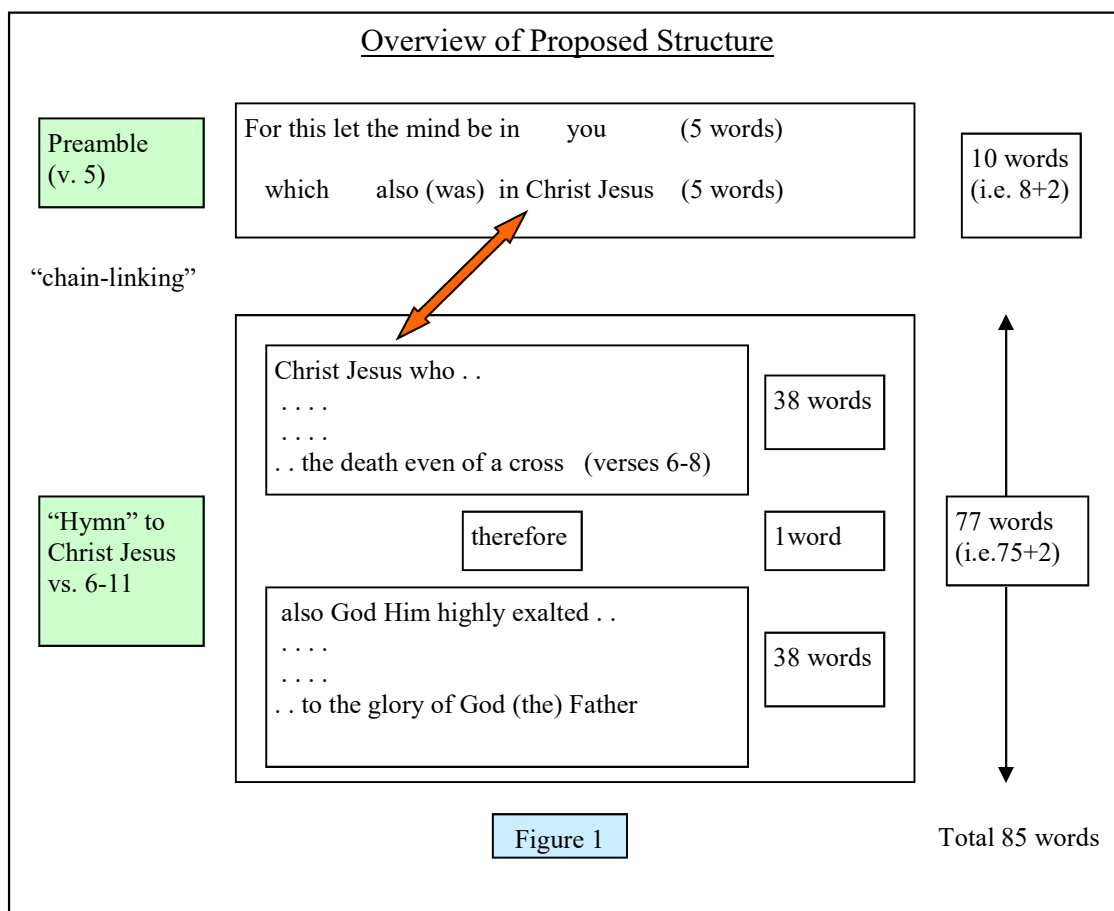


## A Possible Chiastic Structure for Philippians 2:5-11



### Notes

1) It is necessary to use the Received Text, the Textus Receptus (shown on the next page) for this analysis. There are several differences between this and eclectic texts like NA27. Although these do not really affect the overall meaning, they do affect the word counts! (The Received Text of Phil. 2:5-11 is given at the end of this article)

2) I have used “chain-linking” in this analysis. The words “Christ Jesus” seem to me to belong both to the preamble and to the “hymn” proper. In the preamble, Christ Jesus provides the pattern for the Philippians’ behaviour, and in the “hymn” that model behaviour by Christ is described.

3) As can be seen from Figure 1, the “hymn” has an overall chiasmic structure. This structure follows Christ’s descent from heaven to the cross followed by his exaltation to heaven. Because of the “descent” and “ascent” everything in the universe has been conquered by Christ. The more detailed structure is given in Figure 2.

4) The analysis does not actually follow the “hymn” approach to interpreting of Phil. 2:6-11, but rather, just looks at the themes, structures etc. that seem to be present “at face value”.

