

Means to Divine Approval (vv. 8-9)

**VERSE 8 Finally [In addition], brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute**

(Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὖφημα [*d.a.w/adj.acc.nt.s. loipos finally, in addition + noun voc.m.p. adelphos + adj.nom.nt.p. hosos whatever + pres.act.ind.3s. eimi + adj.nom.m.p. alethos true + adj.nom.m.p. hosos + adj.nom.m.p. semnos respectable, honorable + adj.nom.m.p. hosos + adj.nom.m.p. dikaios right/righteousness + adj.nom.m.s. hosos + adj.nom.m.p. agnos pure + adj.nom.m.s. hosos + noun nom.m.s. prosphiles pleasing, lovely + adj.nom.m.s. hosos + noun nom.m.s. euphemos good repute* ], **if there is any excellence and if anything worthy of praise, dwell on these things** [εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε [*part ei if + adj.nom.f.s. tis any + noun nom.f.s. arête excellence + conj kai and + part ei if + adj.nom.m.s. tis any + noun nom.m.s. epainos praiseworthy + adj.acc.nt.p. houtos “these things” + pres.dep.imper.2p. logizomai think on; meditate on; “dwell”*]).

**VERSE 9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you** (ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ’ ὑμῶν [*adj.acc.nt.p. hos + aor.act.ind.2p. manthano learn + conj kai + aor.act.ind.2p. paralambano receive + conj kai + aor.act.ind.2p. eidos seen + prep en + pro.loc.m.s. ego + ad.acc.nt.p. houtos “these things” + pres.act.imper.2p. prasso practice + conj kai + d.a.w/noun nom.m.s. theos God + d.a.w/noun gen.f.s. eirene peace + fut.dep.ind.3s. eimi + prep meta with + pro.gen.m.p. su*]).

ANALYSIS: VERSES 8-9

1. The flurry of exhortations continue with these two verses (*toi loipon* “In addition”).
2. The present imperative “dwell” (*logizomai* think, reflect, meditate) coming at the end of v. 8 is preceded by six descriptive adjectives—“true, honorable, right, pure, lovely and good repute.”
3. Each term is preceded by the pronoun “whatever” (*hosos*) placing special emphasis on each of the six items.
4. “True” (adj. *alethes*) refers to things which are over against things which are false (cf. Jn. 5:31-32 “If I testify about Myself, My witness/testimony is true. There is another who testifies of Me, and I know that the testimony which He gives is true.”; 6:55 “For My flesh is true food, and My blood is true drink.”; 8:13-14 “So the Pharisees said to Him. ‘You are testifying about Yourself, Your testimony is not true.’ Jesus answered and said to them, ‘Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going.’”; 21:24 “This is the disciple who is testifying to these things, and we know that his testimony is true.”).
5. The second adjective “honorable” (*semnos*) occurs 4x refers to someone who is worthy of respect (cf. 1 Tim. 3:8, 11; Titus 2:2).
6. “Whatever is right” (adj. # 3 *dikaios*) carries the related nuances of fairness, uprightness, just and honest (85X; cf. Col. 4:1 “Masters, grant to your bondservants justice and fairness, knowing that you too have a Master in heaven.”; also Phil. 1:7).
7. “Whatever things are pure” (adj. # 4 *agnos*) refers the anything that is free from contamination the thing is view (cf. 2 Cor. 7:11; 11:2; 1 Tim. 5:22; Titus 2:5; Jam. 3:17; 1 Pet. 3:2; 1 Jn. 3:3).
8. The fifth adjective “lovely” (*prospfiles*) occurring only here in the NT could be translated “admirable.”
9. The sixth adjective “good report” (*euphemos* worthy of praise) only occurs here.
10. That which is worthy of praise and admiration are closely related concepts.
11. This list of six moral virtues that are to characterize our heavenly citizenship is followed by two conditional clauses (1<sup>st</sup> class) further specifying the character of the virtues believers are to aspire to.
12. “Any excellence” (noun *arête*) can also be rendered “virtue” indicating moral virtue (cf. 2 Pet. 1:5).
13. It is used of God and His plan for believers (1 Pet. 2:9; 2 Pet. 1:3).
14. “Anything worthy of praise” (noun *epainos* praise, praiseworthy) refers to that which is worth commendation.
15. In v. 9 Paul takes the force of his exhortation in v. 8 and relates it to his own life and ministry on behalf of the Philippians.
16. He first switches from the verb “dwell” which deals with mental occupation to the imperative “practice” (*prasso*) which implies overt application.
17. Secondly, he draws attention to his own person as a worthy example of the above mentioned moral virtues.
18. The reminder is fourfold: “learned...received...heard...seen.”
19. The first (“heard”) refers to their history under the academic presentation of doctrine that the Philippians were the beneficiaries.
20. “Received” refers to the doctrine they acknowledged as the truth over the years.

