

東 南 亞 神 學 研 究 院 神 學 碩 士 論 文

AN INTERPRETATION OF PHILIPPIANS 1:27-2:18

A STRUCTURAL, FUNCTIONAL, AND THEOLOGICAL ANALYSIS

指 導 教 授：駱 維 仁 博 士

評 閱 教 授：張 德 香 博 士

研 究 生：蔡 銘 偉

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To

Esther and Andrew

ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.(1JN 4:19)

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一切榮耀都歸與上帝！

Abstract

從歷史研究文獻標題顯示，絕大多數學者於研究時，均傾向將腓立比書 2:5-11 視為一獨立段落。本研究認為，保羅於寫作腓立比書乃針對腓立比教會之實際狀況而發，換言之，保羅撰寫腓立比書乃基於倫理教導之動機而寫作。故本研究主張任何關於腓立比書 2:5-11 之研究，應置於上下文之脈絡，斷不可脫離上下文而獨立存在。從腓立比書的一致性之研究來看，學者之爭議主要可分為二大陣營：主張本書為一完整作品，或本書實乃由保羅三封 (Letter A, Letter B, Letter C) 不同時其書信編輯而成。不論雙方論點如何鋪陳，均不能反對腓立比書 2:5-11 乃屬於 1:27-2:18 論述(*discourse*)之一部分，故本研究之架構，將 1:27-2:18 視為 2:5-11 之上下文 (*immediate context*)。並進一步細分為四段落(1:27-30; 2:1-4; 2:5-11; 2:12-18)，試圖從小段落(2:5-11)與大段落(1:27-2:18)彼此之間的文法、語意、語法以及主題結構關係來探究腓立比書 2:5-11 之解釋。

本研究發現，從語意以及語法的角度觀之，如何理解腓立比書 2:5a 經文中的 τοῦτο 具有關鍵性之地位。本研究主張此處經文中的 τοῦτο 應解為保羅在 2:1-4 對腓立比信徒所提出勸誡的內容，而 2:5b 經文中 ὁ καὶ 應解為 2:6-11 保羅引用早期教會對基督頌歌(*hymn*)之內容。

從大段落 (腓立比書 1:27-2:4; 2:12-18) 的研究發現，保羅在此積極針對腓立比教會內部 (教會分裂) 以及外部 (來自世界的挑戰) 的雙重危機提出勸誡，此勸誡的最高目標為：「你們的生活應該符合基督福音的要求」(腓立比書 1:27)。而此勸誡的核心乃保羅要求腓立比教會應實踐「合一」(腓立比書 2:2) 作為腓立比信徒面對雙重挑戰時的倫理指引。在此段落中(2:1-4)保羅以數個肯定以及否定的論述前後呼應，來說明實踐合一的具體方式。保羅繼而提出早期教會對基督頌歌(*hymn*)之內容作為其實踐勸誡的終極「典範」。因此就修辭學的觀點而言，保羅以古典修辭學 *pathos* 的手法，以至高、終極的「典範」(頌歌中的耶穌基督) 來強化他的論述，另一方面，也使頌歌成為本段論述 (1:27-2:18) 的核心。

而此典範的敘述中，「他自甘卑微，順服至死，且死在十字架上」，成爲保羅合一勸誡論述的核心典範。由此觀之，腓立比書 2:5-11 在上下文之功能實爲「倫理性」的教導，而非「宣揚（教義）式」的論述。而頌歌本身的文學結構而言，可將其論述的內容排列成一 V 字型反轉的論述型態：先論及基督的降卑，而後論及基督的高昇。基督死在十字架上及上帝高昇他於至高形成論述的二端。

學者對於頌歌的神學解釋（基督論）形成二個主要對立的觀點--「先存基督」基督論以及「亞當—基督」基督論，並互有優劣之處。本研究認同 R. Fuller 的「三階段基督論」的方法，從早期基督教不同發展過程所賦予基督的理解作爲三個不同階段基督論的基礎。依據 Fuller 的理論，腓立比書 2:5-11 的頌歌是屬於第三階段（希利尼外邦）基督論的思想。此頌歌呈現出基督「先存」，「道成肉身」，「道成肉身的生活」，「死與復活」，「被上帝升爲至高」的不同階段。從 Fuller 的架構來看，「先存基督」基督論以及「亞當—基督」基督論均指出此頌歌基督論的某一部份，而非全貌。

但本研究並不認同 Fuller 的結論，認定本頌歌是本體論式的基督論。例如 Fuller 對「樣式」（μορφῆ）一字的研究結論，是屬於第四世紀後始發展出之思想，並不屬初代教會，Full 的結論似有時代倒置之嫌。再如片語「耶穌基督是主」（κύριος Ἰησοῦς Χριστὸς）Fuller 認爲「主」就是基督的「名」，但本研究認爲，從希伯來舊約聖經至七十士譯本對於上帝譯法的演變過程，希臘文所理解的「主」應爲功能性的「頭銜」，而非本體性的「名」。故本頌歌應理解爲功能性基督論方爲恰當。

Chapter 1

Introduction

Philippians 2:6-11 continues to be one of the most disputed passages in the history of New Testament interpretation. Meanwhile, this passage has become the subject of innumerable articles and studies, and monographs, and of course much discussion in commentaries. The bibliography listed in G.F. Hawthorne's commentary on Philippians,¹ published in 1987, the opening section of 2:5-11 showed over two hundred references. There are another two hundred English references in the *ATLA-CDROM* 1980 to 2000.

R.P. Martin's *A Hymn of Christ: Philippians 2:5-11 in Recent Interpretation & in the Setting of Early Christian Worship*, and its revisions,² has done an excellent investigation to all central questions involved in the study of the hymn. In his two prefaces to the 1983 and 1997 editions, he spells out the historical research after 1967 when the first edition published. According to Martin's preface to the 1983 edition, there are three main issues in Phil. 2:5-11:

First, *the purpose of Phil. 2:5-11*. The exaltation and authority of the κύριος is, in Martin's view, the basic of paraenetic appeal. The summons to Paul's Philippian

¹ Gerald F. Hawthorne, *Philippians*, n.p., *WBC on CD-ROM*. Logos Libgary System. 1995.

² Originally published in 1967, entitle: *Carmen Christi*; first revised in 1983 and again revised in 1997: Ralph P. Martin, *A Hymn of Christ: Philippians 2:5-11 in Recent Interpretation & in the Setting of Early Christian Worship* (Downers Grove: Inter Varsity Press, 1997).

readers is that they should submit to Christ's divinely invested authority as κύριος.³

For the verb was omitted in the second half of v. 5, it is an open question as to which verb (or its equivalent) is to be supplied in the second clause. 'Ethical Interpretation' and 'Kerygmatic Interpretation' were the two different understandings of the purpose of the hymn. Martin, following E. Kasemann, has argued strongly in favor of the kerygmatic interpretation.⁴

However, on his preface of 1997, Martin proposed two questions as the starting point in studying the hymns meaning:⁵ (a) What does the hymn mean on its own? (b) How does Paul use it by working it into the fabric of his letter-writing prose? In other words, this means Martin has shifted his emphasis on the function rather than the purpose of the hymn.

Secondly, *description of Jesus in the hymn*. Four secondary questions⁶ can be found under this issue. (a) What is the meaning of ἐν μορφῇ θεοῦ ὑπάρχων (v.6a)? (b) What is the meaning of οὐχ ἄρπαγμὸν ἠγάγατο τὸ εἶναι ἴσα θεῷ (v. 6)? (c) What are the meanings of the terms: μορφῇ δούλου , ἐαυτὸν ἐκένωσεν and ἐταπείνωσεν ἐαυτὸν? (d) What is the meaning of the exaltation of Jesus in vv. 9-11?

Thirdly, *the use of the hymn in context: tradition and redactions*. This issue

³ Martin, 'Preface to the 1983Edition,' xviii. in *A Hymn of Christ*.

⁴ Martin, *A Hymn of Christ*, 63-95.

⁵ Martin, 'Preface to the 1983Edition,' in *A Hymn of Christ*, xlvii.

⁶ Martin, 'Preface to the 1983Edition,' in *A Hymn of Christ*, xix-xxxiii.

may consider what the core of the exegetical investigation is.⁷ In his original *Carmen Christi*, Martin sets the hymn out of the context. However, in his preface of 1997, Martin draws attention to recent studies of the letter in the way of 2:5-11 fits into the wider context of the thematic unit of 1:27-2:30.⁸

After Martin's work, another distinct collection was published in 1998, entitled *Where Christology Began: Essays on Philippians 2*,⁹ edited by Martin and Brian J. Dodd. Ten essays were presented to show the advance achievements made in recent studying of Philippians 2: 5-11.

Martin argued that there were two monumental landmarks on the history of interpretations of Philippians 2: 5-11,¹⁰ namely, E. Lohmeyer's *Kyrios Jesus* (1928) and E. Kasemann's "Kritische Analyse von Phil. 2:5-11" (1950). Colin Brown¹¹ and Robert Morgan¹² have both reviewed these two classic investigations.

Against traditional pre-existence Christology, James Dunn¹³ proposed that the hymn as a whole seems to take the form of what may most simply be called "Adam Christology." He argued that it is the human Jesus who is the subject of the hymn.

Two assumptions, proposed by him, are linked together: (1) the hymn employs an

⁷ Martin, 'Preface to the 1983Edition,' in *A Hymn of Christ*, xxxiii.

⁸ Martin, 'Preface to the 1997Edition,' in *A Hymn of Christ*, 1.

⁹ R. P. Martin and Brian J. Dodd ed., *Where Christology Began: Essays on Philippians 2*, (R. P. Martin and Brian J. Dodd ed., Louisville, Westminster John Knox Press, 1998)

¹⁰ Martin, " *Carmen Christi* Revisited," in *Where Christology Began*, (R. P. Martin and Brian J. Dodd ed., Louisville, Westminster John Knox Press, 1998),1.

¹¹ Colin Brown, "Ernst Lohmeyer's *Kyrios Jesus*," in *Where Christology Began*, 6-42.

¹² Robert Morgan, "Incarnation, Myth, and Theology: Ernst Kasemann's Interpretation of Philippians 2:5-11," in *Where Christology Began*, 43-73.

¹³ James D. G. Dunn, "Christ, Adam, and Preexistence," in *Where Christology Began*, 74-83.

Adam-Christ parallel; (2) the basic of the contrast is the action of Adam in snatching at equality with God, as opposed to an opposite actions by Christ.¹⁴ L. D. Hurst retorts¹⁵ James Dunn immediately by twelve arguments.

On the issue of *description of Jesus in the hymn*, Gerald F. Hawthorne suggested that the meaning of “μορφῆ (form)” must depend not only on its lexical meaning, but on the context(s) in which it appears.¹⁶ Meanwhile, Larry J. Kreitzer’s discussion moves from the first half of the hymn, the Christ’s self-emptying, to the second half, the exaltation of the Lord.¹⁷

Rechard J. Bauckham proposed his distinct suggestion that the worship of Jesus, such as Phil. 2:9-11, must be an important focus in any attempt to understand the way early Christian Christology related to Jewish monotheism.¹⁸ He argues that Early Jewish Christian preserved Jewish monotheism “by including Jesus in the unique identity of the one God”¹⁹ as Jewish monotheism understood this. In a similar approach in his *God Crucified: Monotheism and Christology in the New Testament*,²⁰ Bauckham proposed his New Testament Christology on the basis of monotheism of Second Temple Judaism.

¹⁴ L.D. Hurst, “Christ, Adam, and Preexistence Revisited,” in *Where Christology Began*, 84-95.

¹⁵ L.D. Hurst, “Christ, Adam, and Preexistence Revisited,” 85-90.

¹⁶ Gerald F. Hawthorne, “In the Form of God and Equal with God,” in *Where Christology Began*, 101.

¹⁷ Larry J. Kreitzer, “When he at Last Is First’: Philippians 2:9-11 and the Exaltation of the Lord,” in *Where Christology Began*, 111-127.

¹⁸ Rechard J. Bauckham, “The Worship of Jesus in Philippians 2:9-11,” in *Where Christology Began*, 128-139.

¹⁹ Bauckham, “The Worship of Jesus in Philippians 2:9-11,” 137.

²⁰ Rechard J. Bauckham, *God Crucified: Monotheism and Christology in the New Testament* ,(Grand Rapids: Eerdmans, 1998).

Stephen Fowl makes his focus first on the style and rhetoric of Philippians 2:5-11; secondly, on the current views of the interpretation of 2:6-11 including the Christology reflected in it; and thirdly, He argued the story of Christ narrated in these verses functions as an exemplar that Paul applies to the common life of the Philippians.²¹

Three questions posed by Dodd²² are: How is the story of Christ being used in the ethical exhortation of hymn's setting in Philippians? How does the employment of the example of Christ influence other hortatory concerns that Paul addresses in the letter? How does Paul's use of his own personal example in Philippians 3 mirror and exemplify how the Philippians are to imitate Christ?²³

N.T. Wright's essay on Philippians 2:5-11,²⁴ according to Martin,²⁵ stands out as breaking new ground, pointing the readers in novel directions.

Philippians 2:5-11, of course, continued to be one of the central disputable passages in the New Testament Christology. Reginald H. Fuller, proposed his distinctive "Three Stages Christology" by reviewing the development of New Testament Christology from Palestinian Judaism, Hellenistic Judaism to Hellenistic

²¹ Stephen Fowl, "Christology and Ethics in Philippians 2:5-11" in *Where Christology Began*, 128-139.

²² Brian J. Dodd, "The Story of Christ and the Imitation of Paul in Philippians 2-3," in *Where Christology Began*, 154-161.

²³ Dodd, "The Story of Christ and the Imitation of Paul in Philippians 2-3," 154.

²⁴ N.T. Wright, "ἀρπαγμὸν and the Meaning of Philippians 2:5-11," *JTS* 37(1986):321-352. Reprint: N.T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology*, (Minneapolis: Fortress, 1991).

²⁵ Martin, "Carmen Christi Revisited," 1.

gentile in *The Foundations of New Testament Christology*.²⁶ Fuller, following Lohmeyer's rearrangement of Phil. 2: 5-11, proposed his Christological pattern as: (a) pre-existence; (b) becoming incarnate; (c) incarnate life; (d) re-ascension; (e) exalted state.²⁷

Against the so-called "pre-existence Christ," James Dunn advocated powerfully the "Adam-Christ Christology" in his *Christology in the Making*.²⁸ He insists on Phil. 2:5-11 is a description of Christ as Adam and last Adam that Paul can use the hymn to strengthen his ethical interpretation on his converts at Philippi.

The most distinctive feature of all discussions on Philippians 2:5-11 is that it was isolated from its immediate context or discourse: vv.1-4 and vv.12-18. The hymn was the main Christological argument in the history of the New Testament interpretation and all the discussions have focused on the hymn itself spontaneously. In other words, these discussions have all focused on analyzing the so-called 'Micro-Structure.'

A blind spot, however, will arise when emphasizing micro-structure excessively like grammar, words phrases, and syntax. Such discussions often departed from their context or co-text. As Jeffery Reed has suggested that many New

²⁶ Reginald H. Fuller, *The Foundations of New Testament Christology*, (New York: Charles Scribner's Sons , 1965)

²⁷ Fuller, *The Foundations of New Testament Christology*, 2011-208; 246.

²⁸ James D. G. Dunn, *Christology in the Making: An Inquiry into the Origins of The Doctrine of the Incarnation* , 2ed. (London: SCM, 1989) 114-121, esp. 119.

Testament commentaries say little about the grammatical structure of the text as a whole (though they often comment on the grammar of particular parts of the text) and, conversely, most Greek grammars treat language as an abstract system and not as a system in a particular text (though they often cite examples from particular texts).²⁹

In recent years there has been important research done in several different areas of Greek study, explicitly utilizing the principles of modern linguistics and focusing upon various specific features of the Greek language, including questions of method, syntax, semantics, lexis, verbal structure, cases, and word order.³⁰ Jeffery Reed's doctoral dissertation *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*³¹ is an attempt in analyzing Philippians with the method of discourse analysis.

The main focus of this thesis is on analyzing the structure of Philippians 2:5-11. In order to avoid the blind spot mentioned above, it is necessary to discuss a larger unit than 2:5-11, namely 1:27-2:18.

In discussing the structure of Philippians 1:27-2:18, the first focus will be on the integrity of the Philippians, including composition and outline of the letter (chapter 2). The second focus is to try to analyze the structure, including grammar,

²⁹ Jeffrey T. Reed, "Discourse Analysis," in *Handbook to Exegesis of the New Testament* (ed. Stanley E. Porter New York: Brill, 1997), 194.

³⁰ Stanley E. Porter, "Discourse Analysis and New Testament Studies," in *Discourse Analysis and Other Topics* (ed. Stanley E. Porter and D. A. Carson. Sheffield: Sheffield Academic Press, 1995).

³¹ J. T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*, (Sheffield: Sheffield Academic Press, 1997)

semantic and syntax, of Philippians 1:27-2:18. The four subdivisions (1:27-30; 2:1-4; 2:5-11; 2:12-18) will be discussed in chapter 3-6. The theological debate over the passage will be dealt with in chap.7. And latterly, a synthetic of this research will be made.

Chapter 2

The Integrity of Philippians

2.1 The “Compilation Theory” of Philippians

The integrity of Philippians has generated a number of ongoing scholarly debates. The suggestion that Philippians is a composite letter was first made in the seventeenth century.¹ The compilation theory asserted that all four chapters of Philippians were not written as part of the same letter, not in the order that in which we have them. Such suggestions have gained many supporters through the years. D. E. Garland has listed so many different arguments about ‘compilation theory’ and ‘partition theory’. The so-called compilation theory divided the Philippians into three different letters: Letter A (4:10-20), Letter B (1:1-3:1 + usually 4:4-9 + 4:21-23), and Letter C (3:2-4:3, possibly sent after Paul’s release.)²

The compilation theory asserted that all four chapters of Philippians were not written as part of the same letter, not in the order that in which we have them.

The main reasons for supporting that Philippians is compiled from two or three or more letters are:³ (1) *The sharp change of tone and the disjunction in the train of thought at the beginning of chap. 3.* (2) *The delayed thank you note of*

¹ Hawthorne, *Philippians*, n. p.

² David Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” *NovT* 27.2(1985): 141-142; Markus Bockmuehl, *The Epistle to the Philippians* (BNTC; Hendrickson, 1998), 20-21.

³ Hawthorne, *Philippians*, n. p.; Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 144-147; O’Brien, *The Epistle to the Philippians*, 11-12; Silva, *Philippians*, 14-16.

4:10-20. (3) The *external evidence* of the text.

2.1.1 The Debate over *Sharp Change of Tone* in Ch.3

The key argument against the unity of Philippians is the different tone that distinguishes the beginning of chapter 3. Paul turns inexplicably from a cordial expression of concern for the readers (1:1-2:30) to a strong denunciation of ‘the dogs, evil workers, and mutilators’ of 3:2 without any appropriate transition. Many exegetes have noted that 4:4 follows on more naturally from 3:1 than does 3:2.⁴

This understanding is buttressed by the interpretation of τὸ λοιπόν, ἀδελθοί μου, χαίρετε ἐν κυρίῳ in 3:1a. τὸ λοιπόν is interpreted adverbially to mean ‘finally,’ χαίρετε ἐν κυρίῳ is considered to be a farewell formula parallel to the concluding remark of 2 Cor. 13:11.⁵ On the other hand, Garland also argued that the identity and nature of the opponents who inspired such an abusive response from Paul in 3:2 is another item on those who are the opponents against the unity of Philippians.⁶ That is, are the ‘dogs’ in 3:2 the same as the opponents mentioned in 1:28 and 2:15? If they are the same, then Paul does a sudden change and this seems not to fit into one letter.⁷

However, O’Brien argued that “it is unnecessary to conclude from 3:1 that

⁴ Cf. O’Brien, *Philippians*, 11-12; Silva, *Philippians*, 11.

⁵ O’Brien, *Philippians*, 11-12; Silva, *Philippians*, 11; Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 144-145; Hawthorne, *Philippians*, n. p.

⁶ Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 145.

⁷ Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 145.

Paul was bringing his letter to a close. τὸ λοιπόν is best taken as a transitional ('well then, and so') rather than a concluding particle, while χαίρετε ἐν κυρίῳ signifies 'rejoice [not good-bye] in the Lord'⁸

At 3:1b, Paul informed the Philippians that he was writing to them regarding certain things (τὰ αὐτά) about which he had already spoken in his ministry at Philippi (cf. 3:18). He therefore spells them out in vv.2ff. Paul was contemplating the value of repeating what he had previously said to the Philippians, and then proceeded to do so in vv. 2ff.⁹ In other words, O'Brien suggests that Paul is neither providing his readers with fresh information nor seeking to convince them of something with which they disagreed. Rather, "he is warning them of the seriousness of matters about which they already know so that they will be on their guard and follow the apostle's contrasting models (cf.3:16-17)."¹⁰ This understanding of 3:1b implies that the change of tone at v.2 is not as sharp as has been claimed.

On the other hand, from the perspective of rhetoric on the change of tone in 3:1, Watson argued that the tonal shift in 3:2 "was not all foreign to the rhetoric of Paul's day, but rather was conventional," and "here the change serves to regain audience attention in a context where v.2 picks up and develops the proposition of the

⁸ O'Brien, *Philippians*, 11-12; Silva, *Philippians*, 13. Garland argued that τὸ λοιπόν is inconclusive and simply a transitional participle. Cf. Garland, "The Composition and Unity of Philippians: Some Neglected Literary Factors," 149. But the main New Testament versions tend to render 'finally' (NASB, NIV, NRSV) and 'in conclusion'(TEV).

⁹ O'Brien, *Philippians*, 13-14.

¹⁰ O'Brien, *Philippians*, 14.

letter in 1:27-30.”¹¹

2.1.2 The Debate over the *Delayed Thank You Note* of 4:10-20

The next problem is the apparent break after 4:9, or ‘delayed thank you of 4:10-20.’ If one of the purposes of the letter was to thank his congregation for their support, it appears almost as an afterthought which is inexplicable. Not only is it delayed in the course of the letter, it seems to have been delayed in the course of time if 4:10-20 is integral with the rest of the letter.¹² Such suggestion means that 4:10-20 is best understood as part of a separate letter written by Paul soon after he received the gift from the Philippians.¹³

Garland argued that:¹⁴ (1) Paul’s primary concern in writing to the Philippians was not simply to thank them for their gift. From the letter, it is clear what the most important in his mind was the division that had emerged in the church’s orders. (2) The self-conscious style that characterizes 4:10-20 reveals Paul’s embarrassment about the gift,¹⁵ and this may also explain why the thank you note comes at the end of the letter. Paul is undeniably sensitive about matters of money.¹⁶

¹¹ A.F. Watson, “A Rhetoric Analysis of Philippians and Its Implications for the Unity Question,” *NovT* 30(1988), 86-87.

¹² Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 146.

¹³ O’Brien, *Philippians*, 16.

¹⁴ Garland, “The Composition and Unity of Philippians: Some Neglected Literary Factors,” 153-154.

¹⁵ Cf. Hawthorne, *Philippians*, n. p.

¹⁶ Garland argued that 4:17a and 4:17b would show Paul’s attitude to the money.

2.1.3 The Debate over *External Evidence* of the Text

Polycarp, in his letter to the Philippians also states that Paul had written them letters (ἔγραψεν ἐπιστολάς 3:2).¹⁷ Hawthorne argued that Polycarp's use of the plural, "letters" (ἐπιστολάς), may not in itself be strong proof that Paul wrote more than one letter to the church at Philippi, when he reminded the Philippians of the apostle's having written them. The plural may mean simply "a letter of importance", or it may refer to a collection of Paul's letters that were sent to all churches including the church at Philippi, or it may simply be the guess on Polycarp's part inferred from his reading of Philippians 3:1.¹⁸

On the other hand, an earlier manuscript p46, dated about A.D. 200, contained a complete Epistle of Philippians. The manuscript transmission of Philippians as a whole is consistent without exception. In other words, there is no external evidence to support "Compilation Theory", and the witnesses of manuscript show the integrity of Philippians.

In sum, Markus Bockmuehl made two general observations to show that the partition theories were inconclusive.¹⁹ First, and most importantly, it must be said that many of the arguments on both sides have been singularly inconclusive. Such incompatibility applies especially to the extent of letter C (i.e. 3:2-4:3). Second, the

¹⁷ Garland, "The Composition and Unity of Philippians: Some Neglected Literary Factors," 147.

¹⁸ Hawthorne, *Philippians*, n. p.

¹⁹ Bockmuehl, *Philippians*, 22-24.

tensions between chapter 3 and the rest of the epistle, advocates of partition very largely ignore the important verbal parallels and themes which the supposed fragments hold in common. Finally, the manuscript transmission of Philippians *as a whole* is consistent without exception. This remains a weighty and significant factor which lends a considerable credence to the *prima facie* appearance of the received text, especially given the well-documented tenacity of textual variants.

2.1 Conclusion

According to Garland's collections of the valued arguments, compilation theory did not have its own 'integrity' especially the different arguments on so-called 'Letter B' and 'Letter C.'²⁰ As O'Brien suggests rightly, the compilation theory raises more problems than it solves.²¹ More positively, it can be argued that the evidence is not ambiguous but supportive of the letter's integrity. Finally, "even of passages that may reflect Paul's use of preexisting materials, ought to make sense within the immediate and wider context of the epistle," as O'Brien has argued.²²

²⁰ Garland collects twenty-three different scholars' arguments about the compositions of Philippians. The main difference between these arguments is the boundaries of 'Letter B' and 'Letter C' There are at least eleven different definitions of them. Cf. Garland, "The Composition and Unity of Philippians: Some Neglected Literary Factors," 155.

²¹ O'Brien, *Philippians*, 18.

²² O'Brien, *Philippians*, 18.

2.2 The Outline of Philippians

2.2.1 Approaches in Analyzing the Structure of Philippians

After discussing the composition of Philippians, the next problem is to discern the structure of Philippians. The difficulty to construct the structure of Philippians is the argument in Philippians does not follow that of other Pauline epistles, for example, thanksgiving, doctrine, exhortation and personal news. It does raise the possibility that the structural problems may be due either to the letter's composite nature or to an unusual purpose or genre.²³

On the other hand, according to the discussion above, it is reasonable to see the Philippians as a whole, for 'compilation theory' did not provide enough support in debating. Is there any approach to construct the structure of Philippians for us to depend on? Duane F. Watson showed different approaches in his article 'The Integration of Epistolary and Rhetorical Analysis of Philippians' in debating the thematic, the epistolary and the rhetorical questions.²⁴

Watson points out that the main problem of the thematic approach, found in virtually every commentary, is that "it is really only one facet of the rhetorical

²³ Bockmuehl, *Philippians*, 20-21.

²⁴ Duane F. Watson, "The Integration of Epistolary and Rhetorical Analysis of Philippians," in *The Rhetorical Analysis of Scripture* (ed. Stanley E. Porter, Thomas H. Olbricht, and London Conference on the Rhetorical analysis of Scripture. Sheffield: Sheffield Academic Press, 1997), 398. In this article, Watson focused his argument on epistolary and rhetorical analysis.

approach.”²⁵ On the other hand, Watson also argues that there are three problems of solely using epistolary convention to determine the structure of Philippians.²⁶ Firstly, it fails to determine the significance of a multitude of epistolary formulas and transitions, especially in analyzing the body of the letter. Secondly, there is the limitation in explaining the function of the parts of the letter within the whole. Thirdly, it misunderstood the types of documents of the ancient epistolary theory used in epistolary analysis.²⁷ H.D. Betz argued rightly:²⁸ “The letters of Paul are altogether literary. This literary quality manifests itself in two characteristic phenomena: the ‘mixture’ of letter-types and the internal rhetorical design of the letters.”

In sum, it is questionable that whether one could classify Philippians by only one category of the ancient epistolary theories. As Watson argued that “the epistolary handbooks offer short descriptions of ideal types of letters which in rhetorical training would be elaborated developed into mixed letter-types.”²⁹

2.2.2 Rhetorical Approach

By the first century B.C., rhetoric had come to exert a strong influence on the

²⁵ Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians,” 398.

²⁶ Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians,” 399-401.

²⁷ The background of this argument is based on Adolf Deissmann’s theory, who categorized ancient letters as literary and non-literary, and placed Paul’s letter in the latter category as products of the lower class. Recently this categorization and comparative enterprise have been seriously questioned, because Paul’s letter has characteristics of both documentary and literary letters. Cf. Adolf Deissmann, *Bible Studies*, (trans. A. Grieve; Edinburgh: T & T Clark, 1901), pp.3-59. Cited in Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians,” 401.

²⁸ H.D. Betz, *2 Corinthians 8 and 9* (Hermeneia; Philadelphia: Fortress, 1985), pp.130-131. Cf.

Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians.” 402.

²⁹ Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians.” 402.

composition of letters, particularly among the higher education. This was not simply a matter of reviving classical Aristotelian rhetoric, for now stress was placed on style and stylistic devices such as figures of speech, exclamations, apostrophes, and the like, all of which we find regularly in Paul's letters.³⁰ In other words, the use of rhetoric conventions in the letters of Paul is pervasive. Rhetoric's role in Paul's letter has been noted particularly by those in epistolary studies who, observing the rhetorical features of Paul's letters, call for comparison of his letters with the literary letters in which rhetoric played a strong part.³¹

Ben Witherington introduced the arrangement of a rhetorical piece usually breaks down into either four or six parts as follow:³² *exordium*, *narratio*, *partitio*, *propositio*, *probatio* and *peroratio*. One could mix different types of rhetoric in one document or speech in order to convey a point best.

There is a rhetorical outline of Philippians proposed by Watson and he asserted that this outline and corresponding analysis have been accepted with minor modifications by several scholars:³³

Epistolary Prescript (1:1-2)

Exordium(1:3-26)

Narratio(1:27-30)

Probatio(2:1-3:21)

³⁰ Ben Witherington III, *Friendship and Finances in Philippi: The Letter of Paul to the Philippians* (Valley Forge: Trinity Press, 1994), 11.

³¹ Watson, "The Integration of Epistolary and Rhetorical Analysis of Philippians." 403.

³² Witherington, *Friendship and Finances in Philippi*, 13.

³³ Watson argued such solution had been accepted by at least six scholars. Cf. Watson, "The Integration of Epistolary and Rhetorical Analysis of Philippians." 404-5.

First Development(2:1-11)
 Second Development(2:12-18)
Digressio(2:19-30)
 Third Development(3:1-21)
Peroratio(4:1-20)
Repetitio(4:1-9)
Adfectus(4:10-20)
 Epistolary Postscript(4:21-23)

But such arrangement has not been accepted by most scholars as Watson suggested. The structure proposed by Witherington is different from Watson's.³⁴

Epistolary Prescript (1:1-2)
Exordium and Thanksgiving prayer(1:3-11)
Narratio(1:12-26)
Propositio(1:27-30)
Probatio(2:1-4:3)
 First Appeal (2:1-18)
 Second Appeal (2:19-30)
 Third Appeal (3:1-4:1)
 Fourth Appeal (4:2-3)
Peroratio(4:4-20)
 Division I (4:1-9)
 Division II (4:10-20)
 Epistolary Postscript(4:21-23)

For the diversity between disparate delimitational schemes of Philippians, Watson suggested an integration of epistolary and rhetorical analysis offers the best hope of addressing the problem of the coherence and structure of Philippians.³⁵

Rhetorical Outline of Philippians	Epistolary Outline of Philippians
Letter Opening(1:1-2)	Letter Opening(1:1-2)
<i>Exordium</i> (1:3-26)	Thanksgiving(1:3-11)
<i>Narratio</i> (1:27-30)	Body Opening(1:12-30)
<i>Probatio</i> (2:1-3:21)	Body Middle(2:1-3:21)

³⁴ Witherington, *Friendship and Finances in Philippi*, 18-20.

³⁵ Watson, "The Integration of Epistolary and Rhetorical Analysis of Philippians." 406,426.

First Development(2:1-11)	Transitions at 2:1-2
Second Development(2:12-18)	Transitions at 2:12,17-18
<i>Digressio</i> (2:19-30)	Transitions at 2:19,28,29
Third Development(3:1-21)	Transitions at 3:1, 17-21
<i>Peroratio</i> (4:1-20)	Body Closing(4:1-20)
	Transitions at 4:1,8
	Transitions at 4:10
Letter Closing(4:21-23)	Letter Closing(4:21-23)

The result of Watson’s analysis seems to harmonize the difference between rhetorical and epistolary analysis. But Watson’s result neglected a key point as David Black argued: “Unlike John’s Gospel (John 20:30-31), Paul tells the Philippians nothing about his reasons for writing.”³⁶ Watson’s proposition seems the readers today can realize Paul’s motive in writing Philippians at all. On the other hand, the thematic, epistolary and rhetorical approach discussed above always focus on the micro-structure of the text.

Black argued that discourse analysis is a proper proposition in analyzing the structure of Philippians.

2.2.3 Discourse Analysis

The advantage in using models of Hellenistic rhetoric to analyze Paul’s letters is that he was likely familiar with these conventions and that they help us to read his letters in light of other texts of that period.³⁷ However, Paul’s letters not only accord with the pattern of ancient rhetorical convention; they radically differ from that

³⁶ David A. Black, “The Discourse Structure of Philippians: A Study in Textlinguistics”, *NovT* 37.1(1995): 17.

³⁷ Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians.” 403.

pattern as well.³⁸ Black argued that the characteristic of discourse analysis in analyzing the structure of Philippians is that it offers the whole meanings of the text, namely macro-structure, rather than just the meanings of its parts, micro-structure.³⁹

Black’s approach emphasized the logical connections that exist between the letter’s various text-sequences. He argued that the discussion of outline will be effected by two questions: (1) Does the macro-structure bind the letter into a complete cohesive? (2) How do the micro-structures fit into this macro-structure?⁴⁰ The present analysis will focus on macro-structural themes and work down to the linguistic micro-structure, in other words, this is a ‘top-down’ analysis and a functionalist discourse analysis. The result of Black’s approach can be displayed as follow:⁴¹

1	1	Letter Opening/ Epistolary Prescript (Greetings to All)				
	2					
	3	Letter Body (The Need for Unity in the Case of the Gospel)	Body Opening (Thanksgiving and Prayer for All)	Thanksgiving for the Philippians’ Cooperation in the Spread of the Gospel		
	4					
	5					
	6					
	7					
	8					
	9			Prayer for Increasing Love Among the Philippians		
	10					
	11					
	12			Body Proper (Argument for	Body Head/Primary Development of the	News about Paul’s Imprisonment on the Gospel
	13					
	14					
	15	The Motives of Those				

³⁸ Black, “The Discourse Structure of Philippians,” 21.

