

The Epistle to the Philippians, Chapter 3

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Γ'

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 · 3:1–6

Warning against the mutilation; no confidence in the flesh

A turn to 'rejoice in the Lord' (1) gives way to a sharp warning: beware the dogs, the evil workers, the 'mutilation' (2) — for we are the true circumcision who worship by the Spirit and put no confidence in the flesh (3). If anyone would boast in flesh, Paul can outdo them (4): circumcised the eighth day, of Israel, of Benjamin, a Hebrew of Hebrews, a Pharisee as to the law (5), a zealous persecutor, blameless as to legal righteousness (6).

B · 3:7–11

All things counted loss for the surpassing worth of knowing Christ

Whatever was gain Paul now reckons loss for Christ (7) — indeed he counts everything loss for the surpassing worth of knowing Christ Jesus his Lord, for whom he has suffered the loss of all things and counts them refuse, to gain Christ (8) and be found in him, not having a righteousness of his own from law but the righteousness from God through faith (9), to know Christ and the power of his resurrection and the fellowship of his sufferings, conformed to his death (10), if somehow he might attain the resurrection from the dead (11).

C • 3:12–16

Pressing on toward the goal; not yet perfected

Not that he has already obtained or been perfected, but he presses on to lay hold of that for which Christ laid hold of him (12). One thing: forgetting what lies behind and straining toward what lies ahead (13), he pursues the goal for the prize of the upward call of God in Christ (14). Let the mature be thus minded; if any think otherwise, God will reveal it (15) — only let us hold true to what we have attained (16).

D • 3:17–21

Enemies of the cross vs. heavenly citizenship

Imitate Paul and those who walk by his example (17), for many walk as enemies of the cross of Christ (18) — their end is destruction, their god the belly, their glory in their shame, minding earthly things (19). But our citizenship is in heaven, from which we await a Savior, the Lord Jesus Christ (20), who will transform our lowly body to be conformed to his glorious body, by the power that subjects all things to himself (21).

1 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

Finally, my brothers, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is safe.

TRANSITION / EXHORTATION **Τὸ λοιπόν** A hinge: 'finally / for the rest' opens a fresh movement with the keynote imperative 'rejoice in the Lord'; the doubled 'same things' both reassures Paul and safeguards the readers — setting up the warning to follow.

Τὸ

the

Accusative

article (*adverbial accusative*)

λοιπόν

finally / for the rest

Accusative

adverbial accusative (transition)

λοιπόν: 'remaining'; τὸ λοιπόν as an adverbial idiom — 'finally,' 'henceforth,' or simply 'as for the rest,' marking a turn rather than the literal end.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the affectionate address marking a new section and the warmth of Paul's bond with the Philippians.

μου

my

Genitive

genitive of relationship

χαίρετε

rejoice

Pres Act Impv 2 Pl · χαίρω

main verb (imperative)

→ customary present (standing disposition)

χαίρω: 'rejoice, be glad'; the recurrent keynote of Philippians, qualified by 'in the Lord' — joy grounded in union with Christ, not circumstances.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (locus of joy)

κύριος: 'Lord'; the sphere 'in the Lord' is the ground of the joy — a union-with-Christ formula.

τὰ

the

Accusative

article

αὐτὰ

same things

Accusative

object of γράφειν

αὐτός: 'same'; 'the same things' — perhaps the repeated call to joy, or the warning that follows already given orally.

γράφειν

to write

Pres Act Inf · γράφω

subject infinitive (of the nominal clause)

→ customary present

γράφω: 'write'; the articular/substantival action 'to write the same things' is the subject of the two predicate adjectives.

ὑμῖν

to you

Dative

dat. of recipient (with γράφειν)

ἐμοὶ

to me

Dative

dat. of reference (advantage)

μὲν

on the one hand

particle (correlative μὲν ... δέ)

οὐκ

not

negative particle

ὀκνηρόν

troublesome / irksome

Nominative

predicate adjective (copula understood)

ὀκνηρός: 'hesitant, irksome, tiresome'; from ὀκνέω ('shrink from'); the repetition costs Paul no reluctance.

ὑμῖν

for you

Dative

dat. of reference (advantage)

δὲ

and / on the other hand

particle (answering μὲν)

ἀσφαλές

safe / a safeguard

Nominative

predicate adjective

ἀσφαλής: 'secure, safe' (lit. 'not liable to fall,' ἀ- + σφάλλω); the repetition is a protection for them against error.

2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

Beware of the dogs, beware of the evil workers, beware of the mutilation.

WARNING (ASYNDETON) **ASYNDETON** Three hammer-blow imperatives in asyndeton, each opening with βλέπετε; three escalating epithets for the same Judaizing opponents — culminating in the sarcastic 'mutilation' that travesties their 'circumcision.'

βλέπετε

beware of / watch out for

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ customary present (continuing vigilance)

βλέπω: 'look at, watch'; with the accusative of a danger it means 'beware of, look out for' — repeated three times for rhetorical force.

τοὺς

the

Accusative

article

κύνας

dogs

Accusative

direct object (danger to beware)

κύων: 'dog'; a term of contempt — Jews commonly called Gentiles 'dogs,' and Paul ironically turns it on the Judaizers as the impure outsiders.

βλέπετε

beware of

Pres Act Impv 2 Pl · βλέπω

main verb (imperative, anaphora)

→ customary present

τούς

the

Accusative

article

κακούς

evil

Accusative

attributive adjective

κακός: 'bad, evil'; their 'work' (of proselytizing/circumcising) is morally evil, not merely mistaken.

ἐργάτας

workers

Accusative

direct object

ἐργάτης: 'worker, laborer'; perhaps an ironic echo of how the opponents styled themselves missionary 'workers' (cf. 2 Cor 11:13).

βλέπετε

beware of

Pres Act Impv 2 Pl · βλέπω

main verb (imperative, anaphora)

→ customary present

τήν

the

Accusative

article

κατατομήν

mutilation

Accusative

direct object

κατατομή: 'cutting down, mutilation' (κατά + τέμνω); a biting pun on περιτομή ('circumcision') — their rite is mere flesh-cutting, like pagan self-mutilation.

3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,

For we are the circumcision, who worship by the Spirit of God and boast in Christ Jesus and put no confidence in the flesh —

GROUND / REVERSAL **γάρ** The ground for the warning: the emphatic 'we' are the true circumcision, defined by three participles — Spirit-worship, boasting in Christ, and no confidence in flesh — exactly inverting the opponents' fleshly basis.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἐγὼ (pl.): the emphatic 'we' set against 'the mutilation' of v.2 — believers, not the Judaizers, are the real covenant people.

γάρ

for

explanatory conjunction (grounds the warning)

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμι

main verb (copula)

→ stative present

ἡ

the

Nominative

article

περιτομή

circumcision

Nominative

predicate nominative

περιτομή: 'circumcision' (περί + τέμνω); the true covenant mark is now the people of faith — circumcision of the heart by the Spirit, not of flesh (cf. Rom 2:29).

