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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Philippians, Chapter 4

## ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ Δ΄

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 · 4:1–7

#### **Stand firm, agree, rejoice — and the peace of God**

Drawing the chain from chapter 3 to a head: therefore stand firm in the Lord, beloved (1). Paul names Euodia and Syntyche and urges them to be of one mind, asking his 'true yokefellow' to help these co-laborers (2–3). Then the great triad: rejoice always (4); let your gentleness be known, the Lord is near (5); be anxious for nothing but pray with thanksgiving (6) — and the peace of God beyond comprehension will garrison heart and mind in Christ Jesus (7).

B · 4:8–9

#### **Dwell on these things; practice them**

A final 'as for the rest' (τὸ λοιπόν): a sixfold list of the true, honorable, just, pure, lovely, and commendable — whatever is excellent and praiseworthy — to be reckoned and weighed (8). What they learned, received, heard, and saw in Paul they are to put into practice; and the God of peace will be with them (9).

C · 4:10–13

### Contentment in every circumstance

Paul rejoices greatly that their concern for him has now flowered again (10) — yet not from want, for he has learned to be self-sufficient in whatever state (11). He knows how to be brought low and to abound; in everything and all things he has been initiated into the secret (12). The capstone: 'I can do all things in him who strengthens me' (13).

D · 4:14–20

### Their gift, a fragrant offering, and God's supply

Still, they did well to share in his affliction (14). From the beginning, in the matter of giving and receiving, no church partnered with him but they alone (15–16). Paul seeks not the gift but the fruit that accrues to their account (17); fully paid and abounding, he receives Epaphroditus's gifts as a fragrant offering, acceptable and pleasing to God (18) — and his God will supply their every need according to his riches in glory in Christ Jesus (19), to whom be glory forever (20).

E · 4:21–23

### Final greetings and benediction

Greet every saint in Christ Jesus; the brothers with Paul send greeting (21). All the saints greet them, especially those of Caesar's household (22). The letter closes with the grace of the Lord Jesus Christ with their spirit (23).

## 1 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

Therefore, my brothers, beloved and longed for, my joy and crown, stand firm thus in the Lord, beloved.

**INFERENCE** Ὡστε An inferential 'therefore' gathering the contrast of 3:17–21 (heavenly citizenship over against the enemies of the cross) to a hortatory head: stand firm. The piled-up affectionate address frames the imperative.

Ὡστε

therefore

*inferential conjunction*

ὥστε: 'so then, therefore'; here drawing a practical consequence from the preceding hope of the resurrection body.

ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the plural addresses the whole congregation as kin in Christ.

μου

my

Genitive

*genitive of relationship*

ἀγαπητοί

beloved

Vocative

*attributive adj. (vocative)*

ἀγαπητός: 'beloved, dear'; verbal adj. of ἀγαπάω, marking the objects of settled affection.

<p>καὶ and coordinating conjunction</p>	<p><b>ἐπιπόθητοι</b> longed for Vocative attributive adj. (vocative) ἐπιπόθητος: 'longed for, yearned after'; a NT <i>hapax</i> built on ἐπιποθέω (1:8), conveying Paul's ardent desire for them.</p>	<p><b>χαρὰ</b> joy Nominative nominative in apposition (to the address) χαρά: 'joy'; the Philippians themselves are Paul's joy — a leading motif of the letter.</p>	<p>καὶ and coordinating conjunction</p>
<p><b>στέφανός</b> crown Nominative nominative in apposition (to the address) στέφανος: the victor's or festal wreath (not the royal διάδημα); the congregation is Paul's eschatological reward (cf. 1 Thess 2:19).</p>	<p><b>μου</b> my Genitive genitive of possession</p>	<p><b>οὕτως</b> thus adverb of manner (anaphoric) οὕτως: 'in this way'; pointing back to the example of 3:17-21 — stand firm 'in this manner.'</p>	<p><b>στήκετε</b> stand firm Pres Act Impv 2 Pl · στήκω main verb (imperative) → customary present (settled posture) στήκω: 'stand fast' — a Koine present formed from the perfect ἔστηκα of ἵστημι; a military/athletic image of holding one's ground.</p>
<p><b>ἐν</b> in preposition + dative (sphere)</p>	<p><b>κυρίῳ</b> the Lord Dative dat. of sphere (locus of the standing) κύριος: 'Lord'; 'in the Lord' names the realm in which firmness is possible.</p>	<p><b>ἀγαπητοί</b> beloved Vocative vocative of address (resumptive) ἀγαπητός; repeated to close the verse — an emphatic inclusio of affection around the command.</p>	

## 2 Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord.

**SPECIFIC EXHORTATION** **ASYNDETON** The general 'stand firm' is now particularized: two named women are each, individually, urged (the verb repeated) to share one mind — the letter's recurring φρονέω applied to a concrete rupture.

## Εὐοδία

Euodia

Accusative

*accusative (object of παρακαλῶ)*

Εὐοδία: a woman's name, 'good journey/prosperity'; a prominent co-worker at Philippi.

## παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

*main verb*

→ *iterative/customary present*

παρακαλέω: 'call alongside' — to exhort, appeal, comfort; the repetition with each name presses the appeal even-handedly on both.

καὶ  
and

*coordinating conjunction*

## Συντύχη

Syntyche

Accusative

*accusative (object of παρακαλῶ)*

Συντύχη: a woman's name, 'fortunate/happy meeting'; the second of the two co-workers at odds.

## παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

*main verb (repeated)*

→ *iterative/customary present*

παρακαλέω: the deliberate repetition addresses each woman separately, assigning blame to neither.

## τὸ

the

Accusative

*article (with αὐτό)*

## αὐτό

same

Accusative

*object of φρονεῖν (the same thing)*

αὐτός (τὸ αὐτό φρονεῖν): 'to think the same'; a fixed idiom for concord (cf. 2:2; Rom 12:16).

## φρονεῖν

to be minded

Pres Act Inf · φρονέω

*infinitive of indirect command (content of the urging)*

→ *progressive present (ongoing disposition)*

φρονέω: 'set the mind on, be disposed'; the keynote verb of Philippians (1:7; 2:2,5; 3:15,19; 4:10) — not bare agreement but a shared orientation in Christ.

## ἐν

in

*preposition + dative (sphere)*

## κυρίῳ

the Lord

Dative

*dat. of sphere*

κύριος: the unity sought is 'in the Lord' — grounded not in temperament but in shared allegiance to Christ.

3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

Yes, I ask you also, true yokefellow, help these women, who labored side by side with me in the gospel, along with Clement also and the rest of my fellow workers, whose names are in the book of life.

**INTENSIFYING APPEAL** **ναὶ** An affirming 'yes' enlists a third party — the 'true yokefellow' — to aid the reconciliation. A relative clause dignifies the two women as gospel co-strivers, listed with Clement and the rest whose names stand in the book of life.

ναὶ

yes

*affirmative particle*

ναί: 'yes, indeed'; an emphatic assent that adds urgency to the fresh request.

ἐρωτῶ

I ask

Pres Act Indic 1 Sg · ἐρωτάω

*main verb*

→ progressive present

ἐρωτάω: 'ask, request'; in Koine often a request between near-equals, softer than a command.

καὶ

also

*adverbial (adjunctive 'also')*

καί: here adjunctive, 'you too' — extending the appeal beyond the two women to a third.

σέ

you

Accusative

*accusative (object of ἐρωτῶ)*

γνήσιε

true

Vocative

*attributive adj. (vocative)*

γνήσιος: 'genuine, true-born' (lit. of legitimate birth); marks the addressee as an authentic partner.

