

Philippians 4:8-9

The philosophers of Paul's day encouraged their followers to turn their minds away from their difficulties and to turn them to pleasurable or virtuous thoughts.

- Epicureans taught to turn one's thoughts from painful to pleasurable.
- Stoics (Cicero, Seneca) taught others to replace painful thoughts with contemplation of virtue.

Cicero's list of virtues matches Paul's following list in that it included "all that is lovely, honorable, of good report."

The Philippians would have been familiar with these Greek philosophers and their "lists".

Philippians 4:8 – “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, if there is anything worthy of praise, think about these things.”

3588 [e]	3063 [e]	80 [e]	3745 [e]	1510 [e]	227 [e]	3745 [e]	4586 [e]	3745 [e]	1342 [e]	3745 [e]	53 [e]	3745 [e]	
To	loiPON	adelphoi	hosa	estin	alēthē	hosa	semna	hosa	dikaia	hosa	hagna	hosa	
8	Τὸ	λοιπόν	, ἀδελφοί	, ὅσα	ἐστὶν	ἀληθῆ	, ὅσα	σεμνά	, ὅσα	δίκαια	, ὅσα	ἀγνά	, ὅσα
-	Finally	brothers	whatever	is	TRUE	whatever	honorable	whatever	right	whatever	pure	whatever	
Art-ANS	Adj-ANS	N-VMP	RelPro-NNP	V-PIA-3S	Adj-NNP	RelPro-NNP	Adj-NNP	RelPro-NNP	Adj-NNP	RelPro-NNP	Adj-NNP	RelPro-NNP	

4375 [e]	3745 [e]	2163 [e]	1487 [e]	5100 [e]	703 [e]	2532 [e]	1487 [e]	5100 [e]	1868 [e]	3778 [e]	3049 [e]
prospHilē	hosa	euphēma	ei	tis	aretē	kai	ei	tis	epainos	tauta	logizesthe
προσφιλή	, ὅσα	εὐφρόνημα	εἰ	τις	ἀρετὴ	, καὶ	εἴ	τις	ἔπαινος	, ταῦτα	λογίζεσθε
lovely	whatever	admirable	if	any	excellence	and	if	any	[worthy of] praise	these things	think on
Adj-NNP	RelPro-NNP	Adj-NNP	Conj	IPro-NFS	N-NFS	Conj	Conj	IPro-NMS	N-NMS	DPro-ANP	V-PMM/P-2P

- **“Finally”** – **λοιπόν** – same as “finally” in Philippians 3:1.
- **“True”** – **ἀληθῆ** - Literally means, “what can't be hidden.” It means it agrees with reality and aligns with the facts. Unconcealed. Worthy of credit. Attested because it has been tested.
- **“Honorable”** – **σεμνά (semna)** – can be translated as “venerable, honorable, grave, serious, dignified.” It is used to refer to that which is weighty, deeply respected because viewed as majestic.”
- **“Just”** – **δικαία (dikaia)** – means “just, righteous, impartial” especially in the eyes of God. The word “righteous” is translated from this word to refer to things/people that conform to God's standard.
- **“Pure”** – **ἀγνά (hagna)** – the word originally referred to a condition prepared for worship. A related Greek word *hagios* is translated “holy”. It refers to things that are uncontaminated, undefiled from sin, not spoiled and not mixed with guilt.
- **“Lovely”** – **προσφιλή (prospHilē)** – other translation options would be “pleasing”, “acceptable”. This word refers to something that is worth the effort to have and to embrace. *“ProspHile”* is a compound word from:
 - the Greek *“pros-”* which means “extending toward” and
 - the Greek word *“phileo”* meaning “affectionate caring”. It is a Greek word for “love” which refers to friendship or to something cherished.
- **“Commendable”** – **εὐφρόνημα (euphēma)** – refers to something that is “well reported of, spoken in a kindly spirit, reputable.” Comes from two combined Greek words:
 - *“eu”* – “well, well done, good, rightly”
 - *“pheme”* – “a report, fame, saying”
- **“Excellence”** – **ἀρετὴ (aretē)** – meaning “virtue, moral excellence, perfection, goodness, a gracious act, uprightness.”

- **“Worthy of Praise” – ἔπαινος (epainos)** – meaning “commendation, praise, approval.” Comes from two combined Greek words:
 - Epi – meaning “on” or “fitting” which serves to intensify the following word.
 - Ainos – meaning “praise”
 - Together *Epi-Ainos*, or *epainos*, means “fitting praise”, “accurate acknowledgment” “appropriate commendation”
- **“Think about” – λογίζεσθε (logizesthe)** – this means “reckon, count, charge with; reason, decide, conclude; think, suppose.” *Logizesthe* is the root for the English word “logic”. It means to “compute”, to “take into account” which indicates the person is to reason to a logical conclusion.

