

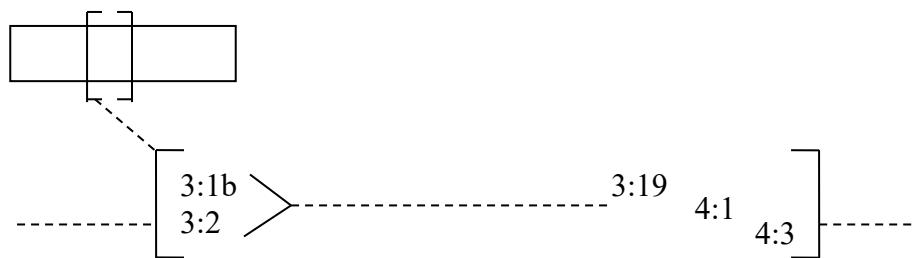
FRAGMENTING PHILIPPIANS

Virgil Warren, PhD

I. Mood shift between 3:1 and 3:2

A. Basic questions: if a segment does not fit its context, why would an interpolator put it there; if it does fit its context, why regard it as an interpolation?

B. The interpolation in this case (as well as the cases of 2 Corinthians 6:14-7:1 and 2 Corinthians 10-13) does not form a unit. It is difficult to tell where such a document would end (3:19?; 4:1?; 4:3?).



C. The phenomenon in 3:1-2 may not represent a mood shift. Paul may be deliberately making the point that his readers need to rejoice even in a circumstance like the one the circumcision party was creating. He goes on to give them reasons for not accepting that party's message, which could have the effect of helping them not to get discouraged over the circumcision advocates' message. The same pattern occurs again in 4:4, where the commandment to rejoice leads to an exhortation not to be anxious and to some advice on how to stay on top of anxiety: they should pray, be thankful, and think about positive things. Paul gives them his own example of rejoicing over the good things that good people have done for him so that in any state he is in, he can be free (from anxiety in imprisonment) and live above the situation.

II. “Hymn” in 2:6-11 (cp. Romans 16:27?; Ephesians 5:14; Colossians 1:12/15-19/20; 1 Timothy 3:16; 1 Peter 1:3-5; 1:20; 2:21/22-24/25; 3:18-20[19-21]3:22; 5:5-9)

- A. Composed by Paul independently from this writing
- B. Composed by someone else and used by Paul when he wrote Philippians (See “Sources of the Pauline Material.”)
- C. A later interpolation (but it fits the context too well to look like an interpolation)