

dative accents what will happen to the enemies (called a dative of disadvantage [see ExSyn 143–44]), while the genitive accents what the believers will possess (and, in fact, do already possess, as v. 29 makes clear).

A TN Grk “this.” The pronoun refers back to “a sign”; thus these words have been repeated for clarity.

B TN Grk “For that which is on behalf of Christ has been granted to you—namely, not only to believe in him but also to suffer for him.” The infinitive phrases are epexegetical to the subject, τὸ ὑπερ Χριστοῦ (to *hyper* Christou), which has the force of “the on-behalf-of-Christ thing,” or “the thing on behalf of Christ.” To translate this in English requires a different idiom.

C TN Grk “having,” most likely as an instrumental participle. Thus their present struggle is evidence that they have received the gift of suffering.

D TN Grk “that you saw in me and now hear [to be] in me.”

E TN Or “spiritual fellowship” if πνεύματος (pneumatōs) is an attributive genitive; or “fellowship brought about by the Spirit” if πνεύματος is a genitive of source or production.

F TN Grk “affection and mercy.” The Greek idea, however, is best expressed by “or” in English.

G TN Or “and feel the same way,” and think the same thoughts.” The ἴνα (hina) clause has been translated “and be of the same mind” to reflect its epexegetical force to the imperative “complete my joy.”

H TN The Greek word here is σὺμψυχοι (sumpsuchoi, literally “fellow souled”). **I TN Grk** “not according to selfish ambition.” There is no main verb in this verse; the subjunctive φρονήτε (phronēte, “be of the same mind”) is implied here as well. Thus, although most translations supply the verb “do” at the beginning of v. 3 (e.g., “do nothing from selfish ambition”), the idea is even stronger than that: “Don’t even think any thoughts motivated by selfish ambition.”

J TN On the meaning “be concerned about” for σκοπέω (skopeō), see L&N 27.36.

K TN The word “only” is not in the Greek text, but is implied by the ἀλλὰ καὶ

which^A is from God.²⁹ For it has been granted to you^B not only to believe in Christ but also to suffer for him,³⁰ since you are encountering^C the same conflict that you saw me face and now hear that I am facing.^D

Christian Unity and Christ’s Humility

2 Therefore, if there is any encouragement in Christ, any comfort provided by love, any fellowship in the Spirit,^E any affection or mercy,^F complete my joy and be of the same mind,^G by having the same love, being united in spirit,^H and having one purpose.³ Instead of being motivated by selfish ambition^I or vanity, each of you should, in humility, be moved to treat one another as more important than yourself.⁴ Each of you should be concerned^J not only^K about your own interests, but about the interests of others as well.^L

5 You should have the same attitude toward one another that Christ Jesus had,^M

6^N who though he existed in the form of God^O did not regard equality with God as something to be grasped,

7 but emptied himself by taking on the form of a slave,^P by looking like other men,^Q and by sharing in human nature.^R

8 He humbled himself, by becoming obedient to the point of death—even death on a cross!

9 As a result God highly exalted him and gave him the name

10 that is above every name, so that at the name of Jesus every knee will bow

11—in heaven and on earth and under the earth—and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Lights in the World

12 So then, my dear friends, just as you have always obeyed, not only in my presence but even more in my absence, continue

(*alla kai*) in the second clause (“but... as well”).

L TC The bulk of the Western witnesses (D^{ac} F G K it) dropped *kai* (*kai*) here, most likely due to ascetic concerns (the absence of the *kai* makes the statement express absolute self-denial). Strong external attestation for its inclusion from excellent witnesses as well as the majority (ϕ⁴⁶ N A B C D¹ Ψ 075 0278 33 1175 1241 1505 1739 1881 2464 301 sy) also marks it as autographic.

TN Verses 1–4 constitute one long conditional sentence in Greek. The protasis is in verse 1, while vv. 2–4 constitute the apodosis. There is but one verb not in a subordinate clause in vv. 2–4, the imperative “complete” in v. 2. This is followed by a subjunctive after ἴνα (*hina*, translated as an epexegetical clause, “and be of the same mind”) and three instrumental participles. Thus the focus of these four verses is to “be of the same mind” and all that follows this instruction is the means for accomplishing that.

M TN Grk “Have this attitude in/among yourselves which also [was] in Christ Jesus,” or “Have this attitude in/among

yourselves which [you] also [have] in Christ Jesus.”

N SN This passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: “(a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, *Philippians* [NIGTC], 188–89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

O SN The Greek term translated *form* indicates a correspondence with reality. Thus the meaning of this phrase is that Christ was truly God.

P TN See the note on the word “slaves” in 1:1.

Q TN Grk “by coming in the likeness of people.”

SN The Greek expression underlying by *looking like other men* is similar to Paul’s wording in Rom 8:3 (“in the likeness of sinful flesh”). The same word “likeness” is used in both passages. It implies that there is a form that does not necessarily correspond to reality. In Rom 8:3, the meaning is that Christ *looked like* sinful humanity. Here the meaning is similar: Jesus *looked like other men* (note *anthrōpoi*), but was in fact different from them in that he did not have a sin nature. **R TN Grk** “and by being found in form as a man.” The versification of vv. 7 and 8 (so also NRSV) is according to the versification in the NA²⁸ and UBS⁵ editions of the Greek text. Some translations, however, break the verses in front of this phrase