

# The Epistle to the Philippians, Chapter 2

## ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Β'

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 · 2:1–4

#### The appeal to unity and humility

On the basis of four realities in Christ — encouragement, comfort of love, fellowship of the Spirit, affection and mercy (1) — Paul asks the Philippians to complete his joy by being of one mind, one love, one accord (2). Nothing from selfish ambition or vainglory, but in humility counting others above oneself (3), each looking not to his own interests but to those of others (4).

B · 2:5–11

#### The Christ-hymn: self-emptying and exaltation

The mind to have is the mind of Christ (5): who, being in the form of God, did not regard equality with God as a thing to be grasped (6), but emptied himself, taking a slave's form, born in human likeness (7), and humbled himself in obedience to death — even death on a cross (8). Therefore God highly exalted him and gave him the name above every name (9), that at Jesus' name every knee should bow (10) and every tongue confess him Lord, to the Father's glory (11).

C • 2:12–18

### Work out your salvation; shine as lights

So then, as they have always obeyed, they are to work out their own salvation with fear and trembling (12), for it is God who works in them both to will and to work for his good pleasure (13). Do all things without grumbling or disputing (14), to be blameless children of God shining as lights in a crooked generation, holding fast the word of life (15–16), so that Paul's labor was not in vain. Even if poured out as a libation over their faith's sacrifice, he rejoices — and bids them rejoice with him (17–18).

D • 2:19–24

### The commendation of Timothy

Paul hopes to send Timothy soon, that he may be cheered by news of them (19). He has no one else so like-minded, who will genuinely care for their welfare (20) — for all the rest seek their own interests, not Christ's (21). Timothy's proven worth they know: he served with Paul like a son with a father in the gospel (22). Paul hopes to send him once his own case is clear, and trusts he himself will come soon (23–24).

E • 2:25–30

### The commendation of Epaphroditus

Paul thinks it necessary to send back Epaphroditus — brother, fellow worker, fellow soldier, the Philippians' messenger and minister to Paul's need (25) — because he longed for them all and was distressed that they had heard of his illness (26). He was indeed near death, but God had mercy, sparing Paul sorrow upon sorrow (27). Paul sends him eagerly that they may rejoice and Paul be less anxious (28); they are to welcome him with all joy and hold such men in honor (29), for he risked his life to complete their service to Paul (30).

1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

If, then, there is any encouragement in Christ, any comfort of love, any fellowship of the Spirit, any affection and compassion,

**EXHORTATION GROUNDED** οὖν The οὖν draws an inference from the call to stand firm (1:27–30) and opens the great appeal to unity. Four parallel first-class conditions (εἰ + indicative implied), each assuming reality, stack the spiritual resources the Philippians share in Christ — these become the ground for the request in v.2. The fourfold 'if' is rhetorical, not doubting: 'since there is...'

Εἴ

if

*conditional particle (first-class condition, assumed true)*

εἰ: with the indicative (here elided ἐστίν), a condition assumed real for argument — 'if, as is the case.'

τις

any

Nominative

*indefinite adj. modifying παράκλησις*

οὖν

then

*inferential conjunction*

οὖν: 'therefore, then'; draws the appeal out of the preceding call to worthy citizenship (1:27).

παράκλησις

encouragement

Nominative

*subject (of implied ἐστίν)*

παράκλησις: 'calling alongside' — encouragement, exhortation, or consolation (παρά + καλέω); the breadth of sense is deliberate.

ἐν

in

*preposition + dative (sphere/union)*

Χριστῷ

Christ

Dative

*dat. of sphere (union with Christ)*

Χριστός: the encouragement has its locus in incorporation into Christ, not mere sentiment.

εἴ

if

*conditional particle (first-class condition)*

τι

any

Nominative

*indefinite adj. modifying παραμύθιον*

παραμύθιον

comfort

Nominative

*subject (of implied ἐστίν)*

παραμύθιον: 'consolation, persuasive comfort'; near-synonym of παράκλησις but stressing soothing solace.

ἀγάπης

of love

Genitive

*genitive of source/quality*

ἀγάπη: self-giving love; the source of the comfort — Christ's love, or the mutual love of the community.

εἴ

if

*conditional particle (first-class condition)*

τις

any

Nominative

*indefinite adj. modifying κοινωνία*

κοινωνία

fellowship

Nominative

*subject (of implied ἐστίν)*

κοινωνία: 'sharing, partnership, communion'; from κοινός ('common') — joint participation, not mere association.

πνεύματος

of the Spirit

Genitive

*genitive (objective/of source — fellowship the Spirit creates)*

πνεῦμα: the Holy Spirit; the genitive may be 'fellowship produced by the Spirit' or 'sharing in the Spirit.'

εἴ

if

*conditional particle (first-class condition)*

τις

any

Nominative

*indefinite adj. (constructio ad sensum with the plurals)*

## σπλάγχνα

affection

Nominative

*subject (of implied ἐστίν)*

σπλάγχνα: lit. 'inward parts, viscera'; in Hebraic idiom the seat of deep feeling — tender affection, heartfelt compassion.

## καὶ

and

*coordinating conjunction*

## οἰκτιρμοί

compassion

Nominative

*subject (coordinate with σπλάγχνα)*

οἰκτιρμός: 'pity, mercy, compassion'; the plural renders a Hebrew abstract (rahāmîm), echoing God's covenant mercies.

2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες,

complete my joy, that you be of the same mind, having the same love, united in soul, set on the one thing,

**MAIN REQUEST (APODOSIS)** **ASYNDETON** The apodosis to v.1: the imperative πληρώσατε ('complete') is the heart of the appeal. The ἵνα-clause spells out the content of that joy — likemindedness — elaborated by three participial/adjectival phrases that pile up the theme of unity (same mind, same love, one soul, one aim).

## πληρώσατέ

complete

Aor Act Impv 2 Pl · πληρῶ

*main verb (imperative of request)*

→ constative aorist (decisive action)

πληρῶ: 'fill, make full, complete'; Paul's joy is already real but awaits completion in their unity.

## μου

my

Genitive

*genitive of possession*

## τὴν

the

Accusative

*article*

## χαρὰν

joy

Accusative

*direct object of πληρώσατε*

χαρά: 'joy'; a keynote of Philipians, here the joy of the apostle over his churches.

ἵνα

that

conjunction introducing content/object clause

ἵνα: here introduces the content of the joy (exegetical/object), not strictly purpose.

τὸ

the

Accusative

article (substantizing αὐτό)

αὐτό

same

Accusative

object of φρονῆτε (cognate-like acc.)

αὐτός: the intensive/identical 'same'; τὸ αὐτό = 'the same thing.'

φρονῆτε

you may think

Pres Act Subj 2 Pl · φρονέω

subjunctive in ἵνα-clause

→ imperfective present (ongoing disposition)

φρονέω: 'to be minded, set the mind on'; a Philippian leitmotif (1:7; 2:5; 3:15; 4:2) — a settled outlook, not mere opinion.

τὴν

the

Accusative

article

αὐτὴν

same

Accusative

attributive adj. modifying ἀγάπην

ἀγάπην

love

Accusative

object of ἔχοντες

ἀγάπη: the same love, i.e. mutual and reciprocal — each loving and being loved alike.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial ptc. of manner (modifying φρονῆτε)

→ imperfective present (concurrent)

ἔχω: 'have, hold'; the nominative ptc. agrees with the implied subject of φρονῆτε.

σύμψυχοι

united in soul

Nominative

predicate adj. (in apposition to subject)

σύμψυχος: 'of one soul, joined in soul' (σύν + ψυχή); a rare compound, perhaps coined here — sharing one inner life.

τὸ

the

Accusative

article

ἓν

one thing

Accusative

object of φρονοῦντες

εἷς: 'one'; τὸ ἓν, 'the one thing,' intensifies τὸ αὐτό — a single, shared aim.

φρονοῦντες

thinking

Pres Act Ptc · Nom Pl Masc · φρονέω

adverbial ptc. of manner (resumptive of φρονῆτε)

→ imperfective present (concurrent)

φρονέω: the verb is repeated to bracket the appeal — 'be minded... being minded on the one thing.'

### 3 μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

doing nothing from selfish ambition or vainglory, but in humility counting one another as surpassing yourselves,

**NEGATIVE/POSITIVE CONTRAST** **ASYNDETON** Continues the participial elaboration of v.2: a μηδὲν...ἀλλὰ antithesis. The vices that destroy unity (selfish ambition, vainglory) are set against the master-virtue ταπεινοφροσύνη ('humility'), which reckons others higher than self — the very mind the hymn will display in Christ.

**μηδὲν**

nothing

Accusative

*accusative of respect (with implied 'doing')*

μηδεῖς: 'no one, nothing'; the negative of prohibition with the implied participle/imperative.

**κατ'**

according to

*preposition + accusative (norm/motive)*

κατά: here 'in accordance with, out of' — naming the motive to be excluded.

**ἐριθείαν**

selfish ambition

Accusative

*object of κατά (motive)*

ἐριθεία: 'selfish ambition, factiousness'; originally a hireling's self-seeking — partisan rivalry that splits a community.

**μηδὲ**

nor

*negative coordinating conjunction*

**κατὰ**

according to

*preposition + accusative (norm/motive)*

**κενοδοξίαν**

vainglory

Accusative

*object of κατά (motive)*

κενοδοξία: 'empty glory, conceit' (κενός 'empty' + δόξα 'glory'); craving esteem that has no substance.

**ἀλλὰ**

but

*adversative conjunction (strong contrast)*

ἀλλά: marks the decisive positive replacement of the excluded motives.

**τῇ**

the

Dative

*article*

## ταπεινοφροσύνη

humility

Dative

*dat. of manner/means*

ταπεινοφροσύνη: 'lowliness of mind' (ταπεινός + φρονέω); a virtue the pagan world despised as servile, transvalued by the gospel.

## ἀλλήλους

one another

Accusative

*object of ἡγούμενοι*

ἀλλήλων: reciprocal pronoun — the humility is mutual and communal.

## ἡγούμενοι

counting

Pres Mid Ptc · Nom Pl Masc · ἡγέομαι

*adverbial ptc. of manner*

→ imperfective present (habitual reckoning)

ἡγέομαι: 'lead; consider, regard'; a verb of deliberate estimation — the same verb used of Christ's reckoning in v.6.

## ὑπερέχοντας

surpassing

Pres Act Ptc · Acc Pl Masc · ὑπερέχω

*ptc. in indirect discourse (predicate of ἀλλήλους)*

→ imperfective present

ὑπερέχω: 'hold above, surpass, excel' (ὑπέρ + ἔχω); to regard others as one's superiors.

