

Philippians 2:1-13 Translation

Raw Translation

Therefore, if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if there is any heart (affection) and compassion (mercy), finish my joy in order that you (pl) may think the same thing, having the same love, harmonious, in thinking it(?). Do nothing from selfishness nor from excessive ambition (vanity) but considering others of more value than yourselves for humility. Each one not paying attention to themselves but also to every others. You (pl) think this in you which also is in Christ Jesus who while being in nature of God he did not consider robbery to be equal to God but he emptied himself (depriving himself of power) taking a form of a slave, being born in likeness of humanity (men) and being found in an outward form like a human. He humbled himself being obedient to the extent of death, even death of a cross. Therefore, God also raised him to the highest position and gave to him the name above every name in order that every knee should bend in the name of Jesus of the heavenly beings and of the earthly beings and of the beings under the earth and every tongue profess that Jesus Christ is Lord to the honor (praise) of God the Father. So that, my beloved, just as you (pl) obeyed at all times, not only in my coming but now much more in my absence, work out your salvation with fear and trembling. For God is working in you also to work and to be at work according to the good will.

Epistle Summary

The epistle to the Philippians was written to provide an update from Paul on their partnership of the gospel and to challenge the church toward unity. The end result will be that the witness of the gospel will be strengthened and that God will receive more glory as more knees bend and tongues confess that Jesus Christ is Lord.

The audience is a mix of Jews and Gentiles who provided Paul with a gift after he was imprisoned some time after he visited Philippi. The main problem with unity arose from within the church (Euodia and Syntyche). The key words are partnership, love/knowledge, thinking, rejoice, same, humility, interest, and indirect references to unity (peace, bond, pattern).

Logic and Content

Paul writes to the Philippians a challenge to make his joy complete by thinking, loving and being the same. He provides commands to be selfless and then provides a description of Christ Jesus as the ultimate example of humility. Paul concludes with a challenge to work out your salvation with fear and trembling in the context of God being the one who works.

Content and Argument

Paul commands the Philippians in the previous section to conduct themselves in a manner worthy of the gospel. He then provides some details of the immediate impact of the resulting unity. For example, they will be a sign to those who oppose the gospel.

He prepares the reader for what is to come by stressing the God's working in the lives of believers, which leads toward unity. The result is they will become children of God who hold out the word of life and shine like stars in a crooked and depraved generation. A lack of unity leads to a weakened sharing of the gospel and less glory to God.

Function notes

1. transition
2. description of chains advancing the gospel, conducting yourselves in a manner worthy of the gospel, unity against opposition
3. impact – God's glory, children of God in a crooked and depraved generation
4. overall, partnership in the gospel is leading to God's glory
 - a. gift – continuing Paul's ministry
 - b. Paul's ministry leading to spread of gospel
 - c. spread of gospel leading to worshiping of Christ Jesus and glory of God the Father
5. unity against opposition and for spread of gospel

2:1

παρακλασις

p. 766

- act of emboldening another in belief or course of action, *encouragement, exhortation*
- lifting of another's spirits, *comfort, consolation*

παραμυθιον

p. 769

pert. To that which offers encouragement, esp as *consolation, means of consolation, alleviation*

κοινωνια

p. 552

close association involving mutual interests and sharing
association, communion, fellowship, close relationship

(hence a favorite expr. For the marital relationship as the most intimate between human beings)

- fellowship with the Spirit

πνευματος

p. 832

(5) p. 834

God's being as controlling influence, with focus on association with humans,
Spirit, spirit

σπλαγγνα

p. 938

(2)

as often in the ancient world, inner body parts served as referents for psychological aspects: of the seat of the emotions, in our usage a transference is made to the rendering

heart,

the seat and source of love

σπλαγχνά

p. 700

display of concern over another's misfortune

pity, mercy, compassion

of humans: w/splogknon

Translation Questions:

1. Where is the verb in each phrase? How does one come to the “there is” translation?
2. How is the genitive case translated in these phrases? “of”?

2:2

πληρωσατε

p.828

(3)

to bring to completion that which was already begun

complete, finish

similar to Johannine usage – joy that is made complete

φρονητε

p. 1065

(1)

to have an opinion with regard to something

think, form/hold an opinion, judge

to think (feel)

to auto thronatay – attributive position – “think the same”

συμΨυχοι

p. 961

literally “united in spirit”

harmonious

Translation Questions:

1. to ev phronountes? How is the “to” translated with the preposition “ev” and the participle?

