

“The Name Above All Names” Philippians 2:9

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An electronic copy of the slide-deck and handout is available at: <http://bit.ly/standrewsphil2>

Philippians

Isaiah 45

2:5 Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

6a ὃς ἐν μορφῇ θεοῦ ὑπάρχων

b οὐχ ἀρπαγμὸν ἠγήσατο

c τὸ εἶναι ἴσα θεῷ,

7a ἀλλὰ ἑαυτὸν ἐκένωσεν

b μορφὴν δούλου λαβών,

c ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

d καὶ σῆματι εὐρεθείς ὡς ἄνθρωπος

8a ἐταπείνωσεν ἑαυτὸν

b γενόμενος ὑπήκοος μέχρι θανάτου,

c θανάτου δὲ σταυροῦ.

9a διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν

b καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα

c τὸ ὑπὲρ πάντων ὀνομα,

10a ἵνα ἐν τῷ ὀνόματι Ἰησοῦ

b πάντων γόνα κάμψῃ (Isa 45:23)

c ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων

11a καὶ πάντα γλῶσσα ἐξομολογήσεται (Isa 45:23) ὅτι

b κύριος Ἰησοῦς Χριστὸς

c εἰς δόξαν θεοῦ πατρὸς.

3:20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ

σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, **21** ὃς

μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ

σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι

αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

A Divine Christology?

In favour of a “Christological monotheism”

Against a fully divine Christology

21b And there is no other god besides me,
a righteous God and a Savior (σωτήρ);
there is none besides me.

22 Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.

23a By myself I have sworn,
b from my mouth has gone forth in righteousness
c a word that shall not return:
d “To me *every knee shall bow*
(κάμψει πᾶν γόνυ),
e *every tongue shall swear allegiance*
(ἐξομολογήσεται πάντα γλῶσσα).”

24 “Only in *Yhwh-Kyrios*,” it shall be said of me,
are righteousness and strength;
to him shall come and be ashamed
all who were incensed against him.

25 In *Yhwh-Kyrios* all the offspring of Israel
shall be justified and shall glory
(LXX ‘shall be glorified’).”

The “name above all names”: the current options and their problems.

Option 1: the name is the title “Lord”

Option 2: the name is “LORD” (*Yhwh-Kyrios*)

Option 3: the name is “Jesus”.

A Solution to the problems.

1. A fresh reading (and interpretation) of vv. 9–11
2. Ancient conventions and beliefs about names and titles
3. The name “Jesus”
4. The honorific “Christos”

Conclusion.

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A certain one, they say, was born a divine King of Egypt?

Who (ὄς) appeared on earth as Lord of all the World,
rich, righteous, and omnipotent;

10 who (ὄς) had fame, yes, and virtue that rivalled the gods'

for to him *the earth and sea* were obedient,

(and) the streams of all the beautiful-flowing rivers

(and) the breath of the winds, and the sun which shows sweet light,

(and) on his rising (is) visible to all.

15 The races of winged creatures with one accord would listen to him
and he instructed all who heard his voice.

The fact is clear that the birds obeyed him

As those who have read the Sacred Scriptures

Speak of this king once entrusting a written message to a crow

20 And she flew off with the letter, bearing its utterance (?)

(It is so) for he was not a mortal man, nor was he son of a mortal man

but as offspring of a god, great, and eternal,

(even) of Souchos, all powerful, very great, omnipotent,

and the Agothosdaimon, he the son appeared on earth as a King

25 The maternal grandfather of this god is the Distributor of Life,

Ammon, who is Zeus of Hellas and Asia,

For this reason all things heard his voice, all things (πάντα)

That move on earth and the races of winged heavenly (οὐρανίων) creatures.

What was the name of this one? What ruler

30 What king, or who of the Immortals, determined it?

(Why) the one who nurtured him, Sesoösis, he who has gone to the Western Heaven
gave him a fair name (ὄνομα), "*Son of the Golden Sun.*"

When the Egyptians say his name (ὄνομα) (in their language) they call (him)

"*Porramanres, the Great, Deathless* (Πορραμάνρην τὸν μέγαν ἀθάνατον)."