

Gordon-Conwell Theological Seminary
NT 630: Exegesis of Philippians
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An Exegesis of Philippians 2:12-18

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Philippians 2:12-18

Text

12 Therefore, my beloved, as^a you have always obeyed, not only in my presence, but now much more in my absence, continue to work out your own salvation with fear and trembling. 13 For the one working mightily in you is God^b, both to desire and to work for his good pleasure. 14 Do everything without grumbling or quarreling, 15 so that you may be^c blameless and innocent, children of God, without blemish^d, in the midst of a crooked and perverse generation in which you shine like stars in the world 16 by holding fast to the word of life. So that in the day of Christ I may have reason for glorying because I did not run in vain or labor in vain. 17 But even if I am being poured out as a drink offering upon the sacrificial offering of your faith, I rejoice and share my joy with all of you. 18 In the same way you too should be glad and rejoice with me.

Textual Criticism

- a) Some manuscripts omit ὡς here however the manuscript evidence is greatly in favor of its presence. (See Appendix A)
- b) The substantival participle ενεργων is the proper subject of the sentence rather than θεος as many English translations take it due to the presence of the article.¹ Some manuscripts, including the Majority Text insert the article ὁ before θεος making θεος the subject of the sentence. The best evidence is against this interpretation. (See Appendix B)
- c) Several important manuscripts replace γένησθε with ἦτε. The change is not significant and may have been made because certain scribes believed that γενομαι inferred that the Philippians were not yet Christians.² The weight of the evidence favors γένησθε. (See Appendix C)
- d) Several manuscripts have αμωμητα in place of ἄμωμα here. The two words seem to have no difference in meaning³ but the stronger evidence supports ἄμωμα.

¹ Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, Michigan, Zondervan, 1996), 46.

² Peter T. O'Brien, *The Epistle to the Philippians*, The New International Greek Testament Commentary (Grand Rapids, Michigan, Eerdmans, 1991), 271.

³ Ibid, 271.

Introduction

The book of Philippians, well known to be written by Paul, continues to be a great source of doctrinal truth and personal encouragement to believers in Jesus Christ. Its placement in the canon appears to have never been questioned. *I Clement* and the writings of Ignatius seem to allude to the work while Polycarp mentions letters written by Paul to the Philippians.⁴ The letter to the Philippians is a great encouragement to those Christians who are by in large living a faithful life and growing into God's plan. We will always have challenges in our walk, as these believers did, but we can reach a level of maturity that is respectable and helpful to those around us.

This particular pericope is a grand conclusion to the exhortations that begin in 1:27.⁵ The limits of the section and its viability as a pericope are undisputed. The seam that begins the passage is clearly marked with *Ὡστε, ἀγαπητοί μου*, (Therefore, my beloved,) and the conclusion is well marked by a clear change in topic to the sending of Timothy. Beyond these markers the pericope stands as a unit of thought with good flow and unity. The section fits under the framework of 1:27 which commands the Philippians to *ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε* (Live their lives in a manner worthy of the gospel of Christ). 2:12 picks up after the great Christ hymn and resumes these exhortations that are anchored by Christ's divinity which is so clearly presented in the hymn. Paul ends the section by forthrightly stating his desire to have reason for *καύχημα* (glorying) in their success in the day of Christ. The pericope embodies Paul's deep concern for and relationship with the church at Philippi referring to his *ἐκοπίασα* (labor) with them and that he wishes to *συγαίρω* (rejoice with) them.

2:12

Paul begins this section with a link to the previous material (*Ὡστε*) and an appropriate term of endearment (*ἀγαπητοί μου*). The prior hymn that upholds Christ's divinity and his example as an obedient (*ὑπήκοος*) servant will come to be an analogy for the coming verses. When Paul says to the Philippians that they should continue in their obedience (*ὑπηκούσατε*) it is a clear thematic parallel to the obedience of Christ as mentioned in 2:8.⁶ It is clear that Paul does indeed have a strong confidence in the commitment and faithfulness that the believers in

⁴ Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, Second Edition (Grand Rapids, Michigan, Zondervan, 2005), 508.

⁵ O'Brien, 272.

