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# Philippians: A Brief Insight

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PHILIPPIANS  
A BRIEF INSIGHT

Honors Study  
Greek 413.0

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PHILIPPIANS  
A BRIEF INSIGHT

The letter to the church at Philippi, containing four chapters 104 verses and 2,002 words, is perhaps the most personal of Paul's writings. This epistle takes on a simple meaning, urging Christians to strengthen their faith in Christ. It is inter-penetrated with doctrines, not in formal statement as in Galatians, Romans, and Hebrews, but in incidental allusion for practical ends.<sup>1</sup>

The dominant theme of this short letter is joy. There is a marked absence of formal doctrine, showing that Paul's principal motive was not to systematically teach formal doctrine, but rather to commend their fellowship and to thank them for their prayers and gifts sent by Epaphroditus.

In discussing the general background of this epistle, several points will help in understanding its message to not only the church at Philippi, but to modern day Christians as well.

These points are:

- 1) Authorship (internal and external evidence)
- 2) Date of letter
- 3) Destination and origin (place and people)
- 4) Purpose and occasion of writing
- 5) Theme and contents (outline)

AUTHORSHIP

The Pauline authorship has never been seriously doubted. External evidence is both early and strong. References are found

that confirm Paul's authorship in the writings of early Church leaders. These begin with Polycarp, and include the ancient letters from the Christians of Vienne and Lyons.<sup>2</sup> Another allusion to a Pauline authorship is found in the letter of Clement of Rome to the Corinthians. (c. A.D. 96)<sup>3</sup>

Internal evidence is equally convincing. There is an artlessness, a delicacy of feeling, a frank outpouring of the heart which could not be simulated. Like II Corinthians, this letter is a mirror of the Apostle's personal life.<sup>4</sup>

In the opening salutation Paul and Timothy are mentioned, yet Paul is responsible for the composition. He begins at once in verse three of the first chapter with a singular use of his name and continues throughout. In chapter 2 verses 19-23, Timothy is mentioned quite objectively but is not named in the final salutation of 4:21. This implies to the reader that Paul was the only author of the book of Philippians.<sup>5</sup>

DATE OF LETTER

It is more difficult to speak with any confidence as to the actual date of the writing of the epistle. In fact the chronology of Paul's life has been under discussion among theologians for years. Robertson emphasizes that "the crucial date is that of the arrival of Festus as Procurator of Judaea."<sup>6</sup> To pin an actual date of writing depends on the year in which the Procuratio Felix was recalled and replaced by Festus. Some point to the end of the year 55 or the early part of 56. This would make 57 the year of Paul's arrival in Rome, and thus, if the former arguments are valid, Philippians would have to be

assigned to the year 59, as he approached the close of his two years' captivity at Rome. However, this dating is much earlier than the accepted chronology, which would refer the recall of Felix to 60 and the Apostle's arrival in Rome to 61. This would date the letter somewhere within the year 63.<sup>7</sup>

But, C.H. Turner in his articles on Biblical Chronology, states that the year 58 is the year of the recall of Felix and the arrival of Festus in the province of Judaea. Paul would thus have reached Rome early in 59. Hence, in all likelihood, Philippians was written towards the close of the year 61, when matters had taken so favorable a turn that the Apostle could reasonably expect a speedy release.<sup>8</sup>

#### DESTINATION AND ORIGIN

The church of Philippi was the destination of his letter. In Acts 16:12 it says that Philippi is a city of Macedonia. The city was probably the first city in the first district and not the capital city. The capital city at this time would probably be Thessalonica.<sup>9</sup> The people loved Paul and were interested in his work. Being discouraged by his imprisonment they sent Epaphroditus, a fellow churchman to visit Paul and to carry a gift to him. It is important to realize that Paul is not writing to people that he does not know but that he is writing to a former congregation. This context gives the writing<sup>q</sup> personal and warm touch.

#### PURPOSE AND OCCASION OF WRITING

The occasion for Paul writing this letter came when Paul

was going to send Epaphroditus home after his recovery from a serious illness. This gave Paul an opportunity to write to them and to give them insight into Christian living and also to commend his co-workers, Timothy and Epaphroditus.

Commentaries mention other purposes for Paul's writings. American Commentary mentions the possibility that Paul was softly warning the church to guard against divisions. "Dangers threatened them. Dangers from persecuting heathen, from false Jewish teachers, and from the pernicious example of worldly Christians. Against all these threatening perils the apostle urges them to stand fast in a spirit of loving, unselfish harmony, and of careful observance both of his teachings and life.<sup>10</sup>

Broadman suggests that the major purpose was that Paul wanted to pour out his temptations. He gave them the story of the awaited news. First his imprisonment and that it had advanced the gospel. This is shown in 1:12-30. Second<sup>ly</sup> that the verdict was still being awaited (2:23). Third<sup>ly</sup> that he was confident of his release (2:24). And fourth<sup>ly</sup>, this gave him an opportunity to give them some basic ex<sup>h</sup>ortations.<sup>11</sup>

#### THEME AND CONTENTS

As stated previously Paul's main theme is joy. And as stated above this theme was carried out by means of several ex<sup>h</sup>ortations. These basic points help the reader to see that Paul's intent was to build up and not to tear down.

These exertations are:<sup>12</sup>

- 1) Harmony and unity is the aim of work (1:27-29)
- 2) Humility as exemplified by Christ (2:1-11)
- 3) They should have joy and gladness among difficulties  
(3:1-41;4:7)
- 4) They should have noble virtues (4:8-9)
- 5) They should settle the disagreements among themselves  
(4:2-3)
- 6) Warning against the Judeaizers (3:18-21)

Also a detailed outline Paul's path of thought.  
Two are listed below.

#### OUTLINE

- |  |         |
|--|---------|
| I. Salutation.....                         | 1:1,2   |
| II. Thanksgiving and prayer.....           | 1:3-11  |
| III. The unconquerable Gospel.....         | 1:12-14 |
| IV. Unprincipled preaching.....            | 1:15-18 |
| V. Life or death?.....                     | 1:19-26 |
| VI. Exhortation to steadfastness.....      | 1:27-30 |
| VII. An appeal to Christian experience...  | 2:1-4   |
| VIII. The supreme example of self-denial.. | 2:5-11  |
| IX. Continued exhortation.....             | 2:12-18 |
| X. Plans for reunion.....                  | 2:19-30 |
| XI, An interrupted conclusion.....         | 3:1-11  |
| XII. The homestretch.....                  | 3:12-16 |
| XIII. A Christian commonwealth.....        | 3:17-21 |
| XIV. Apostolic advice.....                 | 4:1-9   |
| XV. Appreciation for the gift.....         | 4:10-20 |
| XVI. Greetings and benediction.....        | 4:21-23 |

From The Open Bible

Salutation 1:1-2  
 Thanksgiving and Prayer for the Philippians 1:3-11  
 For Paul to Live is Christ 1:2-4:1  
     Therefore the Gospel is Carried Wherever Paul Goes 1:12-13  
     Believers in Rome are Encouraged 1:14  
     Paul's Attitude Reflects Christ 1:15-18  
     A Difficult Decision: to Live Here Below for Christ or to  
     to be With Christ 1:19-26  
     The Meaning of "To Live is Christ" 1:27-2:30  
         The Manner of Life is to be Worthy of the Gospel 1:27-30  
         The Attitude of Christ is to be Ours 2:1-18  
         The Example of Timothy (2:19-24) and Epaphroditus (2:25-30)  
     Surpassing Worth of Knowing Christ 3:1-11  
     Necessity of growth 3:12-16  
     Contrast between the Enemies of the Cross and the Friends  
     of the Cross 3:17-4:1  
 Some Final Exhortations 4:2-23  
     Plea for Unity and Peace 4:2-9  
     Concluding Testimony and Repeated Thanks 4:10-20  
     Greetings and Benediction 4:21-23

From The Biblical Expositor



FOOTNOTES

<sup>1</sup>B.H. Carroll, An Interpretation of the English Bible, (Nashville: Broadman, 1947) pp. 214-15.

