

Philippians 1:18–20

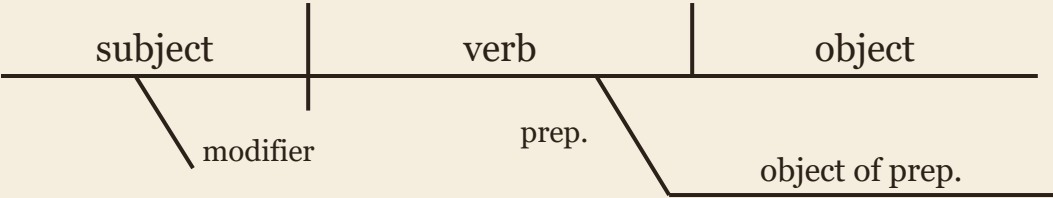
A Reed-Kellogg Sentence Diagram With Notes

¹⁸ What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice, ¹⁹ for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, ²⁰ according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

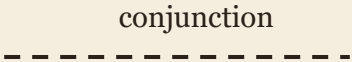
New American Standard Bible (NASB)

How to Read the Diagram

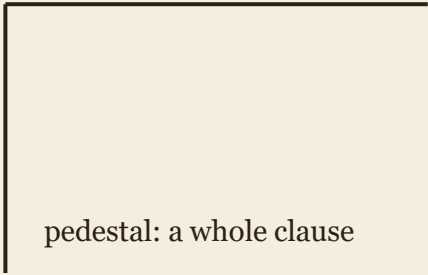
The Reed-Kellogg conventions used throughout



subject | verb | object on the base line



noun clause on a stilt

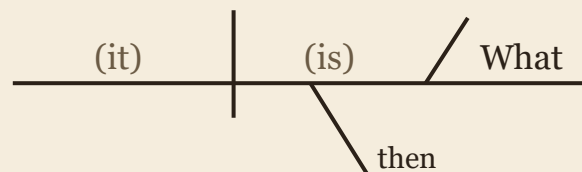


- Horizontal base line carries the core: subject | verb | object or complement. Slanted lines beneath a word carry its modifiers.
- Dashed lines mark conjunctions, subordinators (that, whether ... or) and appositional links; they join equals or attach a clause to its head.
- A vertical stilt lifts a whole clause into a noun slot — the clause is diagrammed on its own base line above.

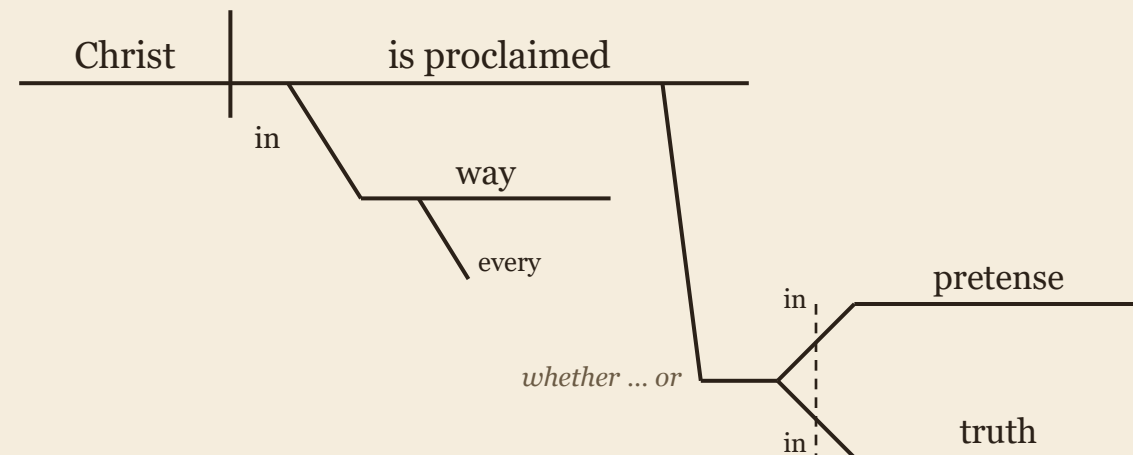
Verse 18a — “What then? ... Christ is proclaimed”

Two independent statements: an elliptical question, then the fact Paul rejoices in

1. “What then?” — elliptical; supplied words in parentheses



2. “... in every way ... Christ is proclaimed”