σύζυγε

yokefellow

Vocative

*vocative of address*

σύζυγος: 'yoked together,' a comrade sharing the same yoke; possibly a proper name ('Syzygus'), with γνήσιε then a pun — 'truly a Syzygus.'

συλλαμβάνου

help

Pres Mid Impv 2 Sg · συλλαμβάνω

*main verb (imperative)*

→ progressive present (sustained aid)

συλλαμβάνω: 'take hold together with, assist' (σύν + λαμβάνω); the middle, 'lend a hand to them.'

αὐταῖς

them

Dative

*dat. of association (object of συλλαμβάνου)*

## αἴτινες

who

Nominative

relative pronoun (qualitative; subject of *συνήθλησαν*)

ὅστις; the indefinite/qualitative relative — 'women of the sort who'; it characterizes them as proven co-laborers.

## ἐν

in

preposition + dative (sphere)

## τῷ

the

Dative

article

## εὐαγγελίῳ

gospel

Dative

dat. of sphere (arena of their labor)

εὐαγγέλιον; 'good news'; the cause for which they contended at Paul's side.

## συνήθλησάν

labored together

Aor Act Indic 3 Pl · συναθλέω

main verb (rel. clause)

→ constative aorist (summing their service)

συναθλέω: 'strive together,' as athletes in a contest (σύν + ἀθλέω); cf. 1:27 — the women were front-line strivers, not bystanders.

## μοι

with me

Dative

dat. of association

## μετὰ

with

preposition + genitive (accompaniment)

## καί

also

adverbial (adjunctive)

## Κλήμεντος

Clement

Genitive

genitive (object of *μετά*)

Κλήμης; 'Clement,' a Latin name (Clemens); a co-worker at Philippi, otherwise unidentified here.

## καί

and

coordinating conjunction

## τῶν

the

Genitive

article

## λοιπῶν

rest

Genitive

attributive adj. (substantival)

λοιπός; 'remaining, rest'; the unnamed others who shared the work.

## συνεργῶν

fellow workers

Genitive

genitive (object of *μετά*)

συνεργός; 'co-worker, collaborator' (σύν + ἔργον); a favorite Pauline term for ministry partners.

## μου

my

Genitive

genitive of relationship

## ᾧ

whose

Genitive

relative pronoun (possessive genitive)

## τά

the

Nominative

article (with *ὀνόματα*)

## ὀνόματα

names

Nominative

subject (of implied ἐστίν)

ὄνομα: 'name'; verbless clause — 'whose names [are] in the book of life!'

## ἐν

in

preposition + dative (place)

## βίβλω

the book

Dative

dat. of place (location)

βιβλος: 'book, scroll'; the 'book of life' is the divine register of the elect (Exod 32:32; Ps 69:28; Dan 12:1; Rev 3:5).

## ζωῆς

of life

Genitive

genitive of content/quality

ζωή: '(eternal) life'; the book that records those destined for it.

## 4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

Rejoice in the Lord always; again I will say, rejoice.

COMMAND (JOY) ASYNDETON The opening of the closing triad of imperatives (joy, gentleness, prayerfulness). The command to rejoice is doubled for emphasis — joy 'in the Lord' is not mood-dependent but Lord-dependent, hence 'always.'

## Χαίρετε

rejoice

Pres Act Impv 2 Pl · χαίρω

main verb (imperative)

→ customary present (habitual joy)

χαίρω: 'rejoice, be glad'; the verb (with the noun χαρά) saturates the letter — joy is its dominant note even from prison.

## ἐν

in

preposition + dative (sphere)

## κυρίῳ

the Lord

Dative

dat. of sphere (ground of the joy)

κύριος: the joy is located 'in the Lord' — its object and source, which is why it can be unceasing.

## πάντοτε

always

adverb of time

πάντοτε: 'always, at all times'; the joy admits no exception of circumstance.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; the explicit repetition underscores the command's weight.

ἔρῳ

I will say

Fut Act Indic 1 Sg · λέγω

main verb

→ futuristic (the very next word)

λέγω (fut. ἔρῳ): 'I will say'; the future here is rhetorical immediacy — Paul says it again on the spot.

χαίρετε

rejoice

Pres Act Impv 2 Pl · χαίρω

main verb (imperative, repeated)

→ customary present

χαίρω: the second imperative drives the point home — joy is commanded, not merely commended.

## 5 τὸ ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς.

Let your gentleness be known to all people. The Lord is near.

COMMAND (GENTLENESS) + MOTIVE ASYNDETON The second imperative of the triad. The terse 'the Lord is near' supplies the motive — whether spatially (he is at hand to help) or temporally (his coming is imminent); both readings nourish gentleness.

τὸ

the

Nominative

article (substantizing the adjective)

ἐπεικὲς

gentleness

Nominative

subject (substantival adjective)

ἐπεικίης: 'forbearing, yielding, equitable'; the neutral substantive denotes the disposition that does not insist on the letter of its rights — gracious reasonableness.

ὑμῶν

your

Genitive

genitive of possession

γνωσθήτω

let be known

Aor Pass Impv 3 Sg · γινώσκω

main verb (3rd-person imperative)

→ ingressive aorist (let it become evident)

γινώσκω: 'know, recognize'; the passive imperative — let it be perceived by all — makes the virtue publicly visible.

## πᾶσιν

all

Dative

*attributive adj. (dat. of reference)*

πᾶς: 'all, every'; the gentleness is to reach beyond the church to outsiders.

## ἀνθρώποις

people

Dative

*dat. of reference (those to whom it is known)*

ἄνθρωπος: 'human being, person'; the plural with πᾶς = 'everyone!'

## ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject (of implied ἐστίν)*

κύριος: 'the Lord'; echoing the Aramaic Marana tha ('our Lord, come!') — the nearness that grounds the command.

## ἐγγύς

is near

*adverb (predicate of implied ἐστίν)*

ἐγγύς: 'near'; temporally (the parousia) or spatially (present help) — the ambiguity is fruitful, both senses motivating forbearance.

## 6 μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν·

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God;

COMMAND (PRAYER) — PROHIBITION + ALTERNATIVE **ASYNDETON** The third imperative, cast as antithesis: not anxiety (μηδὲν ... μεριμνᾶτε) but prayer (ἀλλά). The cure for anxiety is the comprehensive, thankful presentation of requests to God.

## μηδέν

nothing

Accusative

*accusative of respect (object of μεριμνᾶτε)*

μηδεῖς: 'no one, nothing'; the negation fronted for emphasis — 'about not one thing be anxious.'

## μεριμνᾶτε

be anxious

Pres Act Impv 2 Pl · μεριμνάω

*main verb (prohibition)*

→ customary present (cease/refrain from anxiety)

μεριμνάω: 'be anxious, worried'; lit. 'be pulled apart' in mind (cf. Matt 6:25–34) — not the same as godly concern (cf. 2:20).

## ἀλλ'

but

*adversative conjunction*

ἀλλά: strong 'but'; replacing anxiety with its opposite remedy.

## ἐν

in

*preposition + dative (circumstance)*

## παντί

everything

Dative

*substantival adj. (dat. of sphere/circumstance)*

πᾶς: 'every(thing)'; the deliberate counterpart to 'nothing' — in every situation, prayer.

## τῇ

the

Dative

*article*

## προσευχῇ

prayer

Dative

*dat. of means/manner*

προσευχῇ: 'prayer' — the general word for address to God, worship and petition together.

## καί

and

*coordinating conjunction*

## τῇ

the

Dative

*article*

## δεήσει

supplication

Dative

*dat. of means/manner*

δέησις: 'petition, entreaty' for a specific need; the more particular term beside the general προσευχή.

