

## PHILIPPIANS 4

### I. INTRODUCTION TO CHAPTER 4

#### A. STRUCTURE AND CONTENT

##### 1. THREE WORDS OF ENCOURAGEMENT (EXHORTATION)—vv 1-9

- **v1**—Encouragement to be steadfast
- **vv2-3**—Encouragement to be unified
- **vv4-9**—Encouragement of joy and peace

##### 2. EXPRESSIONS OF THANKS—vv10-20

##### 3. CONCLUSION—vv21-23

#### B. TONE

##### 1. PREVIOUS PASSAGE WAS METHODICAL REASONING

- Presented a series of arguments to make a point

##### 2. THIS PASSAGE IS WARM IN TONE

- As a friend encouraging friends

#### C. CONTEXT—v 1

##### 1. “Therefore” (ὥστε)

a. One of several Greek words that can mean ‘therefore’ (e.g. ‘dia’ and ‘oun’)

b. Can emphasize one of two things:

- o What has already been said (Therefore)
- o Or what is about to be said (So then)

c. Used three times in Philippians

1. **1:13**—The circumstances of Paul’s imprisonment have become well-known, **so that** the Gospel has become well-known

- Here—the word obviously emphasizes consequences

2. **2:12**—Given that you already have the example of Christ’s attitude, **so then—or—therefore**—just as you have always obeyed, work out your salvation with fear and trembling

- Could be—‘**So then**’ emphasizes the following consequences—how they should act based on Christ’s example

- Or possibly—‘**Therefore**’—meaning the emphasis is on the previous example of Christ—which, in the believers is being worked out for their salvation

3. **4:1**—Scholars debate whether the emphasis in *this* current passage is on the *previous* text or on the *following* consequences—possibly both should be equally emphasized

a. “**Therefore**”

1. Would emphasize **previous** texts
2. And so would probably refer to four things
  - Their **identity** = citizens of heaven—members of God’s kingdom—**3:20**
  - Their **perspective** = eyes set above (heaven)—**3:14, 20**
  - Their **attitude** = ‘this attitude’—**3: 15**—like that of Christ—**2:5**
  - Their **hope**
    - Resurrection—**3:10-11**
    - Christ’s return—**3:20**
    - Transformation of our bodies will be like His—**3:21**

b. “**So then**”

1. Would emphasize **following** text
2. Be encouraged—in such a way that three activities will *follow*
3. So Paul is introducing this idea—that they should be encouraged enough to:
  - Be steadfast
  - Be unified
  - Experience joy and peace

**THREE WORDS OF ENCOURAGEMENT (EXHORTATION)—vv 1-9**

**1** *Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved. 2 I urge Euodia and I urge Syntyche to live in harmony in the Lord. 3 Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of*

*life. 4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. 8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. 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.*

## II. ENCOURAGEMENT ONE—BE STEADFAST—STAND FIRM

*1 Therefore, my beloved brethren who I long to see, my joy and crown, so stand firm in the Lord, my beloved.*

### A. STRUCTURE OF VERSE—CONTAINS TWO THINGS

1. THE ADDRESS
2. THE EXHORTATION

### B. THE ADDRESS CONTAINS FOUR ASPECTS

- ❖ BELOVED
- ❖ BROTHERS
- ❖ LONGING
- ❖ JOY AND CROWN

#### 1. BELOVED = αγαπητος

- a. Derived from word for divine love—agape
- b. Meaning—‘dear’, ‘favorite’, ‘worthy of love’
- c. Used twice in Philippians—here and 2:12
  - o In 2:12—it follows one of the ουτε usages—either ‘Therefore’ or ‘So then’ beloved
- d. ‘Beloved’ is used with emphasis here
  - o Used twice—at the beginning and the end of this verse

#### 2. BROTHERS = αδελφος (root word used in Philadelphia)

a. A favorite term Paul uses in Philippians—used 9 times in this short letter

- o 1:12
- o 1:14
- o 2:25
- o 3:1
- o 3:13
- o 3:17
- o 4:1
- o 4:8
- o 4:21

b. Shows the shift in tone

- o From previous ‘rational’ passage—to one of a close friend

c. Sets stage for his next exhortation—to unity

- o Of course—there should be unity between those who love one another—in a family

3. LONGING—the ones Paul has a **longing** to see = **επιποθητος**

a. Unique word—used only here in the NT

b. Meaning—‘to desire’—‘to pursue with love’

c. Related to verb root—which is used twice in Philippians

1. Paul’s **longs** for them—already expressed—**1:8**
2. **Epaphroditus**—had **longed** for his home church members—**2:26**

d. Nature of this longing

1. So great that Paul has expressed strong desire to see Philippians again
2. Even though He struggles with whether to depart and be with Christ—or remain—**vv23-4**
  - He thinks he will stay around long enough to minister to them again—**1:25**
  - There is a possibility he might come to them from prison—**1:27**

4. JOY AND CROWN

a. **Joy**

1. Key theme in Philippians—used **five** times in the book

3. But here it is used differently

- The Philippians **are** Paul's joy
- Joy is not just a future joy—but a present reality
- Though this joy does not replace the joy of Christ and His promises

3. He wants his joy to be complete—by their faithfulness and unity—2:2

b. **Crown** = **στέφανος**—root for the name Stephen

1. The Philippians faith is largely a result of Paul's ministry

2. He has been personally invested in them

- Remember—*I have you in my heart*—1:7

3. Paul's reward—will be to see them also in glory—with them possessing the final prize

a. Paul uses this term—'crown'—for the prize at the end of the race

**I Cor 9:24-27**—*Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable crown, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.*

b. The Thessalonians—Paul speaks of them in the same way—joy and crown

**I Th 2:17-19**—*But we brethren, having been bereft of you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. For we wanted to come to you—I, Paul, more than once—and yet Satan thwarted us. For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? For you are our glory and joy.*

### C. THE ENCOURAGEMENT—EXHORTATION

1. Stand firm—**στηκω** = persevere, keep one's standing

2. Same exhortation Paul gave near the end of other letters

o **I Cor 16:13**

o **Gal 5:1**

o **I Th 3:8** (middle of letter)

o II Th 2:15

3. Paul has already said this in Philippians—1:27

a. Again—in context of possibly coming to see them

b. Reminder—in 1:27—He wants to hear they are standing firm in **three** ways

o United—in **one spirit**

o United—in **one mind** (literally—one-soul)

o Working hard—striving together for the faith of the gospel

4. This encouragement is connected with the next exhortation—be unified

• So—the idea is to **stand firm together**—t

• There is strength to stand firm when we are united

### III. ENCOURAGEMENT TWO—BE UNIFIED

**2** I urge Euodia and I urge Syntyche to live in harmony in the Lord. **3** Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

#### A. EARLIER ALLUSIONS TO NEED FOR UNITY

o 1:27—encouraged them to stand firm in one spirit

o 2:4—don't look out for your own interests but also for interests of others

#### B. PROBLEM—AND ITS CONTEXT

1. **Problem**—apparent disunity—dissension between **Euodia and Syntyche**

2. Problem significant enough to be addressed *explicitly*

3. Possibility of causing further dissension—tension throughout the congregation

4. But at **end** of letter—dealt with gently—so apparently not an alarming problem—yet

5. **Application:**

a. Deal with problems **straightforwardly**—and **early**—before they become big ones

- b. Situational problems about events/decision-making may disappear as circumstances change
- c. But relational problems rarely go away—unless *people* reconcile with each other
- d. Connects to Hebrews advice
  - Take *preventative* measures to ensure peace—ahead of time—aim at peace
  - Or *bitterness* can develop and grow in the body—individually and corporately
  - This bitterness—begins at the *individual* level—then spreads to the body

**Heb 12:14-15**—*Aim at peace with everyone and a holy life, for without that no one will see the Lord. Take heed that there is no one among you who forfeits the grace of God, no bitter root growing up to contaminate the rest*

### C. PAUL’S URGING TO TWO WOMEN

#### 1. IDENTITY OF TWO WOMEN IS UNKNOWN

- But **women** played a prominent role in founding of church—**Lydia**
- *These* two women had worked with Paul for the sake of the gospel—**v 3**

#### 3. His **urging**—“I appeal to you”

- a. **παρακαλεω**—given twice [root word for Paraclete]
- b. Meaning—‘come alongside—**to urge/exhort**—comfort/console/help—advocate—teach
- c. Stresses his urgent emphasis on need for unity
- d. Underscores Paul’s call for mutual reconciliation—*both* women are urged
- e. Paul’s even-handedness
  - Neither woman is singled out as *the* source of the problem
  - **Application**—personal conflicts are rarely one-sided—usually fault on both sides

#### 3. Paul’s **command**—“be in harmony—agree together”

- a. Two word phrase—**αυτο**
- b. Means—‘to have the same mind’—to be like-minded
- c. **φρονεω**—used already in Philippians
  - Be ‘like-minded’
    - **2:2**—have the same mind, same love, united in spirit, intent on one purpose

- **3:16**—let us keep our minds on the same standard
- Have the ‘mind’ of Christ—**2:5**
- Those of us who are perfect be ‘thus-minded’—**3:15**
- e. Agree “in the Lord”
  - Refers back to basic idea—have the same mind as Christ’s—as in **2:5ff**
  - If we all have the mind of Christ—we will all come to agreement

#### **D. PAUL REQUESTS HELP—FROM A MEDIATOR**

##### 1. THE MEDIATOR = ‘true comrade’

- a. Name of person is unknown to history
- b. ‘True comrade’ = **true yoke-fellow**
  - 1. Word picture—being yoked together as a team (of oxen)
  - 2. Derived from the word for ‘yoke’ used in **Mt 11:29-30**

*Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”*

- Jesus urges disciples to take on His yoke
- His yoke is easy—**χρηστος**—and burden is light

##### 2. SIGNIFICANCE

- a. Paul did *not* command the two women to submit to church discipline
  - So—probably no moral or doctrinal problem
  - Rather—probably a difference of opinion or personality conflict
- b. Use of mediator suggests problem not major—subject to *compromise* solution
- c. Such a compromise would not be possible concerning moral/doctrinal problem
- d. Also, apparently the fault could not be attributed exclusively to one side

##### 3. ACTION TO BE TAKEN



- a. Mediator was to take assertive/positive action = **help/assist** the women
- b. **συλλαμβανω** = seize—take captive—take hold together with another
- b. Take hold of (each party)—seize—to bring (the two sides) together

#### E. COMMENDATION OF TWO PHILIPPIAN FELLOW-WORKERS—v 3

##### 1. THE TWO WOMEN HAVE SHARED PAUL’S STRUGGLE

- a. Shared my struggle—2 word phrase = struggled-with + me = **συναθλεω + μοι**
- b. Athletic analogy: **sun-athleo** = engage in a contest/game together—as a **team**

