

Philippians 4:10-23

Philippians 4:10 – I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity.

5463 [e]	1161 [e]	1722 [e]	2962 [e]	3171 [e]	3754 [e]	2235 [e]	4218 [e]	330 [e]	3588 [e]	5228 [e]	1473 [e]	5426 [e]	1909 [e]
Echarēn	de	en	Kyriō	megalōs	hoti	ēdē	pote	anethalete	to	hyper	emou	phronein	eph'
10 Ἐχάρην	δὲ	ἐν	Κυρίῳ	μεγάλως	, ὅτι	ἤδη	ποτὲ	ἀνεθάλετε	τὸ	ὑπὲρ	ἐμοῦ	φρονεῖν	; ἐφ'
I rejoiced	moreover	in	[the] Lord	greatly	that	now	at last	you revived [your]	-	for	me	caring	wherein
V-AIP-1S	Conj	Prep	N-DMS	Adv	Conj	Adv	Adv	V-AIA-2P	Art-ANS	Prep	PPro-G1S	V-PNA	Prep

3739 [e]	2532 [e]	5426 [e]	170 [e]	1161 [e]
hō	kai	ephroneite	ēkaireisthe	de
ὧ	καὶ	ἐφρονεῖτε	, ἠκαίρεισθε	δέ .
which	also	you were concerned	you were lacking opportunity	however
RelPro-DNS	Conj	V-IAA-2P	V-IIM/P-2P	Conj

- Paul closes the letter to the Philippians by returning to the friendly personal closing with a note of appreciation for the “gifts” (4:18) that were sent to him through Epaphroditus.
- Philippians 4:15-18 indicate these “gifts” (4:18) included money (and, may have included other things such as clothes and basic necessities needed by Paul under house arrest in Rome.
- Paul addresses the receiving of these gifts cautiously:
 - First, he appreciates them: 4:10; 4:14-16; 4:18-20
 - Second, he recognizes that in Christ he already has all he needs: 4:11-13.
 - Third, he was NOT seeking these gifts for having preached the Word: 4:17.
 - Fourth, his ministry is not dependent on the Philippians, but their gifts to Paul would result in the Lord also supplying their needs. The Philippians were sharing with Paul from what God had given the Philippians. The Philippians were not Paul’s benefactor, but the Lord was supplying for both Paul and the Philippians: 4:17-20.
- “At last” is ede pote which does NOT mean Paul had been disappointedly waiting for them to remember him and reconsider giving him some money. The same word is used in Romans 1:10 to refer to an unavoidable delay or interference. They had not sent anything to Paul because he had gone to Jerusalem and ended up in prison in Caesarea.
- “have renewed is anethalete which is a word from the world of horticulture indicating plants and flowers “blooming again.”
- “lacking opportunity” comes from a word built on *kairos* which means “right season, opportune moment.” (Often used with *chronos* meaning chronological time. “times and seasons”.) The word *akaireomai* means “without suitable opportunity” and “unseasonable”. The Philippians had no opportunity to support Paul’s ministry.

Philippians 4:11 –Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.

3756 [e]	3754 [e]	2596 [e]	5304 [e]	3004 [e]	1473 [e]	1063 [e]	3129 [e]	1722 [e]	3739 [e]	1510 [e]	842 [e]	1510 [e]
ouch	hoti	kath'	hysterēsīn	legō	egō	gar	emathon	en	hois	eimi	autarkēs	einai
11 οὐχ	ὅτι	καθ'	ὑστέρησιν	λέγω	; ἐγὼ	γὰρ	ἐμαθον	ἐν	οἷς	εἶμι	, αὐτάρκης	εἶναι .
Not	that	as to	destitution	I speak	I	indeed	have learned	in	whatever [circumstances]	I am	content	to be
Adv	Conj	Prep	N-AFS	V-PIA-1S	PPro-N1S	Conj	V-AIA-1S	Prep	RelPro-DNP	V-PIA-1S	Adj-NMS	V-PNA

- “have learned” – is from *emathon*.
- “whatever” (situation, circumstances) - *hois*
- “content” – *autarkes* – a word used throughout Greek philosophy to describe the virtue of being content. Aristotle described *autarkes* (“contentment”) as “possessing all things and needing

nothing.” The Stoics used the same word to identify their highest virtue of self-sufficiency. Paul is content (autarkes) because of Jesus Christ.