## μετὰ

with

*preposition + genitive (accompaniment)*

## εὐχαριστίας

thanksgiving

Genitive

*genitive (object of μετά; manner)*

εὐχαριστία: 'thanksgiving, gratitude'; the indispensable accompaniment that turns petition from anxious demand to grateful trust.

<p><b>τὰ</b> the</p> <p>Nominative <i>article (with αἰτήματα)</i></p>	<p><b>αἰτήματα</b> requests</p> <p>Nominative <i>subject (of γνωρίζεσθω)</i></p> <p>αἴτημα: 'thing asked, request'; the concrete petitions, to be laid out before God.</p>	<p><b>ὑμῶν</b> your</p> <p>Genitive <i>genitive of possession</i></p>	<p><b>γνωρίζεσθω</b> let be made known</p> <p>Pres Pass Impv 3 Sg · γνωρίζω <i>main verb (3rd-person imperative)</i></p> <p>→ customary present (habitual disclosure)</p> <p>γνωρίζω: 'make known, disclose'; not informing an ignorant God but the act of entrusting needs to him.</p>
<p><b>πρός</b> to</p> <p><i>preposition + accusative (direction toward)</i></p> <p>πρός: 'toward, to'; expressing the personal, face-to-face direction of the requests.</p>	<p><b>τόν</b> the</p> <p>Accusative <i>article</i></p>	<p><b>θεόν</b> God</p> <p>Accusative <i>object of πρὸς</i></p> <p>θεός: God; the one to whom every request is addressed.</p>	

7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

and the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

RESULT/PROMISE **καὶ** The καί links the promised result to the command of v.6: where anxiety is exchanged for thankful prayer, God's own peace stands sentry. The future indicative (φρουρήσει) is assurance, not exhortation.

καὶ  
and

*coordinating conjunction (consecutive)*

καί: here near-consecutive — 'and [as a result].'

ἡ  
the

Nominative

*article*

εἰρήνη

peace

Nominative

*subject (of φρουρήσει)*

εἰρήνη: 'peace'; with the Hebraic resonance of  $\text{D}\bar{\text{I}}\text{L}\Psi$  — wholeness and well-being, here God's gift of inner calm.

τοῦ

of

Genitive

*article*

Θεοῦ

God

Genitive

*genitive of source/author*

θεός: God; the peace originates with him (cf. 'the God of peace,' v.9).

ἡ

the (which)

Nominative

*article (with attributive ptc.)*

ὑπερέχουσα

surpassing

Pres Act Ptc · Nom Sg Fem · ὑπερέχω

*attributive participle (modifying εἰρήνη)*

→ progressive present (continuous superiority)

ὑπερέχω: 'surpass, excel, be superior' (ὑπέρ + ἔχω); the peace transcends every human power of calculation or comprehension.

πάντα

all

Accusative

*attributive adj. (with νοῦν)*

πᾶς: 'all, every'; no mind can fully grasp this peace.

νοῦν

understanding

Accusative

*object of ὑπερέχουσα*

νοῦς: 'mind, understanding, intellect'; the faculty of comprehension that this peace exceeds.

φρουρήσει

will guard

Fut Act Indic 3 Sg · φρουρέω

*main verb*

→ predictive future (assured promise)

φρουρέω: 'guard, garrison, keep under watch'; a military term (φρουρά, a guard-post) — God's peace mounts sentry over the believer (cf. 2 Cor 11:32).

τὰς

the

Accusative

*article*

καρδίας

hearts

Accusative

*object of φρουρήσει*

καρδία: 'heart'; in biblical idiom the seat of will, emotion, and thought — the inner person.

<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>νοήματα</b> minds Accusative <i>object of φρουρήσει</i> νόημα: 'thought, mental product, design'; the plural here ≈ 'thoughts/minds' – the cognitive life also kept by God's peace.</p>
<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>Χριστῷ</b> Christ Dative <i>dat. of sphere (locus of the guarding)</i> Χριστός: 'Christ'; the guarding takes place 'in Christ Jesus' – within union with him.</p>	<p><b>Ἰησοῦ</b> Jesus Dative <i>dat. in apposition to Χριστῷ</i></p>

8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable – if there is any excellence and if anything praiseworthy – reckon on these things;

TRANSITION (RECAPITULATION) **Τὸ λοιπόν** 'As for the rest' opens the closing exhortations. A sixfold catalogue of virtues, governed by the relative ὅσα and capped by a double conditional, all gathered into the single imperative λογίζεσθε – let the mind dwell on and take account of such things.

## Τὸ

the

Accusative

article (*adverbial accusative*)

## λοιπόν

finally

Accusative

*adverbial accusative (transition)*

λοιπός (τὸ λοιπόν): 'for the rest, finally, henceforth'; a transitional marker, not strictly 'lastly' (cf. 3:1).

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the warm direct address signaling a new movement.

## ὅσα

whatever

Nominative

*relative pronoun (subject; correlative)*

ὅσος: 'as many as, whatever'; the anaphoric repetition (six times) builds a rhetorical crescendo.

## ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*copula (rel. clause)*

→ stative present

εἰμί: 'is'; the single copula serves all six relative clauses.

## ἀληθῆ

true

Nominative

*predicate adj. (neuter plural)*

ἀληθής: 'true, truthful, real'; conformable to reality and to God's truth.

## ὅσα

whatever

Nominative

*relative pronoun (subject)*

## σεμνά

honorable

Nominative

*predicate adj.*

σεμνός: 'dignified, honorable, worthy of reverence'; that which commands respect (cf. 1 Tim 3:8,11).

## ὅσα

whatever

Nominative

*relative pronoun (subject)*

## δίκαια

just

Nominative

*predicate adj.*

δίκαιος: 'righteous, just'; conformed to what is right toward God and neighbor.

## ὅσα

whatever

Nominative

*relative pronoun (subject)*

## ἀγνά

pure

Nominative

*predicate adj.*

ἀγνός: 'pure, holy, chaste'; untainted, morally undefiled.

## ὅσα

whatever

Nominative

*relative pronoun (subject)*

## προσφιλή

lovely

Nominative

*predicate adj.*

προσφιλής: 'pleasing, agreeable, lovable' (πρός + φιλέω); a NT hapax — that which draws affection.

## ὅσα

whatever

Nominative

*relative pronoun (subject)*

## εὐφημα

commendable

Nominative

*predicate adj.*

εὐφημος: 'well-sounding, of good report, commendable' (εὖ + φήμη); a NT hapax — that which is admirable to speak of.

εἴ

if

*conditional conjunction (first class)*

εἰ: 'if'; with the indicative, assuming reality for argument's sake — 'if (as is so).'

τις

any

Nominative

*indefinite adj. (with ἀρετή)*

τις: 'any, some'; indefinite — 'any excellence at all.'

ἀρετή

excellence

Nominative

*subject (of implied ἐστίν)*

ἀρετή: 'moral excellence, virtue'; the central word of Greek ethics, rare in Paul (only here), embracing the whole catalogue.

καὶ

and

*coordinating conjunction*

εἴ

if

*conditional conjunction (first class)*

τις

any

Nominative

*indefinite adj. (with ἔπαινος)*

τις: 'any, some'; pairing with ἀρετή to round off the list.

ἔπαινος

praiseworthy thing

Nominative

*subject (of implied ἐστίν)*

ἔπαινος: 'praise, that which is praiseworthy'; the fitting object of commendation.

ταῦτα

these things

Accusative

*object of λογίζεσθε (resumptive)*

οὗτος: 'these'; gathering the whole list as the object of the mind's reckoning.