οἱ

the (ones)

Nominative

article (substantizes the participles)

πνεύματι

by the Spirit

Dative

dat. of means (instrument of worship)

πνεῦμα: 'Spirit'; 'worship by the Spirit of God' — true worship is empowered by the Spirit, not by ritual in the flesh.

θεοῦ

of God

Genitive

genitive of source (the Spirit from God)

θεός: God; some witnesses read θεῶ ('worship God in spirit'), but the better-attested θεοῦ defines the Spirit as God's.

λατρεύοντες

who worship / serve

Pres Act Ptc · Nom Pl Masc · λατρεύω

substantival participle (apposition to ἡμεῖς)

→ customary present

λατρεύω: 'serve, worship' (cultic service); the covenant people now render true, Spirit-empowered cultic service.

καὶ

and

coordinating conjunction

καυχώμενοι

boasting / glorying

Pres Mid Ptc · Nom Pl Masc · καυχόμαι

substantival participle (coordinate)

→ customary present

καυχόμαι: 'boast, glory'; legitimate boasting is 'in Christ Jesus' — the opposite of confidence in fleshly credentials.

ἐν

in

preposition + dative (basis/sphere)

Χριστῶ

Christ

Dative

object of ἐν (ground of boasting)

Ἰησοῦ

Jesus

Dative

apposition

καὶ

and

coordinating conjunction

οὐκ

not

negative particle (with the participle)

ἐν

in

preposition + dative (basis)

σαρκί

flesh

Dative

object of ἐν (rejected basis)

σάρξ: 'flesh'; here human/external credentials and the realm of self-effort — the false ground of confidence the opponents trust.

πεποιθότες

having put confidence

Perf Act Ptc · Nom Pl Masc · πείθω

substantival participle (coordinate, negated)

→ *intensive perfect (settled trust)*

πείθω (perf. πέποιθα): in the perfect, 'to trust, be confident'; the settled confidence is decidedly not placed in the flesh.

4 καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναί ἐν σαρκί, ἐγὼ μᾶλλον·

though I myself have grounds for confidence even in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I more —

CONCESSION **καίπερ** A concessive aside: Paul could play the opponents' game better than any. The conditional sets up a boast he will immediately turn inside out — 'I more' launches the catalogue of credentials.

καίπερ

though

concessive particle (+ participle)

καίπερ: 'although'; introduces a concessive participle (ἔχων) — 'although I have...'

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

concessive participle

→ *customary present*

ἔχω: 'have, hold'; the concessive participle concedes that Paul does possess grounds 'even in the flesh.'

πεποίθησιν

confidence

Accusative

direct object

πεποίθησις: 'confidence, trust'; the noun cognate to πέποιθα — a ground for self-reliance, here ironic.

καὶ

even

adverbial/ascensive conjunction

ἐν

in

preposition + dative (sphere)

σαρκί

flesh

Dative

object of ἐν (sphere of the supposed confidence)

σάρξ: 'flesh'; the arena of human credentials — Paul concedes he could compete there if it mattered.

εἴ

if

conjunction (first-class condition)

τις

anyone

Nominative

subject of δοκεῖ

τις: 'someone, anyone'; the indefinite gestures at the rival teachers.

δοκεῖ

thinks

Pres Act Indic 3 Sg · δοκέω

main verb (protasis)

→ customary present

δοκέω: 'think, suppose, seem'; the supposing already hints the confidence is mere appearance.

ἄλλος

other

Nominative

attributive adj. (with τις)

ἄλλος: 'another, other'; 'any other person.'

πεποιθέναι

to have confidence

Perf Act Inf · πείθω

complementary infinitive (of δοκεῖ)

→ intensive perfect (settled trust)

πείθω (perf.): 'to trust, be confident'; same root as v.3 πεποιθότες — the supposed confidence rests in flesh.

ἐν

in

preposition + dative (basis)

σαρκί

flesh

Dative

object of ἐν (basis)

ἐγώ

I

Nominative

subject (elliptical: 'I [have grounds] more')

μᾶλλον

more

adverb (comparison; predicate by ellipsis)

μᾶλλον: 'more, rather'; 'I more (than he)' — Paul out-credentials any rival, before overturning the whole calculus.

5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee,

CATALOGUE OF CREDENTIALS (ASYNDETON) **ASYNDETON** The inventory of fleshly assets, in tight asyndeton: four marks of inherited Jewish standing, then three of personal attainment (beginning here with Pharisee) — the very things now to be reckoned loss.

περιτομῇ

in circumcision

Dative

dat. of reference (respect)

περιτομή: 'circumcision'; the dative of respect — 'as to circumcision, an eighth-day one,' i.e. born a Jew, not a proselyte.

ὀκταήμερος

on the eighth day

Nominative

predicate adjective (apposition to ἐγώ)

ὀκταήμερος: 'on the eighth day' (ὀκτώ + ἡμέρα); circumcised at the law's appointed time (Gen 17:12), marking native Israelite birth.

ἐκ

of / from

preposition + genitive (origin)

γένους

the race / stock

Genitive

object of ἐκ (origin)

γένος: 'race, descent, stock'; ethnic membership in the covenant nation.

Ἰσραήλ

of Israel

Genitive

genitive of apposition (indeclinable)

Ἰσραήλ: Israel; the covenant name of the people, not merely 'Jew' — Paul claims the elect-nation identity.

φυλῆς

of the tribe

Genitive

genitive of source/relationship

φυλή: 'tribe'; a precise pedigree, knowing his very tribe.

Βενιαμίν

of Benjamin

Genitive

genitive of apposition (indeclinable)

Βενιαμίν: Benjamin; the tribe that gave Israel its first king (Saul) and stayed loyal in the south — a tribe of honor.

Ἑβραῖος

a Hebrew

Nominative

predicate noun (apposition)

Ἑβραῖος: 'Hebrew'; likely 'a Hebrew-speaking Jew of Hebrew parents,' preserving language and tradition, not a Hellenized one.

ἐξ

of / from

preposition + genitive (origin)

Ἑβραίων

Hebrews

Genitive

object of ἐξ (origin)

Ἑβραῖος: 'Hebrew'; 'a Hebrew of Hebrews' — Hebrew on both sides, through and through.

κατὰ

as to / according to

preposition + accusative (standard/reference)

νόμον

law

Accusative

object of κατὰ (standard of reference)

νόμος: 'law'; the Torah — measured by the law's interpretation and observance, Paul belonged to its strictest party.

Φαρισαῖος

a Pharisee

Nominative

predicate noun (apposition)

Φαρισαῖος: 'Pharisee' (from Aram. 'separated'); the sect most rigorous in law-observance — a credential of attainment, not birth.

