

PHILIPPIANS

**A Summary of the Structure and Style of the Letter
with
a Presentation of the Greek,
(fully 'parsed' and rhetorically analysed)
and
A Literal English Translation
(exhibiting the letter's style and structure)**

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PHILIPPIANS

The Structure of the letter is a standard four-section chiasm, ABB'A', similar to that of Mark, Ephesians, II Timothy, James, I Peter, I John and III John. This statement overturns what was produced in the Fifth Edition of **New Testament: New Testimony...** The scheme that was published on the 1st April 2016 is to be found at the end of this presentation, for comparison. Now, each Section consists of three parts, ABB', and each of these comprises three pieces, abb', and these comprise .a,.b,.b' and so on. What persuaded the need for change was the discovery of further dualities that defined extra B and B' parts of the minor structures, principally for b, ὁὐχ, and for b', ἀλλὰ.

1.1-2 (abb') Introductory Greetings: from Paul and Timothy...; to the saints...; grace and peace... from the Lord Jesus Christ

1.3-26 **Section A** (24 verses) **Paul's thanksgiving and prayer; rejoicing, though in chains Christ is preached; to Paul, 'to live is Christ and to die is gain'**

A	A	1.3-5	(abb')	'I thank my God...'; with joy, petition, for fellowship in the gospel
	B	1.6-8	(abb')	Confident of completion by the day of Christ Jesus; they are in his heart
	B'	1.9-11	(//)	He prays for them: for the fruit of righteousness through Jesus Christ
B	A	1.12-14		'... <u>brothers</u> ...' Paul's chains; advance of the gospel, speaking the word of God
	B	1.15-17		Proclaiming Christ with different motives; some to make trouble for Paul
	B'	1.18-20		Christ is preached...; I rejoice and will rejoice ; Paul' salvation, whether life or death
B'	A	1.21-22		'For me to live is Christ and to die is gain', but which of the two?
	B	1.23-24		Paul is constrained by two futures, but concludes it is best he remains for their sake
	B'	1.25-26	(//)	He is convinced: 'I know that I shall remain.. for their <u>boast in Christ Jesus</u> in Paul

1.27-2.18 **Section B** (22 verses) **They are to conduct themselves worthy of the gospel and while Paul's ministry may cost him his life, they are to rejoice anyway**

A	A	1.27		Worthy of the gospel of Christ, in one spirit, with one soul
	B	1.28a-c		Terrified of nothing; proof of destruction and salvation
	B'	1.28d-30		believing and suffering; as Paul, the same struggle as he
B	A	2.1-2		'If there be any comfort in Christ...': think the same, have the same love...
	B	2.3-5		No rivalry, in humility each one looking out for the other; think on Christ
	B'	<u>2.6-11</u>		He made himself nothing..., and God exalted him
B'	A	2.12-13		'So, <u>my beloved</u> ...', work out your salvation, be blameless and faultless
	B	2.14-16		Faultless children of God, shining in the world..., <u>a boast in the day of Christ</u>
	B'	2.17-18	(//)	'poured out for your faith.. I rejoice and rejoice with all of you' and they the same

2.19-3.12 **Section B'** (24 verses) **Paul's future is uncertain, so Timothy will stay longer, but Epaphroditus is returned; they are to be honoured; all to rejoice**

A	A	2.19		Paul will <u>send</u> Timothy that he be cheered knowing things concerning them
	B	2.20-22		Timothy is commended to them; he has been like a child to a father, Paul
	B'	2.23-24		Paul will send Timothy as soon as he sees how things go with him, but hopes to come shortly
B	A	2.25-27		Necessarily, he returns Epaphroditus to them who was longing for them
	B	2.28		He is sent that they may rejoice and Paul less grieved
	B'	2.29-30		'Receive him in the Lord with all joy and hold such as he in honour
B'	A	3.1-6		' <u>For the rest, my brothers, rejoice in the Lord</u> ...'; true circumcision
	B	3.7-9		Loss for the sake of Christ and the gain of knowing Christ and righteousness
	B'	<u>3.10-12</u>	(//)	To know Christ and to attain to the resurrection, by pressing on ..., <u>by Christ Jesus</u>

3.13-4.19 **Section A'** (28 verses) **Paul is 'pressing on'; they are to imitate him and rejoice in the Lord; he advises prayer and petition; his thanksgiving for needs met**