##### 2. MANY OTHER PHILIPPIANS HAVE ALSO HELPED

- o Identity of **Clement** is unknown

##### 3. THEIR NAMES—IN THE ‘BOOK OF LIFE’

- a. Unique—used only here in the NT—apart from Revelation
- b. Key phrase in Book of Revelation
  - o **3:5**—those who overcome—their names will not be erased from the Book of Life
  - o **13:8** and **17:8**—mention those who dwell on earth whose names are **not** in it
  - o **20:12**—judgment of dead will be based on deeds in ‘the books’ (not Book of Life)
  - o **20:15**—whoever’s name is not in the Book of Life will be thrown into lake of fire
  - o **21:27**—only those whose names are in Book of Life will enter New Jerusalem
  - o **22:19**—whoever takes away from this book (Bible/Revelation), his name will be taken away from the Book of Life (some versions say tree of life)
- c. Points to their ultimate destiny
  - 1. Their upward call—to heaven—**3:14**
  - 2. Their citizenship is in heaven—**3:20**

#### IV. THIRD ENCOURAGEMENT—HAVE JOY AND PEACE—vv4-9

**4** Rejoice in the Lord always; again I will say, rejoice! **5** Let your gentle spirit be known to all men. The Lord is near. **6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. **7** And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. **8** Finally, brethren, whatever

*is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worth of praise, dwell on these things. 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.*

## A. STRUCTURE OF SECTION

1. TWO SECTIONS—[vv 4-7 and vv 8-9]—UNIFIED BY ONE THEME—PEACE

2. SECTION ONE—vv4-7

a. How to deal with *external* problems—handling difficult circumstances

- Note: next section deals with *internal* state of persons

b. Four commands—to accomplish this

1. [Do] Rejoice!—v 4
2. Make known [to men]—your gentle spirit—v5
3. Do not be anxious!—v 6
4. Make known [to God]—your requests—v6

c. Goal = having God's **peace**

- o Focus is on—the *result* God produces
- o Note: next section—focuses on—*presence* of God

3. SECTION TWO—vv 8-9

a. How to deal with things *internally*—our demeanor in all circumstances

1. Focuses on things of real value
2. Conforming our minds and perspectives of reality—to a godly viewpoint
3. In order to shape circumstances from the inside out—creating the proper environment

b. Goal = knowing the **God** of peace

- o Focus is on—the *person* of God
- o His *presence* will become evident—*through* the peace he brings in all circumstances

## B. SECTION ONE—vv 4-7

**4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.**

## 1. INTRODUCTORY COMMENTS ON JOY, MODERATION, AND ANXIETY

### a. Two introductory things about joy:

#### 1. Joy is rooted in **relationship(s)**

- Paul says the Philippians are his "joy and crown"—**4:1**

#### 2. Joy continues only in unity/harmony

##### a. Paul earlier tied his joy to their unity

**2:2**—*make my joy complete by being of the same mind, united in spirit, intent on one purpose*

##### b. In this 'joy passage'—Paul has just urged them to remain unified—**4:2-3**

### b. Joy depends on our **relationship** to **things** also—[in addition to relationship to people]

1. Moderation (**v 5**)—shown in relation to *people*—"let your gentleness be known to all **men**"
2. No anxiety (**v 6**)—shown in relation to *things*—"be careful for **nothing**"

### c. Sequence of commands—and correlation to each other

#### 1. We are **commanded** to have joy—twice

#### 2. Then two more commands follow—that give us keys to experiencing this joy

- Rejoice! → key # 1 is—be moderate!
- Rejoice! → key #2 is—be not anxious!

#### 3. The linchpin = Lord's nearness

- a. Comes between the last two commands
- b. He motivates and empowers moderation
- c. He removes all anxiety

### d. The product = God's peace—**v 7**

#### 1. The source of all joy is God's peace

2. A circular process
  - o His presence produces moderation and lack of anxiety
  - o And these bring God's peace—which brings further joy

2. **FIRST COMMAND—REJOICE!—verse 4**

**4 Rejoice in the Lord always; again I will say, rejoice!**

- a. Paul repeats command—for emphasis—**Rejoice . . . again I will say, rejoice!**
- b. Paul again returns to a key theme of Philippians—mentioned 16 times in the book
  - o ‘Rejoice’—used ten times
  - o ‘Joy’—used six times
- c. God built us for joy!!!
  - o **Example: 64 muscles required to frown; 13 to smile**
- d. **‘always’**
  1. Joy should be *constant*
    - a. Steady and even—not hot and cold—not off and on—not up and down
    - b. Beware—of ‘joy’ that is only an emotional high—about happy circumstances
    - c. Nor—should true joy be dampened by the lows of adversity
  2. Joy should *permanent*—unrelenting—never running out of steam
  3. Steady joy—gives evidence of
    - o Spiritual resilience—not becoming depressed over problems
    - o Spiritual balance and depth—not getting to ‘high’ or ‘low’
    - o Strong faith—depending on God’s assurance He will see us through
- e. **‘in the Lord’**
  1. Aimed at God—He is the focus of our joy—His person—and His promises
  2. Drawn from God—He is the source of our joy—His power—and His presence
  3. Only He is capable of sustaining the *constancy* and *permanence* of our joy

4. Warning: we should *actually* be **in** the Lord—**in** Christ
  - a. If we are ‘**in Christ**’—we are new creatures—**II Cor 5:17**
  - b. If we are ‘**in Christ**’—we are abiding in Him and in His love—**Jn 15:4,6,10**
    - o Result = our joy is made complete

**Jn 15:11**—*These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.*

- c. If we are ‘**in Christ**’—we have the same mind as Christ—see **2:5**
    1. A selfless and yielded spirit—**2:7-8**
    2. Sets stage for the attitude required in the next verse—**4:5**—**gentleness**
3. **SECOND COMMAND**—‘**LET YOUR GENTLE SPIRIT BE KNOWN**’—**verse 5**

**5 Let your gentle spirit [moderation] be known to all men. The Lord is near.**

- a. What moderation is **NOT**—three things
  1. **NOT**—being overly cautious—never confronting—in our witness
    - a. **No**—this might be timidity and embarrassment
    - b. **No**—this can lead to a sickness—evangelical anemia
    - c. We should be radical—in our passion for the gospel

**Rom 9:33**—*Behold, I lay in Sion a stumbling-stone and rock of offense: and whosoever believeth on him shall not be ashamed.*

- d. Yet—while still showing gentleness—to those who oppose us

**II Tim 2:24-5**—*The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they come to their senses and escape from the snare of the devil, having been held captive by him to do his will.*

2. **NOT**—seeking a ‘fair’ solution about moral/ethical issues that pleases others
  - a. **No**—this defers to humanistic concepts of fairness and relativism
    - Putting what humans think is right—above God’s law
  - b. **No**—this leads to moral/ethical compromise and lukewarm commitment

▪ **Example: lukewarmness of Laodoea**

▪ **Rev 3:15-16**—*I know your works, that you are neither cold nor hot: I would that you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.*

3. **NOT**—always being 'reasonable'—never accepting the unbelievable

a. **No**—this elevates rationalism and man's wisdom above godly faith

b. **No**—this leads to sterile empiricism and empty materialism

c. **No**—this dismisses the supernatural and rejects the miraculous

▪ Remember—**I Cor 1:25**—*the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

d. **No**—this never attempts the impossible—forgets that with God nothing is impossible

b. What moderation IS

1. **επιεικεια** = equitable—gentle—suitable

2. English translations

- o KJV = moderation
- o RSV = forbearance
- o NASV = forbearing spirit
- o NIV = gentleness
- o TEV = gentle attitude

3. Literally = to be weak beside—yieldedness

4. Therefore—we are to show yielding attitudes to all persons

o **EX: yield right of way**

o **EX: let the other person jump in line ahead of you**

5. Give up what is rightfully yours!

c. How do we show moderation?

- Purge ourselves of arrogant attitude—"this is my right"
- Ask: What is God's will and purpose for me?
- Christians have no 'rights' apart from the will of God!!
- Be willing to allow others the advantage—by giving up what is truly ours

d. Dimensions of yieldedness

1. Yield what is uniquely ours

**Mt 5:38-42**—*You have heard that it was said 'An eye for an eye, and a tooth for a tooth. But I say to you, do not resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. And if anyone wants to sue you, and take your shirt, let him have your coat also. And whoever forces you to go one mile, go with him two. Give to him who asks of you, and do not turn away from him who wants to borrow from you.*

- turn cheek = sacrifice self-image
- give cloak = give up your protective security
- go extra mile = give of your time/labor
- give money = let go of financial security

2. Yield what is truly valuable—give sacrificially

- o What Jesus commanded was uncomfortable
- o Give of ourselves—our very being—not just the periphery
- o We do not own these things—God does
- o Only then people see we're not motivated by selfish interests
- o This is completely unnatural—only God's grace enables/empowers us to do it

3. Yield to **all persons**—this is the hardest part of 'moderation'

- o **Titus 3:2**—Speak evil of **no** man. . . . *be gentle, shewing meekness to all men.*
- o **I Pe 2:18**—Even to the most obnoxious—*be subject to your masters with all fear; not only the good and gentle, but also to those who are unreasonable.*
- o **Ph 2:14-15**—We must show the world we are different—*Do all things without grumbling or disputing; that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world. . .*

4. Often—this is most difficult to do in the church

- a. Note Paul's exhortation of Euodia and Syntyche—**vv2-3**
- b. Joyfulness in the church depends on harmony and unity in the body

- c. That is accomplished only by yieldedness to one another
- d. Don't assume we will do this only because we **call** ourselves Christians
- e. Satan does all he can to push us to **IM**moderate attitudes and behavior

e. Pitfalls of Immoderation in the Church

1. When we go beyond the boundaries of authority God has prescribed for us
2. Leaders who confuse authority/responsibility with power/coercion
  - **I Tim 3:3**—overseers not to be pugnacious—". . . *but gentle, uncontentious'*
  - **I Pe 5:5**—*exercising oversight . . . nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.*
3. Leaders on power trips
  - Who don't practice moderation—but stoop to manipulation
  - Speak of 'my church'—when it is the **Lord's** church
4. When we become convinced only our agenda is "God's will"
  - 'Playing God' usually alienates us from the body and *always* from God
  - Always ask about our plans/actions: "Who gets glory from this—God or I?"
  - If we get one iota of glory—flee from them!! We must not play God.
  - Remedy—give plan up to God: He will destroy it or prosper it.
5. Contention comes from arrogant, selfish, ambitious attitudes—the height of immoderation

**Jas 3:14-17**—*if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.*

f. Show moderation—[because]—"the Lord is near?"