<sup>2</sup>W. Robertson, The Expositor's Greek Testament, (Grand Rapids: Eerdmans Publishing Company) p. 401.

<sup>3</sup>Robert Mounce, Introduction to Philippians, The Open Bible, (Nashville: Nelson, 1975) p. 1111.

<sup>4</sup>Robertson, p. 407.

<sup>5</sup>Merrill C. Tenney, Zondervan Pictorial Encyclopedia, vol. 4: Letter to the Philippians, (Grand Rapids: Zondervan Publishing Corporation, 1975) pp. 762-767.

<sup>6</sup>Robertson, p. 406.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>F.F. Bruce, The Acts of the Apostles, (London: 1955) pp.312-13.

<sup>10</sup>Alvah Hovey, An American Commentary on the New Testament, (Philadelphia: American Baptist Publications, 1896) PP. 3-4.

<sup>11</sup>Frank Stagg, Broadman Bible Commentary, vol.11: Philippians, (Nashville: Broadman, 1971) pp. 178-84.

<sup>12</sup>Ibid.

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## ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΗΣΙΟΥΣ

## Salutation

1 Παῦλος καὶ Τιμόθεος δοῦλοι Paul and Timothy servants  
 Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις of Christ Jesus to all the holy ones  
 ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν in Christ Jesus who are in  
 Φιλίπποις σὺν ἐπισκόποις καὶ Philippi together with the overseers and  
 διακόνους· 2 χάρις ὑμῖν καὶ deacons. 2. Grace to you and peace  
 εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ from God the father of us and  
 κυρίου Ἰησοῦ Χριστοῦ. Lord Jesus Christ.

Paul's Prayer for  
the Philippians

3 Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ 3. I thank the God of me in  
 πάσῃ τῇ μνήμῃ ὑμῶν, 4 πάντοτε ἐν every remembrance of you.  
 πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν Always in every prayer of me for all of you  
 μετὰ χαρᾶς τὴν δεήσιν ποιούμενος, with joy the prayer the one which I am making  
 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ 5. Concerning the fellowship of you into the  
 εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας gospel from the first day until now.  
 ἄχρι τοῦ νῦν, 6 πεποιθῶς αὐτὸ 6. I am confident in this thing, that the  
 τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν one who began in you  
 ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι a good work will (perfect) complete it until  
 ἡμέρας Χριστοῦ Ἰησοῦ· 7 καθὼς the day of Christ Jesus, 7. Just as it  
 ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν is right for me this thing to come  
 ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν about all of you, because to have  
 με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς me in the heart of you, in both the  
 δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ bonds of me and in the defense  
 καὶ βεβαιώσει τοῦ εὐαγγελίου and in the confirmation of the gospel  
 συγκοινωνοῦς μου τῆς χάριτος shares with me of grace,  
 πάντας ὑμᾶς ὄντας. 8 μάρτυς all of you are. 8. For God (is) my  
 γὰρ μου ὁ Θεός, ὡς ἐπιποθῶ witness, how I long for

πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, 11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

all of you in affection of Christ Jesus, And this I am praying in order that your love yet more and more should (may) abound in knowledge and all insight. As to approve you the things being right, in order that you should (may) be pure and blameless unto the day of Christ, 11. Having been filled with fruits of righteousness through Jesus Christ unto glory and praise of God.

To Me to Live is Christ

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν, 14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

But I wish to know you brothers that the things (circumstances) of me rather have turned out unto the advancement of the gospel 13. So that my bonds in Christ have become known in the whole praetorium and to all the rest. 14. And most of the brothers in the Lord trusting because of my bonds even more so dare without fear to speak the word.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν· 16 οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι, 17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνώως, οἰόμενοι θλίψιν ἐγείρειν τοῖς

15. Some indeed even from envy and strife, but some also from good will the Christ they are preaching. 16. Those indeed out of love, knowing that I am appointed unto the (verbal) defense of the gospel. 17. But the former ones are announcing the Christ out of selfishness not with pure motive thinking to bring into being trouble

δεσμοῖς μου. 18 τί γάρ; πλὴν *in my bonds (imprisonment)*. 18. What then? <sup>Nevertheless</sup>  
 ὅτι παντὶ τρόπῳ, εἴτε προφάσει *that in every way whether in pretext*  
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ *or in truth, Christ is proclaimed*  
 καὶ χαρήσομαι, 19 οἶδα γὰρ ὅτι *I will rejoice*. 19. For I know  
 τοῦτό μοι ἀποβήσεται εἰς *this shall turnout to my salvation*  
 σωτηρίαν διὰ τῆς ὑμῶν δεήσεως *through your prayers*,  
 καὶ ἐπιχορηγίας τοῦ πνεύματος *and the supply of the spirit*  
 Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν *of Jesus Christ*. 20. According to my  
 ἀποκαταδοκίαν καὶ ἐλπίδα μου *earnest expectation and hope*  
 ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, *that I shall be ashamed in nothing*  
 ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς *but in all boldness as*  
 πάντοτε καὶ νῦν μεγαλυνθήσεται *always even now Christ shall be magnified*  
 Χριστὸς ἐν τῷ σώματί μου, εἴτε *in my body, whether through (by) life or (by) through*  
 διὰ ζωῆς εἴτε διὰ θανάτου. 21 *death*.  
 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ *21. For to me to live (is) Christ and to*  
 ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ *die gain* 22. But if to live in the flesh  
 ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς *this for me is fruitful labor; And*  
 ἔργου· καὶ τί αἰρήσομαι οὐ *what I shall choose I know not*.  
 γνωρίζω. 23 συνέχομαι δὲ ἐκ *23. But I am pressed from*  
 τῶν δύο, τὴν ἐπιθυμίαν ἔχων *both, having the (desire) for*  
 εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ *to depart and to be with Christ*  
 εἶναι, πολλῷ (γὰρ) μᾶλλον *for it is very much better*  
 κρεῖσσον· 24 τὸ δὲ ἐπιμένειν *24. But to remain in*  
 (ἐν) τῇ σαρκὶ ἀναγκαιότερον *the flesh is more necessary*  
 δι' ὑμῶν. 25 καὶ τοῦτο πεποιθὼς *for your sakes*, 25. And convinced  
 οἶδα ὅτι μενῶ καὶ παραμενῶ *of this I know that I shall remain*  
 καὶ χάριν τῆς πίστεως, 26 ἵνα *and continue with all of you for your*  
*progress, and joy in the flesh*. 26. In order <sub>that</sub>

τὸ καύχημα ὑμῶν περισσεύη ἐν *your boasting in me may abound in*  
 Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς *Christ Jesus through my*  
 ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. *presence again with you.*

