## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>xvii</td>
</tr>
<tr>
<td>Abbreviations</td>
<td>xix</td>
</tr>
<tr>
<td>Bible Translations</td>
<td>xxii</td>
</tr>
<tr>
<td>Grammatical and Other Terms</td>
<td>xxiii</td>
</tr>
<tr>
<td><strong>INTRODUCTION</strong></td>
<td></td>
</tr>
<tr>
<td>I. PHILIPPI AND ENVIRONS</td>
<td>3</td>
</tr>
<tr>
<td>Select Bibliography on Philippi</td>
<td>4</td>
</tr>
<tr>
<td>II. PAUL AND PHILIPPI IN ACTS: THE FOUNDING</td>
<td>5</td>
</tr>
<tr>
<td>MISSION AND SUBSEQUENT VISITS (Acts 16:11–40; 20:1–6)</td>
<td>5</td>
</tr>
<tr>
<td>Select Bibliography on Acts</td>
<td>5</td>
</tr>
<tr>
<td>III. THE LETTER(S) “TO THE PHILIPPANES”</td>
<td>6</td>
</tr>
<tr>
<td>(PROS PHILIPPÉSIOS)</td>
<td></td>
</tr>
<tr>
<td>A. Outline</td>
<td>6</td>
</tr>
<tr>
<td>B. Purposes</td>
<td>6</td>
</tr>
<tr>
<td>C. Communications Between Paul and Philippi</td>
<td>7</td>
</tr>
<tr>
<td>IV. TEXT, GLOSSES, AND INTERPOLATION THEORIES</td>
<td>7</td>
</tr>
<tr>
<td>A. Text</td>
<td>7</td>
</tr>
<tr>
<td>B. Glosses and Interpolations</td>
<td>8</td>
</tr>
<tr>
<td>Select Bibliography on Text, Glosses, and Interpolations</td>
<td>8</td>
</tr>
<tr>
<td>V. AUTHORSHIP</td>
<td>8</td>
</tr>
<tr>
<td>VI. PARTITION THEORIES AND THE UNITY (INTEGRITY) OF THE DOCUMENT</td>
<td>8</td>
</tr>
<tr>
<td>A. External Evidence in Antiquity</td>
<td>8</td>
</tr>
<tr>
<td>Select Bibliography on Polycarp and Laodiceans</td>
<td>9</td>
</tr>
<tr>
<td>B. Internal Evidence in Philippi</td>
<td>9</td>
</tr>
<tr>
<td>Select Bibliography on Unity (Integrity) and Partitioning of Philippians</td>
<td>13</td>
</tr>
<tr>
<td>VII. THEORIES ON PLACE AND DATE OF WRITING FOR THE (THREE) LETTERS AND THEIR REDACTION</td>
<td>13</td>
</tr>
<tr>
<td>A. Places and Dates for the Letter(s) by Paul to Philippi</td>
<td>13</td>
</tr>
<tr>
<td>Select Bibliography on Place and Date</td>
<td>14</td>
</tr>
<tr>
<td>B. The Redaction of the Three Letters</td>
<td>15</td>
</tr>
<tr>
<td>Select Bibliography on Redaction</td>
<td>15</td>
</tr>
</tbody>
</table>
## VIII. CHRONOLOGY ON PAUL AND PHILIPPI (A.D. 48–57) 16
Select Bibliography on Chronology 18