⁶ O'Brien, 274.

Philippi have. He is not giving them a command that is unfamiliar to them but, rather, a charge to execute what they, by in large, already know and are already doing. The statement ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου (but now much more in my absence) implies that there has been significant growth in the body since he has left. He has received good reports as to the health and well being of the church and rightfully commends them for their progress in obedience.

The final command of this verse is a source of great debate. The exhortation to ἐαυτῶν σωτηρίαν κατεργάζεσθε (work out your own salvation) can be taken a number of ways. Gerald Hawthorne takes the position that the reference is not to individual action but to corporate action. The σωτηρίαν (salvation) here is a statement of their overall “well being,” rather than salvation in the typical, eschatological sense. He argues that as a body their “well being” should be worked out until they reach perfection in the last day.⁷ Moises Silva argues that the phrase is referring to the greater process of salvation and the tension between the already and the not yet. He rightfully refutes the notion that σωτηρίαν here could be weakened from its customary eschatological meaning to simply be referring to well being. He concludes that verses 12 and 13 are to be held in tension with the human component of achieving salvation. The human perspective being represented in verse 12 and the divine component being represented in verse 13.⁸ Neither of these positions are satisfactory. The command must be taken as common action with clear implications for the individual to improve their own holiness therefore strengthening the body. The pronoun ἐαυτῶν is most naturally taken as reflexive meaning “your own” and should not be understood along the lines of “one another.”⁹ Paul uses σωτηρίαν nineteen times in his writings and the vast majority of them carry the full eschatological meaning of the term. None of them have the meaning “well being.”¹⁰ Nor is the command in question meant to be a treatise on the means of salvation. He is speaking to believers and it is right to understand that he is using σωτηρίαν in the fullest sense but by that, he is referring to a salvation that has already

⁷ Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary (Waco, Texas, Word Books, 1983), 98-99.

⁸ Moisés Silva, *Philippians*, Second Edition, Baker Exegetical Commentary on the New Testament, (Grand Rapids, Michigan, Baker Academic, 2005), 119-123.

⁹ O'Brien, 279.

¹⁰ Richard R. Melick, Jr., *Philippians Colossians Philemon*, The New American Commentary, (Nashville, Tennessee, Broadman Press), 110.

been attained. Basically he is telling Christians to fulfill the terms of their existing calling in the same way that Christ fulfilled his calling as God's son while on earth.¹¹

This working out of salvation is to be done with φόβου καὶ τρόμου (fear and trembling). The phrase seems to be a stock saying in the ancient world for the fear that one almost instinctively possesses before a powerful king, army or deity.¹² Psalm 2 uses these two words in tandem in verse 11, speaking of the reverent awe and service that the kings of the world should have towards the Anointed One of God. The explicit idea in this Psalm is that YHWH is powerful and his Son must be honored lest the kings of the world be ἀπολείσθαι (destroyed). Besides this occurrence, the New Testament uses the phrase three times, all in Paul's writings, and each time they refer in a spiritual sense to the more direct and impending fear and trembling of the Old Testament and Apocrypha.¹³ An example of this is how Paul himself preached the Gospel to the Corinthians with fear and much trembling, signifying his reverence for God in the task. The usage is the same here in 2:12 where the phrase modifies κατεργάζεσθε (work out). The Philippians are to discharge their duties as Christians who have been saved with fear and trembling in the sense that they have an awesome task and a grave responsibility before their creator who provides them with continued grace and mercy. They are not to be concerned about losing their salvation or even earning it but they should be very aware of the greatness of the task at hand.

2:13

Here Paul gives the reason for the command in 2:12. The post positive conjunction γὰρ (for) has its typical sense of reason, clearly conveying to the reader that what is to follow provides a sound basis for the prior imperative. The verse opens up with a clear play on words that displays the biblical truth. The prior verse spoke of the believers "working out" their salvation while now the reason that they can do so is because God is "working in" (ἐνεργῶν ἐν) them. The verb ἐνεργῶν has the sense of a mighty, powerful, and energetic working.¹⁴ Some commentators take verses 12 and 13 to be held in tension with one another.¹⁵ The argument

¹¹ Stephen E. Fowl, *Philippians, The Two Horizons New Testament Commentary* (Grand Rapids, Michigan, Eerdmans, 2005), 121.