A	A	3.13-16		' <u>Brothers</u> ...'; pressing on for the prize of a heavenly calling of God in Christ Jesus
	B	3.17-21		'Be imitators of me, <u>brothers</u> '; others think earthly things, but we are citizens of heaven
	B'	4.1a-c		'So, my <u>brothers</u> , beloved and longed for, my joy and crown, stand in the Lord
B	A	4.1d-3	(//)	' <u>Beloved</u> ...'; beseechings, help these women as co-workers; names - in the book of life
	B	4.4-7		' Rejoice in the Lord always ...', turn to prayer and petition and ' <u>the peace of God</u> .'
	B'	4.8-9		' <u>For the rest, brothers</u> , whatever is true...; which things you learned in me, <u>the God of peace</u> .'
B'	A	4.10-14		Paul rejoices greatly in the Lord for their concern for his needs
	B	4.15-17		'... <u>Philippians</u> ...' they met his needs in Thessalonica; he seeks credit for them
	B'	4.18-19		He has all things...; he is amply supplied...; God will meet their needs <u>in Christ Jesus</u>

4.20-23 (abb') Closing Greetings: Benediction; Greetings; Grace

Note: the similar endings of three of the four sections...

This sample, of 3.1-6, is given first of all. Verses 5-6 were the subject of a paper presented to the British New Testament Conference, Exeter, 2007. All the parts are annotated and a listing of '7 pieces' is exposed.

	<u>Τὸ λοιπόν,</u>	(a)	a	A	A
	<u>ἀδελφοί μου,</u>	(b)			
	<u>χαίρετε ἐν κυρίῳ.</u>	(b')			
	<u>τὰ αὐτὰ γράφειν ὑμῖν</u>	(a)	b		
	<u>ἐμοὶ μὲν οὐκ ὀκνηρόν,</u>	(b)			
	<u>ὑμῖν δὲ ἀσφαλές.</u>	(b')			
	<u>βλέπετε τοὺς κύνας,</u>	(a)	b'		
	<u>βλέπετε τοὺς κακοὺς ἐργάτας,</u>	(b)			
	<u>βλέπετε τὴν κατατομήν.³</u>	(b')			
	<u>ἡμεῖς γάρ</u>	(a)	a	B	
	<u>ἐσμεν</u>	(b)			
	<u>ἢ περιτομή,</u>	(b)			
	<u>οἱ πνεύματι θεοῦ λατρεύοντες</u>	(a)	b		
	<u>καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ</u>	(b)			
	<u>καὶ οὐκ ἐν σαρκὶ πεποιθότες,⁴</u>	(b')			
	<u>καίπερ ἐγὼ</u>	(a)	b'		
	<u>ἔχων πεποίθησιν</u>	(b)			
	<u>καὶ ἐν σαρκί.</u>	(b')			
	<u>εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί,</u>	(a)	a	B'	
	<u>ἐγὼ μάλλον.⁵</u>	(b)			
1	<u>περιτομῇ ὀκταήμερος,</u>	(b')			
2	<u>ἐκ γένους Ἰσραὴλ,</u>	(a)	b		
3	<u>φυλῆς Βενιαμίν,</u>	(b)			
4	<u>Ἑβραῖος ἐξ Ἑβραίων,</u>	(b')			
	<u>κατὰ νόμον</u>	(a)	b'		
5	<u>Φαρισαῖος,⁶</u>				
	<u>κατὰ ζῆλος</u>	(b)			
6	<u>διώκων τὴν ἐκκλησίαν,</u>				
	<u>κατὰ δικαιοσύνην</u>	(b')			
	<u>τὴν ἐν νόμῳ</u>				
7	<u>γενόμενος ἄμεμπτος.⁷</u>				

The Greek of 3.1-6 in literal English with annotations:

	<u>For the rest,</u>	(a)	a	A	A
	<u>my brothers,</u>	(b)			
	rejoice in the Lord.	(b')			
	The same things to write to you	(a)	b		
	<u>for me indeed</u> are not irksome,	(b)			
	<u>but for you</u> a safeguard. ²	(b')			
	<u>Beware</u> of the dogs,	(a)	b'		
	<u>beware</u> of the evil workers,	(b)			
	<u>beware</u> of the <u>concision!</u> ³	(b')			
For we		(a)	a	B	
	we are	(b)			
	the <u>circumcision</u> ;	(b')			
	the ones by the spirit of God worshipping	(a)	b		
	and boasting <u>in Christ Jesus</u>	(b)			
	and not <u>in flesh trusting</u> ; ⁴	(b')			
	even though I	(a)	b'		
	<u>having trust</u>	(b)			
	also <u>in flesh</u> .	(b')			
	If any other man thinks <u>to trust in flesh</u> ,	(a)	a	B'	
	I more, ⁵	(b)			
1	in circumcision on the eighth day,	(b')			
2	of the race of Israel,	(a)	b		
3	of the tribe of Benjamin,	(b)			
4	a Hebrew of the Hebrews,	(b')			
5	<u>according to law</u> -	(a)	b'		
	a Pharisee, ⁶				
6	<u>according to zeal</u> -	(b)			
	persecuting the church,				
7	<u>according to righteousness</u> ,	(b')			
	the one in law -				
	being blameless. ⁷				

The Literary Form of Philippians 2.6-11:

The literary form of this passage has been debated again and again. Below are listed some of the ways in which scholars have attempted to answer the primary question: 'How are we to set down the lines of this hymn, or poem?' Other questions have included: 'Can we discern an earlier form/an original form?' and 'How do we interpret the passage?'