λογίζεσθε

reckon on

Pres Mid Impv 2 Pl · λογίζομαι

*main verb (imperative)*

→ customary present (habitual reflection)

λογίζομαι: 'reckon, calculate, take into account, ponder'; an accounting term — let the mind weigh and dwell upon these things.

9 ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

what you also learned and received and heard and saw in me — practice these things; and the God of peace will be with you.

COMMAND (PRACTICE) + PROMISE **ASYNDETON** From contemplation (λογίζεσθε) to action (πράσσετε). A fourfold relative clause grounds the command in Paul's modeled teaching, and a promise of God's presence — 'the God of peace,' answering 'the peace of God' (v.7) — crowns it.

<p><b>ἃ</b> what Accusative <i>relative pronoun (object of the four verbs)</i>   ὅς; relative pronoun; the antecedent is Paul's whole pattern of teaching and life.</p>	<p><b>καὶ</b> both <i>correlative conjunction (καί ... καί)</i>   καί: in the καί ... καί series, 'both ... and'; piling up the modes of transmission.</p>	<p><b>ἐμάθετε</b> you learned Aor Act Indic 2 Pl · μανθάνω <i>main verb (rel. clause)</i> → <i>constative aorist</i>   μανθάνω: 'learn!'; the disciple's word (μαθητής) — instruction received.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>παρελάβετε</b> you received Aor Act Indic 2 Pl · παραλαμβάνω <i>main verb (rel. clause)</i> → <i>constative aorist</i>   παραλαμβάνω: 'receive, take over' (of tradition handed on); the technical word for receiving authoritative teaching (cf. 1 Cor 15:3).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἠκούσατε</b> you heard Aor Act Indic 2 Pl · ἀκούω <i>main verb (rel. clause)</i> → <i>constative aorist</i>   ἀκούω: 'hear!'; what they heard from Paul (and reports of him).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

## εἶδετε

you saw

Aor Act Indic 2 Pl · ὁράω

main verb (rel. clause)

→ constative aorist

ὁράω (aor. εἶδον): 'see'; the lived example observed in Paul — teaching embodied.

## ἐν

in

preposition + dative (sphere/reference)

## ἐμοί

me

Dative

dat. of reference (in my case)

ἐγώ: emphatic 'me'; Paul presents his own conduct as the pattern (cf. 3:17).

## ταῦτα

these things

Accusative

object of πράσσετε (resumptive)

οὗτος: 'these'; resuming the relative clause as the object of practice.

## πράσσετε

practice

Pres Act Impv 2 Pl · πράσσω

main verb (imperative)

→ customary present (continual practice)

πράσσω: 'do, practice, carry out'; habitual doing, not a single act.

## καὶ

and

coordinating conjunction (consecutive)

## ὁ

the

Nominative

article

## θεός

God

Nominative

subject (of ἔσται)

θεός: God; titled 'the God of peace' — the source from whom v.7's peace flows.

## τῆς

of

Genitive

article

## εἰρήνης

peace

Genitive

genitive of quality/attribute

εἰρήνη: 'peace'; the genitive characterizes God as the one who gives and embodies peace.

## ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future (assured promise)

εἰμί (fut. ἔσομαι): 'will be'; the promise of accompanying presence to those who obey.

## μεθ'

with

preposition + genitive (accompaniment)

μετά: 'with'; God's covenant presence (cf. Immanuel).

## ὑμῶν

you

Genitive

genitive (object of μετά)

10 Ἐχάρην δὲ ἐν κυρίῳ μέγਾਲως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἠκαιρεῖσθε δέ.

But I rejoiced in the Lord greatly that now at last you have revived your concern for me — for which indeed you were concerned, but you had no opportunity.

TRANSITION (THE GIFT) δὲ A developmental δέ turns to the occasion of the letter: their gift. Paul's joy is 'in the Lord'; the horticultural verb ἀνεθάλετε ('blossomed again') pictures their care reawakening, with a gracious clause clearing them of any earlier neglect — they lacked occasion, not concern.

### Ἐχάρην

I rejoiced

Aor Pass Indic 1 Sg · χαίρω

main verb

→ ingressive aorist (was filled with joy)

χαίρω: 'rejoice'; the (deponent) aorist passive ἐχάρην — Paul's joy welled up on receiving their gift.

### δὲ

but

developmental conjunction

δέ: a mild transition, moving to a new topic.

### ἐν

in

preposition + dative (sphere)

### κυρίῳ

the Lord

Dative

dat. of sphere

κύριος; even gratitude for a gift is referred 'to the Lord' as its sphere.

### μέγਾਲως

greatly

adverb of degree

μέγਾਲως: 'greatly, exceedingly'; a NT hapax intensifying the joy.

### ὅτι

that

conjunction (content of the joy)

ὅτι: 'that'; introducing the cause/content of his rejoicing.

### ἤδη

now

adverb of time

ἤδη: 'already, now'; with ποτέ, 'now at last!'

### ποτέ

at last

adverb (indefinite time)

ποτέ: 'at some time'; with ἤδη conveys 'finally, at long last' — without reproach.

## ἀνεθάλετε

you revived

Aor Act Indic 2 Pl · ἀναθάλλω

main verb (ὄτι clause)

→ ingressive aorist (came into bloom)

ἀναθάλλω: 'bloom/sprout again, revive' (ἀνά + θάλλω, of plants); a vivid LXX word (cf. Sir 11:22) — their care flowered afresh like a plant in season.

## τὸ

the

Accusative

article (with articular infinitive)

## ὑπὲρ

for

preposition + genitive (on behalf of)

ὑπέρ: 'on behalf of, for the sake of'

## ἐμοῦ

me

Genitive

genitive (object of ὑπέρ)

## φρονεῖν

to be concerned

Pres Act Inf · φρονέω

articular infinitive (object of ἀνεθάλετε)

→ progressive present (ongoing concern)

φρονέω: 'set the mind on, care for'; the letter's keynote verb again — here their practical thoughtfulness for Paul.

## ἐφ'

for which

preposition + dative (reference; ἐπί + relative)

ἐπί: with the relative ᾧ, 'for which, with respect to which' — referring back to their concern for Paul.

## ᾧ

which

Dative

relative pronoun (object of ἐπί)

## καί

indeed

adverbial (ascensive/emphatic)

καί: 'indeed, also'; emphasizing that the concern was real all along.

## ἐφρονεῖτε

you were concerned

Impf Act Indic 2 Pl · φρονέω

main verb (rel. clause)

→ customary imperfect (ongoing in the past)

φρονέω: the imperfect marks their concern as continuous though unexpressed — they always cared.

## ἠκαρεῖσθε

you had no opportunity

Impf Mid Indic 2 Pl · ἀκαίρομαι

main verb

→ customary imperfect

ἀκαίρομαι: 'lack opportunity, have no fitting time' (ἀ- + καίρος); a NT hapax — they wanted the means or moment, not the will.

## δέ

but

adversative conjunction (postpositive)

δέ: 'but!'; the gentle contrast that exonerates them.

## 11 οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

Not that I speak from need, for I have learned to be content in whatever circumstances I am.

CLARIFICATION (DISCLAIMER) ASYNDETON Paul forestalls misunderstanding: his joy is not relief from want. A γάρ grounds the disclaimer — he has learned (a settled lesson) the secret of self-sufficiency, αὐτάρκεια, redefined in Christ rather than in Stoic detachment.

οὐχ

not

negative particle

οὐ: 'not'; negating the clause 'that I speak from need.'

ὅτι

that

conjunction (elliptical: 'not that...')

ὅτι: 'that'; the idiom οὐχ ὅτι = 'not that, I do not mean that!'

καθ'

from

preposition + accusative (according to/because of)

κατά: with the accusative, 'according to, out of!'; here 'on account of want.'