2:3

ἐριθειαν

p.392

selfishness, selfish ambition

κενοδοξίαν

p. 538

a vain or exaggerated self-evaluation

vanity, conceit, excessive ambition

“from empty conceit”

- similar to Galatians 5:26 – let us not become conceited

2:5

Translation question:

1. Where do translators pull the concept of the “same mind” when the verb means “to think”?

2:6

μορφή –

nature, form

υπαρχων

p. 1029

(2)

to be in a state or circumstance

be

ηγεομαι

p.434

(2)

to engage in an intellectual process

think, consider, regard

Philippians 3:7,8b

Philippians 2:3

αρπαγμα

p.133

(1)

a violent seizure of property

robbery

rare in nonbiblical Greek; not found at all in Gk. Translation of the OT; in our lit. only in Phil 2:6

- the state of being equal with God cannot be equated with the act of robbery

Translation questions:

1. θεου – genitive – “of God” or simply “God”. Does the first phrase take the genitive?

2:7

εκένωσεν AOR/ACT/IND/3P/S

κενοω

p. 539

(1)

to make empty

to empty

of desertion of an earthly spirit

(b) of divestiture of position or prestige: of Christ, who gave up the appearance of his divinity and took on the form of a slave.

μορφην - A/S/F

μορφη, ης, η

p. 659

form, outward appearance, shape

Other references – [Phil 2:7](#), Mk 16:12

σχηματι D/S/N

σχημα, τοσ

p. 981

(1)

the generally recognized state or form in which something appears

outward appearance, form, shape

- only reference

2:8

εταπεινωσεν AOR/ACT/IND/3P/S

ταπεινωω

p. 990

(2) to cause someone to lose prestige or status

humble, humiliate, abase

done especially to slaves

focus on reversal of status of Christ, who went voluntarily to his death.

Other references

- 2 Cor 11:7

- Mt 23:12b, Lk 14:11b; 18:14b

Other definitions

- (1) to cause to be at a lower point, *lower* Lk 3:5 – level a mountain, hill (Is 40:4)
(4) to subject to strict discipline, *constrain, mortify* - Philippians 4:12

σταυρου G/S/M
σταυρος, ου, ο
p. 941
even death of a cross

side reference to tree
1 Peter 2:24

2:9

υπερυψωσεν AOR/ACT/IND/3P/S
υπερυψωω
p. 1034
to raise to a high point of honor
raise, exalt
raise someone to the loftiest heights
other references outside biblical lit. ‘the sun in exaltation in a male and northerly sign’

ονομα
pp. 711-714
proper name of an entity
name
believe in the name of someone i.e. have confidence that the person’s name (rather in the sense of a title) is rightfully borne and encodes what the person really is.
J 1:12; 2:23; 3:18; 1 J 5:13

2:10

with εν of God or Jesus means in the great majority of cases

επουρανιων G/P/M
επουρανιος, ον
p. 388
(2) pert. to being associated with a locale for transcendent things and beings;
heavenly; in heaven
(b) – as subst. of things or entities
Phil 2:10 – heavenly beings

επιγειων – G/P/M
επιγειος, ον
p. 368
(1) pert. to what is characteristic of the earth as opposed to heavenly
earthly

Phil 2:10 – earthly things

the second of the three main concepts is not confined to human beings

Other references – Phil 3:19 (2) pert. to earthly things, with implication of personal gratification, subst. *worldly things*

καταχθονιων

καταχθοντος

p. 530

under the earth, subterranean

beings or powers under the earth.

only use of this word in the NT

2:11

γλωσσα

pp. 201-202

(2) a body of words and systems that make up a distinctive language

language, tongue

(b) of language viewed in terms of persons using it, *language, tongue*

every language = every person, regardless of the language that person speaks.

Other use: Romans 14:11, Is 45:23

As a distinctive feature of nations, it can be used as a synonym of

- φυλη
- λαος
- σβησεται

Is 66:18; Da 3:4,7; Rv 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15;

εξομολογησεται AOR/MID/SUBJ/3P/S

εξομολογεω

p.351

(3) to declare openly in acknowledgment

profess, acknowledge, mid

Is 45:23

δοξαν

δοξα

pp. 256-258

(3) honor as enhancement or recognition of status or performance

fame, recognition, renown, honor, prestige

Other (3) references alongside 2:11 – Ro 15:7; 1 Cor 10:31; 2 Cor 4:15; Phil 1:11; Rom 3:7 (to the praise of God)

Other references – Phil 3:21, Phil 4:19, Phil 3:19

πατρος

πατηρ, πατρος, ο

pp. 786-788

(6) the supreme deity, who is responsible for the origin and care of all that exists
Father, Parent

(d) as Father of Jesus Christ – often God is simply called (the) Father
Other references in same way – Col 3:17; 1 Th 1:1,2; 2 Pt 1:17; Jd 1

