

9/6/26

Philippians 4:1-9

In chapter 4 of Philippians, Paul the apostle now turns to give sound practical exhortations for Christian living in view of their potential in Christ.

The theme of unity through having the same mind in obedience to the Scriptures that result in joy are intricately related through the letter and now brought home in a very personal way to the Philippians.

1. Christ is their life. Phil. 1:21
2. Christ is their mind. Phil. 2:5
3. Christ is their goal. Phil. 3:10
4. Christ is their strength. Phil. 4:13

4 :1-3 The exhortation needed at Philippi.

4:1 The exhortation of Paul regarding steadfast obedience.

- 1) Paul comes to a connective conclusion, the word Therefore “hoste”, means so that or in so much. vs. 1a
 - a) The word looks back at the last two verses of chapter three, regarding their godly conduct as citizens of heaven and the ultimate transformation of their bodies, this is the conclusion. Phil. 3:20-21
 - b) This first verse goes better with the close of chapter three, it is a better division!

- 2) The love of Paul for the Philippians is declared using six words. vs. 1b-e
 - a) First and the sixth he called them My beloved “agapetos”, and simply “beloved” terms of endearment, they were the objects of Paul’s love. vs. 1b, e
 - * The word is found twice in the verse.
 - b) Second he expressed his affection, longed-for “epipothetos” means a strong desire to see them again, implying his affection being away from them. vs. 1b
 - * The only appearance in this form in a varied form two times. Phil. 1:8; 2:26
 - c) Third he identified them as being in the family of God, Brethren, adelphos”, means literally of the same womb. vs. 1b
 - * This refers to their family affiliation through the new birth. Jn. 3:3-5
 - d) Fourth and fifth he expressed his delight in them, “my joy and crown”. vs. 1c
 - 1)) Once again the word my “mou”.
 - 2)) The word joy “chara” means gladness he experienced because of them.
 - a)) Joy is the first virtue of the fruit of the Spirit, agape love. Gal. 5:22
 - b)) The words Joy and rejoice appear in the letter 17 times. Phil. 1:4, 18, 25, 26; 2:2, 16, 17, 18; 3:1, 3; 4:1, 4, 10
 - * Indicating they were a blessing as his spiritual children here and now.

- 3)) The word crown “stephanos” is the victor’s crown God would award him at the Bema-Seat in the future as the fruit of his labor, a great celebration.
 - a)) At the Bema-Seat. 1Cor. 3:13-15; 4:5; Rom. 14:10; 2Cor. 5:10
 - b)) There are five crowns promise to the believer in the Scriptures!
- e) The expression of his love and affection are followed by a command for their own protection, “so stand fast in the Lord”.
vs. 1d
 - 1)) The phrase stand fast “steko” means to persevere or persist, not to be moved, an imperative command.
 - a)) This is our call in life, regardless of the events of our life, to depend on Him and abide in Him.
 - b)) He used it earlier, “to stand in one spirit”. Phil. 1:27
 - c)) Paul expresses much the same to the Thessalonians. 1Thess. 2:19
 - 2)) In view that they were citizens of heaven and the Lord’s return.
 - a)) We are to stand and withstand, in the Lord, through the power of the Spirit, the resurrected life, here and now! Eph. 6:13; Phil. 3:10
 - b)) He told them to hold fast to the word that he might rejoice and not have labored or run in vain. Phil. 2:16

4:2 The exhortation of Paul regarding two women.

- 1) Paul makes practical application by obedience to stand fast in the Lord by naming two women who had fallen into a strained relationship, “I implore Euodia and I implore Syntyche.” vs. 2a
- a) We know nothing about these two women and their name do not appear anywhere in the New Testament.
 - 1)) Some have taken Syntyche to be a man and Euodia a woman, being husband and wife, it’s not in the text?
 - 2)) Their names are emphatic in Greek, being placed before the word implore.
 - 3)) The name Euodia means fragrant and could be a play on words “prosperous journey”, but her life was not very fragrant at this point nor her spiritual journey very prosperous at this time.
 - 4)) The name Syntyche means with fate and comes from the word fortune, good luck, acquaintance or to meet with, but her life was not in good fate at the moment nor was she in acquaintance to meet with Euodia.
 - 5)) Paul just declared all believers are to press towards the mark to lay hold for that which he was laid hold on for, denying self and obeying the word.