³⁹ Black, “The Discourse Structure of Philippians,” 17-19.

⁴⁰ Black, “The Discourse Structure of Philippians,” 22.

⁴¹ Black, “The Discourse Structure of Philippians,” 22-44.

	16	Ecclesial Unity)	Argument (Exhortation to Unity in the Case of the Gospel)		Who Preach the Gospel in Rome					
	17				The Effect of Paul's Imprisonment on His Relationship to Philippians					
	18									
	19									
	20									
	21									
	22									
	23									
	24									
	25									
	26									
	27						Instructions for the Church (Plea for a Unified Gospel Witness)	Exhortation to Unity in the Face of opposition from the World		
	28							Exhortation to Unity and Humility		
	29									
	30									
2	1			Exhortati on to Unity in the face of Internal Divisions						
	2									
	3									
	4									
	5					Exhortati on to Christ-Li ke Humility				
	6									
	7									
	8									
	9									
	10									
	11									
	12									
	13									
	14									
	15									
	16									
	17									
	18									
	19	News about	Commendation of							

	20			Paul's Companions (Two Christ-Like Men Who Live for the Gospel)	Timothy
	21				Commendation of Epaphorditus
	22				
	23				
	24				
	25				
	26				
	27				
	28				
	29				
	30				
3	1	Body Subpart/Secondary Development of the Argument (Warning Against Pride in Human Achievements)	Renewed Exhortation to Rejoice in the Lord	Warning Against Selfish Ambition	
	2				
	3				
	4				
	5				Paul's Past and Present Values Contrasted
	6				
	7				
	8				
	9				
	10				
	11				
	12		Warning Against Perfection Now		
	13				
	14				
	15		True and False Teachers Contrasted		
	16				
	17				
	18				
	19				
	20				
	21				
4	1	Summarizing Exhortations	Renewed Exhortation to Steadfastness		
	2				
	3		Renewed Exhortation to		

					Unity in the Case of Gospel
	4				Renewed Exhortation to Joy and Harmony in the Midst of Difficulties
	5				
	6				
	7				
	8				Renewed Exhortation to Godly Patterns of Thought and Conduct
	9				
	10	Body Closing (Renewed Expression of Gratitude for the Philippians' Cooperation in the Spread of the Gospel)	Acknowledgement of the Philippians' Recent Gift		
	11		Acknowledgement of the Philippians' Previous Gifts		
	12				
	13				
	14				
	15				
	16				
	17				
	18				
	19				
	20				
	21	Letter Closing/Epistolary Postscript (Greeting from All)			
	22				
	23				

2.3 Conclusion

According to Black's analysis of the structure of Philippians, 1:12-2:30 may be treated as a major epistolary constituent of the letter which is arranged into three parts: 1:12-26; 1:27-2:18; and 2:19-30. The theme of 1:27-2:18, obviously is an instruction for the church life, differs from the rest two parts and this is the reason why we must continue in this investigation.

Chapter 3

An Analysis of 1:27-30

D. F. Watson argued that 1:27-30 is a highly significant passage in the letter. It is the main proposition which is subsequently developed throughout the letter.¹ The main proposition of v.27 as described by O'Brien as: "whatever may happen, whether he visits them again or not, one thing his Philippian friends must not fail to do: they must conduct their lives in a manner worthy of the gospel of Christ."² In other words, the primary concern of the passage is Philippians' steadfastness and unity in the face of opposition and suffering.³

3.1 The Syntax and Semantic Structure of vv.27-28

3.1.1 The Semantic of μόνον of v.27

To reconstruct the structure of 1:27-30, the first problem we face is the semantic of μόνον of v.27. μόνον is a neuter of the adjective used as an adverb, O'Brien suggested its literally meaning is 'only, alone' but well paraphrased as 'just one thing.'⁴ μόνον links two sections: 1:12-26, 'Paul's affairs' and 1:27-2:18, 'Philippians affairs' as suggested by Fee.⁵ μόνον belongs not simply to ἀξίως, but to

¹ D. F. Watson, 'Rhetorical Analysis', 79; Silva, *Philippians*, 89.

² O'Brien, *Philippians*, 143.

³ Gordon Fee, *Paul's Letter to the Philippians*, (NICNT, Grand Rapids: Eerdmans, 1995), 155.

⁴ O'Brien, *Philippians*, 145.

⁵ Fee, *Philippians*, 155, 158. K. Barth suggested μόνον introduces an admonition "Lifted like a warning finger." Cf. K. Barth, *The Epistle to the Philippians*. (London: SCM.1962), 45.

the whole of the following imperatival sentence as well⁶ and μόνον also serves to bring out the emphatic nature of the imperative statement which follows.⁷ TEV rendered as “Now, the important thing is” as an idiomatic equivalent of a single word μόνον.⁸ I-Jin Loh and Eugene Nida maybe right that they argued the adverb now should not be understood merely in a temporal sense. Rather, “it serves as a transition from what is said in the preceding verses to the implications which must be drawn from it.”⁹

3.1.2 The Syntax and Construction of v.27

The next problem is the syntax and construction of “ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω ...ὅτι ...” of v.27. O’Brien argued that ἵνα should go with ἀκούω, and the words εἴτε ἐλθὼν καὶ ἰδὼν ...εἴτε ἀπὼν should be regarded as a short parenthesis in apposition to the personal subject of ἀκούω.¹⁰ O’Brien’s understanding of v.27 can be displayed below:

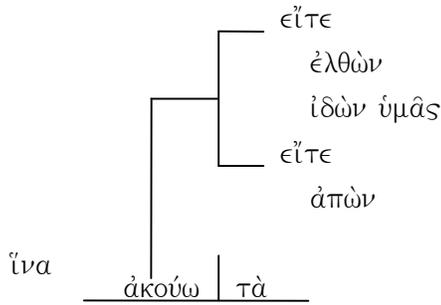
⁶ Meanwhile, O’Brien suggested the function of μόνον is to limit “the action or state to the one designated by the verb.” Cf. O’Brien, *Philippians*, 145.

⁷ Loh and Nida, *A Handbook on Paul’s Letter to the Philippians*, (New York: United Bible Societies, 1977), 38.

⁸ Loh and Nida, *Handbook*, 38; O’Brien’s translation in O’Brien, *Philippians*, 144.

⁹ Loh and Nida, *Handbook*, 38. Loh and Nida suggested further: in some language an appropriate transitional would be “and so accordingly the important thing is...” or “and so what is important is that ...” Cf. Loh and Nida, *Handbook*, 38.

¹⁰ O’Brien, *Philippians*, 148.



Fee provides another structural display which is similar to O'Brien:¹¹

So that
 Whether coming and seeing you
 or being absent,
 I hear about “your affairs,”
that

A finite verb and three participles constitute this phrase. Several commentators have suggested an emendation because of the irregular construction in the Greek. They would change the finite verb ἀκούω (I hear) into a participle (ἀκούων) and link it with the third participle ἀπῶν, which would then be taken adverbially.¹² Loh and Nida also suggested that if this emendation is followed, one has to supply a finite verb, such as ‘I may know’ or ‘I may learn,’ for the following clause.¹³ However, the meaning also seems clear without any emendation.¹⁴ Different versions can be shown below:

¹¹ Fee, *Philippians*, 159.

¹² Loh and Nida, *Handbook*, 39; O'Brien, *Philippians*, 148.

¹³ Loh and Nida, *Handbook*, 39.

¹⁴ Loh and Nida, *Handbook*, 39.

A

NIV then, whether I come and see you or only hear about you in my absence, I will know that NRSV so that, whether I come and see you or am absent and hear about you, I will know that

B

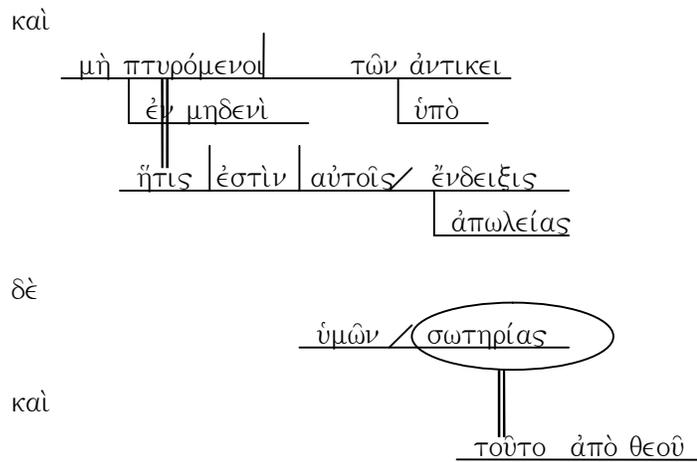
RSV so that whether I come and see you or am absent, I may hear of you that TEV so that, whether or not I am able to go and see you, I will hear that
--

Obviously, group A adopts the emendation and group B without any emendation.

3.1.3 The Final Words of v.28

The final words of v.28, καὶ τοῦτο ἀπὸ θεοῦ, form an obscure syntax structure. Loh and Nida argued that the addition of the connective καὶ makes it immediately obvious that τοῦτο refer to the preceding idea of σωτηρίας (salvation) and τοῦτο is a relative pronoun with explanatory force.¹⁵ The Loh and Nida's proposal of v.28 can be displayed below:

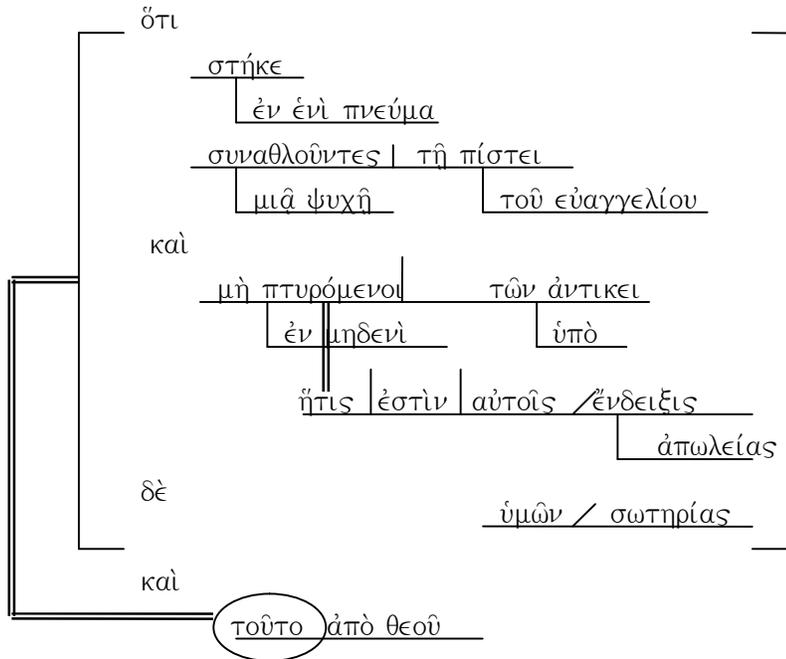
¹⁵ Loh and Nida, *Handbook*, 42. Some commentators suggested that τοῦτο refer to ἐνδείξις. Cf. O'Brien, *Philippians*, 157, n. 80.



On the other hand, O'Brien and Silva argued that the last clause does not refer to exclusively to the word σωτηρίας. O'Brien and Silva both suggested that σωτηρίας, a feminine noun, is not the grammatical antecedent of the neuter pronoun τοῦτο, but rather to the whole of the preceding, namely, conflict, destruction, perseverance, and salvation.¹⁶ O'Brien argued further that ἀπὸ θεοῦ is always used by Paul with reference to God's gracious working,¹⁷ for him, what Paul narrated is reference to God's grace. O'Brien and Silva's argument can be shown below:

¹⁶ O'Brien, *Philippians*, 157; Silva, *Philippians*, 93.

¹⁷ O'Brien, *Philippians*, 157 n. 81.



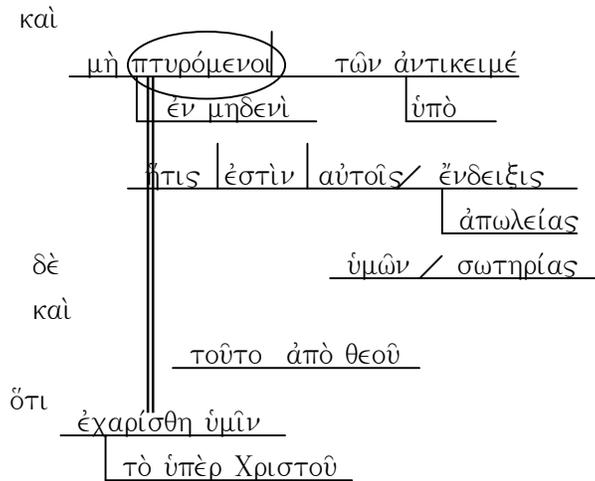
These two different understandings of τοῦτο in v.28 are both acceptable on grammar syntax and semantics. To discern a better one, the syntax and structure of v.29 should be considered further.

3.2 The Syntax and Semantic Structure of v.29

O'Brien argued that ὅτι clause in v.29 may be reconstructed into two different kinds of structures:¹⁸

(1) The ὅτι clause has been linked directly with v.28a, καὶ μὴ πτυρόμενοι..., thus giving the reason for Paul's Christian friends not being intimidated in any way by their opponents. Such understanding can be displayed below:

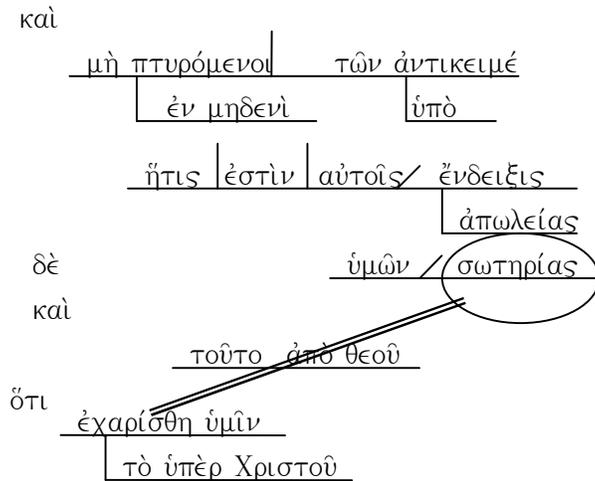
¹⁸ O'Brien, *Philippians*, 158.



Greek text of v.29a, ὅτι ὑμῖν ἔχαρίσθη τὸ ὑπὲρ Χριστοῦ, is literally, “because to you it has been granted in the behalf of Christ (ASV).” According to the understanding mentioned above (1), the semantic of v.29a becomes “because to you [not frighten in anything by your opponents] has been granted in the behalf of Christ.” Obviously, this is not a reasonable syntax and semantic structure.

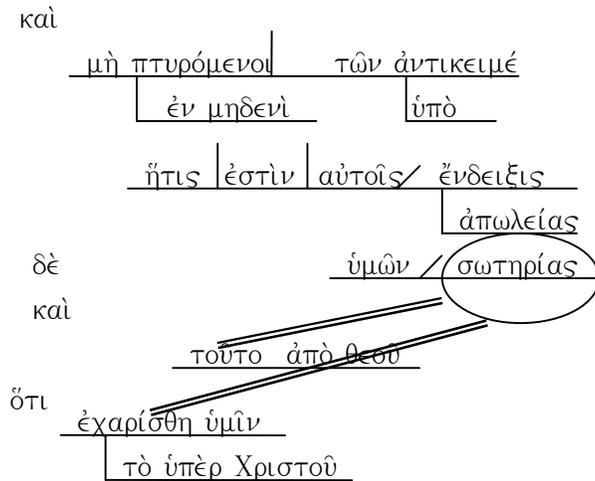
(2) O’Brien argued that it is preferable to understand the clause as justifying the preceding words, particularly with reference to σωτηρίας.¹⁹ Such understanding can be displayed below:

¹⁹ καὶ τοῦτο ἀπὸ θεοῦ refer to the whole of what has gone before. Cf. O’Brien, *Philippians*, 158.



O'Brien's understanding, the meaning of v.29a became "because to you [salvation] has been granted in the behalf of Christ", was proposed within a small unit (clause), such understanding seems acceptable.

The disadvantage of O'Brien's understanding is he neglected the thematic of τοῦτο of v.28 that some argued that τοῦτο of v.28 was linked directly with σωτηρίας as we mentioned above. Accordingly, a semantic confliction will be made if we accept O'Brien's understanding: "and [salvation] from God. Because to you [salvation] has been granted in the behalf of Christ." (See the diagram below)

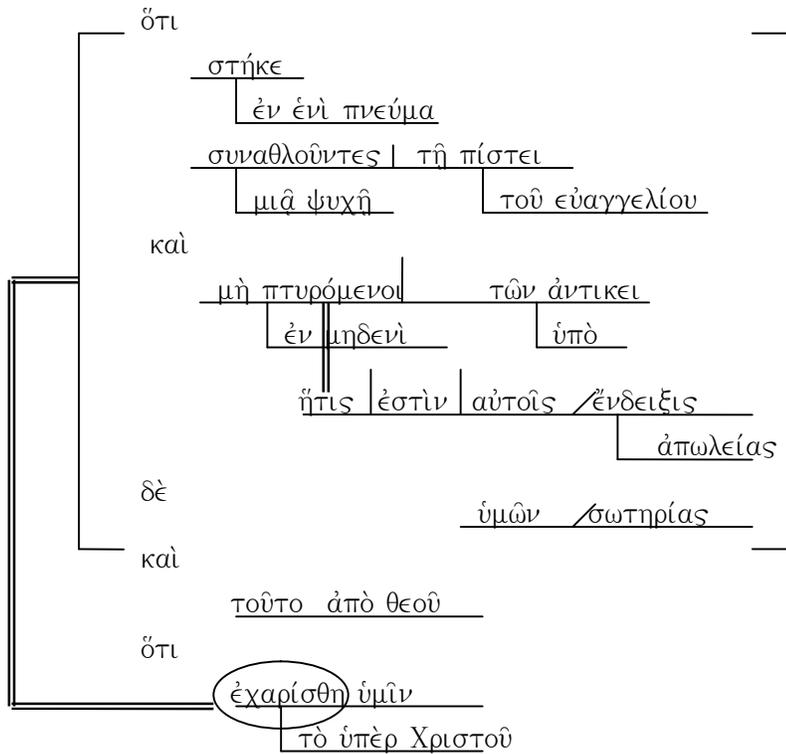


In other words, O'Brien's proposition did not explicate the causes of Philippian believers' salvation. Loh and Nida proposed another understanding:

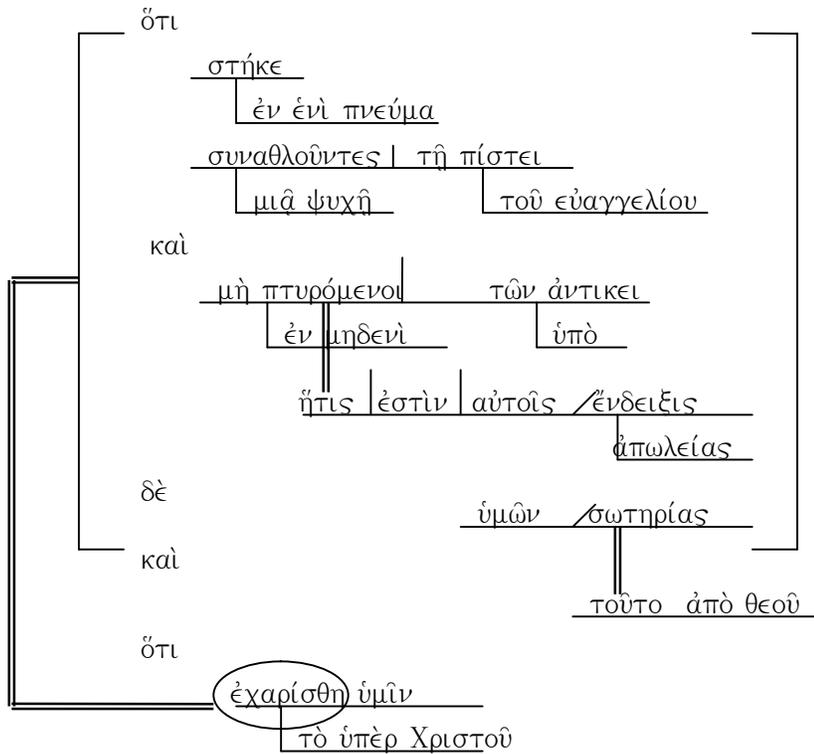
(3) That "The clause introduces by 'because' (ὅτι) gives a specific reason for the immediately preceding expression 'you will win'."²⁰ The cause introduces in v.29 is related to the entire content of v.28 and regarded as explaining why the present situation of the Philippians is a sign of their future salvation. One might argue that the content of v.29 is simply the cause of God's giving the believer the victory, "it seems more satisfactory to understanding v.29 as relating to all that has preceded," as Loh and Nida argued.²¹

²⁰ Loh and Nida, *Handbook*, 43. 'You will win' (TEV) in v.28 was rendered from Greek σωτηρίας (salvation).cf. Loh and Nida, *Handbook*, 42.

²¹ Loh and Nida, *Handbook*, 43; Fee, *Philippians*, 170.



Now combine the semantic of τοῦτο in v.28 and the semantic of ὅτι clause in v.29, a more reasonable and natural semantic and syntactical structure should look like this:



O'Brien suggested that the believers at Philippi were drawn mainly from a Gentile and pagan background, and for them the idea of "suffering for one's God was entirely new."²² This explains Paul's references to his own example (1:12-26) and why he warns the Philippians of the impending necessity of suffering. Fee argued that this is a theological explanation for their suffering, and the explanation can be divided into two parts: (1) v.29 Paul puts the Philippians' present suffering in terms of their relationship with Christ; (2) in v.30 in terms of their relationship with him.²³

According to the diagram discussed above, καὶ τοῦτο ἀπὸ θεοῦ expresses "and [salvation] from God. Because to you [grace] has been granted in the behalf of

²² O'Brien, *Philippians*, 158.

²³ Fee, *Philippians*, 170.

Christ.”²⁴ This means that vv.27-28 can be seen as God’s graciously work, namely grace, is reasonable. However, Fee pays attention to “striking Christocentric character” of v.29.²⁵ He argued that:

Paul (apparently) began to dictate the subject (“to suffer on behalf of Christ”) immediately after the verb (“it has been graciously given”). But he got as far as “on behalf of Christ” and interrupted himself with a ‘not only’ phrase, intending to emphasize their suffering for Christ, but within the context of what has just said about their salvation.²⁶

This is an important observation of v.29. The God who has graciously given them salvation through Christ (“not only to believe him”), has with that salvation also graciously given them “to suffer on his behalf.” Bloomquist commented on v.29, suggested that not only did Paul suffer persecution through his imprisonment but also that the Philippians were suffering some type of persecution as well.²⁷ Paul goes so far as to connect their suffering with his in v.30: τὸν αὐτὸν ἀγῶνα ἔχοντες.

3.3 The Syntactical and Semantic Structure of τὸν αὐτὸν ἀγῶνα ἔχοντες in v.30

The Greek of v.30 is somewhat obscure. Loh and Nida proposed that the participle ἔχοντες (having) agrees with “you” of the previous verse; so “you” is the logical subject of the participial clause.²⁸

²⁴ TEV’s rendering is a good model of understanding of the v.28b and 29a: “because it is God who gives you the victory. For you have been given privilege of serving Christ, ”

²⁵ Fee, *Philippians*, 170-171.

²⁶ Fee, *Philippians*, 171.

²⁷ L. Gregory Bloomquist, *The Function of Suffering in Philippians*, (JSNTSup 78; Sheffield: JSOT, 1993), 157.

²⁸ Loh and Nida, *Handbook*, 43. Fee, however, argued that ἔχοντες could go back to the participle clause in v.28, more likely it is an “irregular nominative”; cf. Col.3:16; Eph 3:18; 4:2. Fee, *Philippians*, 172, n.66. O’Brien, *Philippians*, 161.

ἀγῶνα of v.30 is an athletic metaphor already so used by the philosophers to refer to “the heroic struggle which the pious has to go through in the world”²⁹ Fee argued that for Paul it refers not to the “heroic struggle of the Christian life,” but to the “noble contest” (1 Tim 6:12) of the gospel itself as one “contends” for it in a world altogether hostile to it.³⁰ In other words, according to O’Brien, ἀγῶνα is to be understood within the wider struggle for the spread of the gospel, and of the faith.³¹

3.4 The Structure of v. 27-30

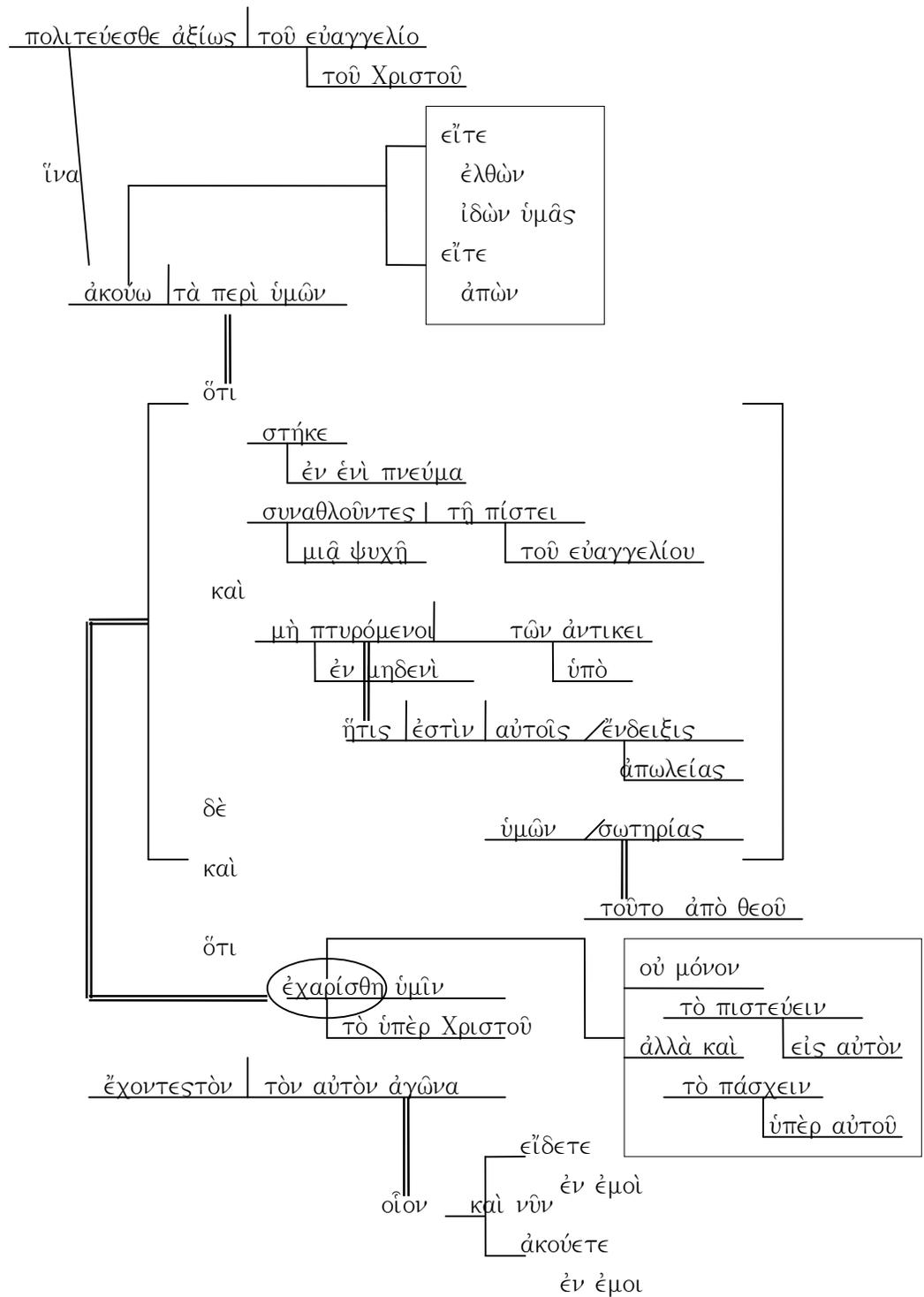
According to the analysis mentioned above, the grammatical structure of v.27-30 can be organized as follow:

²⁹ Fee, *Philippians*, 172, n.67.

³⁰ Fee, *Philippians*, 172, n.67.

³¹ O’Brien, *Philippians*, 161.

μόνον



1:27-30 indicates that Paul wrote not merely to express his gratitude for the

Philippians' gift (1:3-11) or to inform them of his circumstances (1:12-26), but to

affect them—to challenge them to certain standards of attitude and behavior. His main concern is for unity and the need for a "spirit" (πνεῦμα) of cooperation in the proclamation of the gospel. This concern perhaps explains why Paul modifies his words στήχεται ἐν ἐνὶ πνεύματι with language drawn from the athletic arena.³² The Philippians are to stand firm both by "striving together" for the faith of the gospel and by "refusing to be intimidated" by their opponents.³³

So, an outline and thematic analysis which according to the discussion above can be delineated as follow:³⁴

- (1) The *exhortation*: that they live as worthy citizens of the gospel of Christ;
- (2) The *reason*: that in his current absence, he may hear about "their affairs":
 - (a) that they stand firm in the one Spirit
 - (b) contending side by side as one person for the faith of the gospel
 - (c) do not be afraid of the opponents
- (3) the *circumstances* that called this forth: intimidation by their adversaries
- (4) Which leads to *aside*:
 - (a) Their doing 2 and 3 will become an "omen" of the opponents' destruction
 - (b) but evidence of the Philippians' salvation
 - (c) which has God as its source
- (5) A concluding *theological explanation* of their suffering (implicit in item 3)
 - (a) It is a "grace" given to those who believe
 - (b) It is consonant with Paul's own struggles (past and present)

³² Black, "The Discourse Structure of Philippians," 33-35.

³³ Black, "The Discourse Structure of Philippians," 33-35.

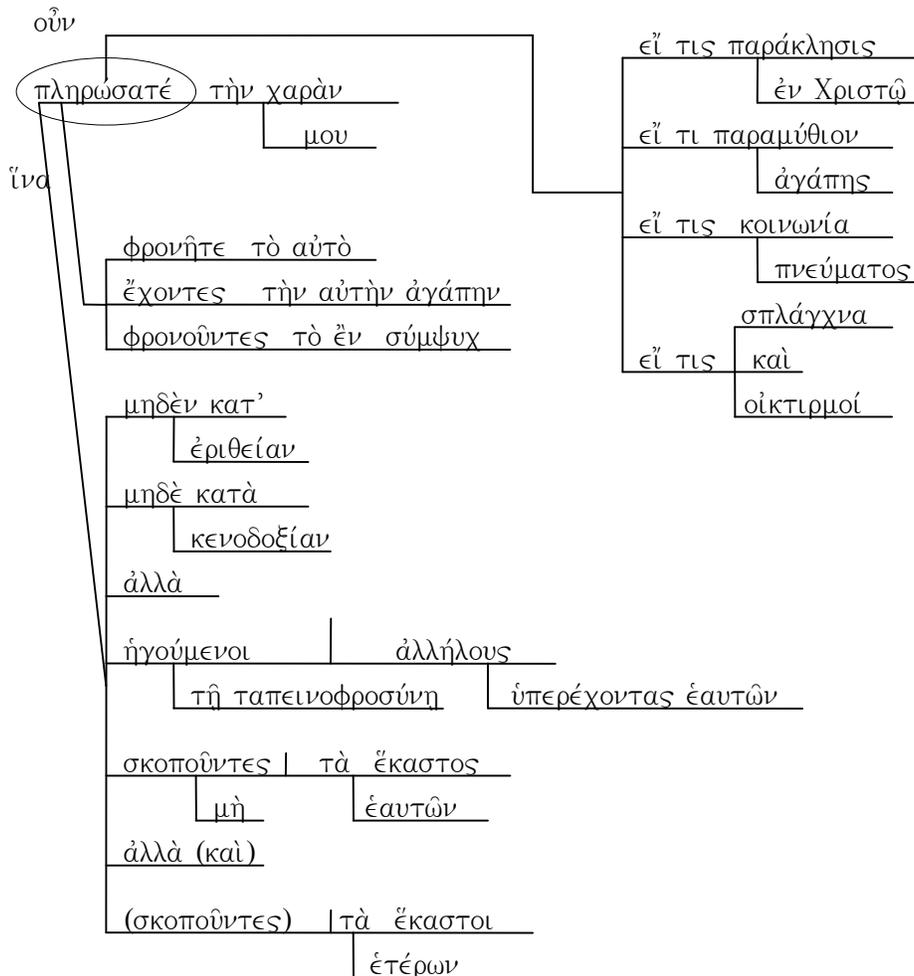
³⁴ Adopted from Fee's analysis, cf. Fee, *Philippians*, 160.

Chapter 4

An Analysis of 2:1-4

4.1 The Outline of 2:1-4

Black argued¹ that 2:1-4 is centered on the main finite verb πληρώσατέ in 2:2a syntactically preceded by four conditional clauses and followed by a series of subordinate constructions. Black’s suggestion can be displayed as follow:



If πληρώσατέ is the focus of 2:1-4 as Black has suggested, it seems very

¹ Black, “The Discourse Structure of Philippians,” 35.

unreasonable that the function of 2:1-4 is to explain how/why Paul's joy will be completed. There are some problems in Black's suggestion:

First, Black misunderstood the syntax and semantic of v.1. Paul begins the chapter with a series of four conditional clauses which are true to fact, some renders as "if" in English. Loh and Nida, however, suggested that these "if" clauses are equivalent in force with an affirmative statement.² In other words, this construction may be understood as expressing Paul's confidence that these matters are already realities in the lives of the Philippians. Witherington made a similar statement:³

The function of these phrases is not to cast doubt on the fact that there is indeed some encouragement or appeal in Christ's example, for these are not real conditional *protases* in the usual sense. One can say the condition is already an actual one.

TEV renders these clauses by a series of positive statements, Loh and Nida argued rightly, these are taken as the basis of his appeal in the following verses.⁴

Second, Black's argument neglected the function of οὖν. The οὖν (therefore⁵) shows the close relationship with the preceding paragraph, especially 1:27.⁶ Bockmuehl renders οὖν in 'for this reason'⁷ to express the connection between two paragraphs. This means that there is a logical link between 2:1-4 and 1:27-30 clearly,

² Loh and Nida, *Handbook*,47

³ Witherington, *Friendship and Finances in Philippi*,61.