## ἑαυτῶν

than yourselves

Genitive

*genitive of comparison*

ἑαυτοῦ: reflexive 'oneself'; the genitive after the comparative idea in ὑπερέχοντας.

## 4 μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.

each looking not to your own interests, but each also to the interests of others.

NEGATIVE/POSITIVE CONTRAST (CONTINUED) **ASYNDETON** A final participial clause restating v.3 in terms of attention: not fixing one's gaze on one's own affairs, but (with a balancing καί, 'also') on those of others. The shift from singular ἕκαστος to plural ἕκαστοι distributes the duty to the whole body. This other-regard is the seam into the hymn.

<p><b>μὴ</b> not <i>negative particle (with participle)</i></p> <p>μὴ: the negative proper to non-indicative moods; here with the participle of prohibition.</p>	<p><b>τὰ</b> the things Accusative <i>article (substantizing ἐαυτῶν)</i></p>	<p><b>ἑαυτῶν</b> of yourselves Genitive <i>genitive of possession (one's own affairs)</i></p> <p>ἑαυτοῦ: 'one's own'; τὰ ἑαυτῶν = 'one's own interests.'</p>	<p><b>ἕκαστος</b> each Nominative <i>subject in apposition (distributive sg.)</i></p> <p>ἕκαστος: 'each one'; the singular individualizes the duty before the plural generalizes it.</p>
<p><b>σκοποῦντες</b> looking to Pres Act Ptc · Nom Pl Masc · σκοπέω <i>adverbial ptc. of manner (imperative force)</i></p> <p>→ imperfective present (habitual attention)</p> <p>σκοπέω: 'fix attention on, watch out for' (cf. σκοπός, 'goal'); the gaze that fixes one's concern and aim.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>καὶ</b> also <i>adverbial/ascensive καί ('also')</i></p> <p>καί: the 'also' tempers the antithesis — not exclusively others, but others too, not merely self.</p>	<p><b>τὰ</b> the things Accusative <i>article (substantizing ἐτέρων)</i></p>
<p><b>ἐτέρων</b> of others Genitive <i>genitive of possession (others' affairs)</i></p> <p>ἕτερος: 'another (of a different kind)'; τὰ ἐτέρων = 'the interests of others.'</p>	<p><b>ἕκαστοι</b> each Nominative <i>subject in apposition (distributive pl.)</i></p> <p>ἕκαστος: the plural ἕκαστοι generalizes the charge to all members together.</p>		

## 5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

Have this mind among yourselves, which was also in Christ Jesus,

TRANSITION TO THE PARADIGM **ASYNDETON** The hinge into the hymn. The imperative φρονεῖτε resumes the φρονέω theme of v.2 and points to the supreme exemplar: the mind 'in Christ Jesus.' The elliptical relative ὃ καὶ (lit. 'which also [was] in Christ Jesus') invites the reader to supply 'was minded' — Christ's self-disposition becomes the pattern for the community's.

## ΤΟΥΤΟ

this

Accusative

object of φρονεῖτε (cataphoric to the hymn)

οὗτος: 'this'; points forward to the mind displayed in vv.6–11.

## ΦΡΟΝΕΙΤΕ

have the mind

Pres Act Impv 2 Pl • φρονέω

main verb (imperative)

→ imperfective present (continual disposition)

φρονέω: 'set the mind on, be disposed'; the present imperative bids an ongoing communal mindset.

## ἐν

among

preposition + dative (reciprocal sphere)

ἐν: with ὑμῖν, 'among yourselves' (in your mutual dealings) rather than merely 'in each of you.'

## ὑμῖν

yourselves

Dative

object of ἐν (sphere)

## ὃ

which

Nominative

relative pronoun (subject of elided verb)

## καὶ

also

adverbial καί (correspondence)

καί: 'also' — the same mind that was in Christ is to be in you.

## ἐν

in

preposition + dative (sphere/union)

## Χριστῷ

Christ

Dative

dat. of sphere

Χριστός: the exemplar; the verb to supply ('was [minded]') is debated, but the sense is the disposition Christ embodied.

## Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

## 6 ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,

who, being in the form of God, did not regard equality with God as a thing to be grasped,

**HYMN, STROPHE 1 (PRE-EXISTENCE AND RENUNCIATION)** ὅς The hymn proper opens with a relative ὅς ('who'), the formal mark of an early Christological confession (cf. Col 1:15; 1 Tim 3:16). The concessive participle ὑπάρχων ('though existing in God's form') sets up the paradox: the one who shares the divine status did not treat 'equality with God' as something to exploit. ἀρπαγμός — the crux of the verse — most likely denotes not a prize to be seized (Christ already possessed equality) but something to be clutched for advantage (the *res rapienda* / 'thing to be held onto' sense).

ὅς

who

Nominative

relative pronoun (subject of ἠγήσατο)

ὅς: the relative that launches the confession; its antecedent is Χριστῷ Ἰησοῦ (v.5).

ἐν

in

preposition + dative (state/sphere)

μορφῇ

form

Dative

object of ἐν (state of being)

μορφῇ: 'form' — not mere outward shape (σχῆμα) but the form expressing the essential nature; 'in the form of God' connotes participation in the divine mode of being. Deliberately paired with μορφὴν δούλου in v.7.

θεοῦ

of God

Genitive

genitive of possession/quality

θεός: anarthrous, qualitative — 'of God,' marking the divine sphere to which the μορφῇ belongs.

## ὑπάρχων

being

Pres Act Ptc · Nom Sg Masc · ὑπάρχω

*concessive adverbial ptc. ('though being')*

→ imperfective present (continuing existence)

ὑπάρχω: 'exist, be (in a state)'; a weightier 'be' than εἰμί, often connoting prior or inherent existence — fitting Christ's pre-incarnate being.

## οὐχ

not

*negative particle (negating ἡγήσατο)*

οὐ: objective negation of the indicative ἡγήσατο.

## ἄρπαγμὸν

a thing to be grasped

Accusative

*predicate accusative (object complement of τὸ εἶναι)*

ἄρπαγμός: a rare noun from ἀρπάζω ('seize'). Three readings: (a) an act of robbery; (b) a prize to be seized (res rapienda); (c) something already held, to be exploited/clung to (res retinenda). With οὐχ...ἡγήσατο and Christ already 'in God's form,' (c) — Christ did not exploit his equality for self-advantage — best fits the hymn's self-emptying logic.

## ἡγήσατο

he regarded

Aor Mid Indic 3 Sg · ἡγέομαι

*main verb of the relative clause*

→ constative aorist (a settled reckoning)

ἡγέομαι: 'consider, regard'; the same verb as in v.3 (ἡγούμενοι) — Christ's reckoning models the humility just commanded.

## τὸ

the

Accusative

*article (substantizing the infinitive)*

## εἶναι

to be

Pres Act Inf · εἰμί

*articular infinitive (object of ἡγήσατο)*

→ stative present

εἰμί: the articular infinitive τὸ εἶναι ('the being [equal]') names the equality already his, now defined by ἴσα θεῷ.

## ἴσα

equal

*adverbial accusative neut. pl. ('on an equality')*

ἴσος: 'equal'; the neuter plural ἴσα functions adverbially, 'equally with God,' i.e. equality of status with God.

## θεῷ

with God

Dative

*dat. of association (with ἴσα)*

θεός: the standard of the equality — God himself.

7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβῶν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος

but emptied himself, taking the form of a slave, coming to be in the likeness of men; and being found in appearance as a man,

HYMN, STROPHE 2 (THE SELF-EMPTYING / INCARNATION) **ἀλλά** The great adversative: against grasping, the verb ἐκένωσεν ('he emptied himself') — the kenosis. The emptying is not a divestment of deity but an act of self-giving expounded by three modal participles: taking a slave's form, coming to be in human likeness, being found in human appearance. The descent moves from divine form to slave's form to true humanity.

ἀλλά

but

*adversative conjunction (strong contrast to v.6)*

ἀλλά: pivots from what Christ refused (grasping) to what he did (self-emptying).

ἑαυτὸν

himself

Accusative

*direct object of ἐκένωσεν (reflexive)*

ἑαυτοῦ: the reflexive is emphatic and fronted — the action is wholly self-directed and voluntary.

ἐκένωσεν

he emptied

Aor Act Indic 3 Sg · κενόω

*main verb (the kenosis)*

→ constative aorist (the decisive act of incarnation)

κενόω: 'empty, make void' (cf. κενός, 'empty' — already heard in κενοδοξία, v.3). Here metaphorical and reflexive: not emptying of something (no genitive of content) but pouring himself out — self-renunciation by taking, not subtracting.

μορφὴν

form

Accusative

*object of λαβῶν*

μορφή: deliberately echoing μορφῆ θεοῦ (v.6) — he who was in God's form took the form of a slave; the emptying is an addition (humanity), not a subtraction (deity).

## δούλου

of a slave

Genitive

*genitive of definition/quality*

δοῦλος: 'slave, bondservant'; the lowest social station — the polar opposite of equality with God, and the very ταπεινοφροσύνη of v.3 incarnate.

## λαβών

taking

Aor Act Ptc · Nom Sg Masc · λαμβάνω

*modal/circumstantial ptc. (means of the emptying)*

→ constative aorist (coincident with ἐκένωσεν)

λαμβάνω: 'take, receive'; defines how he emptied himself — by taking on, not laying aside.

## ἐν

in

*preposition + dative (state)*

## ὁμοιώματι

likeness

Dative

*object of ἐν (manner/state)*

ὁμοίωμα: 'likeness, resemblance'; safeguards both genuine humanity and the mystery that he was more than merely human — real likeness, not mere semblance.

## ἀνθρώπων

of men

Genitive

*genitive of definition (the likeness shared)*

ἄνθρωπος: 'human being'; the plural points to solidarity with the whole human race.

## γενόμενος

coming to be

Aor Mid Ptc · Nom Sg Masc · γίνομαι

*modal/circumstantial ptc.*

→ ingressive aorist (entrance into the human state)

γίνομαι: 'become, come to be'; in contrast to ὑπάρχων (v.6, eternal being) and εἰμί — the Son who 'was' now 'came to be' human.

## καὶ

and

*coordinating conjunction (linking to v.8)*

## σχήματι

in appearance

Dative

*dat. of respect (with εὐρεθείς)*

σχῆμα: 'outward shape, form, fashion'; the perceptible figure — distinct from μορφή (essential form); as he appeared and was encountered.

## εὐρεθείς

being found

Aor Pass Ptc · Nom Sg Masc · εὐρίσκω

*circumstantial ptc. (perception by others)*

→ constative aorist

εὐρίσκω: 'find'; the passive 'being found' = 'recognized, perceived to be' — as those who met him saw him.