27 Μόνον ὀξίως τοῦ εὐαγγελίου *27. Only worthy of the gospel*  
 τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε *of Christ you must conduct yourselves*  
 ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν *in order that whether having come and*  
 ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε *seen you or being absent I co-hearing*  
 ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ *the things concerning you, that you are standing*  
 συναθροῦντες τῇ πίστει τοῦ *fast in one spirit, with one soul, striving together in the*  
 εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι *faith of the gospel. 28. And never being frightened*  
 ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, *in nothing by the ones opposing*  
 ἧτις ἐστὶν αὐτοῖς ἐνδείξεις *which is to them a demonstration*  
 ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ *of destruction, but to you a salvation,*  
 τοῦτο ἀπὸ θεοῦ. 29 ὅτι ὑμῖν *and this from God. 29. Because to you*  
 ἐχαρίσθη τὸ ὑπερ Χριστοῦ, οὐ *it was granted concerning Christ, not*  
 μόνον τὸ εἰς αὐτὸν πιστεῦειν *only to believe into him*  
 ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, *but also to suffer for him.*  
 30 τὸν αὐτὸν ἀγῶνα ἔχοντες ὅσον *30. the same struggle having such as*  
 εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε *you saw in me and now you are*  
 ἐν ἐμοί. *hearing in me.*

Christian Humility  
 and Christ's Humility

2 Εἴ τις ὅσον παράκλησις ἐν *If any encouragement in Christ,*  
 Χριστῷ, εἴ τι παραμύθιον ἀγάπης, *if any consolation of love,*  
 εἴ τις κοινωνία πνεύματος, εἴ *if any fellowship of the spirit, if*  
 τις σπλόγχνα καὶ οἰκτιρμοί, 2 *any tenderheartedness and compassion,*  
 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ *you fill my joy in order that the*  
 αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην *same mind, the same love*  
 ἔχοντες, σύμψυχοι, τὸ ἐν *having, souls together, the one having*  
 φρονοῦντες, 3 μηδὲν κατ' ἐριθείαν *in mind. 3. Nothing according to quarrelling*

μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ neither according to vainglory, but in the  
ταπεινοφροσύνη ἀλλήλους ἡγούμενοι humanity one another reckoning to hold  
ὑπερέχοντας ἑαυτῶν, 4 μὴ τὰ above themselves, 4. Not the things  
ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ of themselves each one observing, but  
καὶ τὰ ἑτέρων ἕκαστοι. 5 τοῦτο also the things of each other.  
φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ 5. Let this mind be in you which also  
Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ in Christ Jesus, 6. Who in the form of God  
ὑπάρχων οὐχ ὀρπαγμὸν ἡγήσατο τὸ existing considered not to be  
εἶναι ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν equal with God, a thing to <sup>be</sup> grasp <sup>at</sup> after, 7. but  
ἐκένωσεν μορφὴν δούλου λαβὼν, himself he emptied a slave's form having  
ἐν ὁμοιώματι ἀνθρώπων γενόμενος taken, in the likeness of me having become;  
καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος and having been found in figure like a  
ὁ ἑταπεινώσεν ἑαυτὸν γενόμενος man. He humbled himself having become  
ὀπήκοος μέχρι θανάτου, θανάτου obedient to the extent of death even  
δὲ σταυροῦ. 9 διὸ καὶ ὁ θεὸς a death of the cross, Therefore God  
αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο himself has exalted supremely and  
αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα, bestowed to him the name above all  
10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων names, 10. In order that in the name of  
γόνου κάμψη ἐπουρανίων καὶ ἐπιγείων Jesus every knee shall bow in the  
καὶ καταχθονίων, 11 καὶ πᾶσα heavenly world and upon the earth and  
γλῶσσα ἐξομολογήσεται ὅτι κύριος under the earth. 11. and every tongue  
Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ shall confess that Jesus Christ Lord  
πατρός. unto the glory of God father.

Shining as Lights  
in the World

12 ὥστε, ἀγαπητοί μου, So my beloved ones,  
καθὼς πάντοτε ὑπηκούσατε, μὴ as you have always been obedient  
ὡς ἐν τῇ παρουσίᾳ μου μόνον not in my presence only  
ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ but now much more in.  
ἀπουσίᾳ μου, μετὰ φόβου καὶ my absence, with fear and

τρόμου τῆ ἐαυτῶν σωτηρίαν awe your own salvation  
 κατεργάζεσθε· 13 θεὸς γάρ work out. For God  
 ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ is the one working in you both  
 τὸ θέλειν καὶ τὸ ἐνεργεῖν to will and to work  
 ὑπὲρ τῆς εὐδοκίας. 14 πάντα according to the purpose. 14. Doing all  
 ποιεῖτε χωρὶς γογγυσμῶν καὶ things without complaining and  
 διαλογισμῶν, 15 ἵνα γένησθε doubt. 15. In order that you shall become  
 ἀμεμπτοὶ καὶ ἀμέραλοι, τέκνα blameless and pure, children  
 θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς of God blameless in the middle of  
 καὶ διεστραμμένης, ἐν οἷς a crooked and perverted generation, in which  
 φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, you shine as light bearers in the world  
 16 λόγον ζωῆς ἐπέχοντες, εἰς 16. Word of life holding forth into  
 καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, a boast for me in the day of Christ,  
 ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ that not in vain I ran nor  
 εἰς κενὸν ἐκοπίασα. 17 ἀλλὰ in vain I labored. 17. But even  
 εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ if I am pouring out my life upon the  
 καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, sacrifice and ministrations of your faith,  
 χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· I am rejoicing and am rejoicing with all  
 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε of you. And in the same way you  
 καὶ συγχαίρετέ μοι. rejoice with me.

Timothy and  
Ephraoditus

19 Ἐλπίζω δὲ ἐν κυρίῳ 19. But I hope in the Lord Jesus  
 Ἰησοῦ Τιμόθεον ταχέως πέμψαι Timothy soon to send to you,  
 ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοῦς τὰ in order that I also may be cheered  
 περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω knowing the things concerning you. 20  
 ἰσόψυχον ὅστις γνησίως τὰ περὶ For I have no one else like minded who  
 ὑμῶν μεριμνήσει, 21 οἱ πάντες genuinely will care for the things concerning  
 γὰρ τὰ ἐαυτῶν ζητοῦσιν, οὐ τὰ you. 21. For most people are seeking the  
 Ἰησοῦ Χριστοῦ. 22 τὴν δὲ things of themselves, not the things of  
 Jesus Christ. 22. But the



δοκιμήν ὅτου γινώσκετε, ὅτι proof of him you know, that  
 ὡς πατὴρ τέκνον σὺν ἐμοὶ as a father a child with me  
 ἐδούλευσεν εἰς τὸ εὐαγγέλιον. he served unto the gospel  
 23 τοῦτον μὲν οὖν ἐλπίζω 23. So I hope to send him  
 πέμψαι ὡς ἂν ἀφίδω τὰ περὶ when I shall see things concerning  
 ἐμὲ ἑξαυτῆς. 24 τέποιθα εἰς me at once. 24. But I <sup>have been</sup> ~~am~~ convinced  
 ἐν κυρίῳ ὅτι καὶ αὐτός ταχέως that in the Lord also myself soon  
 ἐλεύσομαι I shall come.