⁴ Loh and Nida, *Handbook*,47.

⁵ οὖν in New Testament is an inferential and then mainly transitional conjunction. Cf. O'Brien, *Philippians*, 164 n.1.

⁶ O'Brien, *Philippians*, 164; Fee, *Philippians*, 175.

⁷ Bockmuehl, *Philippians*, 104.

and 2:1-4 is a small unity within a larger one.⁸ On the other hand, 2:1-4 prepares the way for presentation of the example in 2:6-11.⁹ πληρώσατέ μου τὴν χαρὰν is a grammatical *apodosis* of the *protasis*, 2:1-4.

If πληρώσατέ becomes the core of 2:1-4, it may be right syntactically within the small unit; however, it will destroy the structure of the larger unit, 1:27-2:11. That πληρώσατέ is the core of 2:1-4 becomes unreasonable. This means a correct grammatical structure does not constantly propose a correct semantics.

On the other hand, the outline of 2:1-4 also proposed by Black in his “Paul and Christian Unity: A Formal Analysis of Philippians 2:1-4” is an acceptable one.¹⁰ The outline was based on the semantics of v.1-4. He argued that the beginning of this subsection, 2:1-4, is marked by a switch from the theme of unity in the face of external opposition to the topic of unity in the face of internal factionalism. According to Black, the text of 2:1-4 may be rearranged in the form of threefold strophe, each with four lines:¹¹

⁸ D. Black, “Paul and Christian Unity: A Formal Analysis of Philippians 2:1-4”, *JETS* 28(1985): 303.

⁹ Witherington, *Friendship and Finances in Philippi*, 58.

¹⁰ Black, “Paul and Christian Unity,” 301.

¹¹ Black, “Paul and Christian Unity,” 301; O’Brien, *Philippians*, 165.

- I. A εἴ τις οὖν παράκλησις ἐν Χριστῷ,
B εἴ τι παραμύθιον ἀγάπης,
C εἴ τις κοινωνία πνεύματος,
D εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
- II. A πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε,
B τὴν αὐτὴν ἀγάπην ἔχοντες,
B' σύμφυχοι,
A' τὸ ἐν φρονούντες,
- III. A μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν
B
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,
A' μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες
B' ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.
- I. The Ground for Christian Unity
A If then there is any (εἴ τις οὖν) encouragement in Christ,
B If any (εἴ τι) consolation of love,
C If any (εἴ τις) sharing in the Spirit
D If any (εἴ τις) compassion and sympathy,
- II. The Results of Christian Unity: Make Me Joy Complete
A by being of the same mind (τὸ αὐτὸ φρόνητε),
B having the same love,
B' being in full accord,
A' having one mind (τὸ ἐν φρονούντες),
- III. The Expressions of Christian Unity
A doing nothing (μηδέν) from selfishness or conceit,
B but (ἀλλά) in humility regarding others as better than yourselves,
A' not (μὴ) looking out for your own interests,
B' but (ἀλλά) for the interests of others.

4.2 The Function and Rhetoric of 2:1-4

As we have discussed above, there is a logical connection between 2:1-4 and 1:27-30. Why 2:1-4 is an effective appeal? It is because of its rhythmical and lyrical

style as O'Brien argued.¹² For example, to express the need for unity, Paul uses an impressive collection of expressions that bear upon the subject: τὸ αὐτὸ, τὴν αὐτὴν, σύμ-, τὸ ἓν.¹³ And Paul uses two very similar phrases in v.2 to set forth the ideal of Christian unity: τὸ αὐτὸ φρονῆτε , τὸ ἓν φρονούετε.¹⁴

Witherington suggested that in a deliberative speech¹⁵ the aim of the arguments, “proof,” or appeals is to provide reasons for the hearer to take up the course of action being advised.¹⁶ Such a function of deliberate speech is not by historical examples but the experience of the audience. Witherington argued that Paul uses the Philippians' Christian experience as a basis for the plea for unity that follows and Paul's argument is an appeal to *pathos* which depends on style and tone of delivery.¹⁷

4.3 The Structural Arrangement of 1:27-2:4

Within the context of 1:27-2:18, which forms one close connection in Philippians, 2:1-4 clearly functions as a call to unity, love and humility. We can also observe that there is a negative - positive relation within 2:2-4:

¹² O'Brien, *Philippians*, 164.

¹³ Black, “Paul and Christian Unity,” 301.

¹⁴ D. Black cited W. Barclay's opinion: the verb φρονούετε does not merely mean “to think” but rather describes a person's entire attitude and disposition of mind. Black, “Paul and Christian Unity,” 301 n.9, 10.

¹⁵ Witherington argued that the primary species of rhetoric of Philippians is a deliberative speech. Cf. Witherington, *Friendship and Finances in Philippi*, 12-13.

¹⁶ Witherington, *Friendship and Finances in Philippi*, 56.

¹⁷ Witherington, *Friendship and Finances in Philippi*, 56.

	Negative	Positive
v.2		φρονῆτε ἔχοντες ἀγάπην σύμφυχοι φρονοῦντες
v.3	ἐριθείαν κεινοδοξίαν ταπεινοφροσύνη	ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν
v.4	ἑαυτῶν ἕκαστος σκοποῦντες	ἐτέρων ἕκαστοι

According to the diagram mentioned above, the weakness of Philippian believers may be seen in their selfishness, empty conceit and looking out for their own interests.¹⁸

On the other hand, we can rearrange a larger unit of 1:27-2:4. It was noted at 1:27 that Paul focused on the highly significant demand, namely that the readers should conduct their lives in a manner worthy of the gospel of Christ. In the preceding paragraph 1:27-30, Paul demanded Philippians believers should στήκετε ἐν ἐνὶ πνεύματι (stand fast with a common purpose) in the face of attacks from outside against the purpose of the gospel. However, Philippians are to be united in the face of attacks from inside against the purpose of the gospel.¹⁹

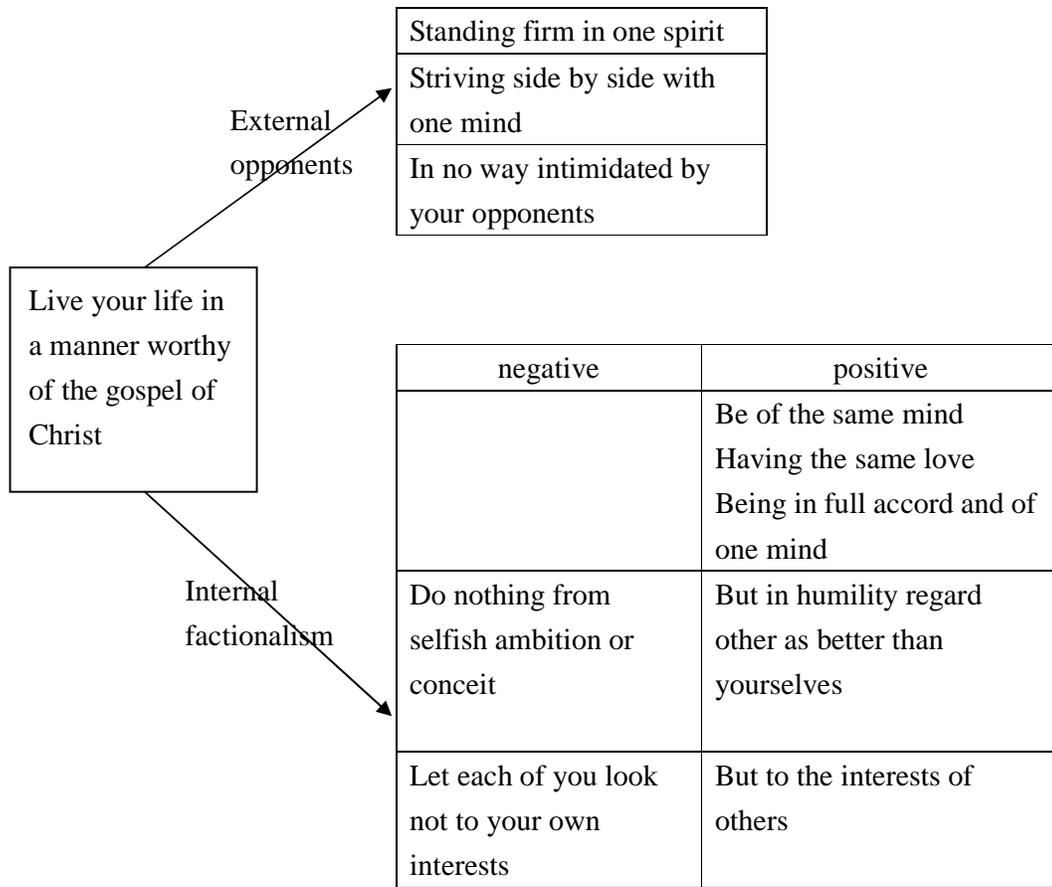
Therefore, the arrangement of 1:27-2:4 can be displayed as follow:²⁰

¹⁸ Black, "Paul and Christian Unity," 301.

¹⁹ Witherington, *Friendship and Finances in Philippi*, 57; Black, "Paul and Christian Unity," 303.;

O'Brien, *Philippians*, 166.

²⁰ Text is from NRSV.



4.4 Relationship between 2:1-4 and 2:5-11

Black and O'Brien both point out that 2:1-4 has a number of linguistic correspondences with the following hymn (2:5-11).²¹ The linguistic similarity between vv.1-4 and vv.5-11 are not insignificant and may be set down as follows:

Philippians 2:1-4		Philippians 2:5-11	
2:1	ἐν Χριστῷ	2:5	ἐν Χριστῷ Ἰησοῦ
2:2	φρονῆτε...φρονούντες	2:5	φρονεῖτε
2:3	ἡγούμενοι	2:6	οὐχ ἄρπαγμὸν ἡγήσατο
2:3	κενοδοξίαν	2:7	ἑαυτὸν ἐκένωσεν
2:3	ταπεινοφροσύνη	2:8	ἐταπείνωσεν ἑαυτὸν

²¹ Black, "Paul and Christian Unity," 304; O'Brien, *Philippians*, 166.

It is important to emphasize again the close conceptual relationship between the content of 2:1-4 and the theme of 2:5-11. Black argued that Jesus Christ in v.5 was introduced by Paul as the supreme example of self-abnegation and humility.²² Paul's calls in vv.1-4, for a right attitude to and regard for others is extraordinarily presented to the Philippians in the classic passage which sets forth Christ Jesus as "the Lordly Example."²³

²² Black, "Paul and Christian Unity," 307. Cf. O'Brien, *Philippians*, 166.

²³ And Paul closed the chapter with three additional examples—Paul himself, Timothy, and Epaphroditus. O'Brien, *Philippians*, 166.

Chapter 5

An Analysis of 2:5-11

5.1 The Outline and Structure of 2:5-11

Black suggested that the boundaries of this unit are indicated by several features: ¹(1) The emphasis here is not parenetic but ethical, in contrast to the previous paragraph, with the conduct of Christ as the ultimate παράδειγμα of Christian behavior. (2) As in 2:2, there is a return to the imperative mood (φρονεῖτε) in 2:5. (3) 2:11 closes with the description of Christ, and 2:12 opens with a new, hortatory paragraph, indicating yet another change of genre at this stage in the argument. (4) In 2:5 Paul uses the verb φρονέω as a link between 2:5-11 and 2:1-4, where the φρον- root appears twice in v 2 and once in v 3.

Black proposed a chiasm of the entire hymn as follow:²

- A *Christ Jesus* is God (vv 5-6a)
- B He descended to earth and became subservient to humanity (vv6b-7)
- C He died a horrible death (v8)
- B' He ascended to heaven and became superior to humanity (v9)
- A' *Jesus Christ* is acknowledged as God (vv10-11)

Here the statements in B' and A' provide the logical outcome of Christ's self-emptying (which is described in A and B), while the midpoint of the chiasm (C) calls special attention to the most striking element in the paragraph: Christ's

¹ Black, "The Discourse Structure of Philippians," 36-37.

² Black, "The Discourse Structure of Philippians," 37.

humiliating death by crucifixion.

And Fee argued that the entire hymn can be divided into two parts, corresponding to vv.6-8 and vv.9-11. The first part of Fee's proposal is as follow:³

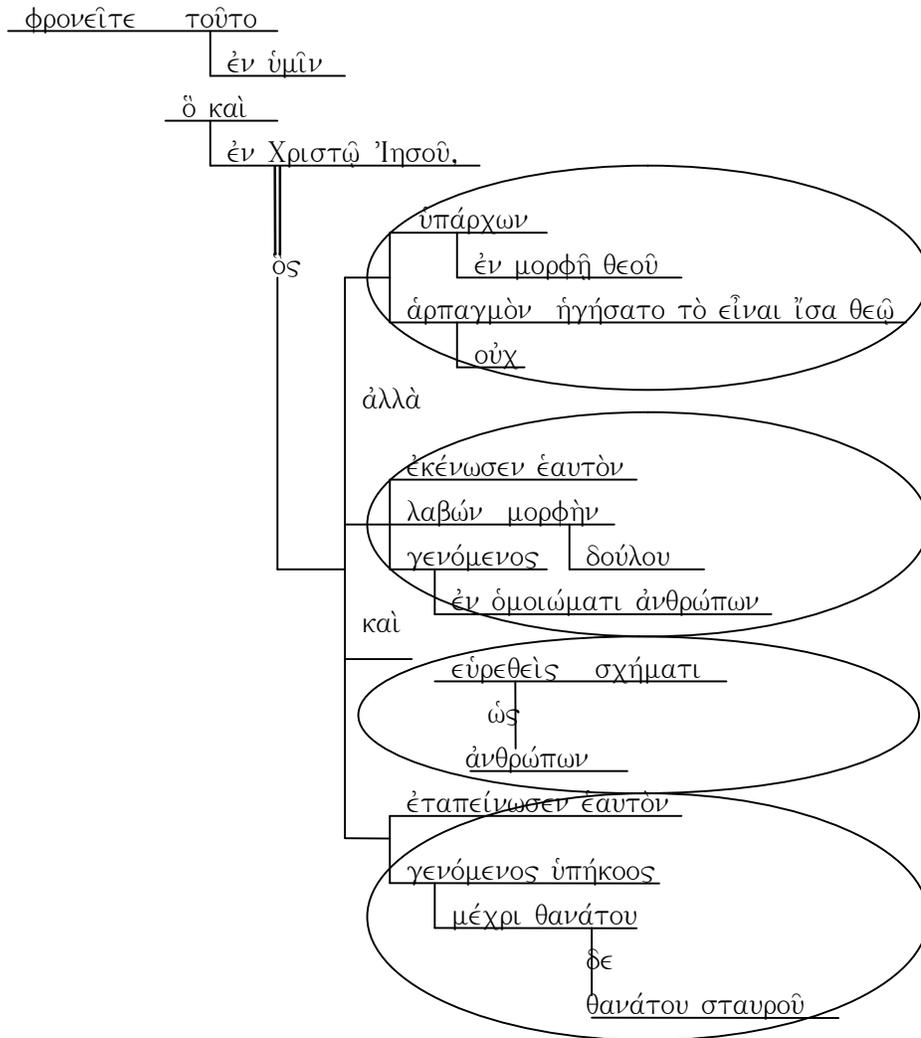
2:5	τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,
2:6	[PART I] ὅς I ¹ ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,
2:7	ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ I ² σχήματι εὑρεθεὶς ὡς ἄνθρωπος
2:8	ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

With two parts (I¹ and I²) joined by an “and”, Fee’s first part is a compound sentence identical in form, and in turn shows how Christ’s “mindset” expressed itself first as God and second as “man.”⁴

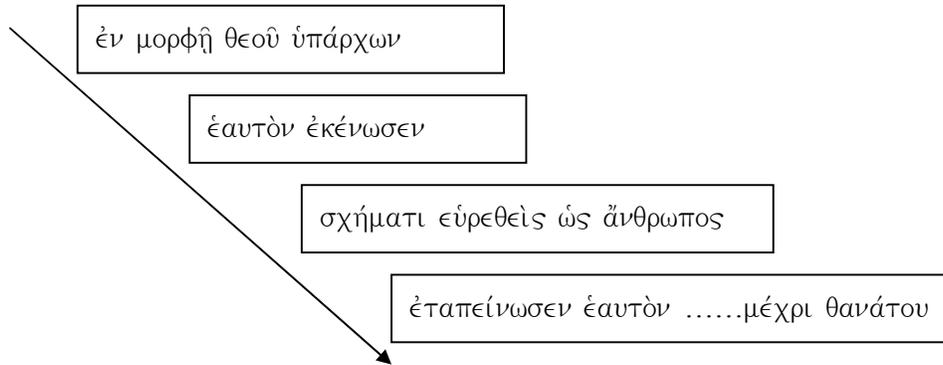
However, Fee’s “threefold structure” is not easy and clear to discern. He did not express the relationship of each clause in 2:5-8. Another proper one may look like this:

³ Fee, *Philippians*, 194-195. Fee is in English, but Greek here.

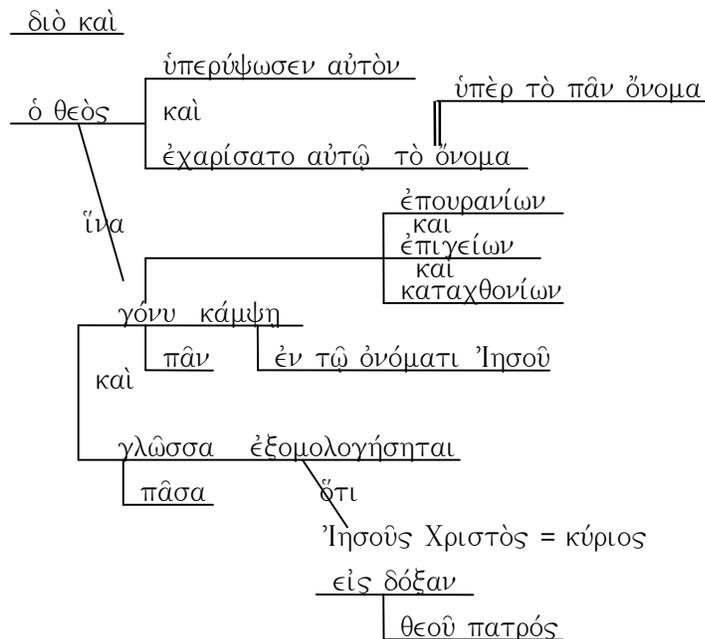
⁴ Fee, *Philippians*, 195



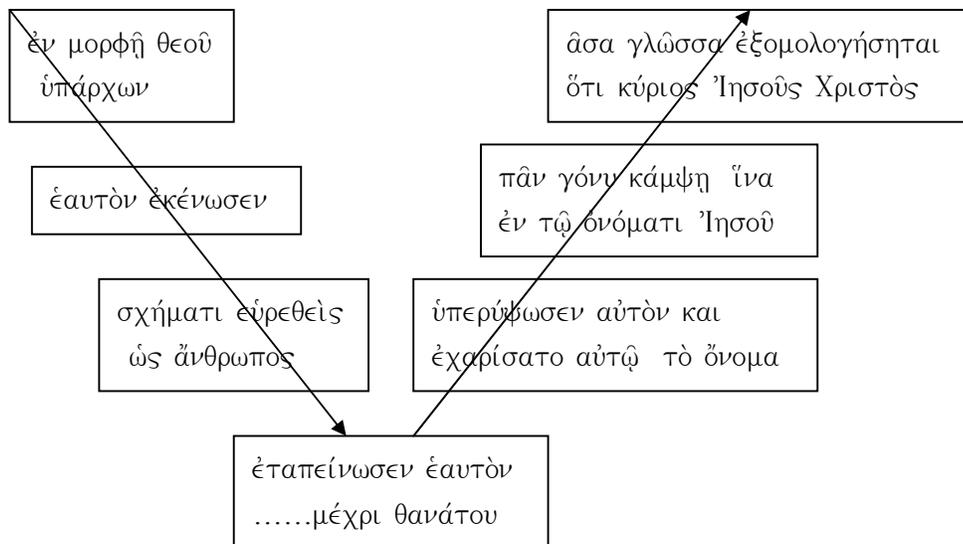
This chiasm shows the function of first part of hymn, 2:6-8, is to describe the nature of Christ Jesus by means of four stage scenes: *έν μορφῇ θεοῦ ὑπαρχων* → *ἑαυτὸν ἐκένωσεν* → *σχήματι εὐρεθεὶς ὡς ἀνθρωπος* → *ἐταπείνωσεν ἑαυτὸνμέχρι θανάτου*. These descriptions show a picture of Christ Jesus from top to down:



Obviously, Χριστῷ Ἰησοῦ is the subject of all the verbs and participles (2:6-8), however, in the second part of 2:5-11, ὁ θεὸς becomes the subject and Χριστῷ Ἰησοῦ the object. The basic paradigmatic concern of this “Christ story” has been expressed in vv.6-8. But neither the narrative nor Paul’s overall concern for the Philippians in this context is finished. The structure of 2:9-11 can be displayed as follow:



The chiasm of 2:9-11 can show a picture about how God exalted Jesus and Jesus was adored. Combining 2:6-8 and 2:9-11, a whole picture has shown that:



According to the analysis above, the structure of 2:6-11 displayed a top-down-top transformation to describe the process of Christ Jesus' emptying himself and was exalted by God.

5.2 Three Possible Semantical and Syntactical Structure of τοῦτο in 2:5

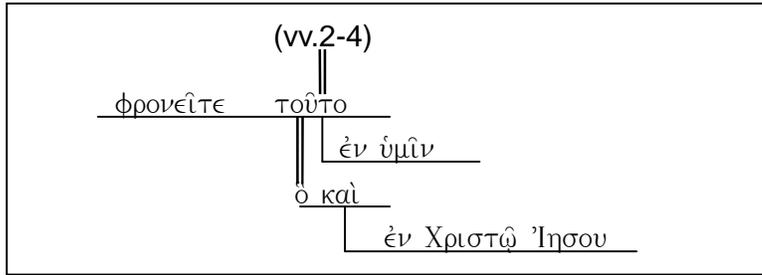
The majority of scholars argued that τοῦτο in v.5 clearly points backward to Paul's preceding exhortation in vv.2-4.⁵ As O'Brien argued⁶ that the instances of τοῦτο φρονεῖτε in the letter, e.g. 1:7; 3:15, argued the opposite case, pointing to the preceding statements, not the following ones.⁷ But after reviewing the different uses of τοῦτο in Philippians, we concluded that the incomplete structure, τοῦτο in v.5 is different from the other τοῦτο in Philippians. We can find three possible different structures of v.5:

⁵ Fee, *Philippians*, 200.

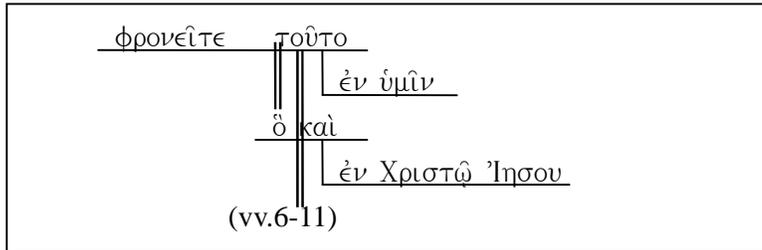
⁶ O'Brien, *Philippians*, 204.

⁷ O'Brien, *Philippians*, 204 note 7.

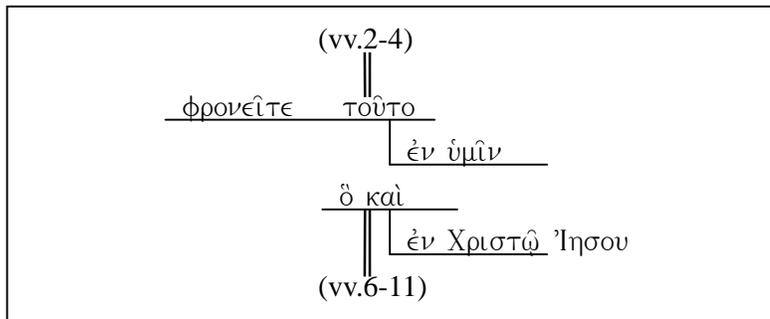
(a)



(b)



(c)



Structure (a) shows the antecedent of “which” is “this,” and thus points back to the content of vv.2-4, meaning that the frame of mind set forth in vv.3-4 is precisely that which one also has seen in Christ Jesus: at the same time “also” begins to point forward.⁸ However, structure (b) became impossible because we cannot find another example in Pauline corpus that τούτο points forward without an incomplete structure.

But another problem arises, if τούτο points backward to preceding exhortation

⁸ Fee, *Philippians*, 199.

in vv.2-4, v.5 cannot be understood as the introduction to a new section. This makes vv.2-5 and vv.6-11 separated into two independent halves.

Structure (c) is another possibility; we cannot find incorrect syntax and semantics to exclude it, with *τοῦτο* pointing backward to vv.2-4 and *ὁ καὶ* to vv.6-11. This makes v.5 function as a transition from vv.2-4 and vv.6-11. As we mentioned above, for incomplete structure of v.5, it is necessary to supply some words to make up the semantics in v.5, especially when translating it into English (See discussion below).

5.3 The Rhetoric Function of 2:5

In translating Philippians 2:5-11, one may run into Paul's elliptic Greek in 2:5 which lacks a verb in its second clause. For example, there is a verb added in v.5b by NRSV: "Let the same mind be in you that *was* in Christ Jesus." We may find different way: "Have this mind among yourselves, which *is yours* in Christ Jesus" (RSV). These two relevant translations show different points of view on this introductory verse of vv.6-11.

Recent New Testament scholarship has gone in two major directions in interpreting vv. 6-11 and these approaches have demonstrated the differences in their handling of this introductory verse, v.5. They are so-called 'ethical' and 'kerygmatic'

interpretations.⁹ The aim of this section is to discuss the function and interpretation of the verses.

5.3.1 How the Rhetorical Function Works

There should be something which made the early church want to read, obey, copy, preserve and study the letters sent from Paul in first century. The importance is not the identity who Paul was, but what did Paul said. Paul's letters were effective and persuasive. Paul seeks to form a particular type of practical reasoning in the Philippians.

However Greco-Roman rhetoric was not just a matter of form; it was also a matter of contents. In particular, it had to do with the narration of facts, proofs and refutations in order to persuade. And we can realize why Paul might use rhetoric in the epistles. He wished to speak in a manner so that his audience would hear and heed his message.

The function of a good deal of the rhetoric was to arouse the emotions, which were divided in to *pathos* and *ethos*. *Ethos* has to do with the rhetor's character, which must be established at the outset; *logos* has to do with the arguments the rhetor will present in his speech or letter; and *pathos* is what the rhetor hopes to arouse in the audience. A speech or rhetorical letter usually attempts first to establish the speaker's

⁹ O'Brien, *Philippians*, 253.

ethos or character; second, to perform the act of persuasion or argumentation; and finally to present an emotional appeal to the audience to accept what has been said.¹⁰

Paul's letters basically conform to this pattern of persuasion

Loveday Alexander has argued that Philippians is to be understood as a "family letter" the aim of such letters was to provide news and reassurance about the state of the sender, to seek news and reassurance about the state of the recipients, and to strengthen the ties between the family members.¹¹ On the other hand, Witherington suggested that letters in the hand of Paul became extensions of oral speech and especially of dialogues.¹² Paul wrote his letters as an necessary substitutes for oral communication. The evidence strongly suggests that he intended his letters to be read aloud in the congregational meeting. That is, Paul's letters are group communications.

13

All attempts to isolate a specific problem Paul was trying solve in Philippians depend on a premise which has rarely been questioned: we can discern exactly what Paul was writing against because he knew exactly what he was writing against because he himself knew exactly what he was writing against¹⁴

¹⁰, Corbett, *Classical Rhetoric for the Modern Student* 2002), 71-77; Witherington, *Friendship and Finances in Philippi*, 11-13.

¹¹ Quote from: Stephen E. Fowl, "Christology and Ethics in Philippians 2:5-11," in *Where Christology Began*. 141.

¹² Witherington, *Friendship and Finances in Philippi*, 15.

¹³ Witherington, *Friendship and Finances in Philippi*, 6-7.

¹⁴ John W. Marshall, "Paul's Ethical Appeal in Philippians," in *Rhetoric and the New Testament* (ed. Stanley E. Porter and Thomas H. Olbricht. Sheffield: JSOT, 1993), 360-361.

There are three elements compromising a rhetorical situation: (1) an exigency, (2) an audience, (3) and a constraint.¹⁵ But John Marshall questioned whether Paul knew exactly what he was writing against. This means there can be a difference between the exigency that exists in reality and the exigency that the writer's rhetoric addresses. John Marshall suggested that Paul had some vague information that there were some troubles in the Philippian Church, but very little specific information.¹⁶ Because Paul does not have all the data on the actual exigency to which he is addressing his letter, his ability to construct arguments through *logos* is hampered. This is a situation addressed by Aristotle: 'where there is no certainty and there is no room for doubt', and therefore the power of *ethos* is greatest.¹⁷

Classic rhetoric theory especially Aristotle's statement in *Rhetoric 1.2.3-4* provided the discussion of as an artistic mode of proof. According to Aristotle's theory, there are three key points about *ethos*:¹⁸

- (1) Ethical appeal is most relevant when there is the least certainty.
- (2) Ethical appeal is created solely within the speech.
- (3) Ethical appeal is the most effective means of appeal.

Most of the classic theorists give the practical discussion in how to develop an *ethos* appeal, and very few talk over how *ethos* works. John Marshall proposes two ideas:

¹⁵ Cf. Marshall, "Paul's Ethical Appeal in Philippians," 360.

¹⁶ Marshall, "Paul's Ethical Appeal in Philippians," 361.

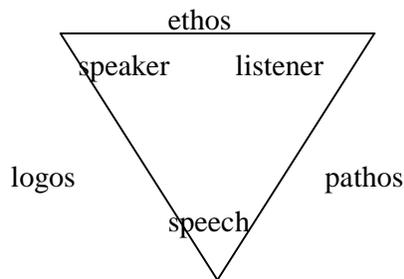
¹⁷ Marshall, "Paul's Ethical Appeal in Philippians," 361.

¹⁸ Marshall, "Paul's Ethical Appeal in Philippians," 358.

- (1) That identification of the rhetor and the audience is a powerful way to create a positive ethos.
- (2) That ethos exists primarily in the relationship of the rhetor to the audience.

The other question is: what does determine primarily the character of a kind of rhetoric? Witherington suggested that it does not accord with the standard textbook, but the function of the speech or letter is attempting mainly to persuade in regard to some future action. In this regard Philippians is clearly a deliberative rhetoric, and it is far from artless or randomly arranged.¹⁹

According to the communication triangle adapted by John Marshall,²⁰ Paul has difficulty constructing appeals based on relationships to the subject matter – that is, he has trouble creating logos. Because of Paul’s lack of data about the actual exigency, he must rely on ethos, which inheres in his relationship to the Philippians.²¹



According to the communication triangle adapted by John Marshall, Paul has difficulty in constructing appeals based on relationships to the subject matter – that is,

¹⁹ Witherington, *Friendship and Finances in Philippi*, 11-13

²⁰ Marshall, “Paul's Ethical Appeal in Philippians,” 359.

²¹ Marshall, “Paul's Ethical Appeal in Philippians,” 361-362.

he has trouble creating logos. Because of Paul's lack of data about the actual exigency, he must rely on ethos, which inheres in his relationship to the Philippians.²²

5.3.2 The Rhetorical Function in 2:5

Witherington and John Marshall both agree that Philippians is a letter which Paul used rhetoric elements. But they differed from each other in the character of a piece of rhetoric: Witherington argued that it is a deliberative piece of rhetoric, but John Marshall argued *ethos*.²³ But it is possible to correlate the deliberative, forensic, and epideictic genera with ethos, logos, and pathos, respectively.²⁴ That means these two analyses are the same. To sum up, the environment that Paul faced in Philippians, the letter format that Paul employed, and his deliberative purpose converge all to bring ethical appeals to the forefront of his persuasive strategy.

In Philippians, Paul's primary method of building ethos is through identification. Paul builds ethos by casting identifications in two directions: (1) on the one hand, he gains trustworthiness by identifying himself with his audience; on the other, (2) he gains authority by identifying himself with God and Christ. Identification usually asserts itself in statements of solidarity. Paul identifies himself with God by showing that he is on 'God's team', that he and God are working towards

²² Marshall, "Paul's Ethical Appeal in Philippians," 361-362.

²³ Marshall, "Paul's Ethical Appeal in Philippians," 362-363.

²⁴ Marshall, "Paul's Ethical Appeal in Philippians," 360-361.

the same ends.²⁵

Identifications with God or with Christ are almost as common as identifications with the audience. By identifying with God, Paul builds the authority dimension of his ethos. For instance, (1) When Paul asserts that what happens to him is for the advancement of the gospel, he is claiming an identification of himself with God. (2) When Paul exhorts the audience to have among themselves the mind was in Christ. (3) When Paul speaks of his own religious life and heritage in 3:4-11, he tells a story which parallels the Christ hymn of 2:6-11 and thus identifies himself with Christ. Paul builds identification in this passage by paralleling his own experience with that of Christ.²⁶

Besides identification, ethos can also be used through roles, styles, and imported texts, even Paul's gender is inartistic in that he brings it to the discourse.²⁷ Within Philippians, Paul makes extensive and diverse use of identifications with the audience and with God/Christ to build the trustworthiness and authority dimensions of his ethos, respectively. He creates a portrait of himself which casts him in authority roles. And he both builds and maintains his positive ethos through the style with which he writes.²⁸

There can be no adequate understanding of Paul's persuasive power which

²⁵ Marshall, "Paul's Ethical Appeal in Philippians," 364.

²⁶ Marshall, "Paul's Ethical Appeal in Philippians," 365.

²⁷ Marshall, "Paul's Ethical Appeal in Philippians," 365

²⁸ Marshall, "Paul's Ethical Appeal in Philippians," 370.

does not incorporate an understanding of his ethos. A study of ethos also provides an additional means of understanding persuasion in an oral context; persuasion does not rely solely on a chain of logical propositions which lead necessarily to a conclusion.

Chapter 6

An Analysis of 2:12-18

6.1 The Theme of 2:12-18

This paragraph (vv.12-18) is part of a larger paraenetic section, 1:27-2:18.