## ὡς

as

*comparative particle (manner)*

ὡς: 'as'; not 'as if' (he was truly man) but 'as one who is' — marking the recognized appearance.

## ἄνθρωπος

a man

Nominative

*predicate nom. (with ὡς, after εὐρεθείς)*

ἄνθρωπος: 'a human being'; he was found to be, to all appearance, genuinely one of us.

## 8 ἔταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

he humbled himself, becoming obedient to the point of death — even death on a cross.

HYMN, STROPHE 3 (THE DEPTH OF HUMILIATION) **ASYNDETON** The descent reaches its nadir: ἔταπείνωσεν ἑαυτὸν ('he humbled himself') — the verbal root of ταπεινοφροσύνη (v.3). The participle γενόμενος ὑπήκοος names the mode (obedience); μέχρι θανάτου marks the extent; and the epexegetic θανάτου δὲ σταυροῦ ('and that, the death of a cross') intensifies it to the utmost — the slave's death, the cursed and shameful execution.

### ἔταπείνωσεν

he humbled

Aor Act Indic 3 Sg · ταπεινώω

*main verb (the second decisive act)*

→ constative aorist (the act of self-abasement)

ταπεινώω: 'make low, humble'; cognate with ταπεινοφροσύνη (v.3) — Christ enacts the very humility commanded of the church.

### ἑαυτὸν

himself

Accusative

*direct object (reflexive)*

ἑαυτοῦ: again the reflexive — the humiliation, like the emptying, is wholly self-chosen.

### γενόμενος

becoming

Aor Mid Ptc · Nom Sg Masc · γίνομαι

*modal ptc. (means/manner of humbling)*

→ ingressive/constative aorist

γίνομαι: 'become'; the humbling consisted in becoming obedient.

### ὑπήκοος

obedient

Nominative

*predicate adj. (with γενόμενος)*

ὑπήκοος: 'obedient, subject' (ὑπό + ἀκούω, 'hear under'); obedience — to the Father — defines the humbling, reversing Adam's disobedience.

### μέχρι

to the point of

*preposition + genitive (extent/degree)*

μέχρι: 'as far as, up to'; marks the limit reached by his obedience — even death.

### θανάτου

death

Genitive

*object of μέχρι (extent)*

θάνατος: 'death'; the furthest extent obedience could reach.

### θανάτου

death

Genitive

*genitive in apposition (epexegetic intensification)*

θάνατος: the repetition with δὲ rivets attention — not death merely, but a specific and shameful death.

### δὲ

and

*ascensive/intensifying δὲ ('and that')*

δὲ: here climactic — 'yes, and the death of a cross.'

## σταυροῦ

of a cross

Genitive

*genitive of definition/quality*

σταυρός: 'cross'; crucifixion, the death of slaves and rebels, abhorrent to Roman and Jew alike (cf. the curse, Deut 21:23) — the absolute floor of the descent.

## 9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

Therefore God also highly exalted him and bestowed on him the name that is above every name,

HYMN, STROPHE 4 (THE DIVINE EXALTATION) — THE GREAT REVERSAL **διὸ καὶ** The hinge of the hymn: διὸ καὶ ('therefore also'). The subject shifts from Christ (the actor of vv.6–8) to ὁ θεός (the actor of vv.9–11). God's response answers the self-humbling with super-exaltation: the doubly-compounded ὑπερύψωσεν and the gift of 'the name above every name.' Christ's descent is met by God's ascent — humiliation precedes glory.

### διὸ

therefore

*inferential conjunction*

διό: 'for which reason' (δι' ὅ); draws the exaltation as God's consequence upon the obedience of vv.6–8.

### καὶ

also

*adverbial kai (correspondence: 'God too acted')*

καί: with διό, 'therefore also' — God's action answers Christ's.

### ὁ

the

Nominative

*article*

### θεός

God

Nominative

*subject of ὑπερύψωσεν / ἔχαρίσατο*

θεός: the Father, now the agent — the exaltation is God's vindicating act, not Christ's self-assertion.

## αὐτόν

him

Accusative

*direct object of ὑπερύψωσεν*

## ὑπερύψωσεν

highly exalted

Aor Act Indic 3 Sg · ὑπερύψω

*main verb*

→ constative aorist (the act of exaltation)

ὑπερύψω: 'exalt to the highest, super-exalt' (ὑπέρ + ὑψώω); a NT hapax — the ὑπέρ matches Christ's descent with a superlative ascent (cf. Ps 96:9 LXX).

## καί

and

*coordinating conjunction*

## ἐχαρίσατο

bestowed

Aor Mid Indic 3 Sg · χαρίζομαι

*main verb (coordinate)*

→ constative aorist

χαρίζομαι: 'give graciously, grant as a favor' (from χάρις); the name is a gift of grace, freely conferred.

## αὐτῷ

to him

Dative

*indirect object (dat. of recipient)*

## τὸ

the

Accusative

*article*

## ὄνομα

name

Accusative

*direct object of ἐχαρίσατο*

ὄνομα: 'name'; here the name embodies rank and authority — most likely κύριος (v.11), the LXX rendering of the divine name YHWH.

## τὸ

the one

Accusative

*article (attributive, repeating the head)*

## ὑπὲρ

above

*preposition + accusative (superiority)*

ὑπέρ: 'above, beyond'; the name surpasses every other in rank.

## πάν

every

Accusative

*attributive adj. modifying ὄνομα*

πᾶς: 'all, every'; no name is excepted from its supremacy.

## ὄνομα

name

Accusative

*object of ὑπέρ*

## 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,

so that at the name of Jesus every knee should bow — in heaven and on earth and under the earth —

**HYMN: PURPOSE/RESULT OF THE EXALTATION (UNIVERSAL HOMAGE)** ἵνα The purpose of the exaltation: universal adoration. Echoing Isaiah 45:23 (LXX) — where every knee bows to YHWH alone — the hymn applies the oracle to Jesus, an unmistakable confession of his deity. The threefold ἐπουρανίων...ἐπιγείων...καταχθονίων sweeps the whole cosmos into homage.

<p><b>ἵνα</b> so that <i>conjunction introducing purpose/result clause</i>   ἵνα: introduces the goal of God's exalting act — universal worship.</p>	<p><b>ἐν</b> at <i>preposition + dative (occasion/ground of homage)</i>   ἐν: 'at, in [the presence/authority of]' — homage rendered at and to the name.</p>	<p><b>τῷ</b> the Dative <i>article</i></p>	<p><b>ὀνόματι</b> name Dative <i>object of ἐν</i>   ὄνομα: the bestowed name (v.9); the homage is rendered to the bearer of the name.</p>
<p><b>Ἰησοῦ</b> of Jesus Genitive <i>genitive of possession/apposition (the name belonging to Jesus)</i>   Ἰησοῦς: the human name of the crucified one — it is this Jesus before whom the cosmos bows.</p>	<p><b>πᾶν</b> every Nominative <i>attributive adj. modifying γόνυ</i>   πᾶς: 'every'; the universality is total — no creature exempt.</p>	<p><b>γόνυ</b> knee Nominative <i>subject of κάμψη</i>   γόνυ: 'knee'; the bent knee is the posture of submission and worship (Isa 45:23 LXX).</p>	<p><b>κάμψη</b> should bow Aor Act Subj 3 Sg · κάμπτω <i>subjunctive in ἵνα-clause</i> → constative aorist (the act of homage)   κάμπτω: 'bend, bow'; the verb of the Isaian oracle of universal submission to God, now to Jesus.</p>
<p><b>ἐπουρανίων</b> of those in heaven Genitive <i>partitive/possessive genitive (whose knees)</i>   ἐπουράνιος: 'heavenly, in heaven'; the angelic and heavenly hosts.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπιγείων</b> of those on earth Genitive <i>partitive/possessive genitive</i>   ἐπίγειος: 'earthly, on the earth'; all living humanity.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

## καταχθονίων

of those under the earth

Genitive

*partitive/possessive genitive*

καταχθόνιος: 'subterranean, under the earth'; the dead, or infernal powers — even the lowest realm submits.

## 11 καὶ πᾶσα γλῶσσα ἔξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

HYMN: CLIMAX — UNIVERSAL CONFESSION, TO THE FATHER'S GLORY **καὶ** The second half of the Isaian oracle (45:23): every tongue confesses. The content (ὅτι) is the acclamation κύριος Ἰησοῦς Χριστός — 'Jesus Christ is Lord,' the earliest Christian creed. The hymn closes not in Christ's self-glory but εἰς δόξαν θεοῦ πατρὸς: the Son's exaltation redounds to the Father's glory, securing monotheism within the worship of Jesus.

καὶ

and

*coordinating conjunction (parallel to v.10's clause)*

πᾶσα

every

Nominative

*attributive adj. modifying γλῶσσα*

πᾶς: 'every'; universal scope, matching πᾶν γόνυ.

γλῶσσα

tongue

Nominative

*subject of ἔξομολογήσεται*

γλῶσσα: 'tongue, language'; by metonymy every speaker — the whole confessing creation.

ἔξομολογήσεται

should confess

Aor Mid Subj 3 Sg · ἔξομολογέομαι

*subjunctive (continuing the ἵνα-clause of v.10)*

→ *constative aorist (the act of acclamation)*

ἔξομολογέομαι: 'confess openly, acknowledge, praise' (ἐκ + ὁμολογέω); a public, out-spoken confession. (Some texts read the future ἔξομολογήσεται, matching Isa 45:23 LXX.)

<p>ὅτι that</p> <p><i>conjunction introducing content of confession</i></p> <p>ὅτι: recitative/content — introducing the very words of the creed.</p>	<p>κύριος Lord</p> <p>Nominative</p> <p><i>predicate nominative (fronted, emphatic)</i></p> <p>κύριος: 'Lord'; the LXX surrogate for YHWH — 'the name above every name' (v.9). Its emphatic position makes lordship the burden of the confession.</p>	<p>Ἰησοῦς Jesus</p> <p>Nominative</p> <p><i>subject of the confession (implied ἐστίν)</i></p> <p>Ἰησοῦς: the crucified and risen one is the bearer of the divine title.</p>	<p>Χριστός Christ</p> <p>Nominative</p> <p><i>apposition to Ἰησοῦς (name-title)</i></p> <p>Χριστός: 'Anointed, Messiah'; with Ἰησοῦς, the full name of the confessed Lord.</p>
<p>εἰς to</p> <p><i>preposition + accusative (purpose/result)</i></p> <p>εἰς: 'to, resulting in'; the goal toward which the universal confession tends.</p>	<p>δόξαν glory</p> <p>Accusative</p> <p><i>object of εἰς (goal)</i></p> <p>δόξα: 'glory, honor'; the confession of the Son's lordship glorifies, not rivals, the Father.</p>	<p>θεοῦ of God</p> <p>Genitive</p> <p><i>genitive of possession (whose glory)</i></p> <p>θεός: the Father, whose glory is the hymn's final word — Christology in the service of doxology.</p>	<p>πατρός the Father</p> <p>Genitive</p> <p><i>genitive in apposition to θεοῦ</i></p> <p>πατήρ: 'Father'; defines the God glorified — Father of the now-exalted Son.</p>

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.