1. Divine **model**

- Christ—the One who sets the perfect example is nearby
- Follow His example—of humility and yieldedness—see **2:6-8** [Philippian hymn]

2. Divine **accountability**



- The Lord is nearby—and walks among us
- He observes our behavior
- Walk in such a way—as to please and disappoint Him

### 3. Divine **presence** and **empowerment**

- Only the Lord can enable/empower us to live this unnatural way
- He is nearby—accessible to help us—if we will only ask Him

g. Yieldedness—moderation—brings God's peace to God's people

1. God's peace is supernatural and incomprehensible
2. God's peace miraculously heals the body only when
  - o Each person dies and yields to him
  - o Each person yields to one another in harmony
  - o The unified body submits totally to his will
3. Then God's peace brings joy to the hearts and minds of the whole body

#### 4. **THIRD COMMAND**—‘DON’T BE ANXIOUS’—**verse 6**

#### **6** *Be anxious for nothing . . . [be careful for nothing]*

**a.** Meaning—‘be anxious’

1. **μεριμνάω** = be anxious—troubled with cares—seek to promote one’s own interests
2. English translations
  - o KJV = be careful
  - o NIV/NASB = be anxious
  - o TEV = worry
3. Greek root—means—‘division’—‘divided to the point of distraction’

**b.** What anxiety does

- Tears us to pieces—divides us—and we lose our focus
- Robs us of—unity of purpose—unity in the body—and joy

- “Worry is the down-payment we make for problems that might never come.”

c. Philippian context

1. Division evident—between Euodia and Syntyche—**4:2-3**
2. Threat of division previously hinted—in exhortations to be unified—**1:27** and **2:2**
3. Other distractions facing Philippians
  - a. Some might come preaching out of envy and strife [as Paul has experienced]—**1:15**
  - b. Opposition—persecution—on horizon—**1:28**
  - c. Warning against selfish interest, ambition, conceits—**2:3-4**
  - d. False teachers—**3:2**
  - e. Possible worry about Paul’s welfare—**4:10**

d. Other biblical examples

1. Martha

**Lk 10:40-41**—*But Martha was **distracted** by all the preparations that had to be made. She came to him and asked, "Lord, don't you **care** that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are **worried** and upset about **many things**, but only a few things are necessary, really **only one**, for Mary has chosen the good part, which shall not be taken away from her.*

2. Paul's advice about marriage

**I Cor 7:32-33**—*I would like you to be **free from concern**. An unmarried man is concerned about the Lord's affairs—how he can please the Lord. But a married man is concerned about the affairs of this world—how he can please his wife—and his interests are divided.*

e. Jesus tells us not to worry—**Mt 6:25-34**

1. **Five** times he refers to worry
2. **Three** times he **commands** us **not** to worry
3. Several **sources** of worry—**things** of this **world**:
  - Daily provision: food and drink (**v25**)
  - Protection and image: clothing (**v28**)
  - Longevity of life (**v27**)

- The future (v34)
4. Common denominator: **over-concern** for the world
    - Like seed among thorns
    - **Mt 13:22**—The seed that fell among the thorns—*hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.*
    - Over-concern for world causes anxiety—that robs us of Christian joy
  6. Why we let worry rob us of our joy—see **Mt 6: 24-34**
    - a. Divided minds (v24)—serving two masters
    - b. Oh, ye of little faith (v30)—dependency on self—not God
    - c. Wrong priorities—seeking things of the world—(v31)
  7. Solution—three **FFFs**
    - a. **Focus**—singularly set sights on God's will
    - b. **First**—seek the kingdom of God, not ways of the world
    - c. **Faith**—in God, not self, not men, not the world
  8. Word picture—for worry—and remedy:
    - **μεριμναω** = corrosive, obstructive worry
    - **Example: sediment build-up in water pipe**
    - Solution: steady—thorough—cleansing flow of pure water
  - f. David tells us not to worry—**Ps 37:1-7**
    - o **Do not fret** because of evil men or be envious of those who do wrong
    - o **Trust** in the **Lord** and do good; dwell in the land and enjoy safe pasture
    - o **Delight** yourself in the **Lord** and he will give you the desires of your heart
    - o **Commit** your way to the **Lord**
    - o **Trust** in **Him** and he will do this:
      - He will make your righteousness shine like the dawn

- The justice of your cause like the noonday sun
  - o **Be still** before the **Lord** and **wait** patiently for him
  - o **Do not fret** when men succeed in their ways, when they carry out their wicked schemes
  - o **Refrain from anger** and turn from wrath
  - o **Do not fret**--it leads only to evil.
- g. The Sum of It—How Not to Worry
1. Humble ourselves—and trust God completely
 

*I Pe 5:6-7—Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your cares (anxiety) on him because he cares for you.*
  2. Claim the promise of *this* passage:
    - o His presence—**The Lord is near**—4:5
    - o Remember **Ps 46:1**—**God is** our refuge and strength, a very **present** help in trouble.
  3. Be obedient: **Do not be anxious**—instead:
    - o **Pray** to *Him*
    - o **Petition** *Him* with thanksgiving
    - o **Present** your requests to *Him*
  4. Claim the promise of his God's peace—given below—**Ph 4:7**
- h. What this means
1. The **source** of all **joy** is God's **peace**
  2. His **presence** produces **moderation** and **lack of anxiety**
  3. These two attitudes put us in right **relationship** to **people** and **things**
  4. This brings **harmony** and **unity of purpose** in God's will
  5. Which brings God's **peace**--which brings **joy**
5. **FOURTH COMMAND**—‘**LET YOUR REQUESTS BE KNOWN!**—verse 6

**6 . . . but in everything by prayer and supplication with thanksgiving let your requests be made known to God.**

KJV—*but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

NIV—*but in every situation, by prayer and petition, with thanksgiving, present your requests to God.*

a. Structure of passage

1. **Circumstances** = in **everything**
2. **How command is accomplished**—two ways
  - o [By means of—implied by dative]—**prayer**
  - o [By means of—implied by dative]—**supplication**
3. **Attitude**—accompanying action
  - o With [**μετα** stated]—**thanksgiving** [genitive]
4. **Commanded Action**—**let your requests be known!**

b. **Circumstances**

1. In *everything*—**εν παντι** = ‘in all’—every circumstance—all situations
2. Contrasted with previous passage
  - v6a**—*Be anxious for nothing*—**μηδεις**
3. When worried about *nothing*
  - o We are free from *all* anxiety
  - o We are unfettered by *all* other cares
  - o We are able in *every* situation—to concentrate on what really matters

c. **How command is accomplished**—two ways

1. Two words used
  - a. **Prayer**—**προσευχω** = talking with God
  - b. **Supplication**—**δεησις** = expressing one’s need
2. Usage of ‘prayer’
  - a. Means talking *only* to God
  - b. Includes attitude of devotion/worship
  - c. Describes ‘prayer’ in *general*

3. Usage of 'supplication'
  - a. Means expressing need to *anyone*—to men or to God
  - b. Describes *specific* type of prayer—expressing *need*
4. Relation of 'prayer' and 'supplication' here
  - a. *First* come to God—and to God **alone**
    - o Put aside confidence in all other things/people
    - o Come with an attitude of devotion and worship
    - o Come—expecting God to listen
  - b. *First* come to talk with God in **general**
    - o Ready to talk about anything and everything
    - o Knowing He is ready to listen and respond to all kinds of prayers
  - c. *Then* come to God with our **needs**
    - o Acknowledge we are needy—and cannot help ourselves
    - o Be confident He is ready and willing to help us
    - o Know only He can help us
      1. Though petitions might also be presented to men
      2. Though God regularly uses humans to meet our needs
      3. Still—He is the ultimate source of our help
      4. No need is ever met or denied without His knowledge and initiative
    - o Move from the general to the specific
      1. It is good to commune *generally* with God—to converse *with* Him
      2. It is especially good to *listen* to God—and seek His will
      3. But He also wants us to *reflect* on our own specific needs
      4. And for us to be ready/willing to express our *dependence* on Him
      5. The Lord's Prayer—shows the same progression

- a. Begins with general acknowledgement of God’s sovereignty
  - b. Moves to expression of specific needs—that only He can supply
- 5. Other examples of this relationship—between prayer and supplication
  - a. New Testament
    - **Eph 6:18-19**—*With all **prayer** and **petition** pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and **petition** for all the saints, and **pray** on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel*
    - **I Tim 5:3,5**—*Honor widows who are widows indeed. . . . Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in **petitions** and **prayers** night and day*
  - b. Old Testament [Septuagint usage]
    - **Ps 6:9**—*The Lord has heard my **supplication**, the Lord receives my **prayer**.*
    - **Dan 9: 21-23**—*Now while I was speaking and **praying**, and confessing my sin and the sin of y people Israel, and presenting my **supplication** before the Lord my God in behalf of the holy mountain of my God, while I was still speaking in **prayer**, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. He gave me instruction and talked with me and said, “O Daniel, I have come forth to give you insight with understanding. At the beginning of your **supplications** the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision—[then Daniel saw the vision of the 70 Weeks and the Coming Messiah]*
- d. **Attitude**—thanksgiving—thankfulness
  - 1. Thanksgiving = **ευχαριστια** = literally ‘good gift’
    - Mindful of good favor
    - Grateful
    - Pleasing—agreeable
  - 2. We are to be—**thankful**:
    - **Mindful**—aware of what God does for us
    - **Grateful**—appreciative of His good favor
    - **Pleasing**—show Him our appreciation in pleasing ways
  - 3. This attitude should accompany *all* aspects of our prayer-life
    - Specifically in this passage:

- a. By prayer—with thanksgiving—as we converse with God
- b. By supplication—with thanksgiving—as we express our neediness to God

4. **Why** are we to be thankful?