Philippians 4:12 – I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need.

1492 [e] 2532 [e] 5013 [e] 1492 [e] 2532 [e] 4052 [e] 1722 [e] 3956 [e] 2532 [e] 1722 [e] 3956 [e] 3453 [e]
 oida kai tapeinousthai oida kai perisseuein en panti kai en pasin memyēmai
 12 οἶδα καὶ ταπεινοῦσθαι , οἶδα καὶ περισσεύειν . ἐν παντὶ , καὶ ἐν πᾶσιν , μεμύημαι
 I know also [how] to be brought low I know also [how] to abound In everything and in all things I have learned the secret
 V-RIA-1S Conj V-PNM/P V-RIA-1S Conj V-PNA Prep Adj-DNS Conj Prep Adj-DNP V-RIM/P-1S

2532 [e] 5526 [e] 2532 [e] 3983 [e] 2532 [e] 4052 [e] 2532 [e] 5302 [e]
 kai chortazesthai kai peinan kai perisseuein kai hystereisthai
 καὶ χορτάζεσθαι , καὶ πεινᾶν , καὶ περισσεύειν , καὶ ὑστερεῖσθαι .
 also to be full and to hunger also to abound and to be deficient
 Conj V-PNM/P Conj V-PNA Conj V-PNA Conj V-PNM/P

- “I know”- active of *oida*
- “in need” – **passive** tense of *tapeinousthai*
- “I know” – *oida*
- “have plenty” – **active** tense of *perisseuein*
- “have learned secret” – passive of *memuemai*
- “any and every situation” – *panti kai en pasin* or “everything and in all things”
- “well fed” – **passive** of *chortazesthai*
- “hungry” – **active** of *peinan*
- “plenty” – **active** of *perisseuein*
- “want” – **passive** of *hustereisthai*

Quadrants of Life	
Active	Passive
Plenty	Plenty
Poverty	Poverty

God’s goodness will never take us to one quadrant and keep us there. Life is about changing us.

Throughout the scriptures we are told that God is good. When we hear this we tend to describe the word good in terms of immediately recognizable “good.” Our definition of the term “good” could alternately use synonyms like “pleasant, pleasing, desirable, pain-free, or sought-after.” When we study the verses that often surround the praise “God is good,” we see that part of God’s “good” activity towards us is not within our definition. Things like “testing,” “trying,” “examining,” and “sacrificing.” In Psalm 107, which begins and ends with statements attesting to the “goodness” of God, forty-three verses are laced with real life situations where the goodness of God is manifested to people. Some of these people were lost and wandering, some had been subjected to bitter labor by God, others were caught in a storm sent by God, some of them were suffering in divine discipline for their rebellion. Although each group was in a different situation and for a different reason (some had rebelled, some had obeyed, some were guilty, some were innocent), they all were in the goodness of God.

The truth that God is doing something in our lives to change us is so obvious it goes without saying, but yet it is one of the things we must be taught so we do not go to extremes.

In Philippians 4:12-13 Paul says he has “learned the secret of being content in any and every situation.” With the phrase “learned the secret” he uses a technical term that refers to the process of initiation. The initiation would include more than knowledge but a sequences of life experiences. The situations in life are then listed by Paul forming a quadrant. Paul says he has learned to be content when “well fed,” “hungry,” “in plenty,” or “in want.” These four may seem redundant in the English Bible as if saying “prosperity or poverty, or prosperity or poverty.”

The tenses of the verbs that Paul uses in the Greek text develops the quadrants that can categorize every situation in life.

The first prosperity phrase (“well fed”) is passive. Meaning Paul was the recipient and not the doer of the verb. In other words he did not cause it to happen. This is true of the last phrase (“in want”) indicating there were times that Paul was in need that were out of his control. Paul did not deserve or cause the lack in this situation, it was given to him. The other two phrases (“hungry” or “plenty”) are in the active tense meaning Paul did or created both of these in his life at some time.

