

Philippians 4 — clausal layout

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Δ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου,

independent — the packed vocatives, suspended over the command —

Ὡστε draws the inference from 3:20–21

οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

independent — the standing command — οὕτως: as citizens of the heavenly πολίτευμα

VV. 2–3 — EUODIA AND SYNTYCHE: THE DOUBLE APPEAL, AND THE HELPER ENLISTED

- 2 Εὐοδίαν παρακαλῶ independent — the first appeal
καὶ Συντύχην παρακαλῶ independent — παρακαλῶ repeated — each woman receives her own appeal, neither is blamed alone
τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. content — complement infinitive — the one content of both appeals: the letter's φρονεῖν theme (2:2, 5)
- 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, independent — the helper request — σύζυγε read as address, possibly a proper name
συλλαμβάνου αὐταῖς, content — the request's content — an imperative standing where an infinitive might
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, relative — αἵτινες — the women dignified: athletes of the gospel (συναθλέω, as 1:27)
ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. 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 Χαίρετε ἐν κυρίῳ πάντοτε· independent — the keynote command — the letter's refrain (2:18; 3:1)
πάλιν ἐρῶ, independent — the herald pauses to repeat himself
χαίρετε. content — the command doubled — quoted under ἐρῶ
- 5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. independent — third-person imperative — forbearance on public display
ὁ κύριος ἐγγύς. 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 μηδὲν μεριμνᾶτε, independent — the prohibition — μηδὲν fronted: nothing at all
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν θεόν· independent — the ἀλλά-antithesis — μηδὲν answered by ἐν παντί: anxiety displaced by asking
- 7 καὶ ἡ εἰρήνη τοῦ θεοῦ independent — the promise's subject, suspended
ἡ ὑπερέχουσα πάντα νοῦν participial — attributive — beyond every mind's reach (or: better than any human planning)

φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

stands garrison

independent — the promise — φρουρήσει, a military word: the peace

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

- 8 Τὸ λοιπόν, ἀδελφοί, independent — the transition — suspended over the catalogue
- ὅσα ἐστὶν ἀληθῆ, relative — the catalogue opens — fronted, leaning on ταῦτα λογίσεσθε below (like a protasis, so no anchor)
- ὅσα σεμνά, relative — ἐστὶν carried over — the dignified
- ὅσα δίκαια, relative — the just
- ὅσα ἀγνά, relative — the pure
- ὅσα προσφιλῆ, relative — the winsome
- ὅσα εὖφημα, relative — the well-spoken-of
- εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, conditional — verbless protases sweeping up the list — leaning on the command below
- ταῦτα λογίσεσθε· independent — the landing — ταῦτα gathers the whole catalogue into the ledger-verb λογίσεσθε
- 9 ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, relative — fronted again — four verbs of apprenticeship, resumed by ταῦτα below (no anchor)
- ταῦτα πράσσετε· independent — the landing — from reckoning to doing
- καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν. independent — the promise — v. 7's peace of God becomes the God of peace himself

Contentment learned in every circumstance 4:10–13

- 10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως independent — the thank-you opens — an epistolary aorist of joy
- ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, content — the joy's content — ἀναθάλλω, a horticultural word: the concern flowered again
- ἐφ' ᾧ καὶ ἐφρονεῖτε relative — ἐφ' ᾧ on τὸ φρονεῖν — the concern was there all along

ἡκαιρεῖσθε δέ. relative — the relative's second limb — willing, but without a καιρός; kept inside the ἐφ' ᾧ clause

11 οὐχ ὅτι καθ' ὑστέρησιν λέγω, independent — the οὐχ ὅτι corrective — elliptical: '(I do not say this) as though from want'

ἐγὼ γὰρ ἔμαθον cause — the ground — contentment is a lesson, not a temperament

ἐν οἷς εἰμι αὐτάρκης εἶναι. content — complement infinitive — αὐτάρκης, the Stoic word, relocated into Christ (v. 13)

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

12 οἶδα καὶ ταπεινοῦσθαι, independent — the lesson's first half

οἶδα καὶ περισσεύειν. independent — οἶδα repeated — abundance needs learning too

ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι independent — μεμύημαι — mystery-cult vocabulary: initiated

καὶ χορτάζεσθαι καὶ πεινᾶν, content — the secret's content — fullness and hunger

καὶ περισσεύειν καὶ ὑστερεῖσθαι. content — the second pair — plenty and want

13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. 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 πλὴν καλῶς ἐποιήσατε independent — πλὴν — the contentment claim balanced: the gift was still good

συγκοινωνήσαντές μου τῇ θλίψει. participial — the well-doing specified — κοινωνία with his affliction itself

15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, independent — the direct address — only here does he name them

ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, content — the content opens — suspended over the temporal clause

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, relative — ὅτε-temporal — fixing ἐν ἀρχῇ: the departure of Acts 17

οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως content — the content resumed — the ledger opened: δόσις and λήψις, debit and credit

εἰ μὴ ὑμεῖς μόνοι, conditional — εἰ μὴ — the exception, elliptical: backward-leaning, so anchored on οὐδεμία

- 16 ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. cause — ὅτι read as substantiating 'you alone' — gifts already in Thessalonica (not a third ὅτι of οἶδατε)

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

- 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, independent — the second οὐχ ὅτι corrective — elliptical, guarding the thank-you from greed
ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. independent — the ἀλλά — the fruit accrues to their λόγος: v. 15's ledger again
- 18 ἀπέχω δὲ πάντα καὶ περισσεύω· independent — ἀπέχω — the commercial receipt-word: 'paid in full'
πεπλήρωμαι independent — the third verb of fullness — a perfect of settled state
δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, participial — the occasion — Epaphroditus's delivery (2:25–30)
ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. phrase modifier — apposition — the gift become liturgy: sacrificial language (Gen 8:21; Exod 29:18)

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

- 19 ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν independent — the promise — their emptying answered: πληρώσει echoes πεπλήρωμαι
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. phrase modifier — the measure — ἐν δόξῃ read with τὸ πλοῦτος, not adverbially with the verb
- 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. independent — the doxology — verbless ('be' supplied); the accounting ends in worship

Greetings and grace 4:21–23

- 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. independent — the greeting command — every saint, singular: one by one
ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. independent — the inner circle's greeting
- 22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, independent — the wider church's greeting
μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 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.