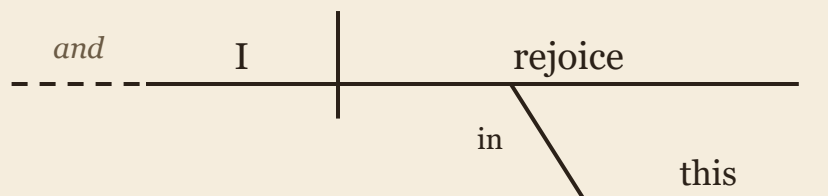


- “What then?” is a rhetorical fragment; the diagram supplies the omitted subject and linking verb, with “What” as predicate nominative.
- “Is proclaimed” is passive — Christ is the grammatical subject but the one proclaimed; the agents (rivals and friends alike) are left unnamed.
- The correlative pair “whether ... or” joins two adverbial prepositional phrases modifying the verb: the manner of proclamation is conceded, not commended.

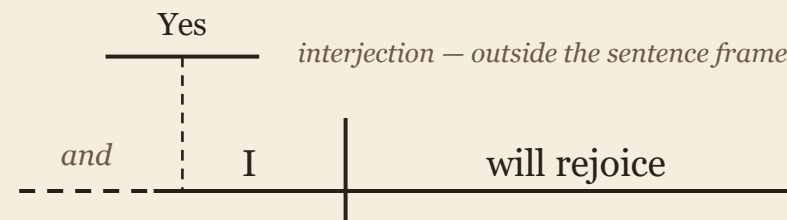
Verse 18b — “and in this I rejoice. Yes, and I will rejoice”

Paul’s twofold response: present joy and settled resolve

3. “and in this I rejoice”



4. “Yes, and I will rejoice”



“rejoice” ---Strong’s Exhaustive Concordance — G5463, *chairō* (χαίρω)

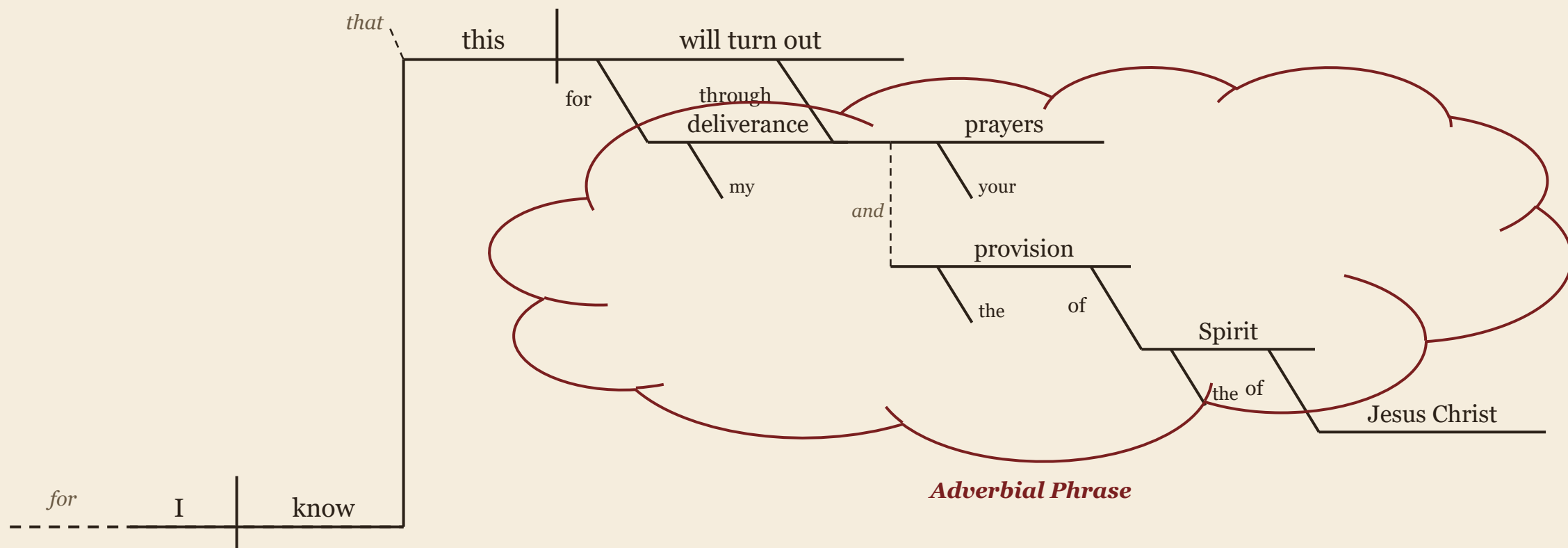
Strong’s defines it “to be full of cheer, i.e. calmly happy or well-off” — rendered *rejoice, be glad, joy, hail, God speed*. Both verbs diagrammed above are this same word: the present *chairō* (“I rejoice”) and the future *charēsomai* (“I will rejoice”).