- a. To express our **appreciation**—that God is willing to listen and respond
  - **Ps 116:1-2**—*I love the Lord, because He hears my voice and my supplications. Because He has inclined His ear to me, therefore I shall call upon Him as long as I live.*
- b. To show our **devotion**—in response to His everlasting goodness and love
  - **Ps 118:1-4**—*Give thanks to the Lord, for He is good; for His lovingkindness is everlasting. Oh let Israel say, “His lovingkindness is everlasting.” O let the house of Aaron say, “His lovingkindness is everlasting.” O let those who fear the Lord say, “His lovingkindness is everlasting.”*
- c. To make known our **gratitude**—for all He has done—for us
  - **I Chr 16:8**—*Oh give thanks to the Lord, call upon His name; make known His deeds among the peoples.*

d. To declare our **confidence** and trust in God

- 1. Jesus Himself did this—just before raising Lazarus

**Jn 11:41-42**—*So they removed the stone. Then Jesus raised His eyes, and said, “Father I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.*

- 2. Jesus commanded His disciples to show this same kind of confidence in prayer

**Mk 11:24**—*Therefore, I say to you, whatever you ask for in prayer, believe that you have received it, and it shall be yours.*

e. **Action**—let your requests be made known to God

- 1. ‘Requests’—**αιτημα** = petition[s]
  - What is needed—required
  - Related to verb—to ask for—beg—crave—desire
- 2. ‘Let be made known’—**γνωριζω** = to recognize
  - More than knowing facts—more than being aware of situation



- Related to **γινωσκω**—intimate knowledge
- Have *thorough* knowledge of—in deeply familiar way
  - a. Implication—those things that are deeply intimate to us
  - b. Implication—God will thoroughly recognize them as coming from us
  - c. Implication—God will personally acknowledge our need
- Present, passive, imperative
  - a. Present imperative = keep on doing this—keep on letting them be known
  - b. Passive = allow requests to be released—to be freed—to fly to God

**Word picture—pent up needs—ready to burst forth**

**3. Why—let our requests be known—to God?**

- a. Nothing is hidden from God—nothing is secret from Him!

**Heb 4:13**—*And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.*

- b. He already knows our needs

**Mt 6:8**—*So do not be like them [pagans who use vain repetitions in prayer]; for our Father knows what you need before you ask Him.*

- c. We express our requests for reasons:
  1. To realize on our neediness.
  2. To acknowledge our dependence on God.
  3. To reflect and ascertain what we *really* need.
  4. To discover His will—as He responds to our needs.

**4. The scope of these requests**

- a. No limitation on how often—we are to ‘**keep on** letting our requests be made known’!
- b. No limitation on types of requests—not in this passage
- c. But do not misinterpret ‘in everything’
  - o It does not mean ‘anything’ will be granted
  - o Rather—we are to pray in ‘every situation’—for needs to be met

- d. Biblical context answers—with this promise

**I Jn 5:14-15**—*This is the confidence which we have before Him, that, if we ask anything **according to His will**, He hears us. And if we know that He hears us in whatever we ask, we now that we have the requests which we have asked from Him.*

- e. No limitation on—for whom we make requests

1. Don't pray for just our own needs—but remember others too
2. Paul has already suggested this to the Philippians

**Ph 2:4**—*do not merely look out for your own personal interests, but also for the interests of others*

3. We are to pray for *all* persons

**I Tim 2:1**—*First of all, then, I urge that entreaties and **prayers, petitions and thanksgivings**, be made on behalf of all men.*

## 6. HAVING GOD'S PEACE—verse 7

**7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.**

**KJV**—*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

**NIV**—*And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*

**The Message**—**vv 6-7**—*Don't fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns. Before you know it, a sense of God's wholeness, everything coming together for good, will come and settle you down. It's wonderful what happens when Christ displaces worry at the center of your life.*

- a. **Structure** of verse

1. **Subject** = Peace
2. **Source** and **Kind** of Peace = of God
3. **Description** of Peace = which surpasses all comprehension
4. **Product** of Peace—**Action** Peace Produces = will guard your hearts and your minds
5. The **Author** of Peace—**Who** gives it—and **How** this happens = in Christ Jesus

- b. **Subject** of verse = Peace

1. Definition

a. HEBREW—*shalom*

- **Contentment**—completeness—tranquility
- **Welfare**—health—prosperity—soundness
- **Friendship**—especially with God

b. GREEK—*εἰρήνη*

- **Harmony**—concord—tranquility
- **Security**—safety—prosperity

2. New Testament Meaning—Significance

- a. In concord with God—at harmony with Him
- b. Tranquil state of the soul—accompanied by God
- c. The way of salvation—sense of safety and prosperity
- d. Contentment—in all circumstances—trusting in God’s care

c. **Source** and **Kind** of Peace

1. Source = ‘peace of God’

- a. *Produced* by God [genitive objective]—originates with Him
- b. *God’s* peace [genitive possessive]—His own possession—that He gives to us

2. Kind = ‘peace of God’

- a. *Godly* peace [genitive attributive]
- b. Unlike worldly peace—contrast

**Jn 14:27**—*Peace I leave with you; My peace I give to you; not as the world gives do I give to you.*

d. **Description** of Peace—Surpasses all Understanding

**Surpasses all understanding—**ὑπερέχουσα πάντα νοῦν

1. ‘Surpasses’ = **υπερεχω**—excels—exceeds—stands out—rises above—superior
  - a. Used five times in NT
  - b. Three of them in Philippians

**Ph 2:3**—*Do nothing from selfishness or empty conceit, but with humility of mind regard one another as **more important** than yourselves*

**Ph 3:8**—*More than that, I count all things to be loss in view of the **surpassing value** of knowing Christ Jesus my Lord*

2. ‘All understanding’ = **πας + νοος**—all mind—intellect—reason—reasoning power
3. ‘Surpasses all understanding’
  - a. Beyond our **power** to **comprehend** fully
  - b. Beyond simply a matter of **intellect**—but **spiritual**
  - c. Beyond just **natural** facts—but **supernatural** origin and nature
  - d. A **divine mystery**—that is **counter-intuitive** to human thinking
- e. **Product** of Peace—the Action of Peace
  1. Will guard = **φρουρεω**—protect by military guard—protect in the following two ways:
    - a. Protect in the following two ways:
      1. From outside attack—protect against hostile/enemy invasion
      2. From inside panic—prevent those in besieged city from fleeing!
    - b. Implications
      1. God’s peace protects us from the enemy—external harm
      2. But it also reassures us—keeps us from bolting in fear
  2. Two things safeguarded
    - Your hearts
    - Your minds
  3. Guarding the heart
    - a. Your hearts = **καρδια**—center of physical, emotional, spiritual life
    - b. The core of our being
    - c. The importance of ‘guarding’ our hearts

**Pr 4:23**—*Watch over your heart with all diligence, for from it flow the springs of life.*
    - d. It controls the way we feel—act—respond with:

- o Joy—or—despondency/depression
- o Moderation—or—intemperance/anger
- o Contentment—or—worry/anxiety
- o Thankfulness—or—ungratefulness/selfishness

e. The condition of our ‘heart’ affects our capacity to obey the four commands in **vv4-6**

#### 4. Guarding the mind

- a. Your minds = **νοημα**—thoughts—perceptions
- b. Not the usual word for ‘mind’—**νοου**
- c. Instead— **νοημα** means—how we *perceive* things—how we *view* reality
- d. Used six times in NT

- 1. All other usages in NT are in II Corinthians
- 2. All but one time in II Corinthians—connotation is negative

➤ Warning against our perceptions being blinded, corrupted, or deceived

- 3. One positive usage in II Corinthians—even here is also a warning!

**II Cor 10:5**—*We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are **taking every thought captive** to the obedience of Christ*

#### e. Implications

- 1. God’s peace will settle our minds—help us keep our minds on God
- 2. It will prevent us from being distracted by things that will deceive us
- 3. It will enable us to have a clear and accurate perception of reality—the truth!

#### 5. Summary application

- a. God’s peace will guard both your **center of being** and **perception of reality**
- b. It will protect them both from *outside* attack
- c. It will prevent us both from internal panic and losing a grip on reality/truth
- d. God ‘guards’ [**φρουρειω**] our salvation to the end!

**I Pe 1:5**—[we] *are **protected** by the power of God through faith for a salvation ready to be revealed in the last time.*

f. The **Author** of Peace: Who gives this peace—[and How]—‘in Christ Jesus’

1. Who—Peace comes ‘in Christ’

- He is the Prince of Peace—**Is 9:6**
- His Himself **is** our Peace—**Eph 2:14**
- He gives us Peace—My peace I give to you—**Jn 14:27**

2. How—we are guarded ‘in Christ’

a. We cannot guard our hearts alone—we need God’s help

**Ps 73:26**—*My flesh and my heart may fail, but God is the strength of my heart and my portion forever.*

b. Christ guards our hearts

1. He heals the broken-hearted—[KJV only]

**Lk 4:18**—*The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to **heal the brokenhearted**, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . .*

2. He prevents our *hearts* from being ‘troubled’

- By our believing in God—and in Him—**Jn 14:1**
- By His giving us His peace—“let not your heart be troubled”—**Jn 14:27**

c. Christ guards our minds—from deception

1. When we are ‘in Christ’—we have the same mind/attitude—**Ph 2:5**

2. When we are ‘in Christ’—in His word—we know the real Truth

**Jn 8:31-32**—*If you continue in my word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.*

3. Christ gives us the Spirit of Truth

a. Who helps us distinguish ‘truth’—from worldly deception

**Jn 14:16-17**—*I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see him or know Him, but you know Him because He abides with you and will be in you.*

b. Who guides us ‘into all the truth’—**Jn 16:13**

g. CLOSING THE CIRCLE

❖ THE ‘PEACE OF GOD’ IS BOTH A **RESULT** AND A **CAUSE**

1. God’s Peace is a—**Result**

a. ‘AND’—links **verse 7**—as a logical consequence—to what preceded in **verses 4-6**

b. So God’s peace comes—as a *result* of obeying the four commands in **verses 4-6**

- Rejoice!—**v4**
- Be moderate!—**v5**
- Don’t worry!—**v6**
- Pray with thanksgiving—**v6**

2. God’s Peace is a **Cause**

a. In a proactive way

- It motivates—and empowers us—to do God’s will
- To *seek* to obey those commands—in a proactive way

b. In a neutralizing way

- It calms our spirit—and removes all distractions
- It enables us to **focus** on Him and His will.