¹² The phrase is used in this manner in these LXX references: I Maccabees 7:18, Psalm 55:5, Judith 2:28, and 4 Maccabees 4:10.

¹³ The occurrences are: I Corinthians 2:3, II Corinthians 7:15, and Ephesians 6:5.

¹⁴ O'Brien, 286.

¹⁵ Silva, 123.

follows that verse 12 is representing the human component of working towards the fulfillment of our perfection and ultimate salvation while verse 13 represents God's saving action in our lives. Because of this many people have used this as a strong text to illustrate the two different sides of salvation in a grace versus works framework. However, this is not the focus of these two verses. The ideas are not to be primarily understood as being in tension with each other but are to be understood as building on one another. Verse 13 is the reason for the command in verse 12. The believers at Philippi are to be obedient to God's commands with reverent fear because it is really God who is working in them to accomplish his purposes. Paul makes it explicitly clear that the grace of God comes with certain responsibilities. He does not allow for a faith that lacks action. Those who have been saved by God's grace are expected to demonstrate that grace by their obedience. The statement θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν (For the one working mightily in you is God) reminds the reader of the statement in 1:6 where Paul tells them that "he who began a good work (ἔργον) in them will carry it on to completion." The thrust is even more clear than that God is the originator or source of their salvation and the one who empowers them to continue throughout the hardships of this life. Since their faith is really a gift from God this means that their very lives are something to be cherished and used wisely. As with all things that God gives his people they must be good stewards of what God has given them.¹⁶

The second half of this verse clarifies and reemphasizes the first half. The verb θέλειν can range in meaning from a mere wish to a determined and purposeful desire, an act of the will. It is the latter that is intended here. God does not just give us a weak interest in serving him but a deep passion and purposeful desire to serve him and do great things in his name.¹⁷ With this deep passion comes a supernatural kind of working that is expressed by the verb ἐνεργεῖν. O'Brien explains that ἐνεργεῖν is not just any word for work. It is a special word that in the rest of the New Testament is only used for the working of God or sometimes of Satan. Here is the only location where it refers to the workings of human beings.¹⁸ Of course this is not just any human activity but God explicitly empowering and working through his followers. The Philippians were to know that true obedience is intimately intertwined in the efforts of God to empower them for the task. The final word of the sentence is εὐδοκίας. The word is difficult to translate and falls between purpose and pleasure. BDAG states that if θεος is understood to be

¹⁶ Melick, 111.

¹⁷ O'Brien, 287.

¹⁸ Ibid., 287.

the subject then “good pleasure” is preferred.¹⁹ For this reason “good pleasure” has been chosen. This refers to God’s perfectly good and just intentions for his people. Unlike fallen humans who exercise pleasure frequently at the expense of others God has no such concept of pleasure. He only takes joy in what is good for his children and this is the sense of the word here. In essence his purposes and his pleasure are one in the same. Some commentators have attempted to understand εὐδοκία to be referring not back to God but to the general pleasure of the community.²⁰ The lack of the pronoun αὐτο supposedly weakens the connection to θεος. However, Paul uses a similar construction to refer to God in Romans 2:18 so it is not necessary to understand the referent to be anything but God.²¹ O’Brien offers an expansive translation that is helpful in understanding the true thrust of the statement. His rendering is as follows: “For the One who works mightily in you is God, who produces in you both the determination to work and the power to carry it out—all in accordance with his good pleasure.”²² While a helpful expansion it seems that for a literal translation it is a bit beyond the text. The advantage is in the crystal clear presentation of the power of God producing in the believer the determination and energy required to work towards the fulfillment of God’s good pleasure.