All of these serve a purpose and is the manifestation of the goodness of God in our lives. You may be suffering undeserving like Joseph or deserving like Samson. You may be prosperous undeservingly like Solomon or deserving like Abraham. But, one thing is true, God’s goodness will eventually take you to all four quadrants and through his initiation you can be content in any of them.

Philippians 4:13 – I can do all things through him who strengthens me.

	3956 [e]	2480 [e]	1722 [e]	3588 [e]	1743 [e]	1473 [e]
	panta	ischyō	en	tō	endynamounti	me
13	πάντα	ἰσχύω ,	ἐν	τῷ	ἐνδυναμοῦντί	με .
	All things	I am strong for	in	the [One]	strengthening	me
	Adj-ANP	V-PIA-1S	Prep	Art-DMS	V-PPA-DMS	Pro-A1S

Philippians 4:14 – Yet it was kind of you to share my trouble.

	4133 [e]	2573 [e]	4160 [e]	4790 [e]	1473 [e]	3588 [e]	2347 [e]
	plēn	kalōs	epoiēsate	synkoinōnēsantes	mou	tē	thlipsei
14	πλὴν	καλῶς	ἐποιήσατε ,	συνκοινωνήσαντές	μου	τῇ	θλίψει .
	But	well	you did	having fellowship in	my	-	affliction
	Conj	Adv	V-A1A-2P	V-APA-NMP	Pro-G1S	Art-DFS	N-DFS

Philippians 4:15 – And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only.

1492 [e]	1161 [e]	2532 [e]	4771 [e]	5374 [e]	3754 [e]	1722 [e]	746 [e]	3588 [e]	2098 [e]	3753 [e]	1831 [e]	575 [e]
oidate	de	kai	hymeis	Philippēsiōi	hoti	en	archē	tou	euangeliou	hote	exēlthon	apo
15 οἶδατε	δὲ	καὶ	ὑμεῖς	, Φιλιππηῖσιοι	, ὅτι	ἐν	ἀρχῇ	τοῦ	εὐαγγελίου	, ὅτε	ἐξῆλθον	ἀπὸ
know	moreover	also	you	Philippians	that	in	[the] beginning	of the	gospel	when	I came out	from
V-RIA-2P	Conj	Conj	PPro-N2P	N-VMP	Conj	Prep	N-DFS	Art-GNS	N-GNS	Adv	V-AIA-1S	Prep

3109 [e]	3762 [e]	1473 [e]	1577 [e]	2841 [e]	1519 [e]	3056 [e]	1394 [e]	2532 [e]	3028 [e]	1487 [e]	3361 [e]	4771 [e]
Makedonias	oudemia	moi	ekklēsia	ekoipōnēsen	eis	logon	dōseōs	kai	lēmψεōs	ei	mē	hymeis
Μακεδονίας	, οὐδεμία	μοι	ἐκκλησία	ἐκοινώνησεν	εἰς	λόγον	δόσεως	καὶ	λήμψεως	, εἰ	μὴ	ὑμεῖς
Macedonia	not one	with me	church	had partnership	with regard to	the matter	of giving	and	receiving	if	not	you
N-GFS	Adj-NFS	PPro-D1S	N-NFS	V-AIA-3S	Prep	N-AMS	N-GFS	Conj	N-GFS	Conj	Adv	PPro-N2P

3441 [e]
 monoi
 μόνοι .
 alone
 Adj-NMP

- Common Greek financial terms are used here:
 - “giving” is from *dosis* which meant “credit”
 - “receiving” is from *lempsis* which meant “debit”

Philippians 4:16 – Even in Thessalonica you sent me help for my needs once and again.