ὑστέρησιν

need

Accusative

object of κατά

ὑστέρησις: 'lack, want, poverty' (cf. ὑστερέω); a rare word (Mark 12:44) — not material shortage prompting his words.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

λέγω: 'say, speak'; 'I am not saying this out of want.'

ἐγὼ

I

Nominative

subject (emphatic)

ἐγώ: emphatic 'I (for my part)'; foregrounding Paul's own experience.

γάρ

for

causal conjunction (postpositive)

γάρ: 'for'; grounding the disclaimer in his learned contentment.

ἔμαθον

I have learned

Aor Act Indic 1 Sg · μανθάνω

main verb

→ consummative aorist (a lesson now mastered)

μανθάνω: 'learn!'; contentment was not native but acquired through experience.

ἐν

in

preposition + dative (circumstance)

οἷς

whatever circumstances

Dative

relative pronoun (object of ἐν)

ὅς: relative; ἐν οἷς εἰμι = 'in the circumstances in which I [find myself].'

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (rel. clause)

→ stative present

εἰμί: 'I am!'; 'in whatever state I am.'

αὐτάρκης

content

Nominative

predicate adj. (with εἶναι)

αὐτάρκης: 'self-sufficient, content' (αὐτός + ἀρκέω); a Stoic ideal of inner independence — but Paul's sufficiency rests in Christ (v.13), not in himself.

## εἶναι

to be

Pres Act Inf · εἶμί

*infinitive (object/content of ἔμαθον)*

→ stative present

εἶμί: 'to be'; the content of what he learned  
— 'to be content.'

## 12 οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·

I know how to be brought low, and I know how to abound; in any and every circumstance I have learned the secret of being well-fed and going hungry, of abounding and being in need.

**EXPLANATION (THE RANGE OF CONTENTMENT)** **ASYNDETON** Paul unfolds the learned secret in balanced antitheses: low/abound, full/hungry, plenty/want. The verb μεμύημαι ('I have been initiated') borrows the language of the mystery cults — he has been let into the secret of contentment across the whole spectrum.

## οἶδα

I know how

Perf Act Indic 1 Sg · οἶδα

*main verb*

→ intensive perfect (present-state knowing)

οἶδα: 'know'; the perfect with present force  
— with the infinitive, 'I know how to.'

## καὶ

both

*correlative conjunction*

καὶ: in the paired clauses, 'both ... and.'

## ταπεινοῦσθαι

to be brought low

Pres Pass Inf · ταπεινώω

*infinitive (complement of οἶδα)*

→ progressive present

ταπεινώω: 'humble, bring low'; here of being reduced to lowly, straitened circumstances.

## οἶδα

I know how

Perf Act Indic 1 Sg · οἶδα

*main verb (repeated)*

→ intensive perfect

οἶδα: the repetition balances the two extremes.

καὶ  
and

*correlative conjunction*

**περισσεύειν**

to abound

Pres Act Inf · περισεύω

*infinitive (complement of οἶδα)*

→ progressive present

περισεύω: 'abound, have in abundance, overflow'; the opposite pole — prosperity.

ἐν

in

*preposition + dative (circumstance)*

**παντί**

any [circumstance]

Dative

*substantival adj. (dat. of sphere)*

πᾶς: 'each, any'; ἐν παντί = 'in each particular circumstance!'

καὶ  
and

*coordinating conjunction*

ἐν

in

*preposition + dative (circumstance)*

**πᾶσιν**

every [circumstance]

Dative

*substantival adj. (dat. of sphere)*

πᾶς: plural, 'all things together'; ἐν παντί καὶ ἐν πᾶσιν = 'in any and all situations!'

**μεμύημαι**

I have learned the secret

Perf Pass Indic 1 Sg · μύεω

*main verb*

→ intensive perfect (initiated and remaining so)

μύεω: 'initiate (into mysteries)'; a NT hapax from the mystery religions — Paul has been let into the 'secret' of contentment, a settled initiation.

καὶ  
both

*correlative conjunction*

**χορτάζεσθαι**

to be well-fed

Pres Pass Inf · χορτάζω

*infinitive (content of μεμύημαι)*

→ progressive present

χορτάζω: 'feed full, satisfy with food' (orig. of fattening animals on χόρτος, fodder); 'to be sated.'

καὶ  
and

*correlative conjunction*

**πεινᾶν**

to go hungry

Pres Act Inf · πεινάω

*infinitive (content of μεμύημαι)*

→ progressive present

πεινάω: 'hunger, be hungry'; the antithesis to being filled.

καὶ  
and

correlative conjunction

περισσεύειν

to abound

Pres Act Inf · περισσεύω

infinitive (content of μεμύημαι)

→ progressive present

περισσεύω: 'abound, have plenty'; restated to complete the symmetry.

καὶ  
and

correlative conjunction

ὑστερεῖσθαι

to be in need

Pres Pass Inf · ὑστερέω

infinitive (content of μεμύημαι)

→ progressive present

ὑστερέω: 'lack, fall short, be in want'; the final pole, answering περισσεύειν.

### 13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

I can do all things in him who strengthens me.

CAPSTONE (THE GROUND OF CONTENTMENT) ASYNDETON The famous summary, asyndetic for force.

'All things' (πάντα) means the whole range of vv.11-12 — abundance and want alike. The articular participle τῷ ἐνδυναμοῦντι is the secret of αὐτάρκεια: not self-sufficiency but Christ-sufficiency (later witnesses make 'Christ' explicit).

πάντα

all things

Accusative

accusative of respect (object of ἰσχύω)

πᾶς: 'all things!'; bounded by context — all the circumstances just named, not an unlimited boast.

ἰσχύω

I can do

Pres Act Indic 1 Sg · ἰσχύω

main verb

→ customary present (settled capacity)

ἰσχύω: 'be strong, be able, have power'; 'I have strength for all things!'

ἐν

in

preposition + dative (means/sphere)

ἐν: instrumental or local — 'in/through the one who!' The whole strength is located in Christ.

τῷ

the one

Dative

article (with substantival ptc.)

## ἐνδυναμοῦντί

who strengthens

Pres Act Ptc · Dat Sg Masc · ἐνδυναμόω

*substantival participle (object of ἐν)*

→ progressive present (continual empowering)

ἐνδυναμόω: 'empower, make strong, infuse with strength' (ἐν + δύναμις); the present tense — ongoing, not a one-time endowment. The unnamed agent is Christ (so the later gloss 'in Christ').

## με

me

Accusative

*accusative (object of ἐνδυναμοῦντι)*

## 14 πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

Yet you did well to share with me in my affliction.

CONCESSIVE TURN (COMMENDATION) **πλὴν** Having insisted he did not need the gift (vv.11–13), Paul guards against ingratitude: πλὴν ('nevertheless') turns to commend them. The aorist participle expresses the manner — by partnering in his trouble they 'did beautifully.'

## πλὴν

yet

*adversative conjunction*

πλὴν: 'nevertheless, however'; breaking off the qualification to affirm their kindness.

## καλῶς

well

*adverb of manner*

καλῶς: 'well, beautifully, rightly'; καλῶς ποιέω = 'do well, do a good deed.'

## ἐποιήσατε

you did

Aor Act Indic 2 Pl · ποιέω

*main verb*

→ constative aorist

ποιέω: 'do, make'; with καλῶς, a warm commendation of their act.

## συγκοινωνήσαντές

having shared

Aor Act Ptc · Nom Pl Masc · συγκοινωνέω

*participle of manner (modifying the subject)*

→ constative aorist (coincident with main verb)

συγκοινωνέω: 'share/partner together with' (σύν + κοινωνέω); the κοινωνία motif of the letter (1:5; 4:15) — they entered into his trouble with him.