- 1) E. Lohmeyer (*Kyrios Jesus*, Heidelberg, 1928, 2nd edition 1961, pp.5f)
It is formed as: six stanzas, each of three lines, with three stresses to a line.
- 2) J. Jeremias (*Studia Paulina*, Haarlem, 1953, pp.146-154)
There are three stanzas of four lines apiece (i 6,7a; ii 7b-8; iii 9-11) with certain lines omitted (that are viewed as Pauline amplifications).
- 3) R.P. Martin (*Carmen Christi*, pp.36-38)
It is a series of couplets capable of antiphonal recitation: A 6a,6b; B 7a,7b; C 7c,7d; D 8a,8b; E 9a,9b; F 10b-11.
- 4) G. Strecker, (*ZNW* 55 (1964), p.70; also R. Deichgraber... and J.-F. Collange...)
It constitutes two stanzas: 6-8 and 9-11.
- 5) C.H. Talbert ('Pre-existence in Philippians 2.6-11', *JBL* 86 (1967), pp.141-153)
It constitutes four stanzas, each with three lines.
- 6) Morna D. Hooker ('Philippians 2.6-11' in E. Earle Ellis and Erick Grasser, eds., *Jesus und Paulus: Festschrift für Werner Georg Kummel zum 70. Geburtstag* (Göttingen: Vandenhoeck & Ruprecht, 1978, pp.151-154)
It is a presentation in two stanzas, each with ten lines, which as a whole includes all the passage without excisions and is all of Paul's doing, there being no earlier/original version.
- 7) Gerd Theissen (*The New Testament*, tr. John Bowden, T & T Clark Ltd., 2003, pp.9f.)
It consists of two strophes; the first of nine lines; the second of eight lines.

Below, I present my own attempt at describing the layout and form of this passage by parsing and rhetorical analysis: it is in three parts (**abb'**), which are themselves composed of three pieces (**abb'**), which also are composed of three pieces (**abb'**). The annotation is as follows: **a** is the opening/introductory piece; **b** is the first development; and **b'** is the second, paralleling, development which completes the whole.

The 'hymn', if that is what it is, scans exactly the same way as the letter. It is most likely the work of Paul and the writer of this letter: it utilizes the writing style (**abb'**); evidences his (**bb'**) balancing of *οὐχ* with *ἀλλὰ*; and demonstrates his use of *ὅς* and *ἵνα* to begin new pieces (all are found commonly in *Paul's* letters). I maintain as well that **abb'**, as a writing style, is in evidence in every book of the New Testament. That in itself raises other issues.

In the Greek:

In a Literal Translation:

2.6-11	<p>ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάντα γλῶσσαι ἐξομολογήσονται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.</p>	<p>He(Who) in form of God subsisting, <u>not</u> robbery deemed (it) to be equal with God, <u>but</u> himself he emptied form of a slave taking in likeness of men becoming; and in respect of appearance being found as a man he humbled himself, becoming obedient until death and death on a cross, wherefore also God him highly exalted and gave to him the name the one above every name; that at the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue confess that Lord Jesus Christ (is), to glory of God Father.</p>
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PHILIPPIANS

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INTRODUCTORY GREETINGS: 1.1-2

1.1- 1.2	<i>Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</i>		
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SECTION A: 1.3-26

1.3-1.5	<p><i>Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεΐα ὑμῶν,⁴ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος,⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,⁶</i></p>	A	A
1.6-1.8	<p><i>πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ⁷ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.⁸ μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχθοις Χριστοῦ Ἰησοῦ.⁹</i></p>	B	
1.9-1.11	<p><i>καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,¹¹ πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.</i></p>	B'	
1.12-1.14	<p><i>Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμέ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν,¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσότερως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λαλεῖν.¹⁵</i></p>	A	B
1.15-1.17	<p><i>Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν.¹⁶ οἱ μὲν ἐξ ἀγάπης,</i></p>	B	

	<p>εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμει,¹⁷ <u>οἱ δὲ ἐξ ἐριθείας</u> τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνώως, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.¹⁸</p>		
1.18- 1.20	<p>τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, <u>εἴτε</u> προφάσει <u>εἴτε</u> ἀληθεία, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,¹⁹ οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,²⁰ κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ <u>ὡς πάντοτε</u> <u>καὶ νῦν</u> μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, <u>εἴτε</u> διὰ ζωῆς <u>εἴτε</u> διὰ θανάτου.</p>	B'	
1.21- 1.22	<p>ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω.²³</p>	A	B'
1.23- 1.24	<p>συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον.²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.²⁵</p>	B	
1.25- 1.26	<p>καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ</p>	B'	