Philippians 4:9 – “What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.”

3739 [e]	2532 [e]	3129 [e]	2532 [e]	3880 [e]	2532 [e]	191 [e]	2532 [e]	3708 [e]	1722 [e]	1473 [e]	3778 [e]	4238 [e]
ha	kai	emathete	kai	parelabete	kai	ēkousate	kai	eidete	en	emoi	tauta	prassete
9 ἃ	καὶ	ἐμάθετε ,	καὶ	παρελάβετε ,	καὶ	ἠκούσατε	καὶ	εἶδετε	ἐν	ἐμοί ,	ταῦτα	πράσσετε ;
What	also	you have learned	and	have received	and	have heard	and	have seen	in	me	these things	practice
RelPro-ANP	Conj	V-AIA-2P	Conj	V-AIA-2P	Conj	V-AIA-2P	Conj	V-AIA-2P	Prep	PPro-D1S	DPro-ANP	V-PMA-2P

2532 [e]	3588 [e]	2316 [e]	3588 [e]	1515 [e]	1510 [e]	3326 [e]	4771 [e]
kai	ho	Theos	tēs	eirēnēs	estai	meth’	hymōn
καὶ	ὁ	Θεὸς	τῆς	εἰρήνης	ἔσται	μεθ’	ὑμῶν .
and	the	God	-	of peace	will be	with	you
Conj	Art-NMS	N-NMS	Art-GFS	N-GFS	V-FIM-3S	Prep	PPro-G2P

- **“Learned” – ἐμάθετε (emathete)** – refers to learning key facts and gaining fact-knowledge. It includes learning from experience and learning by reflection, which can mean “come to realized.”
- **“Received” – παρελάβετε (parelabete)** – (1 Corinthians 15:1; 1 Thessalonians 4:1) – meaning “take from, receive from.” Comes from two combined Greek words:
 - Para – meaning “from close-alongside”
 - Lambano – meaning “aggressively take”
 - Together *Para-Lambano*, or *parelabete*, means “to take or receive by showing strong personal initiative.
- **“Heard” – ἠκούσατε (Ēkousate)** – meaning “hear, listen, comprehend by hearing.” This comes from the word *akouo* which means “to hear”, “to listen”. *Akouo* is used in Romans 10:17 which refers to hearing God’s voice or the Word of Truth that is the source of faith.
- **“Seen” – εἶδετε (eidete)** – meaning “see, look upon, experience, perceive, discern.” This word can be used to say “to see with the mind” or “to perceive with spiritual perception.”
- **“Practice” – πράσσετε (prassete)** – meaning “do, perform, accomplish.” This is the active process in performing and accomplishing a deed. It refers to something that is done as a regular practice and becomes a routine or a habit.
- **“God of Peace”** – just as in 4:7 the “peace of God” is connected to a person’s thoughts, attitudes, behaviors. In 4:7 the “peace of God comes after making requests known to God through prayer and petition with the attitude of thanksgiving.
- **“Will be with you”** –

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	ἦδη	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

3739 [e]	2532 [e]	5426 [e]	170 [e]	1161 [e]
hō	kai	ephronēite	ēkairēisthe	de
ὧ	καὶ	ἐφρονεῖτε	, ἠκαιρεῖσθε	δέ
which	also	you were concerned	you were lacking opportunity	however
RelPro-DNS	Conj	V-IIA-2P	V-IIMP-2P	Conj

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	emathōn	en	hois	eimi	autarkēs	einai
11 οὐχ	ὅτι	καθ'	ὑστερήσιν	λέγω	; ἐγὼ	γὰρ	ἔμαθον	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	Pro-N1S	Conj	V-AIA-1S	Prep	RelPro-DNP	V-PIA-1S	Adj-NMS	V-PNA

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.”

1496 [e]	2532 [e]	5013 [e]	1492 [e]	2532 [e]	4052 [e]	1722 [e]	3956 [e]	2532 [e]	1722 [e]	3956 [e]	3453 [e]
oīda	kai	tapeinousthai	oīda	kai	perisseuein	en	panti	kai	en	pasīn	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

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	PPro-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-AIA-2P	V-APA-NMP	PPro-G1S	Art-DFS	N-DFS	