

Philippians 4 — clausal layout

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Δ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Stand firm — and agree in the Lord 4:1–3

1 Therefore, my brothers, beloved and longed for, my joy and crown, independent — the packed vocatives, suspended over the command —

ὥστε draws the inference from 3:20–21

stand firm thus in the Lord, beloved. independent — the standing command — οὕτως: as citizens of the heavenly πολίτευμα

- 2 I urge Euodia independent — the first appeal
 and I urge Syntyche independent — παρακαλῶ repeated — each woman receives her own appeal, neither is blamed alone
 to be of the same mind in the Lord. content — complement infinitive — the one content of both appeals: the letter's φρονεῖν theme (2:2, 5)
- 3 Yes, I ask you also, true yokefellow, independent — the helper request — σύζυγε read as address, possibly a proper name
 help these women, content — the request's content — an imperative standing where an infinitive might
 who contended at my side in the gospel, together with Clement also and the rest of my fellow workers, relative — αἵτινες — the women dignified: athletes of the gospel (συναθλέω, as 1:27)
 whose names are in the book of life. relative — ὧν — the whole company enrolled: the book of life (Exod 32:32; Dan 12:1)

Rejoice, be gentle, pray — and the peace of God 4:4–7

- 4 Rejoice in the Lord always; independent — the keynote command — the letter's refrain (2:18; 3:1)
 again I will say: independent — the herald pauses to repeat himself
 rejoice. content — the command doubled — quoted under ἐρῶ
- 5 Let your gentleness be known to all people. independent — third-person imperative — forbearance on public display
 The Lord is near. independent — verbless watchword — near in time and presence; facing both the gentleness and the prayer

VV. 6–7 — ANXIETY EXCHANGED FOR THE GARRISONING PEACE

- 6 Be anxious about nothing, independent — the prohibition — μηδέν fronted: nothing at all
 but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God; independent — the ἀλλά-antithesis — μηδέν answered by ἐν παντί: anxiety displaced by asking
- 7 and the peace of God, independent — the promise's subject, suspended
 which surpasses all understanding, participial — attributive — beyond every mind's reach (or: better than any human planning)
 will guard your hearts and your minds in Christ Jesus. independent — the promise — φρουρήσει, a military word: the peace stands garrison

Whatever is true — reckon on these things, practice them 4:8–9

- 8 **Finally, brothers,** independent — the transition — suspended over the catalogue
- whatever is true,** relative — the catalogue opens — fronted, leaning on ταῦτα λογίξεσθε below (like a protasis, so no anchor)
 - whatever is honorable,** relative — εἶστιν carried over — the dignified
 - whatever is just,** relative — the just
 - whatever is pure,** relative — the pure
 - whatever is lovely,** relative — the winsome
 - whatever is commendable,** relative — the well-spoken-of
 - if there is any excellence and if anything praiseworthy —** conditional — verbless protases sweeping up the list — leaning on the command below
- reckon on these things;** independent — the landing — ταῦτα gathers the whole catalogue into the ledger-verb λογίξεσθε
- 9 **what you also learned and received and heard and saw in me —** relative — fronted again — four verbs of apprenticeship, resumed by ταῦτα below (no anchor)
- practice these things;** independent — the landing — from reckoning to doing
- and the God of peace will be with you.** independent — the promise — v. 7's peace of God becomes the God of peace himself

Contentment learned in every circumstance 4:10–13

- 10 **But I rejoiced in the Lord greatly** independent — the thank-you opens — an epistolary aorist of joy
- that now at last you have revived your concern for me —** content — the joy's content — ἀναθάλλω, a horticultural word: the concern flowered again
- for which indeed you were concerned,** relative — ἐφ' ᾧ on τὸ φρονεῖν — the concern was there all along
 - but you had no opportunity.** relative — the relative's second limb — willing, but without a καιρός; kept inside the ἐφ' ᾧ clause

- 11 Not that I speak from need, independent — the οὐχ ὅτι corrective — elliptical: '(I do not say this) as though from want'
 for I have learned cause — the ground — contentment is a lesson, not a temperament
 to be content in whatever circumstances I am. content — complement infinitive — αὐτάρκης, the Stoic word, relocated into Christ (v. 13)

VV. 12–13 — THE SECRET, AND ITS CAPSTONE

- 12 I know how to be brought low, independent — the lesson's first half
 I know how to abound; independent — οἶδα repeated — abundance needs learning too
 in any and every circumstance I have been initiated into the secret independent — μεμύημαι — mystery-cult vocabulary: initiated
 of being well-fed and going hungry, content — the secret's content — fullness and hunger
 of abounding and being in need; content — the second pair — plenty and want
- 13 I can do all things in him who strengthens me. independent — the capstone — πάντα bounded by vv. 11–12; the strength located outside himself