	<p><i>έν έμοι διά τής έμης παρουσίας πάλιν πρός ύμᾶς.²⁷</i></p>		
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SECTION B: 1.27-2.18

1.27	<p><i>Μόνον ἀξίως</i> του εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,²⁸</p>	A	A
1.28 a-c	<p><i>καὶ μὴ πτυρόμενοι</i> ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἧτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας,</p>	B	
1.28d -1.30	<p><i>καὶ τοῦτο</i> ἀπὸ θεοῦ.²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.</p>	B'	
2.1- 2.2	<p><i>Εἴ</i> τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,² πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες,³</p>	A	B
2.3- 2.5	<p><i>μηδὲν κατ' ἐριθείαν</i> μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,⁴ μη τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.⁵ τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,</p>	B	
2.6- 2.11	<p><i>ὅς</i> ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών,</p>	B'	

	<p>έν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.</p>		
2.12-2.13	<p>Ὡστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.¹³ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.¹⁴</p>	A	B'
2.14-2.16	<p>πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,¹⁵ ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.¹⁷</p>	B	
2.17-2.18	<p>ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.¹⁸</p>	B'	

	<p><i>τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.¹⁹</i></p>		
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SECTION B': 2.19-3.12

2.19- 2.22	<p><u>Ἐλπίζω</u> δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως <u>πέμψαι</u> ὑμῖν, ἵνα καὶ ἐγὼ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν.²⁰</p>	A	A
2.20- 2.22	<p>οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,²¹ οἱ πάντες γὰρ <u>τὰ</u> ἑαυτῶν ζητοῦσιν, <u>οὐ τὰ</u> Ἰησοῦ Χριστοῦ.²² τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.</p>	B	
2.23- 2.24	<p>τοῦτον <u>μὲν</u> οὖν <u>ἐλπίζω</u> <u>πέμψαι</u> ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς.²⁴ πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς <u>ταχέως</u> ἐλεύσομαι.²⁵</p>	B'	
2.25- 2.27	<p>Ἄναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν.²⁷ καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, <u>οὐκ</u> αὐτὸν δὲ μόνον <u>ἀλλὰ</u> καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.²⁸</p>	A	B
2.28	<p>σπουδαιοτέρως οὖν ἔπεμψα αὐτόν ἵνα ἰδόντες αὐτόν πάλιν χαρῆτε καὶ ἐγὼ ἀλυπότερος ᾶ.²⁹</p>	B	
2.29- 2.30	<p>προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους</p>	B'	

	<p>έντιμους έχετε,³⁰</p> <p>ὅτι</p> <p>διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἠγγισεν, παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.</p>		
3.1-3.6	<p><u>Τὸ λοιπόν,</u></p> <p><u>ἀδελφοί μου,</u> χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.</p> <p><u>βλέπετε</u> τοὺς κύνας, <u>βλέπετε</u> τοὺς κακοὺς ἐργάτας, <u>βλέπετε</u> τὴν κατατομὴν.³</p> <p>ἡμεῖς γὰρ ἐσμὲν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,⁴ καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθένας ἐν σαρκί, ἐγὼ μᾶλλον.⁵ περιτομῆ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, <u>κατὰ νόμον</u> Φαρισαῖος,⁶ <u>κατὰ</u> ζῆλος διώκων τὴν ἐκκλησίαν, <u>κατὰ</u> δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.⁷</p>	A	B'
3.7-3.9	<p>ἀλλὰ</p> <p>ἄτινα ἦν μοι κέρδη, ταῦτα <u>ἤγημαι</u> διὰ τὸν Χριστὸν <u>ζημίαν</u>.⁸</p> <p>ἀλλὰ μενοῦν γε καὶ <u>ἠγοῦμαι</u> πάντα <u>ζημίαν</u> εἶναι <u>διὰ</u> τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, <u>δι</u>' ὄν τὰ πάντα ἐζημιώθην, καὶ <u>ἠγοῦμαι</u> σκύβαλα ἵνα Χριστὸν κερδήσω⁹ καὶ εὐρεθῶ ἐν αὐτῷ, <u>μὴ</u> ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου <u>ἀλλὰ</u> τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην</p>	B	

	<i>ἐπὶ τῇ πίστει,</i> ¹⁰		
3.10-3.12	<p><i>τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,¹¹ εἰ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.</i></p> <p><i>Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.</i></p>	B'	