It is the root of *chara* (G5479, “joy”) and kin to *charis* (G5485, “grace”) — a settled gladness grounded in grace, not a reaction to circumstances.

- “In this” is an adverbial phrase pointing back to the whole preceding fact — that Christ is proclaimed, however mixed the motive.
- “Yes” stands outside the sentence frame as an interjection; it is connected by a broken line because it modifies nothing grammatically.
- The shift from present “rejoice” to future “will rejoice” turns a reaction into a resolution — and sets up the causal “for” of verse 19.

Verse 19 — “for I know that this will turn out for my deliverance”

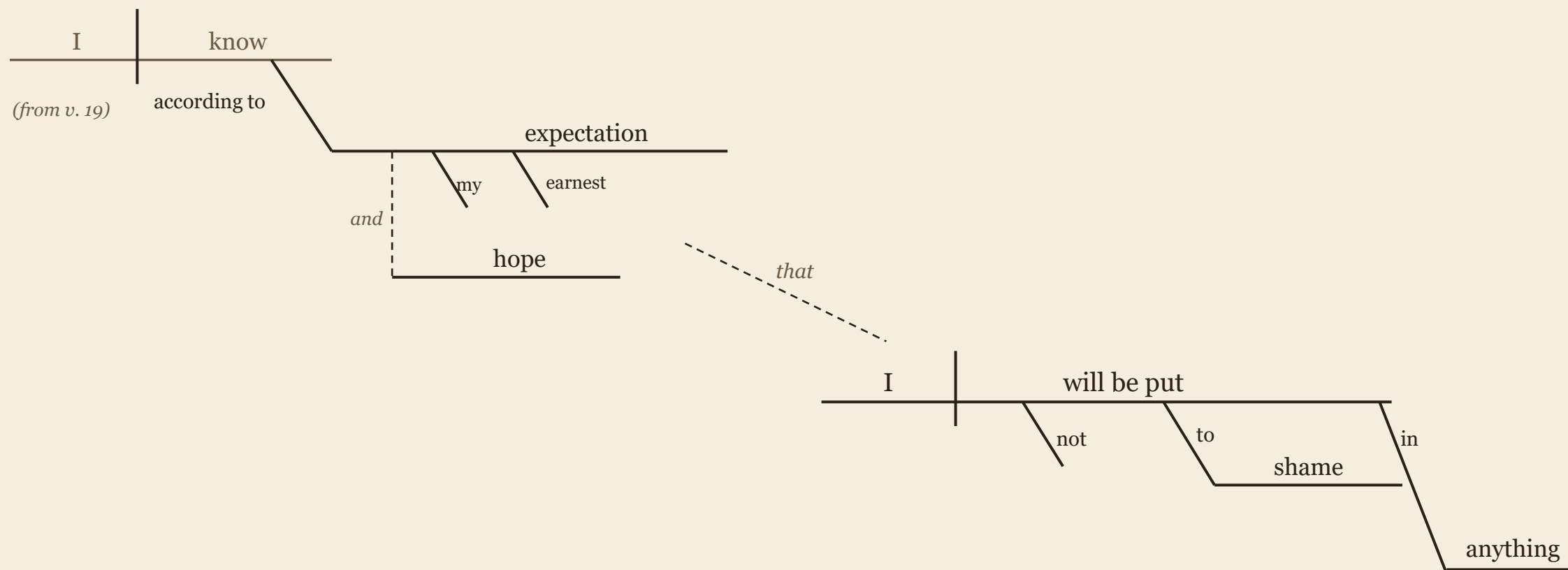
A noun clause on a stilt serves as the direct object of “know”



- “That this will turn out ...” is a noun clause functioning as the direct object of “know”; the stilt lifts the whole clause into that single slot.
- “This” looks back to the situation of verses 12–18 — Paul’s imprisonment and the mixed preaching it provoked.
- One preposition, “through,” governs a compound object: “your prayers” and “the provision of the Spirit” are two halves of a single means of deliverance.
- What the dashed “for” joins: the independent clause “I will rejoice” (v. 18) to the independent clause “I know” here — it supplies the reason, so both could stand alone. The subordinate clause “that this will turn out ... of Jesus Christ” cannot: it is a noun clause filling the object slot of “know,” which is why it sits on the stilt.