3. God’s Peace is **Inter-operative**

a. **Causes** and **Results** of God’s Peace—are not strictly sequential

b. They constantly **interact**—working on one another—like an ongoing circle

4. **Biblical Examples**—how God’s Peace works interactively in our lives

a. **The Peace-Joy Interaction**

1. Peace brings → Joy

**Dt 27:7-8**—[at Mount Ebal—the mount of 12 curses!]*—and you shall sacrifice peace offerings and eat there and rejoice before the Lord your God; and you shall sacrifice peace offerings and eat them, and rejoice before the Lord your God.*

**Pr 12:20**—*Deceit is in the heart of those who devise evil, but counselors of peace have joy.*

2. Joy brings → Peace

**Zech 8:19**—*Thus says the LORD of hosts, ‘The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah → so love truth and peace.’*

3. Joy ↔ Peace—are Interactive

**Is 55:12**—*For you will go out with joy and be led forth with peace; the mountains and the hills will break forth into shouts of joy before you, and the trees of the field will clap their hands.*

4. God authors—both joy and peace

**Rom 15:13**—*Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.*

**b. The Peace-Gentleness Interaction** n

1. Peace brings → Gentleness

a. Old Testament Principle

**Pr 25:21-22**—*If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink; for you will heap burning coals on his head, and the Lord will reward you..*

b. Reiterated in the New Testament

**Rom 12:21-22**—Paul quotes **Pr 25:21-22**—then adds—*Do not be overcome by evil, but overcome evil with good.*

c. Commentary

**Pr 25:21-22**—The Message = *If you see your enemy hungry, go buy him lunch; if he’s thirsty, bring him a drink. Your generosity will surprise him with goodness, and GOD will look after you.*

1. Heaping coals on the head

- Giving coals to your neighbor—to relight his home fire
- Heaping coals—not just a single ember—be liberal
- On the head—they carried them in a brazier on the heads

2. An act of generosity—shown to our enemy—not just our ‘neighbor

3. Such an act of **peace** will produce → a gentle response—disarming our enemy

**d. Abraham Lincoln said:**

**“Do I not destroy my enemies—by making them my friends?”**



2. Gentleness brings → Peace

❖ Gentleness *means* to be at peace with others—not to be brawlers

**I Tim 3:3**—[An overseer is]—*not addicted to wine or pugnacious—but gentle, peaceable, free from the love of money.*

**Titus 3:2**—[Remind younger persons]—*to malign no one, to be peaceable, gentle, showing every consideration for all persons.*

3. God is the Source of—both peace—and gentleness

**Mt 11:28-30**—[Jesus' example]—*Come to Me, all who are weary and heavy-laden, and I will give your rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.*

**Jas 3:17-18**—*But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy, and the seed whose fruit is righteousness is sown in peace by those who make peace.*

c. **The Peace—'No Worry' Interaction**

1. Peace brings → No Worry

to

**Ps 4:8**—*I will lie down and sleep in peace, because you alone oh Lord cause me dwell in safety.* —Ps 4:8

**Jn 14:27**—**Peace** I leave with you; My peace I give to you; not as the world gives do I give to you. **Do not let your heart be troubled, nor let it be fearful.**

2. No Worry brings → Peace

**Ps 46:8-10**—*Come, behold the works of the Lord, who has wrought desolations in the earth. He makes wars to cease to the end of the earth; He breaks the bow and cuts the spear in two He burns the chariots with fire [He brings peace!]. Cease striving [So, stop worrying!] and know that I am God; I will be exalted among the nations, I will be exalted in the earth.*

**Is 41:10-12**—**Do not fear, for I am with you; do not anxiously look about your, for I am your God. I will strengthen you, surely I will help you, surely I will uphold you with My righteous right hand.**

**I Pe 5:6-7**—*Therefore, humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you.*

- Casting all your anxiety—lack of worry—is the pre-condition here
- He may exalt you—the result—being lifted to a state of contentment/peace

3. This third point—Interactive Peace and No Worry—makes our case best of all!
  - a. All other points can be reduced to a two positive-word formula
    - Peace ↔ Joy
    - Peace ↔ Gentleness
    - Peace ↔ Thanksgiving
  - b. But is hard to define ‘no worry’ *positively*—with just a single word
    - Try it—and what do you say?
    - Maybe—calmness
    - Maybe—contentment
    - Maybe—safety
    - Maybe—confidence
  - c. But—nothing defines ‘no worry’ better than—‘peace’ itself
  - d. Here we see the interactive nature of God’s peace most profoundly
    - Peace = No Worry
    - Peace = Peace
    - Our Peace—**IS**—God’s Peace
  - e. In other words
    1. We cannot have *real* freedom from anxiety—without *true* peace
    2. We cannot experience *true* peace—until we are *free* from anxiety
    3. God alone is the *author* of that kind of peace
    4. And for us to have *that* kind of peace—He must take the initiative
    5. But even God’s peace doesn’t bring *full* peace—until we incarnate it
    6. We must be *willing* to make it fully our own—*integrate* it into our *very* being
    7. To do this—we must be willing to *submit* to God’s peace—and contentment
    8. In this sense—the formula is not one of *equality* but *equivalence*
      - Not Peace = Peace
      - But Peace ≈ Peace [they are equivalent—but not equal]
      - God’s Peace ≈ My Peace
    9. To summarize

- a. God always takes the initiative
  - ✓ He is The Source—of Peace
  - ✓ He is The Source—of ‘No Worry’
- b. But we must also do our part
  - ✓ Being **submissive**—willing to *let go* of our ‘worry’
  - ✓ Sincerely **desiring**—to be *set free* from our ‘worry’
  - ✓ Not **secretly**—or sub-consciously—*holding onto* our ‘worry’
  - ✓ Not **cherishing**—our miserableness—as an *emotional* crutch
  - ✓ Not **drawing others into**—a co-dependent web of our own anxiety
  - ✓ But—being *genuinely willing* to **surrender** all anxiety to Him
  - ✓ *Letting* Him **empower** us—with His Peace and Contentment
  - ✓ So that—we can **encourage others** with *His* Peace and Contentment
  - ✓ This is the kind of peace that truly transcends all understanding

**d. The Peace—Thanksgiving Interaction** n

1. Peace brings → Thanksgiving

- a. Christ’s peace is a pre-condition for Thanksgiving

**Col 3:14-176**—*Beyond all things, put on love, which is the perfect bond of unity. Let the **peace of Christ** rule in your hearts [this is the pre-condition], to which indeed you were called in one body; and be **thankful**. Let the word of Christ dwell within you, with all wisdom teaching and admonishing one another with psalms and hums and spiritual songs, singing with **thankfulness** in our hearts to God. Whatever you do in word or deed, do all in the name of the Lord Jesus, **giving thanks** through Him to God the Father.*

- b. Even as one purpose of OT peace offerings—was to express thanksgiving to God

**Lev 7:11-15**—*Now this is the law of the sacrifice of **peace** offerings which shall*

*be*

*presented to the Lord. If he offers it by way of **thanksgiving**, then along with the sacrifice of thanksgiving, he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil. With the sacrifice of his **peace** offering for **thanksgiving**, he shall present his offering with cakes of leavened bread. Of this he shall present one of every offering as a contribution to the Lord; it shall belong to the priest who sprinkles the blood of the **peace** offerings.*

2. Thanksgiving brings → Peace
  - a. This cannot be described in just one verse or two
  - b. But look at the bigger picture—in context
  - c. **For example**—in NT controversies about what to eat and observing feast-days
    1. Paul exhorts each side to have an attitude of Thanksgiving

**Rom 14:5-6**—*One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind. He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.*

2. He concludes—thankfulness and a non-judgmental attitude will result in Peace in the church

**Rom 14:16-2**—*Therefore, do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy spirit. For he who in this way serves Christ is acceptable to God and approved by men. So then we pursue the things which make for peace and the building up of one another. Do not tear down the work of God for the sake of food.*

3. Thanksgiving also brings → Joy ↔ Thanksgiving

**Ps 92:1-5**—*It is good to give thanks to the LORD and to sing praises to Your name, O Most High; to declare Your lovingkindness in the morning and Your faithfulness by night, with the ten-stringed lute and with the harp, with resounding music upon the lyre. For You, O LORD, have made me glad by what You have done, I will sing for joy at the works of Your hands.*

**Ps 95:1-2**—*O come, let us sing for joy to the LORD, let us shout joyfully to the rock of our salvation. Let us come before His presence with thanksgiving, let us shout joyfully to Him with psalms. For the LORD is a great God and a great King above all gods*

### C. SECTION TWO—verses 8-9

**4** Rejoice in the Lord always; again I will say, rejoice! **5** Let your gentle spirit be known to all men. The Lord is near. **6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. **7** And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. **8** Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worth of praise, dwell on these things. **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.*

1. THIS SECTION SHOWS HOW TO VIEW THINGS *INTERNALLY*

- a. Focusing on things of **real value**
- b. To conform one's **mind** and perception of reality to a **Godly viewpoint**
- c. In order to **shape circumstances from the inside out**—to create the proper environment

2. RESULT OF A DIFFERENT FOCUS—PRODUCES A DIFFERENT OUTCOME

- a. The **previous** section dealt with *external* things—and how to **manage** them

- Outcome = the peace of God will guard our hearts and minds

- b. **This section** focuses on *internal* things—and how to **be transformed**

- Outcome = the God of peace will be with us

- c. We are to 'think' or 'dwell' on these transformative things—end of verse 8

1. 'think' or 'dwell' = **λογιζομαι**

- a. Cognate word for **logic**

- b. Meaning: to deliberate—reckon inwardly—to calculate/number—to meditate

- c. **Deeper** thought and more reflective **than normal** word 'to think'

- o Normal word 'to think' = **δοκεω**
- o Which means 'to suppose'—'to seem to'—'to have an opinion'
- o Which is rooted in the subjective opinion of the thinker

- d. **λογιζομαι**—'to dwell'—has rational, objective truth as its basis

- o It deals with **reality**—true facts—not just opinions or wishes
- o It deals with matters of **certainty**—that can be counted on—that are dependable
- o It deals with things our **logic** should gravitate toward once we apply our minds

- e. Other examples

**Phil 3:13ff**—*Brethren, I do not regard myself as having laid hold of it [the resurrection] yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal . . .*

**Jas 2:23**—and the Scripture was fulfilled which says, “And Abraham believed God, and it was **reckoned** to him as righteousness,” and he was called the friend of God.

**II Cor 5:18-19**—Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not **counting** their trespasses against them, and He has committed to us the word of reconciliation.