SECTION A': 3.13-4.19

3.13-3.16	<p><u>ἀδελφοί,</u> ἐγὼ ἑμαυτὸν οὐπὼ λογίζομαι κατειληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,¹⁴ κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.¹⁵</p> <p>Ὅσοι οὖν τέλειοι, τοῦτο φρονώμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·¹⁶</p> <p>πλήν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.¹⁷</p>	A	A
3.17-3.21	<p><u>Συμμιμηταί μου</u> γίνεσθε, <u>ἀδελφοί,</u> καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.¹⁸</p> <p>πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,¹⁹</p> <p><u>ὧν τὸ τέλος</u> ἀπώλεια, <u>ὧν ὁ θεὸς ἡ κοιλία</u> καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.²⁰</p> <p>ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,²¹</p> <p>ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.</p>	B	
4.1 a-c	<p>Ὡστε, <u>ἀδελφοί μου</u> <u>ἀγαπητοὶ</u> καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ,</p>	B'	
4.1d-4.3	<p><u>Ἀγαπητοί.</u> Εὐδοκίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.³</p> <p>ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε,</p>	A	B

	<p>συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησαν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.⁴</p>		
4.4-4.7	<p>Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.⁵ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς.⁶ μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἣ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.⁸</p>	B	
4.8-4.9	<p><u>Τὸ λοιπόν,</u> <u>ἀδελφοί,</u> <u>ὅσα ἐστὶν ἀληθῆ,</u> <u>ὅσα σεμνά,</u> <u>ὅσα δίκαια,</u> <u>ὅσα ἀγνά,</u> <u>ὅσα προσφιλῆ,</u> <u>ὅσα εὐφημα,</u> <u>εἷ τις ἀρετῆ</u> <u>καὶ εἷ τις ἔπαινος,</u> <u>ταῦτα λογίζεσθε·⁹</u> ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, <u>ταῦτα πράσσετε·</u> <u>καὶ ὁ θεὸς τῆς εἰρήνης</u> <u>ἔσται</u> <u>μεθ' ὑμῶν.</u></p>	B'	
4.10-4.14	<p>Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν,</p>	A	B'

	<p> <u>ἐφ' ᾧ</u> καὶ <u>ἐφρονεῖτε</u> <u>ἡκαιρεῖσθε</u> δέ.¹¹ οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.¹² <u>οἶδα καὶ ταπεινοῦσθαι,</u> <u>οἶδα καὶ περισσεύειν·</u> ἐν παντὶ καὶ ἐν πάσιν μεμύημαι <u>καὶ χορτάζεσθαι καὶ πεινᾶν,</u> <u>καὶ περισσεύειν καὶ ὑστερεῖσθαι.</u>¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.¹⁴ πλήν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.¹⁵ </p>		
4.15-4.17	<p> Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι.¹⁶ ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἄπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.¹⁸ </p>	B	
4.18-4.19	<p> ἀπέχω δὲ πάντα καὶ περισσεύω· <u>πεπλήρωμαι</u> δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.¹⁹ ὁ δὲ θεὸς μου <u>πληρώσει</u> <u>πᾶσαν χρεῖαν ὑμῶν</u> κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.²⁰ </p>	B'	

CLOSING GREETINGS: 4.20-23

<p>4.20- 4.23</p>	<p>τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. <u>Ἀσπάσασθε</u> <u>πάντα ἅγιον</u> <u>ἐν Χριστῷ Ἰησοῦ.</u> <u>ἀσπάζονται ὑμᾶς</u> <u>οἱ σὺν ἐμοὶ ἀδελφοί.</u> ²² <u>ἀσπάζονται ὑμᾶς</u> <u>πάντες οἱ ἅγιοι,</u> <u>μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.</u> ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.</p>		
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A Literal Translation of the Greek, parsed and rhetorically analysed:

Introductory Greetings: 1.1-2:

Paul and Timothy

 slaves of Christ Jesus
to all the saints in Christ Jesus
 to the ones being in Philippi
 with bishops and ministers:
grace to you and peace
 from God our Father
 and the Lord Jesus Christ.

Section A: 1.3-26:

I thank my God for every remembrance of you	a	A	A
always	b		
in every petition of mine on behalf of you all			
with joy the petition making			
for your fellowship in the gospel	b'		
from the first day			
until now.			
Being confident of this very thing,	a	B	
that the one who began a good work in you			
will complete it <u>by the Day of Christ Jesus</u>			
as it is right for me	b		
to think this			
on behalf of all of you			
because I have you in my heart,			
both in my chains			
and in the defence			
and confirmation			
of the gospel,			
partakers with me			
of the grace			
all of you being,			
for God is my witness	b'		
how I long after you all			
in the bowels of <u>Christ Jesus</u> .			
And this I pray:	a	B'	
<u>that</u> your love	b		
yet more and more may abound			
in full knowledge			
and all perception			
that you may prove things excellent			
<u>that</u> you may be sincere	b'		
and unoffending			
<u>in the Day of Christ</u>			
having been filled with			
the fruit of righteousness			
the one through <u>Jesus Christ</u>			
to the glory and praise of God.			