21. “Heard” refers to the occasion when he was with them and taught them face-to-face.
22. “Seen” refers to their observation their spiritual leader as a model of the CWL (cf. also 1:30; 3:17).
23. The Philippians have no excuse for misconduct after all they have learned and seen.
24. Finally, Paul provides them with a conditional promise with the words, “and the God of peace will be with you.”
25. To secure this wonderful blessing requires obedience to the two imperatives to “dwell/contemplate” and “practice these things.”
26. This idea is contained in the Christian hymn with the words: “Trust and obey for there’s no other way to be blessed by the Master than to trust and obey.”
27. For “God of peace” see also Rom. 15:33; 16:20; 1 Thess. 5:23; Heb. 13:20.

### Paul’s Gratitude (vv. 10)

#### VERSE 10 **But I rejoiced in the Lord greatly, that now at last you have revived**

**your concern for me** (Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ

*[aor.dep.ind.1s. chairō rejoice + conj de + prep en + noun loc.m.s. kurios + adv megalos*

*greatly + conj hoti + adv. ede now, already + adv. tote “at last” + aor.act.ind.1s. anathallo*

*revive; 1x + d.a.acc.nt.s. to “concern” + prep huper on behalf of + pro.gen.m.s. ego]; **indeed,***

**you were concerned before, but you lacked opportunity** [ἐφ’ ᾧ καὶ ἐφρονεῖτε,

*ἠκαίρεισθε δέ [prep epi over + pro.dat.nt.s. hos; prep w/pro – “over this” + conj kai “indeed”*

*+ impf.act.ind.2p. phroneo think; “were concerned” + impf.dep.ind.2p. akairomai be without*

*opportunity + conj. de on the one hand] .*

#### ANALYSIS: VERSE 10

1. Paul, for his own reasons, waited until the end of this letter to acknowledge his gratefulness for the monetary gift that was delivered to him while he was still a prisoner in Rome.
2. He has already made an oblique reference to this application by this church at the beginning of this letter (1:5 “in view of your participation in the gospel from the first day until now.”).
3. And again, in his commendation of Epaphroditus who at great risk to his life came to Rome from the Philippian church with this gift (2:25 “But I thought in necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger **and minister to my need.**”; cf. 4:18).
4. In v. 10 Paul rejoices “in the Lord greatly” that circumstances evolved that made it possible for the Philippians to make this sacrifice.
5. He acknowledges that the it was for lack of interest in their spiritual leader that stood in the way of their assisting him in this manner, but it was due to a favorable opportunity (v. 10b).

6. The clear impression from this verse is that they had for some time wanted to come to the financial aid of their leader but unspecified circumstances delayed their desire.
7. V. 10—“indeed, you were concerned over this before, but you lacked opportunity” along with “now at last you have revived your concern for me” informs the Philippians that Paul is aware that the delay had nothing to do with their lack of resolve.
8. It is all designed to set them at ease with the situation as it developed.
9. Paul here shares his joy with these believers (cf. 2:17 “...I rejoice and share my joy with you all.”).
10. “In the Lord” refers to positional sanctification or union with Christ via the baptism of the Holy Spirit (1 Cor. 12:12 “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit” (e.g. imputation of eternal life; also Gal. 3:27 “For all of you who were baptized into Christ have clothed yourselves with Christ.”).