The partnership accounting — gift, fruit, sacrifice, supply 4:14–20

VV. 14–16 — THE HISTORY: YOU ALONE ENTERED THE PARTNERSHIP

- 14 Yet you did well independent — πλὴν — the contentment claim balanced: the gift was still good
 in sharing with me in my affliction. participial — the well-doing specified — κοινωνία with his affliction itself
- 15 And you yourselves know, Philippians, independent — the direct address — only here does he name them
 that in the beginning of the gospel, content — the content opens — suspended over the temporal clause
 when I went out from Macedonia, relative — ὅτε-temporal — fixing ἐν ἀρχῇ: the departure of Acts 17
 no church partnered with me in an account of giving and receiving content — the content resumed — the ledger opened: δόσις and λήμψις, debit and credit
 except you alone — conditional — εἰ μὴ — the exception, elliptical: backward-leaning, so anchored on οὐδεμία

- 16 | | | **for even in Thessalonica you sent once and again for my need.** cause — ὅτι read as substantiating 'you alone' — gifts already in Thessalonica (not a third ὅτι of οἴδατε)

VV. 17–18 — NOT THE GIFT BUT THE FRUIT; THE RECEIPT WRITTEN IN FULL

- 17 | **Not that I seek the gift,** independent — the second οὐχ ὅτι corrective — elliptical, guarding the thank-you from greed
| **but I seek the fruit that increases to your account.** independent — the ἀλλά — the fruit accrues to their λόγος; v. 15's ledger again
- 18 | **I have received everything in full, and I abound;** independent — ἀπέχω — the commercial receipt-word: 'paid in full'
| **I am fully supplied,** independent — the third verb of fullness — a perfect of settled state
| **having received from Epaphroditus the things from you —** participial — the occasion — Epaphroditus's delivery (2:25–30)
| **a fragrant aroma, an acceptable sacrifice, well-pleasing to God.** phrase modifier — apposition — the gift become liturgy: sacrificial language (Gen 8:21; Exod 29:18)

VV. 19–20 — GOD'S SUPPLY; THE DOXOLOGY

- 19 | **And my God will supply your every need** independent — the promise — their emptying answered: πληρώσει echoes πεπλήρωμαι
| **according to his riches in glory in Christ Jesus.** phrase modifier — the measure — ἐν δόξῃ read with τὸ πλοῦτος, not adverbially with the verb
- 20 | **Now to our God and Father be the glory forever and ever. Amen.** independent — the doxology — verbless ('be' supplied); the accounting ends in worship

Greetings and grace 4:21–23

- 21 | **Greet every saint in Christ Jesus.** independent — the greeting command — every saint, singular: one by one
| **The brothers who are with me greet you.** independent — the inner circle's greeting
- 22 | **All the saints greet you,** independent — the wider church's greeting
| **especially those of Caesar's household.** phrase modifier — the singled-out group — believers inside the imperial service

Analysis. Philippians 4 is imperative country, and the page shows it: flush-left purple dominates — the Ὡστε-command στήκετε under its packed vocative address, παρακαλῶ said twice so that Euodia and Syntyche each receive her own appeal, then the staccato commands of vv. 4–9 (Χαίρετε doubled across πάλιν ἐρῶ, γνωσθήτω, μηδὲν μεριμνᾶτε with its ἀλλά-answer), the greetings, and the closing grace. Almost nothing chains deep: the maximum indent is three steps, the opposite of Ephesians 1's staircase. Two shapes stand out. In vv. 8–9 the coral ὅσα-catalogue and the ἃ-relative are fronted: they hang indented with no anchor, leaning forward — like conditional protases — on the flush-left landings ταῦτα λογίζεσθε and ταῦτα πράσσετε that resume them, and the verbless εἴ-τις pair sweeps the list up just before the first landing. In vv. 10–20 the testimony and the accounting run in short, shallow sentences whose vocabulary is commercial — εἰς λόγον δόσεως καὶ λήψεως, εἰς λόγον ὑμῶν, the receipt-word ἀπέχω, πεπλήρωμαι answered by God's πληρώσει — twice interrupted by an elliptical οὐχ ὅτι corrective (vv. 11, 17) set flush left with a dashed border. Cruxes the layout takes a side on: γνήσιε σύζυγε (v. 3) is read as a genuine address to an individual yokefellow (possibly a proper name); ὁ κύριος ἐγγύς (v. 5) is left a free-standing verbless watchword facing both ways — motive for the gentleness before it, ground for the prayer after it; ἡκαίρεισθε δέ (v. 10) is kept inside the ἐφ' ᾧ relative as its second limb rather than made a new main clause; the ὅτι of v. 16 is read as substantiating 'you alone' (v. 15) rather than continuing the ὅτι of οἴδατε; ἐν δόξῃ (v. 19) is read with τὸ πλοῦτος rather than adverbially with πληρώσει; and the sacrifice-triplet of v. 18 hangs as verbless apposition to τὰ παρ' ὑμῶν — the gift become liturgy.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or

attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.