There is a thematic continuity from 1:27-2:11 to 2:12-18 clearly, especially regarding the apostle's relationships with the congregation's witness to the non-Christian world, and the eschatological perspective.

This paragraph is built around two independent imperative verbs in vv12-16 that represent two independent head propositions (2:12c,14). There is an obvious change from the preceding non-hortatory genre in 2:5-11, with its main finite verbs in the indicative (except in 2:5), to a hortatory genre, with the main finite verbs in the imperative mood (except in 2:17). According to Fee and Black's analysis,¹ in the first imperative, vv.12-13, Paul urged that they show their "obedience" by getting their corporate act together. And he echoed language from the Pentateuch and Daniel in the second imperative, vv. 14-16. There is also a marked change of topic from the statements about Christ's example of Christian behavior in 2:5-11 to statements about Paul's own example (2:17-18). This concluding appeal begins on that theme (v.12) and ends on the motif of their rejoicing together in their mutual suffering (vv.17-18).

¹ Fee, *Philippians*, 229; Black, "The Discourse Structure of Philippians: A Study in Textlinguistics," 37.

Fee argued that 2:12-18 reflected a threefold concern of Paul: (1) partly, they return to their common cause, (2) and partly also for the sake of the gospel in the world, (3) and for their mutual eschatological joy, for Paul's sake.²

Black argued that 2:12-16 may be analyzed as a continuation of the plea to unity which was begun in 2:1-4 that followed by a summary in 2:17-18. 2:12-16 functions as a closing recapitulation and that is considered to be of less prominence than what it summarizes argued by Black.³

According to Watson's argument on the rhetoric of this paragraph,⁴ it is clear that Paul is appealing to the Philippians' emotions, evoking pathos by alluding both to their situation and his own possible impending death on their behalf. Witherington argued the emotional appeal in this segment (2:12-18) can be seen in the use of the phrase "my beloved," the reference to "fear and trembling," and the reference to being poured out as a libation on a sacrifice. And the argument manifests the three parts of an overall discourse: *ethos* (and some *pathos*, 2:1-5), *logos* (2:6-11), and *pathos* (2:12-18) in a masterful way.⁵

² Fee, *Philippians*, 229.

³ And Black argued further the theme of vv.12-16 can be summarized as "I plead for you to obey me and to work at bringing healing to your community. For God is already at work among you to foster mutual good will instead of ill will. Do this in order that no one will be able to find any fault in you as you share with others the message of life." cf. Black, "The Discourse Structure of Philippians: A Study in Textlinguistics," 37-38.

⁴ Watson, "Rhetorical Analysis," 70.

⁵ Witherington, *Friendship and Finances in Philippians*, 70-71.

6.2 The Syntactical and Semantical Structure of vv.12-13

6.2.1 The Semantic of ὥστε in v.12

Some versions render ὥστε as “therefore.”⁶ Such rendering has prompted some opposite arguments.

Fee proposed that ὥστε usually indicates an inference is to be made from what has just been said. The NIV’s rendering “therefore” is nothing wrong, but criticized by Fee, as missing some of the flavor of Paul’s Greek. Fee emphasized that ὥστε is used by Paul especially in contexts where he is applying an argument to the local situation.⁷ It is appropriate to render it into “so then” suggested by some versions and Fee.⁸ In other words, ὥστε is an inferential conjunction which links 2:12-18 with what has preceded it from 1:27, not simply the preceding verse.⁹

According to the discussion mentioned above, it is not easy to distinguish the semantics of “so then” and “therefore” in fact. How to express what ὥστε links preceding paragraph not simply the preceding verb is the key point in rendering ὥστε here.

On the basis of such understanding of the semantic of ὥστε, Bockmuehl

⁶ NRSV, RSV and NIV.

⁷ Fee, *Philippians*, 231 n.7.

⁸ “So then ” also by TEV, NASB and ASV.

⁹ Phil. 4:1; 1 Cor. 14:39; 15:58 have same syntax, ὥστε with μου ἀγαπητοί, to introduce an independent sentence with a verb in the imperative mood. Cf. O’Brien, *Philippians*, 273-274. Ben Witherington agreed with that ὥστε clearly links vv.12-18 with the preceding paragraph, but what he pointed out is a smaller section 2:5-11, not a larger paragraph proposed by Fee and O’Brien, 1:27-2:11.cf. Witherington, *Friendship and Finances in Philippi*, 70-71.

proposed that ὡστε links corresponding topics from 1:27-2:18: (1) the continuing themes of unity, (2) salvation in the midst of adversity, and (3) Christian citizenship in the face of a hostile public.¹⁰ M. Bockmuehl's suggestion can be shown as below:

	Topic	
2:14	continuing themes of unity	2:2-4
2:15f	Christian citizenship in the face of a hostile public	1:27-30
2:12,16	salvation in the midst of adversity	1:28

6.2.2 An Analysis of Semantic and Syntax of v.12

Loh and Nida proposed that the reference to Paul's presence and absence can be taken in several ways:¹¹

(1) To connect presence and absence with

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε (work out your salvation). For example,

NAB's rendering: "obedient as you have always been, not only when I am present but all the more now when I am absent, work out your salvation." Obviously, the phrase

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε was modified by Paul's presence and absence.¹² However, O'Brien argued that the command

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε is modified by two phrases: (a)

μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου

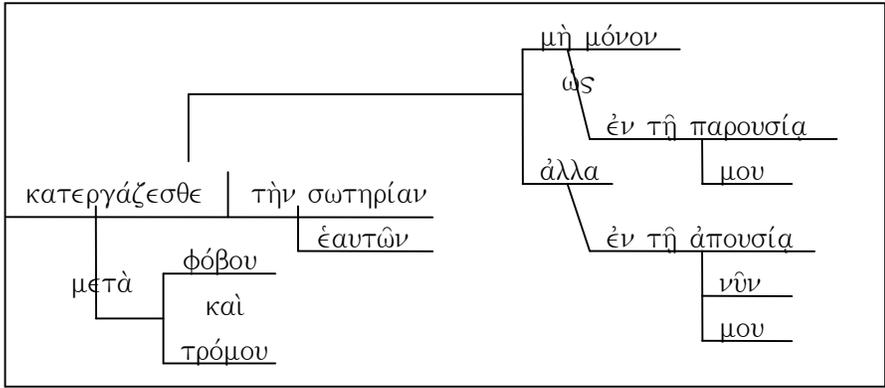
and (b) μετὰ φόβου καὶ τρόμου.¹³ Such understanding could be shown as below:

¹⁰ Bockmuehl, *Philippians*, 149.

¹¹ Loh and Nida, *Handbook*, 66.

¹² Similar rendering can be found like this: ASV, KJV and NASB.

¹³ O'Brien, *Philippians*, 276.



Bockmuehl argued, against O’Brien, the main clause of v.12

μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε (work out your

salvation with fear and trembling) was modified by two independent clauses

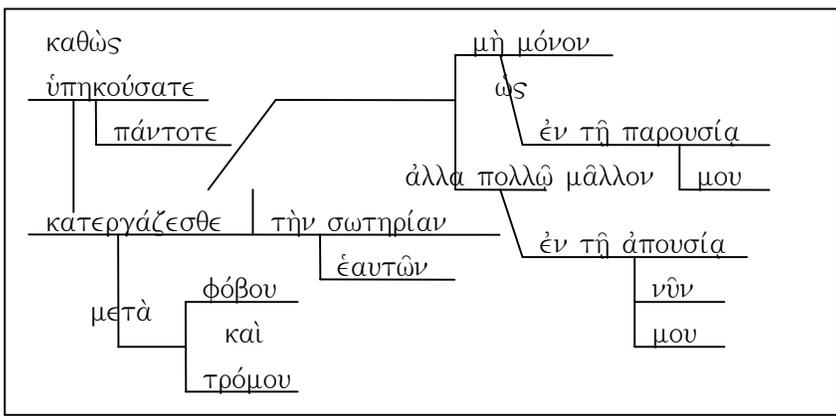
καθὼς πάντοτε ὑπηκούσατε and μὴ ὡς ἐν τῇ παρουσίᾳ μου

μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου. Bockmuehl rendered this

paragraph into this: “as you have always obeyed: continue working out your own

salvation with fear and trembling, not just when I am with you but all the more now in

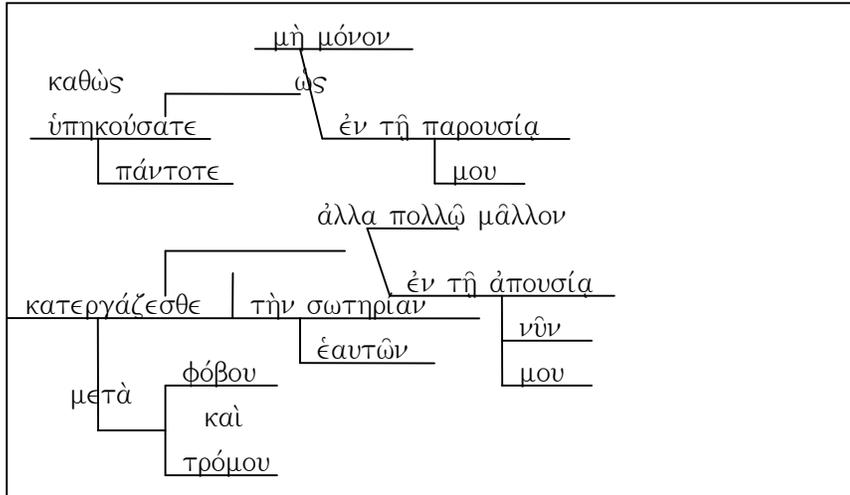
my absence.”¹⁴ Bockmuehl’s rendering can be shown as below:



(2) Another possibility, less likely, is: “as you have always obeyed me – and

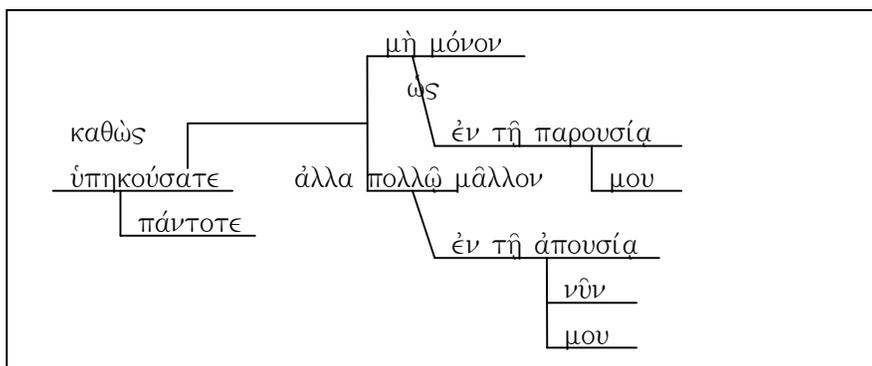
¹⁴ Bockmuehl, *Philippians*, 149.

that not only when I was with you – now, even more in my absence, complete the salvation...¹⁵ Such understanding can be shown as bellow:



(3) According to Loh and Nida, a third possibility was proposed by NIV, that is to connect Paul’s presence and absence both with “you have always obeyed.” NIV’s rendering is : “as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling.”

Then, NIV’s rendering can be diagrammed as below:



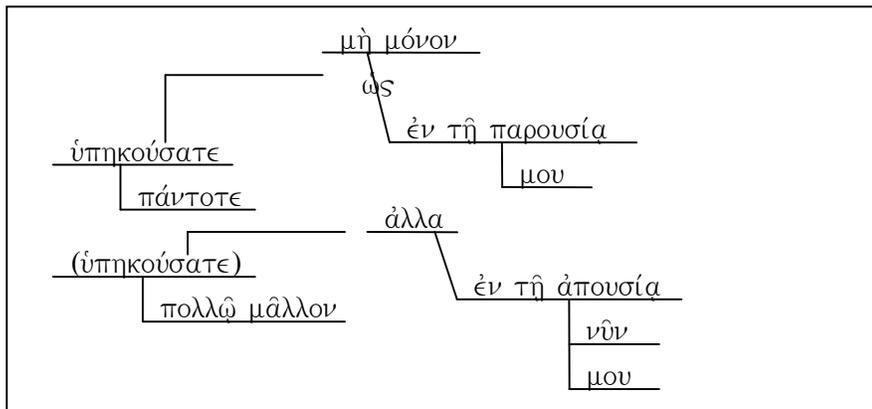
The Greek word order indicates that this is preferable to (1), however, there is

¹⁵ Philipp’s rendering. Cf. Loh and Nida, *Handbook*, 66.

a difficulty, argued by Loh and Nida, in connecting the sense of “but now” with “obeyed.”¹⁶

(4) NEB offers a variation of (3) to avoid the difficulty mentioned above by making the sentence into an imperative rather than a statement, “... must be obedient, as always; even more, now that I am away, than when I was with you.”¹⁷

(5) Loh and Nida suggested that the aorist verb ὑπηκούσατε is used without an object in Greek. That is the reason why some translations¹⁸ accordingly render the verse without supplying an object. But TEV suggested that it can be supplied a clear object of ‘obey’ to the reference to Paul’s absence, thus: “it is even more important that *you obey me* now while I am away from you.” TEV’s rendering can be shown as below:



On the one hand, the possibilities (1)-(5) are reasonable on Greek grammar,

however, the key to discern a reasonable semantic and syntax of v.12 is to discern the

¹⁶ Loh and Nida, *Handbook*, 66.

¹⁷ Loh and Nida, *Handbook*, 66.

¹⁸ RSV, NEB, *The New Testament: A New Translation* by James Moffatt (Mft) and *The New Testament: An American Translation* by Edgar J. Goodspeed (Gpd). Cf. Loh and Nida, *Handbook*, 66.

semantic of ὑπηκούσατε in v.12. The issue will be discussed in next section.

6.2.3 The Semantic Object of ὑπηκούσατε in v.12

As the discussion mentioned above, the aorist verb ὑπηκούσατε is used without an object in Greek. Some translations render the verse without supplying an object. But some translations still try to make this verse explicit by supplying an object. In other words, semantically, what is the object of the verb ὑπηκούσατε ?

(1) According to M. R. Vincent's argument, the Philippians had always shown a spirit of obedience, whether to God or to Paul. Any object supplied is superfluous.¹⁹

(2) Some suggested that the obedience is rendered to God or to his will. For example, J.-F. Collange suggested that the obedience as being shown "to the faith itself as expressed in day to day attitudes."²⁰ Fee argued, however, in Paul's teaching 'obey' is special reference to one's submission to Christ, the gospel, and the apostolic teaching.²¹ In other words, that obedience included submission to the apostle through whom Christ speaks, namely, obedience to Christ cannot be separated from obedience to his messengers and to the message they proclaimed.²²

(3) Loh and Nida suggested that the sense is probably that of obedience to God

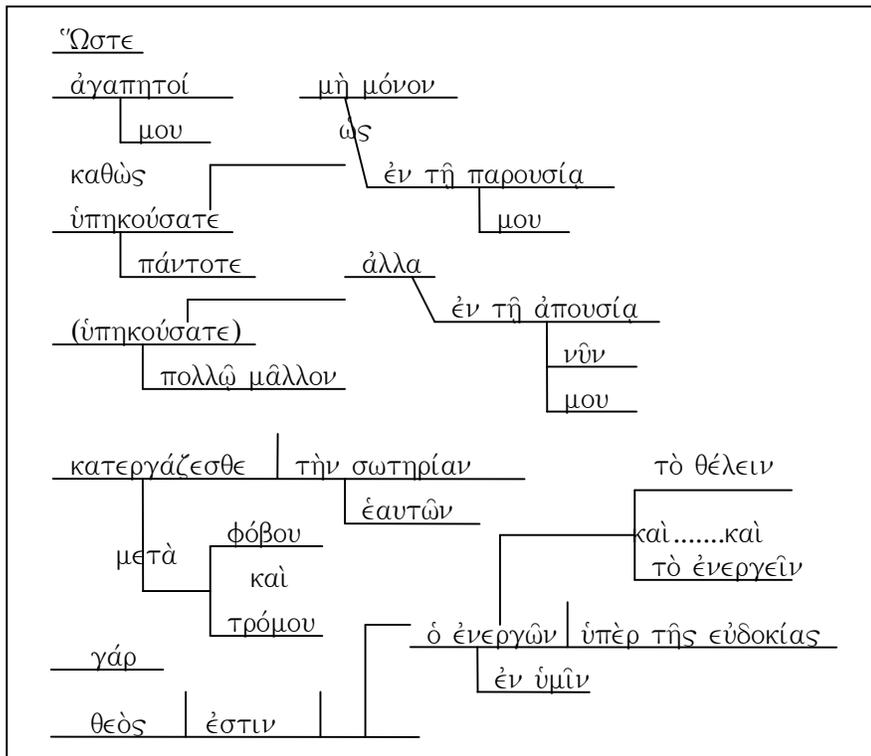
¹⁹ M.R. Vicent, *Critical and Exegetical Commentary on the Epistles to the Philippians and to the Philemon*, (ICC, Edinburgh, 1897), 64. Cf. O'Brien, *Philippians*, 275.

²⁰ J.-F. Collange, *The Epistle of Saint Paul to the Philippians*, (tr. A.W. Heathcote; London, 1079), 109. Cf. O'Brien, *Philippians*, 275 n.6.

²¹ Cf. Rom. 1:5; 5:19; 6:16-17; 10:16; 15:18; 16:19, 26; 2 Cor. 10:5, 6; 2 Thes. 1:8; 3:14. Fee, *Philippians*, 275 n.7.

²² W. Mundle, "ὑπηκούσατε" n.p., *NIDNTT on CD-ROM*. Version 1999. Zonderman Reference System.

as God’s messenger and to his instructions and guidance.²³ Martin’s interpretation is another acceptable rendering: “my instruction, given in the apostolic *didache* when I was with you.”²⁴ The obedience included submission to the apostle through whom Christ Jesus speaks. Paul was an accredited messenger of the exalted Lord and thus to this Lord who exhorts through him. Since Paul was an apostle of Christ Jesus, it was appropriate that Paul should receive the obedience of his churches.²⁵ A grammatical structure diagram of 2:12-18 can be shown as bellowed:



Accordingly, following O’Brien’s perspective, it can be concluded that

αὐτῶν σωτηρίαν κατεργάζεσθε is an exhortation to common action, driving them to

²³ Loh and Nida, *Handbook*, 67.

²⁴ R. P. Martin, *Philippians*, NCB, 102. cf. O’Brien, *Philippians*, 275. n.9.

²⁵ O’Brien, *Philippians*, 275.

demonstrate the Christ’s grace to make their eternal salvation fruitful in the here and now as their responsibilities to one another as well as to non-Christians.

6.3 The Syntactical and Semantical Analysis of vv.14-18

6.3.1 The Arrangement within 1:27-2:18

M. Silva proposed that v.14 serves as a hinge that connect preceding and following context. And there is a conceptual parallel relationship between 2:14-16 and 1:9-11:²⁶

<i>exhortation intended to promote unity</i>
The Philippians’ love should abound (1:9; command implied)
The Philippians should not grumble (2:14)
<i>statement of goal : moral perfection</i>
Sincerity, blamelessness, righteousness (1:10-11a)
Blamelessness, flawlessness, faultlessness (2:15)
<i>eschatological reference</i>
At the day of Christ (1:10)
At the day of Christ (2:16)
<i>ultimate purpose</i>
God’s glory (1:11)
Paul’s vindication (2:16)

Silva’s suggestion obviously can not be accepted. First, according to Black, O’Brien and Fee’s structural analysis, 1:9-11 is a part of “body opening”²⁷, “introductory thanksgiving paragraph of the letter”²⁸ or “introductory matter.”²⁹

²⁶ Silva, *Philippians*, 145.

²⁷ Black, “The Discourse Structure of Philippians,” 40-42.

²⁸ O’Brien, *Philippians*, 72.

²⁹ Fee, *Philippians*, 59.

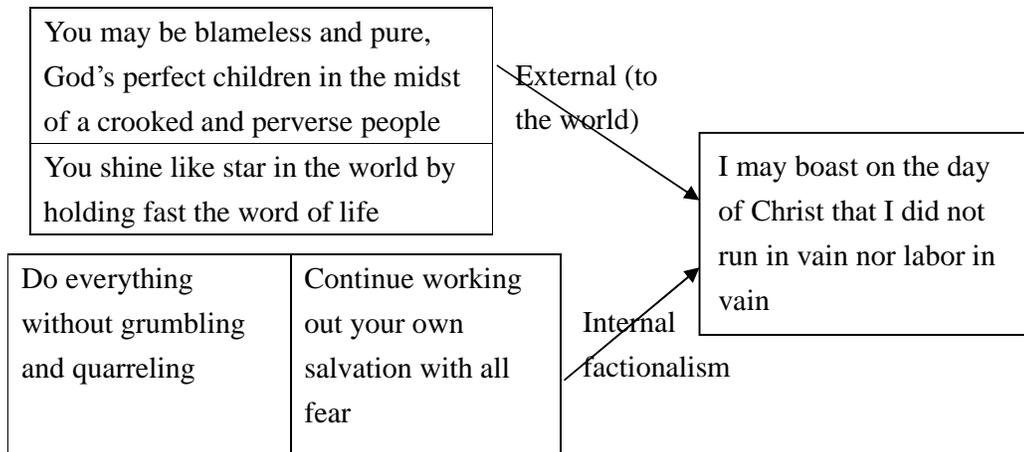
1:9-11 gives the *what, why* and *means* of Paul’s prayer for the Philippians believers.³⁰

On the other hand, 2:14-16 is a part of the *Probatio*,³¹ namely the main statement of the letter. 1:9-11 and 2:14-16 serve as different literature style function clearly. In fact, the theme of 2:2, not 2:14-16, is closer to the appeal of 1:9-11 much more.³² Secondly,

M. Silva neglected the internal and external relationship within 1:27-2:18. As we discussed above (chapter 4), there is an internal-external and positive-negative

arrangement within 1:27-2:4.³³ Namely, there is another similar expression

arrangement established within 2:12-16. Such arrangement can be displayed as below:



Then, the two diagrams can be combined to a new one to show the

³⁰ Fee suggested that vv.9-11 can be divided into seven parts:

Paul prays (1) for their love to abound yet more and more;

That (2) this be accompanied by full knowledge and moral insight,

So that (3) they might approve those things that really matter,

So that (4) they might be unsullied and blameless when Christ returns,

As (5) they are now full of the fruit of righteousness,

Fruit that is (6) effected by Christ Jesus

And (7) for the glory and praise of God.

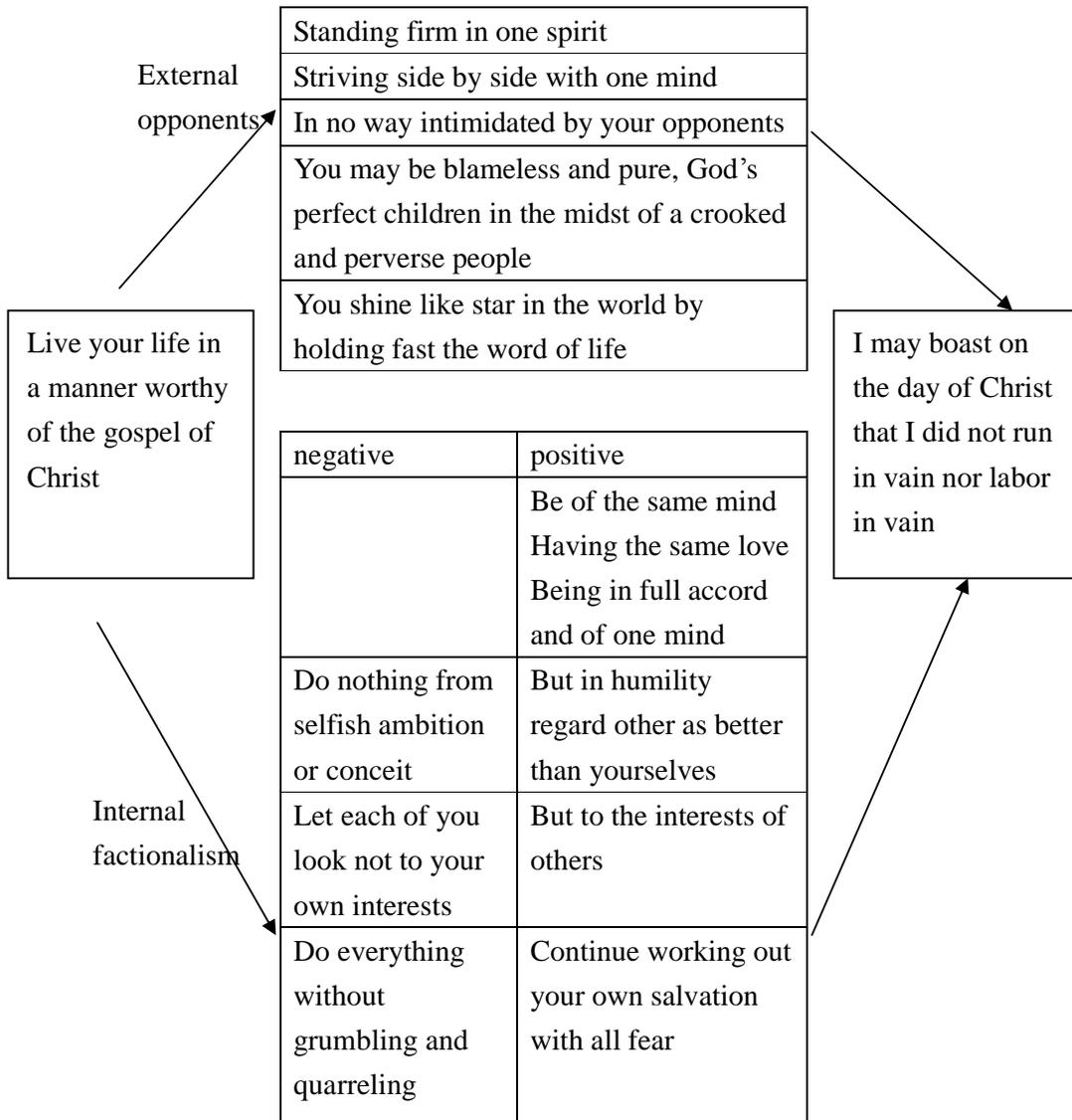
Fee suggested item 1, 2, 3, and 5 give the what of his prayer of them; item 4 gives the why, while item 6 offers the means to the end expressed in item 7. cf. Fee, *Philippians*, 96.

³¹ Watson, “The Integration of Epistolary and Rhetorical Analysis of Philippians.” 406,426.

³² Fee, *Philippians*,97.

³³ See the discussion and diagram in 4.3.

arrangement of 1:27-2:18:



In the main statement of the letter, 1:27-2:18, Paul's expression forms an internal-external and positive-negative arrangement within it. In other words, 1:27-2:18 is an ethical *didache* which includes how believers in Philippi live in a non-Christian world and how they overcome the disunity in their daily Christian life. The goal of Christian internal and external life is eschatological (2:16b).

6.3.2 The Semantic Debate over χωρὶς γογγυσμῶν καὶ διαλογισμῶν

As the discussion above, 2:14-16 recalls the exhortation to unity in 1:27-2:4. Paul's statement in vv.14-16 echoes that of Old Testament. V.14 echoes the descriptions of the generation of Israelites who passed through the wilderness under Moses' leadership.³⁴ In v.15a Paul borrows from Deut.32:5³⁵ that Moses called the Israelites as 'a sinful and deceitful generation.' Dan.12:3³⁶ is the background of v.15b that Paul used. That is, it is an intentional echo of the grumbling of Israel in the desert.³⁷

When Paul exhorts Philipians 'χωρὶς γογγυσμῶν καὶ διαλογισμῶν,' the question is: Does he indicate Philipians' complaining and arguing against God? Or Paul hints an internal conflict within the community? Or these disagreements and disputes may against to the leaders of the church?

Most commentators³⁸ interpret γογγυσμῶν and διαλογισμῶν of v.14 in terms of their Old Testament connotations, and make this imperative sense: "Carry out these imperative without grumbling about it," that is, 'grumbling' against God and 'questionings' of his promises.

³⁴ In OT, the first 'murmuring' expressed in the words God spoke to Abraham at the renewal of the covenant in Gen. 17:1.cf. Fee, *Philippians*, 242. and Paul's explicit reference in 1 Cor. 10:10.

³⁵ Paul cited from LXX not Hebrew scripture here: 'blameworthy children, a crooked and perverse generation.'

³⁶ Dan.12:3b (LXX): καὶ οἱ κατισχύοντες τοὺς λόγους μου (those who hold strong to my words)

³⁷ Fee, *Philippians*, 243.

³⁸ There are twelve writers listed on O'Brien, *Philippians*, 291,n.11. Cf. Fee, *Philippians*, 243, n. 12.

O'Brien argued that γογγυσμός turns up only three times³⁹ in the NT apart from Phil. 2:14. The usages are all related to dissatisfied grumblings against other people. γογγυσμός at Phil. 2:14 probably refers to those 'grumbling', which promote ill will instead of harmony within the community. According to Fee, since Israel's grumbling was against Moses and God, and there is no hint in his letter that the Philippians are doing the same, that is, murmuring against Paul or God.⁴⁰ It is difficult to know if Paul wants to draw an explicit parallel with Israel in the desert: quite possibly the situation at Philippi merely evokes in his mind the traditional terminology associated with such behavior. If, on the other hand, the parallel with the wilderness wanderings is deliberate and acute, it would seem reasonable to suppose that Paul has in mind complaints not just against God but against the Christian leaders at Philippi. Perhaps this is in any case the most common way in which dissatisfactions in the church expresses itself.⁴¹

Bockmuehl suggested that ἵνα γένησθε ἀμεμπτοι καὶ ἀκέραιοι in v. 15 from a strictly internal one to a consideration of the Christian witness to the outside world. "As people who are united and publicly at peace with one another, Christians will be seen to be innocent and above reproach."⁴² This blamelessness will

³⁹ Acts 6:1 the Hellenist Christians grumble against Hebrew Christians; 1 Pet. 4:9 is that the readers should "offer hospitality to one another without grumbling;"

⁴⁰ Fee, *Philippians*, 243.

⁴¹ Bockmuehl, *Philippians*, 154-155.

⁴² Bockmuehl, *Philippians*, 156.

characterize them not just on the future day of the Lord, but already in their public life here and now, namely, ἵνα γένησθε ἀμειπτοι καὶ ἀκέραιοι.

As we mentioned above, the background of v. 15 comes from Deut. 32:5.

Moses describes Israel's unfaithfulness to their God there. Some interpret Paul's use of Deuts. 32:5 as replacing Israel with the Church. As a consequence, suggested by Bockmuehl, the 'crooked and perverted' generation is taken to refer specially to the rejection of the Jews and to Paul's Jewish adversaries as addressed in 3:22, while Christians are Now God's true children.

However, M. Bockmuehl argued that the LXX paraphrase citation here would be punctuated in several ways. (1) "they sinned against him: blemish children, a crooked and perverse generation." (Palestinian Targum)⁴³ (2) "not against him but against themselves" (Gottingen LXX)⁴⁴ Such renderings do not seem to assume an end to Israel's sonship.

It seems importable, Bockmuehl argued, that Pant could assume a specific awareness of a link with Deut. 32 (Mat. 12:39; 17:17; Acts 2:40) on the part of his readers. In all the other New Testament allusions to Deut. 32:5 the speaker makes not a judgment about Israel as a whole but about the faithlessness among his contemporaries (Mat. 12:40-41; Acts 2:39)⁴⁵. Witherington points out that Paul is

⁴³ Bockmuehl, *Philippians*, 157.

⁴⁴ Bockmuehl, *Philippians*, 157.

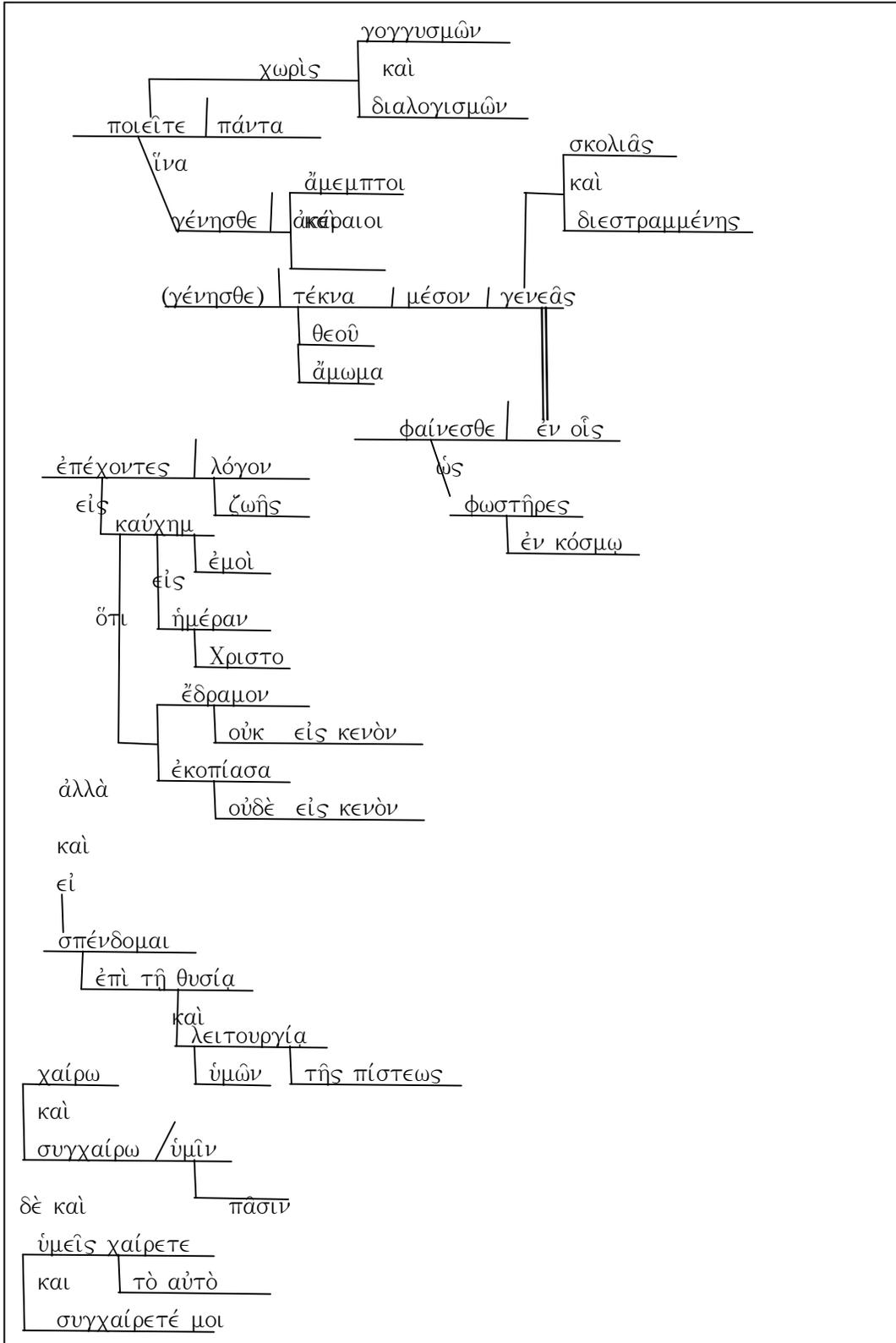
⁴⁵ Bockmuehl, *Philippians*, 157.

using the negative example of the behavior of the Israelites in the wilderness to tell his converts how not to behave,⁴⁶ namely the rhetorical purpose of the allusion to Deut. 3:25 is most likely the usual biblical appeal not to behave like the generation in the wilderness. Bockmuehl proposed that Paul describes the result of unity among the Philippian Christians as enabling Christians to become God's irreproachable children living among their corrupt contemporaries.⁴⁷

⁴⁶ Witherington, *Friendship and Finances in Philippi*, 72.