Now I want you to know,	a	A	B
<u>brothers</u> ,			
that my circumstances			
rather to the advance of the gospel			
have had their influence,			
so that my chains in Christ have become manifest	b		
in all the praetorium			
and to all the rest			
and the majority of the brothers in the Lord	b'		
becoming confident in my chains			
dare more exceedingly			
to speak fearlessly the word of God.			
Some indeed even		B	
<u>because of</u> envy and strife,			
but some also			
<u>because of</u> goodwill			
preach Christ,			
<u>these out of love.</u>			
knowing that for the defence of the gospel			
I am set,			
<u>those out of rivalry</u>			
announce Christ not purely,			
thinking to add affliction to my chains.			
<u>What then?</u>		B'	
Only that in every way,			
<u>whether in pretence</u>			
<u>or in truth,</u>			
Christ is announced			
and in this			
<u>I rejoice.</u>			
Yet also <u>I will rejoice</u>			
for I know that this will result for me in salvation			
through your petition			
and a supply of the Spirit of Jesus Christ			
according to my eager expectation and hope			
that in nothing will I be ashamed,			
but with all boldness			
<u>as always</u>			
<u>and now</u>			
Christ will be magnified,			
in my body,			
<u>whether in life</u>			
<u>or in death</u>			

For to me,

A B'

to live

is Christ

and to die

is gain

but if to live in the flesh

this to me

is the fruit of work

and what shall I choose?

I know not

But I am constrained by the two

B

the desire having

to depart

and with Christ

to be

for by much more it is

rather

better

but to remain in the flesh

is more necessary

on account of you

And convinced of this

B'

I know that I will remain

and will continue with you all

for your progress

and joy

in the faith

that your boast

may abound

in Christ Jesus

in me,

through my presence

again

with you.

Section B: 1.27-2.18:

Only, A A

worthily of the gospel of Christ
conduct yourselves
that whether coming and seeing you
or being absent
I hear things concerning you
that you stand
in one spirit
with one soul
striving together
in the truth
of the gospel,

And not being terrified B
of anything
of the ones opposing you
which is proof of their destruction
but of your salvation,

And this B'
is from God
because to you is given on behalf of Christ
not only in him to believe
but also on behalf of him to suffer
the same struggle having
which you saw in me
and now hear in me.

If A B

there is any comfort therefore
in Christ
if any consolation of love
if any fellowship of spirit
if any tenderness and compassion
fill up my joy
that you think the same thing
the same love having
one in soul
the one thing thinking,

Doing nothing by way of selfish ambition
nor by way of vain conceit
but in humility,
one another considering better than yourselves
not each one looking after their own interests
but also the interests of others,
this think among yourselves
which also
was in Christ Jesus:

Who
in the form of God
subsisting,
not robbery deemed it
to be equal
with God,
but himself he emptied
the form of a slave taking
in likeness of men becoming;
and in respect of appearance
being found as a man
he humbled himself,
becoming obedient
until death
and death on a cross,
wherefore also God him highly exalted
and gave to him the name
the one above every name;
that at the name of Jesus
every knee should bend
in heaven
and on earth
and under the earth,
and every tongue confess
that the Lord
Jesus Christ is,
to the glory
of God
the Father.

Therefore

A B'

my beloved
 as always you obeyed
 not as in my presence only
 but now even more in my absence
with fear and trembling
 your salvation
 work out
for God is the one working in you
 both to will
 and to act according to his good purpose.

All things do

B

 without complaining and arguing
 that you may be blameless and pure
children of God
 faultless
 in the midst of a generation
 crooked
 and perverted
among whom you shine
 as lights
 in the world
 holding to the word of life
 for a boast in me
 for the Day of Christ
that
 not in vain I ran
 nor in vain I laboured.

But if indeed I am poured out

B'

 on the sacrifice
 and service of your faith
I rejoice
 and rejoice with you all,
and for the same reason also you should rejoice
 and rejoice with me.

Section B': 2.19-3.12:

Now I hope in the Lord Jesus A A
 Timothy
 shortly to send to you
 that I also may be cheered
 knowing the things concerning you.
For no one I have B
 like-minded
 who genuinely will care for the things concerning you
for all seek
 the things of themselves
 not the things of Christ Jesus
but his character you know
 that as a child to a father
 he served with me in the gospel.
This one therefore B'
 I hope
 to send
so soon as I see how things go with me
but I trust
 in the Lord
 that also I myself will come shortly.