- b) The two women were not living up to their names or citizenship of heaven!
 - 1)) The urgency is marked by two things.
 - a)) First the individual plead is directed to each woman by Paul near the end of the letter.
 - b)) Second, the repetition of the word implore “parakaleo” literally means to come along side to call, once to each woman.
 - 2)) In context the idea is one of entreating, begging or to summon.
 - a)) Both times are in the indicative present active, ongoing, continuous.
 - b)) Possibly they were deaconesses?
- 2) Paul told them to be Christlike in view that both were citizens of heaven, had the same Lord and the Lord was coming, “to be of the same mind in the Lord.” vs. 2a
 - a) The same phrase as the mind of Christ, to be minded, occurs eleven times in this epistle and only seventeen times in the rest of the New Testament. Phil. 2:2
 - 1)) To agree and acknowledge on one’s err and not be proudful
 - 2)) To disagree, not seeing the others side, but in the attitude of a servant and love of Christ.
 - 3)) Women were very active in Macedonia and were even honored by

- erecting monuments to them, they were even permitted to hold property.
 - b) Bad relations must be taken care of at all cost because first it hinders the gospel, second the church, third the persons.
 - 1)) The attitude is to be like Christ in humility, expressing outwardly what we are inwardly, this is our obligation and responsibility. Phil. 2:5-8
 - 2)) Paul and Barnabas had a falling out over John-Mark. Acts 15
 - 3)) Carnality is at the heart of all drifts, it is to be in the Lord that they are to have the same mind. 1Cor. 3:3
 - 4)) Christ is the heart of the epistle by phrases like, “In the Lord, “in Christ”, “in Jesus Christ”, “by Jesus” and “through Jesus”.
 - 5)) Unity is a key theme of the epistle from the start. Phil. 1:9, 27; 2:2; 3:1
- 4:3** The exhortation of Paul to assist the two women who were gospel laborers.
- 1) Paul placed the responsibility to reconcile the two women and restore unity on the mature believer, “And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also.” vs. 3a-d
 - a) The word urge “erotao” means to request or ask, a present active indicative tense.

- b) True companion “suzugo” means one yoked together with another.
* He is not identified, but called true “gnesios” a genuine as opposed to a false counterfeit, insincere. Phil. 2:20
- c) Perhaps the individual reading the letter or the pastor, others have suggested Lydia, Luke or Epaphroditus.
- d) Others say it refers to Paul’s wife at Philippi, due to the term can mean spouse, which was excepted by Clement of Alexandria, but it is stretching it a bit in the context!
- e) The word help “sunlambanou” means to seize and conceive, the idea is that he might be part of bringing about the reconciliation of the drift.
- f) These women labored with Paul in the gospel with Clament, but we do not know who he is or anything he did.
 - 1)) The word labored “sunathleo”, means to strive together side by side with strenuous, agonizing effort, borrowed from the gladiator arena.
 - 2)) Found only one other time in the New Testament for striving in the race, we get the word athlete from it. Phil. 1:27
 - 3)) The tense is the indicative aorist active, from the past to the present.
- c) Paul limits women only in being the Pastor of the church for two reason, the

- headship of Adam and the deception of Eve, historical and doctrinal. 1Tim. 2:12
- * We have women like Lydia and Phebe who served. Acts 16; Rom. 16:1
- 2) Paul includes others also, “and the rest of my fellow workers, whose names are in the Book of Life.” vs. 3e-f
 - a) Fellow workers certainly applied to Epaphroditus, Timothy and Silas, but also to all like them.
 - b) There is room for everyone in ministry according to their gifts and callings.
 - c) It is our privilege to be in ministry with other, fellow workers “sunergos” as team working and agonizing as athlete.
 - d) The Book of life refers to those who are saved, but here the context is service.
 - 1)) This expression is found only here and Revelation. Rev. 3:5; 13:8; 17:8
 - 2)) The synonymous terms vary. Ex. 32:32; Ps. 69:29; Dan. 12:1; Ezk. 13:9; Rev. 21:27
* Jesus told His disciple to rejoice because their names were written in the Book of life, not that demons obeyed them or they performed miracles. Lk. 10:20

4:4-7 The exhortation to live by faith.

