

# The Epistle to the Philippians, Chapter 1

## ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 1:1–2

#### Salutation to the saints, with overseers and deacons

The epistolary opening: senders — Paul and Timothy, slaves of Christ Jesus (1a); addressees — all the saints at Philippi, with the overseers and deacons (1b); the grace-and-peace greeting from God the Father and the Lord Jesus Christ (2).

B · 1:3–11

#### Thanksgiving and prayer for their love to abound

Thanksgiving for their partnership in the gospel from the first day (3–5), confident that God will complete the work he began (6); affection grounded in their shared grace (7–8); and the prayer that their love may abound in knowledge and discernment, bearing the fruit of righteousness to God's glory (9–11).

C · 1:12–18

#### Paul's imprisonment advancing the gospel

His circumstances have turned out for the gospel's advance (12): his bonds are known in Christ throughout the praetorium (13), emboldening most to speak the word (14); some preach from envy, others from goodwill (15–17); yet whether in pretense or truth Christ is proclaimed — and at that Paul rejoices (18).

D • 1:19–26

### To live is Christ, to die is gain

He knows this will issue in his deliverance through their prayer and the Spirit (19), his eager hope that Christ be magnified in his body, whether by life or death (20); for 'to live is Christ and to die is gain' (21); torn between the two — departing to be with Christ, far better, or remaining for their progress and joy (22–26).

E • 1:27–30

### Live worthy of the gospel: stand firm, unafraid

Only let them conduct themselves worthily of the gospel, standing firm in one spirit, striving together for the faith (27), not frightened by opponents — a sign of their salvation and the adversaries' destruction (28); for it has been granted them both to believe and to suffer for Christ (29), sharing the same conflict they saw in Paul (30).

## 1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνους·

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:

LETTER OPENING ASYNDETON The epistolary superscription: senders (Paul and Timothy as slaves, not 'apostle' — a warm, collegial letter) and addressees (all the saints at Philippi, uniquely 'with overseers and deacons').

### Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

### καὶ

and

coordinating conjunction

### Τιμόθεος

Timothy

Nominative

subject (coordinate)

Τιμόθεος: 'honoring God'; Paul's coworker, joined as co-sender — though the letter speaks throughout in Paul's first-person singular.

### δούλοι

slaves

Nominative

apposition to the senders

δούλος: bondservant, slave — total belonging to a master; notably Paul omits 'apostle' here, a mark of the letter's intimacy.

## Χριστοῦ

of Christ

Genitive

*genitive of possession (ownership)*

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

## παῶσιν

to all

Dative

*indirect object (addressees)*

παῶς: 'all'; the recurrent 'all' of the letter (vv.4, 7, 8) — Paul embraces the whole congregation.

## τοῖς

the

Dative

*article*

## ἀγίοις

saints

Dative

*substantival adjective (addressees)*

ἅγιος: 'holy one, saint'; set-apart ones — covenant-people language now applied to the church.

## ἐν

in

*preposition + dative (sphere/union)*

## Χριστῷ

Christ

Dative

*dat. of sphere (union with Christ)*

the 'in Christ' formula — the locus of their sainthood is union with him.

## Ἰησοῦ

Jesus

Dative

*apposition*

## τοῖς

those

Dative

*article (substantizes ptc.)*

## οὗσιν

who are

Pres Act Ptc · Dat Pl Masc · εἰμι

*substantival participle (locating the saints)*

→ stative present

## ἐν

at

*preposition + dative (place)*

## Φιλίπποις

Philippi

Dative

*dat. of place*

Φίλιπποι: Philippi, a Roman colony in Macedonia; the first European church Paul founded (Acts 16).

## σὺν

with

*preposition + dative (accompaniment)*

## ἐπισκόποις

overseers

Dative

*object of σύν (accompaniment)*

ἐπίσκοπος: 'overseer, guardian' (ἐπί + σκοπέω, 'watch over'); the only Pauline letter-opening to name local officers.

## καὶ

and

*coordinating conjunction*

## διακόνους

deacons

Dative

*object of σύν (coordinate)*

διάκονος: 'servant, minister'; here an emerging office of service — perhaps tied to the church's gift to Paul (4:18).

## 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from God our Father and the Lord Jesus Christ.

**GREETING** **ASYNDETON** The grace-and-peace blessing closing the salutation — Paul's reshaping of the conventional Greek greeting, naming Father and Lord together as one source.

**χάρις**

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace.'

**ὑμῖν**

to you

Dative

*dat. of recipient*

**καὶ**

and

*coordinating conjunction*

**εἰρήνη**

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

**ἀπὸ**

from

*preposition + genitive (source)*

**θεοῦ**

God

Genitive

*object of ἀπὸ (source)*

**πατρὸς**

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God shared by Father and people.

**ἡμῶν**

our

Genitive

*genitive of relationship*

**καὶ**

and

*coordinating conjunction*

**κυρίου**

the Lord

Genitive

*object of ἀπὸ (coordinate source)*

κύριος: 'Lord'; Father and Lord set in parallel as one source of grace and peace.

**Ἰησοῦ**

Jesus

Genitive

*apposition*

**Χριστοῦ**

Christ

Genitive

*apposition*

### 3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν

I thank my God upon every remembrance of you,

THANKSGIVING ASYNDETON The thanksgiving period opens (vv.3–11 are one long sentence): gratitude to God prompted by every memory of the Philippians.

#### Εὐχαριστῶ

I thank

Pres Act Indic 1 Sg · εὐχαριστέω

*main verb*

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period.

#### τῷ

the

Dative

*article*

#### θεῷ

God

Dative

*indirect object (recipient of thanks)*

#### μου

my

Genitive

*genitive of relationship*

#### ἐπὶ

upon

*preposition + dative (occasion/cause)*

#### πάσῃ

every

Dative

*attributive adjective*

#### τῇ

the

Dative

*article*

#### μνείᾳ

remembrance

Dative

*object of ἐπὶ (occasion)*

μνεία: 'remembrance, mention'; 'every remembrance of you' — possibly subjective ('your every remembrance of me') but the objective sense is more common.

#### ὑμῶν

of you

Genitive

*objective genitive*

#### 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

always in every prayer of mine for you all making my prayer with joy,

MANNER OF THANKSGIVING **ASYNDETON** An adverbial participle qualifying the thanksgiving — every prayer for them all is offered with joy, the keynote of the letter.

<p><b>πάντοτε</b> always <i>adverb (frequency)</i></p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/occasion)</i></p>	<p><b>πάσῃ</b> every Dative <i>attributive adjective</i></p>	<p><b>δεήσει</b> prayer/petition Dative <i>dat. of occasion</i>  δέησις: 'entreaty, petition'; prayer arising from need, narrower than the general προσευχή.</p>
<p><b>μου</b> of mine Genitive <i>genitive of possession</i></p>	<p><b>ὑπὲρ</b> for <i>preposition + genitive (on behalf of)</i></p>	<p><b>πάντων</b> all Genitive <i>attributive adjective</i></p>	<p><b>ὑμῶν</b> of you Genitive <i>object of ὑπὲρ</i></p>
<p><b>μετὰ</b> with <i>preposition + genitive (accompaniment/manner)</i></p>	<p><b>χαρᾶς</b> joy Genitive <i>object of μετὰ (manner)</i>  χαρά: 'joy'; the dominant note of Philippians — prayer offered gladly, not as burden.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>δέησιν</b> prayer Accusative <i>direct object (cognate w/ ποιούμενος)</i>  δέησις: the cognate object of ποιούμενος — 'making the prayer,' an idiom for praying.</p>

## ποιούμενος

making

Pres Mid Ptc · Nom Sg Masc · ποιέω

*adverbial ptc. (manner)*

→ present (concurrent)

ποιέω (mid.): in the idiom δέησιν  
ποιούμαι, 'I make petition' — i.e. I pray.

5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

for your partnership in the gospel from the first day until now,

**GROUND OF THANKSGIVING** **ASYNDETON** The specific reason for the joyful thanks: their unbroken partnership in the gospel — the gift, the labor, the shared cause — from the start to the present.