2:12

κατεργάζεσθε PRES/MID/IMP/2P/P

κατερψαζομαι

p. 531

(2) to cause a state or condition (Phil 2:12)

bring about, produce, create

(1) to bring about a result by doing something – *achieve accomplish, do*

Phil 2:12 work out something

other references – Ro 4:15; 5:3; Js 1:3; 2 Co 7:10a; Ro 7:8; 7:13; 2 Cor 4:17; 9:11

2:13

θελω

pp. 447-448

(2) to have something in mind for oneself, of purpose, resolve

will, wish, want, be ready

- of purpose, opp. “to act”

ενεργων

ενεργεω

(2) to bring something about through the use of capability

work, produce, effect

the one who produces the will in you Phil 2:13a

ενεργειν – INF

ενεργεω

p. 335

(1) to put one’s capabilities into operation

work, be at work, be active, operate, be effective

- the will and the action Phil 2:13b

Other references – Mt 14:2; Mk 6:14; Eph 2:2; Gal 2:8; Ro 7:5

ευδοκιασ

pp. 404-405

(1) state or condition of being kindly disposed

good will

Other references – Phil 1:15 – from good will

2 Th 1:11. Lk 2:14;

Inductive Questions

1:1

OBSERVATION

- What is the conditional marker? If
- Does this encouragement, consolation, and fellowship apply to a specific person?
- What is related in Christ? encouragement
- How is Jesus referenced? Christ
- What is related to consolation? love
- What is related to fellowship? the Spirit
- Any difference of having X in Christ vs. Y of love?

Genitive vs. ev

- what is generally referenced? affection, compassion

INTERPRETATION

- Why does Paul refer to encouragement, consolation, fellowship, affection, compassion?
 - Why is there a connection of encouragement to being in Christ?
 - Why is consolation connected with the love?
 - What is the significance of the Spirit's connection with fellowship (partnership)?
 - Are there other references in Philipians to these entities? Paul's other letters?
- fellowship (partnership)
- Is the condition assumed to be true?

APPLICATION

- Do I recognize these 'benefits' in my life?
- Do I recognize the roles of Christ, love, the Spirit?
- Shouldn't I realize as a follower of Christ that these are always true?

1:2

OBSERVATION

- What is being finished? Paul's joy
- What is the outcome of this finishing? may think the same thing
- what is the outcome of thinking the same thing? same love, harmonious, in thinking it
- are these related in sequence or parallel?

INTERPRETATION

- How is Paul's joy finished/completed? What is inferred start/finish? START - from the first hour, FINISH - day of Christ

Jesus

- How does thinking the same thing lead to Paul's joy being completed?
- What is triggering a loss of absence of joy?
- What is the significance of the actions of thinking and loving?
- Where else is the word for "harmonious" used?

APPLICATION

- How can I make the joy of my leaders complete?
- How does thinking the same thing and having the same love lead to unity?

1:3

OBSERVATION

- What two motivations are mentioned? selfishness, excessive ambition
- What does Paul command us to do in this manner? Nothing
- What is the response? Considering others of more value
- In what manner? In humility

INTERPRETATION

- What is the significance of these two descriptions?
- How do these motivations go against thinking the same thing/having the same love?
- why does Paul command the Philippians to do "NOTHING"?
- How does considering others of more value go against these two motivations?
- What is the significance of humility in all of this?
- What was the significance of the idea/word/term "humility" to the Philippians? Is this a new concept?

APPLICATION

- How does selfishness and excessive ambition get in the way of humility and unity?
- How can I work to eliminate these tendencies?
- What habits do I practice that feed selfishness instead of feeding humility?

1:4

OBSERVATION

- Who should pay attention? Each one
- Not pay attention to whom? Themselves
- Who else should they pay attention? every others
- ? is there a "not only to" included in the Greek?

INTERPRETATION

- Why does Paul command the Philippians to not pay attention to themselves?
 - Does he mean to completely forget about oneself?
 - What is the significance of paying attention to all others?
 - What examples do Paul give? Timothy, Jesus, E
- Timothy especially lives this out - looks to the interests of Christ overall

APPLICATION

- How can I increase my thinking of others?

1:5

OBSERVATION

- How should they think? in you
- What is similar? also in Christ Jesus
- How is Jesus described? Christ Jesus

INTERPRETATION

- What does thinking "in you" look like? Significance?
- What is in Christ Jesus that should also be in the Philippians?
- Subjunctive? SHOULD?
- What is the significance of the description "Christ Jesus"? Is this the first usage in Philippians?
- What about other writings by Paul?

APPLICATION

- How do match what is in me with what is in Christ Jesus?

1:6

OBSERVATION

- What was the nature of Christ Jesus? of God
- What did he not consider it? robbery
- Robbery to be what? equal with God

INTERPRETATION

- What does it mean to be in nature of God?
- Why "of God"? (Genitive) not just God?
- Why did he not consider it to be robbery to be equal to God?
- What is the significance of this?