So then, my beloved, just as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,

**INFERENCE EXHORTATION** Ὡστε Ὡστε ('so then') draws the practical consequence from the hymn: Christ's obedience grounds theirs. The address ἀγαπητοί and the comparison καθὼς...οὕτως (implied) frame the imperative κατεργάζεσθε. 'With fear and trembling' marks not terror but reverent seriousness before God; 'your own salvation' is the corporate working-out of the community's life, not earning but outliving redemption.

ὥστε

so then

*inferential conjunction*

ὥστε: 'so that, therefore'; here drawing the imperatival consequence of the hymn.

ἀγαπητοί

beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; the affectionate address softens the command and recalls v.1's ἀγάπη.

μου

my

Genitive

*genitive of relationship*

καθώς

just as

*comparative conjunction*

καθώς: 'just as'; introduces the standard — their settled habit of obedience.

πάντοτε

always

*adverb of time*

πάντοτε: 'always, at all times'; their obedience is a proven, constant pattern.

ὑπηκούσατε

you obeyed

Aor Act Indic 2 Pl · ὑπακούω

*verb of the comparative clause*

→ constative aorist (summing up past obedience)

ὑπακούω: 'obey' (the cognate of ὑπήκοος, v.8) — their obedience mirrors Christ's.

μὴ

not

*negative particle (in the οὐ...ἀλλά structure)*

ὡς

as

*comparative particle*

ὡς: 'as'; their obedience is not to be merely a response to Paul's oversight.

ἐν

in

*preposition + dative (circumstance)*

τῇ

the

Dative

*article*

παρουσία

presence

Dative

*object of ἐν (circumstance)*

παρουσία: 'presence, coming, arrival'; here Paul's personal presence among them.

μου

my

Genitive

*genitive of possession*

μόνον

only

*adverb (restricting ὡς-clause)*

μόνος: 'only'; the obedience is not to be conditioned on his being present.

ἀλλά

but

*adversative conjunction*

νῦν

now

*adverb of time*

νῦν: 'now'; the present situation of his absence.

πολλῶ

much

Dative

*dat. of measure/degree (with μάλλον)*

πολύς: 'much'; the dative of degree of difference intensifying μάλλον.

μᾶλλον

more

*comparative adverb*

μᾶλλον: 'more, rather'; their obedience should redouble in his absence — maturity, not mere compliance.

ἐν

in

*preposition + dative (circumstance)*

τῇ

the

Dative

*article*

ἀπουσία

absence

Dative

*object of ἐν (circumstance)*

ἀπουσία: 'absence' (the antonym of παρουσία); a deliberate wordplay on the pair.

μου

my

Genitive

*genitive of possession*

μετά

with

*preposition + genitive (attendant manner)*

μετά: 'with'; the accompanying disposition of the working-out.

φόβου

fear

Genitive

*object of μετά (manner)*

φόβος: 'fear, reverence'; the reverent awe of those who work before God (v.13), not servile dread.

καὶ

and

*coordinating conjunction*

τρόμου

trembling

Genitive

*object of μετά (manner)*

τρόμος: 'trembling'; the pair 'fear and trembling' is an OT idiom for serious, God-conscious endeavor.

τὴν

the

Accusative

*article*

ἐαυτῶν

your own

Genitive

*genitive of possession (attributive)*

ἐαυτοῦ: 'your own'; their own corporate salvation is theirs to live out.

σωτηρίαν

salvation

Accusative

*direct object of κατεργάζεσθε*

σωτηρία: 'salvation, deliverance, well-being'; possibly the community's corporate health, certainly the outworking of the redemption already given.

## κατεργάζεσθε

work out

Pres Mid Impv 2 Pl · κατεργάζομαι

*main verb (imperative)*

→ imperfective present (ongoing endeavor)

κατεργάζομαι: 'work out, bring to completion, produce' (κατά-intensive + ἐργάζομαι); not 'work for' but 'carry to its full effect' — the present bids continual effort.

### 13 Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

for it is God who works in you both to will and to work for his good pleasure.

**GROUND OF THE IMPERATIVE** γὰρ The γὰρ supplies the enabling ground for v.12: the reason they can 'work out' is that God is the one 'working in' them. The articular participle ὁ ἐνεργῶν stresses God as the effective agent of both the willing (τὸ θέλειν) and the doing (τὸ ἐνεργεῖν). Divine working does not cancel but founds human responsibility — and all of it 'for his good pleasure.'

#### θεός

God

Nominative

*predicate nominative (fronted, emphatic)*

θεός: anarthrous and fronted — 'it is God (no less) who works'; the emphasis falls on the divine agent.

#### γὰρ

for

*explanatory conjunction (ground)*

γὰρ: 'for'; gives the reason the imperative of v.12 is possible.

#### ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*copula (with the substantival participle)*

→ stative present

εἰμί: the copula joining θεός to the substantival ὁ ἐνεργῶν.

#### ὁ

the one

Nominative

*article (substantizing the participle)*

## ἐνεργῶν

working

Pres Act Ptc · Nom Sg Masc · ἐνεργέω

*substantival ptc. (predicate)*

→ imperfective present (continual operation)

ἐνεργέω: 'work, be at work, energize' (cf. English 'energy'); God's effective inner operation — the same root reappears in τὸ ἐνεργεῖν.

## ἐν

in

*preposition + dative (sphere)*

## ὕμῖν

you

Dative

*object of ἐν (sphere)*

## καὶ

both

*correlative conjunction (καί...καί)*

καί: the first of the 'both...and' pair coordinating willing and working.

## τὸ

the

Accusative

*article (substantizing the infinitive)*

## θέλειν

to will

Pres Act Inf · θέλω

*articular infinitive (object/respect of ἐνεργῶν)*

→ imperfective present

θέλω: 'will, wish, desire'; God works even the inward willing — the resolve precedes the deed.

## καὶ

and

*correlative conjunction (καί...καί)*

## τὸ

the

Accusative

*article (substantizing the infinitive)*

## ἐνεργεῖν

to work

Pres Act Inf · ἐνεργέω

*articular infinitive (object/respect of ἐνεργῶν)*

→ imperfective present

ἐνεργέω: 'to work, effect'; God energizes both the will and its enactment — the same verb as ὁ ἐνεργῶν, framing the divine work.

## ὕπὲρ

for

*preposition + genitive (purpose/in the interest of)*

ὕπὲρ: 'for the sake of, in the interest of'; the goal of God's working.

## τῆς

the

Genitive

*article*

## εὐδοκίας

good pleasure

Genitive

*object of ὑπὲρ (purpose)*

εὐδοκία: 'good pleasure, good will, favor'; God's own gracious purpose — most naturally 'his good pleasure,' the end his working serves.

## 14 Πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν,

Do all things without grumbling or disputing,

**CONCRETE EXHORTATION** **ASYNDETON** An asyndetic, concrete command applying vv.12–13 to community life. The two prohibited dispositions — γογγυσμός ('grumbling,' the wilderness sin of Israel) and διαλογισμός ('disputing, questioning') — are exactly the attitudes that fracture the unity urged in vv.1–4.

### Πάντα

all things

Accusative

*direct object of ποιείτε*

πᾶς: 'all things'; the command is comprehensive — every act, without exception.

### ποιείτε

do

Pres Act Impv 2 Pl · ποιέω

*main verb (imperative)*

→ imperfective present (customary practice)

ποιέω: 'do, make'; the present bids it as a settled habit.

### χωρίς

without

*preposition + genitive (separation)*

χωρίς: 'apart from, without'; excluding the named attitudes.

### γογγυσμῶν

grumbling

Genitive

*object of χωρίς*

γογγυσμός: 'murmuring, grumbling'; an onomatopoeic word, evoking Israel's murmuring in the wilderness (cf. v.15's 'crooked generation,' Deut 32:5).

### καὶ

and

*coordinating conjunction*

### διαλογισμῶν

disputing

Genitive

*object of χωρίς*

διαλογισμός: 'reasoning, dispute, questioning'; argumentative wrangling or doubting reflection that breeds discord.

15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ  
διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

that you may be blameless and innocent, children of God without blemish in the midst of a crooked and  
perverse generation, among whom you shine as lights in the world,

PURPOSE OF VV.12-14 **ἵνα** The purpose of the obedient, ungrumbling life: a tripled blamelessness  
(ἄμεμπτοι, ἀκέραιοι, ἄμωμα) marking them as God's children. The language deliberately echoes Deuteronomy  
32:5 (LXX) — but inverts it: Israel was the 'crooked and perverse generation'; the church, by contrast, is the  
unblemished child shining as luminaries in the dark world.

ἵνα

that

*conjunction introducing purpose clause*

ἵνα: 'that, in order that'; the goal of the  
conduct commanded in vv.12-14.

γένησθε

you may be

Aor Mid Subj 2 Pl · γίνομαι

*subjunctive in ἵνα-clause*

→ ingressive aorist (prove to be /  
become)

γίνομαι: 'become, prove to be'; not static  
being but becoming what they are  
called to be.

ἄμεμπτοι

blameless

Nominative

*predicate adj.*

ἄμεμπτος: 'blameless, without fault'  
(privative + μέμφομαι, 'find fault');  
against whom no charge sticks.

καὶ

and

*coordinating conjunction*

ἀκέραιοι

innocent

Nominative

*predicate adj.*

ἀκέραιος: 'unmixed, pure, innocent'  
(privative + κεράννυμι, 'mix');  
'unalloyed,' single-hearted (cf. Mt  
10:16, 'innocent as doves').

τέκνα

children

Nominative

*predicate nom. (in apposition)*

τέκνον: 'child'; their identity as God's  
offspring — echoing and reversing Deut  
32:5 LXX.

θεοῦ

of God

Genitive

*genitive of relationship*

θεός: whose children they are.

ἄμωμα

without blemish

Nominative

*attributive adj. modifying τέκνα*

ἄμωμος: 'unblemished, without spot'  
(privative + μῶμος, 'blemish'); a cultic  
term for spotless sacrifice — here moral  
purity.