25 Ἀναγκαῖον δὲ ἠγησάμην 25 But I regarded necessary  
 Ἐπαφρόδιτον τὸν ἀδελφόν καὶ Epaphroditus the brother and  
 συνεργόν καὶ συστρατιώτην μου, fellow worker and fellow soldier of me  
 ὑμῶν δὲ ἀπόστολον καὶ λειτουργόν but your messenger and minister  
 τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς to my needs, to send you.  
 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας 26. Because he was longing for all  
 ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε of you, and has been homesick because  
 ὅτι ἠσθένησεν. 27 καὶ γὰρ you heard that he was sick. 27. For indeed  
 ἠσθένησεν παραπλήσιον θανάτῳ. he was sick to the point of death; but  
 ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ God had mercy on him, but not him alone  
 αὐτόν δὲ μόνον ἀλλὰ καὶ ἐμέ, but also me, in order that sorrow  
 ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. upon sorrow I might not have,  
 28 σπουδαιότερως οὖν ἐπέμψα 28. More diligently therefore I sent  
 αὐτόν ἵνα ἰδόντες αὐτόν πάλιν him in order that seeing him again  
 χαρῆτε κἀγὼ ἀλυπότερος ᾶ. 29 you might rejoice, and less sorrowful be.  
 προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ Accept therefore him in the Lord  
 μετὰ πάσης χαρᾶς, καὶ τοὺς with all joy, and  
 τοιούτους ἐντίμους ἔχετε, 30 hold such in honor,  
 ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι 30. That through the work of Christ unto  
 θανάτου ἤγγισεν, παραβουλευσάμενος death he went near, having disregarded  
 τῆ ψυχῆ ἵνα ἀναπληρώσῃ τὸ ὑμῶν the life in order that he might fill your  
 ὑστέρημα τῆς πρὸς με λειτουργίας. void in the ministry to me.

The True  
Righteousness

3 τὸ λοιπὸν, ἀδελφοί μου, Finally, my brothers  
χαίρετε ἐν κυρίῳ. τὰ αὐτὰ rejoice in the Lord. The same things  
γράφειν ὑμῖν ἔμοι μὲν οὐκ to write to you to me is not  
ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. tiresome, And for you safe.

2 βλέπετε τοὺς κύνας, You see the dogs,  
βλέπετε τοὺς κακοὺς ἐργάτας, You see the evil workers,  
βλέπετε τὴν κατατομήν. 3 ἡμεῖς You see the mutilation, 3. For  
γάρ ἐσμεν ἡ περιτομή, οἱ We are the Circumcision, who  
πνεύματι θεοῦ λατρεύοντες καὶ in spirit worship God and  
καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ boast in Christ Jesus and  
οὐκ ἐν σαρκὶ πεποιθότες, 4 not in flesh trust,  
καίπερ ἐγὼ ἔχων πεποίθησιν καὶ 4, though I having trust even  
ἐν σαρκί. εἴ τις δοκεῖ ἄλλος in flesh, If anyone thinks other  
πεποιθέναί ἐν σαρκί, ἐγὼ μᾶλλον to trust in flesh, I much rather;  
5 περιτομῇ ὀκταήμερος, ἐκ γένους 5, Circumcised on the eighth day, out of  
Ἰσραὴλ, φυλῆς Βενιαμὴν, Ἑβραῖος the race of I real of the tribe of  
Ἑβραίων, κατὰ νόμον Φαρισαῖος, Hebrew out of Hebrews according to the law Benjamin,  
6 κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, a Pharisee; 6, according to zeal persecuting  
κατὰ δικαιοσύνην τὴν ἐν νόμῳ the church, according to righteousness which  
γενόμενος ἀμεμπτος. 7 [ἀλλὰ] in law having become blameless. 7. But  
ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι what things were gain to me, these things I  
εἰς τὸν Χριστὸν ζημίαν. 8 ἀλλὰ have counted loss on account of the Christ  
μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν 8, But much more I am counting all things  
εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως loss to be on account of the priceless  
Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, privilege of the knowledge of Christ Jesus  
δι' ὃν τὰ πάντα ἐζημιώθη, καὶ my lord, who on account of I lost all  
ἠγοῦμαι σκύβαλα ἵνα Χριστὸν things and count them as waste in order  
κερδήσω 9 καὶ εὐρεθῶ ἐν αὐτῷ, that Christ gain. 9. And be actually in him,

μὴ ἔχων ἐμὴν δικαιοσύνην τὴν  
 ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως  
 Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύ-  
 ἐπὶ τῇ πίστει, 10. Τοῦ γινῶναι  
 αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-  
 στάσεως αὐτοῦ καὶ κοινωνίαν  
 παθημάτων αὐτοῦ, συμμορφιζό-  
 μενος τῷ θανάτῳ αὐτοῦ, 11. εἰ  
 πως καταντήσω εἰς τὴν ἐξανά-  
 στασιν τὴν ἐκ νεκρῶν.

not having my righteousness, out of  
 law but the one through faith  
 in Christ, righteousness out of God  
 upon the faith. 10. To know  
 him and the power of his  
 resurrection and the fellowship  
 of his sufferings, being conformed  
 to his death. 11. if  
 by any means I might arrive unto the  
 resurrection of the dead.

Pressing toward  
the Mark

12. Οὐχ ὅτι ἤδη ἔλαβον ἢ  
 ἤδη τετελείωμαι, διώκω δὲ εἰ  
 καὶ καταλάβω, ἐφ' ᾧ καὶ κατ-  
 ελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].  
 13. ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ  
 λογίζομαι κατειληφέναι. ἐν  
 δέ, τὰ μὲν ὀπίσω ἐπιλανθανό-  
 μενος τοῖς δὲ ἔμπροσθεν ἐπε-  
 κτεινόμενος, 14. κατὰ σκοπὸν  
 διώκω εἰς τὸ βραβεῖον τῆς ἁνω  
 κλήσεως τοῦ θεοῦ ἐν Χριστῷ  
 Ἰησοῦ. 15. Ὅσοι οὖν τέλειοι,  
 τοῦτο φρονῶμεν. καὶ εἰ τι  
 ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ  
 θεὸς ὑμῖν ἀποκαλύψει. 16. πλὴν  
 εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
 17. Συμμιμηταί μου γίνεσθε,  
 ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω

Not that already I have received or  
 already I have been perfected, but I am  
 seeking if also I might by hold, for that  
 which I was laid hold of by Christ Jesus  
 13. Brothers, I do not think myself  
 to have laid hold of it; But in  
 one thing - forgetting the things behind  
 but striving to the things before,  
 Towards the goal I am seeking  
 for the prize of the high  
 calling of God in Christ  
 Jesus. 15. So let us together the ones  
 being perfect this attitude have; and if any  
 thing differently you have in mind, also  
 God will reveal this to you. 16. However  
 we must to live up to the degree of  
 success that we have already gained. Be  
 imitators of me, brothers, and

περιπατοῦ τας καθὼς ἔχετε τύπον walking just as you have a pattern,  
 ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦ- us. For many of who often  
 σιν οὓς πολλάκις ἔλεγον ὑμῖν, I have told you, and now tell you  
 νῦν δὲ καὶ κλαίων λέγω, τοὺς in tears, who are walking about  
 ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, as enemies of the cross of Christ,  
 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ 19. Their doom is destruction; their  
 θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ belly is their god and their glory is in  
 αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια their shame, whose mind is on  
 φρονοῦντες. 20 ἡμῶν γὰρ τὸ earthly things. 20. For of us the  
 πολίτευμα ἐν οὐρανοῖς ὑπάρχει, republic in heavens, exists,  
 ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα but of which also as savior we are waiting  
 κύριον Ἰησοῦν Χριστόν, 21 ὃς the Lord Jesus Christ, who will  
 μετασηματίσει τὸ σῶμα τῆς transform the outward appearance of our  
 ταπεινώσεως ἡμῶν σύμμορφον τῷ lowly bodies, that they will be like  
 σώματι τῆς δόξης αὐτοῦ κατὰ His glorious body according  
 τὴν ἐνέργειαν τοῦ δύνασθαι to the working of his power  
 αὐτὸν καὶ ὑποτάξει αὐτῷ τὰ even to subject all things to himself.  
 πάντα. 4 ὥστε, ἀδελφοί μου 4:1 So that my brothers  
 ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ beloved and longed for, my joy  
 καὶ στέφανός μου, οὕτως στήκετε and crown, thus stand fast  
 ἐν κυρίῳ, ἀγαπητοί. in the lord, beloved brothers.