### 3. EIGHT THINGS UPON WHICH TO ‘DWELL’

#### a. Three translations

**KJV**—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things.

**NASB**—Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

**NIV**—Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.

<b>KJV</b>	<b>NASB</b>	<b>NIV</b>
True	True	True
Honest	Honorable	Noble
Just	Right	Right
Pure	Pure	Pure
Lovely	Lovely	Lovely
Good report	Good repute	Admirable
Virtue	Excellence	Excellent
Praise	Worthy of praise	Praiseworthy

#### b. Whatever is **TRUE** [all three versions say ‘true’]

##### 1. Greek **αληθης** = **not** hidden; **unconcealed**

a. Other meanings—**true**—actual, truthful, loving the truth

b. Other meanings—**clear**—transparent, obvious, transparent, clear

c. Other meanings—**aligned** with—in synch, on track with

##### 2. Hebrew background

True/truth = reliable, stable, faithful, sureness

##### 3. Examples

a. Natural examples—being ‘true’

- **Aligning a car**
- **Bore-sighting a gun**
- **Focusing a lens**
- **Removing cataracts**

b. Scriptural examples

1. True worshipers—**Jn 4:23**

*... an hour is coming, and now is, when the **true** worshipers will worship the Father in spirit and truth, for such people the Father seeks to be His worshipers*

2. True tabernacle—**Heb 8:1-2**

*... we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the **true** tabernacle, which the Lord pitched, not man.*

3. True holy places—**Heb 9:24**

*For Christ did not enter a holy place made with hands, a mere copy of the **true** one, but into heaven itself, now to appear in the presence of God for us.*

4. What is really true—the **real** thing

a. Most of what we see—is *not* the real thing—as intended by God

- A copy of the real thing—made after a pattern
- Greek word = anti-type—a counterpart that mirrors reality

b. That which is ‘true’

- The ‘**original**’ thing intended by God—not a copy
- The **ultimate** actuality that will be realized someday
- That for which all creation yearns (**Rom 8:19**)
- That towards which all creation is moving

c. Whatever is **HONORABLE** [KJV = honest; NIV = noble]

1. Greek **σεμνός** = **august**, venerable, reverend

2. Other meanings—to be **venerated** for character; honorable; truthful

3. Other applications: **lifted up**, above turbulence, unmoved by stirring circumstances

- **EX:** one we seek to emulate
- **EX:** one who inspires awe and confidence in troubled times
- **EX:** one whose word is always dependable

4. Other biblical texts where ‘**noble**’ is used

- I Tim 3: 8, 11**—requirement for deacons and wives
- Titus 2:2**—older men are to be noble and honorable

5. Implications from the word—‘noble’

- A quality required of—*true* **leaders**
- A trait found in—**older** persons
  - But not all older persons have it!
  - Younger persons can have it—Timothy was a pastor-elder
- A characteristic you **grow** into—a sign of maturity
- Grows out of the first quality

Honorable → True

- Having made a commitment to be true—to the **Truth**
  - Then a person *keeps* that commitment—regardless of circumstances
    - Being ‘true’ to one’s honorable commitments
    - Not yielding to peer pressure that says “it isn’t cool” to be ‘true’
    - Not cutting corners in order to get ahead
    - Not playing with the truth in order to get money, fame, power
  - It sets a leadership example for others to respect and follow
- e. Three summary meanings
- Honest
  - Respected—dignified
  - Honorable (worthy of honor)—and lifted up

d. Whatever is **RIGHT** [KJV = just; NIV = right]



1. Greek **δικαιος** = **righteous**—innocent, faultless, guiltless
  2. Other meanings: **approved** of God—conformed to God’s will
  3. Other meanings: *internally* right, morally good from the inside-out
    - a. From attitude—to behavior/action—in **God’s** sight
  4. Opposite of this key passage = being hypocritical
 

**Mt 23:27**—hypocrites who appear righteous but are like white-washed sepulchers
  5. Summary—three basic concepts
    - a. **Righteous**—action → **doing** that which is right
    - b. **Innocent**—character/nature → **being** without guilt
    - c. **Approved**—relationship → **accepted** by God
- e. Whatever is **PURE** [all three versions]
1. Greek **αγνος** = **immaculate**—pure, chaste, clean
  2. Other meanings: **holy**—eliciting reverence (derived from **αγιος**)
  3. Summary
    - Clean
    - Pure in character at the deepest level
    - The source of being righteous
  4. Biblical pictures of purity
    - a. New-fallen snow
 

**Ps 51:7**—*Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.*
    - b. Crystal cold stream—a well-spring of water
 

**Ps 42:1**—*As the deer pants for the water brooks, So my soul pants for You, O God.*

**Rev 22:1**—*Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.*
    - c. Pure lamb
      - Lamb’s wool

**Dan 7:9**—*I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire.*

- Lamb's blood

**Ex 12:5**—[Passover Lamb]—*Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.*

**I Pe 1:18-19**—*knowing that you were redeemed not with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*

f. Whatever is **LOVELY** [all three versions]

1. Greek **προσφιλησ** = acceptable, pleasing; lovely

2. Etymology

a. Taken from **φιλεω**—to love as a friend or brother

b. With its prefix—to have the appearance of love

c. Word is used only once—here—in the Bible

- Related to the word for 'kiss'—to show fraternal affection
- Related to the word for 'beloved'
- Related to the word for 'friendship'

d. Basic meaning: outwardly pleasing—or pleasant in appearance

- Not necessarily physical beauty
- Rather engagingly pleasant

e. Closest other word is **καλος** = good to look at (beautiful), good in nature, morally good

f. Another word can sometimes mean this—**αγαθος**—good

g. Scriptural examples of parallel meanings

1. Fruit

**Mt 7:17**—A **good** (**αγαθος**) tree brings forth **good** (**καλος**) fruit

2. Pearls

**Mt 13:45**—Kingdom of God is like **goodly** pearls

3. Salt

**Mk 9:50**—Salt is **good** unless it loses its taste

4. Wine

**Jn 2:10**—**best** wine—at wedding feast at Cana

5. Ground—parable of sower

**Mt 13:18, 23**—**Good** ground brings forth abundant harvest

6. Seed—parable of wheat and tares—**Mt 13: 24, 34, 37, 38**

- **Good** seed brings forth grain (weeds sown among them)

### 3. SUMMARY

a. Whatever is **pure** at the deepest level and makes one **righteous** inwardly

- This should produce an exterior pleasantness that is noticeable

b. Warnings:

- One should not be pleasant on the outside but rotten on the inside
- Opposite is true—one should not be so ‘holy’ and ‘pious’ inwardly that it become outward arrogance—and makes one unpleasant to be around

g. Whatever is of **GOOD REPUTE** [KJV = good report; NIV = admirable]

1. Greek **εὐφημοσ** = words of ‘good omen’—referring to divine oracles

- Speaking auspiciously
- Sounds well

2. Other meaning: literally ‘good report’ [from person looking at signs for omens]

3. Other application:

- Appearing good to **humans**—spoken well of by *persons*—as well as God

4. **Examples**

- Good report card
- Good performance review at work
- Good family name

h. If there is any **EXCELLENCE** [KJV = virtue; NIV = excellent]

1. Greek **αρετη** = **virtuous**—in thought, feeling, action
2. Other meaning: **moral goodness**—excellence, eminent property/quality
3. Virtue at the highest level—leading the way in goodness
4. History of Greek usage

a. **Earliest** usage—‘excellent’—meant fulfillment of purpose

- Living up to one's ultimate potential
- Each object had its own unique potential

b. Used in plural to describe nobility

- In **Homer's *Iliad* and *Odyssey*** it described heroes
- Specifically their strength and courage

c. **Later** it described quieter qualities—justice and self-restraint.

d. **Plato** incorporated this idea into his moral philosophy

e. It became a key part of the training of young boys to manhood

1. Trained in mental arts—oratory, rhetoric, and science
2. Also spiritual training—music and virtue.
3. Virtue was moral excellence

f. Eventually became known as the 4 **classical** (cardinal) **virtues**:

- o Prudence
- o Justice
- o Temperance (restraint)
- o Courage (fortitude)

5. Biblical method

❖ The power of *God's* virtue [not ours] *transforms* us to be virtuous *like Him*

**II Pe 1:2-5**—**2** *Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3 seeing that His divine power [virtue] has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 4 For by these He has granted to us His precious and*

*magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. 5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge . . .*

i. And if anything **WORTHY OF PRAISE** [KJV = praise; NIV = praiseworthy]

1. Greek **επαίτιος** = commendation—approbation, approval, praise

2. Can be combined with the previous phrase to say: “excellence worthy of praise”

#### 4. HOW TO ‘DWELL’ ON THESE THINGS APPROPRIATELY

a. Biblical models of excellence

1. Here—**Philippians 4:8** → true, noble, right, pure, lovely, admirable

2. **Galatians 5:22-23**—Fruit of the Spirit → 9 aspects

➤ love, joy, peace, patience, goodness, kindness, faithfulness, humility, self-control

3. **II Peter 1:5-7** → Eight qualities

- Faith
- Goodness
- Knowledge
- Self-control
- Perseverance
- Godliness
- Brotherly kindness
- Love

4. **Colossians 3:12-14** → Six qualities

- Compassion
- Kindness
- Humility
- Gentleness
- Patience
- Love

5. **I Tim 6:11** → Six qualities

- Righteousness
- Godliness
- Faith
- Love
- Perseverance
- Gentleness

b. Early Church spoke of Seven Virtues:

1. Four classical Greek (Cardinal) virtues:
  - Justice
  - Courage
  - Wisdom
  - Moderation
2. Plus three supernatural (Theological) virtues:
  - Faith
  - Hope
  - Love (selfless)

c. Medieval Roman Catholic Church

1. Adopted Seven Virtues of Prudentius in *Battle for the Soul* (c.410)
2. Exercised in order to prevent Seven Vices (7 deadly sins)

<u>Vice</u>	<u>Virtue</u>	
Lust	Chastity	← Least important
Gluttony	Temperance	
Greed	Charity	
Sloth	Diligence	
Wrath	Forgiveness	
Envy	Kindness	
Humility	Pride	← Most important

d. Problem

1. Focusing on such qualities can become an end in itself
2. Dangers
  - a. Legalism—simply ticking off a list of things to do
  - b. Pride—holier than thou attitude of being ‘religious’
  - c. False assurance—in works for salvation
  - d. Futility—frustration with not being able to keep them

e. Solution—follow the *biblical* principles of excellence

1. They focus on God Himself—in the example of Jesus Christ
2. This is a relational matter *first*—following the **person** of Christ
3. *Then*—secondarily—it follows the **principles** we learn from Him

4. We cannot separate these two things
  - a. We cannot follow Him—without following His teachings
  - b. But we cannot *obey* Him—unless we **know Him** first
  - c. Our personal relationship with Him must be our first priority!
5. A discipleship process—based on personal relationship
  - a. First—**know** and follow **Christ**—as Lord and Savior
    - The experiential-relational beginning
  - b. Then—**follow** His **teachings**—and those of His apostles
    - The objective study of the Bible
  - c. **Imitate**—the personal example of other Christ-like followers
    - The relational reinforcement of personal discipleship
  - d. **Finally**—set the example for others to follow—as Paul did here

**Phil 4:9**—*Whatever you have learned or received or heard from me, or have seen in me—put it into practice.*

1. A final test of inward character
  - Does it show outwardly—so others can see it?
  - Is it worthy of others copying?
  - May we be so bold as to tell others to ‘follow me’?
2. These spiritual truths of character were relayed in two ways
  - ❖ Intentionally and explicitly
  - ❖ Experientially and implicitly
  - a. Intentionally and explicitly—what Paul purposed to teach them
    1. What he taught them—they **learned**—**μανθάνω**
      - a. This goes beyond simply instructing
      - b. Not just **παιδεύω**—to chastise/teach a child
      - c. But teaching/learning—to put into practice

2. What he delivered—they **received**—**παραλαμβανω**
  - a. Suggests a special message from God delivered for a purpose
  - b. Like the message Paul ‘received’ from the Lord and gave to the Corinthians