## IX. METHODS AND APPROACH IN THIS COMMENTARY 19
Select Bibliography on Methods and Approach 19

## X. THEOLOGY IN PHILIPPIANS 19
Select Bibliography on Theology 19

### GENERAL BIBLIOGRAPHY 23
Select Commentaries on Philippians 43
Select Introductions to the New Testament 49

### TRANSLATION, NOTES, COMMENT, AND SECTIONAL BIBLIOGRAPHIES 53

#### LETTER OPENING, 1:1–11 53

1. PRESCRIPT (Address, Salutation), 1:1–2 53
   - **Translation** 53
   - **Notes** 53
   - **Comment** 73
     - A. Forms, Sources, and Traditions 73
     - B. Meaning and Interpretation 76
       1. Methods, Ancient and Modern 76
       2. The Prescript and Purposes of the Letter(s) to Philippi 77
       3. With Which Letter to Philippi Does the Prescript in 1:1–2 Go? 77
       4. The Co-Senders 78
         a. Paul 78
         b. Timothy 80
         c. Co-Senders, not Co-Authors (The Problem of “We” and “I”) 80
         d. The Co-Senders’ Self-Description 81
       5. The Addressees in Philippian House Churches 83
         a. All the Saints in Christ Jesus 83
         b. Leaders in the Philippian Community 86
       6. The Salutation 89
   - **Select Bibliography.** Paul; Timothy; slaves (*douloi*); Christ; Jesus; saint(s); “In Christ (Jesus)”; with (*syn*); overseer (*episkopos*); agent (*diakonos*); grace (*charis*); peace (*eirēnē*); God (*theos*); Father (*patēr*); Lord (*kyrios*)

2. PROOIMION (Prayer Report, Thanksgiving and Intercession), 1:3–11 101
   - **Translation** 101
   - **Notes** 101
   - **Comment** 137
     - A. Forms, Sources, and Traditions 138
1. Private Letters in the Papyri as a Factor 138
2. Form Criticism 138
3. Rhetoric as a Factor 142
4. Enthymemes? 143
5. Liturgical Elements? 143
6. “Apostolic Speech” 144
7. The Old Testament and Other Possible Traditions 144
8. Conclusions 144

B. Meaning and Interpretation 145
1. With Which Letter to Philippi Does the Prooimion in 1:3–11 Go? 145
2. Prior Relationships: Did Paul and the Philippians Have a Business Tie or a Contractual, Legal Ecclesiology? 146

SELECT BIBLIOGRAPHY. Paul and Prayer Forms (Thanksgiving and Petition); thank (eurcharistō); remembrance (mēia); joy (chara); sharing (koinōia); gospel (euangelion); work (ergon); think (phronein); love (agapē); righteousness/justification (dikaiosynē); glory (doxa)

THE BODY OF THE LETTER, 1:12–4:20

LETTER B, BODY, 1:12–3:1

3. NARRATIO (Paul Describes the Situation Where He Is), 1:12–18c 166

TRANSLATION 166
NOTES 166
COMMENT 186

A. Forms, Sources, and Traditions 186
1. Body Opening 186
2. “Disclosure Form”? 186
3. Autobiography 187
4. Rhetorical Factors 187
5. Vocabulary from Missionary Preaching 188
6. Greco-Roman Terminology 188
7. Chiastic Structures 189
   a. Vv 15–18, an Excursus? 189
   b. Other Structures? 189
8. Macrostructure? 190
9. Summary 190
2. Rhetorical Influences 277
3. The Opponents in 1:28 278
4. The Political, Military, Ecclesial Tone to 1:27–30 279
   a. Political Life and Theory 279
   b. Military Tone 280
c. Ecclesiological Side 281
d. “Dual Allegiance,” State and Gospel 281
5. Suffering 282

B. Meaning and Interpretation 284
1. Be Citizens in Philippi and in Christ, Steadfast, Together,
   Unintimidated by Adversaries (1:27–28a) 284
2. Grounds for This Stance in the Contest the Philippians and
   Paul Face (1:28b–30) 289
3. 1:27–30 Within the Redacted, Canonical Letter 295

SELECT BIBLIOGRAPHY

296

6. PARAENESIS (Exhortatio, with Further Reasons for the Comfort
   and Admonitions), 2:1–4 297
   TRANSLATION 297
   NOTES 298
   COMMENT 317
   A. Forms, Sources, and Traditions 317
      1. Literary Features 317
      2. An Adjuration Form? 318
      3. Strophic Structure? 318
   B. Meaning and Interpretation 319
      1. The Bases in Philippian Experience “in Christ” for Ecclesial
         “Citizenship Worthy of the Gospel” (2:1) 320
      2. Joy for Paul Through Unity among the Philippians (2:2) 323
      3. Not Self-Interest but Others, amid Humiliation:
         Social Setting in Philippi (2:3–4) 325
      4. 2:1–4 Within the Redacted, Canonical Letter 331
   SELECT BIBLIOGRAPHY. humiliation (tapeinophrosynē) 332