The meaning of this text can be further illuminated by means of analogy.²³ The role of the Christian can be understood in comparison to a commissioned or licensed professional such as a physician. The physician goes through certain steps to become qualified to first be accepted into the profession and then secondly to maintain legitimacy in that profession. Even though the physician has much responsibility on his or her own there is no way that an individual could come into or stay in that position without the support and backing of a medical school, a hospital and other existing structures. There is a whole network of research and support that makes the physician’s position viable. This support structure can be analogous to God’s working powerfully in the believer’s life. The physician does certain things to obtain the position but ultimately the position is granted at the will of the greater institutions. This salvific component of the analogy is weak and inadequate in that God is the initiator and the one who provides the

¹⁹ Frederick William Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition (Chicago, Illinois, The University of Chicago Press, 2000).

²⁰ Gerald F. Hawthorne, 101.

²¹ O’Brien, 288. O’Brien here explains this position; he does not hold it.

²² *Ibid.*, 272.

²³ This analogy was initially proposed by Justin Amsler as the result of positive class discussion on March 17, 2008 and further elucidated through in class discussion and additional thought.

desire for the believer to seek him however, this is not the thrust of the analogy. The task and the responsibility that the physician holds is awesome and demands careful obedience to the established procedures of the medical community. This is just as a believer has an awesome task in living out the Christian life by obedience to God's commands. The physician does not worry about whether or not they are in fact a physician, this is an established fact. But they are concerned about staying on good terms with their institutions and caring for the people that they have been entrusted with. Just as a physician does not need to worry about their status in the profession Christians do not need to worry about their status in the kingdom. What is the Christian's concern, according to this text, is that they obey the commands of God with great reverence and know that it is God who is working mightily (ἐνεργεῖν) through them.

2:14

The text of 2:14 begins a new paragraph that is not connected to the prior material with a standard linking word but clearly continues the flow of thought from obedience to God into the execution of that obedience without grumbling or quarreling. The words γογγυσμῶν καὶ διαλογισμῶν (grumbling and quarreling) very quickly bring to mind the great grumblers of the biblical narrative, the Israelites in the desert wanderings under Moses. This form of the word grumbling is used exclusively in the Old Testament Septuagint when either YHWH or a leader of the people are referring to the grumbling that is occurring among the people.²⁴ Other forms of the word tend to be used when the people themselves are grumbling against God or other human beings. This seems to point to a strong correlation between the two narratives especially since Paul, as a leader, is giving a warning to the people about grumbling just as the usage is in the Old Testament narratives. The New Testament usage of the term is limited to three passages outside of this one with two of them referring to grumbling that was occurring at a given event and one occurrence as a warning against grumbling in I Peter.²⁵ The question then arises what exactly is Paul addressing here? Is it primarily a grumbling against God or against one another? Within the context of Philippians it is clear that the believers there were by in large very faithful and demonstrating good growth in obedience as mentioned in 2:12. Therefore it is inappropriate to assume that the believers in Philippi were boldly grumbling against God as the ancient Israelites did. However, this is not to say that the warning does not include the understanding that

²⁴ Primarily in Exodus 16 and in Numbers 17.

²⁵ John 7:12, Acts 6:1, and I Peter 4:9.

grumbling in any sense is in some way an affront to God. The Old Testament illusion almost demands that grumbling be understood as an offense. It is as if Paul is saying: “Stop grumbling against yourselves because you know that such an attitude is the seed of what caused the Israelites to lose favor with God.” Certainly there is New Testament precedent that whatever is done to others in some way has been done to God.²⁶ At this point γογγυσμῶν refers to a basic grumbling that by itself would be rather undefined however the second noun διαλογισμῶν (quarreling) clarifies exactly what Paul is referring to.²⁷ Although the Philippian church was all in all doing well there was some conflict among them as is clearly acknowledged in 4:2-3. This conflict should not be read into every corner of the letter and is not the driving force behind its writing. Paul is simply addressing what he knows needs attention among them as any concerned pastor or leader would. This is one circumstance where current life experience can assist us in the exegetical task. All churches have some amount of conflict that exists between certain members. It is expected that when people gather together for any purpose that there will be differences among them. The mark of maturity is how those differences are resolved. Paul is here addressing a specific concern but it is not a problem that reaches the level of a crisis. These are believers living out the Gospel day by day and encountering challenges along the way that are typical and expected. They in no way jeopardize the salvation of the believers or their status as children of God. This is not to say that the matter is taken lightly. It is not. The issue is of great concern to Paul and as a loving father he does everything in his power to properly instruct this body of believers in the proper way of living out the Christian life.