**μου**

my

Genitive

genitive of association (with τῆ θλίψει)

**τῆ**

the

Dative

article

**θλίψει**

affliction

Dative

dat. of the thing shared (object of συγκοινωνήσαντες)

θλίψις: 'pressure, tribulation, distress'; here Paul's imprisonment and hardship, into which they entered by their gift.

15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,

And you Philippians yourselves know that in the beginning of the gospel, when I went out from Macedonia, no church partnered with me in the matter of giving and receiving except you alone;

DEVELOPMENT (THEIR UNIQUE PARTNERSHIP) **δὲ** A developmental δέ recalls their long-standing generosity. The commercial idiom 'giving and receiving' (a ledger of debits and credits) and 'no church but you alone' single out the Philippians' singular, founding partnership in his mission.

**οἴδατε**

you know

Perf Act Indic 2 Pl · οἶδα

*main verb*

→ intensive perfect (present-state knowing)

οἶδα: 'know'; appealing to their own memory as witnesses.

**δὲ**

and

*developmental conjunction*

δὲ: continuing the topic of their generosity.

**καὶ**

also

*adverbial (adjunctive)*

καί: 'also, indeed'; 'you yourselves too know.'

**ὑμεῖς**

you

Nominative

*subject (emphatic)*

σύ: emphatic 'you yourselves'; addressing them directly as witnesses.

## Φιλιππήσιοι

Philippians

Vocative

vocative of address

Φιλιππήσιος: 'Philippian'; the only place Paul names a church by its civic name — a touch of warm directness.

## ὅτι

that

conjunction (content of οἶδατε)

ὅτι: 'that'; introducing what they know.

## ἐν

in

preposition + dative (time)

## ἀρχῇ

the beginning

Dative

dat. of time (when)

ἀρχή: 'beginning'; the early days of the gospel's coming to them and Paul's first Macedonian mission.

## τοῦ

of the

Genitive

article

## εὐαγγελίου

gospel

Genitive

genitive (temporal reference)

εὐαγγέλιον: 'gospel'; 'the beginning of the gospel' = the start of their evangelization.

## ὅτε

when

temporal conjunction

ὅτε: 'when'; dating the partnership to his departure from Macedonia.

## ἐξῆλθον

I went out

Aor Act Indic 1 Sg · ἐξέρχομαι

main verb (temporal clause)

→ constative aorist

ἐξέρχομαι: 'go out, depart' (ἐκ + ἔρχομαι); Paul's leaving Macedonia for Achaia (cf. Acts 17).

## ἀπὸ

from

preposition + genitive (separation)

## Μακεδονίας

Macedonia

Genitive

genitive (object of ἀπό)

Μακεδονία: the Roman province in which Philippi lay.

## οὐδεμία

no

Nominative

attributive adj. (with ἐκκλησία)

οὐδείς: 'no, none'; 'not a single church.'

## μοι

with me

Dative

dat. of association (with ἐκοινωνήσεν)

## ἐκκλησία

church

Nominative

subject (of ἐκοινωνήσεν)

ἐκκλησία: 'assembly, church'; the local congregation.

## ἐκοινωνήσεν

partnered

Aor Act Indic 3 Sg · κοινωνέω

main verb (ὅτι clause)

→ constative aorist

κοινωνέω: 'share, partner, have fellowship in'; the financial sense here — entered into a giving-and-receiving partnership.

## εἰς

in

preposition + accusative (reference)

εἰς: here 'with respect to, in the matter of.'

## λόγον

the matter

Accusative

object of εἰς (commercial idiom)

λόγος: here 'account, reckoning' — εἰς λόγον δόσεως καὶ λήψεως is bookkeeping language, 'on the account of giving and receiving.'

## δόσεως

of giving

Genitive

*genitive of content (the account)*

δόσις: 'a giving, gift'; the credit side of the ledger.

## καὶ

and

*coordinating conjunction*

## λήψεως

and receiving

Genitive

*genitive of content (the account)*

λήψις: 'a receiving' (cf. λαμβάνω); the debit side — Paul reckons their gift as a mutual transaction.

## εἰ

except

*conjunction (εἰ μὴ = 'except')*

εἰ (with μὴ): the fixed exceptive idiom 'except, if not!'

## μὴ

not

*negative particle (with εἰ)*

μὴ: completing εἰ μὴ, 'except.'

## ὕμεις

you

Nominative

*subject (in apposition; exception)*

σύ: 'you'; the sole exception to 'no church.'

## μόνοι

alone

Nominative

*attributive adj. (predicate position)*

μόνος: 'only, alone'; stressing the Philippians' singular faithfulness.

## 16 ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε.

for even in Thessalonica you sent more than once for my need.

GROUND (PROOF OF THE PARTNERSHIP) **ὅτι** A causal ὅτι substantiates 'you alone': already in Thessalonica — very early, and repeatedly ('once and twice') — they supplied his need. The detail seals their record of generosity.

## ὅτι

for

*causal conjunction*

ὅτι: 'because, for'; grounding the claim of v.15.

## καὶ

even

*adverbial (ascensive)*

καί: 'even'; emphasizing how early and how soon their giving began.

## ἐν

in

*preposition + dative (place)*

## Θεσσαλονίκη

Thessalonica

Dative

*dat. of place*

Θεσσαλονίκη: the Macedonian capital; Paul's next stop after Philippi, where they kept supporting him (cf. Acts 17).

<p><b>καὶ</b> both</p> <p><i>correlative conjunction (καὶ ... καὶ)</i></p> <p>καί: with the following δις, 'both once and twice.'</p>	<p><b>ἅπαξ</b> once</p> <p><i>adverb of number</i></p> <p>ἅπαξ: 'once'; with δις, an idiom for 'more than once, repeatedly.'</p>	<p><b>καὶ</b> and</p> <p><i>correlative conjunction</i></p>	<p><b>δὶς</b> twice</p> <p><i>adverb of number</i></p> <p>δὶς: 'twice'; ἅπαξ καὶ δις = 'again and again.'</p>
<p><b>εἰς</b> for</p> <p><i>preposition + accusative (purpose)</i></p> <p>εἰς: 'for, toward'; expressing the purpose of the sending.</p>	<p><b>τὴν</b> the</p> <p><i>Accusative article</i></p>	<p><b>χρεῖαν</b> need</p> <p><i>Accusative object of εἰς (purpose)</i></p> <p>χρεία: 'need, necessity'; the practical lack their gifts met.</p>	<p><b>μοι</b> my</p> <p><i>Dative dat. of advantage (for me)</i></p>
<p><b>ἐπέμψατε</b> you sent</p> <p>Aor Act Indic 2 Pl · πέμπω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>πέμπω: 'send'; they dispatched aid to him (the object 'something/aid' is understood).</p>			

## 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

Not that I seek the gift, but I seek the fruit that increases to your account.

**CLARIFICATION (MOTIVE)** **ASYNDETON** A second 'not that' (cf. v.11) refines his motive: it is not the gift he is after but its 'fruit' — the spiritual profit credited to the givers. The ledger metaphor (εἰς λόγον) continues: their generosity accrues to their own account before God.

οὐχ

not

*negative particle*

οὐ: 'not'; with ὅτι, the idiom 'not that...!'

ὅτι

that

*conjunction (elliptical 'not that...')*

ὅτι: 'that'; οὐχ ὅτι again qualifies, as in v.11.

ἐπιζητῶ

I seek

Pres Act Indic 1 Sg · ἐπιζητέω

*main verb*

→ progressive present

ἐπιζητέω: 'seek after, strive for' (intensive ἐπί + ζητέω); 'I am not on the hunt for the gift.'