**I Cor 11:23**—*For I received from the Lord that which also I delivered unto you, that the Lord Jesus on the night he was betrayed took bread . . .*

- c. Like the message the Church of Sardis had ‘received’ but forgotten

**Rev 3:3**—*Remember therefore what you received and heard, and hold fast, and repent.*

3. Not just here say—but the actual truth—that I personally conveyed
  - a. What you heard—**ακουω**—with your own ears
  - b. Implied—from me personally—by my own mouth
- b. Experientially and implicitly
  1. “*What you have seen in me*”
  2. Of course, they could not see *into* Paul’s soul
  3. But they could see the outward manifestation of his character in his actions
  4. What he said, he meant—what he meant, he did—like Christ
  5. So the final characteristic/quality—and the final test is this:
    - Are we **genuine** Christ-followers>
    - Who behave on the outside—as we profess to be on the inside?
    - To the point—people believe we are **authentic** and **worth** following

#### **D. SECTION FOUR—THANKS FOR PHILIPPIANS’ SUPPORT—vv 10-20**

##### 1. GENERAL OUTLINE—TWO PARTS IN THIS SECTION

- a. Paul’s **situation**—and the Philippians’ help—**vv 10-14**
- b. Paul’s **gratitude**—toward those who helped him—**vv 15-20**

##### 2. PART ONE—PAUL’S SITUATION AND THE PHILIPPIANS’ HELP—**vv 10-14**

- a. **Text**



**10** *But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.* **11** *Not that I speak from want, for I have learned to be content in whatever circumstances I am.* **12** *I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.* **13** *I can do all things through Him who strengthens me.*

b. Outline

1. Paul's **need**—and Philippians' help—give Paul **joy**—**v10**
2. Paul's spiritual **perspective**—**contentment**—in all situations—**v 11**
3. Paul's **experience**—has taught him a key lesson—**adaptability**—**v12**
4. Paul's **confidence**—and source of strength—his **dependence on God**—**v 13**
5. Paul's **appreciation** and **blessing**—**v 14**

c. **Paul's need**—their help—and his **joy**—**v 10**

**10** *But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.*

1. Situation

a. It probably had been some while since Paul received anything from Philippians

- If support mentioned in **II Cor 8** included help from Philippians
- And if II Cor 8 was written after 57 AD
- And if Philippians was written 60 AD (or afterward)
- Possibly could have been three or more years since first help from Philippi

b. Paul was in obvious need of help

1. The Philippians were concerned about him—**v 10**
2. Paul admits he was enduring affliction—**v 14**
3. Paul admits to being relieved at their help—he rejoiced—**v 10**

2. Philippians' 'concern' = **φρονεω**

a. Again—this word is a major theme in Philippians

1. Used 25 times in the NT—9 times in Philippians

2. ‘phroneo’ = to be ‘minded’

- o To direct one’s mind toward
- o Basis for being like-minded—of the same mind

3. Used elsewhere in Philippians

- o 1:7—it is only right for me to **feel** (think) this way
- o 2:2—be **like-minded**—of the same-mind
- o 2:5—have the same **attitude**—as Christ
- o 3:15—let us all have this same **attitude**
- o 3:16—let us **mind** the same thing
- o 3:19—[those who walk a different way]—set their **minds** on earthly things
- o 4:2—be of the same mind
- o 4:10—Philippians’ **concern** (mindedness) for Paul

3. Philippians former state—compared with recent events

a. They previously had no opportunity to address their concern

b. Now they had been able to do something about it

c. Both words are unique in the NT—used only here

- o Lacked opportunity = **ακαιρομαι**—not having time or occasion
- o Revived = **αναθαλλω**—sprouted again—flourished again
- o Strong contrast between former and present situation—lacking—vs--flourishing

4. The Philippians’ action

- Sent Epaphroditus with help (financial and personal assistance)—**2:25**

5. Paul’s response

a. No doubt—he was grateful to the Philippians—see **v14**

b. But his response went *beyond* thankfulness

1. Spiritual response—*beyond* mere thanks
  - Deep joy—reflective feeling in the soul
2. Expressed to the Lord—not just to the Philippians
3. He acknowledges that the source of Philippians’ help was the Lord
  - a. God had enabled them to give
  - b. God had put it on their hearts to help Paul
  - c. **Application**
    1. It is God who enables us to give anything—all our resources come from Him
    2. When He places something on our heart—we must respond
    3. We are only stewards of what He loans us—to use for His kingdom purposes

**How Paul fared in the meantime—vv 11-13**

**Without their help—Paul had learned three important lessons**

**1. Attitude of contentment—v11**

**2. Ability to adapt—v12**

**3. Dependence on God always—v13**

- d. Paul’s **attitude of contentment**—in all situations—**v 11**

**11** *Not that I speak from want, for I have learned to be content in whatever circumstances I am.*

1. He realized he was not destitute

❖ He did not speak from ‘want’—not from sheer ‘poverty’—destitution

1. This word—**υστερησις**—is used only 2 times in NT

○ Here—and poverty of the **widow with 2 mites—Mk 12:44**

2. Paul knew—no matter how little he had—God would always provide

○ He showed the same kind of faith as the widow when she gave her all

2. He had ‘learned’ some things

a. This kind of learning was not 2 things:

- Not mere book knowledge—something studied only in school—**not** just **γνωσις**
- Not second-hand—not just told by someone else

b. This learning = **μανθάνω**

1. Meaning

- To grow in knowledge
- To learn from use and practice
- This was first-hand experiential knowledge

2. Other usages—by Jesus—**Mt 9:13** and **Mt 11:29**

**Mt 9:13**—*But go and **learn** what this means: I desire mercy, and not sacrifice, for I did not come to call the righteous, but sinners.*

**Mt 11:29**—*Take my yoke upon you and **learn** from Me, for I am gentle and humble in heart, and you will find rest for your souls.*

3. Paul's previous usage—here in this chapter

**Phil 4:9**—*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*

c. The lesson—be content in everything

1. Content = **αυταρκησ** = unique usage in the NT (only once—here)

2. Meaning

- Independent of all circumstances
- Satisfied with one's lot
- Sufficiently strong by oneself
- Literal meaning—(**αυτος**) = self + (**αρκησ**) = strong/sufficient

3. Meaning *behind* the meaning

a. Strong/sufficient = derives from 'raise' (**αιρω**)

b. To be **raised above** circumstances

- To be lifted above situation

- o Enabling us to see things from different perspective
  - o So we can see things from divine view
  - o So we can envision the way out
- c. **Example: climbing tree to find way out of the forest**

e. Paul's **adaptability**—v12

*12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.*

1. Paul had learned the 'secret'

- a. 'I am instructed in' (KJV) = 'I have learned the secret of' (NASV/NIV)
- b. This is also unique—found *only here* in the NT

2. Meaning

- o The verb **μευω**—is taken from **μυστηριον** (mystery)
- o Related to knowledge/learning in the **mystery religions**
- o 'To be initiated into the mysteries of'
- o Can be learned only from—one who has already mastered the secret

3. He explains this by using **three contrasting situations**

a. **Humble** means—vs—**prosperity** [deals with physical provisions]

- **ταπεινωω** = **brought low**—leveled

*Mt 18:4—Whoever then **humbles** himself as this child, he is the greatest in the kingdom of heaven.*

*Lk 3:5—Every valley will be filled, and every mountain and hill will be **brought low**; the crooked will become straight, and the rough roads smooth*

- **περισσευω** = to **exceed** a fixed measure, to **abound**, to overflow, to surpass

*Lk 21:4—abundance of the rich persons who gave before the widow gave her two copper coins worth on a fraction of a penny*

Paul uses this twice in Philippians

*1:9—And this I pray, that your love may **abound** still more and more in real knowledge and all discernment.*

1:26—so that your proud confidence in me may **abound** in Christ Jesus through my coming to you again.

b. **Filled**—vs—going **hungry** [deals with food]

- **χορταζω**—to be **filled**, to be **fattened**, to be satisfied

**Mt 5:6**—*Blessed are they who hunger and thirst for righteousness, for they shall be filled.*

**Mt 14** and **15**—the 5000 and the 4000 ate until they were ‘filled’

- **πεινωω**—to go hungry—to starve

**Mt 4:2**—after Jesus fasted 40 days in the wilderness, He was hungry

c. Having **abundance**—vs—**suffering need** [again—deals with physical provisions]

- To abound—the same word for prosperity above = **περισσευω**
- To suffer need = **υστερευω**

a. Meaning

- o To fall behind—as in a race
- o To fail—to lack
- o To experience want

b. Examples

- **Lk 15:14**—Prodigal son experienced ‘want’ when the famine struck the land
- **Rom 3:23**—All have sinned and ‘fallen short’ of God’s glory

4. Contrast Paul’s attitude—with those of his opponents—in **chapter 3**

**3:18-19**—*For many walk, of whom I often told you, and now tell you even weeping, that they are **enemies of the cross of Christ**, whose end is destruction, whose **god is their appetite**, and whose **glory is in their shame**, who set their **minds on earthly things**.*

f. Paul’s **dependence**—on God—v 13

**13 I can do all things through Him who strengthens me.**

1. This is the ‘**secret**’ that he has learned

- Utter **reliance on the Lord**

2. This sets him apart from his **enemies**—who focus on **things below**

- a. He has a completely *different* attitude—**3:15**
- b. He is focused on the **upward** calling of God in Christ Jesus—**3:14**
- c. He **does not** rely on the things *below*—on earthly things—**3:19**
- d. All former things that **were gain** to him—he **counts as loss** for the sake of Christ—**3:7**
- e. His total **dependence** in on ‘Him who strengthens me’—**4:13**
  - o **ενδυναμω** = to strengthen, to endue with power—dynamo
  - o **Eph 6:10-11**—*Finally, be strong in the Lord and in the strength of His might—Put on the full armor of God . . .*
- g. Paul’s **affliction**—has been relieved—**v14**

**14 Nevertheless, you have done well to share with me in my affliction.**

1. This may refer to the self-sacrifice with which they gave the money
2. But it may also mean the Philippians were experiencing some of the same ‘affliction’ as Paul
3. Wording of this phrase

a. You did well = you did ‘good’—**καλωσ**

1. Adverb—‘commendably’—‘nobly’ done
2. Related to **καλοσ**—(adj)—good—lovely

b. To share in—compound word = **συνκοινωνεω**

[KJV = communicate; NASB/NIV = share]

1. ‘koinoneo’ = associate with, fellowship with, partner with
2. prefix ‘sun’—amplifies this—to enter into close fellowship with, be intimate with
3. Used only two other times in NT—both in negative contexts
  - o Do not participate in the unfruitful deeds of darkness—Eph 5:11
  - o Come out of Babylon, so that you will not participate in her sins—Rev 18:4

c. My affliction—**θλιψισ**

[KJV/NASB = affliction; NIV = troubles]