6 κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

as to zeal, a persecutor of the church; as to righteousness under the law, found blameless.

CATALOGUE OF CREDENTIALS (ASYNDETON) ASYNDETON The catalogue's climax: two more κατὰ-phrases of personal attainment — zeal proven by persecuting the church, and a 'blameless' standing under the law. By every fleshly standard Paul stood at the summit.

κατὰ

as to

preposition + accusative (reference)

ζήλος

zeal

Accusative

object of κατὰ (reference)

ζήλος: 'zeal, ardor'; religious zeal for the law (cf. Gal 1:14), here proven in the worst way — by persecution.

διώκων

persecuting

Pres Act Ptc · Nom Sg Masc · διώκω

substantival/appositional participle ('a persecutor')

→ customary present (characteristic activity)

διώκω: 'pursue, persecute'; the same verb he will use positively in v.12 ('I press on') — his zeal once chased the church, now chases Christ.

τὴν

the

Accusative

article

ἐκκλησίαν

church

Accusative

direct object (of the participle)

ἐκκλησία: 'assembly, church'; the community of believers — the object of Paul's pre-conversion violence.

κατὰ

as to

preposition + accusative (reference)

δικαιοσύνην

righteousness

Accusative

object of κατὰ (reference)

δικαιοσύνη: 'righteousness'; here law-righteousness — conformity to the law's demands, contrasted in v.9 with God's righteousness.

τὴν

the (one)

Accusative

article (with ἐν νόμῳ, attributive)

ἐν

in / under

preposition + dative (sphere)

νόμῳ

law

Dative

dat. of sphere (the law's domain)

νόμος: 'law'; 'the righteousness that is in the law' — the standing achievable by Torah-observance.

γενόμενος

having become / proved

Aor Mid Ptc · Nom Sg Masc · γίνομαι

appositional participle

→ constative aorist

γίνομαι: 'become, prove to be'; Paul 'became / showed himself' blameless — an outward, measurable standing.

ἄμεμπτος

blameless

Nominative

predicate adjective (complement of γενόμενος)

ἄμεμπτος: 'blameless, without reproach' (ἀ- + μέφομαι); not sinless perfection but irreproachable conduct by the law's external measure.

7 ἀλλὰ ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

But whatever things were gain to me, these I have counted as loss for the sake of Christ.

SHARP CONTRAST / REVERSAL ἀλλὰ The hinge of the chapter: a strong adversative overturns the whole catalogue. The accounting metaphor (gain/loss) reverses — all the assets are reclassified as liabilities 'for the sake of Christ.'

ἀλλὰ

but

adversative conjunction (strong)

ἀλλά: 'but'; the strongest adversative — a decisive reversal of everything in vv.4–6.

ἅτινα

whatever things

Nominative

relative pronoun (subject of ἦν)

ὅστις: 'whoever, whatever (kind)'; the qualitative relative — 'whatever things of that sort were gain.'

ἦν

were

Impf Act Indic 3 Sg · εἰμι

verb of relative clause (sg. w/ neut. pl. subject)

→ imperfect (past state)

μοι

to me

Dative

dat. of advantage (possession)

κέρδη

gains

Nominative

predicate nominative (plural)

κέρδος: 'gain, profit'; the commercial term — assets entered on the credit side of the ledger.

ταῦτα

these

Accusative

direct object (resumptive of ἅτινα)

οὗτος: 'this'; resumes the relative — 'these (very things) I have counted...'

ἤγημαι

I have counted / considered

Perf Mid Indic 1 Sg · ἠγέομαι

main verb

→ intensive perfect (a settled reckoning)

ἠγέομαι: 'lead; consider, regard'; the perfect marks a decisive past reckoning whose verdict still stands — they remain counted as loss.

διὰ

for the sake of

preposition + accusative (cause/reason)

τὸν

the

Accusative

article

Χριστὸν

Christ

Accusative

object of *διά* (cause)

Χριστός: 'Christ'; the cause for which everything is re-valued — knowing him surpasses all prior gain.

ζημίαν

loss

Accusative

double accusative (object complement of *ταῦτα*)

ζημία: 'loss, damage, forfeit'; the ledger's debit column — the polar opposite of κέρδος; the credits are re-entered as debits.

8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω

More than that, I even count everything to be loss for the sake of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have suffered the loss of all things and count them refuse, that I may gain Christ

INTENSIFICATION ἀλλὰ μενοῦνγε An emphatic piling of particles widens the reckoning from 'those things' to 'all things,' and shifts the perfect of v.7 to a present that names the supreme reason — 'the surpassing worth of knowing Christ' — climaxing in the crude σκύβαλα to gain Christ.

ἀλλὰ

but

adversative conjunction

μενοῦνγε

indeed, more than that

intensive particle cluster (*μέν+οὔν+γε*)

μενοῦνγε: 'rather, indeed, more than that'; a triple particle heightening and correcting upward — extends the claim emphatically.

καὶ

even

adverbial/ascensive conjunction

ἡγοῦμαι

I count / consider

Pres Mid Indic 1 Sg · ἡγέομαι

main verb

→ customary present (ongoing reckoning)

ἡγέομαι: 'consider, regard'; the present (vs. v.7 perfect) makes the reckoning a continuing, present-tense stance.

πάντα

all things

Accusative

accusative subject of εἶναι

πᾶς: 'all'; the scope widens from the specific credentials to absolutely everything.

ζημίαν

loss

Accusative

predicate accusative (of εἶναι)

ζημία: 'loss'; everything is reckoned debit, not credit.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive in indirect discourse (object of ἡγοῦμαι)

→ stative present

διὰ

for the sake of

preposition + accusative (cause)

τὸ

the

Accusative

article (substantizes the participle)

ὑπερέχον

surpassing worth

Pres Act Ptc · Acc Sg Neut · ὑπερέχω

substantival participle (object of διὰ)

→ customary present

ὑπερέχω: 'surpass, excel, be superior' (ὑπέρ + ἔχω); the neuter substantive 'the surpassingness' — the all-eclipsing excellence of knowing Christ.

τῆς

of the

Genitive

article

γνώσεως

knowledge

Genitive

epexegetic/objective genitive (with ὑπερέχον)

γνώσις: 'knowledge'; not abstract data but personal, relational knowing of Christ — the surpassing worth itself.

Χριστοῦ

of Christ

Genitive

objective genitive (with γνώσεως)

Χριστός: 'Christ'; the object known — to know Christ is the supreme good.

Ἰησοῦ

Jesus

Genitive

apposition

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition (title)

κύριος: 'Lord'; the personal note 'my Lord' makes the knowledge intimate, not merely doctrinal.