τὸ

the

*Accusative*

*article*

δῶμα

gift

*Accusative*

*object of ἐπιζητῶ*

δῶμα: 'gift, present' (cf. δίδωμι); the material donation itself.

ἀλλὰ

but

*adversative conjunction*

ἀλλὰ: strong 'but!'; setting the true object over against the apparent one.

ἐπιζητῶ

I seek

Pres Act Indic 1 Sg · ἐπιζητέω

*main verb (repeated)*

→ progressive present

ἐπιζητέω: the repetition focuses on what he truly seeks — their good.

τὸν

the

*Accusative*

*article*

καρπὸν

fruit

*Accusative*

*object of ἐπιζητῶ*

καρπός: 'fruit'; metaphor for the spiritual return their giving yields — interest credited to them.

τὸν

the (that)

*Accusative*

*article (with attributive ptc.)*

πλεονάζοντα

increasing

Pres Act Ptc · Acc Sg Masc · πλεονάζω

*attributive participle (modifying καρπὸν)*

→ progressive present (ongoing increase)

πλεονάζω: 'increase, grow, abound' (cf. πλείων); the fruit keeps mounting to their credit — a growing balance.

εἰς

to

*preposition + accusative (reference)*

εἰς: 'to, toward!'; again 'on the account of' (commercial).

λόγον

account

*Accusative*

*object of εἰς (ledger idiom)*

λόγος: 'account, reckoning'; the fruit is posted 'to your account' before God.

ὑμῶν

your

*Genitive*

*genitive of possession*

18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.

I have received everything in full, and I abound; I am fully supplied, having received from Epaphroditus the things from you, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

**ACKNOWLEDGMENT (RECEIPT)** **δὲ** Paul gives a formal receipt: ἀπέχω ('paid in full') was a commercial term for an acknowledged settlement. The gift is then transposed into cultic language — a fragrant offering, an acceptable sacrifice — so that their generosity is reckoned as worship pleasing to God.

### ἀπέχω

I have in full

Pres Act Indic 1 Sg · ἀπέχω

*main verb*

→ perfective present (settled receipt)

ἀπέχω: 'have in full, receive payment in full' (ἀπό + ἔχω); a technical receipt-word in the papyri — 'paid in full, account closed!'

### δὲ

and

*developmental conjunction*

δέ: transitional, moving to the acknowledgment.

### πάντα

everything

Accusative

*object of ἀπέχω*

πᾶς: 'all, everything'; the full sum of what they sent.

### καὶ

and

*coordinating conjunction*

### περισσεύω

I abound

Pres Act Indic 1 Sg · περισσεύω

*main verb*

→ stative present

περισσεύω: 'abound, have more than enough'; not merely sufficient but overflowing.

### πεπλήρωμαι

I am fully supplied

Perf Pass Indic 1 Sg · πληρώω

*main verb*

→ intensive perfect (filled and remaining so)

πληρώω: 'fill, fulfill, complete'; the perfect — 'I have been filled full,' a state now standing.

### δεξάμενος

having received

Aor Mid Ptc · Nom Sg Masc · δέχομαι

*causal/temporal participle*

→ constative aorist (antecedent)

δέχομαι: 'receive, welcome, accept'; the means by which he is filled — receiving their gift via Epaphroditus.

### παρὰ

from

*preposition + genitive (source/agent)*

παρά: with the genitive, 'from (the side of)'; the human bearer.

<p><b>Ἐπαφροδίτου</b> Eraphroditus Genitive <i>genitive (object of παρά)</i></p> <p>Ἐπαφρόδιτος: the Philippians' envoy who carried the gift and nearly died (2:25–30); the gift's courier.</p>	<p><b>τὰ</b> the things Accusative <i>substantival article (object of δεξιόμενος)</i></p> <p>τὰ (παρ' ὑμῶν): 'the things from you' — their gifts, named by a discreet circumlocution.</p>	<p><b>παρ'</b> from preposition + genitive (source)</p> <p>παρά: 'from'; identifying the gifts' origin — the Philippians.</p>	<p><b>ὑμῶν</b> you Genitive <i>genitive (object of παρά)</i></p>
<p><b>ὄσμήν</b> an aroma Accusative <i>accusative in apposition (to τὰ παρ' ὑμῶν)</i></p> <p>ὄσμή: 'smell, fragrance'; with εὐωδίας, the OT sacrificial 'pleasing aroma' (Gen 8:21; Lev 1:9 LXX).</p>	<p><b>εὐωδίας</b> fragrant Genitive <i>genitive of quality (attributive)</i></p> <p>εὐωδία: 'sweet smell, fragrance' (εὖ + ὄζω); the cultic phrase ὄσμη εὐωδίας marks an offering God delights in.</p>	<p><b>θυσίαν</b> a sacrifice Accusative <i>accusative in apposition</i></p> <p>θυσία: 'sacrifice, offering'; the gift reckoned as an act of worship (cf. Rom 12:1; Heb 13:16).</p>	<p><b>δεκτὴν</b> acceptable Accusative <i>attributive adj. (with θυσίαν)</i></p> <p>δεκτός: 'acceptable, welcome' (cf. δέχομαι); the sacrifice God receives gladly.</p>
<p><b>εὐάρεστον</b> well-pleasing Accusative <i>attributive adj. (with θυσίαν)</i></p> <p>εὐάρεστος: 'pleasing, acceptable' (εὖ + ἀρέσκω); what gives God satisfaction.</p>	<p><b>τῷ</b> to Dative <i>article</i></p>	<p><b>θεῷ</b> God Dative <i>dat. of reference (to whom pleasing)</i></p> <p>θεός: God; the one to whom the sacrifice is offered and who is pleased by it.</p>	

19 ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

And my God will supply your every need according to his riches in glory in Christ Jesus.

PROMISE (RECIPROCAL SUPPLY) **δε** The grand reciprocity: as they filled Paul's need (v.16, χρεία), so 'my God' will fill their every need. The measure is not their gift but God's inexhaustible riches in glory, channeled 'in Christ Jesus.'

ὁ

the

Nominative

article

δὲ

and

*developmental conjunction (postpositive)*

δέ: linking God's supply to their giving as its counterpart.

θεός

God

Nominative

*subject (of πληρώσει)*

θεός: God; 'my God' — the personal warmth of Paul's confidence (cf. 1:3).

μου

my

Genitive

*genitive of relationship*

πληρώσει

will supply

Fut Act Indic 3 Sg · πληρώω

*main verb*

→ predictive future (assured promise)

πληρώω: 'fill, fill up, supply fully'; echoing πεπλήρωμαι (v.18) — as Paul was filled, so will they be.

πᾶσαν

every

Accusative

*attributive adj. (with χρείαν)*

πᾶς: 'every, all'; no need excluded.

χρείαν

need

Accusative

*object of πληρώσει*

χρεία: 'need, want'; deliberately echoing v.16 — they met his χρεία, God will meet theirs.

ὑμῶν

your

Genitive

*genitive of possession*

κατὰ

according to

*preposition + accusative (measure/standard)*

κατά: 'according to'; the standard of supply is God's riches, not merely 'out of' them.

τὸ

the

Accusative

article

πλοῦτος

riches

Accusative

*object of κατὰ*

πλοῦτος: 'wealth, riches'; God's boundless resources — the measure of his giving.

αὐτοῦ

his

Genitive

*genitive of possession*

ἐν

in

*preposition + dative (sphere/manner)*

ἐν: 'in glory' — either where the riches reside or the manner ('gloriously') of the supply.

δόξῃ

glory

Dative

*dat. of sphere/manner*

δόξα: 'glory, splendor'; the heavenly, glorious realm in which God's riches are stored and dispensed.