3754 [e]	2532 [e]	1722 [e]	2332 [e]	2532 [e]	530 [e]	2532 [e]	1364 [e]	1519 [e]	3588 [e]	5532 [e]	1473 [e]	3992 [e]
hoti	kai	en	Thessalonikē	kai	hapax	kai	dis	eis	tēn	chreian	moi	epempsate
16 ὅτι	καὶ	ἐν	Θεσσαλονίκη	, καὶ	ἅπαξ	καὶ	δὶς	, εἰς	τὴν	χρεῖαν	μοι	ἐπέμψατε .
For	even	in	Thessalonica	both	once	and	twice	for	the	needs	of me	you sent
Conj	Conj	Prep	N-DFS	Conj	Adv	Conj	Adv	Prep	Art-AFS	N-AFS	PPro-D1S	V-AIA-2P

Philippians 4:17 – Not that I seek the gift, but I seek the fruit that increases to your credit.

3756 [e]	3754 [e]	1934 [e]	3588 [e]	1390 [e]	235 [e]	1934 [e]	3588 [e]	2590 [e]	3588 [e]	4121 [e]	1519 [e]	3056 [e]	4771 [e]
ouch	hoti	epizētō	to	dōma	alla	epizētō	ton	karpon	ton	pleonazonta	eis	logon	hymōn
17 οὐχ	ὅτι	ἐπιζητῶ	τὸ	δῶμα	, ἀλλὰ	ἐπιζητῶ	τὸν	καρπὸν	τὸν	πλεονάζοντα	εἰς	λόγον	ὑμῶν .
Not	that	I seek after	the	gift	but	I seek after	the	fruit	-	abounding	to	[the] account	of you
Adv	Conj	V-PIA-1S	Art-ANS	N-ANS	Conj	V-PIA-1S	Art-AMS	N-AMS	Art-AMS	V-PPA-AMS	Prep	N-AMS	PPro-G2P

Philippians 4:18 – I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

568 [e]	1161 [e]	3956 [e]	2532 [e]	4052 [e]	4137 [e]	1209 [e]	3844 [e]	1891 [e]	3588 [e]	3844 [e]	4771 [e]			
apechō	de	panta	kai	perisseuō	peplērōmai	dexamenos	para	Epaphroditou	ta	par'	hymōn			
18 ἀπέχω	δὲ	πάντα	καὶ	περισεύω	;	πεπλήρωμαι	,	δεξάμενος	παρὰ	Ἐπαφροδίτου	τὰ	παρ'	ὑμῶν	,
I have	moreover	all things	and	abound		I am full		having received	from	Epaphroditus	the things	from	you	
V-PIA-1S	Conj	Adj-ANP	Conj	V-PIA-1S		V-RIMP-1S		V-APM-NMS	Prep	N-GMS	Art-ANP	Prep	PPro-G2P	

3744 [e]	2175 [e]	2378 [e]	1184 [e]	2101 [e]	3588 [e]	2316 [e]			
osmēn	euōdias	thysian	dektēn	euareston	tō	Theō			
ὄσμήν	εὐωδίας	,	θυσίαν	δεκτὴν	,	εὐάρεστον	τῷ	Θεῷ	.
an odor	of a sweet smell	a sacrifice	acceptable	well-pleasing	-	to God			
N-AFS	N-GFS	N-AFS	Adj-AFS	Adj-AFS		Art-DMS	N-DMS		

Philippians 4:19 – And my God will supply every need of yours according to his riches in glory in Christ Jesus.

3588 [e]	1161 [e]	2316 [e]	1473 [e]	4137 [e]	3956 [e]	5532 [e]	4771 [e]	2596 [e]	3588 [e]	4149 [e]	846 [e]	1722 [e]	1391 [e]	1722 [e]		
ho	de	Theos	mou	plērōsei	pasan	chreian	hymōn	kata	to	ploutos	autou	en	doxē	en		
19 ὁ	δὲ	Θεός	μου	πληρώσει	πᾶσαν	χρείαν	ὑμῶν	,	κατὰ	τὸ	πλοῦτος	αὐτοῦ	,	ἐν	δόξῃ	ἐν
-	But	God	my	will fill up	all	[the] needs	of you		according to	the	riches	of him		in	glory	in
Art-NMS	Conj	N-NMS	PPro-G1S	V-FIA-3S	Adj-AFS	N-AFS	PPro-G2P	Prep	Art-ANS	N-ANS	PPro-GM3S	Prep	N-DFS	Prep		

5547 [e]	2424 [e]
Christō	Iēsou
Χριστῷ	Ἰησοῦ
Christ	Jesus
N-DMS	N-DMS

Philippians 4:20 – To our God and Father be glory forever and ever. Amen.