μου

my

Genitive

genitive of relationship

δι'

for the sake of

preposition + accusative (cause)

ὃν

whom

Accusative

relative pronoun (object of διὰ)

τὰ

the

Accusative

article

πάντα

all things

Accusative

accusative of respect / adverbial ('in all things')

πᾶς: 'all'; 'the all things' — the totality of his former assets, now forfeited.

ἐζημιώθην

I suffered the loss

Aor Pass Indic 1 Sg · ζημιόω

main verb (rel. clause)

→ *constative aorist*

ζημιόω: 'cause loss, forfeit'; passive 'I was made to lose / forfeited' — cognate with ζημία, the loss is real and total.

καὶ

and

coordinating conjunction

ἡγοῦμαι

I count

Pres Mid Indic 1 Sg · ἡγέομαι

main verb

→ *customary present*

ἡγέομαι: 'consider, regard'; the verdict on what was forfeited.

σκύβαλα

refuse / dung

Accusative

predicate accusative (object complement)

σκύβαλον: 'refuse, dung, garbage'; a coarse word for what is thrown to the dogs — a deliberate echo of the 'dogs' of v.2; the credentials are worthless filth beside Christ.

ἵνα

that

conjunction (purpose)

Χριστὸν

Christ

Accusative

direct object (of κερδήσω)

κερδήσω

I may gain

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ *constative aorist*

κερδαίνω: 'gain, win'; cognate with κέρδος (v.7) — the sole true 'gain' is Christ, who eclipses every other profit.

9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith —

PURPOSE (COORDINATE) καὶ The second goal coordinate with 'gain Christ': to be found in him clothed not in self-made law-righteousness but in the God-given righteousness received through faith — the doctrinal heart of the passage.

καὶ

and

coordinating conjunction (continues ἵνα)

εὕρεθῶ

I may be found

Aor Pass Subj 1 Sg · εὕρισκω

subjunctive (purpose clause, coordinate)

→ *constative aorist*

εὕρισκω: 'find'; passive 'be found' — to be discovered/shown to be in Christ, perhaps with an eye to the day of judgment.

ἐν

in

preposition + dative (union/sphere)

αὐτῷ

him

Dative

object of ἐν (union with Christ)

μὴ

not

negative particle (with participle)

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial participle (manner/attendant circ.)

→ *customary present*

ἔχω: 'have, hold'; the manner of being found in Christ — defined negatively then positively as to which righteousness one possesses.

ἐμὴν

my own

Accusative

possessive adjective (attributive)

ἐμός: 'my own'; the emphatic possessive stresses self-originated righteousness — the very thing renounced.

δικαιοσύνην

righteousness

Accusative

direct object (of ἔχων)

δικαιοσύνη: 'righteousness'; right standing — here the contested question of its source: self or God.

τὴν

the (one)

Accusative

article (with ἐκ νόμου, attributive)

ἐκ

from

preposition + genitive (source)

νόμου

law

Genitive

object of ἐκ (rejected source)

νόμος: 'law'; the law-righteousness of v.6 — the merely human standing now repudiated as a basis.

ἀλλὰ

but

adversative conjunction (corrective)

τὴν

the (one)

Accusative

article (with *διὰ πίστεως*, attributive)

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of *διὰ* (means of receiving)

πίστις: 'faith, trust'; the instrument through which God's righteousness is received.

Χριστοῦ

in Christ / of Christ

Genitive

objective genitive ('faith in Christ'; or subjective, 'Christ's faithfulness')

Χριστός: 'Christ'; πίστις Χριστοῦ — most read it as objective ('faith in Christ'), the object of trust; some construe it subjectively ('the faithfulness of Christ'). The objective reading is followed here.

τὴν

the

Accusative

article (with *ἐκ Θεοῦ*, attributive; restates *δικαιοσύνη*)

ἐκ

from

preposition + genitive (source)

Θεοῦ

God

Genitive

object of *ἐκ* (true source)

θεός: God; the decisive contrast — this righteousness originates 'from God,' not from human law-keeping.

δικαιοσύνη

righteousness

Accusative

accusative (restating, in apposition)

δικαιοσύνη: 'righteousness'; restated to make the source explicit — 'the from-God righteousness.'

ἐπὶ

on / based on

preposition + dative (basis/condition)

τῇ

the

Dative

article

πίστει

faith

Dative

dat. of basis (with *ἐπὶ*)

πίστις: 'faith'; 'resting on faith' — faith is the condition/basis on which this righteousness is granted, reiterating the means.

10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death,

PURPOSE / GOAL RESTATED **τοῦ γινῶναι** An articular infinitive of purpose unfolds 'gain Christ / be found in him': to know him experientially — resurrection power and the fellowship of his sufferings together, with conformity to his death as the present mode of that knowing.

τοῦ

—

Genitive

article (with infinitive, purpose)

γινῶναι

to know

Aor Act Inf · γινώσκω

articular infinitive of purpose/goal

→ constative aorist (ingressive sense, 'come to know')

γινώσκω: 'know' — relational, experiential knowing (as in Hebrew שָׁרַף), not mere information; the goal of all the loss.

αὐτὸν

him

Accusative

direct object (of γινῶναι)

καὶ

and

coordinating conjunction (epexegetic)

τὴν

the

Accusative

article

δύναμιν

power

Accusative

direct object (coordinate, of γινῶναι)

δύναμις: 'power, might'; the resurrection's effective power experienced in the believer's life.

τῆς

of the

Genitive

article

ἀναστάσεως

resurrection

Genitive

genitive of source/relation (with δύναμιν)

ἀνάστασις: 'resurrection, rising up'; the power that raised Christ, now at work in those united to him.

<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κοινωνίαν fellowship / sharing Accusative <i>direct object (coordinate, of γινῶναι)</i> κοινωνία: 'fellowship, participation, sharing'; partnership in Christ's sufferings — to know him includes sharing his cross.</p>	<p>παθημάτων sufferings Genitive <i>objective genitive (with κοινωνίαν)</i> πάθημα: 'suffering, affliction'; the sufferings of Christ in which his people participate (cf. 2 Cor 1:5).</p>
<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>συμμορφιζόμενος being conformed Pres Pass Ptc · Nom Sg Masc · συμμορφίζω <i>adverbial participle (manner/means)</i> → present (ongoing process) συμμορφίζω: 'conform, make of the same form' (σύν + μορφή); a present, ongoing being-shaped to Christ's death — sharing his cross-shaped pattern, anticipating v.21's σύμμορφον.</p>	<p>τῷ the Dative <i>article</i></p>	<p>θανάτῳ death Dative <i>dat. of reference (object of conformity)</i> θάνατος: 'death'; conformity to Christ's death — the daily dying that precedes sharing his resurrection.</p>
<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>			

11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

if somehow I may attain to the resurrection from the dead.

GOAL / HUMBLE HOPE **εἴ πως** Not doubt but humble aspiration: 'if somehow I may attain' the final resurrection — the goal toward which the whole self-emptying strains, expressed with reverent tentativeness, not anxiety.