4:4 The exhortation of Paul regarding Christian joy.

1) Paul gave a general command to all believer, "Rejoice in the Lord always." vs. 4a

a) The word rejoice "chairo" means to be glad, this is a present active imperative is the tense, literally keep on rejoicing.

* "Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe." Phil. 3:1

b) This command to rejoice is to all believers, not just Pastors or elders.

1)) Joy is the first virtue of the fruit of the Spirit singular agape love. Gal. 5:22

2)) Joy is not a natural by-product of man's sin-nature, but happiness which is conditional and circumstances.

c) The rejoicing is in the Lord, not the circumstances that may give an appearance of being a masakist or morbid, but is trusting in the Lord.

1)) Paul saw his imprisonment as a furtherance of the gospel appointed by Jesus, not misfortune of accident! Phil. 1:12

2)) The command is always "pantote", means evermore, at all times, not when we feel like it or it is convenient. 1Thess. 5:16

a)) In times of testings.

b)) In times of temptations.

c)) In times of difficult circumstances.

d)) In times of harsh situations.

* The joy of the Lord is our strength, coming out of captivity and learning the word of God. Neh. 8:10h

2) Paul repeats his command, "Again I will say, rejoice!" vs. 4b-c

a) The repetition is for emphasis.

b) The Philippians were being infiltrated by the Judaizers to deceive them to go back to the Law of Moses, they were to rejoice in the Lord depending on Him and maybe win some to Christ.

c) The Philippians had these two women at odds that needed urgent attention, they were to rejoice to be able to help them to reconcile to adorn the gospel of Christ.

d) Joy and rejoicing is a produce of the Holy Spirit, not of the natural man.

e) Joy is a key word the theme of the epistle, know as the "epistle of joy".

1)) Joy "kara". Phil. 1:4, 25; 2:2, 29; 4:1

2)) Rejoice "kairo". Phil. 1:18; 2:17, 18, 28; 3:1; 4:4 2 times, 10

4:5 The exhortation of Paul regarding gentleness.

- 1) Paul wanted the Philippians to be known for their different than they use to be, “Let your gentleness be known to all men.” vs. 5a
 - a) The word gentleness “epi-ikees” the focus is people and means moderation yieldingness, forbearing, not being rigorous or overbearing, demanding one’s due.
 - * This was the product of the new nature through the new birth!
 - b) The word order in the Greek is different.
 - 1)) The phrase is, “let be known” is all one word and comes after gentleness.
 - 2)) The Greek word known “ginosko”, means to know by experience.
 - 3)) This is another imperative command, but in the aorist passive, something that occurred in the past to bring a change to their lives.
 - c) The command is that it is to be known to all men, Christian and non-Christian.
 - 1)) With the way we deal with out mates, raising our children, etc.
 - 2)) With our dealings of business or work situations.
 - 3)) Matthew Arnold translates it, “sweet reasonableness”.
- 2) The reason given is of the utmost importance, “The Lord is at hand”. Phil. 3:20; Ja. 5:8

- a) Paul said to them, “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.” Phil. 3:20-21
- b) We are responsible to give a proper view of Christianity here and now that some may want to come to Christ.
- c) We are to sanctify the Lord God in our hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in us with meekness and fear. 1Pet. 3:15
- c) We are accountable to the Lord for our lives, people are perishing every minute of the day into eternity lost!
 - * We are to provoke one another to love and good works. Heb. 10:24

4:6-7 The exhortation of Paul to committ all things to God and rest in His care.

- 1) Paul confronted the Phillipians with the common problem of living anxious in this fallen world system, “Be anxious for nothing.” vs. 6a
 - a) The basic meaning of the word anxious “merimnao” means to take thought, have care or a have carful concern.