Verse 20a — “according to my earnest expectation and hope”

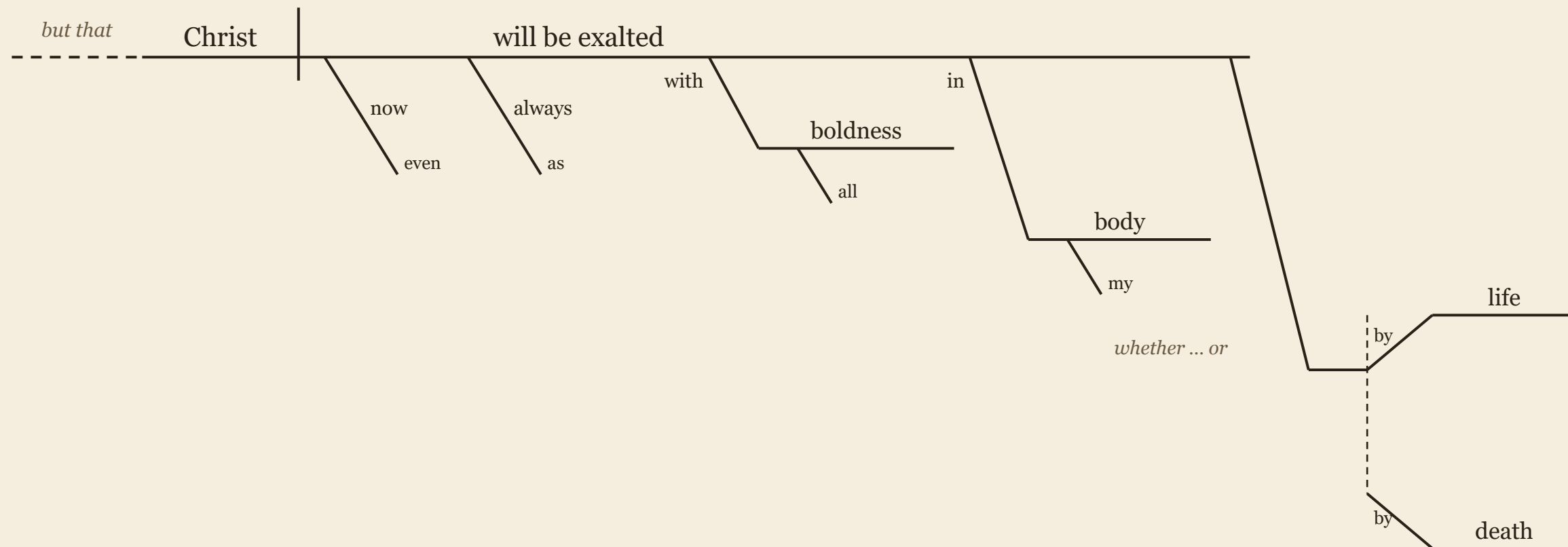
An adverbial phrase modifying “I know,” with an appositional noun clause spelling out its content



- “According to” modifies the knowing of verse 19: Paul’s confidence is measured by his expectation and hope, not by his circumstances.
- “Expectation” and “hope” share one preposition and one set of modifiers — a single forward-leaning attitude named twice.
- The “that” clause is appositional (epexegetical): it does not add a new idea but states the content of that expectation & hope, negatively first — not put to shame.

Verse 20b — “but that ... Christ will ... be exalted in my body”

The positive half of the hope: one verb, weighted with manner, time, place and outcome



- One passive verb, “will be exalted,” carries the weight: Paul is not the actor but the arena — Christ is magnified in him.
- “Even now, as always” places the present crisis on a continuum with Paul’s whole ministry; “with all boldness” names the manner.
- “Whether by life or by death” is a correlative pair of adverbial phrases: both outcomes attach to the same verb, and either one satisfies the hope.

What the Diagram Shows

Structure of Philippians 1:18–20 at a glance

Two main verbs of joy

“I rejoice ... I will rejoice” are the independent clauses of verse 18. Everything in verses 19–20 hangs beneath them as ground and content.

One causal hinge

“For I know” (v. 19) supplies the reason for the future rejoicing; its direct object is an entire clause set on a stilt.

Three passive verbs

“is proclaimed,” “will ... be put to shame,” “will ... be exalted.” Paul is grammatically acted upon throughout — the initiative is not his.

Correlative pairs frame it

“whether in pretense or in truth” (v. 18) and “whether by life or by death” (v. 20) bracket the passage with the same concessive structure.