εἰ

if

conjunction (with πως, expresses aim/hope)

πῶς

somehow

particle (indefinite)

πῶς: 'somehow'; εἰ πως expresses a humble, hopeful aim — 'in the hope that I may,' not anxious uncertainty about the outcome.

καταντήσω

I may attain / arrive

Aor Act Subj 1 Sg · καταντάω

subjunctive (clause of aim)

→ constative aorist

καταντάω: 'come to, arrive at, attain' (κατά + ἀντάω); a travel metaphor — reaching the destination, the final resurrection.

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

ἐξανάστασιν

resurrection / rising out

Accusative

object of εἰς (goal)

ἐξανάστασις: 'rising out' (ἐξ + ἀνάστασις); a rare, intensified form found only here in the NT — the out-resurrection from among the dead.

τὴν

the (one)

Accusative

article (with ἐκ νεκρῶν, attributive)

ἐκ

from

preposition + genitive (separation/source)

νεκρῶν

the dead

Genitive

object of ἐκ (partitive/separation)

νεκρός: 'dead (one)'; 'from among the dead' — the bodily resurrection of believers, the goal of v.10's pattern of death-then-life.

12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.

Not that I have already obtained this or am already perfected, but I press on to lay hold of that for which also I was laid hold of by Christ Jesus.

QUALIFICATION / NEW MOVEMENT **Οὐχ ὅτι** A disclaimer guards against perfectionism: not 'already arrived,' but pressing on. The wordplay καταλάβω / κατελήμφθην grounds the pursuit — Paul chases what Christ already seized him for.

<p>Οὐχ not <i>negative particle</i></p>	<p>ὅτι that <i>conjunction (οὐχ ὅτι idiom, 'not that...')</i></p> <p>ὅτι: 'that'; οὐχ ὅτι = a fixed idiom forestalling a misunderstanding — 'I do not mean that...'</p>	<p>ἤδη already <i>adverb (time)</i></p> <p>ἤδη: 'already, now'; the over-realized claim Paul denies — that the goal is already in hand.</p>	<p>ἔλαβον I obtained / received Aor Act Indic 1 Sg · λαμβάνω <i>main verb (denied)</i></p> <p>→ <i>constative aorist</i></p> <p>λαμβάνω: 'take, receive, obtain'; the object is unexpressed — the prize/goal of v.11; he has not yet grasped it.</p>
<p>ἢ or <i>disjunctive conjunction</i></p>	<p>ἤδη already <i>adverb (time)</i></p>	<p>τετελείωμαι I have been perfected Perf Pass Indic 1 Sg · τελειόω <i>main verb (denied)</i></p> <p>→ <i>intensive perfect (state denied)</i></p> <p>τελειόω: 'complete, perfect, bring to the goal' (cf. τέλος); the perfect would claim a finished state — Paul denies having reached the completion.</p>	<p>διώκω I press on / pursue Pres Act Indic 1 Sg · διώκω <i>main verb (adversative δέ)</i></p> <p>→ <i>customary present (ongoing pursuit)</i></p> <p>διώκω: 'pursue, press on' (also 'persecute,' v.6); the runner's relentless pursuit — the zeal that once persecuted now chases Christ.</p>

δὲ

but

adversative conjunction

εἰ

if / whether

conjunction (εἰ καί, expressing aim)

καὶ

indeed

adverbial conjunction (with εἰ)

καταλάβω

I may lay hold of

Aor Act Subj 1 Sg · καταλαμβάνω

subjunctive (clause of purpose/aim)

→ *constative aorist*

καταλαμβάνω: 'seize, lay hold of, grasp' (κατά-intensive of λαμβάνω); to grasp fully — paired with its passive below in a deliberate wordplay.

ἐφ'

for / for which

preposition + dative (ἐφ' ᾧ, 'for which')

ᾧ

which

Dative

relative pronoun (object of ἐπί; cause/purpose)

ὅς; relative; ἐφ' ᾧ here = 'for the very purpose for which' Christ seized him — the ground of the pursuit.

καὶ

also

adverbial conjunction

κατελήμφθην

I was laid hold of

Aor Pass Indic 1 Sg · καταλαμβάνω

main verb (rel. clause)

→ *constative aorist*

καταλαμβάνω (pass.): 'be seized, laid hold of'; the passive of καταλάβω — grace precedes pursuit: Christ grasped Paul (on the Damascus road) before Paul ever grasped at Christ.

ὑπὸ

by

preposition + genitive (agency)

Χριστοῦ

Christ

Genitive

object of ὑπὸ (personal agent)

Ἰησοῦ

Jesus

Genitive

apposition

13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

Brothers, I do not consider myself to have laid hold of it; but one thing I do: forgetting what lies behind and straining toward what lies ahead,

RESTATEMENT / FOCUS ASYNDETON A direct address renews the disclaimer, then narrows to a single resolve ('one thing'). Two athletic participles — forgetting the behind, stretching toward the ahead — picture the runner's total forward focus.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm address marks the personal earnestness of the appeal.

ἐγὼ

I

Nominative

subject (emphatic)

ἐμαυτὸν

myself

Accusative

accusative subject of the infinitive

ἐμαυτοῦ: reflexive 'myself'; the candid self-assessment — Paul refuses to overrate himself.

οὐ

not

negative particle

λογίζομαι

I consider / reckon

Pres Mid Indic 1 Sg · λογίζομαι

main verb

→ customary present

λογίζομαι: 'reckon, consider, count'; an accounting term — Paul's sober self-evaluation, consistent with the ledger imagery of vv.7–8.

κατειληφέναι

to have laid hold

Perf Act Inf · καταλαμβάνω

infinitive in indirect discourse (object of λογίζομαι)

→ intensive perfect (completed grasp, denied)

καταλαμβάνω (perf.): 'to have seized/grasped'; the perfect would assert a settled possession — which he disclaims.

ἐν

one thing

Accusative

accusative (elliptical: 'one thing [I do]')

εἷς: 'one'; the single-minded focus — 'but one thing (I pursue),' the verb left to be supplied.