Chiastic Analysis of the Hymn to Christ in 2 Phil. 6-11

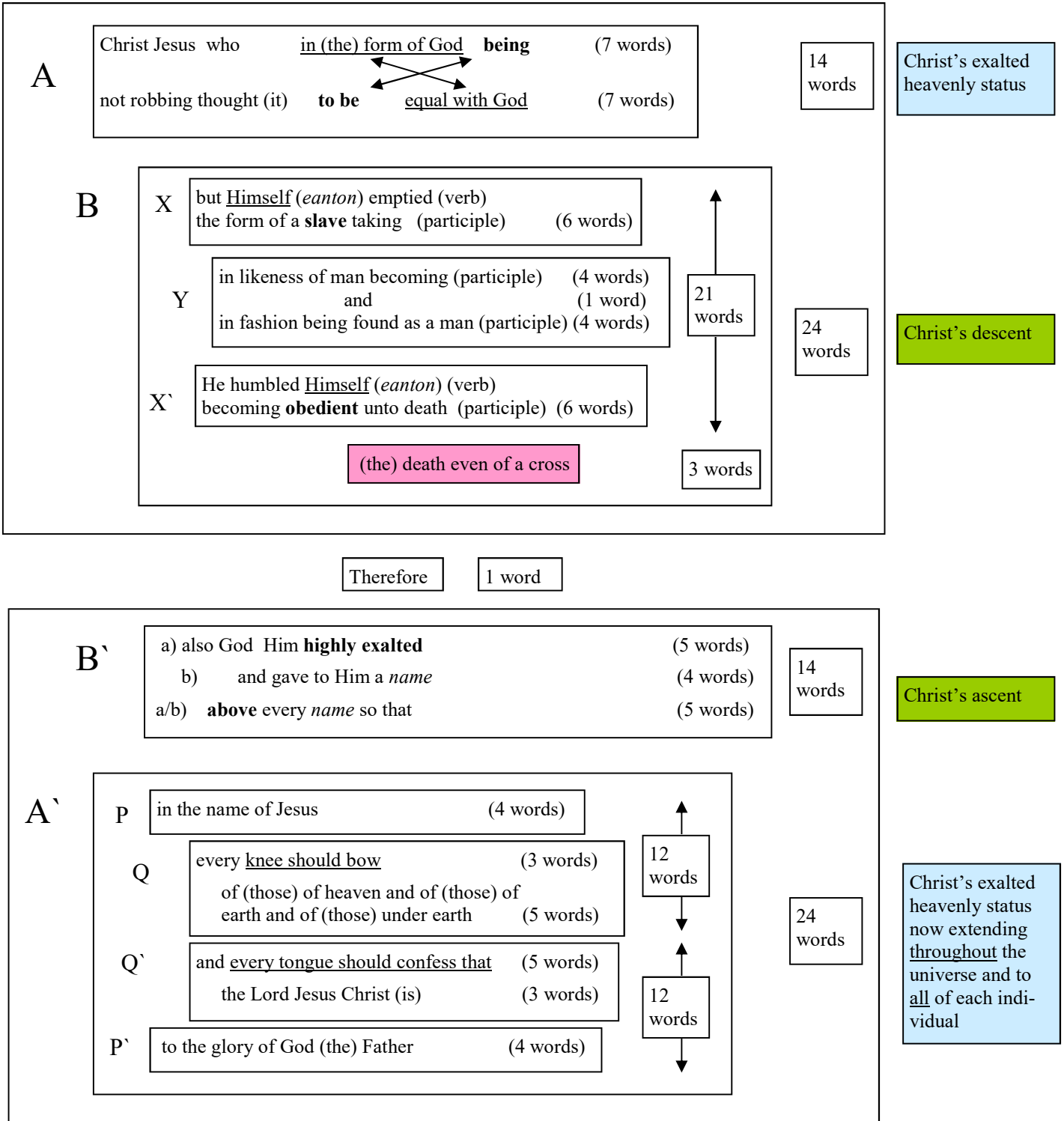


Figure 2

<sup>9</sup>σκοπεῖτε, <sup>11</sup> ἀλλὰ καὶ τὰ ἑτέρων <sup>12</sup> ἕκαστος. <sup>5</sup> Τοῦτο  
<sup>1</sup>consider, but <sup>2</sup>also <sup>3</sup>the <sup>4</sup>things <sup>5</sup>of <sup>6</sup>others <sup>7</sup>each. <sup>8</sup>This  
<sup>9</sup>γὰρ φρονεῖσθω <sup>10</sup> ἐν ὑμῖν ὃ καὶ ἐν χριστῷ Ἰησοῦ, <sup>6</sup> ὃς  
<sup>1</sup>for <sup>2</sup>let mind be in you which also in Christ Jesus [was]; who,  
ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι  
in [the] form of God subsisting, <sup>3</sup>not <sup>4</sup>rapine <sup>5</sup>esteemed <sup>6</sup>it to be  
ἴσα θεῷ, <sup>7</sup> ἀλλ' <sup>8</sup> ἑαυτὸν ἐκένωσεν, μορφὴν δούλου  
equal with God; but <sup>2</sup>himself <sup>3</sup>emptied, <sup>4</sup>form <sup>5</sup>a <sup>6</sup>bondman's  
λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. <sup>8</sup> καὶ σχή-  
<sup>1</sup>having <sup>2</sup>taken, in [the] likeness of men having become; and in  
ματι εὑρεθεὶς ὡς ἄνθρωπος, ἑταπείνωσεν ἑαυτόν, γενό-  
figure having been found as a man, he humbled himself, having  
μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> διὸ  
become obedient unto death, even death of [the] cross. Wherefore  
καὶ ὁ θεὸς αὐτὸν ὑπερέψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα  
also God him highly exalted and granted to him a name  
τὸ ὑπὲρ πᾶν ὄνομα. <sup>10</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν  
which [is] above every name, that at the name of Jesus every  
γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.  
knee should bow of [beings] in heaven and on earth and under the earth,  
<sup>11</sup> καὶ πᾶσα γλῶσσα <sup>12</sup> ἐξομολογήσεται <sup>13</sup> ὅτι κύριος Ἰησοῦς  
and every tongue should confess that [is] <sup>4</sup>Lord <sup>5</sup>Jesus  
χριστὸς εἰς δόξαν θεοῦ πατρὸς.  
<sup>2</sup>Christ to [the] glory of God [the] Father.

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.