⁴⁷ Bockmuehl, *Philippians*, 157-158.

6.3.3 The Syntactical and Semantical Structure of vv.14-18



Chapter 7

The Debate over 2:5-11

7.1 The Rhetoric Function of 2:5

In translating Philippians 2:5-11, one may run into Paul's elliptic Greek in 2:5 which lacks a verb in its second clause. For example, there is a verb added in v.5b by NRSV: "Let the same mind be in you that *was* in Christ Jesus." We find a different rendering: "Have this mind among yourselves, which *is yours* in Christ Jesus" (RSV). These two relevant translations show different points of view on this introductory verse of vv.6-11.

Recent New Testament scholarship has gone in two major directions in interpreting vv. 6-11 and these approaches have demonstrated the differences in their handling of this introductory verse, v.5. They are so-called 'ethical' and 'kerygmatic' interpretations.¹ The aim of this section is to discuss the function and interpretation of these verses.

As we mentioned above, Phil 2:5 is not a complete sentence which lacks a verb in second clause. To solve this problem, there are different suggestions provided by scholars:

¹ O'Brien, *Philippians*, 253.

7.1.1 The Ethical Interpretation

According to the discussion of 1:27-2:4 above, Paul is concerned with a Christian community where pride had raised its unsightly head (2:3, 4) and where the unity of the church was being destroyed by disunity and argument. So he writes with the pastoral needs of the Philippians uppermost in his mind. To recall them to humility and unity he gives them a picture for their imitation.

The ethical interpretation rests upon certain presuppositions according to Martin's analysis²:

(1) It assumes that Philippians 2: 5-11 is a piece of popular theology rather than a formal discussion of Christology as Paul is not using the language of philosophical theory or metaphysics.³ If both assumptions can be accepted, Martin suggested that,⁴ it is an easy step to the conclusion that Paul is making use of the Incarnation of Christ simply to enforce the great lesson of humility as essential to unity and concord within the Philippian church. F. Prat proposed that "Paul urges the faithful to brotherly unity, to humility, and to that generous self denial which makes us prefer the interests of others to our own, in imitation of him who is our perfect model."⁵

² Martin, *A Hymn of Christ*, 69-70.

³ These are from A. T. Robertson and T. Sabatier. Cf. Martin, *A Hymn of Christ*, 69 n. 1 and n. 2.

⁴ Cf. Martin, *A Hymn of Christ*, 69.

⁵ Cf. Martin, *A Hymn of Christ*, 69 n. 4.

(2) The key to interpret 2.6-11 is the rendering of v.5. The difficulty in translating v.5 arises partly from a textual uncertainty. Martin argued that it may be accepted that the reading φρονεῖτε in the first part of the sentence as the better attested reading: “Have this mind in you (or, among you).” The second half of the sentence reads only ὁ καὶ ἐν Χριστῷ Ἰησοῦ, where it is necessary to supply a verb.

For example, AV adds ἐφρονεήθη and ἦν to produce the translation: “which was (the mind which was) in Christ Jesus.” However, Martin criticized that ⁶this reads harshly, and is due to acceptance of the inferior reading of φρονείσθω ⁷in the first part of the sentence. Another rendering proposed by Deissman and Kennedy,⁸ who supply φρονεῖτε or φρονεῖν δεῖ to give a parallelism with the first part of the sentence, “Have this mind among yourselves which you have as those who are in Christ Jesus.”

Another rendering, “This way of thinking must be adopted by you,” was proposed by Hawthorne.⁹ He argued that the Christ-hymn (vv 6–11) presents Jesus as the supreme example of the humble, self-sacrificing, self-denying, self-giving service that Paul has just been urging the Philippians to practice in their relations one toward another (vv 1–4). Paul’s motive in using it here is not theological but ethical.¹⁰

⁶ Martin, *A Hymn of Christ*, 70.

⁷ This is the reading of codex C and Ψ. And also be accepted by TR.

⁸ Cf. Martin, *A Hymn of Christ*, 70.

⁹ Hawthorne, *Philippians*, n.p.

¹⁰ Hawthorne, *Philippians*, n.p.

Hawthorne's objection is not to give instruction in doctrine, but to reinforce instruction in Christian living. And he does this by appealing to the conduct of Christ. Therefore, the hymn presents Christ as the ultimate model for moral action. This is the most obvious and natural explanation for its appearance at this point in the letter, and it is quite in keeping with Paul's practice elsewhere of using the life/death of Christ as a pattern for Christians to follow. This means, as an introductory verse, the function of v.5 is ethical and forms the link between the two sections. It is the transition from exhortation to illustration.

Its meaning is now clear, even though no universally satisfying translation has as yet been provided or ever indeed can be. This verse means that the hoped-for attitude outlined by Paul in vv 2–4 corresponds with that exhibited by Christ Jesus, especially in vv 6–9, and that the Philippians are bound to act in accordance with this attitude toward one another if they wish to imitate their Lord, and share with him in his exaltation and glory.¹¹

Because of parallel form, Hawthorne holds that ἐν ὑμῖν and ἐν Χριστῷ Ἰησοῦ be treated as grammatically alike. He follows the Byzantine reading φρονέισθω in v.5a, and supplies φρονεῖτο as the missing verb in v.5b, which is the inferior reading of TR, perhaps reflecting the wishes of the scribes explain more

¹¹ Hawthorne, *Philippians*, n.p.

easily ἐν Χριστῷ as a parallel to ἐν ὑμῖν.¹² Paul's sentences on this reconstruction are precisely balanced:

τοῦτο φρονεῖσθω ἐν ὑμῖν	This way of thinking must be adopted by you,
ὃ καὶ ἐφρονεῖτο ἐν Χριστῷ Ἰησοῦ	Which also was the way of thinking adopted by Christ Jesus

Hawthorne's suggestion provided a secure parallelism, but it did not conform to the rules of the textual criticism. On the other hand, O'Brien questioned that the two prepositional phrases ἐν ὑμῖν and ἐν Χριστῷ Ἰησοῦ be understood as saying the same thing?¹³

C. F. D. Moule suggested another proposal to render the verse.¹⁴ He claims that the verse should be expanded into τοῦτο το φροῖημᾶ φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ and translated "adopt towards one another, in your mutual relations, the same attitude that was found in Christ Jesus." τοῦτο stands for τοῦτο το φροῖημα ('this attitude' or 'this frame of mind'), which Paul has just described in the preceding verse and is the direct object of φρονεῖτε (αδοπτεδ τηε αττιτυδει) rather than the subject of the imperative φρονεῖσθω¹⁵.

On this interpretation ἐν Χριστῷ Ἰησοῦ is understood as referring to the

¹² O'Brien, *Philippians*, 255.

¹³ O'Brien, *Philippians*, 255-256.

¹⁴ Cf. O'Brien, *Philippians*, 254-255.

¹⁵ The imperative φρονεῖσθω is the reading of TR and AV. Moule rejected this reading. Cf. O'Brien, *Philippians*, 254.

person of Jesus in whom this attitude of humility is found.¹⁶ Accordingly, no verb needs to be supplied in v. 5b, while καὶ is given its full force, which is to bring out the parallel between ἐν ὑμῖν and ἐν Χριστῷ Ἰησοῦ.

7.1.2 The Kerygmatic Interpretation

The notable supporters of the kerygmatic interpretation are Kaseman and Martin. These writers suggest that Paul is encouraging the Philippians to adopt in their relationship with each other the disposition that is already theirs in their relationship with Christ.

The interpretation is based on three assumptions¹⁷: (1) The hymn should be interpreted solely on the base of a pre-Christian background, namely its supposed original context. (2) The hymn is an independent existence prior to its inclusion in Phil. 2. (3) The hymn speaks of incarnation, death on the cross and exaltation to heaven, none of which can be understood as an ethical example to follow.

According to O'Brien, the main arguments of the interpretation are:¹⁸

(1) It is necessary to insert verb φρονεῖτε¹⁹ or φρονεῖν δεῖ after ὁ in v. 5 to form a parallelism and symmetry. The resulting translation is: “adopt towards one another, in your mutual relations, the same attitude as you adopt towards Christ Jesus,

¹⁶ O'Brien, *Philippians*, 255.

¹⁷ Bockmuehl, *Philippians*, 122. ; O'Brien, *Philippians*, 256.

¹⁸ O'Brien, *Philippians*, 256-257.

¹⁹ This is indicative, which is different from the preceding imperative one. Cf. O'Brien, *Philippians*, 256.

in your union with him,²⁰” namely, “the Philippians are admonished to conduct themselves towards one another as is fitting within the realm of Christ,” proposed by Kasemann.²¹

(2) Martin argued that the phrase ἐν Χριστῷ Ἰησοῦ is the familiar technical theological formula in Paul,²² which refers not to the thoughts or attitude of Christ but to the union of believers with Christ as members of his body, namely a serious reminder that they are ‘in Christ.’ When Paul wants a practical example to set before his readers he normally quotes himself and his fellow missionaries.²³ Kasemann argued further, the expression points to the salvation event, not an example.²⁴

(3) Only part of the hymn would be regarded as providing an example of humility and self-forgetfulness. Vv. 9-11 becomes an irrelevant addition, on the biblical interpretation, since Christ’s elevation to world rulership cannot be the theme of the Christian’s imitation.

(4) Paul only rarely points to the earthly life of Jesus as an ethical example.

(5) On the syntax and structure of the context, O’Brien proposed²⁵ that the kerygmatic interpretation, as proposed by Kasemann, connects v.5 with v.11 is the advantage. It can show that the center of gravity in the hymn is Christ’s lordship over

²⁰ O’Brien, *Philippians*, 256.

²¹ Martin, *A Hymn of Christ*, 71-72.

²² Martin, *A Hymn of Christ*, 71,85 .

²³ E.g. I Cor. 4:16, 6:11; Phil. 3:17, 4:9. cf. Martin, *A Hymn of Christ*, 72,n. 3.

²⁴ Cf. O’Brien, *Philippians*, 257.

²⁵ O’Brien, *Philippians*, 257.

the cosmos, not a teaching on his ethical example, or even a discussion of his relationship to God.²⁶

7.1.3. An Evaluation of the Interpretations

O'Brien points out that the kerygmatic interpretation is not without its own difficulties.²⁷

(1) O'Brien argued that Paul's exhortation to the ethical example of Jesus is not as rare as Kasemann and Martin suggested. 1 Cor. 10:31-11:1; 1 Thes. 1:6; 1 Pet. 2:20-21 and Phil. 3: 17-18 which proposed that the hymn's presentation of Christ is the highest model for ethical action for Christians to follow. And Rom. 15:1-7 provides a salient parallel to Phil. 2. On the other hand, 2 Cor. 8:9 proposed a closest picture to the concept of Christ's self-emptying in Phil. 2.²⁸

(2) The core of Kasemann's argument is that the essence of vv. 6-11 is a drama of salvation that traces the steps through which Christ passed from preexistence to exaltation. However, O'Brien argued that the hymn is more concerned with what Christ did than with who he was.²⁹ And he points out v.5 provides a salvation setting by asking the believers to live in their faith community relations as those who belong to Christ's rule.³⁰

²⁶ Martin, *A Hymn of Christ*, 85.

²⁷ O'Brien, *Philippians*, 257-262.

²⁸ O'Brien, *Philippians*, 258-259.

²⁹ O'Brien, *Philippians*, 259.

³⁰ O'Brien, *Philippians*, 259.

On the literal structure, the hymn echoes its immediately preceding context, Phil. 2:1-4.³¹ Meanwhile, Paul begins the next section with ὥστε to show the logical progression in his thoughts.³²

(3) To interpret the hymn, O'Brien proposed his methodology, "it is necessary to examine the function of the hymn within the present context in the letter and then to enquire the possible parallels within Paul's own writing,"³³ to against Kasemann's assumption that the hymn is pre-Pauline.

(4) Kasemann and Martin criticized that the so-called 'ethical interpretation' made vv. 9-11 become an appendix to the exhortation material. In fact, however, clearly vv. 9-11 does not deal with the theme of humility directly, instead, the section offers to Jesus' exaltation by the Father to the place of highest honor. O'Brien argued that the opening words of v.9, διὸ καὶ ὁ θεὸς , signify the turning point of the hymn, and διὸ draws attention to the shift of topic: it is God who has exalted Jesus. In other words, obviously, it is nonsense to think that Paul was asking the Philippians should imitate Christ in being exalted.³⁴

(5) O'Brien concludes that Paul's goal of proposing the hymn here is not primarily to give instruction in dogma but to appeal to the behavior of Christ and to

³¹ O'Brien, *Philippians*, 259.

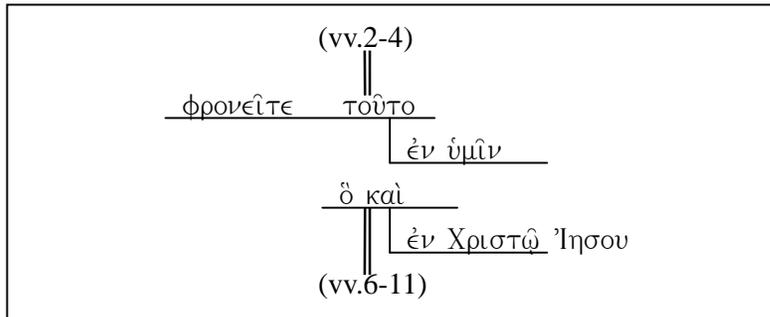
³² O'Brien, *Philippians*, 259.

³³ O'Brien, *Philippians*, 260.

³⁴ O'Brien, *Philippians*, 260.

strengthen instruction in Christian living.³⁵ The hymn presents an ultimate model for Christian behavior. Or it can be said that Paul's ethics has to do with 'conformity' to Christ's likeness rather than an 'imitation' of his model.³⁶

In the discussion in 5.2 above, the syntax and semantic of $\tau\omicron\upsilon\tau\omicron$ in v.5 have been investigated. It is pointed out that the $\tau\omicron\upsilon\tau\omicron$ in v.5 referred backward to the exhortation in 2: 2-4 and $\delta\ \kappa\alpha\iota$ pointed forward to vv.6-11. This makes v.5 function as a transition from vv.2-4 and vv.6-11:³⁷

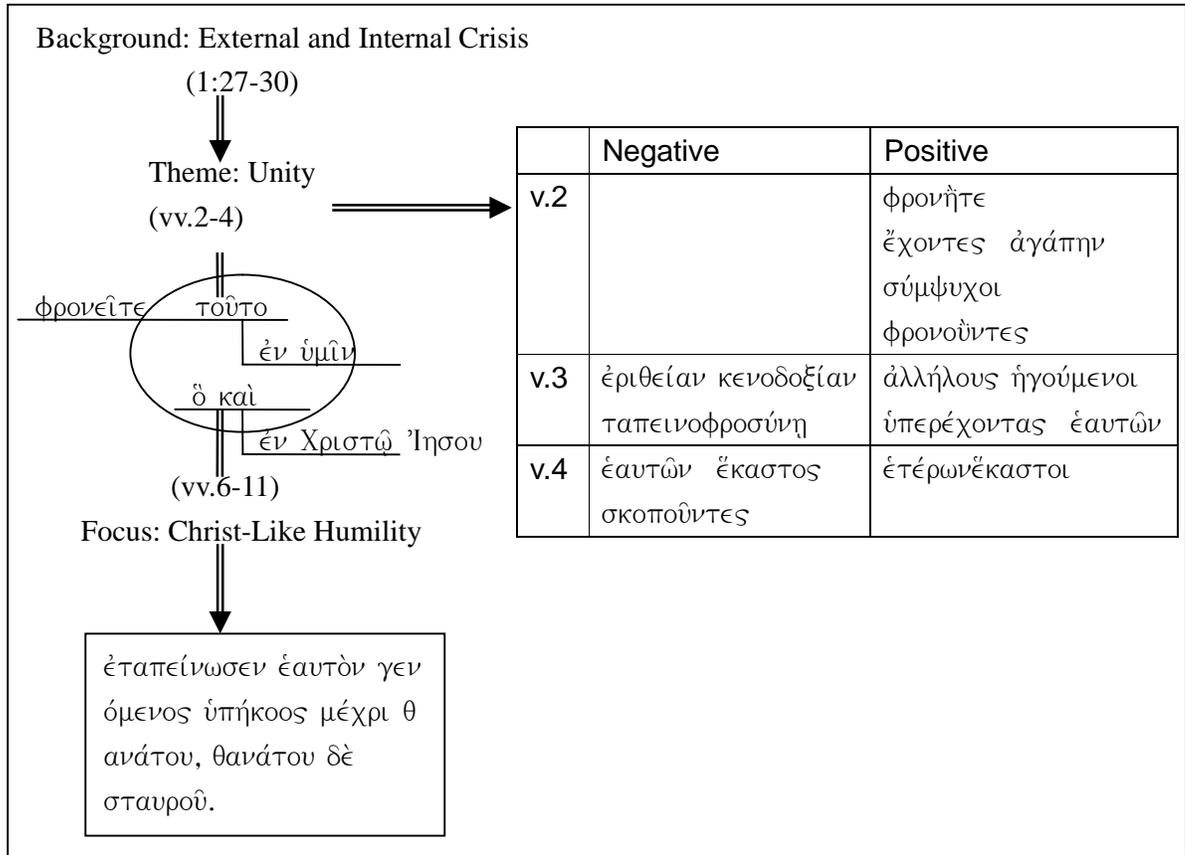


This means that v.5 is functional in its immediate context. One can be found a complete theme and progressive structure from 1.27-2:11:

³⁵ O'Brien, *Philippians*, 262.

³⁶ O'Brien, *Philippians*, 262.

³⁷ See the discussion of 5.2.



Obviously, Paul's exhortation in Phil. 1:27-2:11 is a practical instruction or an ethical teaching for Philippian believers. In other words, from the larger context, the function of the hymn is ethical not kerygmatic. It should be noted that Paul's appeal is to the community not individual. Namely, the ethical interpretation should be understood within a faithful community, as R.N. Flew concluded rightly.³⁸

For Paul, communion with Christ was not a mere individual possession or private privilege. It was inseparable from the thought of membership in the Ecclesia. Indeed it was the characteristic and constitutive mark of the Ecclesia.

³⁸ Cf. Martin, *A Hymn of Christ*, 71, n.2.

7.2 The Interpretations of ἐν μορφῇ θεοῦ

μορφῇ is found infrequently in the Greek Bible: apart from the two instances here (vv. 6, 7) it turns up in the NT only at Mk. 16:12, and in the LXX on only six occasions (four of which are in the canonical OT).³⁹ Fee suggested that it is difficult to render μορφῇ into English and has no precise equivalent.⁴⁰ Accordingly, some related exegetical and theological issues should be examined.⁴¹ Different approaches will be discussed below.

7.2.1 Visible Form of Something Substantial

μορφῇ is instanced from Homer onwards and means *form* in the sense of *outward appearance*. It can also mean the embodiment of the form, the person in so far as it comes into view; Greek philosophy concerned with the question of matter and form.⁴² Rather, it could also point to the embodiment of the form since possession of the form implied participation in its nature or character.

These concepts do not imply that form and matter are separable like husk and kernel. Rather they represent different principles and ways of looking at the same object. The outward appearance cannot be detached from the essence of the thing. The

³⁹ G. Braumann, “μορφῇ,” *NIDNTT*, n.p.

⁴⁰ Fee, *Philippians*, 204 n.46. This is Vincent’s point of view.

⁴¹ These questions are: What is the background to μορφῇ θεοῦ? Does the expression point to the divinity of the preexistent Jesus, or to the divinity or humanity of the earthly Jesus? Further, what is the relationship of this expression to the following τὸ εἶναι ἴσα θεῷ? Is τὸ εἶναι ἴσα θεῷ, like μορφῇ θεοῦ a possession that Christ already had? O’Brien, *Philippians*, 205.

⁴² O’Brien, *Philippians*, 206-207.

essence of the thing is indicated by its outward form.⁴³

Of special interest is the use of the word in the literature of Gnosticism and the Hellenistic mystery religions. It is not so much the question of the transformation of the deity into human form (though cf. Phil. 2:6), but that of men into divine form. It is not merely the external appearance that is changed. Rather, the change of the $\mu\omicron\rho\phi\eta$ involves a change of essential character. The meaning of external appearance can even recede behind that of essential character. The external appearance is undoubtedly meant not as an antithesis to the essential character, but as the expression of it.

Thus the Hellenistic mystery religions contain a great number of stories about transformations. The initiate is transformed by dedication and rites into divine substances and so is deified. The whole man is affected and not just a part or something in him.

To sum up, $\mu\omicron\rho\phi\eta$ refers to the visible form of something in classic Greek literature. However, the term does not refer to external form or appearance alone; it regularly points to “the being which underlies it”.⁴⁴

7.2.2 Pre-Existent Christ

R. P. Martin suggested that the interpretation of J. B. Lightfoot in 1868 was the

⁴³ Braumann, “ $\mu\omicron\rho\phi\eta$,” *NIDNTT*, n.p.

⁴⁴ O'Brien, *Philippians*, 210.

convenient starting-point in the history of modern interpretation.⁴⁵ Lightfoot claimed that Paul here uses *μορφῆ* with the sense it had acquired in Greek philosophy, particularly Aristotelian. Lightfoot contrasted it with *σχῆμα*, which relates to external features and therefore may change, whereas *μορφῆ* refers to nature, quality, and essence. On this view our Lord's preexistent 'form' came to be equated with his metaphysical status within the Godhead. Lightfoot's results were similar to those of patristic exegesis.⁴⁶

However, O'Brien offered criticism that, there was very little evidence to support the view that Paul uses *μορφῆ* in such a philosophical sense,⁴⁷ though several recent writers agree with Lightfoot's conclusion that *μορφῆ θεοῦ* means 'the essential nature and character of God.'

7.2.3 Existence in the Divine Substance and Power

Another proposal suggested by Kasemann argued that *μορφῆ* is 'mode of being' or 'a way of being under particular circumstances'.⁴⁸ Kasemann arrived at this rendering on the grounds of those parallels from the literature of Hellenistic religious dualism and by understanding the Christ-hymn against the background of the Gnostic myth of the 'heavenly Man', whose position was equal with God.⁴⁹

⁴⁵ Martin, *A Hymn of Christ*, 100.

⁴⁶ O'Brien, *Philippians*, 207

⁴⁷ O'Brien, *Philippians*, 207

⁴⁸ Martin, *A Hymn of Christ*, 105

⁴⁹ O'Brien, *Philippians*, 208; Martin, *Philippians*, 105

μορφῆ does not mean the individual entity as a formed whole, Martin argued, but ‘being in divine substance and power’.⁵⁰ On this view there is a refusal to distinguish between fundamental essence and appearance. So the ‘form of God’ in which the preexistent Christ existed is no mere form but the divine mode of being; namely, the ‘form of a servant’ is the ‘mode of being of a servant’.⁵¹

The rendering, *the mode of being of a servant*, fits the context and applies equally well to both μορφῆ θεοῦ (v. 6) and μορφῆ δούλου (v. 7). However, the rendering cannot resolve theological challenge. There is no incarnation motif in the Gnostic myth particularly, no thought of elevation by God in sovereign power (as in v.9), and no idea of universal dominion (such as Is. 45:23 proclaims). Further, the recipients of redemption are not specifically mentioned, as in the supposed Gnostic parallels.⁵²

7.2.4 Condition or State

As discussed above, the pre-existent Lord possessed a visible form which was characteristic of His being. ‘The form of God’ refers to Christ's original position vis-à-vis God. Of this ‘the form of God’ the best thing we can say is that it is His ‘glory’. According to the OT and inter-testamental literature, the phrase

⁵⁰ Martin, *A Hymn of Christ*, 105 n.2.

⁵¹ O'Brien, *Philippians*, 209-210

⁵² The challenge was made by D. Georgi, J. T. Sanders, and W. Pannenberg. Cf. O'Brien, *Philippians*, 210; Hawthorne, *Philippians*, n.p.

μορφῆ θεοῦ (the form of God) is understood as his δόξα (glory), the shining light in which, God was pictured.⁵³ On this view, one can picture the preexistent Christ as clothed in the garments of divine majesty and splendor.

Another similar view that also draws upon an OT background (esp. Gn. 1:26-27 and 3:1-5) equates μορφῆ with εἰχών (image) and interprets the entire hymn in terms of an Adam-Christ contrast. This explanation of ἐν μορφῆ in relation to the familiar first Adam-second Adam theme has taken various forms, with advocates divided as to whether the preexistent Christ or the human Jesus is the subject in view.

The term μορφῆ is not to be rendered by ‘essence’ or ‘nature’ in the ontological sense, namely, it does not refer to external appearance alone since possession of the form implied participation in its nature or character, but rather by some such expression as ‘condition’ or ‘state’.⁵⁴

But question has arisen: μορφῆ and δόξα are not synonyms, or at least their equivalence does not clearly occur, and the meaning ‘glory’ cannot be applied equally to the parallel phrase in v. 7 to render the words by ‘the glory of a slave’. The point is: the passage speaks of Christ's eternal δόξα not because μορφῆ equals δόξα but because the μορφῆ θεοῦ is δόξα.⁵⁵

Between these different understandings, we conclude that the last is acceptable

⁵³ Cf. Martin, *A Hymn of Christ*, 103.; O'Brien, *Philippians*, 210-211.

⁵⁴ Martin, *A Hymn of Christ*, 104-105.

⁵⁵ O'Brien, *Philippians*, 263.

reasonably. The main problem is when Paul put the hymn here, is his semantics complex? Those who argued the ontological interpretations (visible form of something substantial, pre-existence Christ, and existence in the Divine substance and power) made mistakes that these interpretations were formed after fourth century, not belonged to the early church.⁵⁶ In other words, μορφῆ is functional interpretation in the hymn.

7.3 The Interpretations of οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῶ

οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῶ is the principal clause of v. 6 and is closely connected with the preceding ὅς ἐν μορφῆ θεοῦ ὑπάρχων (who being in the form of God). This clause states Christ did not regard the fact of equality with God as ‘ἄρπαγμός’. This clause has created a literature far more extensive than it probably deserves. It is necessary to ascertain the precise connotation of ἄρπαγμός within the whole phrase οὐχ ἄρπαγμὸν ἠγήσατο and then relate it to the Christological thought of the passage.

The noun ἀρπάγμος is rare in non-biblical Greek and not be found in the Greek translation of Old Testament; and is found only in Phil. 2:6.⁵⁷ The majority of exegetes have taken ἀρπάγμον to mean a thing plundered or seized (cf. RSV), and so

⁵⁶ The argument was discussion with Dr. I-Jin Loh.

⁵⁷ “μορφῆ,” s.v. BDAG 659.

spoil, booty or a prize of war.⁵⁸ ἀρπάγμων may mean not only ‘to grasp something forcefully which one does not have’ but also ‘to retain by force what one possesses.’⁵⁹

The voice of ἀρπαγμών in v.6b is the key to understand the meaning in its context, mainly suggested by Martin.⁶⁰ On the base of whether ἀπαγμὸν here has an active or a passive meaning, Silva argued that the subsequent choices then become rather confusing: if one opts for the passive idea, is the nuance positive (“windfall, advantage”) or negative (“booty, prize”)? Further, if it carries a negative nuance, we must decide whether it speaks of a thing already possessed, which one is tempted to hold on to (*res rapta*), or a thing not possessed, which one may be tempted to snatch (*res rapienda*).⁶¹

Bases on Martin’s argument, Silva has outlines the different options:⁶²

Active (or abstract: the act of snatching, robbery, usurpation):	
	“precisely because he was in the form of God he reckoned equality with God not as a matter of getting but of giving”
passive (or concrete: the thing possessed or to be snatched):	
	(1) positive (windfall, piece of good luck): “Jesus did not regard equality with God as a gain to be utilize”
	(2) negative (booty, prize)
	(a) <i>res rapta</i> : “He, though existing before the worlds in the form of God, did not treat His equality with God as a prize, a treasure to be greedily clutched and ostentatiously displayed”
	(b) <i>res rapienda</i> : “He did not regard the being on an equality with

⁵⁸ G. Braumann, “μορφῆ” ,” *NIDNTT*, n.p.

⁵⁹ “ἀπαγμὸν,” s.v. in *Greek-English Lexicon of the New Testament based on Semantic Domains*, 57.235; 57.236.

⁶⁰ Martin, *A Hymn of Christ* 134-153.

⁶¹ Silva, *Philippians*, 117-118.

⁶² Silva, *Philippians*, 117.

	God as a thing to be prized, violently snatched”
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C.K. Barrett proposed a similar understanding of ἀρπαγμόν.⁶³ He called

“τὸ εἶναι ἴσα θεῷ ” (being on an equality with God) was X, then:

1(a). Christ did not consider X a prized possession, not on any account to be given up. That is X was something that he possessed, but he was prepared to surrender it.

1(b). Christ did not consider X a prize to be seized by any possible means, stolen, or snatched by violence. That is he did not have X, and though it might have seemed desirable he would take no steps in order to gain it.

2. Christ did not think of X as a matter of banditry; it was something that he possessed and to which he had a right.

In contrast to Martin and Barrett’s understandings, 1(a) of Barrett’s proposal is equal to *res rapta*, 1(b) is *res rapienda* and 2 is *active* meaning of Martin’s.

Concerning the question mentioned above: What is it that Christ did not already possess, and at which he refused to snatch? Some thought it as referring to a thing not yet possessed but desirable, a thing to be snatched at, grasped after, as Adam or Satan,⁶⁴ each in his own way, grasped after being equal with God (cf. Gen 3:5; Isa. 14:12–13). Such an understanding of ἀρπαγμόν, however, implies that the preexistent Christ was not equal with God, but could have forcibly reached for and seized such equality had he chosen to do so.⁶⁵

⁶³ C.K. Barrett, *Paul: An Introduction to His Thought*, (Louisville: Westminster/John Knox, 1994), 106-109.

⁶⁴ Barrett, *Paul*, 106-109.

⁶⁵ Hawthorne, *Philippians*, n.p.

Others see it as meaning a thing already possessed and embraced a thing to be clutched and held on to. Such a meaning implies that Christ was already equal with God and that he possessed the right to hold tightly to this equality and use it to his own advantage.⁶⁶

7.3.1 Active-abstract

R.W. Hoover concluded that ἀρπαγμόν in the idiomatic expression conveyed no connotations of ‘good fortune’ or ‘luck’—at this point it differed from the other expressions.⁶⁷ Instead, a meaning appropriate to the Philippians context and confirmed by comparable usage in other literature is: “he did not regard being equal with God as something to take advantage of”, or, more idiomatically, “as something to use for his own advantage”.⁶⁸

C. F. D. Moule argues that ἀρπαγμός refers rather to the act of snatching, to acquisitiveness. “Jesus did not reckon equality with God meant snatching; on the contrary, he emptied himself.”⁶⁹ Hawthorne suggested that human evaluation may assume “that God-likeness means having your own way, getting what you want, (but) Jesus saw God-likeness essentially as giving and spending oneself out”⁷⁰

⁶⁶ Hawthorne, *Philippians*, n.p.; O'Brien, *Philippians*, 214-215.

⁶⁷ Cf. O'Brien, *Philippians*, 214.

⁶⁸ M.D. Hooker, *From Adam to Christ: Essay on Paul*, (N.Y.: Cambridge Univ. Press, 1990), 88-100.

⁶⁹ Moule's interpretation was supported by O'Brien. Cf. O'Brien, *Philippians*, 215.

⁷⁰ Hawthorne, *Philippians*, n.p.; O'Brien, *Philippians*, 214-215.

7.3.2 Passive-positive

Here one might also listed those other ideas suggested for ἀρπαγμός, such as “lucky find,” “a piece of good fortune,” “a windfall”⁷¹. All these suggest that Christ held a position of being equal with God, which opened up the possibility of future advantage for himself, of exploiting his status to selfish ends, was he to make such a choice.⁷²

7.3.3 *res rapta*

J. B. Lightfoot understood the word ἀρπαγμόν to mean ‘a prize’ or ‘treasure’. The statement referred not to Christ's majesty but to his condescension; he did not regard the rank and privilege of his equality with God, which he already possessed, as something to be clung on to greedily. Instead, he gave them up at the incarnation.⁷³The result of this meaning for the sentence as a whole is that Christ, knowing himself to be equal with God, knew also that this equality with God was his by right, he nevertheless emptied himself. In other words, Christ was under no necessity to relinquish his place of divine splendor (v.6b), but nevertheless did so voluntarily (v.7a).⁷⁴

This condescension is expressed, according to this view, in the negative form

⁷¹ “ἀρπαγμόν” s.v. BDAG.

⁷² Hawthorne, *Philippians*, n.p.

⁷³ O'Brien, *Philippians*, 212.