ἐπὶ

for

*preposition + dative (cause/basis)*

τῇ

the

Dative

article

κοινωνία

partnership/fellowship

Dative

*object of ἐπὶ (cause of thanks)*

κοινωνία: 'sharing, partnership, participation'; a Philippian keyword — active co-investment in the gospel cause, not mere sentiment.

ὑμῶν

your

Genitive

*subjective genitive*

εἰς

in/for

*preposition + accusative (goal/reference)*

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

*object of εἰς (the focus of the partnership)*

εὐαγγέλιον: 'good news'; the gospel as the shared enterprise toward which the partnership is directed.

ἀπὸ

from

*preposition + genitive (temporal start)*

τῆς

the

Genitive

article

πρώτης

first

Genitive

attributive adjective

πρώτος: 'first'; the 'first day' = the founding of the church (Acts 16).

ἡμέρας

day

Genitive

object of ἀπό (temporal point)

ἡμέρα: 'day'; 'from the first day' marks the long continuity of their support.

ἄχρι

until

preposition + genitive (temporal end)

ἄχρι: 'up to, until'; marks the terminus of the continuous span.

τοῦ

the

Genitive

article (substantizes adverb)

νῦν

now

Genitive

substantized adverb (object of ἄχρι)

νῦν: 'now'; τοῦ νῦν, 'the present' — the partnership remains unbroken.

## 6 πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ.

being confident of this very thing, that he who began a good work in you will bring it to completion until the day of Christ Jesus;

**GROUND OF CONFIDENCE** **ASYNDETON** An adverbial participle giving the basis of Paul's joy: assurance that God, the initiator of the good work, will perfect it — their perseverance rests on his fidelity.

πεποιθῶς

being confident

Perf Act Ptc · Nom Sg Masc · πείθω

adverbial ptc. (cause)

→ intensive perfect (settled conviction)

πείθω (perf. 'be persuaded, be confident'); the perfect denotes a fixed, present state of assurance.

αὐτὸ

this very

Accusative

intensive pronoun (w/ τοῦτο)

τοῦτο

thing

Accusative

direct object (cataphoric to ὅτι)

ὅτι

that

conjunction (content of confidence)

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐναρξάμενος

who began

Aor Mid Ptc · Nom Sg Masc · ἐνάρχομαι

substantival participle (subject = God)

→ constative aorist

ἐνάρχομαι: 'begin, make a beginning' (ἐν + ἄρχομαι); paired with ἐπιτελέω, possibly cultic language ('inaugurate ... consummate').

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere (locus of the work)

ἔργον

work

Accusative

direct object (of both ptc. and verb)

ἔργον: 'work, deed'; the divine work of salvation/sanctification begun among them.

ἀγαθὸν

good

Accusative

attributive adjective

ἀγαθός: 'good'; the work is intrinsically good because it is God's.

ἐπιτελέσει

will complete

Fut Act Indic 3 Sg · ἐπιτελέω

main verb (ὄτι clause)

→ predictive future

ἐπιτελέω: 'bring to completion, perfect' (ἐπί-intensive of τελέω); God will see his project through.

ἄχρι

until

preposition + genitive (temporal end)

ἡμέρας

the day

Genitive

object of ἄχρι (eschatological terminus)

ἡμέρα: 'day'; 'the day of Christ' = the parousia, the completion-point of God's work.

Χριστοῦ

of Christ

Genitive

genitive (the day belonging to Christ)

Ἰησοῦ

Jesus

Genitive

apposition

7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

just as it is right for me to think this of you all, because I have you in my heart, since both in my bonds and in the defense and confirmation of the gospel you all are partakers with me of grace.

JUSTIFICATION OF HIS CONFIDENCE **καθὼς** Paul defends the fittingness of his confident affection: he holds them in his heart, for they are co-sharers of grace with him both in his imprisonment and in his gospel defense.

**καθὼς**

just as

*comparative/causal conjunction*

**ἐστὶν**

it is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

**δίκαιον**

right

Nominative

*predicate adjective*

δίκαιος: 'right, just, fitting'; Paul's warm regard is not mere feeling but appropriate.

**ἐμοὶ**

for me

Dative

*dat. of reference/advantage*

**τοῦτο**

this

Accusative

*object of φρονεῖν*

**φρονεῖν**

to think/feel

Pres Act Inf · φρονέω

*exegetical infinitive (of δίκαιον)*

→ customary present

φρονέω: 'set the mind on, be disposed'; a Philippian keyword (2:2, 5; 4:2) — a mindset, not bare cognition.

**ὑπὲρ**

of/concerning

*preposition + genitive (reference)*

**πάντων**

all

Genitive

*attributive adjective*

## ὕμῶν

of you

Genitive

object of ὑπέρ

## διὰ

because

preposition + accusative + articular inf.  
(cause)

διὰ τό + inf.: a causal construction,  
'because.'

## τὸ

the

Accusative

article (substantizes inf.)

## ἔχειν

to have

Pres Act Inf · ἔχω

articular infinitive (cause)

→ customary present

ἔχω: 'have, hold'; the clause may read  
'because I hold you in my heart' or, less  
likely, 'because you hold me in your  
heart.'

## με

I

Accusative

accusative subject of the infinitive

## ἐν

in

preposition + dative (place)

## τῇ

the

Dative

article

## καρδιά

heart

Dative

dat. of place (figurative)

καρδιά: 'heart'; the seat of affection and  
will — Paul's whole inner self embraces  
them.

## ὕμᾱς

you

Accusative

object of ἔχειν

## ἐν

in

preposition + dative (circumstance)

## τε

both

particle (τε ... καί, 'both ... and')

## τοῖς

the

Dative

article

## δεσμοῖς

bonds/imprisonment

Dative

dat. of circumstance

δεσμός: 'bond, fetter'; Paul's  
imprisonment, a recurring theme of the  
chapter (vv.13, 14, 17).

## μου

my

Genitive

genitive of possession

## καὶ

and

coordinating conjunction (answering τε)

## ἐν

in

preposition + dative (circumstance)

τῆ

the

Dative

article

ἀπολογία

defense

Dative

*dat. of circumstance*

ἀπολογία: 'defense' (legal term, cf. 'apology'); Paul's vindication of the gospel before his accusers.

καὶ

and

*coordinating conjunction*

βεβαιώσει

confirmation

Dative

*dat. of circumstance*

βεβαιώσει: 'confirmation, establishing' (legal/commercial term for a guarantee); the positive establishing of the gospel's truth.

τοῦ

of the

Genitive

article

εὐαγγελίου

gospel

Genitive

*objective genitive (defended/confirmed)*

συγκοινωνούς

fellow-partakers

Accusative

*predicate accusative (complement of ὄντας)*

συγκοινωνός: 'joint-partaker' (σύν + κοινωνός); they share with Paul in the grace of his ministry and trials.

μου

with me

Genitive

*genitive of association*

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

*genitive (of that which is shared)*

χάρις: 'grace'; here the gracious privilege of partnership in suffering and gospel labor.

πάντας

all

Accusative

*attributive adjective*

ὑμᾶς

you

Accusative

*accusative subject of ὄντας*

ὄντας

being

Pres Act Ptc · Acc Pl Masc · εἶμι

*participle (in indirect statement after ἔχειν construction)*

→ stative present

## 8 μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

For God is my witness, how I long for you all with the affection of Christ Jesus.

**OATH CONFIRMING HIS AFFECTION** γάρ Paul calls God to witness — an oath substantiating the depth of his yearning, felt with the very tenderness of Christ himself.