- 1)) This is in a good sense for our lives, resulting in positive outcome.
- 2)) He used the word to describe the like-mindedness of Timothy to care for the state of the Philippians. Phil. 2:20
- 3)) God does not prohibit normal and responsible concern, just as the Scriptures declares we can be angry in a righteous way, but we are not to allow it to cause us to sin. Eph 4:26
- b) The context of the word anxious in our text is in a bad sense, the negative.
 - 1)) The meaning of the word anxious “merimnao” means not to be troubled with cares, to be fretful with undue concern, synonymous with worry, distracted from one’s focus on Jesus.
 - 2)) Jesus taught this to His disciples, regarding the most basic needs and uses the same word “merimnao” translated “take no thought” about their daily needs. Matt. 6:25-34
 - 3)) The word is derived from an old Anglo-Saxon word meaning to strangle or to choke.
 - 4)) What a vivid and accurate picture of the hurt and damage worry inflicts, taking precious time and life from us.
 - * Jesus said, “Martha, Martha, you are worried and troubled about many things.” Lk. 10:41

- c) The phrase “Be anxious” is in the present active tense indicates the process was going on at the time and they were to cease from worry.
 - 1)) An imperative command, a present tense, literally could be translate “stop worrying or stop being anxious”.
 - 2)) Forbidding what is presently going on, being counsel for good health!
 - 3)) How often we waste time worrying about things that never take place
 - a)) This is because we still have a sin-nature, being vulnerable to needless and hurtful anxious concerns.
 - b)) If we do not walk in the Spirit, we will walk in the flesh. Gal. 5:16-17
 - 2)) The believer is very capable of living a life characterized by an unhealthy preoccupation with their troubles.
 - a)) About the past, why’s, how come, the past is forgiven, it is a waste of time!
 - b)) About the present, to worry robbing me of the day.
 - c)) About the future, what is going to happen, what if you die tonight?
- d) He stated the degree of worry they were to worry about, “nothing”.
 - 1)) The word is emphatic being at the beginning of the sentence, “nothing be anxious about”.

- a)) Nothing, literally “not one thing”.
- b)) There are many legitimate concerns in a believer’s life, but not one of them is to rob us of our trust in the goodness and faithfulness of God.
- 2)) The overwhelming anxiety over certain things does not resolve them nor benefits the believer.
 - a)) It has been said that 9 out of 10 times more damage results from worrying than the actual thing.
 - b)) Medically, worry breaks down resistance to disease, especially the nervous system, affecting the digestive track and the heart.
 - c)) Not to mention the sleepless nights, lack of joy and reducing our effectiveness in everything.
 - * Do not give it a psychological clinical label, but a Biblical one, “I am not trusting in God!
 - d)) The command implies the ability to not worry!
- 2) Paul provided the solution to their problem of anxiety, “But in everything be prayer and supplication, with thanksgiving.” vs. 6b-c
 - a) He used the word prayer as an action of dependency on God.
 - 1)) The word but “allo” is the alternative that will do away with the problem.

- a)) Prayer too often is thought of only to ask and receive, rather than seeing it as alienating ourselves with the will of God to tap into the things of God.
- b)) Daniel sought God to see how he fit into God’s plans since the captivity was almost ended. Dan. 9:1-2
- 2)) The word also marks a sharp contrast of self-dependency through worry to Christ-dependency and lack of worry.
- 3)) Peter says, “Casting all your cares upon him: for he cares for you”, hindrances. 1Pet. 5:7
 - * It is a sin to not trust God and worry!
- b) He used two different words for prayer.
 - 1)) The word prayer “prosukee”, is always used of prayer in general with an attitude of adoration and worship towards God.
 - a)) The phrase “in everything” “pas”, means all thing or whatsoever.
 - b)) Buying a car, or house, where to send your kids to school, do I move?
 - c)) Though God may provide through various means and people, God is the ultimate source!
 - 2)) The word supplication “deesis”, means an earnest sharing of one’s needs to God, asking or petitions for special needs.

- a)) The entreating is of God, and the expected answer is also from God.
- b)) Gabriel told Zechariah, “Your supplication is heard”. Lk. 1:13
- c)) We are to pray without ceasing. 1Thess. 5:17
- 3)) Some hindrances to prayer.
 - a)) Sin. Ps. 66:18; Is. 59:1-2
 - b)) Unbelief. Ja. 1:6
 - c)) Marital relations. 1Pet. 3:7
- c) He stated prayer is to be accompanied with thanksgiving. vs. 6c
 - 1)) The word thanksgiving “eucharistia”, means being thankful with gratitude.
 - a)) Recognizing the privilege being able to come to God in the name of Jesus to request our general and specific needs for life, such as food, drink and clothes, as Jesu taught His disciples. Matt. 6:25-34
 - b)) Realizing God hears our needs and prayers as they are answered.
 - 2)) Knowing God’s will is always the best for us.
 - a)) We do not thank God for things that are tragic, but through them for we can be thankful in everything, knowing that all things work for good to those who love God and are called according to His purpose. Rom. 8:28