2:15 -16a

This section of the pericope continues the Old Testament parallels that began particularly in verse 14. Verse 15 opens with a ἵνα clause providing the purpose behind the imperative against grumbling and quarrelling. The essence of what has been done in this text is that a number of Old Testament illusions and quotes have been used in different ways than in their original context but are enough intact that the reader familiar with the narratives in question is able to discern their origin and make the proper connection. In brief it is as if Paul is saying, “Remember the Israelites? Do not act as they did but fulfill your destiny in Christ by living out these commands.”

²⁶ Matthew 25.

²⁷ Gordon D. Fee, *Paul's Letter to the Philippians*, The New International Commentary on the New Testament (Grand Rapids, Michigan, Eerdmans, 1995), 243.

The opening reason that is provided against grumbling is one of purity. The church at Philippi will be ἄμεμπτοι καὶ ἀκέραιοι (blameless and innocent) if they can avoid the grumbling and dissension mentioned in the previous verse. Gordon Fee presents a particularly lucid description of the Old Testament parallels and their application in this text; much of the material that follows is drawn from his analysis. The words γένησθε ἄμεμπτοι (become blameless) are essentially the same words that YHWH speaks to Abraham in Genesis 17:3.²⁸ YHWH is beginning a covenant with Abraham and commands him to γίνου ἄμεμπτος (become blameless) and he will confirm the covenant with him. Of course the ancient Israelites were anything but blameless and therefore Paul is presenting a path that will lead to the purity and innocence that eluded their spiritual forefathers. The words also parallel an earlier call to be pure and blameless in 1:10. Both of these references highlight the tension between the blamelessness of this life and the blamelessness of the life to come. The reference in 1:10 focuses more on the life to come and this reference focuses more on the here and now.²⁹

The next phrase τέκνα θεοῦ ἄμωμα (children of God without blemish) begins a series of parallels from Deuteronomy 32:5. In the Deuteronomy text the Israelites are being rejected as God's children because they have been unfaithful to the Mosaic covenant. Paul asserts that the believers in Philippi can be the opposite. The concept of God's children is taken from the Deuteronomy text and the blemish (μωμητά) that was on the Israelites is negated to invert the statement.³⁰ So the believers have the opportunity through obedience to not be grumblers as the ancient Israelites were and therefore have the opportunity to be children of God without shame or blemish. In the next phrase a similar thing has been done to the Deuteronomy text. The ancient Israelites were at fault however through the insertion of μέσον (in the midst of) before γενεᾶς σκολιᾶς καὶ διεστραμμένης, (a crooked and perverse generation) the new message is placed as a burden on the shoulders of the citizens of Philippi rather than on the Philippian believers themselves. This reminds the readers and hearers that they too came from this perverse generation and through their fallen nature have the ability to, and history of being just as sinful. The dichotomy is very beautiful while striking some healthy fear into those who receive it. It unashamedly points out that there is good and evil in this world. Many individuals in today's culture teach that good and evil are false categories created by man. Paul argues otherwise.

²⁸ Fee, 244.

²⁹ Ibid., 244.

³⁰ Ibid., 244.

There is right and wrong in this world and believers must choose which side they are going to fight on. This notion of pressing on against evil is brought further to light by the next phrase ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ (in which you shine like stars in the world) which eludes to several passages in Isaiah that refer to the coming servant of God as being a light for the Gentiles.³¹ It is also likely that the phrase is perhaps at the same time eluding to a statement in the final chapter of Daniel. Daniel 12:3 says: “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness like the stars for ever and ever.”³² The verse sits in the context of the coming bodily resurrection and is a fantastic image of Christ’s power shining through his people for all eternity. Paul is drawing the believers at Philippi into the greater narrative of the Bible by explicitly including them among the faithful that have been prophesied about and by illustrating Christ’s power at work through them when they are obedient to the way of Christ. The first phrase of verse 16 is best understood along with verse 15 as explaining how the believers will be faithful children of God, they will λόγον ζωῆς ἐπέχοντες (hold on to the word of life), that is the Gospel.³³

