of self-denial. The stress here is on the  
verb, not on “*himself*:” in ver. 7 the  
weight rested on the *reflexive reference*of the act, but here it rests on the *reflexive act* itself) **[by] becoming** (this  
participle specifies, *wherein the humiliation consisted*) **obedient** (to God; as before  
in the term *servant*. See Rom. v. 19, Heb. v.  
8 f., and ver. 9,—“*wherefore God also,*”  
—referring to the words “*to God*,” here  
understood) **even unto** (as far as) **death**(the climax of His obedience. **Unto death**must not be taken with “*humbled himself,*” which breaks the sentence awkwardly)**, and that** (death) **the death of the  
cross** (i.e, “that accursed death, and  
appropriated to the worst of criminals.”  
Theophylact).

**9—11.]** *Exaltation of Jesus, consequent  
on this His humiliation:*—brought forward as an encouragement to follow His  
example. “He proves by Christ’s example, that they are blessed who voluntarily humiliate themselves with Christ:  
for from the most despised estate to the  
most exalted height, whoever humbles  
himself shall be in like manner exalted.  
Who then will refuse that submission by  
which he may rise to the glory of the  
heavenly kingdom?” Calvin.

**9.]  
Wherefore** (i.e. on account of this His  
self-humiliation and obedience: see Heb.  
ii. 9, note. But we must always bear in  
mind, that herein Christ was not *a man,*  
nor an example what we can do, but the  
eternal Son of God, lowering Himself to  
take the nature of men, and in it rendering voluntary and perfect obedience) **also**(introduces the result, Luke i. 35) **God**(on His part: on the reference, see on the  
word “*obedient*”) **highly exalted Him**(not only *exalted*, but **highly exalted;**His exaltation being a super-eminent one.  
Not, as A.V. above, ‘*hath* highly exalted;’ the reference is to an historical fact,  
viz. that of His Ascension)**, and gave to  
Him** (the Father being greater than the  
incarnate Son, John xiv. 28, and having  
by His exaltation of Jesus to His throne,  
freely bestowed on him the kingly office,  
which is the completion of His Mediatorship, Rom. xiv. 9) **the name which is above  
every name** (the word must be kept,  
against most Commentators, to its plain  
sense of NAME,—and not rendered *‘glory*,’  
or understood of His office. The name  
is, the very name which He bore in His  
humiliation, but which now is the highest  
and most glorious of all names, the name  
of Jesus. Compare His own answer in  
glory, Acts ix. 5, “*I am JESUS, whom  
thou persecutest*”):

**10.] that** (intent  
of this exaltation) **in the name of Jesus** (emphatic, as the ground and element of the  
act which follows) **every knee should bend**(i.e. all prayer should be made [not, as  
A.V., ‘*at* the name of Jesus every knee  
should bow,’—which the words of the original will not bear]. But *what* prayer?  
*to JESUS, or to GOD THROUGH HIM?*

The only way to answer this question is  
to regard the general aim of the passage.  
This undoubtedly is, the *exaltation of  
Jesus.* The clause, “*to the glory of God  
the Father,*” below, is no deduction from  
this, but rather an additional reason why  
we should carry on the exaltation of Jesus  
*until this new particular is introduced.*This would lead us to infer that the universal prayer is to be *to JESUS*. And this  
view is confirmed by the next clause, where  
every tongue is to confess that Jesus Christ  
is Lord, when we remember the common  
expression, “*to call upon the name of* ***the  
Lord*,**” for prayer: Rom. x. 12 f.; 1 Cor. i.  
2 [2 Tim. ii. 22]; Acts [vii. 59] ix. 14,  
21; xxii. 16), **of those in heaven** (angels.  
Eph. i. 20, 21. Heb. i. 6) **and those on  
earth** (men) **and those under the earth**(the dead);

**11.] and that every  
tongue** (of all the classes just named)  
**should confess** (result of the *bending of*