δέ

but

adversative conjunction

<p>τὰ the things Accusative <i>article (substantizes the adverb)</i></p>	<p>μὲν on the one hand <i>particle (correlative μὲν ... δέ)</i></p>	<p>ὀπίσω behind <i>adverb (substantized by τὰ)</i> ὀπίσω: 'behind, back'; 'the things behind' — past attainments and failures alike, left behind like ground covered by a runner.</p>	<p>ἐπιλανθάνομενος forgetting Pres Mid Ptc · Nom Sg Masc · ἐπιλανθάνομαι <i>adverbial participle (manner)</i> → present (ongoing) ἐπιλανθάνομαι: 'forget, neglect' (+ gen.); deliberately disregarding what is past so as not to be slowed by it.</p>
<p>τοῖς the things Dative <i>article (object of ἐπεκτεινόμενος, dat.)</i></p>	<p>δὲ on the other hand <i>particle (answering μὲν)</i></p>	<p>ἔμπροσθεν ahead <i>adverb (substantized by τοῖς)</i> ἔμπροσθεν: 'in front, ahead'; 'the things before' — the goal and prize toward which the runner leans.</p>	<p>ἐπεκτεινόμενος straining toward / reaching out Pres Mid Ptc · Nom Sg Masc · ἐπεκτείνομαι <i>adverbial participle (manner)</i> → present (ongoing) ἐπεκτείνομαι: 'stretch out toward' (ἐπί + ἐκ + τείνω); a vivid athletic image — the racer's body straining forward, head and hand reaching for the tape.</p>

14 κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

I press on toward the goal for the prize of the upward call of God in Christ Jesus.

THE SINGLE PURSUIT COMPLETED **ASYNDETON** The 'one thing' culminates: the verb διώκω returns, now defined by goal-line and prize. The race-image resolves in the 'upward call' — God's summons heavenward, the believer's true prize in Christ.

κατὰ

toward / along

preposition + accusative (direction/aim)

σκοπὸν

goal / mark

Accusative

object of κατὰ (the target)

σκοπός: 'mark, goal, target' (cf. 'scope'); the fixed point the racer eyes — running 'with eyes on the goal.'

διώκω

I press on

Pres Act Indic 1 Sg · διώκω

main verb

→ customary present (sustained pursuit)

διώκω: 'pursue, press on'; the third use of the verb in the section — the runner's settled, driving forward motion.

εἰς

for / toward

preposition + accusative (goal/purpose)

τὸ

the

Accusative

article

βραβεῖον

prize

Accusative

object of εἰς (the reward)

βραβεῖον: 'prize' (the award given by the βραβεύς, the umpire); the victor's wreath — here the heavenly reward of the call.

τῆς

of the

Genitive

article

ἄνω

upward / heavenly

adverb (attributive, 'the upward')

ἄνω: 'above, upward'; 'the upward call' — God's summons that calls heavenward (cf. Col 3:1–2), defining the prize's nature.

κλήσεως

calling

Genitive

genitive (epexegetic/source, with βραβεῖον)

κλήσις: 'calling, summons'; God's effectual call, whose prize is the goal of the race.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God's call)

θεός: God; the caller — the summons originates in God himself.

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of the call)

Χριστός: 'Christ'; the calling is issued and realized 'in Christ' — the sphere in which the prize is found.

Ἰησοῦ

Jesus

Dative

apposition

15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

Let us, then, as many as are mature, think this way; and if in anything you think otherwise, this too God will reveal to you.

INFERENCE / EXHORTATION οὖν An inference applies the runner's mindset to the church: the 'mature' should share this outlook (a gentle irony beside v.12's 'not perfected'). Disagreement is left to God's revealing — Paul does not coerce.

Ὅσοι

as many as

Nominative

relative/correlative pronoun (subject)

ὅσος: 'as many as, all who'; embraces the whole company of the mature.

οὖν

then / therefore

inferential conjunction

οὖν: 'therefore'; draws the practical inference from Paul's example.

τέλειοι

mature / perfect

Nominative

predicate adjective (substantival)

τέλειος: 'complete, mature, perfect' (cf. τετελείωμαι v.12); here 'mature' — those grown-up in faith; a subtle play, since maturity means knowing one is not yet 'perfected.'

τοῦτο

this

Accusative

direct object (of φρονῶμεν)

οὗτος: 'this'; 'this mindset' — the forward-pressing attitude of vv.12–14.

φρονῶμεν

let us think / be minded

Pres Act Subj 1 Pl · φρονέω

hortatory subjunctive

→ customary present (settled disposition)

φρονέω: 'think, set one's mind on, be disposed'; a key Philippian verb (cf. 2:5)
— a whole orientation of mind, not a single thought.

καὶ

and

coordinating conjunction

εἰ

if

conjunction (first-class condition)

τι

in anything

Accusative

accusative of respect (adverbial)

τις: 'anything'; 'in some respect' you think differently.

ἑτέρως

otherwise / differently

adverb (manner)

ἑτέρως: 'differently, otherwise'; a hapax in the NT — divergent thinking, not necessarily hostile.

φρονεῖτε

you think

Pres Act Indic 2 Pl · φρονέω

main verb (protasis)

→ customary present

φρονέω: 'be minded'; their differing disposition, which Paul entrusts to God's correction.

καὶ

also / too

adverbial/ascensive conjunction

τούτο

this

Accusative

direct object (of ἀποκαλύψει)

οὗτος: 'this'; 'this too' — even the point of disagreement God will clarify.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the one who corrects and matures — Paul leaves persuasion to him.

ὑμῖν

to you

Dative

dat. of indirect object (recipient of revelation)

ἀποκαλύψει

will reveal

Fut Act Indic 3 Sg · ἀποκαλύπτω

main verb (apodosis)

→ predictive future (confident assurance)

ἀποκαλύπτω: 'uncover, reveal' (ἀπό + καλύπτω); God will disclose the truth to the sincere — confidence in God's pastoral work.

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

Only, to what we have attained, let us hold true to the same.

QUALIFICATION / PROVISIO πλὴν A capping proviso: whatever remains to be revealed, the present obligation is to walk in line with the ground already reached — progress consolidates rather than abandons what is gained.

πλὴν

only / nevertheless

adverb/conjunction (restrictive)

πλὴν: 'except, only, nevertheless'; here a restrictive 'in any case, only' — narrowing to the one present duty.

εἰς

to

preposition + accusative (extent reached)

ὃ

what

Accusative

relative pronoun (object of εἰς)

ὃς; relative; 'that which' — the stage of growth already reached.

ἐφθάσαμεν

we have attained / reached

Aor Act Indic 1 Pl · φθάνω

main verb (rel. clause)

→ constative aorist (resultant point reached)

φθάνω: 'arrive at, attain, reach' (earlier 'come before'); the point of maturity the community has so far reached.

τῷ

the

Dative

article (with αὐτῷ; dat. of rule with στοιχεῖν)

αὐτῷ

same

Dative

dat. of rule/standard (object of στοιχεῖν)

αὐτός: 'same'; 'by the same (standard)' — keep in step with the line already drawn.

στοιχεῖν

to walk in line / hold true

Pres Act Inf · στοιχέω

infinitive used imperatively (exhortation)

→ customary present (continuing conduct)

στοιχέω: 'be in rows, march in line, conform' (from στοῖχος, 'a row'); to keep ranks, stay in step — the infinitive functions as a command, 'let us hold the line.'

17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.