2:16b

The καύχημα (boasting or glorying) that Paul mentions of himself here modifies the entire past sentence including all of verse 15 and 16a.³⁴ He longs to glory in their blameless status as children of God in the midst of a perverse generation that is shining brightly and holding tightly to the word of life. The shift in topic from the believer’s blamelessness to Paul’s own glorying is an interesting one that deserves some attention. Some would say that in classic fashion Paul’s excitement has gotten the best of him and the sentence, as Fee says: “has gotten away from him a bit.”³⁵ While there may be some truth to this it is important to acknowledge that although the thoughts here are not crisply broken into simple sentences it still makes good sense and is a profound testimony and witness to the passion of a shepherd over his flock. Paul desperately wants to join with the Philippians when he is united with Christ after this life passes. The glory he seeks is not a selfish desire to lift himself up but a heartfelt plea to have the believers join with him in the pursuit of obedience. It is good and right for Paul to desire this because he has put much of his time and energy into their lives, running and laboring in the

³¹ Fowl, 124.

³² New International Version.

³³ O’Brien, 297.

³⁴ Ibid., 298.

³⁵ Fee, 248.

cause of Christ. The verse ends with the statement, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα (because I did not run in vain or labor in vain). The language of running and working are classic Pauline themes that he uses over and over again as analogies for the Christian life. They bring to mind the athletic contests of the day and the middle class artisan community that Paul was a member of.³⁶

2:17

The exact metaphorical intentions in this compact verse are a challenge for commentators to determine precisely. The terms σπένδομαι (being poured out as a drink offering), θυσία (sacrifice or offering), and λειτουργία (offering or cultic service) are clearly and directly linked to the Old Testament sacrificial system.³⁷ The words are used throughout the Old Testament in this context. It is very unlikely that Paul is using a pagan sacrificial metaphor here. Although his readers would have been familiar with such a metaphor the understanding is unprecedented in the rest of the New Testament and would be out of character for Paul to place himself and other believers in the context of pagan worship.³⁸ The imagery has the Philippians offering a sacrifice of what seems to be their faith while Paul is offering a drink offering on the same altar which seems to consist of his present sufferings and potential martyrdom. Many debate whether Paul is referring to his potential martyrdom or is more referencing simply his present sufferings. It seems best to understand that both are in view to some extent. The conditional clause that opens the verse Ἀλλὰ εἰ καὶ (but even if) lends some uncertainty to the outcome of Paul's life and points to his potential death but it is not enough to exclude a reference to present suffering, especially since σπένδομαι is given in the present tense.³⁹ The Ἀλλὰ in particular is drawing from the labor metaphor of the last verse and its full force is best stated in O'Brien's words, "But why talk of labours? I am ready even if the worst comes."⁴⁰ Perhaps what is most important here is that Paul has placed himself in the inferior role. The drink offering was considered secondary to the animal sacrifice. This places the service of the Philippians in a greater position than Paul according them great honor in the ministry of Christ.⁴¹ The analogy in total presents a three part partnership in the service of the Gospel with both the Philippians and Paul giving offerings of

³⁶ Hawthorne, 104.

³⁷ Fee, 251.

³⁸ Ibid, 251.

³⁹ Melick, 114.

⁴⁰ O'Brien, 303.

⁴¹ Melick, 115.

their own selves and God empowering them to do so and rendering the sacrifice meaningful as in the Old Testament sacrificial system.⁴² The verse closes with a statement of joy. A form of the word χαίρω (joy or rejoice) is used twice in this verse and twice in the following verse which closes the pericope. Paul wants there to be no mistake that he is more than content with his role in the work of the kingdom. Regardless of what happens it will all be for the glory of God because he trusts that his work is fruitful in God's judgment. All of this is cause for rejoicing and that joy is shared with all of the believers.