But I consider it necessary A B
 Epaphroditus
 the brother
 and fellow-worker
 and fellow-soldier of me
 and of you
 apostle
 and minister of my needs
to send to you,
since he was longing after you all
and was troubled
because you heard that he was ill,
for indeed he was ill
 coming near to death
but God had mercy on him
 and not him only
 but also me
that I should have grief on grief.

More eagerly therefore
 I sent him
 that seeing him again
you may rejoice
 and I may be less grieved.

B

Receive him therefore
 in the Lord
 with all joy
 and hold such as he in honour
 because
 on account of the work of Christ
 he drew near to death
 risking his life
 that he might fill up your lack of service to me

B'

For the rest,

(a) a A B'

my brothers,
rejoice in the Lord.

The same things to write to you
for me indeed are not irksome,
but for you a safeguard.²

(b)

Beware of the dogs,
beware of the evil workers,
beware of the concision!³

(b')

For we

(a) b

we are
 the circumcision;

the ones by the spirit of God worshipping
 and boasting in Christ Jesus
 and not in flesh trusting;⁴

(b)

even though I
having trust
 also in flesh.

(b')

If any other man thinks to trust in flesh,
 I more,⁵

(a) b'

1 in circumcision on the eighth day,

2 of the race of Israel, (b)

3 of the tribe of Benjamin,

4 a Hebrew of the Hebrews,

5 according to law - (b')

a Pharisee,⁶

6 according to zeal -
 persecuting the church,

7 according to righteousness,
 the one in law –
 being blameless.⁷

But

B

what things were to me gain
these I have considered
for the sake of Christ
loss
but rather also I consider
all things
to be loss
on account of the excellency
of knowing Christ Jesus
my Lord
for the sake of whom
I count all things loss
and consider them refuse
that Christ I might gain
and be found
in him
not having my righteousness from the law
but the one through faith in Christ,
the righteousness of God
by faith:

To know him

B'

and the power of his resurrection
and the fellowship of his sufferings,
being conformed to his death
if somehow I may attain to the resurrection from the dead;
not that
already I have attained to it
or already have been perfected,
but I press on
if indeed I may take hold of it
in as much as also
I was taken hold of
by Christ Jesus.

Section A': 3.13-4.19:

Brothers,

A A

I do not yet reckon myself
to have taken hold of it
but one thing I do,
on the one hand forgetting what is behind
and on the other straining to what is ahead,
towards the goal
I press on
for the prize
of a heavenly calling
of God in Christ Jesus.

As many as therefore are mature
this
let us think
and if on anything you think differently
even this God will reveal to you.

Only,
to what we have already reached
let us continue to hold to the same.

Imitators together of me

B

become,
brothers,
and set your goal to the ones thus walking
as you have an example in us:

For many walk,
of whom often I said to you
but now also weeping I say,
as enemies
of the cross of Christ,
whose end
is destruction,
whose God is their belly
and their glory in their shame,
the ones earthly things thinking;
For our citizenship is in the heavens
from where also a saviour we await
the Lord Jesus Christ
who will change the body of our humiliation
making it like the body of his glory
according to the working of his power
even to subject all things to himself.

Therefore,

B'

my brothers

beloved and longed for
my joy and crown

so stand

in the Lord.

Beloved,

A

B

Euodia I beseech

and Syntyche I beseech

the same to think

in the Lord.

Yes,

I ask also you

genuine companion

help them,

who in the gospel

struggled with me

with both Clement

and my remaining co-workers

whose names

are in the book of life.

Rejoice

B

in the Lord

always.

Again,

I will say,

Rejoice.

Your forbearance

let it be known

to all persons.

The Lord is near

be anxious about nothing

but in everything

by prayer

and by petition with thanksgiving

your requests

let them be made known

to God

And the peace of God

surpassing all understanding

will keep your hearts

and your thoughts

in Christ Jesus.

For the rest,

B'

brothers,
whatever is true
whatever noble
whatever right
whatever pure
whatever lovely
whatever admirable
if any virtue
and if any praise
these things consider
which things also
you learned
and received
and heard
and saw
in
me
these things practise
and the God of peace
will be
with you.

Now I rejoiced in the Lord greatly

A B'

that at last

you revived

your concern for me

as to which

you have been concerned

but had no opportunity:

not that by way of need I say this

for I learned in whatever circumstances I am

to be self-sufficient;

I know both to be humbled

and I know to abound;

in everything and in all things

I have been initiated,

both to be full and to be empty,

both to abound and to lack;

All things

I can do

in the one empowering me;

Only you did well

having partnership

in my affliction.

Now you know

B

also you,

Philippians,

that in the beginning of the gospel's mission

when I went out from Macedonia

not one church shared with me

in the matter of giving and receiving

except you only

that also in Thessalonica

both once

and twice

to my need

you sent

not that I seek the gift

but I seek the fruit

that is accruing

to your account.