<p><b>μάρτυς</b> witness Nominative <i>predicate nominative</i></p> <p>μάρτυς: 'witness'; Paul invokes God as guarantor — a solemn oath formula.</p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>μου my Genitive <i>genitive (possession/objective)</i></p>	<p>ὁ the Nominative <i>article</i></p>
<p><b>θεός</b> God Nominative <i>subject</i></p>	<p>ὡς how <i>conjunction (content of the oath)</i></p>	<p><b>ἐπιποθῶ</b> I long for Pres Act Indic 1 Sg · ἐπιποθέω <i>main verb</i></p> <p>→ customary present</p> <p>ἐπιποθέω: 'long for, yearn' (ἐπί-intensive of ποθέω); strong affectionate desire.</p>	<p><b>πάντας</b> all Accusative <i>attributive adjective</i></p>
<p><b>ὑμᾶς</b> you Accusative <i>direct object</i></p>	<p>ἐν with <i>preposition + dative (manner)</i></p>	<p><b>σπλάγχνοις</b> affection/heart Dative <i>dat. of manner</i></p> <p>σπλάγχνα: lit. 'inward parts, bowels'; the seat of deep affection — 'the heartfelt compassion of Christ.'</p>	<p><b>Χριστοῦ</b> of Christ Genitive <i>genitive of source/possession</i></p> <p>the love Paul feels is Christ's own affection at work in him.</p>

Ἰησοῦ

Jesus

Genitive

*apposition*

9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,

And this I pray, that your love may abound still more and more in knowledge and all discernment,

CONTENT OF THE PRAYER **καὶ** The intercession resumes the main line: the petition proper — that their love grow ever more, informed by knowledge and moral discernment.

καὶ

and

*coordinating conjunction (resumptive)*

ΤΟΥΤΟ

this

Accusative

*object of προσεύχομαι (cataphoric to ἵνα)*

προσεύχομαι

I pray

Pres Mid Indic 1 Sg · προσεύχομαι

*main verb*

→ customary present

προσεύχομαι: 'pray'; the general verb for prayer, here introducing the petition's content.

ἵνα

that

*conjunction (content/object clause)*

ἵνα: here introducing the content of the prayer rather than strict purpose.

ἡ

the

Nominative

*article*

ἀγάπη

love

Nominative

*subject*

ἀγάπη: 'love'; the self-giving love that is to grow — its objects unspecified (God and one another).

ὑμῶν

your

Genitive

*genitive of possession*

ἔτι

still

*adverb (degree)*

<p><b>μᾶλλον</b> more <i>adverb (comparative)</i></p> <p>μᾶλλον ... καὶ μᾶλλον: 'more and more' — a piled-up expression of unlimited growth.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μᾶλλον</b> more <i>adverb (comparative, repeated)</i></p>	<p><b>περισσεύη</b> may abound Pres Act Subj 3 Sg · περισσεύω <i>subjunctive (ἵνα clause)</i></p> <p>→ present (ongoing increase)</p> <p>περισσεύω: 'abound, overflow, increase'; love is to overflow ever more abundantly.</p>
<p><b>ἐν</b> in <i>preposition + dative (sphere/means)</i></p>	<p><b>ἐπιγνώσει</b> knowledge Dative <i>dat. of sphere/means</i></p> <p>ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις); love guided by true, deepening knowledge of God.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πάση</b> all Dative <i>attributive adjective</i></p>
<p><b>αἰσθήσει</b> discernment/insight Dative <i>dat. of sphere/means</i></p> <p>αἴσθησις: 'perception, moral discernment'; the practiced faculty of perceiving what truly matters (only here in the NT).</p>			

10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

so that you may approve the things that are excellent, that you may be pure and blameless for the day of Christ,

PURPOSE OF ABOUNDING LOVE εἰς τὸ The aim of the discerning love: to test and approve what is best, issuing in purity and blamelessness held until Christ's day.

εἰς

so that

*preposition + articular inf. (purpose)*

εἰς τό + inf.: a purpose construction, 'in order that.'

τὸ

the

Accusative

*article (substantizes inf.)*

δοκιμάζειν

to approve/test

Pres Act Inf · δοκιμάζω

*articular infinitive (purpose)*

→ customary present

δοκιμάζω: 'test, approve after testing' (of assaying metals); to examine and endorse the genuine.

ὑμᾶς

you

Accusative

*accusative subject of the infinitive*

τὰ

the things

Accusative

*article (substantizes ptc.)*

διαφέροντα

that are excellent

Pres Act Ptc · Acc Pl Neut · διαφέρω

*substantival participle (object of δοκιμάζειν)*

→ present (ongoing quality)

διαφέρω: 'differ, surpass, be of value'; τὰ διαφέροντα = 'the things that matter / are superior.'

ἵνα

that

*conjunction (purpose)*

ἦτε

you may be

Pres Act Subj 2 Pl · εἶμι

*subjunctive (ἵνα clause)*

→ stative present

εἰλικρινεῖς

pure/sincere

Nominative

*predicate adjective*

εἰλικρινής: 'pure, unmixed' (perhaps 'tested by sunlight' or 'sifted'); moral transparency without alloy.

καὶ

and

*coordinating conjunction*

ἀπρόσκοποι

blameless

Nominative

*predicate adjective*

ἀπρόσκοπος: 'without stumbling, giving no offense' (ἀ- + προσκόπτω); causing no one to stumble, or oneself not stumbling.

εἰς

for

*preposition + accusative (temporal goal)*

ἡμέραν

the day

Accusative

object of εἰς (*eschatological terminus*)

ἡμέρα: 'day'; the day of Christ (v.6) as the deadline for this blamelessness.

Χριστοῦ

of Christ

Genitive

genitive (*the day belonging to Christ*)

## 11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

having been filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

RESULT/STATE OF BLAMELESSNESS **ASYNDETON** The participle describes the condition in which they reach Christ's day: filled with righteousness's fruit through Christ — and all of it terminating in God's glory.

πεπληρωμένοι

having been filled

Perf Pass Ptc · Nom Pl Masc · πληρώω

adverbial ptc. (*manner/attendant circumstance*)

→ intensive perfect (*resulting state*)

πληρώω: 'fill, fulfill'; the perfect marks a completed filling that abides — they stand full of righteous fruit.

καρπὸν

fruit

Accusative

accusative of content (*w/ passive 'filled'*)

καρπός: 'fruit'; the harvest of righteous deeds and character produced by a right standing.

δικαιοσύνης

of righteousness

Genitive

genitive (*source or apposition*)

δικαιοσύνη: 'righteousness'; either the fruit that righteousness yields or the fruit which is righteousness.

τὸν

that (which is)

Accusative

article (*attributive, w/ prep. phrase*)

διὰ

through

preposition + genitive (*agency/means*)

Ἰησοῦ

Jesus

Genitive

object of διὰ (*agent*)

the fruit is produced through Christ's mediation, not human effort.

Χριστοῦ

Christ

Genitive

apposition

εἰς

to

preposition + accusative (*goal/result*)

**δόξαν**

glory

Accusative

*object of εις (ultimate aim)*

δόξα: 'glory, honor'; the final goal of all spiritual fruit is God's glory.

καὶ

and

*coordinating conjunction*

**ἔπαινον**

praise

Accusative

*object of εις (coordinate)*

ἔπαινος: 'praise, commendation'; paired with glory — the doxological climax of the prayer.

**Θεοῦ**

of God

Genitive

*objective genitive (God praised)*

**12** Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

Now I want you to know, brothers, that my circumstances have turned out rather for the advance of the gospel,

TRANSITION TO PAUL'S CIRCUMSTANCES **δὲ** A disclosure formula opens the letter's body: contrary to fears, Paul's imprisonment has actually furthered the gospel's progress.

**Γινώσκειν**

to know

Pres Act Inf · γινώσκω

*infinitive (object of βούλομαι)*

→ customary present

γινώσκω: 'know, come to know'; fronted for emphasis — 'I want you to know.'

δὲ

now

*transitional conjunction*

**ὑμᾶς**

you

Accusative

*accusative subject of the infinitive*

**βούλομαι**

I want

Pres Mid Indic 1 Sg · βούλομαι

*main verb*

→ customary present

βούλομαι: 'wish, want, intend'; a disclosure formula ('I want you to know').

## ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; the family address marking a new turn in the letter.

## ὅτι

that

*conjunction (content clause)*

## τὰ

the things

Nominative

*article (substantizes phrase) — subject*

## κατ'

concerning

*preposition + accusative (reference)*

τὰ κατ' ἐμέ: an idiom, 'my affairs / circumstances.'