7. THE PHILIPPIANS’ ENCOMIUM, applied by Paul to Christian Life in Philippi, 2:5–11 333
   TRANSLATION 333

EXCURSUS B: The Message about Jesus Christ’s Humiliation
   and God’s Exalting Him to Lordship (2:6–11) 333
I. “Traditional” Views Through the Nineteenth Century 334
II. Modern Critical Studies 334
   A. Lohmeyer’s Treatment 334
   B. Other Structurings 334
   C. Ernst Käsemann’s “Critical Analysis” 335
D. History-of-Religions Backgrounds 335

(1) Iranian Zoroastrianism; (2) Gnosticism and the Heavenly Man/Urmensch/Anthropos Myth; (3) OT: Angels; (4) OT: Adam and Christ; (5) OT/Synoptic Gospels: Son of Man; (6) OT: The Servant; (7) OT: The Righteous Sufferer; (8) OT: Wisdom; (9) OT: Poverty; (10) Judaism: The Post-Biblical Figure of Joseph; (11) The Hellenistic World; (12) Personages in the Greco-Roman World: Heracles, Alexander the Great, Gaius Caligula, and Nero; (13) Social Setting in the Greco-Roman World; (14) Enthronement as “Aggregation Ritual”

E. Continuing and Conflicting Proposals 338

Notes 339

Comment 360

A. Forms, Sources, and Traditions 360

1. Old Testament 360

2. Early Christian Formulas 361

3. A Hymn? 361

4. Literary Features 362

5. Greco-Roman Factors in the Philippians’ Composition 362

B. Meaning and Interpretation 365

1. Complex Levels of Meaning 365

2. The Philippians’ Encomium about Christ and God (2:6–11) 365

a. The Origins of One, Godlike, Who Emptied Himself and Appeared Like a Slave (2:6–7b) 366

b. The Actions of This Man amid Humanity—Birth, Humiliation, Obedience, Death (2:7c–8b) 369

c. God Exalts This Figure, Jesus, to Lordship over All—to God’s Glory (2:9–11) 372

3. Paul’s Redaction (2:8c) and Use of the Encomium in Letter B (2:5–11) 374

4. 2:5–11 Within the Combined, Canonical Letter 376

Select Bibliography 377

8. PARAENESIS (Exhortatio, with Further Reasons for the Comfort and Admonitions), 2:12–18 384

Translation 384

Notes 384

Comment 402

A. Forms, Sources, and Traditions 402

1. Old Testament 402

2. The Philippians’ Encomium 404

3. Structure, Rhetorical, and Literary Features 404
B. Meaning and Interpretation

2. Do All, as Children of God, Unblemished, Luminous, in a Crooked World, until the final Day—with the Word of Life and for Paul (2:14–16) 411
3. Rejoice, Mutually, in Sacrificial Service, out of Faith (2:17–18) 414
4. 2:12–18 Within the Combined, Canonical Letter 416

SELECT BIBLIOGRAPHY 416

9. TRAVEL PLANS FOR MISSION and Some Paraenesis, 2:19–30 418

TRANSLATION 418
NOTES 418
COMMENT 434

A. Forms, Sources, and Traditions 434
1. Apostolic Parousia? Recommendation Form 434
   a. Apostolic Parousia? 434
   b. Letter of Recommendation Form 436
2. Chiasm and Other Literary, Rhetorical Features 436
3. Epaphroditus’ Role(s) 438

B. Meaning and Interpretation 439
1. Sending Timothy to Philippi ahead of Paul (2:19–24) 439
   a. Recommendation for Timothy (2:20–23) 440
   b. Paul Expects to Come Himself (2:24) 441
2. Sending Epaphroditus Now to Philippi (2:25–30) 442
   a. High Recommendations but a Necessary Step (2:25) 442
   b. Epaphroditus’ Brush with Death, and God’s Mercy (2:26–27) 444
   c. Joy in Sending, and the Reception of, Epaphroditus (2:28) 446
   d. Commendation for Extraordinary Service (2:29–30) 448
3. 2:19–30 in the Redacted, Canonical Philippians 449