#### Exhortations

2 Εὐδοίαν παρακαλῶ καὶ 2. I beg Euodia and  
 Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν I beg Syntyche to be of the same  
 ἐν κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, mind in the lord. 3. And I ask yo  
 γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, my true comrade, assist these  
 αἴτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν women who in the gospel strove  
 μοι μετὰ καὶ κλήμεντος καὶ τῶν together with me also with clement, and the  
 λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα rest of my fellow workers, whose names  
 ἐν βίβλῳ ζωῆς. 4 Χαίρετε ἐν are in the Book of Life. 4. Rejoice in

κυρίῳ πάντοτε· πάλιν ἐρῶ, the lord always; again I say  
χαίρετε. 5 τὸ ἐπιεικὲς ὑμῶν rejoice, 5. Let your gentleness  
γνωσθῆτω πᾶσιν ἀνθρώποις. ὁ be known to all men, The  
κύριος ἐγγύς. 6 μηδὲν μεριμνᾶτε, Lord is near, 6. Be careful for nothing  
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ but it everything by prayer and  
τῇ δεήσει μετὰ εὐχαριστίας τὰ by supplication with thanksgiving let  
αἰτήματα ὑμῶν γνωρίζεσθω πρὸς your request be made known to God.  
τὸν θεόν. 7 καὶ ἡ εἰρήνη τοῦ 7, and the peace of  
θεοῦ ἡ ὑπερέχουσα πάντα νοῦν God which surpasses all understanding  
φρουρήσει τὰς καρδίας ὑμῶν καὶ shall guard your hearts and  
τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. thoughts in Christ Jesus,

8 τὸ λοιπόν, ἀδελφοί, ὅσα 8. For the rest, brothers, whatsoever  
ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα is true, whatsoever honorable, whatsoever  
δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, just, whatsoever pure, whatsoever lovely,  
ὅσα εὖφημα, εἴ τις ἀρετὴ καὶ whatsoever of good report, if any virtue  
εἴ τις ἔπαινος, ταῦτα λογίζεσθε· and if any praise think on these things  
9 ἃ καὶ ἐμάθετε καὶ παρελάβετε 9. Also what you learned and received  
καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, and heard and saw in me,  
ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς do these things. And the God of  
εἰρήνης ἔσται μεθ' ὑμῶν. peace shall be with you.

Acknowledgment of  
the Philippians' Gift

10 Ἐχάρην δὲ ἐν κυρίῳ 10. But I rejoiced in the lord  
μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε greatly that already at last you have  
τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ revived the thinking concerning me, although  
καὶ ἐφρονεῖτε ἠκαιρεῖσθε δέ. also you were thinking but you lacked  
11 οὐχ ὅτι καθ' ὑστέρησιν λέγω, opportunity, 11. Not that I speak according  
ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι to any personal want, for I have learned to  
αὐτάρκειας εἶναι. 12 οἶδα καὶ be content in whatever circumstances, I am to  
ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· be, 12. And I know how to live in  
lowly circumstances, and I know how to live

ένπαντι και έν πᾶσιν μεμύημαι in plenty and in everything and in all things. I  
και χορτάζεσθαι και πεινᾶν, και am initiated to be both being full or of  
περισσεύειν και ὑστερεῖσθαι. going hungry, of living plenty or being in want.

13 πάντα ἰσχύω έν τῷ ένδυναμοῦντί 13. I can do all things in him that  
με. 14 πλην καλῶς έποίησατε gives me strength. 14. But you did me a  
συγκοινωνήσαντές μου τῇ θλίψει. kindness to share my sorrow with me.

15 Οἴδατε δε και ὑμεῖς, And you Philippians yourselves  
Φιλιππησίοι, ὅτι έν ἀρχῇ τοῦ know, that in beginning of the  
εὐαγγελίου, ὅτε έξῆλθον ἀπο gospel, when I came from  
Μακεδονίας, οὐδεμία μοι έκκλησία Macedonia, not any church but yours

έκοινωνήσεν εἰς λόγον δόσεως και went into partnership with me to an account  
λήψεως εἰ μη ὑμεῖς μόνοι. 16 of giving and receiving, 16. Even

ὅτι και έν Θεσσαλονίκη και ἅπαε while I was in Thessalonica. you sent  
και δις εἰς την χρείαν μοι επέμψατε. both once and twice for my need.

17 οὐχ ὅτι έπιζητῶ το δόμα, άλλα 17. Not that I seek after the gift, but  
έπιζητῶ τον καρπον τον πλεονάζοντα I seek after fruit that abounds

εἰς λόγον ὑμῶν. 18 απέχω δε πάντα unto your account, 18. But I have  
και περισσεύω. πεπλήρωμαι δεξά- all things and more. I am full

μενος παρα 'Επαφροδίτου τα παρ' having received from Epaphroditus  
ὑμῶν, ὁσμην εύωδίας, θυσίαν the things from you, a sweet-smelling savor,  
δεικτὴν, εύάρεστον τῷ θεῷ. 19 ὁ a sacrifice acceptable, well-pleasing to

θεός μου πληρώσει πᾶσαν χρείαν God, 19. My God shall fill up all your  
ὑμῶν κατα το πλοῦτος αὐτοῦ έν need according to his riches in

δόξη έν Χριστῷ 'Ιησοῦ. 20 τῷ δε glory in Christ Jesus. 20. But to the

θεῷ και πατρι ἡμῶν ἡ δόξα εἰς God and father of us glory unto  
τους αἰῶνας τῶν αἰώνων. ἀμήν. the ages of the ages. Amen.

#### Final Greetings

21 'Ασπάσασθε πάντα ἅγιον 21. Greet all the holy ones  
έν Χριστῷ 'Ιησοῦ. ἀσπάζονται in Christ Jesus. Greet

ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ὑμᾶς πάντες οἱ ἅγιοι, 22. Greet you all the holy ones  
 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, 22. Greet you all the holy ones  
 μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος especially the ones out of Caesar's  
 οἰκίας. 23 ἡ χάρις τοῦ κυρίου household, 23. The grace of the Lord  
 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- Jesus Christ be with your spirits,  
 ματος ὑμῶν. Amen.