## ἐμέ

me

Accusative

*object of κατά*

## μᾶλλον

rather

*adverb (contrary to expectation)*

μᾶλλον: 'rather, more'; the surprise — imprisonment helped rather than hindered.

## εἰς

for

*preposition + accusative (result)*

## προκοπήν

advance/progress

Accusative

*object of εἰς (result)*

προκοπή: 'progress, advancement' (a military/pioneering term for cutting a way forward); the gospel's forward movement.

## τοῦ

of the

Genitive

*article*

## εὐαγγελίου

gospel

Genitive

*objective genitive (what advances)*

## ἐλήλυθεν

has turned out/come

Perf Act Indic 3 Sg · ἔρχομαι

*main verb (ὅτι clause)*

→ *intensive perfect (abiding result)*

ἔρχομαι: 'come, go'; idiomatic with εἰς, 'has resulted in' — the perfect stresses the standing outcome.

13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,

so that it has become known throughout the whole praetorium, and to all the rest, that my bonds are in Christ,

RESULT (FIRST PROOF OF ADVANCE) ὥστε The first evidence of the advance: Paul's chains are recognized as suffered for Christ's sake, known throughout the imperial guard and beyond.

ὥστε

so that

conjunction + inf. (actual result)

ὥστε: 'so that'; introduces the actual result of the gospel's advance.

τοὺς

the

Accusative

article

δεσμούς

bonds

Accusative

accusative subject of γενέσθαι

δεσμός: 'bond, fetter'; Paul's imprisonment, now interpreted by its cause.

μου

my

Genitive

genitive of possession

φανεροὺς

manifest/known

Accusative

predicate accusative (complement)

φανερὸς: 'visible, manifest, evident'; the bonds 'have become manifest as in Christ.'

ἐν

in

preposition + dative (sphere/cause)

Χριστῷ

Christ

Dative

dat. of sphere (the reason for the bonds)

'in Christ' — his imprisonment is recognized as for Christ's sake, not common crime.

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive (result, after ὥστε)

→ constative aorist

γίνομαι: 'become, come to be'; the bonds have come to be seen for what they truly are.

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>ὅλῳ whole Dative <i>attributive adjective</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>πραιτωρίῳ praetorium Dative <i>dat. of place</i> πραϊτώριον: a Latin loanword; either the praetorian (imperial) guard or the governor's residence — the soldiers who guarded Paul.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>λοιποῖς rest Dative <i>substantival adjective (dat. of reference)</i> λοιπός: 'remaining, rest'; everyone else beyond the guard.</p>	<p>παῖσιν all Dative <i>attributive adjective</i></p>

14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

and that most of the brothers, having become confident in the Lord by my bonds, are much more bold to speak the word fearlessly.

RESULT (SECOND PROOF OF ADVANCE) **καὶ** The second effect: Paul's imprisonment has emboldened the majority of believers to proclaim the word all the more fearlessly.

<p>καὶ and <i>coordinating conjunction (continues ὥστε)</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>πλείονας most/the majority Accusative <i>accusative subject of τολμᾶν</i> πλείων: 'more, greater number'; οἱ πλείονες = 'the majority' of the brothers.</p>	<p>τῶν of the Genitive <i>article</i></p>
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## ἀδελφῶν

brothers

Genitive

*partitive genitive*

ἀδελφός: 'brother'; fellow believers.

## ἐν

in

*preposition + dative (sphere)*

## κυρίῳ

the Lord

Dative

*dat. of sphere (object of confidence)*

'in the Lord' modifies their confidence  
— their new boldness rests in him,  
occasioned by Paul's chains.

## πεποιθότας

having become confident

Perf Act Ptc · Acc Pl Masc · πείθω

*adverbial ptc. (cause/attendant)*

→ **intensive perfect (settled confidence)**

πείθω (perf. 'be confident'); their assurance is a fixed state, strengthened by Paul's example.

## τοῖς

by the

Dative

*article*

## δεσμοῖς

bonds

Dative

*dat. of cause/means*

δεσμός: 'bond'; Paul's imprisonment is the means that bred their boldness.

## μου

my

Genitive

*genitive of possession*

## περισσότερως

much more

*adverb (comparative degree)*

περισσότερως: 'all the more, abundantly more'; their boldness has notably increased.

## τολμᾶν

to be bold/dare

Pres Act Inf · τολμᾶω

*infinitive (result, w/ γενέσθαι understood)*

→ **customary present**

τολμᾶω: 'dare, have courage'; the courage to risk speaking openly.

## ἀφόβως

fearlessly

*adverb (manner)*

ἀφόβως: 'without fear' (ἀ- + φόβος); a foretaste of the 'unafraid' of v.28.

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*object of λαλεῖν*

λόγος: 'word'; here the gospel message (some witnesses add 'of God').

## λαλεῖν

to speak

Pres Act Inf · λαλέω

*epexegetical infinitive (of τολμᾶν)*

→ **customary present**

λαλέω: 'speak, utter'; specifies the daring — open proclamation.

# 15 τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

Some indeed preach Christ even out of envy and rivalry, but others out of goodwill.

TWO MOTIVES AMONG THE PREACHERS **ASYNDETON** Paul distinguishes the emboldened preachers by motive: some from envy and rivalry, others from goodwill — a μὲν ... δέ contrast.

<b>τινὲς</b> some Nominative subject (indefinite pronoun)	<b>μὲν</b> indeed particle (μὲν ... δέ contrast)	<b>καὶ</b> even adverbial (ascensive)	<b>διὰ</b> out of preposition + accusative (cause/motive)
<b>φθόνον</b> envy Accusative object of διὰ (motive) φθόνος: 'envy, jealousy'; ill-will toward Paul's standing.	<b>καὶ</b> and coordinating conjunction	<b>ἔριν</b> rivalry/strife Accusative object of διὰ (coordinate) ἔρις: 'strife, contention, rivalry'; quarrelsome partisanship.	<b>τινὲς</b> some/others Nominative subject (indefinite pronoun)
<b>δὲ</b> but particle (answering μὲν)	<b>καὶ</b> also adverbial conjunction	<b>δι'</b> out of preposition + accusative (cause/motive)	<b>εὐδοκίαν</b> goodwill Accusative object of διὰ (motive) εὐδοκία: 'good pleasure, goodwill'; a kindly disposition toward Paul and the gospel.

**τὸν**

the

Accusative

article

**Χριστὸν**

Christ

Accusative

object of κηρύσσουσιν

Χριστός: 'Christ'; the content of all the preaching, whatever the motive.

**κηρύσσουσιν**

they preach

Pres Act Indic 3 Pl · κηρύσσω

main verb (governs both groups)

→ customary present

κηρύσσω: 'proclaim, herald'; the public announcement of Christ.

## 16 οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμαι,

The latter do so out of love, knowing that I am put here for the defense of the gospel;

MOTIVE OF THE WELL-DISPOSED οἱ μὲν Expanding the goodwill group: they act from love, recognizing Paul's God-given appointment to defend the gospel.

**οἱ**

the (former-mentioned)

Nominative

article as pronoun (subject)

οἱ μὲν: 'the latter' — those of goodwill (v.15b), now described first by chiasmus.

**μὲν**

indeed

particle (μὲν ... δέ contrast w/ v.17)

**ἐξ**

out of

preposition + genitive (source/motive)

**ἀγάπης**

love

Genitive

object of ἐκ (motive)

ἀγάπη: 'love'; love for Paul and for the gospel cause.

**εἰδότες**

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

adverbial ptc. (cause)

→ intensive perfect (οἶδα as present 'know')

οἶδα: 'know'; the perfect functions as present — they perceive Paul's true situation.

**ὅτι**

that

conjunction (content of knowing)

**εἰς**

for

preposition + accusative (purpose)

**ἀπολογίαν**

defense

Accusative

object of εἰς (purpose)

ἀπολογία: 'defense'; Paul's appointed task of vindicating the gospel.