SELECT BIBLIOGRAPHY 450

10. TOWARD CONCLUDING PARAENESIS, 3:1 451

TRANSLATION 451
NOTES 451
COMMENT 455

A. Forms, Sources, and Traditions 455
1. Aspects of Style in 3:1 455
2. The “Seam” at 3:1 456

B. Meaning and Interpretation 456
1. In Letter B 456
2. 3:1 in Redacted, Canonical Philippians 458

SELECT BIBLIOGRAPHY 459
**LETTER C, BODY, 3:2–21**

11. **A BRUSQUE WARNING: “Circumcision” and Us, 3:2–4a**
   - **Translation** 460
   - **Notes** 460
   - **Comment** 467
     - **A. Forms, Sources, and Traditions** 467
       1. Literary, Rhetorical Features of a New Epistolary Beginning 467
       2. The Enemies in Ch. 3 469
     - **B. Meaning and Interpretation** 470
       1. Warning, Enemies, and Ecclesiology in Letter C 470
       2. Phil 3:2–4a in the Redacted Letter 479
   - **SELECT BIBLIOGRAPHY** 480

   - **Translation** 481
   - **Notes** 482
   - **Comment** 503
     - **A. Forms, Sources, and Traditions** 503
       1. Literary, Rhetorical, and Related Features 503
       2. Agendas and Influences 505
         a. The “I”-form 505
         b. Kerygma about Christ’s Death and Resurrection and the “Jesus Story” 506
         c. Critique of the Philippians’ Encomium in 2:6–11 506
         d. The “Enemies” Introduced in 3:2 507
         e. Israelite, OT Tradition? 507
         f. Prior Status and Liminality in the Transformation Process for Paul and the Philippians 507
       3. The Enemies and Law, Righteousness/Justification, Faith, and Christ 508
         a. Righteousness/Justification 508
         b. Faith 509
         c. Law 510
         d. Christology 511
     - **B. Meaning and Interpretation** 511
       1. Saul’s Credentials: Heritage in Israel and Achievements (3:4b–6) 511
       2. The Great Reversal in Paul’s Life Because of the Risen Christ (3:7–11) 516
   - **SELECT BIBLIOGRAPHY** 529

**Contents**
13. PAUL AND THE PHILIPPIANS: Running Toward the Goal,
but Not Perfected, 3:12–16
Translation 533
Notes 533
Comment 545
A. Forms, Sources, and Traditions 545
   1. Literary, Rhetorical, and Related Features 545
      a. The Autobiographical “I”-form 545
      b. “The Enemies” 545
      c. Imagery from a Race 545
   d. Literary Structure and Features 546
   2. Martyrdom as Perfection? 547
   3. The Upward (Heavenly) Call 550
B. Meaning and Interpretation 551
   1. I, Paul, Continue the Race Toward the Goal (3:12–14) 551
   2. You, Philippians, Think and Continue Likewise (3:15–16) 558
   3. Phil 3:12–16 in the Redacted Letter: Progress, but Not Perfected 563
SELECT BIBLIOGRAPHY 565

14. THE PAULINE MODEL VERSUS ENEMIES OF CHRIST’S
CROSS: Future Change, Proper Glory, 3:17–21 566
Translation 566
Notes 566
Comment 582
A. Forms, Sources, and Traditions 582
   1. Literary Features 582
   2. A Hymnic Fragment in 3:20–21? 583
   3. Imitators and Example (3:17) 584
   4. Again, the Enemies 589
B. Meaning and Interpretation 590
   1. Continue Imitating the Pauline Model, Together (3:17) 590
   2. In Contrast to the Enemies of the Cross of Christ (3:18–19) 592
   3. Our Association in the Heavens and the Savior to Come:
      Christian Existence Now and Finally (3:20–21) 596
SELECT BIBLIOGRAPHY. imitation (symmimētai) 602