# Philippians 1:1-20

TURE REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or NUMBER	SOURCE	USE
1:1	οὖσιν	Pres Part		Dat	m P	εἰμί	
1:3	εὐχαριστῶ	Pres	Act	Ind	1 \$	ευχαριστω	
1:4	πολούμενος	Pres Part	Mid	Nom	m \$	πολέω	
1:6	πειποθῶς	Perf Part		Nom	m \$	πείθω	
	ἐκπρόχουμι	1Aor Part	Mid	Nom	m \$	ἐκπρόχομαι	
	ἐπιτελέσει	Fut	Act	Ind	3 \$	ἐπιτελέω	
1:7	ἔστιν	Pres		Ind	3 \$	εἰμί	
	φρονεῖν	Pres	Act	Inf		φρονέω	
	ἔχειν	Pres	Act	Inf		ἔχω	
	ὄντας	Pres Part		Acc	m P	εἰμί	
1:8	ἐπιπτοθῶ	Pres	Act	Ind	1 \$	ἐπιπτοθῶ	
1:9	προσεύχομαι	Pres	m-P	Ind	1 \$	προσεύχομαι	
	πεπλοσέω	1Aor	Act	Subj	3 \$	πεπλοσέω	
1:10	δοκίμαζω	Pres		Inf		δοκίμαζω	
	διαφέρουτα	Pres Part	Act	Acc	N P	διαφέρω	
	ἦτε	Pres	Act	Subj	2 P	εἰμί	
1:11	πεπληρωμένοι	Perf Part	Pass	N	m P	πληρῶ	
1:12	κινῶσκειν	Pres	Inf			κινῶσκω	
	βούλομαι	Pres	m-P	Ind	1 \$	βούλομαι	
	ἐληλυθεν	Perf	Act	Ind	3 \$	ἐρχομαι	
1:13	γενεσθαι	2Aor	Inf				
1:14	πειποθῶς	Perf Part	Act	Acc	m P	πειποθῶς	
	καλεῖν	Pres	Inf			καλέω	
1:15	κηρύσσουσιν	Pres	Act	Ind	3 P	κηρύσσω	
1:16	εἰσάτες	Aor Part	Act	N	m P	εἰσά	
	κεῖμαι	Pres		Ind	1 \$	κεῖμαι	
1:17	καταγγέλλουσιν	Pres	Act	Ind	3 P	καταγγέλλω	
	οἰόμενοι	Pres Part	Act	N	m P	οἰομαι	
	ἐλείπειν	Pres	Act	Inf		ἐλείπω	
1:18	καταγγέλλεται	Pres	Pass	Ind	3 \$	καταγγέλλω	
	καίρω	Pres	Act	Ind	1 \$	καίρω	
	κηρύσσομαι	Fut	Pass	Ind	1 \$	κηρύσσω	
1:19	οἰσά	Perf	Act	Ind	1 \$	οἰσά	
	ἀποβήσεται	Fut	Mid	Ind	3 \$	ἀποβαίνω	
1:20	ἀλοχυνθήσομαι	Fut	Pass	Ind	1 \$	ἀλοχύνωμαι	
	μεγαλυνθήσεται	Fut	Pass	Ind	3 \$	μεγαλύνω	

GREEK LOCATION FORM



Philippians 1:21-2:3

VERSE REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or GENDER NUMBER	SOURCE	USE
1:21	ζῆν	Pres	Act	Inf		ζῶ	
	ἀποθάνειν	<del>Pres</del>	Act	Inf		ἀποθνήσκω	
1:22	ζῆν	Pres	Act	Inf		ζῶ	
	ἀληθεύωμαι	Fut	Mid	Ind	1 \$	ἀίρω	
	γαυρίζω	Pres	Act	Ind	1 \$	form of γλῶσσω	
1:23	συνέχομαι	Pres	Pass	Ind	1 \$	συνέχω	
	ἔχω	Pres Part	Act	N	m \$	ἔχω	
	ἀνάλυσαι	1 Aor	Inf			ἀναλύω	
	εἶναι	Pres	Inf			εἶμι	
1:24	ἐπιμένειν	Pres	Inf			ἐπιμένω	
1:25	πεπλοῦσθε	Perf Part	Act	N	m \$	πείθω	
	οἶδα	Perf A	Act	Ind	1 \$	οἶδα	
	μενῶ	Fut	Act	Ind	1 \$	παρμένω	
	παρμένω	Pres	Act	Ind	1 \$	παρμένω	
1:26	περὶ σοεῦν	1 Aor	Act	Subj	3 \$	περὶ σοεῦω	
1:27	πολιτεύεσθε	Pres	Mid	Imp	2 P	πόλις	
1:27	ἔλθω	Aor Part	Act	N	m \$	ἔρχομαι	
	ἔρω	Aor Part	Act	N	m \$	ἔρω	
	ἄπων	Pres Part	Act	N	m \$	ἄπειμι	
	ἄκούω	Pres	Act	Ind	1 \$	ἄκούω	
	στήκετε	Pres	Act	Ind	2 P	στήκω	
	συνάθροοντες	Pres Part	Act	Nom	m P	συνάθροω	
1:28	πτυρόμενοι	Pres Part	Pass	IV	m P	πτύρω	
	ἀντικείμενων	Pres Part	Act	Gen	m P	ἀντικείμεναι	
1:29	ἐκπρίψθη	1 Aor	Pass	Ind	3 \$	χαρίζομαι	
	πλοτεύειν	Pres	Inf			πλοτεύω	
	πίδοσθαι	Pres	Inf			πίδοσθαι	
1:30	ἔχοντες	Pres Part	Act	N	m P	ἔχω	
	ἔσθε	2 Aor	Act	Ind	2 P	ἔρω	
	ἀκούετε	Pres	Act	Ind	2 P	ἀκούω	
2:1	—						
2:2	πληρώσατε	1 Aor	Act	Imp	2 P	πληρῶω	
	ἔχοντες	Pres Part	Act	N	m P	ἔχω	
	φρονούντες	Pres Part	Act	IV	m P	φρονέω	
2:3	ἠγούμενοι	Pres Part	Act	IV	m P	ἠγέομαι	