τοῦ

of the  
Genitive  
*article*

εὐαγγελίου

gospel  
Genitive  
*objective genitive*

κεῖμαι

I am appointed/set  
Pres Mid Indic 1 Sg · κεῖμαι  
*main verb (ὄτι clause)*

→ stative present

κεῖμαι: 'lie, be laid, be appointed'; here 'I am set/destined' — perhaps with a nuance of his confinement.

17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

but the former proclaim Christ out of selfish ambition, not sincerely, thinking to stir up affliction in my bonds.

MOTIVE OF THE RIVALS οἱ δὲ The contrasting group: they preach from selfish ambition, insincerely, supposing they can add to Paul's distress in prison.

οἱ

the (others)  
Nominative  
*article as pronoun (subject)*

οἱ δέ: 'the former' — those of envy (v.15a).

δὲ

but  
*particle (answering μέν of v.16)*

ἐξ

out of  
*preposition + genitive (source/motive)*

ἐριθείας

selfish ambition  
Genitive  
*object of ἐκ (motive)*

ἐριθεία: 'selfish ambition, partisan rivalry' (perhaps from 'hireling' work); self-seeking factionalism.

**τὸν**

the

Accusative

article

**Χριστὸν**

Christ

Accusative

object of καταγγέλλουσιν

**καταγγέλλουσιν**

they proclaim

Pres Act Indic 3 Pl · καταγγέλλω

main verb

→ customary present

καταγγέλλω: 'proclaim, announce' (κατά intensive); even the rivals genuinely proclaim Christ.

**οὐχ**

not

negative particle

**ἀγνῶς**

sincerely/purely

adverb (manner)

ἀγνῶς: 'purely, with pure motives' (from ἀγνός); their preaching, though true, is not pure in intent.

**οἰόμενοι**

thinking/supposing

Pres Mid Ptc · Nom Pl Masc · οἶομαι

adverbial ptc. (manner/cause)

→ present (concurrent)

οἶομαι: 'suppose, imagine'; often of mistaken opinion — they wrongly think to harm Paul.

**θλίψιν**

affliction

Accusative

object of ἐγείρειν

θλίψις: 'tribulation, pressure, distress'; lit. 'a pressing.'

**ἐγείρειν**

to stir up/raise

Pres Act Inf · ἐγείρω

complementary infinitive (of οἰόμενοι)

→ customary present

ἐγείρω: 'raise, rouse'; here to provoke or aggravate trouble.

**τοῖς**

in the

Dative

article

**δεσμοῖς**

bonds

Dative

dat. of disadvantage/place

δεσμός: 'bond'; they hope to make his imprisonment more painful.

**μου**

my

Genitive

genitive of possession

18 τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. ἀλλὰ καὶ χαρήσομαι,

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice,

PAUL'S RESOLUTION: JOY REGARDLESS **ASYNDETON** Paul resolves the matter on the main line: whatever the motive, Christ is preached — and that alone is cause for present and continuing joy.

τί

what

Nominative

interrogative pronoun (elliptical question)

τί γάρ; 'what then?' — a rhetorical question dismissing the issue of motive.

γάρ

then

conjunction (in rhetorical question)

πλὴν

only/nevertheless

adversative particle (sets aside the issue)

πλὴν: 'except, only, nevertheless'; brushes aside the question of motive.

ὅτι

that

conjunction (content)

παντὶ

every

Dative

attributive adjective

τρόπῳ

way/manner

Dative

dat. of manner

τρόπος: 'way, manner'; 'in every way' Christ is being preached.

εἴτε

whether

correlative conjunction

προφάσει

in pretense

Dative

dat. of manner

πρόφασις: 'pretext, pretense'; an outward show masking the real motive.

εἴτε

or

correlative conjunction

ἀληθείᾳ

in truth

Dative

dat. of manner

ἀλήθεια: 'truth, sincerity'; genuine motive — the opposite of pretense.

Χριστὸς

Christ

Nominative

subject

καταγγέλλεται

is proclaimed

Pres Pass Indic 3 Sg · καταγγέλλω

main verb (ὄτι clause)

→ present (ongoing)

καταγγέλλω: 'proclaim!'; the one fact that matters to Paul — Christ announced.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (cause/sphere)</i></p>	<p><b>τούτῳ</b> this Dative <i>object of ἐν (ground of joy)</i></p>	<p><b>χαίρω</b> I rejoice Pres Act Indic 1 Sg · χαίρω <i>main verb</i> → customary present χαίρω: 'rejoice'; the leitmotif verb of Philippians — joy independent of circumstance.</p>
<p>ἀλλὰ yes, and <i>adversative/intensifying conjunction</i> ἀλλὰ: here intensifying — 'indeed, what is more.'</p>	<p>καὶ also <i>adverbial conjunction</i></p>	<p><b>χαρήσομαι</b> I will rejoice Fut Pass Indic 1 Sg · χαίρω <i>main verb (deponent future)</i> → predictive future χαίρω (fut. χαρήσομαι): the joy will continue — a bridge to vv.19ff.</p>	

19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,

for I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,

**GROUND OF FUTURE JOY** γὰρ Why he will keep rejoicing: he knows his situation will issue in his 'salvation,' through their prayer and the Spirit's provision (echoing Job 13:16 LXX).

## οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

*main verb*

→ intensive perfect (οἶδα as present 'know')

οἶδα: 'know'; settled certainty grounds his confidence.

## γὰρ

for

*explanatory conjunction*

## ὅτι

that

*conjunction (content of knowing)*

## τούτῳ

this

Nominative

*subject (his present circumstances)*

## μοι

for me

Dative

*dat. of advantage*

## ἀποβήσεται

will turn out/result

Fut Mid Indic 3 Sg · ἀποβαίω

*main verb (ὅτι clause)*

→ predictive future

ἀποβαίω: 'go away, turn out, result' (lit. 'step off,' e.g. from a boat); 'will eventuate in.'

## εἰς

for

*preposition + accusative (result/goal)*

## σωτηρίαν

deliverance/salvation

Accusative

*object of εἰς (result)*

σωτηρία: 'salvation, deliverance'; either his vindication/release or his ultimate salvation — the words echo Job 13:16 LXX exactly.

## διὰ

through

*preposition + genitive (means)*

## τῆς

the

Genitive

*article*

## ὑμῶν

your

Genitive

*genitive of possession (in attributive position)*

## δεήσεως

prayer

Genitive

*object of διὰ (means)*

δέησις: 'petition'; their intercession is one means of his deliverance.

## καὶ

and

*coordinating conjunction*

## ἐπιχορηγίας

supply/provision

Genitive

*object of διὰ (coordinate means)*

ἐπιχορηγία: 'supply, support' (from the χορηγός who funded a chorus); generous provision.

## τοῦ

of the

Genitive

*article*

## πνεύματος

Spirit

Genitive

*genitive (subjective: the Spirit supplies; or objective)*

πνεῦμα: 'Spirit'; 'the Spirit of Jesus Christ' — the Spirit who supplies, or the supply that is the Spirit.

Ἰησοῦ

of Jesus

Genitive

*genitive of relationship*

Χριστοῦ

Christ

Genitive

*apposition*

20 κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

according to my eager expectation and hope that I will be ashamed in nothing, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.

CONTENT OF HIS HOPE **κατὰ** The deliverance accords with Paul's deepest hope: that he never be shamed but that Christ be exalted in his body, come life or death.

κατὰ

according to

*preposition + accusative (standard/norm)*

τὴν

the

Accusative

*article*

ἀποκαραδοκίαν

eager expectation

Accusative

*object of κατὰ (norm)*

ἀποκαραδοκία: 'eager longing' (lit. craning the head to watch); intense, straining anticipation (cf. Rom 8:19).

καὶ

and

*coordinating conjunction*

ἐλπίδα

hope

Accusative

*object of κατὰ (coordinate)*

ἐλπίς: 'hope'; confident expectation, not mere wish.

μου

my

Genitive

*genitive of possession*

ὅτι

that

*conjunction (content of the hope)*

ἐν

in

*preposition + dative (reference)*

**οὐδενὶ**

nothing

Dative

*dat. of reference (object of ἐν)*

οὐδεὶς: 'no one, nothing'; 'in nothing'  
will he be shamed.