Be fellow imitators of me, brothers, and observe those who walk according to the example you have in us.

EXHORTATION / NEW MOVEMENT ASYNDETON A pivot to the section's warning: imitate Paul and watch those who model his pattern. The positive command sets the standard against which the 'enemies of the cross' (v.18) will be judged.

Συμμιμηταί

fellow imitators

Nominative

predicate nominative (with γίνεσθε)

συμμιμητής: 'joint imitator' (σύν + μιμητής); a rare/coined word — 'imitate together with one another' or 'join in imitating me.'

μου

of me

Genitive

objective genitive (whom to imitate)

γίνεσθε

become / be

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ customary present (ongoing conduct)

γίνομαι: 'become, be'; 'become imitators' — an ongoing imitation, not a single act.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; renewed affectionate address.

καὶ

and

coordinating conjunction

σκοπεῖτε

observe / keep your eye on

Pres Act Impv 2 Pl · σκοπέω

main verb (imperative)

→ customary present

σκοπέω: 'look at, watch, mark' (cf. σκοπός, v.14); fix attention on worthy models so as to copy them.

τοὺς

those

Accusative

article (substantizes the participle)

οὕτω

thus / in this way

adverb (manner)

οὕτως: 'thus, so'; 'who walk in this way' — i.e. after Paul's example.

ΠΕΡΙΠΑΤΟΥΝΤΑΣ

walking / living

Pres Act Ptc · Acc Pl Masc · περιπατέω

substantival participle (object of σκοπεῖτε)

→ customary present

περιπατέω: 'walk about, conduct one's life' (περί + πατέω); the common ethical metaphor for manner of life.

καθώς

according as / just as

comparative conjunction

καθώς: 'just as, according as'; introduces the standard — Paul and his companions as the pattern.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb (comparative clause)

→ customary present

ἔχω: 'have, hold'; they 'have' Paul and his coworkers as a living example.

τύπον

pattern / example

Accusative

direct object (predicate accusative)

τύπος: 'mark, model, type' (the impression left by a blow, cf. 'type'); a pattern to be stamped onto one's own conduct.

ἡμᾶς

us

Accusative

accusative in apposition to τύπον

18 πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

For many walk, of whom I often told you and now tell you even weeping, as enemies of the cross of Christ —

GROUND / WARNING γὰρ The reason for the vigilant imitation: 'many' walk otherwise. The emotional aside ('even weeping') shows the warning is pastoral grief, not polemical heat — these are 'enemies of the cross.'

πολλοὶ

many

Nominative

subject (substantival adjective)

πολύς: 'many'; an unsettling 'many' walk contrary to the cross — a real and widespread danger.

γὰρ

for

explanatory conjunction (grounds v.17)

ΠΕΡΙΠΑΤΟΥΣΙΝ

walk / live

Pres Act Indic 3 Pl · περιπατέω

main verb

→ customary present

περιπατέω: 'walk, conduct life'; the same verb as v.17 — but these walk in opposition to the cross.

οὓς

whom

Accusative

relative pronoun (object of ἔλεγον/λέγω)

πολλάκις

often

adverb (frequency)

πολλάκις: 'often, many times'; Paul has warned repeatedly — this is no new alarm.

ἔλεγον

I was telling / used to tell

Impf Act Indic 1 Sg · λέγω

main verb (rel. clause)

→ customary imperfect (repeated past action)

λέγω: 'say, tell'; the imperfect captures the repeated past warnings.

ὑμῖν

to you

Dative

dat. of indirect object

νῦν

now

adverb (time)

δὲ

but / and

adversative/continuative conjunction

καὶ

even

adverbial/ascensive conjunction

κλαίω

weeping

Pres Act Ptc · Nom Sg Masc · κλαίω

adverbial participle (manner)

→ present (concurrent)

κλαίω: 'weep, cry'; the tears reveal the warning's tenderness — grief over the lost, not contempt.

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb (present, vs. impf. ἔλεγον)

→ customary present

λέγω: 'say, tell'; the present renews the warning at the moment of writing.

τοὺς

the

Accusative

article (with ἐχθρούς; in apposition to οὗς)

ἐχθρούς

enemies

Accusative

accusative in apposition (predicate of οὗς)

ἐχθρός: 'enemy, hostile'; they oppose the cross — its message of self-denial and dependence on grace — by their indulgent way of life.

τοῦ

of the

Genitive

article

σταυροῦ

cross

Genitive

objective genitive (with ἐχθρούς)

σταυρός: 'cross'; the cross stands for the whole gospel of crucified self and grace — to which their lives are hostile.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

genitive of possession (with σταυροῦ)

Χριστός: 'Christ'; 'the cross of Christ' — the central saving event they set themselves against.

19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

whose end is destruction, whose god is the belly, and whose glory is in their shame, who set their minds on earthly things.

DESCRIPTION / VERDICT **ASYNDETON** Four staccato clauses indict the enemies: their destiny (destruction), their idol (the belly), their boast (their shame), their horizon (earthly things) — each phrase the antithesis of the heavenly hope of v.20.

ὧν

whose

Genitive

relative pronoun (possessive genitive)

τὸ

the

Nominative

article

τέλος

end / outcome

Nominative

subject (copula understood)

τέλος: 'end, goal, outcome'; the destiny they are heading for — the grim counterpart to the believer's prize (v.14).

ἀπώλεια

destruction / ruin

Nominative

predicate nominative

ἀπώλεια: 'destruction, ruin, perdition' (from ἀπόλλυμι); final loss — the opposite of σωτηρία (cf. v.20, 'Savior').

ᾧν

whose

Genitive

relative pronoun (possessive genitive)

ὁ

the

Nominative

article

θεός

god

Nominative

subject

θεός: 'god'; what they serve and obey —
not the true God but appetite.

ἡ

the

Nominative

article

κοιλία

belly / appetite

Nominative

predicate nominative

κοιλία: 'belly, stomach'; perhaps literal
gluttony, perhaps food-laws, but in any
case bodily appetite enthroned as god.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

δόξα

glory / boast

Nominative

subject (copula understood)

δόξα: 'glory, honor'; what they boast in
— perversely located in what should
shame them.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

αἰσχύνη

shame

Dative

object of ἐν (locus of their 'glory')

αἰσχύνη: 'shame, disgrace'; their pride is
in things that ought to disgrace them
— a moral inversion.

αὐτῶν

their

Genitive

genitive of possession

οἱ

the (ones)

Nominative

article (substantizes the participle)

τὰ

the

Accusative

article

ἐπίγεια

earthly things

Accusative

direct object (of φρονοῦντες)

ἐπίγειος: 'earthly, on the earth' (ἐπί +
γῆ); the horizon of their minds — the
polar opposite of the heavenly
citizenship of v.20.