1. ‘thipsis’—means ‘distress’—‘oppression’—‘tribulation’

2. Could mean financial difficulty

- Just as Paul suffered extreme want—so the Philippians gave out of their poverty

3. But most NT references deal with persecution or extreme difficulties in the end times

4. If ‘tribulation’ this could refer to

- Paul’s beating and imprisonment in Philippi—Acts 16:22-24
- Philippians being persecuted by opponents—suggested in 1:27-28
- Philippians being challenged by false teachers—the ‘dogs’—in 3:2

### 3. PAUL’S GRATITUDE—TOWARDS THOSE WHO HELPED HIM—vv 15-19

**15** *You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; 16 for even in Thessalonica you sent a gift more than once for my needs. 17 Not that I seek the gift itself, but I seek for the profit which increases to your account. 18 But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. 19 And my God will supply all your needs according to His riches in glory in Christ Jesus.*

a. Philippians had shared financially with Paul—on more than one occasion—vv 15-16

**15** *You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; 16 for even in Thessalonica you sent a gift more than once for my needs.*

1. **Cooperatively**—they had given with other Macedonian churches—out of their own poverty

- To relieve the famine/poverty of Judean Christians (**II Cor 8:1-5**)
- But help from other churches dried up after Paul left Macedonia—**4:15**

2. **By themselves**—to help Paul while in prison—**Phil 4:10, 15-16**

- Probably the Macedonian brothers who helped Paul in Corinth (**II Cor 11:10**)
- While Paul was in Thessalonica—see **4:16**—more than once they helped him
- While Paul was in prison in Rome—see **4:10**

b. Their financial support was critical—to reaching Gentile world because

1. Christians in Palestine—were strapped for funds to help Paul
2. Paul had run into resistance from Jews—who opposed his reaching out to the Gentiles



3. Gifts to Paul met a strategic need—to the Gentile world
  - a. Paul—was uniquely equipped by heritage and training to reach Gentiles
  - b. Paul—was connected by 2<sup>nd</sup> and 3<sup>rd</sup> missionary journeys to most new Gentile churches
  - c. Paul—was imprisoned at the hub of the empire among its most influential people

c. Benefits and blessings—for the Philippians—**vv17-19**

**17** *Not that I seek the gift itself, but I seek for the profit which increases to your account.* **18** *But I have received everything in full and have an abundance; I am amply supplied having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God* **19** *And my God will supply all your needs according to His riches in glory in Christ Jesus..*

1. The chief beneficiary is not Paul—but the Philippians

**17** *Not that I seek the gift itself, but I seek for the profit which increases to your account.*

- a. Paul’s intention was ‘to seek’ [**not** seek one thing—but **to seek** another thing]

1. I seek = **ἐπιζητέω**

- a. Root word (zeteo)—means to ‘seek’—‘require’—‘demand’

- b. With the prefix (epi) this intensifies—to ‘crave’ or ‘clamor’ for

1. Negative context

- a. Gentiles ‘crave’ things of the world—they ‘eagerly seek’ them—**Mt 6:32**

- b. Like the Jews ‘crave’ a sign of the coming Messiah—**Mt 12:39; 16:4**

2. Positive context—we should crave our future home in heaven

**Heb 11:13-14**—*All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are **seeking** a country of their own.*

**Heb 13:12-14**—*Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach. For here we do not have a lasting city, but we are **seeking** the city which is to come.*

- b. Paul did **not seek**: the gift for himself—why? (**v17a**)

1. He was confident that he could endure any circumstances

- o He already had learned to live in both abundance and want—**4:12**

2. He was confident in the source of his strength—in Christ—**4:13**
  3. And from his *own* experience—he knew ‘his’ God would supply his own needs
    - This enabled him to promise: ‘my’ God will supply your all your needs—**4:19**
  4. Paul did not seek ‘the gift’ itself—but what the it giving accomplished for the giver
- c. Paul **did** seek: the benefit of the Philippians—**v17 b**
1. Here Paul speaks of their reputation—*not* using financial language
  2. ‘Profit’ for your ‘account’
    - a. Profit = **καρπος**—‘fruit’—[not financial profit]—‘praise’—‘advantage’
    - b. Account = **λογος**—word—word about you = reputation
  3. Paul wants words spoken about the Philippians to bring praise to them
  4. There are also other benefits—in verse 19
2. Paul’s needs have been met—(**v18a**)

**18a** *But I have received everything in full and have an abundance; I am amply supplied*

- a. This vindicates Paul’s confidence in God’s supply
  - b. He reinforces this point by repeating it in three different ways:
    1. He has ‘received everything in full’—everything = **πας**
      - a. Everything the Philippians sent, he has received
      - b. This has fully met his needs
    2. He has ‘an abundance’—he abounds = **περισσευω**—the same verb in **4:12**
    3. He is ‘amply supplied’—literally ‘I am full’ = **πληρωω**
      - Same verb as 1:11—*having been filled with the fruit of righteousness*
      - Same verb as 2:2—*make my joy full by being of the same mind*
3. The nature of the Philippians’ gift—(**v18b**)

**18b**—*having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God*

- a. It was sent to Paul but given for God
- b. Two descriptions reminiscent of liturgical sacrifices
  - 1. Fragrant aroma—literally: a sweet smelling odor
    - a. Reminder of the aroma of the burnt offering—that is a sweet aroma to God
      - 1. That was a soothing aroma to the Lord—**Lev 1:9**
      - 2. Offering is given totally to God—nothing left over for the one who sacrifices
    - b. Description used of Christ Himself
 

**Eph 5:1-2**—*Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*
  - 2. Sacrifice—with two attributes
    - a. Acceptable sacrifice = **δεκτος**—on that is ‘receivable’—that the recipient will take
      - 1. OT context suggests purity—unblemished
      - 2. Not adulterated—with ulterior motives for self-gain
      - 3. Only desire—give God the best—so He will find it acceptable [well-pleasing]
    - b. Well-pleasing to God = **ευαρεστος**—‘good pleasing’—‘good agreeableness’
      - 1. Describes *both* our sacrifice to God—and His will for us
        - a. Our sacrifice to God
 

**Rom 12:1**—*Therefore I urge you, brethren, by the mercies of God, to present your bodies, a living and holy sacrifice, **acceptable** to God, which is your spiritual service of worship.*
        - b. God’s will for us
 

**Rom 12:2**—*And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and **acceptable** and perfect.*
      - c. The perfect reciprocity of divine and human wills
        - When God’s sovereignty meets human obedience in the most complete and perfect way

**II Cor 5**—*Therefore we also have as our ambition, whether at home or absent, to be **pleasing** to Him.*

4. God's promise to supply all needs (v 19)

**v19**—*And my God will supply all your needs according to His riches in glory in [according to] **in Christ Jesus**.*

a. Again, Paul turns the focus back on the Philippians—they will benefit—in a *second* way

1. **Verse 17** spoke about the benefit the Philippians would get from helping Paul

- a. This was a *spiritual* benefit
- b. They would 'profit' (get fruit of) in their 'account' (reputation; word about them)
- c. Their benefit was—that God was pleased with them for being obedient

2. Now—second—God will also give them *everything* they need

- a. All their needs will be met
- b. In addition to spiritual benefit—**needs**—including physical, emotional, relational
  - o 'needs' = **χρεια** = necessity—what is essential for life

3. Language of abundance

a. God will 'supply' = **πληρωω**—to fill up

1. To make complete (nothing missing)—to supply liberally (no holding back)
2. Same word used in other verses in Philippians

**Phil 1:11**—about the Philippians themselves—*Having been **filled** with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God*

**Phil 2:2**—Paul asking the Philippians to make his joy complete—*make my joy **complete** by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.*

**Phil 4:18**—about Paul receiving all he needed to survive—*But I have received everything in full and have an abundance; I **am amply supplied***

b. Supply **all** your needs

- o 'all' = **πασ** = every, all—not confined to just one domain

b. Paul's assurance of this

1. His past experience—he has received everything he needed—see v 18a
  2. Personal experience with God—**my** God will supply your need
- c. The source and type of provision
1. Divine source
    - a. God draws from His own resources
    - b. Where these are found—in glory
      1. Suggests—again—the unlimited source
      2. Also points to purpose—glorious purpose
        - o To bring glory to God
        - o This points to verse 20—where Paul gives God the glory
  - c. Whose model is the glorified Christ
    1. Benefits do not come ‘out of’ or ‘in’ Christ
    2. Instead—benefits are ‘according to’ Christ
      - a. Benefits are like those of His character and personality
      - b. Benefits are gracious in nature—and produce Christlikeness in beneficiaries
- d. Type of provision
1. From God’s ‘riches’ = **πλουτος**—wealth, abundance of possessions
    - o Can be either good or bad connotation
  2. Bad connotations
 

**Mt 13:33**—deceitfulness of riches chokes the seed—in the Parable of the Sower

**I Tim 6:17**—do not trust in uncertain worldly riches—but in God the source of riches

*Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy*
  3. Other good connotations—those riches that are Christlike
 

**Eph 1:7-8**—*In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished on us.*

**Eph 1:18**—*I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the **riches** of the glory of His inheritance in the saints.*

**Eph 2:7**—*so that in the ages to come He might show the surpassing **riches** of His grace in kindness toward us in Christ Jesus.*

**Eph 3:8**—*To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable **riches** of Christ*

**Eph 3:16**—*that He would grant you, according to the **riches** of His glory, to be strengthened with power through his Spirit in the inner man.*

#### E. DOXOLOGY

**Verse 20**—*Now to our God and Father be the glory forever and ever. Amen*

#### F. CLOSING AND THE GRACE

**Verses 21-22**—*Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, especially those of Caesar’s household. The grace of the Lord Jesus Christ be with your spirit.*

##### 1. Greetings from three groups

a. The brethren who are with me—Paul’s inner team of ministers who were with him

b. All the saints—the members of the church at Rome—not in the inner team

c. Caesar’s household

1. Probably members of Roman civil service who were Christians—inroads into upper society

2. Maybe they had some contact with Philippi as administrators of this Roman colony

##### 2. ‘The Grace’ closed **all** of Paul’s letters

- **Romans 16:20,24**
- **I Cor 16:23**
- **II Cor 13:14**
- **Gal 6:18**
- **Eph 6:24**
- **Col 4:18**
- **I Th 5:28**
- **II Th 3:18**
- **I Tim 6:21**
- **II Tim 4:22**
- **Titus 3:15**
- **Phlm 1:25**

[Hebrews also closes this way—**Heb 13:25**]