**αἰσχυνθήσομαι**

I will be ashamed

Fut Pass Indic 1 Sg · αἰσχύνω

*main verb (ὄτι clause)*

→ **predictive future**

αἰσχύνω: 'shame, put to shame'; passive  
'be ashamed/disgraced' — confidence of  
vindication (cf. Job 13:16; Isa 50:7).

**ἀλλ'**

but

*adversative conjunction*

**ἐν**

with

*preposition + dative (manner)*

**πάσῃ**

all

Dative

*attributive adjective*

**παρρησία**

boldness

Dative

*dat. of manner*

παρρησία: 'boldness, frankness' (lit. 'all-  
speech'); fearless openness — fitting his  
readiness to face death.

**ὥς**

as

*comparative conjunction*

**πάντοτε**

always

*adverb (time)*

**καὶ**

so also

*adverbial conjunction (correlative)*

**νῦν**

now

*adverb (time)*

**μεγαλυνθήσεται**

will be magnified

Fut Pass Indic 3 Sg · μεγαλύνω

*main verb*

→ **predictive future**

μεγαλύνω: 'make great, magnify, exalt';  
Paul's one ambition — that Christ be  
made great through him.

**Χριστὸς**

Christ

Nominative

*subject*

**ἐν**

in

*preposition + dative (sphere/instrument)*

**τῷ**

the

Dative

*article*

**σώματί**

body

Dative

*dat. of sphere (the arena of magnifying)*

σῶμα: 'body'; Paul's physical life —  
whether kept alive or martyred — is the  
stage for Christ's exaltation.

**μου**

my

Genitive

*genitive of possession*

εἴτε  
whether  
correlative conjunction

διὰ  
by  
preposition + genitive (means)

ζωῆς  
life  
Genitive  
object of διὰ (means)  
ζωή: 'life'; continued earthly life as one possible means.

εἴτε  
or  
correlative conjunction

διὰ  
by  
preposition + genitive (means)

θανάτου  
death  
Genitive  
object of διὰ (means)  
θάνατος: 'death'; martyrdom as the alternative means — either way Christ is glorified.

21 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

For to me to live is Christ, and to die is gain.

GROUND / THE GREAT MAXIM γὰρ The famous epigram grounding the prior verse: for Paul, living means Christ, and dying means gain — both alternatives are pure profit.

ἐμοὶ  
to me  
Dative  
dat. of reference (emphatic, fronted)  
the emphatic 'for me' personalizes the maxim — this is Paul's own valuation.

γὰρ  
for  
explanatory conjunction

τὸ  
the  
Nominative  
article (substantizes inf.)

ζῆν  
to live  
Pres Act Inf · ζάω  
articlar infinitive as subject  
→ customary present (ongoing life)  
ζάω: 'live'; the articlar infinitive 'the living' — the act and substance of his life.

## Χριστός

Christ

Nominative

*predicate nominative*

Χριστός: Christ himself is the sum and meaning of Paul's life.

καὶ

and

*coordinating conjunction*

τὸ

the

Nominative

*article (substantizes inf.)*

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

*articular infinitive as subject*

→ constative aorist (the event of dying)

ἀποθνήσκω: 'die'; the aorist views death as the single event of departure.

## κέρδος

gain

Nominative

*predicate nominative*

κέρδος: 'gain, profit' (commercial); death is profit — it brings Paul into Christ's presence (v.23).

## 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.

But if I am to go on living in the flesh, this means fruitful labor for me; and what I shall choose I do not know.

THE DILEMMA BEGINS δὲ Paul weighs the first horn: continued life means fruitful ministry — yet which to prefer he genuinely cannot tell.

εἰ

if

*conditional conjunction*

δὲ

but

*transitional/contrastive conjunction*

τὸ

the

Nominative

*article (substantizes inf.)*

ζῆν

to live

Pres Act Inf · ζάω

*articular infinitive (subject of elided 'is')*

→ customary present

ζάω: 'live'; 'living in the flesh' = continued bodily existence.

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>σαρκί</p> <p>flesh</p> <p>Dative</p> <p><i>dat. of sphere (bodily life)</i></p> <p>σάρξ: 'flesh'; here neutral — earthly, embodied existence, not the ethical 'flesh.'</p>	<p>τούτο</p> <p>this</p> <p>Nominative</p> <p><i>subject (resumptive)</i></p>	<p>μοι</p> <p>for me</p> <p>Dative</p> <p><i>dat. of advantage</i></p>
<p>καρπός</p> <p>fruit</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>καρπός: 'fruit'; the productive harvest of ongoing ministry.</p>	<p>ἔργου</p> <p>of labor</p> <p>Genitive</p> <p><i>genitive (source/apposition: 'fruitful labor')</i></p> <p>ἔργον: 'work, labor'; 'fruit of labor' = fruit-bearing toil for the gospel.</p>	<p>καί</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>τί</p> <p>what</p> <p>Accusative</p> <p><i>interrogative pronoun (object of αἰρήσομαι)</i></p>
<p>αἰρήσομαι</p> <p>I shall choose</p> <p>Fut Mid Indic 1 Sg · αἰρέω</p> <p><i>main verb (indirect question)</i></p> <p>→ deliberative future</p> <p>αἰρέω (mid. 'choose, prefer'); the deliberation between life and death.</p>	<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>	<p>γνωρίζω</p> <p>I do (not) know/make known</p> <p>Pres Act Indic 1 Sg · γνωρίζω</p> <p><i>main verb</i></p> <p>→ stative present</p> <p>γνωρίζω: 'make known, declare'; here 'I do not declare / cannot say' — he leaves the choice open.</p>	

23 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον·

I am hard pressed between the two, having the desire to depart and be with Christ, for that is far better;

THE TENSION STATED **δὲ** Paul is squeezed between the two options; his personal longing is to depart and be with Christ — incomparably the better lot.

## συνέχομαι

I am hard pressed

Pres Pass Indic 1 Sg · συνέχω

*main verb*

→ present (ongoing state)

συνέχω: 'hold together, press hard, hem in'; passive 'I am hemmed in / under pressure' from both sides.

## δὲ

now

*transitional conjunction*

## ἐκ

between/from

*preposition + genitive (source of pressure)*

## τῶν

the

Genitive

*article*

## δύο

two

Genitive

*object of ἐκ (the two options)*

δύο: 'two'; the two alternatives — living and dying.

## τήν

the

Accusative

*article*

## ἐπιθυμίαν

desire

Accusative

*object of ἔχω*

ἐπιθυμία: 'desire, longing'; here a holy yearning (the word is morally neutral in itself).

## ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*adverbial ptc. (attendant circumstance)*

→ present (concurrent)

ἔχω: 'have, hold'; expressing Paul's inner inclination.

## εἰς

to

*preposition + articular inf. (direction of desire)*

## τὸ

the

Accusative

*article (substantizes inf.)*

## ἀναλῦσαι

to depart

Aor Act Inf · ἀναλύω

*articular infinitive (content of desire)*

→ constative aorist

ἀναλύω: 'loose, depart' (a sailor weighing anchor or a soldier striking camp); a gentle euphemism for death.

## καὶ

and

*coordinating conjunction*

## σὺν

with

*preposition + dative (association)*

## Χριστῶ

Christ

Dative

*object of σὺν (association)*

the goal of departing — immediate fellowship with Christ ('with Christ').

## εἶναι

to be

Pres Act Inf · εἶμι

*articular infinitive (coordinate w/ ἀναλῦσαι)*

→ stative present

## πολλῶ

by much/far

Dative

*dat. of degree of difference*

πολύς: 'much'; πολλῶ μᾶλλον = 'by far, much more.'

γὰρ

for

*explanatory conjunction*

μᾶλλον

more

*adverb (comparative)*

κρείσσον

better

Nominative

*predicate adjective (comparative)*

κρείσσων: 'better, more advantageous';  
departing to Christ is the superior good  
— a double comparative for intensity.

## 24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

but to remain in the flesh is more necessary on your account.