⁷⁴ N. T. Wright, “ἀπαγμόν and the Meaning of Philippians 2:5-11”, *JTS* 37(1986):321- 352.322.

in v.6b and in the positive in v.7a. Christ did not do x, but he did y, its apparent opposite, instead.⁷⁵

Interpretation *res rapta* makes better sense of the exegetical and theological context is strongly argued by Bockmuehl: ⁷⁶equality with God was for Christ not concerned with snatching, pursuing ‘selfish ambition’ (2:5) and ‘looking out for his own interests’ (2.4), but divinity in its very nature meant giving and self-emptying. Despite its considerable advantages, however, a slight query weighs against this reading: why v.6 requires the strongly adversative *ἀλλὰ* (but, instead) in v.7: reading *active* could just as easily have been followed by ‘therefore’.

Bockmuehl’s interpretation, “Christ did not consider his existing divine status as a possession to be exploited for selfish interests,” is a closely comparable but on balance somewhat more satisfactory solution. The rhetorical context of passage (2:1-5, 2:14,21 etc.) gives this reading considerable exegetical and theological advantages; these are further buttressed by philological research suggesting that in secular usage to consider something a *ἀρπαγμόν* means to exploit fully something that is already in one’s possession. The force of the sentence, including the contrastive *ἀλλὰ*, can then be seen as structurally equivalent to a common NT description of the work of Christ: he did not come to please himself, but to bear the burdens of humankind.⁷⁷

⁷⁵ Wright, “ἀρπαγμόν and the Meaning of Philippians 2:5-11,” 321-52.322.

⁷⁶ Bockmuehl, *Philippians*, 130.

⁷⁷ Bockmuehl, *Philippians*, 131.

To explain *res rapta*, C.K. Barrett begins with the pre-existent life of the Son⁷⁸ who exists in the form of God, but regards this as a good, a prize, that may be voluntarily give up. Giving the prize up he became incarnate, accepting the form of a slave and in this incarnate life he became obedient unto death. As a result of obedient unto death God exalted him, restoring him to his rightful position as Lord, acknowledged as such by the whole of creation.

7.2.4 *res rapienda*

Hawthorne argued that in this connection the participial phrase that begins v6 — ὅς ἐν μορφῇ θεοῦ ὑπάρχων (“who *being* in the form of God”), often wrongly translated as a concessive participle—“who *though* he was in the form of God” (RSV, NASB), in contrast, translated as a causative is more correctly: “precisely *because* he was in the form of God he reckoned equality with God not as a matter of getting but of giving”. This then makes clear that contrary to whatever anyone may think about God, his true nature is characterized not by selfish grabbing, but by an open-handed giving.⁷⁹

Barrett explained *res rapienda* in a view of Adam:⁸⁰ Jesus was a man confronted by the temptation of Gen. 3:5. The old Adam snatching at what was above him in the Old story and fell below the position of lordship that he was intended to

⁷⁸ Barrett, *Paul*, 107.

⁷⁹ Hawthorne, *Philippians*, n.p.

⁸⁰ Barrett, *Paul*, 107.

occupy. The new Adam intended to occupy the humble role assigned to him, was exalted above his original position, and so became Lord.

If the story of Adam is in mind it follows that Christ is being represented as the new man in whom humanity makes a new beginning. The old Adam had seized acknowledge and power, however, the new Adam, Jesus humbly accepted the role of a servant.⁸¹

7.3.5 An Evaluation of Interpretations

The discussions mentioned above rather depended on the semantics of v.6 to the context of v.6 as M. Silva proposed.⁸² If the hymn can be considered in isolation, then it must be agreed that the hymn is a statement which is the event of salvation.⁸³ This very diversity of interpretations should warn us not to move from the ambiguous word to the meaning of the passage as a whole, but vice versa.

Then, both interpretations of *res rapta* and *res rapienda* will be examined within a larger context and look first at the function rather than essentiality.

First, the presence of the article in τὸ εἶναι ἴσα θεῷ suggests strongly the definite pronoun, “his equality with God” argued by M. Silva; at the very least it

⁸¹ Barrett argued that the AV’s rendering: “he made himself of no reputation” is not a bad interpretation. Cf. Barrett, *Paul*, 108.

⁸² Silva, *Philippians*, 117.

⁸³ Hooker argued that the introductory ὅς in v.6 suggests immediately the beginning of a section which is separable from its context, and which is perhaps already known not only to Paul, but also to his readers. Hooker, “Philippians 2:6-11,” 89.

points back to ἐν μορφῇ θεοῦ ὑπάρχων.⁸⁴ On the other hand, ἐαυτὸν ἐκένωσεν and ἐταπείνωσεν ἐαυτὸν are parallel expressions, and both refer to the humble serving life of Jesus, reversely, Adam sought to fulfill power and acknowledge mastering of his environment.⁸⁵

Second, Hooker argued if the *res rapta* interpretation can be accepted, then the especial contrast between Adam and Christ cannot be maintained.⁸⁶ This means the hymn recalls the temptation story of Adam clearly.

Third, Hooker's interpretation by Adam's story, the phrase ἐν μορφῇ θεοῦ is an echo of Gen. 1:26, maybe right. Hooker argued that "he who was in the form of God did not regard this equality with God as something which needed to be usurped."⁸⁷ Namely, being in the form of God meant likeness or equality with God, as in the case of Adam in Gen. 1:26.

Fourth, the eating of the forbidden fruit meant that Adam became as god for his knowing good and evil according to Gen3:5 and 22. However, his action meant that he ceased to be like God according to Jewish tradition.⁸⁸ If Paul was aware of ideas like this, as suggested by Hooker,⁸⁹ we can realize the logic which led him to write that one who was in the form of God, and who did not consider being-like-God

⁸⁴ Silva, *Philippians*, 118.

⁸⁵ Barrett, *Paul*, 108.

⁸⁶ Hooker, "Philippians 2:6-11," 96.

⁸⁷ Hooker, "Philippians 2:6-11," 97.

⁸⁸ Hooker, "Philippians 2:6-11," 97.

⁸⁹ Hooker, "Philippians 2:6-11," 98.

as something which needed to be grasped. Hooker's statement of Adam and Christ:⁹⁰

Adam, created in the form and likeness of God, misunderstood his position, and thought that the divine likeness was something which he needed to grasp; his tragedy was that in seizing it he lost it. Christ, the true Adam, understood that this likeness was already his, by virtue of his relationship with God.

When the hymn is sung, Christians are called upon to be like Christ in his self-humiliation which involved becoming like men. Hooker suggested that because it is paradox and irony:⁹¹

The absurdity of the form of God being demonstrated in the form of a slave, that Christians can become like Christ. It is because of God's glory is demonstrated in shame and weakness that at one and the same time. Paul can tell the Philippians to be like Christ in his action of ταπείνωσις and promise them that Christ will transform their bodies of ταπείνωσις to be like his own glorious body.

7.4 Interpretations of ἑαυτὸν ἐκένωσεν

The precise significance of ἑαυτὸν ἐκένωσεν (Phil. 2:6) has been much discussed by scholars. The words mean literally "he emptied himself." To interpret ἑαυτὸν ἐκένωσεν, clarifying "κενόω" is the key.

This verb appears in NT only in Paul, means literally "make empty" and regularly means to "become powerless", or "to be emptied of significance."⁹²

The word κενός occurs in the parable of the vineyard, when the tenants send back the master's servants empty, i.e. empty-handed (Mk. 12:3; Lk. 20:10 f). But Paul

⁹⁰ Hooker, "Philippians 2:6-11," 98.

⁹¹ Hooker, "Philippians 2:6-11," 100.

⁹² M. Lattke, "κενός," in *Exegetical Dictionary of the New Testament*, (EDNT; ed. Horst Balz, Gerhard Schneider; Grand Rapids: Eerdmans, 1981), 2: 282.

gives it a distinctive sense, especially in the negative expression, not in vain. If in the LXX the idea denotes emptiness, vanity and nothingness, now the accent is on fruitlessness and inefficacy. Paul uses it to suggest that under certain circumstances certain things would be pointless, fruitless, or in vain. He can apply it to grace (2 Cor. 6:1), preaching (1 Cor. 15:14), missionary work (1 Thess. 3:5), and his own activity as an apostle (Gal. 2:2; Phil. 2:16).⁹³

With the vb. κενόω, on the other hand, the emphasis falls on emptying and making void. Significantly, Paul uses it again negatively and also passively. He speaks of certain things that cannot be made empty, i.e. made void. Among them are faith (Rom. 4:14), the cross of Christ (1 Cor. 1:17), and his boasting as an apostle (2 Cor. 9:3). The cross and faith form the central subject matter of the gospel and thus constitute its power. Hence, the offence of the cross which both condemns and saves should not be made void by word of worldly wisdom (1 Cor. 1:17). The saving way of faith should not be made void by justification through the law (Rom. 4:14).⁹⁴

In the context of the hymn, ἑαυτὸν ἐκένωσεν, the form of the verb strongly suggests that this act of “emptying” was voluntary on the part of the pre-existent Christ. The next question raised is what did this act of self-emptying entail? Or what did Christ empty himself? Witherington suggested that the verb “stripped” or

⁹³ Tiedtke, “κενός,” *NIDNTT*, n.p.

⁹⁴ Tiedtke, “κενωώ,” *NIDNTT*, n.p.

“emptied” must have some content to it, and it is not adequate to say Christ did not subtract anything since in fact he added a human nature. The latter is true enough, but the text says that he did empty himself or strip himself. What it does not tell us explicitly is of what he emptied himself. The contrast between vv.6b and 7a is very suggestive; that is, Christ set aside his rightful divine prerogatives or status.⁹⁵ This does not mean he set aside his divine nature, but it does indicate some sort of self-limitation, some sort of setting aside of divine rights or privileges. To phrase the matter in traditional theological terms, it may mean that Paul thinks Christ did not draw on his ability to be omnipotent, omnipresent, and omniscient (i.e., he accepted human limitations of time, space, and knowledge).⁹⁶

There are six different approaches at least, as suggested by Hawthorne:⁹⁷

he emptied himself	(1) of his glory (Plummer),
	(2) of his independent exercise of authority (Hendriksen),
	(3) of the prerogatives of deity (Lightfoot),
	(4) of the insignia of majesty (Lightfoot, Calvin),
	(5) of the “relative” attributes of deity—omniscience, omnipresence and omnipotence (the kenoticists—e.g. C. Gore, P. T. Forsyth, H. R. Mackintosh),
	(6) of being equal with God (Oepke, <i>TDNT</i> 3, 661)

Meanwhile, Hawthorne thought there is no basis in the text of the hymn of

⁹⁵ Witherington, *Friendship and Finances in Philippi*, 66.

⁹⁶ Witherington, *Friendship and Finances in Philippi*, 66.

⁹⁷ Hawthorne, *Philippians*, n.p.

these approaches.⁹⁸ Fee suggested the problems came from the misunderstanding of grammar that the verb requires a genitive qualifier, that is, he must have “emptied himself” *of something*.⁹⁹ That is why different scholars try to find the contents or objects of “emptied.” On the other hand, Fee argued, this did not in keeping with Pauline usage. Just as ἀρπαγμός requires no object for him to “seize,” but rather points to what is the opposite of God’s character, so Christ did not empty himself of anything; he simply “emptied himself,” poured himself out. This is metaphor, pure and simple. The modifier is expressed in the modal participle that follows; he “poured himself out by having taken on the ‘form’ of a slave.”¹⁰⁰

A more fruitful approach to understanding this difficult phrase is to realize that the verb κενόουν also means “to pour out”, and ἑαυτόν can be taken as its direct object. This view is taken by E. Lohmeyer (*Kyrios Jesus*, 1928) and J. Jeremias (*TDNT* V 711). They see the passage against the background of the early Palestinian church and Isa. 53. Jeremias points out that the passage should be translated: “he poured out his life” (Isa. 53:12).¹⁰¹

It is not necessary, therefore, to insist that the phrase ἑαυτόν ἐκένωσεν demands some genitive of content to be supplied from the context. One need not imagine that the phrase means that Christ discarded divine

⁹⁸ Hawthorne, *Philippians*, n.p.

⁹⁹ Fee, *Philippians*, 210.

¹⁰⁰ Fee, *Philippians*, 210.

¹⁰¹ Cf. Tiedtke, “κενός,” *NIDNTT*, n.p.

substances or essences. Rather, it is a poetic, hymn like way of saying that Christ poured out himself, putting himself totally at the disposal of people (cf. 1 John 3:16), that Christ became poor that he might make many rich (2 Cor 8:9; cf. also Eph 1:23; 4:10).¹⁰²

In the context of New Taiwanese Version (HIAN-TAI TAI-GU EK-PUN, 2002), it is interesting that, “emptied himself” was rendered to “piàⁿ-khang ka-kī”, poured out oneself. As M. Lattke argued rightly that the immediate context of the hymn indicates that the clause speaks of the *self-giving* humility and *self-denying* impoverishment of the divine manner of being.¹⁰³

7.5 Interpretations of “κύριος Ἰησοῦς Χριστός”

The central questions have to do with the historical background and influences upon the application of κύριος to Christ, the origin of this use of the term in early Christianity, and its use and significance as a Christological title in Paul.¹⁰⁴

κύριος is used by Paul with reference to Christ most frequently, far less often to God, and in a very few cases to refer to humans socially.¹⁰⁵ Paul’s use of κύριος for human masters and his religious use of the term for God reflect the

¹⁰² Hawthorne, *Philippians*, n.p.

¹⁰³ Lattke, “κενος,” *EDNT*, 2:282.

¹⁰⁴ Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*, (Grand Rapids: Eerdmans, 2003), 109.

¹⁰⁵ Larry W. Hurtado, “Lord” in *Dictionary of Paul and His Letters*, ed. G. F. Hawthorne, RP. Martin and D.G. Reid, (Downers Grove: IVP, 1993), 560-561.

applications of κύριος in the Greco-Roman world among both Jews and Gentiles.¹⁰⁶

O. Cullman pointed out that κύριος was not only in connection with certain concept of religion, but also with the general sense of ‘master’ or ‘owner’.¹⁰⁷ For example, the owner of a slave was the slave’s κύριος (e.g., Eph. 6:5, 9). The basic notion that anyone referred to as κύριος holds a superior status and a certain power and authority is there in all uses of the term.¹⁰⁸ On the other hand, the expression κύριος could designate deity with respect to its absolute power or superiority, and it actually became a name which emphasized divinity in a unique way.¹⁰⁹

By the time of the origin of Christianity, among Jews there had developed a widely observed avoidance of pronouncing the Hebrew name of God (Yahweh), and various substitutes were used. Indeed, the evidence of ancient Jewish texts suggests that substitutes for Yahweh were often used even in written references to God. The most frequent Hebrew substrate was *adonay*. And in Aramaic, as illustrated in documents from Qumran, the equivalent term, *maryah* (definite form of *marêh*) was used similarly.¹¹⁰

In the LXX, κύριος used not only in the secular sense, but also in the absolute sense actually as the name of God and as the translation for both *adonay* and

¹⁰⁶ Hurtado, “Lord” in *DPL*, 561; Oscar Cullmann, *The Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. M. Hall, (Philadelphia: Westminster, 1959), 197.

¹⁰⁷ Cullmann, *The Christology of the New Testament*, 196.

¹⁰⁸ Hurtado, *Lord Jesus Christ*, 108.

¹⁰⁹ Cullmann, *The Christology of the New Testament*, 196-197.

¹¹⁰ Hurtado, “Lord,” in *DPL*, 561; Hurtado, *Lord Jesus Christ*, 108.

Yahweh.¹¹¹ Fuller suggested that the LXX translators attached to the word κύριος a whole complex of associations going beyond its sociological meaning in Greek and implying the whole Yahwistic theology of the covenant and redemptive history. According to him, the word κύριος had fully established itself as the title of Yahweh in the post-LXX period.¹¹²

κύριος was the most important appellation for God in the Hellenistic synagogue.¹¹³ That is, according to Hurtado, by all indications, in Jewish circles of the first century κύριος and its Semitic-language equivalents for “lord” were used to refer to the God of the Bible; and in their determinative/emphatic forms (“the Lord”) these terms functioned as substitutes for the divine name.¹¹⁴ Obviously, κύριος is a functional title that we can conclude.

From his earliest letters onward, Paul applies κύριος to Jesus without explanation or justification, suggesting that his readers already were familiar with the term and its connotation. For example, the very early and non-Pauline origin of the reference to Jesus as “Lord” is found in the Greek transliteration of the Aramaic invocation formula, *maranatha*,¹¹⁵ in 1 Cor. 6:22. The expression certainly comes

¹¹¹ Cullmann, *The Christology of the New Testament*, 200-201; Fuller, *The Foundations of New Testament Christology*, 68.

¹¹² Fuller, *The Foundations of New Testament Christology*, 67-68.

¹¹³ Martin Hengel, *Studies in Early Christology*, (Edinburgh: T&T Clark, 1995), 380; Hurtado, *Lord Jesus Christ*, 108; Cullmann, *The Christology of the New Testament*, 199-201; Hurtado, “Lord”, in *DPL*, 561.

¹¹⁴ Hurtado, *Lord Jesus Christ*, 109.

¹¹⁵ Cullmann suggested that one can propose either of the following divisions: *Maran-atha* or *Marana-tha*. In the first case the verb form is a third person indicative and the formula should be

from circles of Aramaic-speaking Jewish Christians, where it was a feature of their worship practice, an invocation addressed to the glorified Jesus appealing either for his presence in the worship setting or for his eschatological appearance. It is used here by Paul without explanation or even translation, which suggests that it had been conveyed to the Corinthians earlier by him, likely as a sacred verbal link between Paul's gentile Christians and their Palestinian predecessors and coreligionists, among whom the risen Christ was addressed as "our Lord".¹¹⁶ This means that the practice of invoking Jesus as "our Lord" must serve to unite believers across linguistic and cultural lines in a shared devotional practice.

Hurtado argued that not only the Christological use of κύριος in Pauline Christianity had translation equivalents in Aramaic-speaking Jewish Christian circles of earlier decades, but also that the religious meaning and functions of the application of κύριος to Jesus in Pauline circles were shaped by this earlier practice of appealing to the risen Jesus as "Lord" as a feature of the devotional life of Aramaic-speaking circles.¹¹⁷

Clearly, κύριος characteristically functions in Paul's letters as a christological

translated: "Our Lord comes." In the second case, it is an imperative and the formula should be translated: "Our Lord, come!" The first would be a confession and the second one a prayer. Both possibilities are grammatically and theoretically correct; in both cases the formula would have a liturgical character. Cullmann, *The Christology of the New Testament*, 209.

¹¹⁶ Hurtado, *Lord Jesus Christ*, 109; Hurtado, "Lord", in *DPL*, 562. Besides the formula here, Paul also preserves in Aramaic precisely a characteristic prayer address: *Abba*, Father (Rom. 8:15; Gal 4-6). Cullmann, *The Christology of the New Testament*, 209.

¹¹⁷ Hurtado, *Lord Jesus Christ*, 111.

term. But that makes it all the more important to note that Paul also refers to God as κύριος.¹¹⁸ There are a number of Pauline passages that may well incorporate allusions to OT passages that mention Yahweh where the κύριος Paul refers to is Christ clearly, for examples, 1 Cor. 10:21 (Mal 1:7; 12); 1 Cor 10:22 (Deut 32:21); 2 Cor 3:16 (Ex 34:34); 1Thess 3:13 (Zech 14:5); 1Thess 4:6 (Ps 94:2); 2Thess 1:7-8 (Is 66:15); 2 Thess 1:9 (Is 2:10, 19,21); 2 Thess 1:12 (Is 66:5); Phil 2:10-11 (Is 45:23-25).¹¹⁹

Hurtado proposed that these applications of OT κύριος passages to Jesus connote and presuppose the convictions that in some profound way Jesus is directly and uniquely associated with God. In Philippians 2: 9-11, we read that God has bestowed on Christ “the name above every name.” This phrase likely reflects the ancient Jewish reverence for God’s name (Yahweh), which for ancient Jews represented God’s unique status and being. κύριος here must be the Greek equivalent of acclaiming Christ as bearing the OT name of God.¹²⁰

Why is this name which cannot be surpassed? It is the name of God himself, Cullman proposed that,¹²¹ κύριος here is the translation of the Hebrew *adonay*. It is quiet clear at this point that we have to think of the Hebrew equivalent of the κύριος title. The bestowal of the divine name, however, does not refer only to the

¹¹⁸ Hurtado, *Lord Jesus Christ*, 111.

¹¹⁹ Hurtado, “Lord”, in *DPL*, 563.

¹²⁰ Hurtado, “Lord”, in *DPL*, 564; Hurtado, *Lord Jesus Christ*, 112.

¹²¹ Cullmann, *The Christology of the New Testament*, 217.

name itself. In Judaism, as in all ancient religions, name represents also a power. To say that God confers upon Jesus his own Name is to say that he confers upon him his whole lordship, as suggested by Cullmann.¹²²

Paul shows no need to explain or justify its Christological content. This means the passage gives us valuable historical evidence of devotion to Jesus that was so familiar that Paul could use this fascinating Christological recitation as a basis for making his real point here, which is to call for appropriate Christian ethical behavior.¹²³

According to Cullmann, the climax of the whole hymn is the confession that of everything in heaven and on earth and under the earth, “κύριος Ἰησοῦς Χριστός.” In the light of the lordship of Jesus Paul looks back over the whole history of Christ from the very beginning when he was ἐν μορφῇ θεοῦ in his are-existence.¹²⁴ The whole hymn was composed in view of the κύριος title. Its central point is the fact that God has ‘more than exalted’ Jesus.¹²⁵

We can conclude that κύριος Ἰησοῦς Χριστός is a functional title and it is the foundation of every New Testament passage which actually identifies Jesus with God.

On the other hand, we can find that there are three main kinds of contexts statements,

¹²² Cullmann, *The Christology of the New Testament*, 217.

¹²³ L.W. Hurtado, “Jesus as Lordly Example in Philippians 2:5-11”, in *From Jesus to Paul: Studies in Honour of Francis Wright Beare*, ed. P. Richardson and J. C. Hurd (Waterloo: Wilfrid Laurier University Press, 1984), 113-26.

¹²⁴ Cullmann, *The Christology of the New Testament*, 217.

¹²⁵ Cullmann, *The Christology of the New Testament*, 180.

hortatory context, eschatological context, and liturgical context,¹²⁶ in which κύριος is applied to Jesus, as proposed by Hurtado. This means the meaning of κύριος Ἰησοῦς Χριστὸς should depend on the context, that is, the function.

7.6 Theological Interpretations of the Hymn

L.D. Hurst rightly pointed out that the core of the theological debate over the hymn is: does the passage refer to the action of a pre-existent being who empties himself and becomes man, or does it refer from start to finish to the action of a human being, Jesus of Nazareth?¹²⁷

The different understanding of the passage will be reviewed in next subsection.

7.6.1 Pre-Existent Christ

R. P. Martin suggested that the interpretation of J. B. Lightfoot in 1868 was the convenient starting-point in the history of modern interpretation.¹²⁸ Lightfoot claimed that Paul here uses μορφῆ with the sense it had acquired in Greek philosophy, particularly Aristotelian, and “The entire phrase ἐν μορφῆ θεοῦ ὑπάρχων points back to the time prior to the incarnation. Thus, the μορφῆ in which Christ was refers to His pre-temporal existence.”¹²⁹ Namely, in his understanding, ἐν μορφῆ θεοῦ ὑπάρχων

¹²⁶ Hurtado, “Lord” in *DPL*, 566-8; Hurtado, *Lord Jesus Christ*, 117.

¹²⁷ L.D. Hurst, “Re-Enter the Pre-Existent Christ in Philippians 2:5-11?” *NTS* 32(1996), 449.

¹²⁸ Martin, *A Hymn of Christ*, 100.

¹²⁹ Martin, *A Hymn of Christ*, 100-101.

is to imply Christ's divine mode of being.

On the other hand, Lightfoot contrasted it with σχῆμα, which relates to external features and therefore may change, whereas μορφή refers to nature, quality, and essence. On this view our Lord's preexistent 'form' came to be equated with his metaphysical status within the Godhead. Lightfoot's results were similar to those of patristic exegesis.¹³⁰

However, Lightfoot's scholarly opinion, pre-existent Christ, has been challenged in one way or another recently. The challenged opinions assert that the hymn employs an Adam-Christ parallel as opposed to an opposite action by Christ. Namely, the central issue to be decided, as proposed by Hurst,¹³¹ is whether the act of Adam in contrast with the act of the heavenly Christ or with what of the human Jesus.

Meanwhile, O'Brien offered criticism that, there was very little evidence to support the view that Paul uses μορφή in such a philosophical sense,¹³² though several recent writers agree with Lightfoot's conclusion that μορφή θεοῦ means 'the essential nature and character of God.'

7.6.2. Adam-Christ Parallel

Those who have rejected the perspective of pre-existent in Phil 2:6-11 almost inevitably appeal to an implied Adam-Christ typology or an Adam Christology in the

¹³⁰ O'Brien, *Philippians*, 207

¹³¹ Hurst, "Re-Enter the Pre-Existent Christ in Philippians 2:5-11?", 449.

¹³² O'Brien, *Philippians*, 207

text in order to explain the crucial first verse of the passage, v.6. In his notable book, *Christology in the Making*, James D. G. Dunn¹³³ rejects the idea that Phil 2:6 refers to any particular time scale: Christ's pre-existent, pre-history or whatever.¹³⁴ The phrase ἐν μορφῇ θεοῦ ὑπάρχων relates to Adam Christology which is not concerned with Christ's pre-existent.

Dunn's argument is based on the fact that μορφῇ and εἰκῶν are part of the same semantic field and according to Gen. 1:26-27 (LXX) Adam was created κατ εἰκὼνα θεοῦ. Thus Phil. 2:6 is taken to be an allusion to Gen. 1:26-27 and therefore does not demand a reference to Christ's pre-existent.¹³⁵ O'Brien analyzes Dunn's position and come up with a simple equation: what the Adam of Gen 1-3 lost, namely his possession of divine 'glory', has been restored to the last Adam, Jesus Christ, whose 'glory' is described in Phil 2:9-11.¹³⁶

Wanamaker¹³⁷ and others¹³⁸ proposed two major problems in criticizing Dunn's proposition: (1) Even if ἐν μορφῇ θεοῦ means the same thing as κατ εἰκὼνα θεοῦ this does not conclusively demonstrate that Phil.2:6 refers only to the human existence of Christ. As is well-known, the εἰκῶν terminology was

¹³³ Dunn, *Christology in the Making*, 114-121.

¹³⁴ Dunn, *Christology in the Making*, 119.

¹³⁵ Dunn, *Christology in the Making*, 114-121; C. A. Wanamaker, "Philippians 2:6-11: Son of God or Adamic Christology?" *NTS* (1987), 180; Hurst, "Re-Enter the Pre-Existent Christ in Philippians 2:5-11?", 449; Hurtado, "Pre-Existent" *DPL*, 745.

¹³⁶ O'Brien, *Philippians*, 267.

¹³⁷ Wanamaker, "Philippians 2:6-11", 180-2.

¹³⁸ Hurst, "Re-Enter the Pre-Existent Christ in Philippians 2:5-11?", 450-4; O'Brien, *Philippians*, 265-8; Hurtado, *Lord Jesus Christ*, 122-6.

employed in Judaism for describing the figure of Wisdom. The argument the phrase ἐν μορφῇ θεοῦ ὑπάρχων refers to Christ as the second Adam appears highly doubtful, since in the Pauline tradition Christ as the image of God seems to reflect a similar understanding to Philo's Logos as the image of God.¹³⁹

(2) The presence of a human Christology in Phil 2:6 fails to convince because of the direction of thought in Phil 2:6-11. Whatever the meaning of ἐν μορφῇ θεοῦ ὑπάρχων, one thing is clear: the words μορφῆν δούλου λαβών are intended to contrast with them.¹⁴⁰ Wanamaker asserts that any explanation of ἐν μορφῇ θεοῦ must make reasonable sense of this contrast and he criticizes further that those who “argue for a human Christology in v.6 rather than a pre-existent Christology make little or no sense of the contrast in vv. 6-7.”¹⁴¹

7.6.3 Three Stage Christology

In the traditional dogmatic theology, it is the true order that Christology precedes soteriology logically because “he was who he was that Jesus Christ did what he did.”¹⁴² But Fuller proposed his first question, “What does Christology mean?” in his *The Foundations of New Testament Christology*.

But for the New Testament itself, Fuller argued, it is the other way round. In

¹³⁹ Wanamaker, “Philippians 2:6-11”, 180-1; Hurst, “Re-Enter the Pre-Existent Christ in Philippians 2:5-11?”, 450; O'Brien, *Philippians*, 209,267.

¹⁴⁰ O'Brien, *Philippians*, 209-210; Hurst, “Re-Enter the Pre-Existent Christ in Philippians 2:5-11?” 451.

¹⁴¹ Wanamaker, “Philippians 2:6-11”, 182.

¹⁴² Fuller, *The Foundations of New Testament Christology*, 15.

the New Testament men first confronted by the history of Jesus of Nazareth—by what he said and did—and they confess their faith in what God has done in Jesus Christ in terms of a Christology.¹⁴³ It is a kerymatic response.

Since Christology is men's response to Jesus of Nazareth, it follows that the church made its responses in terms of whatever tools lay to hand. Fuller deals with the tools of Christology with the terms, images, concepts and patterns in which the church picked up and used for its Christological response. Those tools were derived from the three successive environments in which the early church was operating: Palestinian Judaism, Hellenistic Judaism, and the Graeco- Roman world.¹⁴⁴ This means in the different environments, according to Fuller, there were three strata formed the foundations of New Testament Christology: "Earliest Palestinian", "Hellenistic Jewish" and "Gentile Mission" respectively.¹⁴⁵

The first pattern, that of the Earliest Palestinian, had two foci: the historical work of Jesus, and his parousia. Here is the table indicating the title used in the earliest Palestinian stage:¹⁴⁶

¹⁴³ On the other hand, there is a direct line of continuity between Jesus' self-understanding and the church's Christological interpretation of him. The church's Christology was a response to its total encounter with Jesus, not only in his earthly history but also in its (the church's) continuing life. Fuller, *The Foundations of New Testament Christology*, 15.

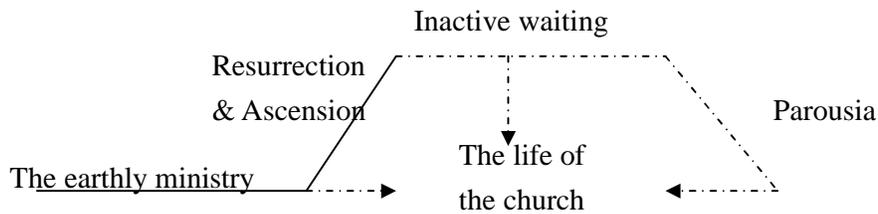
¹⁴⁴ Fuller, *The Foundations of New Testament Christology*, 16.

¹⁴⁵ Fuller, *The Foundations of New Testament Christology*, 243.

¹⁴⁶ Fuller, *The Foundations of New Testament Christology*, 244.

<i>Earthly life</i>	<i>Death-Resurrection</i>	<i>Parousia</i>
<i>Maran (a)</i>	Messiah-designate	<i>Bar naša</i>
<i>Bar naša</i>	<i>Bar naša</i>	<i>Marana</i>
<i>ʿEbhedh</i>	<i>ʿEbhedh</i>	<i>Mašīah</i>

Jesus’ historical work had present authority for the church and his work had present soteriological significance. The Christological pattern in the earliest Palestinian stage may be displayed as followed:



A major shift of emphasis took place in the second or Hellenistic Jewish stage. The Christology of this stage was the result of the delay in the parousia and the deepening of present experience—particularly of the Holy Spirit—in the continuing life of the church. The earthly life of Jesus was interpreted as the eschatological presence of God and the vindication of this authority at the parousia became the two poles of this stage of Christological thought.¹⁴⁷

In the stage of Hellenistic Jewish Christology, the earthly life of Jesus is given a positive consideration increasingly; Fuller argued that, it becomes a preliminary stage in his Messiahship.¹⁴⁸ The Messianic titles are pushed back into the earthly life,

¹⁴⁷ Fuller, *The Foundations of New Testament Christology*, 182.

¹⁴⁸ Fuller, *The Foundations of New Testament Christology*, 245.

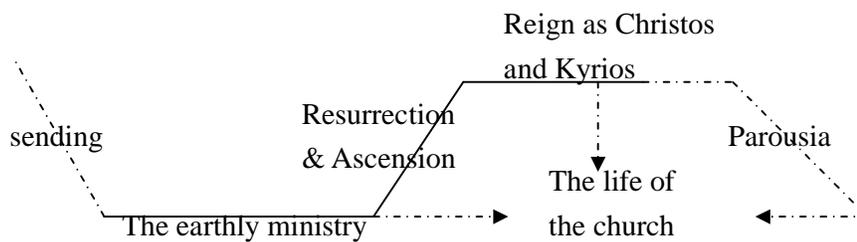
though without losing the sense that there was a “plus” conveyed by the exaltation.

Here is the table indicating the title used in the Hellenistic Jewish stage:¹⁴⁹

<i>Earthly life</i>	<i>Death-Resurrection</i>	<i>Exaltation to parousia</i>
<i>κύριος</i>	<i>Χριστός</i>	<i>υἱὸς τοῦ ἀνθρώπου</i>
<i>υἱὸς τοῦ ἀνθρώπου</i>	<i>παῖς</i>	<i>κύριος</i>
<i>παῖς</i>		<i>Χριστός</i>
<i>υἱὸς Δαυίδ</i>		<i>υἱὸς τοῦ θεοῦ</i>
<i>Χριστός</i>		

At this stage, Jesus is already enthroned as Messiah, not merely waiting as

Messiah designate. The pattern of this Christology may be represented as follow:¹⁵⁰



After Hellenistic Jewish, the search for redemption in the gentile world,

according to Fuller, was centered not upon a hope of national restoration like that of

Israel, but on deliverance from the powers which held men in thrall—fate and

death.¹⁵¹ Here are the titles of Gentile Mission:¹⁵²

¹⁴⁹ Fuller, *The Foundations of New Testament Christology*, 245.

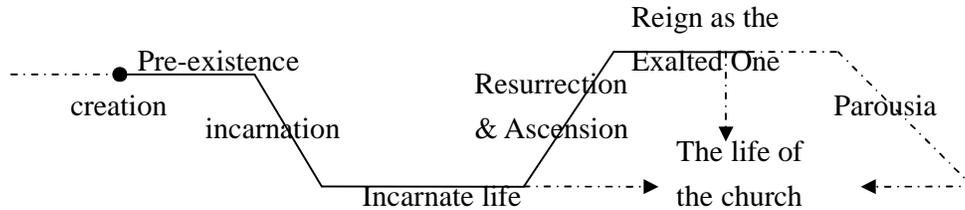
¹⁵⁰ Fuller, *The Foundations of New Testament Christology*, 245.