3588 [e]	1161 [e]	2316 [e]	2532 [e]	3962 [e]	1473 [e]	3588 [e]	1391 [e]	1519 [e]	3588 [e]	165 [e]	3588 [e]	165 [e]	281 [e]	
tō	de	Theō	kai	Patri	hēmōn	hē	doxa	eis	tous	aiōnas	tōn	aiōnōn	amēn	
20 τῷ	δὲ	Θεῷ	καὶ	Πατρὶ	ἡμῶν	ἡ	δόξα	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων	.	ἀμήν
to	moreover	[the] God	and	Father	of us [is]	[be] the	glory	to	the	ages	of the	ages	Amen	
Art-DMS	Conj	N-DMS	Conj	N-DMS	PPro-G1P	Art-NFS	N-NFS	Prep	Art-AMP	N-AMP	Art-GMP	N-GMP	Heb	

Philippians 4:21 – Greet every saint in Christ Jesus. The brothers who are with me greet you.

782 [e]	3956 [e]	40 [e]	1722 [e]	5547 [e]	2424 [e]	782 [e]	4771 [e]	3588 [e]	4862 [e]	1473 [e]	80 [e]			
Aspasasthe	panta	hagion	en	Christō	Iēsou	aspazontai	hymas	hoi	syn	emoi	adelphoi			
21 Ἀσπάσασθε	πάντα	ἅγιον	ἐν	Χριστῷ	Ἰησοῦ	.	ἀσπάζονται	ὑμᾶς	,	οἱ	σὺν	ἐμοὶ	ἀδελφοί	.
greet	every	saint	in	Christ	Jesus		greet	you	the	with	me	brothers		
V-AMM-2P	Adj-AMS	Adj-AMS	Prep	N-DMS	N-DMS		V-PIM/P-3P	PPro-A2P	Art-NMP	Prep	PPro-D1S	N-NMP		

Philippians 4:22 – All the saints greet you, especially those of Caesar's household.

782 [e]	4771 [e]	3956 [e]	3588 [e]	40 [e]	3122 [e]	1161 [e]	3588 [e]	1537 [e]	3588 [e]	2541 [e]	3614 [e]
aspazontai	hymas	pantes	hoi	hagioi	malista	de	hoi	ek	tēs	Kaisaros	oikias
22 ἀσπάζονται	ὑμᾶς ,	πάντες	οἱ	ἅγιοι ,	μάλιστα	δὲ	οἱ	ἐκ	τῆς	Καίσαρος	οἰκίας .
greet	you	all	the	saints	especially	moreover	those	of	the	of Ceasar	household
V-PIM/P-3P	PPro-A2P	Adj-NMP	Art-NMP	Adj-NMP	Adv	Conj	Art-NMP	Prep	Art-GFS	N-GMS	N-GFS

Philippians 4:23 – The grace of the Lord Jesus Christ be with your spirit.

3588 [e]	5485 [e]	3588 [e]	2962 [e]	2424 [e]	5547 [e]	3326 [e]	3588 [e]	4151 [e]	4771 [e]	281 [e]
HĒ	charis	tou	Kyriou	Iēsou	Christou	meta	tou	pneumatōs	hymōn	Amēn
23 Ἡ	χάρις	τοῦ	Κυρίου	Ἰησοῦ	Χριστοῦ	μετὰ	τοῦ	πνεύματος	ὑμῶν .	Ἀμήν .
The	grace	of the	Lord	Jesus	Christ	[be] with	the	spirit	of you	Amen
Art-NFS	N-NFS	Art-GMS	N-GMS	N-GMS	N-GMS	Prep	Art-GNS	N-GNS	PPro-G2P	Heb