THE COUNTERWEIGHT δὲ The other horn: though departure is better for Paul, his remaining is the more needful — for their sake.

τὸ

the

Nominative

*article (substantizes inf.)*

δὲ

but

*contrastive conjunction*

ἐπιμένειν

to remain

Pres Act Inf · ἐπιμένω

*articular infinitive as subject*

→ customary present (continued staying)

ἐπιμένω: 'remain, continue, stay on'  
(ἐπί-intensive of μένω); to go on living.

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

*article*

σαρκὶ

flesh

Dative

*dat. of sphere (bodily life)*

σὰρξ: 'flesh'; again neutral, bodily  
existence.

ἀναγκαιότερον

more necessary

Nominative

*predicate adjective (comparative)*

ἀναγκαῖος: 'necessary'; the comparative  
weighs their need against his own  
preference.

δι'

on account of

*preposition + accusative (cause)*

**ὑμᾶς**

you

Accusative

*object of διὰ (cause)*

their welfare is the decisive consideration — pastoral love over personal gain.

**25** καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

And being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith,

PAUL'S SETTLED EXPECTATION **καὶ** His pastoral logic yields a conviction: he will stay on with them all, to advance their progress and joy in faith.

καὶ

and

*coordinating conjunction*

**ΤΟΥΤΟ**

this

Accusative

*object of πεποιθῶς*

**ΠΕΠΟΙΘῶΣ**

being convinced

Perf Act Ptc · Nom Sg Masc · πείθω

*adverbial ptc. (cause/manner)*

→ intensive perfect (settled conviction)

πείθω (perf. 'be confident'); the same conviction-word as v.6, now of his own survival.

**οἶδα**

I know

Perf Act Indic 1 Sg · οἶδα

*main verb*

→ intensive perfect (οἶδα as present 'know')

οἶδα: 'know'; settled assurance, here of his expected release.

ὅτι

that

conjunction (content of knowing)

μένω

I will remain

Fut Act Indic 1 Sg · μένω

main verb (ὄτι clause)

→ predictive future

μένω: 'remain, abide'; he will go on living.

καὶ

and

coordinating conjunction

παράμενῶ

I will continue with

Fut Act Indic 1 Sg · παραμένω

main verb (coordinate)

→ predictive future

παραμένω: 'remain alongside, continue with' (παρά-intensive); to stay by their side — a wordplay on μένω.

πᾶσιν

all

Dative

attributive adjective

ὑμῖν

you

Dative

dat. of association (w/ παραμένῶ)

εἰς

for

preposition + accusative (purpose)

τὴν

the

Accusative

article

ὑμῶν

your

Genitive

genitive of possession (attributive position)

προκοπὴν

progress

Accusative

object of εἰς (purpose)

προκοπή: 'progress, advancement'; the same word as v.12 — now their spiritual advance is the goal.

καὶ

and

coordinating conjunction

χαρὰν

joy

Accusative

object of εἰς (coordinate)

χαρά: 'joy'; the recurring keynote — their joy in faith.

τῆς

of the

Genitive

article

πίστεως

faith

Genitive

genitive (sphere/source of progress and joy)

πίστις: 'faith'; the faith governs both the progress and the joy.

26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

so that your boasting may abound in Christ Jesus on my account, through my coming to you again.

ULTIMATE PURPOSE OF REMAINING **ἵνα** The further aim: that through Paul's renewed presence their exultation in Christ may overflow — joy centered in Christ, occasioned by Paul.

<p><b>ἵνα</b> so that <i>conjunction (purpose)</i></p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>καύχημα</b> boasting/exultation Nominative <i>subject</i> καύχημα: 'ground of boasting, exultation'; the object/matter of their glad boasting, here in Christ.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>
<p><b>περισσεύῃ</b> may abound Pres Act Subj 3 Sg · περισσεύω <i>subjunctive (ἵνα clause)</i> → present (ongoing increase) περισσεύω: 'abound, overflow'; the same verb as v.9 — abundance again the goal.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>Χριστῷ</b> Christ Dative <i>dat. of sphere (the object/ground of boasting)</i> their boasting is 'in Christ' — he is its true ground.</p>	<p><b>Ἰησοῦ</b> Jesus Dative <i>apposition</i></p>
<p><b>ἐν</b> in/on account of <i>preposition + dative (reference)</i></p>	<p><b>ἐμοὶ</b> me Dative <i>dat. of reference (occasion of boasting)</i> Paul is the occasion, Christ the ground, of their exultation.</p>	<p><b>διὰ</b> through <i>preposition + genitive (means)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>

ἐμῆς

my

Genitive

*possessive adjective*

παρουσίας

coming/presence

Genitive

*object of διὰ (means)*

παρουσία: 'presence, arrival, coming'  
(the common term for a royal visit);  
here Paul's hoped-for return.

πάλιν

again

*adverb (repetition)*

πρός

to

*preposition + accusative (direction)*

ὑμᾶς

you

Accusative

*object of πρὸς*

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου,

Only conduct yourselves worthily of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel,

THE CENTRAL EXHORTATION **Μόνον** The hinge command of the chapter: live as worthy citizens of the gospel, so that — present or absent — Paul hears they stand firm and strive as one for the faith.

Μόνον

only

*adverb (restrictive emphasis)*

μόνον: 'only'; whatever happens to Paul, this one thing is required of them.

ἀξίως

worthily

*adverb (manner)*

ἀξίως: 'worthily, in a manner befitting'; their conduct is to match the gospel's worth.

τοῦ

of the

Genitive

*article*

εὐαγγελίου

gospel

Genitive

*genitive (standard, w/ ἀξίως)*

εὐαγγέλιον: 'gospel'; the measure of worthy conduct.

**τοῦ**

of

Genitive

article

**Χριστοῦ**

Christ

Genitive

objective genitive (gospel about Christ)

**πολιτεύεσθε**

conduct yourselves as citizens

Pres Mid Impr 2 Pl · πολιτεύομαι

main verb (imperative)

→ customary present (ongoing conduct)

πολιτεύομαι: 'live as a citizen, conduct one's public life'; pointed in a Roman colony — be citizens of heaven's commonwealth (cf. 3:20).

**ἵνα**

so that

conjunction (purpose)

**εἴτε**

whether

correlative conjunction

**ἐλθὼν**

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial ptc. (condition/temporal)

→ constative aorist (antecedent)

ἔρχομαι: 'come'; the case of Paul's coming.

**καὶ**

and

coordinating conjunction

**ἰδὼν**

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

adverbial ptc. (temporal)

→ constative aorist

ὁράω: 'see'; the seeing that the coming entails.

**ὑμᾶς**

you

Accusative

object of ἰδὼν

**εἴτε**

or

correlative conjunction

**ἄπὼν**

being absent

Pres Act Ptc · Nom Sg Masc · ἄπειμι

adverbial ptc. (condition)

→ present (concurrent)

ἄπειμι: 'be away, be absent' (ἀπό + εἶμι); the alternative case.

**ἀκούω**

I may hear

Pres Act Subj 1 Sg · ἀκούω

subjunctive (ἵνα clause)

→ present (ongoing)

ἀκούω: 'hear'; in either case he wants the same report.

**τὰ**

the things

Accusative

article (substantizes phrase) — object

**περὶ**

concerning

preposition + genitive (reference)

τὰ περὶ ὑμῶν: 'the things about you,' your situation.

**ὑμῶν**

you

Genitive

object of περὶ

**ὅτι**

that

conjunction (content of the report)

## στήκετε

you stand firm

Pres Act Indic 2 Pl · στήκω

*main verb (ὄτι clause)*

→ customary present (settled stance)

στήκω: 'stand firm, stand fast' (a late present formed from the perfect of ἵστημι); steadfast immovability.

## ἐν

in

*preposition + dative (sphere/manner)*

## ἐνὶ

one

Dative

*attributive adjective*

εἷς: 'one'; their unity is the manner of their standing.

## πνεύματι

spirit

Dative

*dat. of manner/sphere*

πνεῦμα: 'spirit'; either the Holy Spirit or their common disposition — 'in one spirit.'