GREEK LOCATION FORM

2:3-2:19

VERSE REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or NUMBER	SOURCE	USE
2:3	ὑπερέχουτες	Pres Part	Act	A	m \$	ὑπερέχω	
2:4	σκοπιούτες	Pres Part	Act	N	m \$	σκοπιέω	
2:5	φρονεῖτε	Pres	Act	Imp	2 P	φρονέω	
2:6	στέρχων	Pres Part	Act	N	m \$	στέρχω	
	ἠγάπησθε	1 Aor	Act	Ind	3 \$	ἠγάπησα	
	ἐπι	Pres	Inf			ἐπι	
2:7	ἐκένωσεν	1 Aor	Act	Ind	3 \$	κενώνω	
	λαμβάνω	2 Aor Part	Act	N	m \$	λαμβάνω	
	γενόμενος	2 Aor Part	Act	N	m \$	γίνομαι	
	εὐρεθεῖς	1 Aor Part	Pass	N	m \$	εὐρίσκω	
2:8	ἐτάπεινώσεν	1 Aor	Act	Ind	3 \$	ταπεινώνω	
	γενόμενος	2 Aor Part	Act	N	m \$	γίνομαι	
2:9	ὑπερύψωσεν	1 Aor	Act	Ind	3 \$	ὑπερύψω	
	ἐχάρησθε	1 Aor	Act	Ind	3 \$	ἐχάρησα	
2:10	καμψή	1 Aor	Act	obj	3 \$	καμπύω	
2:11	ἐξομολογήσεται	Fut	Mid	Ind	3 \$	ἐξομολογέω	
2:12	ὑπὸ κούρῳ	1 Aor	Act	Ind	2 P	ὑπὸ κούρω	
	κατεργάζεσθε	Pres	Act	Imp	2 P	κατεργάζομαι	
2:13	ἐστί	Pres	Act		3 \$	ἐστί	
	ἐνεργῶν	Pres Part	Act	N	m \$	ἐνεργέω	
	θέλει	Pres	Inf			θέλω	
	ἐνεργεῖν	Pres	Inf			ἐνεργέω	
2:14	πολεῖτε	Pres	Act	Imp	2 P	πολέω	
2:15	διεστράμμενος	Perf Part	Pass	N	F \$	διεστρέφω	
	φάλησθε	Pres	Mid	Ind	2 P	φάλλω	
2:16	ἑπείχοντες	Pres Part	Act	N	m P	ἑπέχω	
	ἑσπρίμον	2 Aor	Act	Ind	1 \$	τρέχω	
	ἐκοιτάδα	1 Aor	Act	Ind	1 \$	κοιτάω	
2:17	στένδοναι	Pres	M-P	Ind	1 \$	στένδοναι	
	χαίρω	Pres	Act	Ind	1 \$	χαίρω	
	συχαίρω	Pres	Act	Ind	1 \$	συχαίρω	
2:18	χαίρετε	Pres	Act	Imp	2 P	χαίρω	
	συχαίρετε	Pres	Act	Imp	2 P	συχαίρω	
2:19	ἐπιτίσω	Pres	Act	Ind	1 \$	ἐπιτίσω	
	πέμπω	1 Aor	Inf			πέμπω	
	εὐψυχῶ	Pres	Act	obj	1 \$	εὐψυχεῶ	
	γινώσκω	2 Aor Part	Act	N	m \$	γινώσκω	

2:20-3:3

TURE REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or GENDER NUMBER	SOURCE	USE
2:20	ἔχω	Pres	Act	Ind	1 \$	ἔχω	
	μεριμνήσει	Fut	Act	Ind	3 P	μεριμνήσω	
2:21	ζητοῦσιν	Pres	Act	Ind	3 P	ζητέω	
2:22	χυνώσχετε	Pres	Act	Ind	2 P	χυνώσκω	
	ἔσονδεύσει	1 Aor	Act	Ind	3 \$	σονλεύω	
2:23	ἐπιπέτω	Pres	Act	Ind	1 \$	ἐπιπέτω	
	πέμψω	1 Aor	Inf			πέμπω	
	ἀφοίσει	2 Aor	Act	Subj	1 \$	ἀφορίζω	
2:24	πέποιθα	Perf	Act	Ind	1 \$	πέπειθα	
	ἐλεύσομαι	Fut	Act	Ind	1 \$	ἐρχομαι	
2:25	ἠγάπησεν	1 Aor	Act	Ind	1 \$	ἠγάπησα	
	πέμψω	1 Aor	Inf			πέμπω	
2:26	ἐπιτιθέων	Pres Part	Act	N	m \$	ἐπιτιθέω	
	ἦν	Imp		Ind	3 \$	εἶμι	
	ἀσημονῶν	Pres Part	Act	N	m \$	ἀσημονέω	
	ἠκούσατε	Aor	Act	Ind	2 P	ἀκούω	
	ἠσθένησεν	1 Aor	Act	Ind	3 \$	ἀσθενέω	
2:27	ἠσθένησεν	1 Aor	Act	Ind	3 \$	ἀσθενέω	
	ἠλέησεν	1 Aor	Act	Ind	3 \$	ἐλεέω	
	οὐκ ἔχω	2 Aor	Act	Imp	1 \$	ἔχω	
2:28	ἐπέμψω	1 Aor	Act	Ind	1 \$	πέμπω	
	ἰδόντες	2 Aor Part	Act	N	m P	ὄρω	
	χαίρειτε	2 Aor	Pass	Subj	2 P	χαίρω	
	ὦ	Pres		Subj	1 \$	εἶμι	
2:29	προσδέχεσθε	Pres	Act	Imp	2 P	προσδέχομαι	
	ἔχετε	Pres	Act	Imp	3 \$	ἔχω	
2:30	ἠγάπησεν	1 Aor	Act	Ind	3 \$	ἠγάπησα	
	παραβουλευόμενος	1 Aor Part	Act	N	m \$	παραβουλεύομαι	
	ἐκζητήσω	1 Aor	Act	Subj	3 \$	ἐκζητῶ	
3:1	χαίρετε	Pres	Act	Imp	2 P	χαίρω	
	χράσθω	Pres	Inf			χράσσω	
3:2	βλέπετε	Pres	Act	Imp	2 P	βλέπω	
	βλέπετε	Pres	Act	Imp	2 P	βλέπω	
	βλέπετε	Pres	Act	Imp	2 P	βλέπω	
3:3	ἔσμεν	1 Fut	Act	Ind	2 P	εἶμι	
	λατρεύοντες	Pres Part	Act	N	m P	λατρεύω	
	καυχώμενοι	Pres Part	Act	N	m P	καυχώμαι	

TURE REFERENCE	WORD	TENSE OF PART OF SPEECH	VOICE	MODE or CASE	PERS. or GENDER NUMBER	SOURCE	USE
3:3	ΠΕΠΟΛΘΟΤΕΣ	Perf Part	Act	N	m P	πειθῶ	
3:4	ἔχω	Pres Part	Act	N	m \$	ἔχω	
	δοκεῖ	Pres	Act	Ind	3 \$	δοκέω	
	ΠΕΠΟΛΘΕΥΑΙ	Perf	Inf			πειθῶ	
3:5							
3:6	σιώκων	Pres Part	Act	N	m \$	σιώκω	
	γενόμενος	2 Aor Part	Act	N	m \$	γίνομαι	
3:7	ἦν	Imp		Ind	3 \$	εἶμι	
	ἠγάμα	Perf	Pass	Ind	1 \$	ἠγάμα	
3:8	ἠγούμαι	Pres	Act <sup>imp</sup>	Ind	1 \$	ἠγέομαι	
	εἶμι	Pres	Inf			εἶμι	
	ἐξημώθη	1 Aor	Pass	Ind	1 \$	ξημώω	
	ἠγούμαι	Pres	Act	Ind	1 \$	ἠγέομαι	
	κερδαίνω	Fut	Act	Ind	1 \$	κερδαίνω	
3:9	εὐρέθω	1 Aor	Pass	Subj	1 \$	εὐρίσκω	
	ἔχω	Pres Part	Act	N	m \$	ἔχω	
3:10	γενώσκω	2 Aor	Inf			γενώσκω	
	συμφορίζομενος	Pres Part	Pass	N	m \$	συμφορίζω	
3:11	καταυτήσω	1 Aor	Act	Subj	1 \$	καταυτίζω	
3:12	λάβω	2 Aor	Act	Ind	1 \$	λαμβάνω	
	τετελείωμαι	Perf	Pass	Ind	1 \$	τελείω	
	σιώκω	Pres	Act	Ind	1 \$	σιώκω	
	καταλάβω	2 Aor	Act	Subj	1 \$	καταλαμβάνω	
	καταλήμθην	1 Aor	Pass	Ind	1 \$	καταλαμβάνω	
3:13	λογίζομαι	Pres	m-p	Ind	1 \$	λέγω	
	καταλήμθην	Perf	Inf			καταλαμβάνω	
	ἐπλευθόμενος	Pres Part	mid	N	m \$	ἐπλευθόμενος	
	ἐπεκτείνω	Pres Part	mid	N	m \$	ἐπεκτείνω	
3:14	σιώκω	Pres	Act	Ind	1 \$	σιώκω	
3:15							
	φρονώμεν	Pres	Act	Subj	1 \$	φρονέω	
	φρονείτε	Pres	Act	Ind	2 P	φρονέω	
	ἀποκαλύψει	Fut	Act	Ind	3 \$	ἀποκαλύπτω	
3:16	εφθάσαμεν	1 Aor	Act	Ind	1 \$	φθάω	
	στοιχεῖν	Pres	Inf			στοιχεύω	
3:17	γίνοσθε	Pres	Act	Imp	2 P	γίνομαι	
	σκοπεῖτε	Pres	Act	Imp	2 P	σκοπέω	