ἐν

in

*preposition + dative (sphere)*

Χριστῷ

Christ

Dative

*dat. of sphere (channel of supply)*

Χριστός: 'Christ'; all God's supply reaches them 'in Christ Jesus,' the locus of every blessing.

Ἰησοῦ

Jesus

Dative

*dat. in apposition to Χριστῷ*

20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

| Now to our God and Father be the glory forever and ever. Amen.

| **DOXOLOGY** **δὲ** The mention of God's riches in glory spills over into doxology. The articular ἡ δόξα ('the glory due') is ascribed to God forever; the 'amen' seals the praise that closes the body of the letter.

τῷ

to the

Dative

article

δὲ

now

*developmental conjunction (postpositive)*

| δέ: here transitional, introducing the doxology.

θεῷ

God

Dative

*dat. of recipient (to whom glory is ascribed)*

| θεός: God; the recipient of the praise.

καὶ

and

*coordinating conjunction (hendiadys)*

| καί: linking the two titles of the one God — 'God and Father.'

πατρὶ

Father

Dative

*dat. in apposition to θεῷ*

| πατήρ: 'Father'; 'our God and Father' — one referent, two titles.

ἡμῶν

our

Genitive

*genitive of relationship*

ἡ

the

Nominative

*article (with δόξα)*

δόξα

glory

Nominative

*subject (of implied optative/εἴη)*

| δόξα: 'glory, honor, praise'; the article — 'the glory' rightfully his — ascribed in the doxology.

εἰς

for

*preposition + accusative (extent of time)*

εἰς: 'unto, for'; with the temporal phrase, 'forever.'

τοὺς

the

Accusative

article

αἰῶνας

ages

Accusative

*object of εἰς (extent of time)*

αἰών: 'age, eon'; εἰς τοὺς αἰῶνας τῶν αἰώνων is a Semitic superlative — 'to the ages of the ages,' i.e. forever and ever.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

*genitive (intensifying)*

αἰών: the repeated noun in the genitive heightens to absolute perpetuity.

ἀμήν

amen

*interjection (liturgical affirmation)*

ἀμήν: a transliterated Hebrew word, 'truly, so be it'; sealing the doxology.

## 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

Greet every saint in Christ Jesus. The brothers who are with me greet you.

**FINAL GREETINGS** **ASYNDETON** The closing greetings begin. An imperative to greet every individual saint, followed by the greeting of those with Paul — his immediate circle of co-workers — sending their own salutation.

Ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

*main verb (imperative)*

→ *constative aorist (a single act of greeting)*

ἀσπάζομαι: 'greet, salute, embrace'; the standard letter-closing verb of greeting.

πάντα

every

Accusative

*attributive adj. (with ἅγιον)*

πᾶς: 'every'; the singular 'every saint' personalizes — each one individually.

ἅγιον

saint

Accusative

*object of Ἀσπάσασθε (substantival adj.)*

ἅγιος: 'holy one, saint'; a standard term for believers as those set apart to God.

ἐν

in

*preposition + dative (sphere)*

## Χριστῷ

Christ

Dative

*dat. of sphere*

Χριστός: 'Christ'; the saints are holy 'in Christ Jesus' — their identity is union with him.

## Ἰησοῦ

Jesus

Dative

*dat. in apposition to Χριστῷ*

## ἀσπάζονται

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

*main verb*

→ progressive present (epistolary)

ἀσπάζομαι: 'greet'; the epistolary present — 'send their greetings.'

## ὑμᾶς

you

Accusative

*object of ἀσπάζονται*

## οἱ

the

Nominative

*article (with ἀδελφοί)*

## σύν

with

*preposition + dative (accompaniment)*

σύν: 'with, together with'; the attributive phrase 'who are with me.'

## ἐμοὶ

me

Dative

*object of σύν*

ἐγώ: 'me'; Paul's immediate companions.

## ἀδελφοί

brothers

Nominative

*subject (of ἀσπάζονται)*

ἀδελφός: 'brother'; his co-workers and fellow Christians where he is held.

## 22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

All the saints greet you, especially those of Caesar's household.

FINAL GREETINGS (CONTINUED) **ASYNDETON** The circle widens from the brothers to 'all the saints,' then narrows with a striking note — 'especially those of Caesar's household,' converts among the imperial slaves and freedmen, a quiet sign of the gospel's reach into the heart of empire.

## ἀσπάζονται

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

*main verb*

→ progressive present (epistolary)

ἀσπάζομαι: 'greet'; the epistolary present continued.

## ὑμᾶς

you

Accusative

*object of ἀσπάζονται*

## πάντες

all

Nominative

*attributive adj. (with οἱ ἅγιοι)*

πᾶς: 'all'; the whole body of believers where Paul is.

## οἱ

the

Nominative

*article (with ἅγιοι)*

ἅγιοι

saints

Nominative

subject (of ἀσπάζονται)

ἅγιος: 'holy ones, saints'; all the local believers join the greeting.

μάλιστα

especially

adverb (superlative of degree)

μάλιστα: 'most of all, especially'; singling out a notable group.

δὲ

and

developmental conjunction (postpositive)

δέ: mild, 'and especially.'

οἱ

those

Nominative

article (substantizing the prep. phrase)

ἐκ

of

preposition + genitive (source/membership)

ἐκ: 'from, out of'; 'those from the household of Caesar.'

τῆς

the

Genitive

article

Καίσαρος

Caesar's

Genitive

genitive of possession

Καῖσαρ: 'Caesar'; the emperor — 'Caesar's household' denotes the imperial staff (slaves, freedmen, officials).

οἰκίας

household

Genitive

genitive (object of ἐκ)

οἰκία: 'house, household'; the familia Caesaris — the vast body of imperial servants, some now believers.

## 23 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

The grace of the Lord Jesus Christ be with your spirit.

**BENEDICTION** **ASYNDETON** The grace-benediction that closes Paul's letters. As the letter opened with grace (1:2), so it ends — 'the grace of the Lord Jesus Christ with your spirit' (some witnesses, 'with all of you').

Ἡ

the

Nominative

article (with χάρις)

χάρις

grace

Nominative

subject (of implied εἶη)

χάρις: 'grace, favor'; the unmerited favor of Christ, invoked upon them as the letter closes.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source (the grace's giver)

κύριος: 'Lord'; the grace originates with the Lord Jesus Christ.

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition to κυρίου*

## Χριστοῦ

Christ

Genitive

*genitive in apposition to Ἰησοῦ*

Χριστός: 'Christ'; completing the full title of the Lord whose grace is invoked.

## μετά

with

*preposition + genitive (accompaniment)*

μετά: 'with'; the grace 'be with' them.

## τοῦ

the

Genitive

*article*

## πνεύματος

spirit

Genitive

*genitive (object of μετά)*

πνεῦμα: 'spirit'; 'with your spirit' = with you at the core of your being (a personal, inward benediction).

## ὑμῶν

your

Genitive

*genitive of possession*

**On the text.** Verse punctuation and paragraphing are editorial and conventional. At v.3 the addressee is read as a genuine 'yokefellow' (σύζυγε); whether this is a proper name is debated. At v.13 'in him who strengthens me' (ἐν τῷ ἐνδυναμοῦντί με) is read; many later witnesses add 'Christ' (Χριστῷ), which is not reproduced as part of the earliest text. At v.23 the closing is read 'with your spirit' (μετά τοῦ πνεύματος ὑμῶν); some witnesses read 'with all of you.' The discourse, syntactic, and semantic-force tiers are interpretive; where readings legitimately differ, the more common analysis is given and notable alternatives are flagged.

**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.