## μιᾶ

one

Dative

*attributive adjective*

## ψυχῇ

mind/soul

Dative

*dat. of manner*

ψυχή: 'soul, life, mind'; 'with one soul' — wholehearted, united resolve.

## συναθλοῦντες

striving together

Pres Act Ptc · Nom Pl Masc · συναθλέω

*adverbial ptc. (manner, attendant on στήκετε)*

→ present (ongoing)

συναθλέω: 'contend/struggle together' (σύν + ἀθλέω, of athletes); a team straining side by side in contest.

## τῇ

for the

Dative

*article*

## πίστει

faith

Dative

*dat. of advantage (or instrument)*

πίστις: 'faith'; the faith of the gospel as the cause they contend for — 'for the faith.'

## τοῦ

of the

Genitive

*article*

## εὐαγγελίου

gospel

Genitive

*genitive (source/apposition of the faith)*

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἧτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·

and not frightened in anything by your opponents — which is a sign of destruction for them, but of your salvation, and that from God.

FEARLESSNESS AS A SIGN **καὶ** A further mark of worthy conduct: fearlessness under opposition — itself an omen of the adversaries' ruin and the believers' salvation, all of it God's doing.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>	<p><b>πτυρόμενοι</b> frightened Pres Pass Ptc · Nom Pl Masc · πτύρω <i>adverbial ptc. (manner, parallel to συναθλοῦντες)</i> → present (ongoing) πτύρω: 'frighten, startle, terrify' (used of horses shying); 'not being intimidated.'</p>	<p>ἐν in <i>preposition + dative (reference)</i></p>
<p><b>μηδενὶ</b> anything Dative <i>dat. of reference (object of ἐν)</i> μηδεῖς: 'no one, nothing'; 'in nothing' — by no threat whatever.</p>	<p>ὑπὸ by <i>preposition + genitive (agency)</i></p>	<p><b>τῶν</b> the Genitive <i>article (substantizes ptc.)</i></p>	<p><b>ἀντικειμένων</b> opponents Pres Mid Ptc · Gen Pl Masc · ἀντίκειμαι <i>substantival ptc. (genitive of agency)</i> → present (ongoing) ἀντίκειμαι: 'lie opposite, oppose, be an adversary'; οἱ ἀντικείμενοι = 'the adversaries.'</p>

<p><b>ἣτις</b> which Nominative <i>relative pronoun (referring to the whole stance)</i> ἣτις: indefinite relative; 'a thing which' — the fearless steadfastness as a whole.</p>	<p><b>ἐστὶν</b> is Pres Act Indic 3 Sg · εἶμι <i>main verb (rel. clause, copula)</i> → stative present</p>	<p><b>αὐτοῖς</b> to them Dative <i>dat. of reference/disadvantage</i></p>	<p><b>ἔνδειξις</b> sign/proof Nominative <i>predicate nominative</i> ἔνδειξις: 'demonstration, evidence, token'; a pointer to the outcome of each party.</p>
<p><b>ἀπωλείας</b> of destruction Genitive <i>objective genitive (what the sign indicates)</i> ἀπώλεια: 'destruction, ruin, perdition'; the adversaries' doom.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of possession (contrastive)</i></p>	<p><b>δὲ</b> but <i>contrastive conjunction</i></p>	<p><b>σωτηρίας</b> of salvation Genitive <i>objective genitive (contrasting outcome)</i> σωτηρία: 'salvation'; the believers' deliverance — the opposite destiny.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τοῦτο</b> this Nominative <i>subject (resumptive, of elided 'is')</i> 'and this from God' — the whole pattern of sign-and-salvation is God's gift.</p>	<p><b>ἀπὸ</b> from <i>preposition + genitive (source)</i></p>	<p><b>θεοῦ</b> God Genitive <i>object of ἀπό (source)</i></p>

29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

because it has been granted to you on behalf of Christ not only to believe in him, but also to suffer for his sake,

GROUND: SUFFERING IS A GIFT ὅτι Why fearlessness befits them: their suffering for Christ is, like their faith, a gracious gift — not a calamity but a granted privilege.

ὅτι

because

*causal conjunction*

ὑμῖν

to you

Dative

*dat. of advantage (recipient of the gift)*

ἐχαρίσθη

it has been granted

Aor Pass Indic 3 Sg · χαρίζομαι

*main verb*

→ *constative aorist*

χαρίζομαι: 'give graciously, grant as a favor' (from χάρις); suffering is framed as a gracious gift.

τὸ

the

Nominative

*article (substantizes the prep. phrase/infinitives)*

ὑπὲρ

on behalf of

*preposition + genitive (for the sake of)*

τὸ ὑπὲρ Χριστοῦ: 'the matter on Christ's behalf' — the privilege done for him, unfolded by the two infinitives.

Χριστοῦ

Christ

Genitive

*object of ὑπὲρ*

οὐ

not

*negative particle (οὐ μόνον ... ἀλλὰ καὶ)*

μόνον

only

*adverb (in 'not only ... but also')*

τὸ

the

Nominative

*article (substantizes inf.)*

εἰς

in

*preposition + accusative (object of faith)*

αὐτὸν

him

Accusative

*object of εἰς*

πιστεύειν

to believe

Pres Act Inf · πιστεύω

*articular infinitive (epexegetical of the gift)*

→ *customary present*

πιστεύω: 'believe, trust'; πιστεύειν εἰς, 'to believe into / put faith in' — the first granted privilege.

ἀλλὰ

but

*adversative conjunction*

καὶ

also

*adverbial conjunction*

τὸ

the

Nominative

*article (substantizes inf.)*

ὑπὲρ

for

*preposition + genitive (for the sake of)*

**αὐτοῦ**

his sake

Genitive

*object of ὑπέρ*

**πάσχειν**

to suffer

Pres Act Inf · πάσχω

*articular infinitive (epexegetical, coordinate)*

→ customary present

πάσχω: 'suffer, experience'; the second granted privilege — suffering for Christ as a gift of grace.

### 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

having the same conflict which you saw in me and now hear to be in me.

**SOLIDARITY IN SUFFERING** **ASYNDETON** A closing participle binding their suffering to Paul's: they wage the very same struggle they once witnessed in him and still hear of — shared conflict, shared grace.

**τὸν**

the

Accusative

*article*

**αὐτὸν**

same

Accusative

*identifying adjective*

ὁ αὐτός: 'the same'; their struggle is identical in kind to Paul's.

**ἀγῶνα**

conflict/struggle

Accusative

*object of ἔχοντες*

ἀγών: 'contest, struggle' (athletic/military, cf. 'agony'); the spiritual contest of faith under opposition.

**ἔχοντες**

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*adverbial ptc. (attendant circumstance)*

→ present (ongoing)

ἔχω: 'have, hold'; they bear the same conflict — linking back to στήκετε (v.27).

**οἷον**

which/such as

Accusative

*relative pronoun (correlative of quality)*

οἷος: 'of what sort, such as'; 'the same conflict, of the kind which ...'

**εἶδετε**

you saw

Aor Act Indic 2 Pl · ὁράω

*main verb (rel. clause)*

→ constative aorist

ὁράω: 'see'; they witnessed Paul's struggle firsthand at Philippi (Acts 16).

**ἐν**

in

*preposition + dative (reference)*

**ἐμοί**

me

Dative

*object of ἐν*

καὶ

and

*coordinating conjunction*

νῦν

now

*adverb (time)*

ἀκούετε

you hear

Pres Act Indic 2 Pl · ἀκούω

*main verb (rel. clause)*

→ customary present

ἀκούω: 'hear'; they now hear of his present imprisonment and trial.

ἐν

in

*preposition + dative (reference)*

ἐμοί

me

Dative

*object of ἐν*

**On the text.** The Greek follows the standard critical text of Philippians 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and paragraphing are editorial and conventional. The thanksgiving period (vv.3–11) and the report of vv.12–18 each run as long Greek sentences; clause-divisions here are editorial aids. Where readings legitimately differ, the more common analysis was chosen.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph

divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.