

2:1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

Translation

Therefore, if [there is] any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any heart and compassion,

Verbs

N/A

Genitives

ἀγάπης (Description)

πνεύματος (Description)

Datives

N/A

Prepositional Phrases

ἐν Χριστῷ; Preposition of place (Friberg)

Grammar/Syntax Notes

- ἐν preposition with dative denotes a position with respect to boundaries (in, within) (Friberg)
- Repeated use of conjunction εἴ adds intensity and expectation, building expectation and emotion to Paul's upcoming plea to the Philippians
- εἴ statements are first-class conditionals, assumed to be true for the sake of argument (Hellerman 92).
- σπλάγχνον most literally means "bowels, entrails"

Theology/Application Notes

- Despite what the chapter break might suggest, v. 1-4 are a continuation of Paul's logic from chapter 1 – he moves from describing unity in the face of opposition toward an appeal for unity as a body of believers who have received the gospel.
 - People in the ancient world viewed the guts, the stomach, or the heart as the seat of emotion. Thus, the word σπλάγχνα is often used to denote compassion, sympathy, or affection (BDAG).
 - Paul is referring in this verse to the encouragement, consolation, fellowship, and compassion that has already been made manifest in the Philippians because of the work of Christ in them. He is grounding his upcoming appeal on the "fourfold basis" of what Christ has already done (Hellerman 92-93).
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2:2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες,

Translation

fulfill my joy by being of the same mind, having the same love, of one spirit, thinking as one.

Verbs

πληρώσατέ	2 nd person plural aorist active infinitive of πληρόω, “I fulfill, make full”, perfective aspect. Infinitive of means.
φρονῆτε	2 nd person plural present active subjunctive of φρονέω, “I think”, imperfective aspect.
ἔχοντες	Nominative plural masculine present active participle of ἔχω, “I have”, imperfective aspect. Participle of means.
φρονοῦντες	Nominative plural masculine present active participle of φρονέω, “I think”, imperfective aspect. Participle of means.

Genitives

μου (Possession)

Datives

N/A

Prepositional Phrases

N/A

Grammar/Syntax Notes

- Verse 2 is the apodosis of the conditional statement presented in verse 1 (i.e. “*If* you have encouragement, consolation, fellowship, and compassion – and you most certainly do – *then* complete my joy”)
- ἵνα introduces a subjunctive clause; frequently used when an end goal or purpose is being implied (Friberg)
- A form of αὐτός preceded by the article functions as an adjective. It can be translated “the same” (Friberg)

Theology/Application Notes

- Paul continues to stress the utmost importance of unity being exercised and experienced in the Church: not only do the people of God share in the same suffering (1:27-30), they also share the same love, Spirit, and mind. They have all been changed by the gospel and have experienced the same joy found therein.
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2:3 μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

Translation

And do nothing from ambition or empty conceit, but with humility let each of you regard one another above himself;

Verbs

ἡγούμενοι Nominative plural masculine present middle participle ἡγέομαι, “I think, regard”,
imperfective aspect. Imperative participle.

Genitives

ἑαυτῶν (Comparison)

Datives

ταπεινοφροσύνῃ (Manner)

Prepositional Phrases

κατ' ἐριθείαν; Preposition indicates reason or basis (Friberg)

κατὰ κενοδοξίαν; Preposition indicates reason or basis (Friberg)

Grammar/Syntax Notes

- A verb must be supplied for the clause preceding ἀλλὰ. The phrase has the force of an imperative, so an imperative form (“do”) is usually supplied (Hellerman 99).
- Paul uses the verb ἐριθεία elsewhere in his letters to describe a life governed by the flesh and not the Spirit (Harmon 192).
- Some claim Philippians 2:3 to be the first occurrence of ταπεινοφροσύνῃ in Greek literature. A possible grammatical invention of Paul, it refers a mindset defined by care for the needs of others above one's own (Hellerman 100-101).

Theology/Application Notes

- The outward expression of being rooted in the gospel (v. 1) is self-giving and care for others to the point where others are considered as a priority *above* the self.

Questions For Further Study

- Other uses of ταπεινοφροσύνῃ in Greek lit.
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2:4 μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἑτέρων ἕκαστοι.

Translation

each not looking out for himself, but also for one another.

Verbs

σκοποῦντες Nominative plural masculine present active participle of σκοπέω, “I watch carefully, watch out”. Participle of manner.

Genitives

ἑαυτῶν (Objective)

ἑτέρων (Objective)

Datives

N/A

Prepositional Phrases

N/A

Grammar/Syntax Notes

- σκοποῦντες participle of manner explains *how* an individual is to regard others above himself (by not looking out for himself)
- ἕκαστος can be read “each of you”; it is more personal than simply “everyone” as it implies the involvement of everybody in the community (Hellerman 102).

Theology/Application Notes

- The unity Paul calls for in the Church is exemplified by the pursuit of the interests of others.
- This verse leads introduces v. 5-11, in which Paul paints a picture of the ultimate example of self-sacrifice: Christ.

Questions For Further Study

- Similar themes in Galatians 6
- Study and analyze together with Phil. 2:5-11