.

Another Pauline passage that contains more details of this same teaching can be found in Colossians 1:15-20.

***15*** *“He is the image of the invisible God,*

*The first-born of all creation;*

***16*** *For in him all things were created,*

*In heaven and on earth,*

*Visible and invisible,*

*Whether thrones or dominions*

*Or principalities or authorities— All things were created through him and for him.*

***17*** *He is before all things,*

*And in him all things hold together.*

***18*** *He is the head of the body, the church;*

*He is the beginning,*

*The first-born from the dead,*

*That in everything he might be pre-eminent.*

***19*** *For in him all the fullness of God was pleased to dwell,*

***20*** *And through him to reconcile to himself all things,*

*Whether on earth or in heaven,*

1. “Making peace by the blood of his cross.”

Here in spite of the fact that this passage does not contain the title “Lord” it affirms the same confession and the cosmic scope of Christ’s Lordship with regard to creation and salvation as the work of the same Lord.

2. We may note that at the beginning of verse 16 the confession states “all” were created “in him” that is all things that are heavenly and earthly things visible and invisible things and the powers which rule over man and creation.

3. At the end of the same verse it affirms again that “*all things were created through him and for him*” As Lord is “*before all things*” and in him “*all thing hold together*.” The reign of Jesus therefore is in the created universe and continues with the same reign in the life of the church.

4. In verse 18 the emphasis is extended from his Lordship over creation to Lordship over the new creation. As Lord he is head of the Church. Jesus, by virtue of his resurrection, the New Beginning, the “First-born” from the dead that he might be first in all things.

5. Verse 20 states “*all things through him*” were created “*to himself*”, meaning things on earth as well as things in heaven.

**The Name above Every Name**

The resurrection re-established the Lordship of Christ over creation.

1. The Philippian hymn contains the same teaching (Phil 2:10-11):

“*At the name of Jesus every knee should bow, in heaven and on earth under the earth, and every tongue confess that Jesus Christ is to the glory of God the Father.”*

By including “*every knee*” and “*every tongue*” in this Hymn, the Lordship of Jesus is extended beyond the Church to all creation. Jesus is Lord over all the cosmos.

2. As Lord over the cosmos Jesus did not create this position by a mere use of power but by his love for creation and by subduing death. We can see this in the confession in 1 Corinthians 8:6 where the creative redemptive divine action of God the Father is manifested in the Person of the Redeemer. Likewise, in Philippians 2:11 every tongue will declare Jesus is Kyrios *“to the glory of God the Father*.” Thus, Jesus’ Lordship over the cosmos reveals his divine Person as Lord being sent by God the Father to re-define in the context of Redemption the function of what we know as biblical monotheism.

3. By declaring the Lordship of Jesus that became so obvious in his death and resurrection the divine power now is revealed as serving and saving. So Kyrios therefore, signifies the status of honor and majesty which Jesus has in the Church and in the world. Here monotheism is no longer the negation of polytheism but is the foundation of the revelation of divine love.

**The Lord Kyrios in the Life of the Church**

We shall see that the “name above every name is at the heart of the life of the church. This is expressed in a short form common to Paul’s letters, “in Christ”:

1. Christ as the Second Adam: “*For as in Adam all die, so also in Christ shall all be made alive*” (1 Cor 15:22). This signifies that all who belong to Christ have been transferred into the new origin inaugurated by his death and resurrection of Jesus. Adam, who contains the whole human race and is the term of reference to real oneness of mankind, has been changed to the Second Adam, who is now the source of life not of death. As the first Adam incorporated humanity so also in the Second Adam the new humanity being incorporated “in Christ”. The Lord is now the new source of new life.

2. In “Christ” was not an idea, because Paul also says, “*But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God*” (1 Cor 6:11). The name above every is the name of grace where “in Christ” is the short form of the longer, and more formal, “*in the name of the Lord Jesus Christ*.” This should not be separated from being baptized into Christ (Gal 3:27; Rom 6:3) and putting on Christ (Gal 3:27).

3. The name above every name is the name that each of the believers were crucified with Christ (Gal 2:20), buried with him (Rom 6:4), resurrected with him (Eph 2:6), seated in the heavenly places with him (Eph 2:6), and so will one day live with him (Rom 6:8).

4. The Lord whose name is above every name should help us to read carefully that “in Christ” is used as a genitive of possession, signifying the believer’s belongingness to Christ. *[“Genitive” case names something. – ed.]* In each of these cases, Paul teaches the incorporation of the believer into the person of Christ:

a. In relation to experience of salvation (see Rom 3:24; 6:11, 23; 8:2, 39; 2 Cor 5:19, 21; Gal 2:17; 3:14, 26; 1 Thess 5:18).

b. In relation to the communion life of the church (Rom 6:11; 8:1; 12:5; 2 Cor 5:17; Gal 1:22 2:4, 17; 3:28; 1 Thess 2:14).

5. Thus, we can see that “in Christ” is the shortest way that presents the “heart of the Gospel.” Believers are not only under the Lordship of Christ but have had his life in its redeeming actions.

**The Lord Jesus who Encompassed our Life**

The phrase “in Christ” occurs 83 times in the Pauline corpus. We need to look at some aspects:

a. Paul has exhorted believers to “stand firm in the Lord” (Phil 4:1) and to “rejoice in the Lord” (Phil 3:1; 4:4).

b. Even Christian children had to obey their parents “in the Lord” (Eph 6:1).

c. He delivered his teaching “in the Lord” (1 Thess 4:1; 5:27).

d. He sent greetings “in the Lord” (1 Cor 16:19; and 16 times in Romans).

e. Finally, he encouraged the Corinthian brethren with these words:

“*Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain*”

(1 Cor 15:58).

**A Letter from Philemon**

Brother George,

Peace to you in the Lord.

As I told you several times before that I am not a learned man, my book is the Lord himself and I don’t read him but I worship and adore him. This is why I am here in the Monastery. You ask me how do I understand that Jesus’ name is above every name?

Jesus is the Savior, “*His name is Jesus, for He will save His people from their sins.*" (Matthew 1: 21) No one was called Savior who came to save us from sins in the OT. The preaching of the Apostle tells us, “*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*" (Acts 4:12) His name is not a temporary name, for our Lord has inherited a more excellent name than they (angels and high priests)" (Heb 2:4). He came in the Father’s Name, as Jesus said in John 5:43, "*I have come in my Father's name and you do not receive Me.*" Yahweh is revealed as the Father, so, “I am what I am” is “I am in the Father who is revealed in the Son” Jesus, (John 17:6).

This is my simple answer. The name of the Lord is all I have and his name means: my life, my death, my eternal life, my resurrection, and the whole of me is lodged in his name.

In the name of the Lord be well

Philemon

13 Dec 1970

***Pope’s Notes***

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