3:17-4:10

TURE REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or GENDER NUMBER	SOURCE	USE
3:17	ΠΕΡΛΙΤΑΤΟΥΝΤΑΣ	Pres Part	Act	A	m P	ΠΕΡΛΙΤΑΤΕΩ	
	ἔχετε	Pres	Act	Ind	2 P	ἔχω	
3:18	ΠΕΡΛΙΤΑΤΟΥΣ	Pres	Act	Ind	3 P	ΠΕΡΛΙΤΑΤΕΩ	
	ἔλεγον	2 Aor	Act	Ind	1 \$	λέγω	
	λέγω	Pres	Act	Ind	1 \$	λέγω	
3:19	φρονούντες	Pres Part	Act	N	m P	φρονέω	
3:20	ὑπάρχει	Pres	Act	Ind	3 P	ὑπάρχω	
	ἀπεκδέχομαι	Pres	m-P	Ind	1 \$	ἀπεκδέχομαι	
3:21	μετασχηματίζω	Fut	Act	Ind	3 \$	μετασχηματίζω	
	σύνθεσις	Pres	Inf			σύνθεσις	
	ὑποτάξις	1 Aor	Inf			ὑποτάσσω	
4:1							
	οἰκτεροῦσθε	Pres	Act	Imp	2 P	οἰκτεροῦμαι	
4:2	παράκλησθε	Pres	Act	Ind	1 P	παράκλησις	
	παράκλησθε	Pres	Act	Ind	1 P	παράκλησις	
	φρονεῖν	Pres	Inf			φρονέω	
4:3	ἔρωτω	Pres	Act	Ind	1 \$	ἔρωτις	
	συλλαμβάνω	Pres	mid	Imp	2 \$	συλλαμβάνω	
	συνάθεσις	1 Aor	Act	Ind	3 P	συνάθεσις	
4:4	χαίρετε	Pres	Act	Imp	2 P	χαίρω	
	ἔρω	Fut	Act	Ind	1 \$	ἔρω	
	χαίρετε	Pres	Act	Imp	2 P	χαίρω	
4:5	γινώσκω	1 Aor	Pass	Imp	3 \$	γινώσκω	
4:6	μερμυρίζω	Pres	Act	Imp	2 P	μερμυρίζω	
	γινώσκω	Pres	Pass	Imp	3 \$	γινώσκω	
4:7	ὑπερέχω	Pres Part	Act	N	F \$	ὑπερέχω	
	φρούρεσις	Fut	Act	Ind	3 \$	φρούρεω	
4:8	εἰμι	Pres		Ind	3 \$	εἰμι	
	λογίζομαι	Pres	Act	Imp	2 P	λογίζομαι	
4:9	ἐμὴν θέτε	2 Aor	Act	Ind	2 P	ἐμὴν θέτε	
	παράκλησθε	2 Aor	Act	Ind	2 P	παράκλησθε	
	ἠκούσατε	Aor	Act	Ind	2 P	ἠκούω	
	εἶσατε	2 Aor	Act	Ind	2 P	εἶρω	
	πράσσετε	Pres	Act	Imp	2 P	πράσσω	
	εἶμι	Fut		Ind	3 \$	εἶμι	
4:10	χαίρω	2 Aor	Pass	Ind	1 \$	χαίρω	
	ἀνεθέτε	2 Aor	Act	Ind	2 P	ἀνεθέτε	

4:10 - 4:22

FORM REFERENCE	WORD	TENSE or PART OF SPEECH	VOICE	MODE or CASE	PERS. or GENDER	NUMBER	SOURCE	USE
4:10	φρονεῖν	Pres	Inf				φρονέω	
	ἐφρονεῖτε	Imp	Act	Ind	2 P		φρονέω	
	ἠκαίρεσθε	Imp	Act	Ind	2 P		ἠκαίρομαι	
4:11	λέγω	Pres	Act	Ind	1 S		λέγω	
	ἐμαυτῶν	2 Abr	Act	Ind	1 S		μαυτῶν	
	εἰμι	Pres		Ind	1 S		εἰμι	
	εἶμι	Pres	Inf				εἶμι	
4:12	οἶδα	Perf	Act	Ind	1 S		οἶδα	
	ταπεινοῦσθε	Pres Pass	Inf				<del>ταπεινοῦσθε</del> ταπεινῶ	
	οἶδα	Perf	Act	Ind	1 S		οἶδα	
	περὶ σεύω	Pres	Inf				περὶ σεύω	
	χορτάζεσθε	Pres Pass	Inf				<del>χορτάζεσθε</del> χορτάζω	
	πέλω	Pres	Inf				πέλω	
	περὶ σεύω	Pres	Inf				περὶ σεύω	
	υστερέω	Pres	Inf				υστερέω	
4:13	ἰσχύω	Pres	Act	Ind	1 S		ἰσχύω	
	ἐν δυνάμει	Pres Part	Act	Dat	m S		ἐν δυνάμει	
4:14	ἐπισημαίνετε	1 Abr	Act	Ind	2 P		ποιέω	
	συγκοινωνήσατε	1 Abr Part	Act	N	m P		συγκοινωνέω	
4:15	οἶδατε	Perf	Act	Ind	2 P		οἶδα	
	ἐξήλασθε	2 Abr	Act	Ind	1 S		ἐξέρχομαι	
	ἐκοινωνήσατε	1 Abr	Act	Ind	3 S		κοινωνέω	
4:16	πέμψατε	1 Abr	Act	Ind	2 P		πέμπω	
4:17	ἐπιζητήω	Pres	Act	Ind	1 S		ἐπιζητέω	
	ἐπιζητήω	Pres	Act	Ind	1 S		ἐπιζητέω	
	πλεονάζοντα	Pres Part	Act	Acc	m S		πλεονάζω	
4:18	διπέχω	Pres	Act	Ind	1 S		διπέχω	
	περὶ σεύω	Pres	Act	Ind	1 S		περὶ σεύω	
	πεπληρωμένοι	Perf	Pass	Ind	1 S		πληρῶ	
	σεσόμενοι	1 Abr Part	Act	N	m S		σεχόμεναι	
4:19	πληρῶσαι	1 Abr	Act	Opt	3 S		πληρῶ	
4:20	δοτεζονται	1 Abr	Act	Imp	2 P		δοτεζομαι	
	δοτεζονται	Pres	mp	Ind	3 P		δοτεζομαι	
4:22	δοτεζονται	Pres	mp	Ind	3 P		δοτεζομαι	

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