## μέσον

in the midst of

*improper preposition + genitive (place)*

μέσος: 'middle'; the adverbial/prepositional μέσον, 'in the midst of' — they live surrounded by the corrupt world, not withdrawn from it.

## γενεᾶς

a generation

Genitive

*object of μέσον (place)*

γενεά: 'generation'; the contemporary race of humanity among whom they dwell (Deut 32:5).

## σκολιᾶς

crooked

Genitive

*attributive adj. modifying γενεᾶς*

σκολιός: 'crooked, bent' (cf. 'scoliosis'); morally twisted — straight from Deut 32:5 LXX.

## καὶ

and

*coordinating conjunction*

## διεστραμμένης

perverse

Perf Pass Ptc · Gen Sg Fem · διαστρέφω

*attributive ptc. modifying γενεᾶς*

→ intensive perfect (a settled distortion)

διαστρέφω: 'distort, pervert, twist apart' (διά + στρέφω); the perfect marks a fixed, ingrained perversity.

## ἐν

among

*preposition + dative (place)*

## οἷς

whom

Dative

*relative pronoun (object of ἐν; antecedent = the generation)*

## φαίνεσθε

you shine

Pres Mid Indic 2 Pl · φαίνω

*main verb of the relative clause (or impv.)*

→ imperfective present (continual shining)

φαίνω: in the middle/passive, 'shine, appear, give light'; the indicative ('you do shine') is more likely than imperative.

## ὡς

as

*comparative particle*

ὡς: 'as, like'; introducing the simile of luminaries.

## φωστῆρες

lights

Nominative

*predicate nom. (with φαίνεσθε)*

φωστήρ: 'luminary, light-giver'; in Gen 1:14–16 LXX the sun, moon, and stars — the church as celestial lights in the world's night.

## ἐν

in

*preposition + dative (place/sphere)*

## κόσμῳ

the world

Dative

*object of ἐν (sphere)*

κόσμος: 'world, ordered universe'; the dark sphere against which the lights are seen.

# 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἔκοπίασα.

holding fast the word of life, so that I may have reason to boast on the day of Christ that I did not run in vain or labor in vain.

MEANS / CONSEQUENCE (CONTINUED) **ASYNDETON** The participle ἐπέχοντες ('holding fast/forth') states how they shine — by the word of life. Paul then turns the picture to himself: their faithfulness will be his καύχημα ('boast') on the day of Christ, proof that his apostolic running and toiling were 'not in vain.' The athletic (ἔδραμον) and laborious (ἔκοπίασα) metaphors recur in Paul.

## λόγον

word

Accusative

direct object of ἐπέχοντες

λόγος: 'word, message'; the gospel as 'the word of life.'

## ζωῆς

of life

Genitive

genitive of content/result (the word that gives life)

ζωή: 'life'; the genitive — the word that conveys and produces (eternal) life.

## ἐπέχοντες

holding fast

Pres Act Ptc · Nom Pl Masc · ἐπέχω

adverbial ptc. of means (how they shine)

→ imperfective present (continual holding)

ἐπέχω: 'hold fast' or 'hold forth, offer' (ἐπί + ἔχω); either gripping the word firmly or extending it like a torch — both fit the φωστῆρες image.

## εἰς

for

preposition + accusative (result/purpose)

εἰς: 'for, resulting in'; the outcome — Paul's boast.

## καύχημα

a boast

Accusative

object of εἰς (result)

καύχημα: 'ground of boasting, pride'; the object/basis of glorying — their perseverance is his honor.

## ἐμοὶ

to me

Dative

dat. of advantage/possession

ἐγώ: emphatic 'for me' — Paul's own boast.

## εἰς

on

preposition + accusative (time/reference)

εἰς: here pointing to the day — 'against, with a view to the day.'

## ἡμέραν

the day

Accusative

object of εἰς (temporal reference)

ἡμέρα: 'day'; 'the day of Christ' — his return and judgment (cf. 1:6, 10).

## Χριστοῦ

of Christ

Genitive

*genitive (the day belonging to Christ)*

Χριστός: the day of his appearing — the moment of reckoning and reward.

## ὅτι

that

*conjunction (content of the boast)*

ὅτι: 'that'; introduces what the boast will consist in.

## οὐκ

not

*negative particle*

## εἰς

in

*preposition + accusative (result)*

εἰς: 'to, for'; εἰς κενόν = 'to no purpose, in vain.'

## κενόν

vain

Accusative

*object of εἰς (substantival adj., 'emptiness')*

κενός: 'empty, vain'; εἰς κενόν, 'into emptiness' — fruitlessly (the same root as κενώω, v.7; κenoδοξία, v.3).

## ἔδραμον

I ran

Aor Act Indic 1 Sg · τρέχω

*main verb of the ὅτι-clause*

→ constative aorist (summing up his ministry)

τρέχω: 'run'; the athletic metaphor for the apostolic race (cf. 1 Cor 9:24–26; Gal 2:2).

## οὐδὲ

nor

*negative coordinating conjunction*

## εἰς

in

*preposition + accusative (result)*

## κενόν

vain

Accusative

*object of εἰς (substantival adj.)*

κενός: the emphatic repetition drives home that his toil bore fruit.

## ἐκοπίασα

I labored

Aor Act Indic 1 Sg · κοπιᾶω

*main verb (coordinate with ἔδραμον)*

→ constative aorist

κοπιᾶω: 'toil, labor to exhaustion' (cf. κόπος, 'wearying labor'); strenuous apostolic effort.

17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω  
παῶσιν ὑμῖν·

But even if I am being poured out as a libation upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

CONCESSIVE TURN TO JOY **ἀλλὰ** The ἀλλά pivots from the fear of vain labor to joyful self-offering. With a vivid cultic metaphor, Paul casts his possible martyrdom as a drink-offering (σπένδομαι) poured out over the sacrifice their faith presents to God. Even so, his response is double joy — χαίρω / συγχαίρω — the keynote verb of the letter.

ἀλλὰ

but

*adversative conjunction*

ἀλλά: turns from the hypothetical of vain toil to glad acceptance even of death.

εἰ

if

*conditional particle (εἰ καὶ, concessive)*

εἰ: with καί, 'even if' — conceding the possibility for the sake of argument.

καὶ

even

*ascensive καὶ (with εἰ)*

καί: 'even'; heightens the concession — 'if it should even come to this.'

σπένδομαι

I am poured out

Pres Pass Indic 1 Sg · σπένδω

*verb of the protasis*

→ imperfective present (process under way)

σπένδω: 'pour out as a libation'; the passive 'I am being poured out' likens his life/blood to the wine poured over a sacrifice (cf. 2 Tim 4:6); the present hints the process has begun.

ἐπὶ

upon

*preposition + dative (place/accompaniment)*

ἐπί: 'upon, at'; the libation is poured over/alongside the sacrifice.

τῇ

the

Dative

*article*

θυσία

sacrifice

Dative

*object of ἐπί*

θυσία: 'sacrifice, offering'; their faith offered to God is the sacrifice; Paul's life, the accompanying libation.

καὶ

and

*coordinating conjunction*

## Λειτουργία

service

Dative

*object of ἐπί (coordinate with θυσία)*

Λειτουργία: 'public/priestly service, ministry'; the cultic term (cf. 'liturgy') — their faith rendered as priestly worship.

## τῆς

of the

Genitive

*article*

## πίστεως

faith

Genitive

*genitive of source/apposition (the sacrifice that is your faith)*

πίστις: 'faith'; their believing life is itself the offering presented to God.

## ὑμῶν

your

Genitive

*genitive of possession*

## χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

*main verb (apodosis)*

→ imperfective present (ongoing joy)

χαίρω: 'rejoice'; the great verb of Philipians — joy that persists even in the shadow of death.

## καὶ

and

*coordinating conjunction*

## συγχαίρω

I rejoice with

Pres Act Indic 1 Sg · συγχαίρω

*main verb (coordinate)*

→ imperfective present

συγχαίρω: 'rejoice together with' (σύν + χαίρω); his joy is shared — communal, not solitary.

## πᾶσιν

all

Dative

*attributive adj. modifying ὑμῶν*

πᾶς: 'all'; the joy embraces the whole congregation.

## ὑμῖν

you

Dative

*dat. of association (with συγχαίρω)*

## 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

In the same way you also should rejoice, and rejoice together with me.

RECIPROCAL EXHORTATION **δέ** Paul turns the indicatives of v.17 into imperatives for them: as he rejoices, so should they. The reciprocity (χαίρετε / συγχαίρετέ μοι) mirrors his own double joy — shared gladness binds apostle and church even in suffering.

**τὸ**  
the  
Accusative  
*article (with αὐτό, adverbial acc.)*

**δὲ**  
and  
*transitional/connective conjunction*  
δέ: mild continuative — turning to their answering joy.

**αὐτό**  
in the same way  
Accusative  
*adverbial accusative ('the same thing / likewise')*  
αὐτός: τὸ αὐτό as adverbial acc., 'in the same way' — let your joy match mine.

**καὶ**  
also  
*adverbial καί ('also')*  
καί: 'also'; ὑμεῖς too, not Paul only.

**ὕμεῖς**  
you  
Nominative  
*subject (emphatic)*  
οὐ: the expressed pronoun is emphatic — 'you for your part.'

**χαίρετε**  
rejoice  
Pres Act Impv 2 Pl · χαίρω  
*main verb (imperative)*  
→ imperfective present (continual joy)  
χαίρω: 'rejoice'; the same verb made imperative — joy is commanded, possible even amid loss.

**καὶ**  
and  
*coordinating conjunction*

**συγχαίρετέ**  
rejoice with  
Pres Act Impv 2 Pl · συγχαίρω  
*main verb (imperative, coordinate)*  
→ imperfective present  
συγχαίρω: 'rejoice together with'; the joy is to be mutual — they with Paul as he with them.

**μοι**  
with me  
Dative  
*dat. of association (with συγχαίρετε)*

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν.

I hope in the Lord Jesus to send Timothy to you soon, that I too may be encouraged when I learn how things are with you.

TRAVELOGUE: TIMOTHY **δέ** A transition (δέ) to travel plans. Paul's hope is 'in the Lord Jesus' — even logistics are held under Christ's lordship. Timothy is to be sent so that Paul, in turn (καὶ γὰρ), may be heartened by news of them. The ἵνα-clause states his own benefit; the report of their state will lift his spirits.

## Ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

*main verb*

→ imperfective present (present expectation)

ἐλπίζω: 'hope, expect'; confident expectation, not mere wishing.

