

**Philippians 2:3** - “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.

3367 [e]	2596 [e]	2052 [e]	3366 [e]	2596 [e]	2754 [e]	235 [e]	3588 [e]	5012 [e]	240 [e]	2233 [e]
mēden	kat'	eritheian	mēde	kata	kenodoxian	alla	tē	tapeinophrosynē	allēlous	hēgoumenoi
3 μηδὲν	κατ'	ἐριθείαν	μηδὲ	κατὰ	κενοδοξίαν	, ἀλλὰ	τῇ	ταπεινοφροσύνῃ	, ἀλλήλους	ἡγούμενοι
[do] nothing	according to	self-interest	or	according to	vain conceit	but	-	in humility	one another	esteeming
Adj-ANS	Prep	N-AFS	Conj	Prep	N-AFS	Conj	Art-DFS	N-DFS	RecPro-AMP	V-PPMP-NMP

5242 [e]	1438 [e]
hyperechontas	heautōn
ὑπερέχοντας	ἑαυτῶν
surpassing	themselves
V-PPA-AMP	RefPro-GM3P

- “Selfish ambition” is **eritheia**.
  - Same word as 1:17
  - Galatians 5:19-21 uses the same
  - Meaning can be:
    - Selfish, selfishness, selfish ambition base self-seeking
    - Rivalry...in Philippi ambitions aristocrats expected support from friends, supporters, clients and family (extended tribal) similar to political alignments. This may have (likely) carried over into the church.
  - nnn
- “Vain conceit” is **kenodoxia**
  - From **kenos** meaning “empty” and **doxa** meaning “glory”
  - Means a “vain or exaggerated self-evaluation.” It means more than “conceit”
  - This word may indicate the problem:
    - Paul identified in Philippians 3:12-15 to not have attained perfection. But, others in the church may have been claiming a legalistic, religious superior way of life.
    - The “glory” we seek is NOT of this world and NOT of this time, but is at the parousia as in 3:20. To claim this “glory” today would be vain, empty.
- “Humility” is from **tapeinophrosyne**
  - Paul uses it of himself in Acts 20:19
  - 1 Peter 5:5-6 provides good insight
  - This concept of “humility” in the ancient world was scorned because it was considered to be weakness, cowardly and cringing before other men.
  - Jesus Christ historically changed the meaning and honor of this humility.
  - The text here is preparing us for 2:8 where Jesus humbled himself. It is a NEW concept to the ancient world.
- “Esteeming” is similar Romans 12:10

**Philippians 2:4** - *“Let each of you look not only to his own interests, but also to the interests of others.*

3361 [e]	3588 [e]	1438 [e]	1538 [e]	4648 [e]	235 [e]	2532 [e]	3588 [e]	2087 [e]	1538 [e]
mē	ta	heautōn	hekastoi	skopountes	alla	kai	ta	heterōn	hekastoi
4 μὴ	τὰ	ἑαυτῶν ,	ἕκαστοι	σκοποῦντες ,	ἀλλὰ	καὶ	τὰ	ἑτέρων ,	ἕκαστοι .
not	the things	of themselves	each	considering	but	also	the things	of others	each
Adv	Art-ANP	RelPro-GM3P	Adj-NMP	V-PPA-NMP	Conj	Conj	Art-ANP	Adj-GMP	Adj-NMP

- “Interests” of others would mean to consider their worth, their spiritual gifts, their contributions
- The perfection group at Philippi (3:12-15) had a theology that forced them to focus on their own needs and spiritual growth
- Following Jesus’ example would not be following his holiness in this case, but following his desire to serve and help others that he saw value in.

**Philippians 2:5** - *“Have this mind among yourselves, which is yours in Christ Jesus,*

3778 [e]	5426 [e]	1722 [e]	4771 [e]	3739 [e]	2532 [e]	1722 [e]	5547 [e]	2424 [e]
touto	phroneite	en	hymin	ho	kai	en	Christō	Iēsou
5 τοῦτο	φρονεῖτε	ἐν	ὑμῖν ,	ὃ	καὶ	ἐν	Χριστῷ	Ἰησοῦ ;
This	let mind be	in	you	which	also	in	Christ	Jesus [was]
DPro-ANS	V-PMA-2P	Prep	PPro-D2P	RelPro-NNS	Conj	Prep	N-DMS	N-DMS