APPLICATION

-

1:7

OBSERVATION

- What signifies a difference? but
- What did Christ Jesus do? emptied himself
- How did he empty himself? taking a form of a slave
- How did this start? Being born in likeness of men
- How is this seen? being found in an outward form like a man
- What type of form? outward

INTERPRETATION

- What is the significance of the contrast using "but"? choice was made
- What does it mean that Jesus 'emptied himself'? What was emptied? How did he do it himself?
- What is the form of a servant? Who is the master? Other references to Jesus as a servant? Paul as a servant?
- Is there a difference between being born a man and born in likeness of men?
- What is the significance of him having the outward form of a man? Is there a difference between the outward form and the

real make-up of the person? Other reference in Philippians to outward form?

APPLICATION

- How does the fact that Jesus chose to empty himself, become servant and be a human impact my understanding of God?
- God's love? God's pursuit? God's intentional grace?

1:8

OBSERVATION

- What did Christ Jesus do? humbled himself
- How did he humble himself? becoming obedient (humility/obedience relationship)
- To what extent? death
- What type of death? death of a cross (curse, tree, etc)
- ? Genitive for cross (of cross) vs "on a cross"?

INTERPRETATION

- What is the significance of Christ Jesus taking the action to humble himself?
 - What is the significance of the obedience/humility relationship?
- Hebrews 12:3-4
- Significance of death on a cross instead of other deaths? Other references?

APPLICATION

- Do I live out the relationship between humility and obedience in my life?
- What does this show about my pride and disobedience?

1:9

OBSERVATION

- How do we know there is a result? Therefore (is *dio* used often or is this a special "therefore")
- Who acted? God
- What did God do? he raised him
- Where did he raise him? to the highest position

- What else did God do? gave to him the name
- What type of name? above every name

INTERPRETATION

- Switch in roles - Now God is raising Christ Jesus to the highest position. What is the significance in the actor?
- What is the highest position? Above God himself?
- How can God give a name to himself? What name is given? Jesus? Lord? What is the significance of this name?
- How are names ranked? "name above every other name"

APPLICATION

- How do I respond to the name of Jesus?

1:10

OBSERVATION

- Purpose? in order that
- What should happen? every knee should bend
- How many knees? every
- How should it bow? in the name of Jesus
- Who? the heavenly beings, earthly beings, beings under the earth

INTERPRETATION

- What is the significance of the knee? Was this a historical reference to prayer? How did people pray then?
- Name of Jesus? Weren't other people named Jesus back then and now... Is the verbal utterance of this name special?
- What is the significance of the three references? heavenly beings, earthly, beings under the earth?

APPLICATION

- How does the understanding of every knee and every tongue responding to the name of Jesus impact my view of all other

religions? Does the "Jesus is a great prophet but nothing more" fit into this picture?

1:11

OBSERVATION

- What else should happen? every tongue profess
- Profess what? that Jesus Christ is Lord
- For what reason? to the honor of God the Father

INTERPRETATION

- What is the significance of every tongue? No language left out. All people. Not just "Christians"
- What is the action of professing? What does that mean for a person to profess?
- Why does professing Jesus Christ is Lord bring honor (praise) to God the Father?
- What ramifications does that have on missions? Does God receive less glory with less people professing "Jesus Christ is

Lord" now?

- How does this fit into eschatological views of the end?
- When will this knee-bending and professing occur?

APPLICATION

- Does the relationship between people professing Jesus Christ is Lord and God's glory impact my motivation to share the

gospel?

1:12

OBSERVATION

- What shows the resulting action? so that
- who is addressed? My beloved
- What did they do? Obeyed
- When? At all times
- When specifically? at Paul's presence and at Paul's absence
- * Philippians 1:27 presence/absence
- What should the Philippians do? work out
- What? salvation
- Whose? your
- How? with fear and trembling

INTERPRETATION

- How does Paul tie the Philippians' obedience to the rest of the passage? Both backward and forward?
 - why does Paul command the Philippians to work out their salvation with fear and trembling?
- Isaiah 66?

APPLICATION

- What roles do fear and trembling play in my working out of my salvation?
- Do I comprehend that my salvation needs working out or do I just sit around?

1:13

OBSERVATION

- Reason marker? for

- Who is working? God
- How? in you
- How? to will and to be at work
- In what way? according to the good will

INTERPRETATION

- What is significance of the word "for"? Connects command with reason
- What is significance of God working in you?
- How does this refer back to the other "in you"s?
- How does God "will"? "to be at work"?
- Why is God's will referred to as a good will?
- Where else is God's will used by Paul in Philippians? in his other writings?

APPLICATION

- What is in my life that blocks God from working "in me"?

Romans 12:1-2

Hebrews 12:1-15

God opposes the proud but gives grace to the humble