¹⁵¹ Fuller, *The Foundations of New Testament Christology*, 245.

¹⁵² Fuller, *The Foundations of New Testament Christology*, 247.

<i>Pre-existence</i>	<i>Incarnation</i>	<i>Exaltation</i>
<i>υἱὸς (τοῦ θεοῦ)</i>	<i>ἄνθρωπος δευτερος</i> or <i>ἑσχατος</i>	<i>κύριος</i>
Logos	<i>υἱὸς τοῦ θεοῦ</i>	<i>υἱὸς τοῦ θεοῦ</i>
<i>θεός</i>	<i>σωτήρ</i>	<i>σωτήρ</i>
	<i>θεός</i>	<i>θεός</i>

Therefore, the missionaries to the gentiles took another major step in affirming the Redeemer’s pre-existence and incarnation. They developed a Christological pattern in which the pre-existent One descended into the realm of our human difficulty at the incarnation, conquered the powers on their own ground, and re-ascended. In so doing he became the head of a new order of humanity and reversed the fall of Adam. The pattern of this Christology may be represented as follow:¹⁵³



Philippians 2:5-11 is the pattern that first appears in the gentile mission. Fuller proposed that the gentile mission did not take its Christology from the thought of its converts, but it did adopt certain features of the more syncretistic type of Hellenistic Judaism in the diaspora. Accordingly, it was not the converts who did the translating of the Jewish-Hellenistic kerugma into their own terms, but the missionaries

¹⁵³ Fuller, *The Foundations of New Testament Christology*, 246.

themselves.¹⁵⁴ Furthermore, we would propose that Phil 2:6-11 is the product of Hellenistic Christian missionaries working in a mainly Hellenistic gentile environment.¹⁵⁵

The hymn asserts that the Redeemer passes through five phases of existence: (a) pre-existence; (b) becoming incarnate; (c) incarnate life; (d) re-ascension; (e) exalted state.¹⁵⁶ Namely, it is a three stage Christology: pre-existence, incarnation, and exaltation, and this three stage Christology represents the fullest pattern of the Christology in the gentile mission.

Fuller argued that this pattern completes the foundations of New Testament Christology. The theologians of the New Testament, all erect their theological spontaneous upon the foundations, not indeed invariably upon the full patterns, but always upon parts of it. It is this pattern which lies behind the process of Christological formulation which culminates at Chalcedon.¹⁵⁷

According to Fuller, the Jesus' Christological titles of Palestinian kerygma, e.g. Son of man, Lord, Messiah, and servant, are almost without exception used in sentences which speaks of action, sometimes it is the action of God in or through Jesus,¹⁵⁸ and sometimes it is the suffering of the Christ.¹⁵⁹ Occasionally a

¹⁵⁴ Fuller, *The Foundations of New Testament Christology*, 203, 232.

¹⁵⁵ Fuller, *The Foundations of New Testament Christology*, 206.

¹⁵⁶ Fuller, *The Foundations of New Testament Christology*, 207-8.

¹⁵⁷ Fuller, *The Foundations of New Testament Christology*, 246.

¹⁵⁸ E.g. "that they send the Christ appointed for you" (Act 3:20); "Christ...was raised (by God) from dead"(1 Cor. 15:4); "the Son of man came *eating and drinking*"(Mat. 2:19). Fuller, *The Foundations of*

Christological affirmation can occur as the predicate of the verb “to be.”¹⁶⁰ These statements are really functional in character, not affirmations about the “nature” or being of Jesus. Fuller argued that they affirmed what he is doing or what he will do, and they asserted what the Christ had done, what he is doing or what he will do, or what he will do;¹⁶¹ not what he is, ontically. Jesus will function as Israel’s eschatological ruler; he decides over the Sabbath question in the church.

Fuller argued further, the similar functional Christological statement was embraced in the Hellenistic Jewish.¹⁶² For example, “God made him Lord and Christ” (Acts 2:36); “appointed Son of God” (Rom. 1:4). These statements assert what the Christ has done, is doing, or will do.

The gentile mission advanced beyond functional to make ontic statements about the Redeemer argued by Fuller. In his pre-existent state he *is* (ὑπάρχων) in the *form* (μορφή) of God. He *is* (εἶναι) equal with God. He takes the *form* (μορφή) of a slave, and is born in the *likeness* (ὁμοίωμα) of man, and is found in human *form* (σχήμα). These are ontic, not functional words.¹⁶³ He does not merely function as a man, but he *is* man, ontically so, prior to his functional activity. At his exaltation he

New Testament Christology, 247.

¹⁵⁹ E.g. “the Son of man *will be delivered* into the hands of men” (Mk. 9:31); “you *will see* the Son of man...coming on the clouds of heaven” (Mk. 14:62); “Christ *died* for our sin” (1 Cor. 15:3). Fuller, *The Foundations of New Testament Christology*, 247.

¹⁶⁰ E.g. Peter’s confession, “you *are* the Christ” (Mk. 8:29); “the Son of man *is* Lord of the sabbath” (Mk. 2:28). Fuller, *The Foundations of New Testament Christology*, 247.

¹⁶¹ Fuller, *The Foundations of New Testament Christology*, 247.

¹⁶² Fuller, *The Foundations of New Testament Christology*, 248.

¹⁶³ Fuller, *The Foundations of New Testament Christology*, 248.

not merely functions as κύριος, but is given the name (ὄνομα, denoting the being) of God himself.

Especially in discussing the meaning of κύριος, Fuller argued strongly that κύριος is not just a functional identity between the exalted One and Yahweh, but an *ontic* identity: “Name declares dignity and nature, radiates being and makes it manifest.”¹⁶⁴ It is the manifestation of the name which he had already possessed hiddenly before the incarnation.

To sum up, Fuller’s model provides two different understandings of Christology: in the first and second stage, the understanding of Christology is functional; and in the last stage is ontological.

7.6.4 An Evaluation of the Interpretations

Basically, we accept Fuller’s model in interpreting the Christological meaning of Phil 2:5-11. The Christological explanations of Adam-Christ parallel and pre-existent Christ both can be included as a part of Fuller’s model. In other words, the two explanations did not exclude each other.

On the other hand, we can not accept Fuller’s analysis of the third stage, gentile mission. Fuller argued strongly that κύριος (Lord) is a name which declares dignity and nature, radiates being and make it manifest.¹⁶⁵ Is κύριος a “name”?

¹⁶⁴ Fuller, *The Foundations of New Testament Christology*, 214.

¹⁶⁵ Fuller, *The Foundations of New Testament Christology*, 214.

According to the discussion mentioned above,¹⁶⁶ the practice of invoking Jesus as “our Lord” must serve to unit believers across linguistics and cultural lines in a shared devotional practice. Meanwhile, the bestowal of the divine name does not only refer to the name itself. In Judaism, as in all ancient religions, name represents also power. To say that God confers upon Jesus his own Name is to say that he confers upon him his whole lordship.¹⁶⁷ Obviously, κύριος is not a “name”, but a (Christological) “title”.

Fuller also argued that the phrase ἐν μορφῇ θεοῦ ὑπάρχων denoted not merely function, but mode of existence, and the phrases of the hymn, μορφήν δούλου λαβών (He takes the form of slave) and ἐν ὁμοιώματι ἀνθρώπων (born in the likeness of men), all express he does not merely function as a man, but he *is* man ontologically.¹⁶⁸ But according to the discussion of the meaning of ἐν μορφῇ θεοῦ in 7.2, it should be functional not ontological. To sum up, we argued that the hymn, Phil 2:5-11, is a functional Christology.

¹⁶⁶ See 7.2.

¹⁶⁷ Cullamnn, *The Christology of the New Testament*, 217.

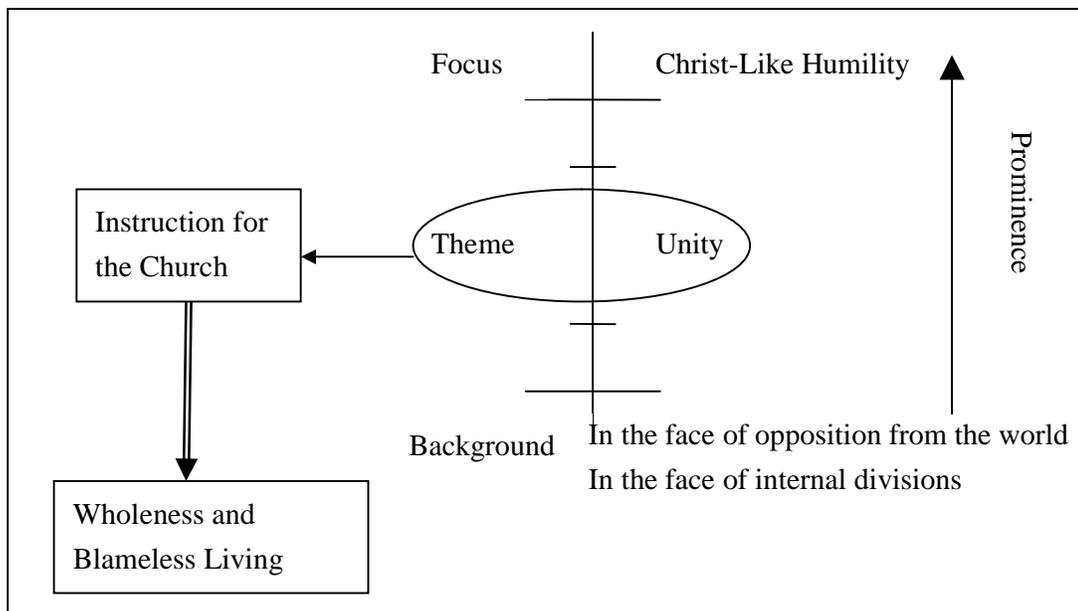
¹⁶⁸ Fuller, *The Foundations of New Testament Christology*, 248.

Conclusion

According to Black's suggestion mentioned above, 1:27-2:18 of the letter body (1:3-4:20) shows a complete discourse structure and a clear theme, unity, was penetrated the whole body proper: argument for ecclesial unity.

On the other hand, 1:27-2:18 showed a complete three levels of prominence.

We shall analyze the prominence theory suggested by Reed:¹



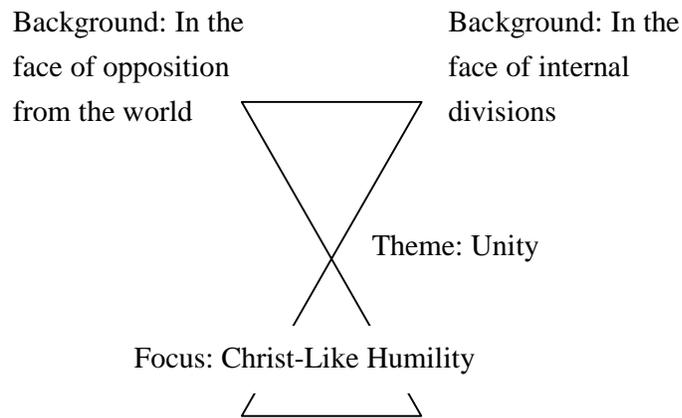
In the diagram about the analysis of the theme in Phil 1:27-2:18, unity is Paul's instruction for the Philippians Church in the face of opposition from the world and in the face of internal divisions. This reflected that the situation in the Philippian church was very difficult.

At the same time, the ultimate aim of church life in Philippians is a

¹ Reed, "Identifying Theme in the New Testament: Insights from Discourse Analysis," 77.

wholeness and blameless living before the world. The Christ-like humility is not the focus of the discourse, but the way or the behavior model to the unity.

If we can realize the theme of the passage, according to Louw,² what is the thematic development pattern of the passage? I explain by the following diagram:

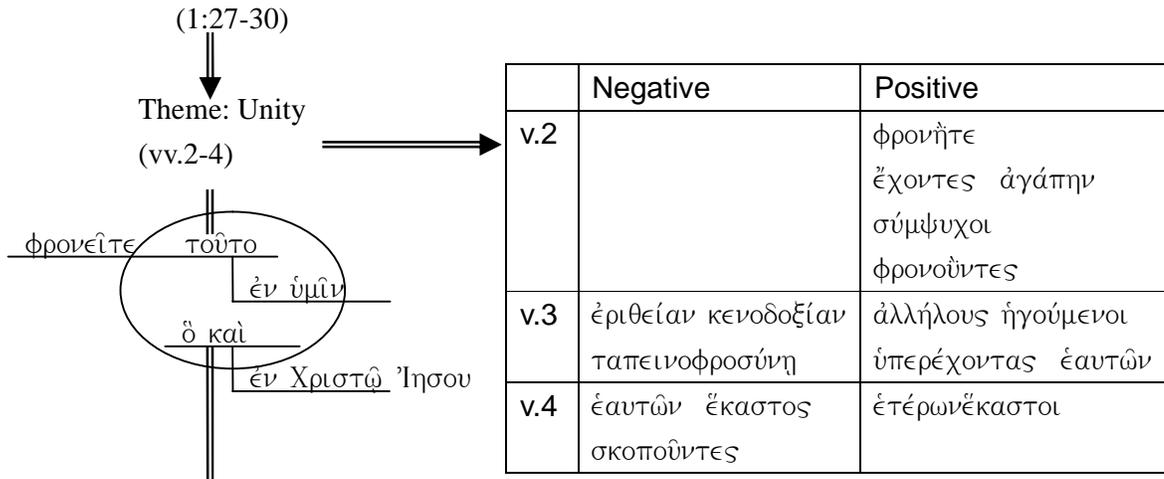


Aim: Wholeness and Blameless Living before the World

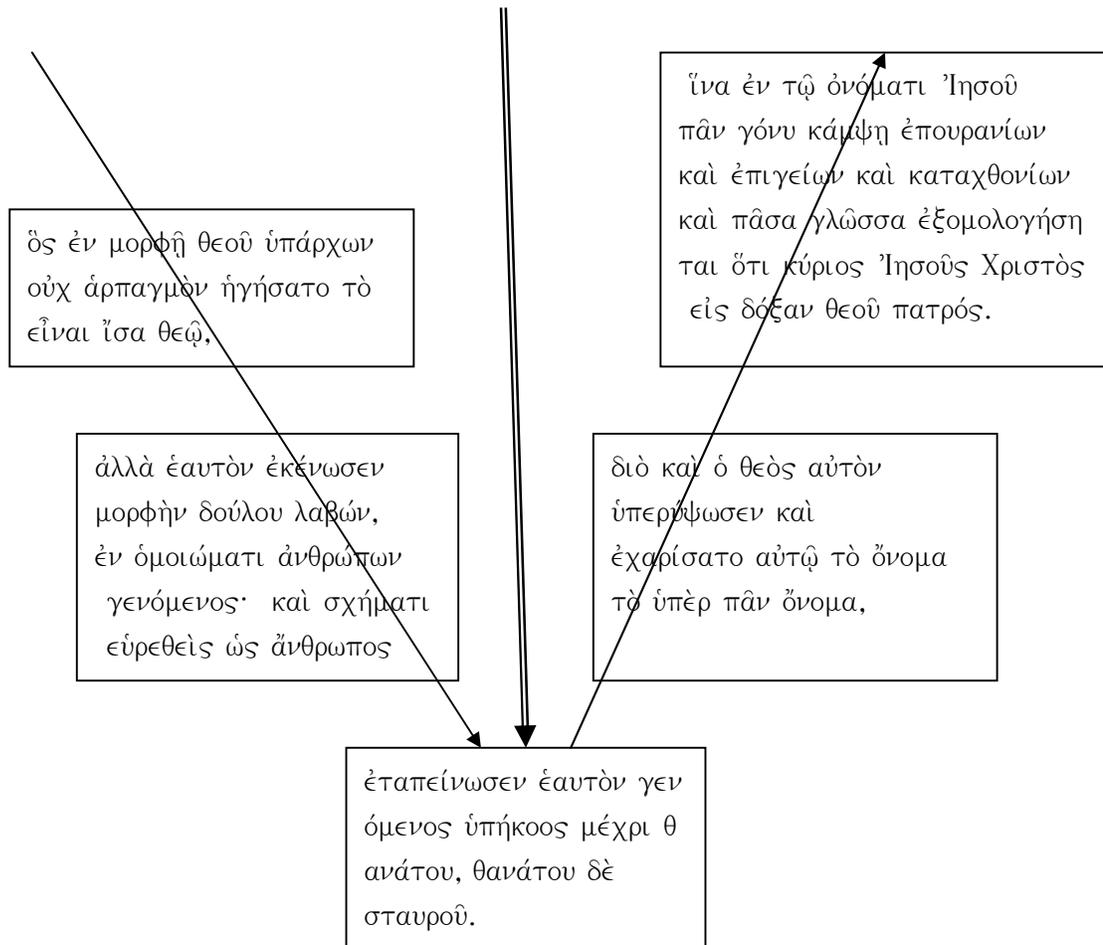
On the basis of the discussion above, we also can combine the thematic analysis of 2:1-2:11 with the possible semantics (c) of τοῦτο into a new diagram:

² Louw, *Semantics of New Testament Greek*, 116-117.

Background: External and Internal Crisis



(vv.6-11) Focus: Christ-Like Humility



The diagram analysis showed that the passage 2:2-2:12 is a complete semantic

structure; furthermore, we can find *unity* is the main concern point of Paul. This means something has happen in the Philippian church and Paul would like to emphasize the importance of unity and the role of unity in the church life. And the ultimate standard or model comes from Christ Jesus.

The next question is: is there a goal for such church life style? Or is there benefits for the Philippian church members to live in such life style? Paul's answer is: ἵνα γένησθε ἀμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, (so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world. NRSV.)

If we can confirm church life style is what Paul concerns most, then we can conclude that the passage 1:27-2:18 is an ethical solution/guide for the Philippian church members. For its ethical character, what is the function of 2:6-11 in 1:27-2:18? We argued that the so-called ethical interpretation is a more reasonable one.

Why we can say Paul uses the ethical appeal here? We can not agree with John Marshall in adopting Aristotle's statement in *Rhetoric*, Paul did not have exact information but had vague information about Philippian Church. We think it is not the point whether Paul did know the real situation or not. What kind of rhetoric function the author/writer adopt depend on the effect that author/writer want to reach. John

Marshall emphasized the rhetoric principles on the textbook too much. Nobody's rhetoric function in communication depends on the rhetoric rules while he/she is speaking. We should remember that this is not a family letter but a pastoral epistle, to appeal to ultimate character or model in religion life style is reasonable.

As we mentioned above, 1:27-2:18 is on a whole an ethical appeal, it is unreasonable to isolate any paragraph, like 2:6-11, from the passage. 2:6-11 is the focus of the passage, and 2:12-18 is the aim of Paul's thought. Since 2:6-11 is an ethical appeal, the role of 2:6-11 in the whole passage is rhetorical in function (*ethos*). Paul used an ultimate paradigm to interpret the importance of unity in church life or to persuade Philippian church members to have such church life style.

On the character of the Christology of the hymn, according to the discussion in chapter 7, we can conclude that the hymn, Phil 2:5-11, is a functional Christology, andt served as a ethical function within the co-text and context to resolve Philippian believers' internal and external crisis that they faced. The hymn should be investigated functionally. Then we can see the whole pictures of the hymn.

Appendix: Methodological Survey of Structural Analysis¹

As mentioned in the introduction, main or traditional study on Philippians 2:5-11 neglected its immediate context and over-focused on its micro-structure, like words, phrases, and sentences. A methodological survey will be made in this chapter. Different methodologies will be introduced and evaluated and in the last part, and an eclectic methodology will be used.

1.1 Introduction: From Linguistics to Biblical Study

After James Barr's important ground-clearing work, *Semantics of Biblical Language*, what is surprising is how many of the practices Barr pointed out have continued.²

In recent years there has been important research done in several different areas of Greek study, explicitly utilizing the principles of modern linguistics and focusing upon various specific features of the Greek language, including questions of method, syntax, semantics, lexis, verbal structure, cases, and word order.³

Discourse analysis is a sub-discipline of modern linguistics that seeks to

¹ The appendix is my study note of *discourse analysis*. Basically, the structure followed by Dr. Peng Kou-Wei's lectures on the M. Div. course of Taiwan Theological Seminary: "Introduction to the Contemporary Methodology of New Testament Studies." Spring, 2000.

² Stanley E. Porter, "Discourse Analysis and New Testament Studies," in *Discourse Analysis and Other Topics* (ed. Stanley E. Porter and D. A. Carson. Sheffield: Sheffield Academic Press, 1995), 15, n.5.

³ Porter, "Discourse Analysis and New Testament Studies," 15-16.

understand the relationships between language, discourse, and situational context in human communication.⁴ Consequently, it draws upon the insights of several other academic disciplines, in its early years including linguistics, anthropology, sociology, philosophy, and in more recent years, communication theory, social psychology, and artificial intelligence.⁵ J. Reed points out that discourse analysis is an interdisciplinary approach to language and human communicative behavior and cannot, or should not, be reduced to simplistic definition.⁶

The term discourse analysis at its broadest level refers to the study and interpretation of both the spoken and written communication of humans. It is analysis that takes seriously the role of the speaker and the listener in the communicative event.⁷ In other words, discourse analysis refers to the study of both the spoken and the written communication of humans. The boundary of a discourse, then, is probably best treated as whatever language users decide. Speakers and listeners determine when a communicative event begins and when it ends. Occasionally, the terms text linguistics (*Textwissenschaft*) and text grammar refer to the same type of analysis, but specifically that of written texts.⁸

It is worthwhile to pay attention to the three closely related assumptions of

⁴ Reed, "Discourse Analysis," 189.

⁵ Reed, "Discourse Analysis," 189.

⁶ Reed, "Discourse Analysis," 189.

⁷ Jeffrey T. Reed, "Modern Linguistics and New Testament: A Basic Guide to Theory, Terminology, and Literature," in *Approaches to New Testament Study* (ed. Stanley E. Porter and David Tombs. Sheffield: Sheffield Academic Press, 1995), 222-65.

⁸ Reed, "Modern Linguistics," 248.; Reed, "Discourse Analysis," 190.

contemporary discourse analysis theory proposed by J. B. Green:⁹

First, *communication is social, transcending sentence*. Green argued that discourse analysis proceeds under the assumption that communication occurs at a level that transcends words, clauses, or even sentences.¹⁰ Utterances only rarely if ever occur in isolation; they are embedded in ongoing social interaction between human beings, and it is from this interaction that utterances take their meaning. For this reason, the same words, uttered in two different settings or among different people, will *not* necessarily or even likely to carry the *same meaning*.¹¹ In other words, it is very important to consider co-text and context when interpreting a text.

Secondly, *language-in-use is always culturally embedded*. This points to an important reality about communication - namely, “communication often proceeds on the basis of *assumed common knowledge and experience*.”¹² That is, we often listen to one another and read materials even from cultures foreign to our own, unconsciously assuming that all are operating with the same cultural background.¹³ It is for this reason that discourse analysis is interested not only in discourse *within the text*, but also with the communicative *interchange between the ancient text and the*

⁹ Green, “Discourse Analysis and New Testament Interpretation,” 179-182.

¹⁰ Green, “Discourse Analysis and New Testament Interpretation,” 179.

¹¹ Green, “Discourse Analysis and New Testament Interpretation,” 179.

¹² Green, “Discourse Analysis and New Testament Interpretation,” 179-180.

¹³ Green’s comment on culture and language is a very important reflection among Asian Christians. For Asian Christians like Taiwanese, does a ‘pure gospel’ exist without considering culture?

contemporary reader.¹⁴

Thirdly, humans are *meaning-making*. Discourse analysis proceeds on the assumption that we human beings have a powerful urge to make sense out of whatever is presented us. All language is polysemous, of course; it is capable of *infinite uses*. The same may not be said of discourse, however, since the multiplicity of possible meanings of language are tamed by a number of factors — some linguistic, others paralinguistic — that provide its coherence.¹⁵

Discourse analysis as a discipline within linguistics has emerged as a synthetic model, one designed to unite into a coherent and unifying framework various areas of linguistic investigation. It is difficult to define discourse analysis, since it is still emerging, but there are certain common features worth noting. Above all, the emphasis of discourse analysis is upon language as it is used.¹⁶ As a result, discourse analysis has attempted to integrate into a coherent model of interpreting the three traditional areas of linguistic analysis: (1) *semantics*, concerned with the conveyance of meaning through the forms of the language ('what the form means'); (2) *syntax*, concerned with the organization of these forms into meaningful units; and (3) *pragmatics*, concerned with the meanings of these forms in specific linguistic contexts ('what speakers mean when they use the forms'). Thus the smallest meaningful units

¹⁴ Green, "Discourse Analysis and New Testament Interpretation," 181.

¹⁵ Green, "Discourse Analysis and New Testament Interpretation," 182.

¹⁶ Porter, "Discourse Analysis and New Testament Studies," 18.

in the language (e.g. morphemes) and their composition into increasingly larger units (e.g. words, groups of words, clauses, sentences, paragraphs or periscopes and entire discourses) must be seen in terms of both their individual parts and their formation into the whole.¹⁷

Discourse analysts investigate the roles of the author, the audience, and the text (and its language) in the production and consumption of communicative acts. On the one hand, discourse analysts seek to interpret a speaker's or author's role in the production of discourses. The term "author" here may include actual authors (extra-textual authors) and/ or implied authors. Discourse analysis has been concerned with how original ('real') authors/speakers process them.¹⁸ In addition to the speaker's role, discourse analysts also seek to interpret the listener's or reader's comprehension(s) of and response(s) to the discourse.

1.2 Guiding Tenets of Discourse Analysis

In addition to methodology itself, within an area of modern linguistics, one may find the features in the function of discourse analysis. Reed suggested that there are four features in the function of discourse analysis:¹⁹

First, discourse analysts take seriously the roles of the speaker, the audience,

¹⁷ Porter, "Discourse Analysis and New Testament Studies," 18-19.

¹⁸ Cf. J. T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*, (Sheffield: Sheffield Academic Press, 1997), 25 ; Reed, "Modern Linguistics," 249.

¹⁹ Reed, "Modern Linguistics," 249-252.

and the text in the communicative process. On the one hand, discourse analysts seek to *interpret the speaker's role in the production of discourses*.²⁰ Much of discourse analysis has been concerned with original texts and, consequently, how original speakers create those texts and how original listeners process texts. In addition to the speaker's role, discourse analysts also seek to *interpret the listener's comprehension(s) of and response(s) to the discourse*.

Secondly, there is a relationship grammatically, semantically, and pragmatically between the various parts of a given text, and there are some thematic elements which flow through it, allowing a listener to recognize discourse as a cohesive piece of communication rather than a jumble of unrelated words and sentences. Discourse analysts repeatedly seek answers to such questions, attempting to *identify how a language is used to create cohesive communication*.²¹

Besides these two features mentioned above, J. Reed also argued another two guiding tenets of discourse analysis:

Thirdly, the discourse analyst is also guided by the tenet to examine language at a *linguistic level larger than the sentences*.

Fourthly, discourse analysis is that discourse should be analyzed for its *social functions* and, thus, in its *social context*.

²⁰ Italic by original author, Reed.

²¹ The concept of 'cohesive communication' will be discussed below.

The third and fourth guiding tenets, proposed by J. Reed, mentioned above were very important when analyzing Philippians 1:27-2:18. These two will be discussed one by one below (1.2.1; 1.2.2).

1.2.1 Analysis beyond Sentence

The discourse analyst is also guided by the tenet to examine language at a level beyond the sentence. This is perhaps the most distinguishing, if not best known, doctrine of discourse analysis. J. Reed suggested that this feature, just as a long-lived taboo in linguistics that grammar is confined to the boundary of the sentence, has been forsaken by discourse analysts.²²

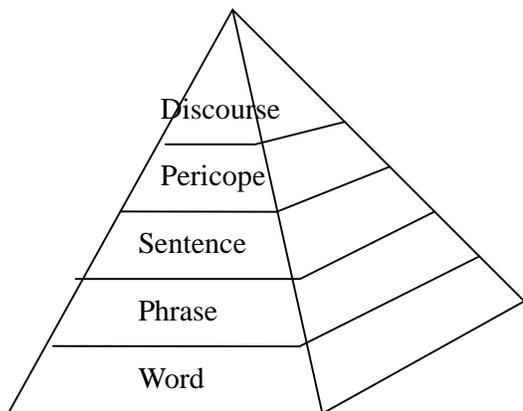
The study of larger discourse units, however, does not eliminate the need for investigating words and clauses. Discourse analysts advocate a “bottom-up” and “top-down” interpretation of discourse. The analyst might begin at the bottom with the analysis of morphology, moving up through words, phrases, clauses, sentences and paragraphs (i.e. sequences of sentences and embedded sequences of sentences) until reaching the top, the discourse.

As Porter argued that in discourse analysis one can begin at the top or the bottom, but one must work through all of the stages, from both directions, to provide a full analysis.²³ In Porter’s view, “the fundamental starting point of discourse analysis

²² Reed, “Discourse Analysis,” 190-191. Reed, “Modern Linguistics,” 250.

²³ Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield: Sheffield Academic Press, 1999),

is that language is not used in isolated words or even sentences, but occurs in larger units called discourse.” Besides, he thinks that this notion can be well represented by the analogy of a discourse pyramid.²⁴



Another way of formulating an approach to discourse analysis is in terms of micro- and macro- structures. The micro-structures are the smaller units (such as words, phrases, clauses, sentences and even periscopes and paragraphs) which make up the macro structures. The macro-structures are the units of discourse which convey the large thematic ideas which help to govern the interpretation of the micro-structures.²⁵ Porter suggested that macro-structures serve two vital functions:²⁶

On the one hand, they are the highest level of interpretation of a given text. On the other hand, they are the points at which larger extra-textual issues such as time, place, audience, authorship, and purpose must be considered. A complete discourse analysis must also treat this issue of extra-textual context from a discourse analysis perspective.²⁷

But where does the interpreter begin when analyzing the various levels of

299.

²⁴ Porter, *Idioms of the Greek New Testament*, 298.

²⁵ Porter, *Idioms of the Greek New Testamen* , 300.

²⁶ Porter, *Idioms of the Greek New Testament*, 300.

²⁷ This is a top-bottom analysis pattern. See the discussion below.

discourse? Reed suggested the concepts of bottom-up and top-down analysis provide a starting point.²⁸ To read from the bottom-up is to begin by analyzing the smaller units of discourse and how they are combined into increasingly larger units. The discourse analyst starts with the smallest unit, the word and its morphemes, and concludes with the largest unit, the discourse. Is there any difference between these two different reading directions? Reed suggested:²⁹

To read from the top-down is to begin with an understanding of larger discourse functions (e.g. register/genre) and then to interpret the meaning of smaller units in terms of those functions. Bottom-up analysis may be likened to inductive reasoning, in which the analyst arrives at a theory (e.g. appraisal of a text's theme) based on separate, individual facts (e.g. microstructures).

Top-down analysis, on the other hand, is comparable to deductive reasoning, in which a person reasons from a known principle (e.g. the function of a certain genre) to an unknown (e.g. the meaning of a particular use of a word)—from a premise to a logical conclusion.

Reed argued that there are two communicative levels in a discourse and these levels of discourse may be categorized under two headings: co-text and context.³⁰

Reed suggested that co-text refers to linguistic units that are parts of a discourse and, more specifically, linguistic units that surround a particular point in the discourse.

Context refers to extra-linguistic factors that influence discourse production and interpretation, and it may be broadly categorized in terms of the context of situation, that is, the immediate historical situation in which a discourse occurs, and the context

²⁸ Reed, "Discourse Analysis," 196-198.

²⁹ Reed, "Discourse Analysis," 196-197.

³⁰ Reed, "Discourse Analysis," 195; Reed, *A Discourse Analysis of Philippians*, 58.

of culture, that is, the ‘world view(s)’ in which a discourse occurs.³¹ Furthermore, Reed proposed a different diagram of levels of discourse from the discourse pyramid provided by Porter:³²

Standard Language/Code	Context of Culture
Variety of Language/Dialect	
Idiolect	
Genre/Register	Context of Situation
Discourse	Co-text
(Paragraph)	
Sentence	
(Clause)	
Phrase/Group	
Word	

At the bottom level is word. Though admittedly problematic to define, Reed suggested, according to linguistic: “that word is denoted here as ‘sound with sense’ (i.e. attributed meaning)—this includes the combination of meanings contributed by the ‘morphemes’ which make up the word.”³³

The level of sentence adds the function of transitivity, that is, processes (aspect and modality), participants (voice, person, number), and often circumstances (when, in what manner, etc.). The largest linguistic level, discourse, adds the function of communicative task, that is, the overarching purpose(s) or role(s) of the author’s communication (e.g. speech acts)—this is roughly equivalent to the notion of genre or register. According to Reed’s perspective, the clause and paragraph are subsets of the

³¹ Reed, “Discourse Analysis,” 195.

³² Reed, “Discourse Analysis,” 195. Reed, *A Discourse Analysis of Philippians*, 58.

³³ Reed, “Discourse Analysis,” 196.

sentence and discourse. However, both the clause and paragraph share the function of relation (i.e. the ability to signal ties between stretches of language), since they often contain discourse markers that relate them to their co-text.³⁴

Clauses are often combined by *conjunctions* to form complex sentences.

Similarly, paragraphs are often combined by discourse markers to form larger parts of discourse. This is typically accomplished by *particles*

(e.g. γάρ, οὖν, διὰ, τοῦτο, ὅθεν, ἄρα, διό, δέ, νῦν), but can also be signaled by generic formulas (e.g. 'I want you to know...' epistolary formulas), grammatical person, number, tense, case, and semantically-signaled shifts in topic.³⁵ That is each level then adds a function to the hierarchy, resulting in the following scheme proposed by

Reed:³⁶

Word	= sound + sense
Phrase	= sound + sense + attribution
Clause	= sound + sense + attribution + transitivity [+relation]
Sentence	= sound + sense + attribution + transitivity
Paragraph	= sound + sense + attribution + transitivity + social task [+relation]
Discourse	= sound + sense + attribution + transitivity + social task

The co-textual levels affect discourse production and interpretation as soon as the first word is written or read. This initial word then influences the possible combinations of other words and in turn the resulting clause influences construction of the ensuing clause. These clauses may be grouped semantically into a paragraph,

³⁴ Reed, "Discourse Analysis," 196-197.

³⁵ Reed, "Discourse Analysis," 196.