## δὲ

and

*transitional conjunction*

δέ: marks the move to travel news.

## ἐν

in

*preposition + dative (sphere)*

## κυρίῳ

the Lord

Dative

*dat. of sphere (the realm of his hoping)*

κύριος: even Paul's plans are framed 'in the Lord' — subordinate to Christ's will.

## Ἰησοῦ

Jesus

Dative

*apposition to κυρίῳ*

## Τιμόθεον

Timothy

Accusative

*object of πέμψαι*

Τιμόθεος: Timothy, Paul's trusted coworker and co-sender of the letter (1:1).

## ταχέως

soon

*adverb of time/manner*

ταχέως: 'quickly, soon'; the urgency of his hope.

## πέμψαι

to send

Aor Act Inf · πέμπω

*complementary infinitive (with ἐλπίζω)*

→ constative aorist

πέμπω: 'send'; the sending he hopes to accomplish.

## ὑμῖν

to you

Dative

*dat. of recipient/advantage*

## ἵνα

that

*conjunction introducing purpose clause*

ἵνα: 'that, in order that'; the purpose, focused on Paul's own encouragement.

## καγὼ

I too

Nominative

*subject (crasis kai + ἐγώ)*

καγὼ: 'I also' (καί + ἐγώ); 'I in turn' may be cheered, as they will be by Timothy's coming.

## εὐψυχῶ

may be encouraged

Pres Act Subj 1 Sg · εὐψυχεῶ

*subjunctive in ἵνα-clause*

→ imperfective present (resulting state of good cheer)

εὐψυχεῶ: 'be of good courage, take heart' (εὖ + ψυχή); a NT hapax — to be cheered in soul.

## γνούς

having learned

Aor Act Ptc · Nom Sg Masc · γινώσκω

*temporal/causal adverbial ptc.*

→ constative aorist  
(antecedent/coincident)

γινώσκω: 'come to know, learn'; the news of them will be the occasion of his cheer.

## τὰ

the things

Accusative

*article (substantizing the prepositional phrase)*

## περὶ

concerning

*preposition + genitive (reference)*

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

## ὑμῶν

you

Genitive

*object of περὶ (reference)*

## 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

For I have no one else like-minded, who will genuinely care for your concerns;

GROUND: TIMOTHY'S UNIQUE FITNESS γὰρ The γὰρ explains why Timothy in particular: Paul has 'no one of equal soul' (ἰσόψυχον). The relative clause (ὅστις) gives his qualifying trait — a genuine, unfeigned care for the Philippians' welfare, in pointed contrast to the self-seekers of v.21.

## οὐδένα

no one

Accusative

*direct object of ἔχω*

οὐδεὶς: 'no one'; no other so qualified as Timothy.

## γὰρ

for

*explanatory conjunction (ground)*

γὰρ: gives the reason for choosing Timothy.

## ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

*main verb*

→ imperfective present (present circumstance)

ἔχω: 'have, possess'; at hand, available to send.

## ἰσόψυχον

like-minded

Accusative

*object complement (predicate adj. of οὐδένα)*

ἰσόψυχος: 'of equal soul, like-minded' (ἴσος + ψυχή); a rare word — Timothy alone shares Paul's very outlook (cf. σύμψυχοι, v.2).

## ὅστις

who

Nominative

*indefinite relative pronoun (qualitative: 'of the sort who')*

ὅστις: the qualitative relative — 'one who is such as to...'; characterizing Timothy's type.

## γνησίως

genuinely

*adverb of manner*

γνησίως: 'genuinely, sincerely' (from γνήσιος, 'legitimate, true-born'); unfeigned care — the same root marks Timothy as a true son in v.22.

## τὰ

the things

Accusative

*article (substantizing the prepositional phrase)*

## περὶ

concerning

*preposition + genitive (reference)*

περὶ: 'concerning'; τὰ περὶ ὑμῶν again — your affairs (cf. v.19).

## ὑμῶν

you

Genitive

*object of περὶ (reference)*

## μεριμνήσει

will care

Fut Act Indic 3 Sg · μεριμνάω

*verb of the relative clause*

→ predictive future

μεριμνάω: 'be concerned for, care about, be anxious over'; here the good 'care' of devoted concern for their welfare.

## 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.

For they all seek their own interests, not those of Jesus Christ.

GROUND: THE FAILURE OF THE REST **γὰρ** A further γὰρ, sharpening v.20: 'all' the others (those available to Paul) pursue 'their own things,' not Christ's — the very fault diagnosed in vv.3–4 (τὰ ἑαυτῶν, cf. v.4). The verse is a sober aside on the rarity of self-forgetful service, throwing Timothy's loyalty into relief.

**οἱ**  
the  
Nominative  
*article (with πάντες)*

**πάντες**  
all  
Nominative  
*subject (substantial: 'they all')*  
πᾶς: 'all'; οἱ πάντες, 'the whole lot' — those then with Paul, hyperbolic of present company, not literally everyone.

**γάρ**  
for  
*explanatory conjunction*  
γάρ: explains why Paul has 'no one' else (v.20).

**τὰ**  
the things  
Accusative  
*article (substantizing ἐαυτῶν)*

**ἐαυτῶν**  
of themselves  
Genitive  
*genitive of possession (their own interests)*  
ἐαυτοῦ: 'their own'; echoing τὰ ἐαυτῶν of v.4 — the self-seeking the hymn rebukes.

**ζητοῦσιν**  
they seek  
Pres Act Indic 3 Pl · ζητέω  
*main verb*  
→ imperfective present (habitual disposition)  
ζητέω: 'seek, strive after'; their settled pursuit is self-interest.

**οὐ**  
not  
*negative particle (contrast)*

**τὰ**  
the things  
Accusative  
*article (substantizing the genitive)*

**Ἰησοῦ**  
of Jesus  
Genitive  
*genitive of possession (Christ's interests)*  
Ἰησοῦς: τὰ Ἰησοῦ Χριστοῦ = the cause and concerns of Christ, neglected by the self-seeking.

**Χριστοῦ**  
Christ  
Genitive  
*apposition to Ἰησοῦ*

22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

But you know his proven worth — that as a son with a father he served with me in the gospel.

CONTRAST: TIMOTHY'S TESTED CHARACTER **δέ** δέ sets Timothy against the self-seekers of v.21. The Philippians know his δοκιμή ('proven character'). The simile 'as a son with a father' captures their bond; yet Paul subtly avoids saying Timothy served 'me' — rather 'with me' (σὺν ἐμοί) in the gospel, keeping the gospel, not Paul, the master served (δουλεύω).

**τὴν**

the

Accusative

article

**δὲ**

but

*adversative/contrastive conjunction*

δέ: contrasts Timothy with the rest of v.21.

**δοκιμὴν**

proven worth

Accusative

*direct object of γινώσκετε (fronted)*

δοκιμή: 'tested character, proof, worth' (from δοκιμάζω, 'test and approve'); the quality demonstrated under trial.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**γινώσκετε**

you know

Pres Act Indic 2 Pl · γινώσκω

*main verb (or impv., but indic. more likely)*

→ imperfective present (settled knowledge)

γινώσκω: 'know'; they already recognize Timothy's worth from prior acquaintance.

**ὅτι**

that

*conjunction (epexegetic: explains the δοκιμή)*

ὅτι: 'that'; unpacks wherein his proven worth consists.

**ὡς**

as

*comparative particle (simile)*

ὡς: 'as, like'; introducing the father-son simile.

**πατρὶ**

a father

Dative

*dat. of association (with the implied serving)*

πατήρ: 'father'; Paul as Timothy's spiritual father (cf. 1 Tim 1:2).

**τέκνον**

a child

Nominative

*subject (implied of the simile; 'as a child [serves]')*

τέκνον: 'child, son'; the devoted son serving alongside the father.

**σὺν**

with

*preposition + dative (association)*

σὺν: 'with, together with'; Timothy served with — not under — Paul, both slaves of the gospel.

**ἐμοὶ**

me

Dative

*object of σὺν (association)*

ἐγώ: Paul; the partnership in labor.

**ἔδούλευσεν**

he served

Aor Act Indic 3 Sg · δουλεύω

*main verb of the ὅτι-clause*

→ constative aorist (his proven service)

δουλεύω: 'serve as a slave' (cf. δοῦλος, v.7); Timothy embodies the slave-form humility of the hymn in gospel labor.

εἰς

for

*preposition + accusative (purpose/sphere)*

εἰς: 'for, in the service of'; the gospel as the goal/sphere of the slaving.

τὸ

the

*Accusative*

*article*

εὐαγγέλιον

gospel

*Accusative*

*object of εἰς (sphere/goal)*

εὐαγγέλιον: 'good news, gospel'; the master they both serve — not Paul himself.

## 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·

Him, then, I hope to send as soon as I see how things will go with me;

RESUMPTION OF THE SENDING PLAN μὲν οὖν μὲν οὖν resumes v.19, the μὲν anticipating the δέ of v.24 (Timothy... but I myself). The sending awaits clarity on Paul's own case (τὰ περὶ ἐμέ, mirroring τὰ περὶ ὑμῶν) — his imprisonment's outcome — but then 'at once' (ἐξαυτῆς).

ΤΟΥΤΟΝ

him

*Accusative*

*object of πέμψαι (fronted, emphatic: 'this one')*

οὗτος: 'this one' — Timothy, just commended.

μὲν

indeed

*correlative particle (μέν...δέ, v.24)*

μέν: 'on the one hand'; sets up the contrast with v.24 ('but I myself').

οὖν

then

*inferential/resumptive conjunction*

οὖν: 'then'; resuming the plan of v.19 after the digression.

ἐλπίζω

I hope

*Pres Act Indic 1 Sg · ἐλπίζω*

*main verb*

→ imperfective present

ἐλπίζω: 'hope, expect'; echoing v.19.

πέμψαι

to send

*Aor Act Inf · πέμπω*

*complementary infinitive*

→ constative aorist

πέμπω: 'send'; the intended dispatch of Timothy.

ὡς

as soon as

*temporal particle (ὡς ἂν, indefinite temporal)*

ὡς: with ἂν, 'as soon as, whenever' — a contingent temporal clause.

ἂν

—

*modal particle (with subjunctive, indefiniteness)*

ἂν: the modal particle marking the contingency of the moment.

ἀφίδω

I see

*Aor Act Subj 1 Sg · ἀφοράω*

*subjunctive in indefinite temporal clause*

→ constative aorist (a single act of discernment)

ἀφοράω: 'look away to, see clearly, discern' (ἀπό + ὀράω); to see how his own affairs turn out.