2:18

Here Paul concludes this soaring charge with a word of simple encouragement in the midst of great struggle. He says that in the same way that he is glad and rejoices in these things that they should also rejoice. The words χαίρετε and συγχαίρετέ (different forms of "joy") should be understood as imperatives, giving a substantial force to Paul's words.⁴³

Application:

Christians today desperately need this lesson of obedience. In our culture of self-centeredness and self-interest the kind of sacrificial labor that Paul is speaking of is almost unknown. This passage clearly teaches that Christ's obedience, even to death, is the model that we are to follow. Paul himself was ready to give this sacrifice, in light of all the tragedy in the world and the number of those who are lost, today's Christians should take this example more seriously. The weight of the Gospel upon those who have been blessed with it is great indeed. It is with great fear and trembling that Christ followers do what God has called them to do by living out their salvation according to the Scriptures. Believers should take seriously the analogy that Paul draws of the wilderness wanderers. Simple grumbling and complaining can easily get out of hand and become a great offense to God. The goal is to live a blameless life so that everyday living becomes a context by which we "shine like stars in the world." It is good and necessary to make progress in the journey of faith, but this progress does not come without sacrifice. Even though our sacrifice may be high our joy should be even higher because we know that through Christ we are saved and that it is his will and power that works through us and makes us victorious in all things.

⁴² Fowl, 129.

⁴³ O'Brien, 312.

Appendix A⁴⁴

Basic Text-Critical Chart for Philippians 2:12 in NA²⁷

Unit of Variation: ° ως

Instances: Inclusion of ως (NA²⁷ Text)
 Omission of ως (apparatus)

Century	I-s/I-n+	I-n/I-f	II	III	IV	V	Unknown
II							
III							
IV	B			Ambst			
V							
VI							
VII-VIII				1241			
IX-XVI	33						
Unknown							

Bold text in grey boxes support the omission of ως.

These variation data are considered to be overwhelmingly in favor of the inclusion of ως by the editors of the NA²⁷. Therefore, some of the manuscripts that support the omission of ως and the many manuscripts that support the inclusion of ως are not provided.

⁴⁴ Aland Categories referenced through: Roy Ciampa, *Reference Charts for New Testament Textual Criticism* (Unpublished, 2002).

Appendix B

Basic Text-Critical Chart for Philippians 2:13 in NA²⁷

Unit of Variation: τ \acute{o}

Instances: Omission of \acute{o} (NA²⁷ Text)
Insertion of \acute{o} (apparatus)

Century	I-s/I-n+	I-n/I-f	II	III	IV	V	Unknown
II							
III							
IV		B / κ					
V		A	I / C				
VI			D [*]				
VII-VIII			D¹	Ψ / 365 / 1241			
IX-XVI		1739 / 33	81 / F / 1881	075/0278 / P / G		K	
Unknown						<i>M</i>	

Bold text in grey boxes support the insertion of \acute{o}

Text not in shaded boxes support the NA²⁷ text as it stands, excluding \acute{o}

Appendix C

Basic Text-Critical Chart for Philippians 2:15 in NA²⁷

Unit of Variation: ϛ̂ητε (First Unit of Variation)

Instances: Use of γένησθε (NA²⁷ Text)
Use of η̂τε (apparus)

Century	I-s/I-n+	I-n/I-f	II	III	IV	V	Unknown
II		ϑ⁴⁶					
III			latt				
IV		κ / B					
V		A	C				
VI			D*				
VII-VIII				Ψ			
IX-XVI	1739	33	F / D² / 1881	G / 075 / 0278			
Unknown						ℳ	

Bold text in grey boxes support the η̂τε reading.

Text not in shaded boxes support the NA²⁷ text as it stands, including γένησθε.

Appendix D

Basic Text-Critical Chart for Philippians 2:15 in NA²⁷

Unit of Variation: Ϝ αμωμητα (Second Unit of Variation)

Instances: Use of ἄμωμα (NA²⁷ Text)
Use of αμωμητα (apparatus)

Century	I-s/I-n+	I-n/I-f	II	III	IV	V	Unknown
II		ϙ ⁴⁶	C1				
III							
IV		κ / B					
V		A	C				
VI			D*				
VII-VIII				Ψ / 1241			
IX-XVI	1739	33	F / 1881	G / 075/ 0278			
Unknown						℣	

Bold text in grey boxes support the αμωμητα reading.

Text not in shaded boxes support the NA²⁷ text as it stands, including ἄμωμα.

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