15. CONCLUDING PARAENESIS (with Letter Closing), 4:1–9 605
Translation 605
Notes 605
Comment 622
A. Forms, Sources, and Traditions 622
   1. Historical, Literary, and Rhetorical Factors in the
      Text-Segmentation of 4:1–9 622
2. Dramatis Personae: Euodia, Syntyche, and Others in 4:2–3 625
3. What Was at Issue Between Euodia and Syntyche? 628
4. The Man Asked to Aid Euodia and Syntyche in 4:3 628

B. Meaning and Interpretation 630
1. Stand Steadfast! (4:1) 631
2. Help for Euodia and Syntyche in the Philippian Community (4:2–3) 631
3. Rejoice and Pray! Ethical Living and Eschatology, and Peace (4:4–7) 634
4. Take Account of the Best in the “Pagan” World of the Day, Keep Doing What Has Come to You Through Paul, God with You (4:8–9) 637
5. 4:1–9 in Redacted, Canonical Philippians 641

SELECT BIBLIOGRAPHY 644

LETTER A, BODY; CANONICAL PHILIPPIANS BODY
CONCLUSIONS, 4:10–20

16. FRIENDSHIP, THANKS, AND GOD, 4:10–20 646
   TRANSLATION 646
   NOTES 646
   COMMENT 675
   A. Forms, Sources, and Traditions 675
      1. Phil 4:10–20 as Letter A from Paul 675
      2. Elements in the Philia Topos Throughout Philippians 678
         a. The Pervasive Theme of “Friendship” in Antiquity 679
            (1) Pythagoreans; (2) Aristotle; (3) Later Epicurean, Stoic, Skeptic, Cynic schools; (4) Epicurus; (5) Dionysius of Halicarnassus; (6) Greek romances; (7) Plutarch; (8) Neo-Pythagoreanism; (9) Papyri and inscriptions; (10) Cicero; (11) Seneca; (12) OT-Jewish background; (13) Philo; (14) Social networks
      3. 4:10–20 as “Thankless Thanks” 685
      4. Forms Within 4:10–20 688
         a. The OT 689
         b. Early Christian Formulas 689
         c. Epistolary Style and Situation 689
         d. Apologetic, Diatribe 689
         e. Peristasis Catalogue 689
      5. The Overall Structure of 4:10–20 691
         a. Schenk 691
         b. Ebner 691
         c. Bormann 693
   B. Meaning and Interpretation 693
1. Historical Situation: Prior Relationships Between Paul and the Philippians 693
   a. Proposals on the Situation 693
      (1) J. Fleury; (2) J. P. Sampley; (3) The philia topos; (4) D. Peterlin, disunity; (5) Observations
   b. The Situation Assumed for Letter A in This Commentary 699
2. Phil 4:10–20 as the Body of Letter A 700
   a. Paul Joyfully Acknowledges the Renewed Contact (4:10) 700
   b. Paul Asserts His Independence (but Dependence on God’s Power) (4:11–13) 701
   c. Recalling Past Sharing as Context for the Current Gift (4:14–16) 705
   d. Payment and Repayment (4:17–19) 709
   e. Doxology (4:20) 717
3. 4:10–20 Within the Redacted Canonical Letter 718
   a. The New Setting: Some Differences and Emphases 718
   b. 4:10–20 as the Final Major Section of Philippians 720

SELECT BIBLIOGRAPHY

LETTER CLOSING 4:21–23

17. EPISTOLARY POSTSCRIPT (Greetings, Benediction), 4:21–23 727
   TRANSLATION 727
   NOTES 727
   COMMENT 732
   A. Forms, Sources, and Traditions 733
      1. Greeting (aspasmos) Form 733
      2. Benediction Form 734
   B. Meaning and Interpretation 736
      2. A Charge from Paul to Extend Greetings to Every Philippian Christian (4:21a) 736
      3. Greetings Communicated by Those with Paul (4:21b–22) 737
      4. Paul’s Closing “Benediction” (4:23) 740
   SELECT BIBLIOGRAPHY. benediction, blessing 742

INDEXES

General Index 745
Index of Authors 751
Index of Scripture and Other Ancient Texts 765