**τὰ**

the things

Accusative

article (substantizing the prepositional phrase)

**περὶ**

concerning

preposition + accusative (reference)

περὶ: with the accusative here, 'concerning me' — τὰ περὶ ἐμέ, his own situation (cf. v.20).

**ἐμέ**

me

Accusative

object of περὶ (reference)

ἐγώ: Paul's own case — the verdict on his imprisonment.

**ἐξαυτῆς**

at once

adverb of time

ἐξαυτῆς: 'immediately, at once' (ἐξ αὐτῆς [ώρας], 'from that very hour'); the moment his case is clear.

## 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

but I trust in the Lord that I myself will also come soon.

CONTRAST: PAUL'S OWN HOPED COMING **δέ** The answering δέ to v.23's μὲν: not only Timothy but Paul himself (καὶ αὐτός) expects to come. His confidence (πέποιθα, perfect) is again lodged 'in the Lord' — a settled trust, not presumption about his release.

**πέποιθα**

I trust

Perf Act Indic 1 Sg · πείθω

main verb

→ intensive perfect (a settled confidence with present force)

πείθω: in the perfect πέποιθα, 'I am persuaded, I am confident'; the perfect denotes a fixed state of trust.

**δὲ**

but

adversative/correlative conjunction (answering μὲν, v.23)

δέ: completes the μὲν...δέ — 'Timothy... but I myself.'

**ἐν**

in

preposition + dative (sphere)

**κυρίῳ**

the Lord

Dative

dat. of sphere (the ground of his confidence)

κύριος: his confidence rests in the Lord, not in circumstances (cf. v.19).

**ὅτι**

that

conjunction (content of πέποιθα)

ὅτι: 'that'; the content of his confident trust.

**καὶ**

also

adverbial καὶ ('also')

καὶ: 'also'; not Timothy only — he himself too.

**αὐτὸς**

myself

Nominative

subject (intensive: 'I myself')

αὐτός: intensive — Paul in person, not merely his envoy.

**ταχέως**

soon

adverb of time

ταχέως: 'soon, quickly'; his hope of an early reunion (cf. v.19).

## ἐλεύσομαι

I will come

Fut Mid Indic 1 Sg · ἔρχομαι

*verb of the ὅτι-clause*

→ predictive future

ἔρχομαι: 'come, go'; his anticipated personal visit to Philippi.

## 25 Ἀναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,

But I considered it necessary to send to you Epphroditus — my brother and fellow worker and fellow soldier, but your messenger and minister to my need —

TRAVELOGUE: EPAPHRODITUS **δέ** δέ moves to the immediate envoy, Epphroditus, who carries the letter. Paul deems his sending 'necessary' (ἀναγκαῖον — again the verb ἠγέομαι of vv.3, 6). A fivefold commendation in two pairs: toward Paul — brother, fellow worker, fellow soldier; toward the Philippians — their apostle (envoy) and minister of Paul's need. The military and cultic titles dignify his service.

### Ἀναγκαῖον

necessary

Accusative

*predicate adj. / object complement of ἠγησάμην*

ἀναγκαῖος: 'necessary, pressing'; the sending was a matter of obligation, not mere preference.

### δὲ

but

*transitional conjunction*

δέ: turns from Paul's own hoped visit to the present sending of Epphroditus.

### ἠγησάμην

I considered

Aor Mid Indic 1 Sg · ἠγέομαι

*main verb*

→ constative aorist (a settled judgment)

ἠγέομαι: 'consider, regard' (cf. vv.3, 6); Paul's deliberate estimation of what was needful.

### Ἐπαφρόδιτον

Epphroditus

Accusative

*object of πέμψαι*

Ἐπαφρόδιτος: 'Epphroditus' (lit. 'lovely, charming'; named for Aphrodite); the Philippians' delegate who brought their gift and ministered to Paul.

**τὸν**

the

Accusative

article

**ἀδελφὸν**

brother

Accusative

apposition to Ἐπαφρόδιτον

ἀδελφός: 'brother'; the basic bond of Christian kinship.

**καὶ**

and

coordinating conjunction

**συνεργὸν**

fellow worker

Accusative

apposition (coordinate)

συνεργός: 'fellow worker, co-laborer' (σύν + ἔργον); a partner in gospel labor.

**καὶ**

and

coordinating conjunction

**συστρατιώτην**

fellow soldier

Accusative

apposition (coordinate)

συστρατιώτης: 'fellow soldier' (σύν + στρατιώτης); a comrade in the spiritual campaign — the warmest of the three Paul-ward titles.

**μου**

my

Genitive

genitive of relationship (with the three titles)

**ὑμῶν**

your

Genitive

genitive of relationship (with the next titles)

the μου...ὑμῶν δέ balance: he is Paul's comrade, but the Philippians' delegate.

**δὲ**

but

contrastive conjunction (μου...ὑμῶν δέ)

δέ: marks the shift from his relation to Paul to his relation to them.

**ἀπόστολον**

messenger

Accusative

apposition (their envoy)

ἀπόστολος: here in its basic sense 'sent one, envoy, delegate' (not the office) — the Philippians' commissioned representative.

**καὶ**

and

coordinating conjunction

**λειτουργὸν**

minister

Accusative

apposition (coordinate)

λειτουργός: 'minister, public servant' (cf. λειτουργία, v.17); his service to Paul's need had a quasi-priestly character — their gift was an offering to God.

τῆς

of the

Genitive

article

χρείας

need

Genitive

*objective genitive (minister to my need)*

χρεία: 'need, want'; Paul's material need (cf. 4:16), which Epaphroditus met.

μου

my

Genitive

*genitive of possession*

πέμψαι

to send

Aor Act Inf · πέμπω

*complementary/object infinitive (with ἡγησάμην)*

→ constative aorist

πέμπω: 'send'; the act Paul deemed necessary — sending Epaphroditus back.

πρός

to

*preposition + accusative (direction)*

πρός: 'to, toward'; back to the Philippians.

ὑμᾶς

you

Accusative

*object of πρὸς*

26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν.

since he was longing for you all and was distressed because you had heard that he was ill.

GROUND: EPAPHRODITUS' LONGING AND DISTRESS ἐπειδὴ ἐπειδὴ gives the cause of the 'necessary' sending: Epaphroditus' homesick longing (ἐπιποθῶν) and his anguish (ἀδημονῶν) — not at his own illness, but that the Philippians had heard of it and were worried. The periphrastic imperfects (ἐπιποθῶν ἦν...) stress the lingering, ongoing emotion. His distress is itself an instance of putting others first (v.4).

ἐπειδὴ

since

*causal conjunction*

ἐπειδὴ: 'since, because'; gives the reason the sending was necessary.

ἐπιποθῶν

longing

Pres Act Ptc · Nom Sg Masc · ἐπιποθέω

*ptc. in periphrastic imperfect (with ἦν)*

→ imperfective (durative past longing)

ἐπιποθέω: 'long for, yearn after' (intensive ἐπί + ποθέω); deep affectionate longing (cf. Paul's own in 1:8).

ἦν

he was

Impf Act Indic 3 Sg · εἶμι

*imperfect of εἶμι (forming periphrastic with ptc.)*

→ imperfective (continuous past state)

εἶμι: the auxiliary of the periphrastic construction, lengthening the sense of the ongoing longing.

πάντας

all

Accusative

*attributive adj. modifying ὑμᾶς*

πᾶς: 'all'; he longed for the whole community, no faction excepted (cf. 1:8).

ὑμᾶς

you

Accusative

*object of ἐπιποθῶν*

καὶ

and

*coordinating conjunction*

ἀδημονῶν

distressed

Pres Act Ptc · Nom Sg Masc · ἀδημονέω

*ptc. (periphrastic with ἦν, coordinate)*

→ imperfective (continuous past distress)

ἀδημονέω: 'be distressed, anguished, troubled'; a strong word for inner turmoil (used of Gethsemane, Mk 14:33).

διότι

because

*causal conjunction*

διότι: 'because'; the cause of his distress — their having heard.

ἤκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

*verb of the causal clause*

→ constative aorist

ἀκούω: 'hear'; news of his illness had reached Philippi.

ὅτι

that

*conjunction (content of ἤκούσατε)*

ὅτι: 'that'; the content of the report.

ἡσθένησεν

he was ill

Aor Act Indic 3 Sg · ἀσθενέω

*verb of the content clause*

→ constative/ingressive aorist (fell ill)

ἀσθενέω: 'be weak, be sick' (from ἀσθενής, 'weak'); he had fallen seriously ill (v.27).

27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

For indeed he was ill, near to death; but God had mercy on him — and not on him only but also on me, lest I should have sorrow upon sorrow.

GROUND / CONFIRMATION OF THE GRAVITY **καὶ γὰρ** καὶ γάρ ('for indeed') confirms how grave it was — 'near to death.' The ἀλλά marks God's intervening mercy, which Paul gratefully extends to himself: God spared him 'sorrow upon sorrow' (the present grief of imprisonment compounded by bereavement). The ἵνα-clause states the mercy's effect toward Paul.

καὶ

for indeed

part of the conjunctive καὶ γάρ ('for indeed')

καί: with γάρ, 'for indeed, for in fact' — confirming the report.

γὰρ

for

explanatory conjunction

γάρ: confirms the seriousness behind the Philippians' alarm.

ἡσθένησεν

he was ill

Aor Act Indic 3 Sg · ἄσθενέω

main verb

→ constative aorist

ἄσθενέω: 'be ill'; resuming v.26 to stress how dire the illness was.

παραπλήσιον

near

adverbial accusative ('nearly, close to')

παραπλήσιος: 'coming near, resembling'; παραπλήσιον θανάτῳ, 'close to death.'

θανάτῳ

to death

Dative

dat. of nearness/reference (with παραπλήσιον)

θάνατος: 'death'; the brink he reached — recalling the θάνατος of the hymn (v.8).

ἀλλὰ

but

adversative conjunction

ἀλλά: turns to God's merciful intervention.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἠλέησεν

θεός: God, the agent of the mercy that restored him.

## ἠλέησεν

had mercy

Aor Act Indic 3 Sg · ἐλεέω

*main verb*

→ constative aorist (the act of mercy)

ἐλεέω: 'show mercy, have pity'; God's compassion in healing him.

## αὐτόν

him

Accusative

*direct object of ἠλέησεν*

## οὐκ

not

*negative particle (οὐ...ἀλλά)*

## αὐτόν

him

Accusative

*object (repeated for the contrast)*

## δὲ

—

*postpositive in the οὐ...δὲ μόνον ἀλλά construction*

δέ: with the οὐ μόνον...ἀλλά καί idiom, 'not only... but also.'