φρονοῦντες

minding / setting the mind on

Pres Act Ptc · Nom Pl Masc · φρονέω

substantival participle (summary apposition)

→ customary present (settled disposition)

φρονέω: 'set the mind on, be disposed'
(cf. v.15); their whole bent is earthward
— the verdict that sums up the
indictment.

20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

For our citizenship is in heaven, from which also we eagerly await a Savior, the Lord Jesus Christ,

CONTRAST / GROUND **γὰρ** The decisive antithesis to v.19: the emphatic 'our' citizenship is heavenly. Set against minds fixed on earth, believers belong to a heavenly commonwealth and await a Savior from there — fitting for a Roman colony like Philippi.

ἡμῶν

our

Genitive

genitive of possession (emphatic, fronted)

ἔγώ (pl.): the emphatic, front-placed 'our' sharply contrasts believers with the earth-minded of v.19.

γὰρ

for

explanatory/contrastive conjunction

τὸ

the

Nominative

article

πολίτευμα

citizenship / commonwealth

Nominative

subject

πολίτευμα: 'commonwealth, citizenship, colony of citizens' (from πολίτης, 'citizen'); a pointed image for Philippi, a Roman colony — believers are a heavenly colony on earth.

ἐν

in

preposition + dative (place)

οὐρανοῖς

the heavens

Dative

dat. of place (location of the commonwealth)

οὐρανός: 'heaven'; the plural (a Semitic idiom) — the believers' true home and seat of citizenship.

ὑπάρχει

exists / is

Pres Act Indic 3 Sg · ὑπάρχω

main verb

→ *stative present (present reality)*

ὑπάρχω: 'exist, be (already)'; a weightier 'is' than εἰμί — the heavenly citizenship is a present, settled reality.

ἐξ

from

preposition + genitive (source/origin)

<p>οὗ which Genitive <i>relative pronoun (object of ἔξ; antecedent 'heaven')</i></p> <p>ὅς: relative; 'from which' — i.e. from heaven the Savior will come.</p>	<p>καὶ also <i>adverbial/ascensive conjunction</i></p>	<p>σωτήρα a Savior Accusative <i>direct object (of ἀπεκδεχόμεθα)</i></p> <p>σωτήρ: 'savior, deliverer'; a title claimed by Roman emperors — here pointedly given to Christ alone, the deliverer the colony awaits.</p>	<p>ἀπεκδεχόμεθα we eagerly await Pres Mid Indic 1 Pl · ἀπεκδέχομαι <i>main verb (rel. clause)</i></p> <p>→ customary present (sustained expectation)</p> <p>ἀπεκδέχομαι: 'await eagerly' (ἀπό + ἐκ + δέχομαι, doubly intensive); the strained, longing expectation of Christ's return (cf. Rom 8:19,23).</p>
<p>κύριον the Lord Accusative <i>accusative in apposition to σωτήρα</i></p> <p>κύριος: 'Lord'; another imperial title — the awaited Savior is the true Lord, over against Caesar.</p>	<p>Ἰησοῦν Jesus Accusative <i>apposition</i></p>	<p>Χριστόν Christ Accusative <i>apposition</i></p>	

21 ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

who will transform our lowly body to be conformed to his glorious body, according to the working by which he is able even to subject all things to himself.

RELATIVE EXPANSION / CLIMAX ὅς The chapter's climax: the awaited Savior will transform the believer's humble body into the likeness of his glorified body — the resurrection hope of v.11 and the σύμμορφος of v.10 fulfilled, guaranteed by the all-subjecting power of Christ.

ὅς

who

Nominative

relative pronoun (subject; antecedent 'Savior')

μετασχηματίσει

will transform / refashion

Fut Act Indic 3 Sg · μετασχηματίζω

main verb (rel. clause)

→ predictive future

μετασχηματίζω: 'change the form/fashion of' (μετά + σχῆμα); the present lowly body will be refashioned — not discarded but transformed.

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

σῶμα: 'body'; the physical body — affirmed and destined for glory, not abandoned (against the body-despising of v.19).

τῆς

of the

Genitive

article

ταπεινώσεως

lowliness / humiliation

Genitive

attributive genitive (quality: 'lowly body')

ταπεινωσις: 'lowliness, humiliation'; a Semitic genitive of quality — 'the body of our lowliness,' i.e. our humble, mortal, weak body.

ἡμῶν

our

Genitive

genitive of possession

σύμμορφον

conformed

Accusative

predicate accusative (object complement of σῶμα)

σύμμορφος: 'sharing the same form, conformed' (σύν + μορφή); cognate with συμμορφίζω (v.10) — the cross-conformity now reaches resurrection-conformity to his glory.

τῷ

the

Dative

article

σώματι

body

Dative

dat. of reference (with σύμμορφον)

σῶμα: 'body'; the pattern to which ours is conformed — Christ's risen, glorified body.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

attributive genitive (quality: 'glorious body')

δόξα: 'glory, splendor'; 'the body of his glory' — his radiant, exalted resurrection body (contrast the false 'glory' of v.19).

<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>κατὰ according to <i>preposition + accusative (standard/means)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἐνέργειαν working / operation Accusative <i>object of κατὰ (the empowering ground)</i> ἐνέργεια: 'working, energy, operation' (cf. 'energy'); the effective divine power by which the transformation is accomplished.</p>
<p>τοῦ — Genitive <i>article (with the articular infinitive)</i></p>	<p>δύνασθαι to be able Pres Mid Inf · δύναμαι <i>articular infinitive (exegetical of ἐνέργειαν)</i> → customary present δύναμαι: 'be able, be powerful'; 'the working of his being able' — the power explained as his capacity to subject all things.</p>	<p>αὐτὸν he / him Accusative <i>accusative subject of the infinitive</i></p>	<p>καὶ even <i>adverbial/ascensive conjunction</i></p>
<p>ὑποτάξαι to subject / subdue Aor Act Inf · ὑποτάσσω <i>complementary infinitive (of δύνασθαι)</i> → constative aorist ὑποτάσσω: 'subject, subordinate' (a military term, 'arrange under'); the power that subdues all things (cf. Ps 8:6; 1 Cor 15:27) guarantees the body's transformation.</p>	<p>αὐτῷ to himself Dative <i>dat. of indirect object (with ὑποτάξαι)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>πάντα all things Accusative <i>direct object (of ὑποτάξαι)</i> πᾶς: 'all'; 'the all things' — the entire created order, brought under Christ's sovereign sway.</p>

On the text. The Greek follows the standard critical text of Philippians 3, 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 the dash before 'enemies of the cross' (v.18) are editorial and

conventional. At v.3 the well-attested reading θεοῦ ('who worship by the Spirit of God') is followed; some witnesses read θεῷ ('worship God in spirit'). At v.16 the later expansion 'let us be of the same mind, walking by the same rule' has been trimmed to the earliest text.

Orthographic and minor word-order variants are not noted.

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.