

Quadrants of Life

Throughout the scriptures we are told that God is good:

- 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,
 - 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,”
- “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.
 - 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 for the poverty of the last phrase (“**in want**”) in the **passive** 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 verbs in the **active tense** meaning Paul did or created both of these in his life at some time.

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.

Philippians 4:12-13, Learn the secret of being content.

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**.

Then the next verse will be able to be applied to your life. In whatever circumstances you find yourself:

You will be able to all things through Christ who strengthens you!

This verse means that after you have learned the secret of being content you will be able to manifest God's purpose for you in any and every situation.

This verse does not have a humanistic meaning such as:

- Whatever I set my mind to do I can do it...while maintaining contentment

If God has not created you to play NBA basketball then the power of Christ will not be helping you achieve that goal. And, if you do achieve that goal:

- You will not be content
- Your lifestyle need to achieve this will destroy you

Philippians 4:12 -

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

- to initiate into the mysteries, to instruct

3453 [e]	2532 [e]	5526 [e]	2532 [e]	3983 [e]	2532 [e]	4052 [e]	2532 [e]	5302 [e]
memyēmai	kai	chortazesthai	kai	peinan	kai	perisseuein	kai	hystereisthai
μεμύημαι	καὶ	χορτάζεσθαι	καὶ	πεινᾶν	καὶ	περισεύειν	καὶ	ὑστερεῖσθαι
I have learned the secret	also	to be full	and	to hunger	also	to abound	and	to be deficient
V-RIM/P-1S, middle/passive 1st person singular	Conj	V-PNM/P middle/passive	Conj	V-PNA active	Conj	V-PNA active	Conj	V-PNM/P middle/passive

Philippians 4:13 -

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
[For] all things	I have strength	in	the [One]	strengthening	me
Adj-ANP	V-PIA-1S	Prep	Art-DMS	V-PPA-DMS	PPro-A1S