But I have all things and abound:

B'

I am full,
receiving
from Epaphroditus
the things from you,
a sweet-smelling fragrance,
a sacrifice acceptable,
well-pleasing to God;

And my God will fill
every need of yours
according to his riches
in glory
in Christ Jesus.

Closing Greetings: 4.20-23:

To our God and Father

be glory for ever and ever.
Amen.

Greet

all the saints
in Christ Jesus;

They greet you
the brothers with me;

They greet you
all the saints,
but most of all those of Caesar's household.

The Grace of the Lord Jesus Christ

be with your spirit.
Amen

PHILIPPIANS according to NT:NT(5), *now superseded*:

The Structure of the letter is a five section chiasm, similar to that of Romans and Hebrews, where the sections are constructed as ABB':ABB', like I & II Corinthians, II Thessalonians, I Timothy, Titus, Philemon, Hebrews and II Peter. Each part further comprises three parts, abb'.

1.1-2 (abb') Introductory Greetings: from Paul and Timothy...; to the saints...; grace and peace... from the Lord Jesus Christ

1.3-20 Section 1 (18 verses) Thanksgiving and Prayer; Rejoicing, though in chains

A	A	1.3-5 (abb')	'I thank my God...'; with joy, petition, for fellowship in the gospel
	B	1.6-8 (abb')	Confident of completion by the day of Christ Jesus; they are in his heart
	B'	1.9-11 (//)	He prays for them: for the fruit of righteousness through Jesus Christ
A'	A	1.12-14	'... <u>brothers</u> ...' Paul's chains; advance of the gospel, speaking the word of God
	B	1.15-17	Proclaiming Christ with different motives; some to make trouble for Paul
	B'	1.18-20	'What then?... Christ is preached...'; Paul' salvation, whether life or death

1.21-2.11 Section 2 (21 verses) Oriented Heavenwards in Ministry and in the Church

A	A	1.21-26 (//)	'For me to live is Christ and to die is gain', but which of the two?
	B	1.27	Worthy of the gospel of Christ, in one spirit, with one soul
	B'	1.28-30	Terrified of nothing; believing and suffering; as Paul
A'	A	2.1-2	'If there be any comfort in Christ...': think the same, have the same love...
	B	2.3-5	No rivalry, in humility each one looking out for the other; think on Christ
	B'	<u>2.6-11</u>	He made himself nothing..., and God exalted him

2.12-30 Section C (19 verses) Rejoices in his Ministry; sends Timothy and Epaphroditus

A	A	2.12-13 (//)	'So, <u>my beloved</u> ...', work out your salvation, be blameless and faultless
	B	2.14-18	Faultless children of God, shining in the world, whatever happens to Paul
	B'	2.19-22	Paul <u>hopes to send</u> Timothy to them soon; he is commended to them
A'	A	2.23-24	'This one... I <u>hope to send</u> ...'; but Paul himself hopes to come shortly
	B	2.25-27	Necessarily, he returns Epaphroditus to them: he was longing for them
	B'	2.28-30	He is sent back so they may rejoice; he almost died for the work of Christ

3.1-21 Section 2' (21 verses) Oriented Heavenwards, Rejoice in the Lord

A	A	3.1-6 (//)	'For <u>the rest</u> , my <u>brothers</u> , rejoice in the Lord..'; true circumcision
	B	3.7-9	Loss for the sake of Christ and the gain of knowing Christ and righteousness
	B'	<u>3.10-12</u>	To know Christ and to attain to the resurrection, he follows
A'	A	3.13-16	' <u>Brothers</u> ...'; pressing on for the prize of the high calling of God in Christ Jesus
	B	3.17-19	'Be imitators of me, <u>brothers</u> '; others glory in their shame, their earthly thinking
	B'	3.20-21	'For our citizenship is in Heaven, from where we await also a Saviour

4.1-19 Section 1' (19 verses) Stand and Rejoice in the Lord; Paul's Needs and their Needs

A	A	4.1-3 (//)	'So, my <u>brothers</u> ... stand in the Lord, beloved'; beseechings, think the same
	B	4.4-7	'Rejoice in the Lord always...', 'the peace of God'
	B'	4.8-9	' <u>For the rest</u> , <u>brothers</u> , whatever things are true... the God of peace...'
A'	A	4.10-14	Paul rejoices greatly in the Lord for their concern for his needs
	B	4.15-17	they met his needs in Thessalonica; he seeks credit for them
	B'	<u>4.18-19</u>	He is amply supplied, through Epaphroditus; God will meet their needs

4.20-23 (abb') Closing Greetings: Benediction; Greetings; Grace

Notes:

The content repetitions of 2.19-22/23-24 do suggest a 'centre'.

This chart is given so that comparisons can be made with the one presented at the head of this paper. Such comparisons can be helpful as we make it our endeavour to come to an understanding of the actual writing method of this letter's rhetor.