## μόνον

only

*adverb (restrictive)*

μόνος: 'only'; the mercy reached beyond Eraphroditus to Paul.

## ἀλλὰ

but

*adversative conjunction*

## καὶ

also

*adverbial καί ('also')*

καί: 'also'; Paul shares in the mercy shown to his friend.

## ἐμέ

me

Accusative

*object (implied with ἠλέησεν)*

ἐγώ: Paul; Eraphroditus' recovery was God's mercy to Paul too.

## ἵνα

lest

*conjunction introducing negative purpose (ἵνα μή)*

ἵνα: with μή, 'in order that... not, lest'; the purpose/effect of the mercy.

## μή

not

*negative particle (with the subjunctive)*

## λύπην

sorrow

Accusative

*direct object of σχώ*

λύπη: 'grief, sorrow, pain'; the bereavement Paul was spared.

## ἐπὶ

upon

*preposition + accusative (accumulation)*

ἐπί: 'upon, on top of'; sorrow heaped on sorrow.

## λύπην

sorrow

Accusative

*object of ἐπί*

λύπη: the repetition evokes compounding grief — loss added to the trial of imprisonment.

## σχώ

I should have

Aor Act Subj 1 Sg · ἔχω

*subjunctive in the ἵνα μή clause*

→ ingressive aorist (come to have)

ἔχω: 'have, get'; the aorist subjunctive — that he might not incur fresh grief.

## 28 σπουδαιότερως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε καὶ γὰρ ἄλυπότερος ᾶ.

Therefore I sent him all the more eagerly, so that seeing him again you may rejoice and I may be less anxious.

**INFERENCE: THE EAGER SENDING** οὖν οὖν draws the conclusion: in view of all this, Paul sends him 'the more eagerly' (comparative σπουδαιότερως). The epistolary aorist ἔπεμψα views the act from the readers' standpoint ('I have sent'). The double purpose: their renewed joy at seeing him, and Paul's own relief (ἀλυπότερος, 'less grieved' — picking up λύπη of v.27).

### σπουδαιότερως

more eagerly

*comparative adverb of manner*

σπουδαίως: 'eagerly, diligently'; the comparative σπουδαιότερως, 'with all the more eagerness' (or relative, 'very eagerly').

### οὖν

therefore

*inferential conjunction*

οὖν: draws the practical result of vv.26–27.

### ἔπεμψα

I sent

Aor Act Indic 1 Sg · πέμπω

*main verb (epistolary aorist)*

→ epistolary aorist (viewed from the readers' time of receipt)

πέμπω: 'send'; the epistolary aorist — to the readers, 'I have sent' him with this very letter.

### αὐτὸν

him

Accusative

*direct object of ἔπεμψα*

### ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: 'so that'; the twofold goal of the sending.

### ἰδόντες

seeing

Aor Act Ptc · Nom Pl Masc · ὁράω

*temporal adverbial ptc. (antecedent to χαρῆτε)*

→ constative aorist (antecedent)

ὁράω: 'see'; the sight of him will be the occasion of their joy.

### αὐτὸν

him

Accusative

*object of ἰδόντες*

### πάλιν

again

*adverb of time*

πάλιν: 'again'; the reunion restores what his absence and illness had interrupted.

## χαρήτε

you may rejoice

Aor Pass Subj 2 Pl · χαίρω

*subjunctive in ἵνα-clause*

→ **ingressive aorist (break into joy)**

χαίρω: 'rejoice'; the keynote verb again  
— their joy at his return.

## καὶ

and I

Nominative

*subject (crasis καί + ἐγώ)*

καὶ: 'and I'; Paul's own relief is the second purpose.

## ἀλυπότερος

less anxious

Nominative

*predicate adj. (comparative, with ὦ)*

ἀλυπος: 'free from grief' (privative + λύπη); the comparative 'less sorrowful' — his anxiety eased by their gladness (cf. λύπη, v.27).

## ᾧ

I may be

Pres Act Subj 1 Sg · εἶμι

*subjunctive in ἵνα-clause (copula)*

→ **stative present**

εἶμι: 'be'; the subjunctive copula — that Paul may be in a less grieved state.

## 29 προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

Welcome him, then, in the Lord with all joy, and hold such men in honor,

**EXHORTATION: RECEIVE HIM WITH HONOR** οὖν Two imperatives draw the practical upshot: receive Epaphroditus 'in the Lord with all joy,' and (generalizing) hold 'such men' — those who spend themselves in service — in honor. The honor counters any whisper that he had failed by returning; his self-risking service deserves esteem, not suspicion.

## προσδέχεσθε

welcome

Pres Mid Impv 2 Pl · προσδέχομαι

*main verb (imperative)*

→ **imperfective present (general command)**

προσδέχομαι: 'receive, welcome, accept' (πρός + δέχομαι); a warm, glad reception.

## οὖν

then

*inferential conjunction*

οὖν: draws the application of the sending (v.28).

## αὐτὸν

him

Accusative

*direct object of προσδέχεσθε*

## ἐν

in

*preposition + dative (sphere)*

## κυρίῳ

the Lord

Dative

*dat. of sphere (the manner of welcome)*

κύριος: the welcome is to be 'in the Lord' — a Christian reception, befitting their shared union.

## μετὰ

with

*preposition + genitive (manner)*

μετά: 'with'; the accompanying disposition.

## πάσης

all

Genitive

*attributive adj. modifying χαρᾶς*

πᾶς: 'all'; unstinting, complete joy.

## χαρᾶς

joy

Genitive

*object of μετὰ (manner)*

χαρά: 'joy'; the keynote again — the reunion is to be a glad one.

## καὶ

and

*coordinating conjunction*

## τοὺς

the

Accusative

*article (with τοιούτους)*

## τοιούτους

such men

Accusative

*direct object of ἔχετε (substantival)*

τοιούτος: 'such, of this kind'; generalizing — all who serve as Epaphroditus did.

## ἐντίμους

in honor

Accusative

*object complement (predicate adj. of τοιούτους)*

ἐντίμος: 'honored, valued, held in esteem' (ἐν + τιμή); to count such men precious.

## ἔχετε

hold

Pres Act Impv 2 Pl · ἔχω

*main verb (imperative)*

→ imperfective present (settled regard)

ἔχω: 'have, hold, regard'; here 'hold/regard as honored.'

### 30 ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

because for the work of Christ he came near to death, risking his life to make up for what was lacking in your service to me.

**GROUND: HE RISKED HIS LIFE** **ὅτι** ὅτι gives the reason for the honor: for Christ's work he 'drew near to death' (μέχρι θανάτου — the very phrase of the hymn, v.8). The participle παραβολευσάμενος ('having gambled/risked his life') depicts him staking his soul as on a wager. His aim: to 'fill up' what their service to Paul lacked — not a fault, but the personal presence they could not supply, which Epaphroditus rendered for them. The verse closes the chapter on a note of self-giving service that mirrors the mind of Christ (vv.5–8).

**ὅτι**

because

*causal conjunction*

ὅτι: 'because'; grounds the honor due to Epaphroditus (v.29).

**διὰ**

for the sake of

*preposition + accusative (cause/reason)*

διὰ: with the accusative, 'because of, for the sake of'; the work of Christ was the cause of his peril.

**τὸ**

the

*Accusative*

*article*

**ἔργον**

work

*Accusative*

*object of διὰ (cause)*

ἔργον: 'work, task'; 'the work of Christ' — the gospel labor for which he imperiled himself.

**Χριστοῦ**

of Christ

*Genitive*

*genitive of source/possession (Christ's work)*

Χριστός: the work belonging to and done for Christ.

**μέχρι**

to the point of

*preposition + genitive (extent)*

μέχρι: 'as far as, up to'; the same construction as the hymn (v.8) — μέχρι θανάτου.

**θανάτου**

death

*Genitive*

*object of μέχρι (extent)*

θάνατος: 'death'; Epaphroditus' brush with death echoes Christ's obedience unto death.

**ἤγγισεν**

he came near

*Aor Act Indic 3 Sg · ἐγγίζω*

*main verb*

→ *constative aorist*

ἐγγίζω: 'come near, approach' (from ἐγγύς, 'near'); he came to the verge of death.

## παραβολευσάμενος

risking

Aor Mid Ptc · Nom Sg Masc ·

παραβολεύομαι

*circumstantial ptc. of manner/means*

→ constative aorist (coincident)

παραβολεύομαι: 'expose to danger, gamble, risk' (from παράβολος, 'reckless'; cf. the gambler's 'throw'); a rare word — he staked his very life, like throwing the dice. (Later texts read παραβολευσάμενος, 'not consulting [his life].')

## τῆ

the

Dative

article

## ψυχῆ

his life

Dative

*dat. of respect/instrument (what he risked)*

ψυχή: 'soul, life'; here 'life' — the stake he wagered in his service.

## ἵνα

to

*conjunction introducing purpose clause*

ἵνα: 'in order that'; the aim of his risk.

## ἀναπληρώση

he might make up

Aor Act Subj 3 Sg · ἀναπληρώω

*subjunctive in ἵνα-clause*

→ constative aorist (the completing act)

ἀναπληρώω: 'fill up, complete, supply' (ἀνά + πληρώω; cf. v.2 πληρώσατε); to fill what was lacking.

## τὸ

the

Accusative

article

## ὑμῶν

your

Genitive

*genitive of source/subject (the lack on your side)*

the position of ὑμῶν within the article stresses that the deficiency was the Philippians' — not blame, but their inability to be present in person.

## ὑστέρημα

what was lacking

Accusative

*direct object of ἀναπληρώση*

ὑστέρημα: 'lack, deficiency, what is wanting' (from ὑστερέω, 'fall short'); not a moral failing but the gap of their absence, which their delegate filled.

## τῆς

of the

Genitive

article

## πρός

to

*preposition + accusative (direction/reference)*

πρός: 'to, toward'; the service directed to Paul.

## με

me

Accusative

*object of πρὸς*

ἐγώ: Paul, the recipient of their ministry.

## λειτουργίας

service

Genitive

*genitive of definition (the service that was lacking)*

λειτουργία: 'service, ministry' (cf. vv.17, 25); their priestly-toned ministry to Paul, completed through Ephroditus.

**On the text.** The Greek follows the standard critical text of Philippians 2, 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, paragraphing, and capitalization are editorial and conventional. The Christ-hymn of vv.6–11 is here printed as continuous prose; its strophic arrangement is interpretive. Where readings legitimately differ (e.g. the word order of v.30, or θεοῦ / κυρίου at v.30), the more widely printed text is followed; the syntactic, semantic-force, and discourse tiers are interpretive throughout.

**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.