³⁶ Reed, *A Discourse Analysis of Philippians*, 46.

which in turn influences other formations of paragraphs. Both co-textual (inter-linguistic) and contextual (extra-linguistic) factors, therefore, play a role in the discourse analysis of a particular grammatical item in a text. Consequently, discourse analysis is an attempt at understanding language beyond the level of the sentence (paragraph, discourse, register/genre), but without neglecting the semantic importance of the sentence itself (word, phrase, clause).³⁷

1.2.2 Analysis of Social Functions of Language Use

Another tenet of discourse analysis is that discourse should be analyzed for its *social functions* and, thus, in its *social context*. As Reed proposed, discourse is not simply a set of propositions (logical, literal, conceptual, or cognitive) with a certain factual content, but rather social, communicative interaction between humans.³⁸ This means when analyzing the social functions of language use would lead discourse analysts away from abstract formalisms of language and into the realm of the interpersonal and functional roles of language.³⁹ This is because of emphasizing communicative context much more than grammar.⁴⁰ Whereas the previous levels of discourse concern explicit linguistic forms, the following ones have to do with extra- or non-linguistic factors of communication, namely the context of situation and

³⁷ Reed, "Discourse Analysis," 198.

³⁸ Reed, "Modern Linguistics," 250-251; Reed, "Discourse Analysis," 192-193.

³⁹ Reed, "Discourse Analysis," 192-193.

⁴⁰ Reed, "Discourse Analysis," 192-193.

culture:⁴¹

Standard Language/Code	Context of Culture
Variety of Language ⁴² /Dialect	
Idiolect	Context of Situation
Genre/Register ⁴³	

What is the reason that the discourse analysts will notice extra- or non-linguistic factors of communication? Before answering this question, one basic problem should be answered first: are the concepts or ideas of a language fixed? In other words, the formula, rules or grammar of a language are fixed? Reed argued that according to sociolinguistic studies, have shown that the idea of an isolated, fixed language does not do justice to the facts,⁴⁴ rather, “varieties of language exist within and across various societies.”⁴⁵

Only in the case of standard languages,⁴⁶ perhaps such as Hellenistic Greek, may we think of a language in contrast to what is typically termed dialect. Reed suggested a standard language, or code, is shared by a group of people, either because

⁴¹ Reed, “Discourse Analysis,” 193.

⁴² A variety of language refers to language according to user. Cf. Reed, “Discourse Analysis,” 197.

⁴³ the term register refers to a configuration of meanings that is associated with a particular situation. Registers are the linguistic expressions of various types of social activities commonly undertaken by social-groups (e.g. telephone conversations; teacher-pupil interchange; doctor-patient appointments; or ancient letters). They are a means of ‘doing things’ with language. registers are one of the most important ways of relating the language of a particular New Testament text to its context of situation. See Reed, “Discourse Analysis,” 197.

⁴⁴ Reed, “Discourse Analysis,” 196-197. On the other hand, this is the reason why J. Barr rightly attacked the abuse of ‘word studies’ in theological discussion. Because such ‘word studies’ were based on the wrong traditional assumption of linguistic. Peng Kou-Wei, “Discourse Analysis.”, lectures on the M. Div. course of Taiwan Theological Seminary: “Introduction to the Contemporary Methodology of New Testament Studies.” Spring, 2000.

⁴⁵ Reed, “Discourse Analysis,” 196.

⁴⁶ The standard language Reed mentioned here does not have clear definition, if it has been demonstrated that an isolated, fixed language does not exist. On the other hand, Reed said, “varieties of language exist within and across various societies,” a standard language existed was doubts. See Reed, “Discourse Analysis,” 196-198. For discussing conveniently, ‘standard language’ was still used in this research.

they are part of the same culture or because they have the need to communicate despite differing cultural backgrounds.⁴⁷ Such linguistic codes provide a way to communicate despite regional and social dialects. Each language user not only learns the standard language and varieties of language needed to communicate, but he or she acquires language based on personal experience, resulting in a somewhat idiosyncratic idiolect or personal variety of language.⁴⁸ All the experiences and events of the individual's life give rise to a unique usage of the linguistic code, a sort of fingerprint. For example, a certain individual might have his or her own pronunciation, intonation, rate of delivery, vocabulary, or sentence structure. More importantly, each language user would recognize the idiolects of others and attach social significance to them.⁴⁹ Paul's idiolect, both written and spoken, surely evoked certain types of cognitive and emotive responses from his audiences (cf. 2 Cor. 10:10).⁵⁰

To summarize the various levels of discourse, words are parts of a linguistic code shared by a group of people, but they are also parts of a variety of language shared by various subgroups of a society. Furthermore, these words reflect the idiolect of a particular author. This overall semiotic system reflects the context of culture influencing the production and interpretation of discourse. In addition, every

⁴⁷ Reed, "Discourse Analysis," 196-197.

⁴⁸ Reed, "Discourse Analysis," 197.

⁴⁹ Reed, "Discourse Analysis," 197-198.

⁵⁰ Reed, "Discourse Analysis," 197.

discourse is part of a unique historical context—a context of situation—which is revealed generically by the register and particularly by its own lexico-grammatical composition.⁵¹

The use of discourse analysis in biblical studies is more recent still, and thus is even less well established in terms of theoretical foundations and application to the reading of texts. In other words, the use of discourse analysis in biblical studies is even younger than the methodology itself, and thus has received less attention.

Although discourse itself is a flexible term (with anything from a single word to a much longer language event constituting a discourse), Porter suggested that the distinctiveness of discourse analysis and the concern of discourse analysts is “to be able to provide as comprehensive a description as possible of the various components of a given discourse, including its meaning and structure, and the means by which these are created and conveyed.”⁵²

According to the discussion above, we can find two different attitudes to the term “discourse”: namely formalist and functionalist.⁵³ On the perspective of formalist, a discourse is a “language unit larger than a sentence” as the discourse pyramid proposed by Stanly Porter.⁵⁴ One can find some fixed rules like “syntax” in a

⁵¹ Reed, “Discourse Analysis,” 198.

⁵² Porter, “Discourse Analysis and New Testament Studies,” 20.

⁵³ Peng, “Discourse Analysis.”

⁵⁴ Porter, *Idioms of the Greek New Testament*, 298-299.

discourse. In other words, the key to the formalist is on the arrangements⁵⁵ of the particular relationships between different constituents.⁵⁶

In addition to formalist discourse analysis, there are some scholars analyze discourse from the perspective of functionalist. Joel B. Green's argument on functionalist discourse analysis, "Discourse Analysis and New Testament Interpretation,"⁵⁷ may form a model for discussion.

In Green's view, that "language use" is the key aspect of the significance of discourse analysis in New Testament interpretation since it provides a potentially fruitful way for navigating between apparently competing modes of interpretation that focus on either the history behind the text, the world of the text, or the reading community in front of the text.⁵⁸

1.3 Formalist Discourse Analysis

Johannes P. Louw proposed a "semantic structure analysis,"⁵⁹ which adapted the concept of 'kernel analysis' of Nida and Taber, intend to handle larger language

⁵⁵ Peng, "Discourse Analysis."

⁵⁶ For example, George H. Guthrie's proposal on discourse analysis emphasized on the micro-structure level of a discourse. Cf. Guthrie, "Cohesion Shifts and Stitches in Philippians," 37-38. Two different 'diagramming methods' proposed by and Gordon Fee both may be categorized into formalist discourse analysis. cf. Walter Kaiser, *Towards an Exegetical Theology* (Grand Rapids: Baker, 1981); and Gordon Fee, *New Testament Exegesis: A Handbook for Students and Pastor* (Philadelphia: Westminster, 1983), 60-67. Kernel analysis brought up by E.A. Nida and C.R. Taber was another formalist discourse analysis, too. E.A. Nida and C.R. Taber, *The Theory and Practice of Translation*, (Leiden: Brill, 1969).

⁵⁷ Joel B. Green, "Discourse Analysis and New Testament Interpretation," in *Hearing the New Testament: Strategies for Interpretation* (ed. Joel B. Green, Grand Rapids: Eerdmans, 1995), 175-96.

⁵⁸ For Green, 'texts' are both culture products providing witness to a (past) discourse between the Scripture and his 'model readers.' Cf. Green, "Discourse Analysis and New Testament Interpretation," 177-180.

⁵⁹ J. P. Louw, *Semantics of New Testament Greek* (Philadelphia: Fortress, 1982).

unit.⁶⁰ Louw's view will be a model when discussing formalist discourse analysis.

J.P. Louw argued that it is necessary to understand any text to know how the text was structured. From this analysis the contents of the text can be rearranged, and then transformed into the narrative pattern of the receptor language.⁶¹ The analysis of any text unavoidably begins with the surface structure⁶² simple because this is the material the author (or speaker) offers to us. However, the author did not himself begin with the surface structure. "The surface structure is rather the result of process."⁶³ J.P. Louw described the relationships between deep and surface structures in the process of communication as follows:⁶⁴

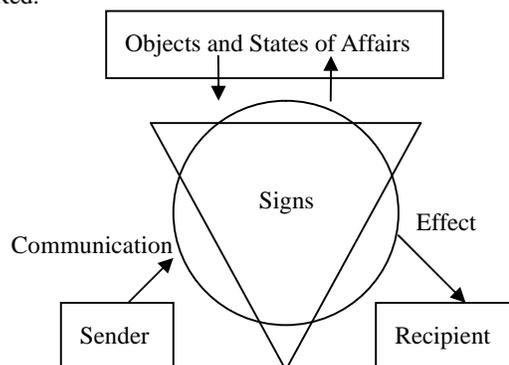
⁶⁰ 'Larger language unit' here, for Louw, is sentence clusters and paragraphs. Louw, *Semantics of New Testament Greek*,

⁶¹ Louw, *Semantics of New Testament Greek*, 94.

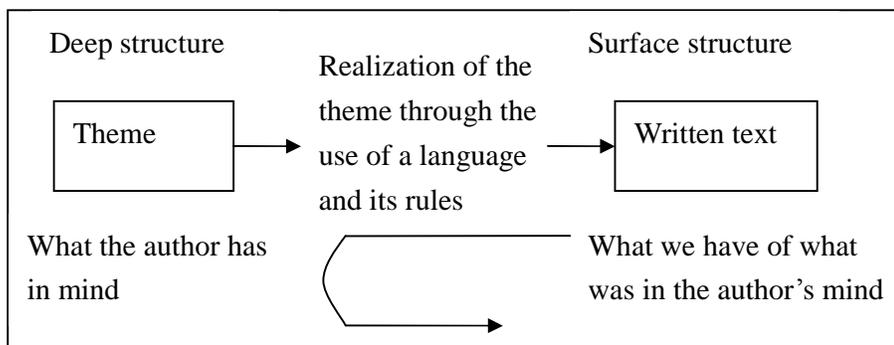
⁶² The surface structure here may be included the analysis of different kinds of original readers or the literary notions of such things as 'implied' or 'ideal' readers. Cf. Reed, *A Discourse Analysis of Philippians*, 25. ; Reed, "Discourse Analysis," 190.

⁶³ Louw, *Semantics of New Testament Greek*, 94.

⁶⁴ Louw, *Semantics of New Testament Greek*, 94. On the other hand, a similar concept proposed by J. Red:



But Reed's argument did not emphasize the use of a language and its rules. Cf. Reed, *A Discourse Analysis of Philippians*, 17.



The analysis discipline developed by Louw emphasizes on semantic, and it is based on so-called colon structure, which is generally regarded as essentially syntactic. The colon here is entirely different from what it means in English, but parallels essentially what the ancient Greek grammarians spoke of as a kind of thought unit.⁶⁵

There are two steps for Louw's semantic structure analysis. First step is to find the colon structure in a text.⁶⁶ For him, discourse analysis based upon the use of colons. The second step is to analyze the relationships between different colon structures.⁶⁷

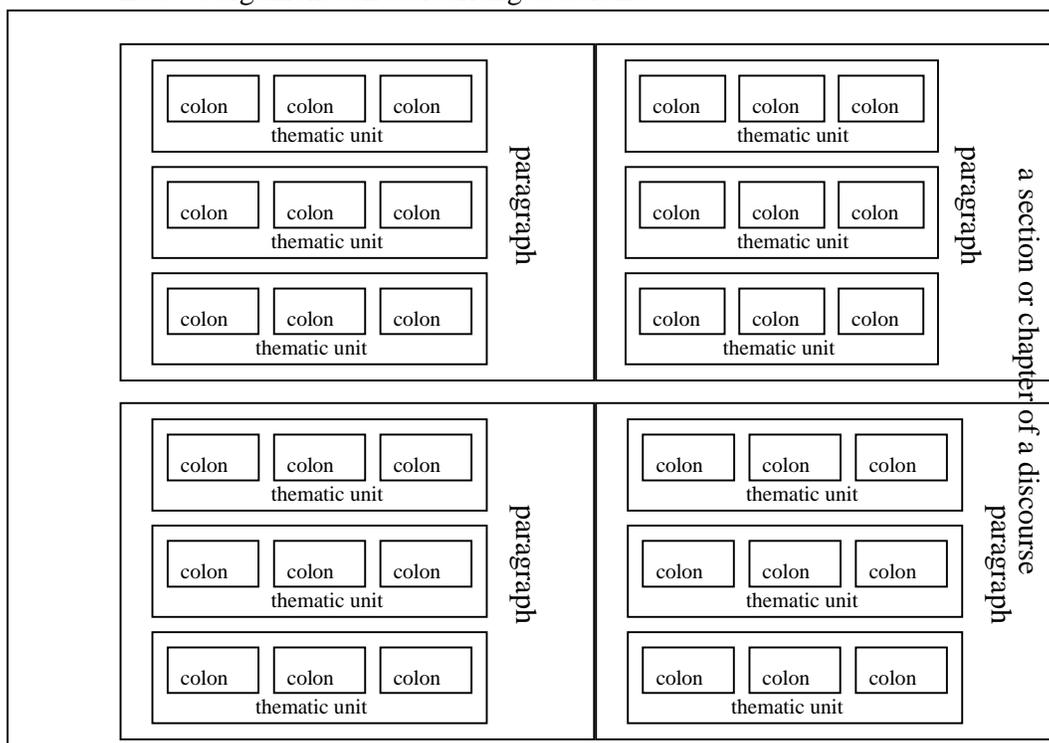
Louw suggested that colons always cluster together to form larger thematic units. These units normally constitute a paragraph, and a series of thematic units consisting of paragraphs frequently combine to form a section or chapter of a discourse.

⁶⁵ But in Louw's *Semantics of New Testament*, the colon is defined in terms of specific grammatical structures parallel what would be regarded as sentences or in terms of syntactic structure in English. Cf. Louw, *Semantics of New Testament Greek*, 95.

⁶⁶ 'Colon structure' for Louw, means "is the most closely linked complete construction." Cf. Louw, *Semantics of New Testament Greek*, 99-114.

⁶⁷ Louw, *Semantics of New Testament Greek*, 117-158.

Louw's argument can be rearranged as follow:⁶⁸



Though a paragraph is often treated in terms of being essentially a thematic or semantic unit, however, it is often marked in a formal way, for example, by transitional particles, repeated words, parallel or chiasmic structure, or introductory and/or terminal statements.⁶⁹ On the other hand, Louw argued that as a series of semantically related colons, the paragraph may have several different types of structures.⁷⁰ In other words, to analyze the semantic structure is to analyze the thematic development of a paragraph. According to Louw's argument, there are four different possibilities of patterns in a thematic development of a paragraph:⁷¹

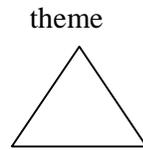
⁶⁸ As the relationships presented between colons, thematic units, and paragraphs, Louw argued from the standpoint of the thematic development of a discourse, the paragraph is a more fundamental unit than the colon itself. Cf. Louw, *Semantics of New Testament Greek*, 116.

⁶⁹ Louw, *Semantics of New Testament Greek*, 116.

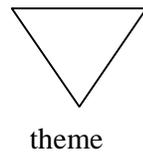
⁷⁰ Louw, *Semantics of New Testament Greek*, 116.

⁷¹ Louw, *Semantics of New Testament Greek*, 116-117.

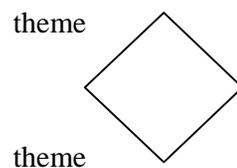
1. A paragraph develops various aspects of a theme and then presents the theme as a summary statement at the end of the paragraph.



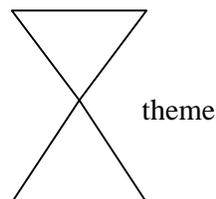
2. A paragraph begins and ends with a type of summary statement.



3. The middle of the paragraph may be the focal statement.



4. The development may be towards that central position and then move away from it.



Louw argued that “what is important is not so much the type of structural pattern of a paragraph, but rather the extent of its internal semantic unity in contrast with preceding and following thematic units or paragraphs.”⁷² A paragraph is then a

⁷² Louw, *Semantics of New Testament Greek*, 117.

type of formal-semantic structure consisting normally of a series of colons employed by the author to build up a larger semantic unit. The individual colons normally consist of coherent pieces of information (that is to say, propositions) which form semantic unit in and of themselves, but which also contribute to the larger semantic structure of the paragraph. But if one is to do full justice to any discourse, it is essential to begin with the overt structures of the colons and to work towards the larger units of the discourse.⁷³

1.4 A Functionalist Discourse Analysis: Model of Jeffrey Reed

After reviewing the formalist discourse analysis, a theory of functionalist discourse analysis would be reviewed. As we know, theory of discourse analysis did not become certainty, or it is developing. A model of functionalist discourse analysis proposed by J. Reed is worthy to pay much more attention.

The model of New Testament discourse analysis proposed by J. Reed is by far the most comprehensive and thorough attempt.⁷⁴ The model primarily based on the systemic-functional theories of Halliday,⁷⁵ with particular attention given to the three meta-functions of language, namely, *ideational*, *interpersonal* and *textual meaning*.⁷⁶

Reed suggested that in the communication the speaker expresses his or her

⁷³ Louw, *Semantics of New Testament Greek*, 117.

⁷⁴ Reed, *A Discourse Analysis of Philippians*, 34-122.

⁷⁵ Halliday and Hansan, *Cohesion in English*,

⁷⁶ Reed, *A Discourse Analysis of Philippians*, .34

own comments, attitudes and evaluations through *ideational meanings* and *interpersonal meanings* on the surrounding environment. *Textual meanings* allow speakers to bring together both *ideational* and *interpersonal* meanings into a coherent whole.⁷⁷

Regarding *ideational meanings* have to do with what is ‘going on’ *in* the text in relation to what is going on *outside* of the text, that is, the use of language to represent ‘doing, happenings, feelings, and beings’ in the real or imagined world.⁷⁸ In other words, a more obvious way of representing ideational meanings is by means of lexis or word choice.⁷⁹ Indeed, an important part of determining the ideational functions of discourse is by analyzing the lexical choices of the author.⁸⁰

Interpersonal meaning concern the use of language to establish and maintain social relations.⁸¹ Interpersonal meanings also reveal “how the speaker defines how he sees the person with whom he is communicating.”⁸²

Whereas ideational meanings of language represent experience and interpersonal meanings represent speaker-audience interaction, textual meanings play a very different role in the construction of texts.⁸³ *Textual meanings* concern both the

⁷⁷ Reed, *A Discourse Analysis of Philippians*, 60.

⁷⁸ Reed, “Discourse Analysis,” 199.

⁷⁹ Reed, *A Discourse Analysis of Philippians*, 76.

⁸⁰ Reed suggested that a tool like J. P. Louw and E. A. Nida’s *Greek-English Lexicon of the New Testament based on Semantic Domain* is invaluable for the discourse analyst. Cf. Reed, *A Discourse Analysis of Philippians*, 76-80.

⁸¹ Reed, *A Discourse Analysis of Philippians*, 59-60. Reed, “Discourse Analysis,” 198-199.

⁸² Reed, *A Discourse Analysis of Philippians*, 80.

⁸³ Reed, *A Discourse Analysis of Philippians*, 88.

semantic and grammatical symmetry and the thematic structure of discourse.⁸⁴ Reed defines the textual meanings as “related an immediate linguistic context to both a preceding context and a context of situation (i.e. meaningful relationships between text, co-text and context)”⁸⁵

Reed suggested that *cohesion* and *information flow* consist of the main part of textual meanings.⁸⁶ Discourse gets its cohesive quality by means of semantic relations involving elements of any extent, both smaller and larger than clauses, from single words to lengthy passages of text which may hold across gaps of any extent.⁸⁷

M.A.K. Halliday labels this characteristic of discourse *cohesion*.⁸⁸ Reed argued that:

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That there is a relationship, both semantically and grammatically, between the various parts of a text (cohesive ties), and that there is some thematic element that flows through it (information flow), results in cohesive rather than a jumble words and sentences.

Discourse analysts repeatedly seek answers to such questions, attempting to identify how a language is used to create cohesive communication.⁹⁰ Discourse is expected to be cohesive, that is, its various linguistic elements should interrelate in a meaningful whole. On the other hand, certain elements must distinguish themselves as

⁸⁴ Reed, *A Discourse Analysis of Philippians*, 59-60. Reed, “Discourse Analysis,” 198-199.

⁸⁵ Reed, *A Discourse Analysis of Philippians*, 88-89.

⁸⁶ Reed, *A Discourse Analysis of Philippians*, 88. Reed, “Discourse Analysis,” 205.

⁸⁷ Reed, *A Discourse Analysis of Philippians*, 88.

⁸⁸ Halliday

⁸⁹ Reed, “Discourse Analysis,” 205.

⁹⁰ Jeffrey T. Reed, “Modern Linguistics and Historical Criticism: Using the Former for Doing the Latter,” in *Linguistics and the New Testament* (ed. Stanley E. Porter and D. A. Carson. Sheffield: Sheffield Academic Press, 1999), 251.

thematic (or prominent), that is, each discourse should be about something in particular, not everything in general. In sum, textual meanings of discourse are signaled by *cohesion* and *information flow*.⁹¹

1.4.1 The Concept of Cohesion

The simplest definition of cohesion is that it “refers to relations of meaning that exist within the text and that define it as a text.”⁹² Cohesion connects a string of sentences to form a text rather than a series of unrelated statements. Cohesion is the internal continuity or network of points of continuity within a text. As Halliday & Hasan say,⁹³

“The continuity that is provided by cohesion consists, in the most general terms, in expressing at each stage in the discourse the points of contact with what has gone before. It is the continuity provided by cohesion that enables the reader or listener to supply all the missing pieces, all the components of the picture which are not present in the text but are necessary to its interpretation.”

The cohesive relationships may occur between words and phrases or even between sentences and paragraph (i.e. thematically-organized sequences of sentences). That such relationships occur in texts is not an overly sophisticated observation, but the question remains: How is language used to create these cohesive relationships? Or, for the New Testament interpreter: What criteria may be used to discuss the relative cohesiveness of a text? The notion of cohesive ties has been one linguistic approach to

⁹¹ Reed, *A Discourse Analysis of Philippians*.88.

⁹² Holliday and Hasan, *Cohesion in English*, 4.

⁹³ Holliday and Hasan, *Cohesion in English*,

such questions. Cohesive ties refer to a language system's ability to form relations between linguistic items of the various levels of discourse. The nature of this relationship is primarily semantic, that is, the ties are related in a meaningful way.⁹⁴

Cohesion in English presents a detailed system for analyzing cohesive relationships within a text. The unit of analysis for cohesion is the cohesive tie. One simple example of a cohesive tie is a pronoun and its antecedent. Pronoun/antecedent ties and other cohesive ties may occur within a single sentence, but they also occur across sentences. Cohesive ties among sentences are those which contribute most strongly to creating a unified text. Halliday and Hasan discuss five major types of cohesive ties that occur in text: reference, substitution, ellipsis, conjunction and lexical cohesion.⁹⁵

Halliday and Hasan's argument can be rearranged as follow:

a.) reference: devices which indicate identity of reference ('co-reference') or similarity

of reference ('comparison'):

articles and other determiners in noun phrases (*the, that, another, same ...*)

. pronouns (*she, they, everyone, another ...*)

b.) devices which indicate the nature of meaning relations between clauses and

sentences and larger discourse units ('*conjunction*'):

⁹⁴ Reed, "Discourse Analysis," 205.

⁹⁵ Holliday and Hasan, *Cohesion in English*, 13.

. →additive links (*and, moreover, furthermore ...*)

. →temporal links (*then, after, later on, subsequently ...*)

. →adversative links (*but, although, nevertheless, even so ...*)

. →causal links (*so, therefore, as a result, in consequence ...*)

. →‘continuatives’ (also called discourse markers) (*well, anyway ...*)

c) Devices which contribute to economy and emphasis:

. ellipsis (omitting parts of phrases or clauses which can be understood from the context)

. substitution (use of items like *one, ones, so, not ...*)

d) lexical cohesion

. reiteration (repeated item, near synonym, superordinate and hyponym (e.g. *computer* and *laptop*), co-hyponyms (e.g. *laptop* and *desktop*))

. collocation (the tendency of certain lexical items to co-occur in text, e.g. *computer* and *crash*).

How do these devices work to contribute to the unity of text?

Devices a-c are more active, conscious and deliberate.

When we encounter a cohesive item of one of these types, the fact that it is inherently *vague* in meaning (e.g. ‘it’, ‘do so’) or inherently *connective* in meaning (e.g. ‘but’, ‘meanwhile’) induces us to think *back* to some preceding (or

‘presupposed’) item to make complete sense of it. The connection that we make between each cohesive item and its presupposed item is called by Halliday and Hasan a ‘*cohesive tie*’. It is clear that this is not just a matter of text-as-product but also of text-making (meaning-making) as *process*. We *construct* textual unity as the discourse proceeds.

1.4.2 The Concept of Information Flow

Information flow is “an intentional metaphor used to refer to the ongoing change in status of discourse entities through time.”⁹⁶ The study of information flow is not concerned with the ideational content of discourse by itself but with how speakers’ and listeners’ perceptions change throughout the discourse with regard to the status of ideational elements.⁹⁷

One way to build thematic structure in discourse is by creating *prominence* (also known as emphasis, grounding, relevance, salience), i.e. by drawing the listener/reader's attention to topics and motifs which are important to the speaker/author and by supporting those topics with other less significant material.⁹⁸

In this investigating, a theory⁹⁹ posed by J. Reed will be adopted:¹⁰⁰

⁹⁶ Reed, *A Discourse Analysis of Philippians*, 101.

⁹⁷ Reed, *A Discourse Analysis of Philippians*, 101-102.

⁹⁸ Jeffrey T. Reed, “Identifying Theme in the New Testament: Insights from Discourse Analysis,” in *Discourse Analysis and Other Topics* (ed. Stanley E. Porter and D. A. Carson. Sheffield: Sheffield Academic Press, 1995), 75.

⁹⁹ Other approaches to the concept of prominence have been carried out under the auspices of theories such as (1) macrostructure or proposition-based analysis, (2) story-grammars, (3) text networks, (4) staging, (5) topicality hierarchy. Reed, “Identifying Theme,” 76, n.3.

Prominence is defined here as those semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others, and without prominence discourse would be dull, flat and incoherent.

The first factor to consider when analyzing prominence is *what type (or genre) of discourse is under study*. One must differentiate between prominence in narrative and in non-narrative.¹⁰¹ What is true of prominence in narrative may not be true of prominence in non-narrative. Both types of discourse will have prominent persons (participants) and events, but the similarities sometimes end there.

Another factor to consider when analyzing prominence is the domain or extent to which a linguistic element has prominence in the discourse.

The domain of prominence may or may not extend throughout the whole discourse, but it will certainly extend somewhere. Determining the domain of an element's prominence is vital if one is to understand its relative importance for the discourse. The domain of prominence in New Testament discourse may involve the phrase (e.g. headword of a prepositional phrase), clause (e.g. rheme), paragraph (e.g. verbal aspect) or the entire discourse (e.g. epistolary formulas). Thus it is possible to speak of the *background* of phrases, clauses, paragraphs and discourses, the *theme* of phrases, clauses, paragraphs and discourses, and *the focus* of phrases, clauses, paragraphs and discourses.¹⁰²

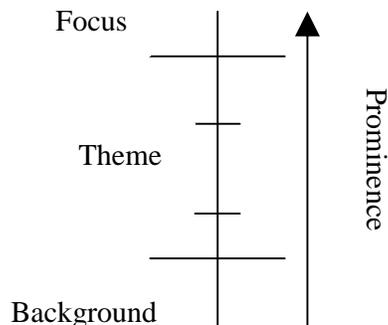
¹⁰⁰ Reed, "Identifying Theme," 76.

¹⁰¹ Reed, "Identifying Theme," 80.

¹⁰² Reed, *A Discourse Analysis of Philippians*, 106-110.

Most discourse analysts suggested at least three or more levels of prominence.

Reed proposed that three levels: background, theme and focus.¹⁰³



Background refers to those linguistic elements in the discourse which, in the case of narrative, serve to carry the story forward supporting the main plot with secondary participants and events (e.g. scenery) and, in the case of non-narrative, serve to support the main argument providing ancillary comments, explanations, conclusions and summaries.¹⁰⁴ *Theme*, on the other hand, is information central to the author's message.

Thematic elements are unique types of prominence in that after first appearing in the discourse, they are expected to appear again. *Theme* is that element which states what is being talked about in the clause. The *theme* is that element which contributes what is being said about the theme. The theme comes first in a clause—it sets the stage for what follows.¹⁰⁵

¹⁰³ Reed, *A Discourse Analysis of Philippians*, 108

¹⁰⁴ Reed, "Identifying Theme," 77.

¹⁰⁵ Reed, "Identifying Theme," 77-78.

Focus refers to those linguistic elements that stand out somewhat unexpectedly. Such elements may not carry much semantic weight (e.g. ἰδου); instead, they serve a more pragmatic function such as drawing the listener/reader back into the communicative process. The speaker/author may need to ensure the reader's interpretation by employing a focal element. Focal prominence is likened to a spotlight highlighting particular key characters in a stage play. The reader cannot help but be drawn to focal elements.¹⁰⁶

In sum, when a thematic element is first introduced, it is in focus. Once it has been introduced, the thematic element is in the foreground of the reader's mind and thus not in focus. At times it is necessary for an author to reintroduce a thematic element, which is focus on it, to ensure that it is at the foreground of the reader's mind.¹⁰⁷ In addition, focal elements often express feelings or arouse emotions.

Koine Greek possesses certain grammatical features that are particular to one level and not to another, and some which are found at all levels. Thus, backgrounds may be relegated to the phrase, clause, paragraph or discourse. Backgrounds may even be embedded within other backgrounds.

Thematic prominence occurs at all levels of discourse: phrase, clause, paragraph/section (and paragraphs within paragraphs) and discourse. On the one hand,

¹⁰⁶ Reed, "Identifying Theme,"80.

¹⁰⁷ Reed, "Identifying Theme,"80.

an entire discourse may have a single theme that runs throughout. An entire discourse, on the other hand, may not have just one theme. This is often true of New Testament discourses, especially those written in the epistolary genre.

Distinguishing domains of prominence is necessary to account for the complexity of prominence in discourse. At the level of clause, what is thematic in the discourse is often background in the clause, and, consequently, what is thematic in the clause (the rheme) is background in the discourse. Furthermore, an item may be focal in the clause but thematic in the discourse.

The final factor for identifying background, theme and focus is knowing how the linguistic code of a given discourse is used to produce prominence.¹⁰⁸ Here one is concerned with the signaling devices of prominence used in the language.¹⁰⁹

Prominence is rarely signaled by one grammatical device, but more commonly is the result of a combination of grammatical categories. The analyst did not depend on the presence of one grammatical category to determine prominence, but all analysis of all signaling devices. In other words, prominence is a phenomenon that is not part of a linguistic code but is a function of discourse. Recent research suggests three basic forms of prominence: phonetic, syntactic and semantic.¹¹⁰ These involve semantic relations, verbal aspect, noun-verbal relations, word order, formulas of genre, and

¹⁰⁸ Reed, "Identifying Theme," 82.

¹⁰⁹ Reed, *A Discourse Analysis of Philippians*.111. Reed, "Identifying Theme," 83.

¹¹⁰ Reed, "Identifying Theme," 82. ; Reed, *A Discourse Analysis of Philippians*,111.

some particle and boundary markers.¹¹¹

1.5 Evaluation of Formalist and Functionalist Discourse Analysis

Although discourse analysis is in many ways still in its primary development, however, S. Porter suggested that several caveats must be registered.¹¹² First of all, this analysis is strictly preliminary. In the light of what has been said above, it must be seen that this differentiation is a rough and ready one designed to give some guidance in reading a particular author. The lines being drawn are along broad boundaries and are not meant as prescriptive of any given scholar or the school of thought.

Secondly, several of the major figures can be identified with several of the schools of thought, since they have worked or their work is utilized in various places. Perhaps this illustrates that there is more commonality in methods than has been realized, or at least that there is a fluidity to boundaries indicating some commonly held presuppositions.

Thirdly, there is not much theoretical literature that has actually emerged from New Testament scholars themselves on discourse analysis. Most of the work that has appeared has been interpretative in nature, applying a model to the text of the New Testament, making what is perceived to be necessary modifications in the light of the exigencies of dealing with an epigraphic language.

¹¹¹ Reed, *A Discourse Analysis of Philippians*. 112-119. Reed, "Identifying Theme," 90.

¹¹² Porter, "Discourse Analysis and New Testament," 24.

Fourthly, not all of these schools of thought have been equally productive in the study of the New Testament as they have been in non-biblical discourse analysis, so that the numbers associated with each do not necessarily represent their popularity in the larger arena of the entire field of discourse analysis.

As a method of interpretation, discourse analysis seems a methodology based on science. On the other hand, Brown and Yule¹¹³ point out the blind spot of the nature of discourse analysis: “textness is not established or determined by various formal features,” but “texts are what hearers and readers treat as texts.”¹¹⁴ Yule critiques discourse analysis that “the key to the concept of coherence is not something which in the *language*, but something which exists in *people*”¹¹⁵ In other words, a discourse does not provide all information for communication, therefore, when using principles provided by these models, analysts should keep in mind that not all the semantic relations can find their explicit realizations in the discourse, namely there may not always exist the one-to-one relations between the semantic meanings and the textual phenomena.¹¹⁶

¹¹³ Brown and Yule, *Discourse Analysis*, 191-98.

¹¹⁴ Brown and Yule, *Discourse Analysis*, 199.

¹¹⁵ Yule, *The Study of Language*, 104-141.

¹¹⁶ Peng, “Discourse Analysis.”

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