- b)) Suffering at times comes by obeying God, like Jeremiah, Daniel, Paul and Silas sang praises to God in the Philippian jail and how about Jesus! Acts 16:25; 1Pet. 4:19
 - * “In everything give thanks; for this is the will of God in Christ Jesus for you.” 1Thess. 5:18
- 3) Paul proclaimed prayer is an approach of trust and confidence in God, “Let your request be made known to God.” vs. 6d
 - a) The word request “aitema”, refers to a specific thing asked, found three times in the New Testament.
 - 1)) The word is used of the Jews request to crucify Jesus by Pilot. Lk. 23:24
 - 2)) The word is used of the believers confident request before God according to His will. 1Jn. 5:14-15
 - b) This is a command, not an exhortation.
 - 1)) The phrase “made known” is one Greek word “gnorizo” means to give to understand towards God, a present imperative command in the middle voice.
 - a)) Not that God does not know, but wants his children to ask depending on Him.
 - 2)) The middle voice means each person must do this for themselves; no one can do this for you.

- b)) By the way prayer does not change the mind of God, nor bend His arm to answer our prayers as we will.
- 3)) Jesus said, “But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the **secret** place; and your Father who sees in **secret** will reward you openly.” Matt. 6:6
- 3)) “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the **throne** of **grace**, that we may obtain mercy and find **grace** to help in time of need.” Heb. 4:14-16
- 3) Paul stated the result of obeying the command, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” vs. 7
- a) The peace of God will be ours.
- 1)) Not peace with God, that took place as we were justified. Rom. 5:1
 - 2)) But the peace of God for every situation in life God to be working

- through them to mold and shape us into His image.
- b) This peace surpasses all understanding. Eph. 3:20
- 1)) It is not based on our logical or rational reasoning.
 - 2)) It is not based on our emotions.
 - 3)) It is based on complete trust and resting in God and His word.
* He is the Lord of peace. 2Thess. 3:16
- c) This peace will guard our hearts and minds through Christ Jesus.
- 1)) The word guard “phroureo” is a military term and means to garrison, like a sentinel guarding over our hearts and minds from devastation of the anxiety or situation. 2Cor. 11:32; 1Pet. 1:5
* Philippi being a Roman colony was a military post, in fact was first settle by veterans soldiers!
 - 2)) The word heart “kardia” denotes the inner most part of a person, including our intellect, emotions and will that distract our lives from obeying Christ.
* Paul was writing from personal experience, as he was in prison with the possibility of dying at one time!

- 3)) Jesus said I have spoken these things unto you that in me you might have peace. Jn. 16:33
 * “My peace I give to you, not as the world gives.” Jn. 14:27

4:8-9 The exhortation of Paul regarding Christlikeness.

4:8 The exhortation to meditate with a Christ-like mind.

- * “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.”
- 1) Paul says, “Finally, brethren, whatsoever things are true.” vs. 8a-c
 a) Some have suggested a long digression, due to the same word “finally” but it is not necessary, it can be translated “furthermore” or “finally” as a closing. Phil. 3:1-4:8
 b) The word true “alethes” means what is reliable, honest and decent in character.
- 2) Paul says, “Whatever things are noble.” vs. 8d

- * The word noble “semnos” the quality that make things worthy of respect. 1Tim. 3:8, 11; Tit. 2:2
- 3) Paul says, “Whatever things are just.” vs 8e
 * The word just “dikaios” upright, conformable to God’s standards.
- 4) Paul says, “Whatever things are pure .” vs. 8f
 * The word pure “hagnos” emphasizing moral purity, stainless in mind and body, a chaste life.
- 5) Paul says, “Whatever things lovely.” vs. 8g
 * The word lovely “prospile” means what is pleasing and agreeable or admirable, inciting true love not sexual, only here in the New Testament.
- 6) Paul says, “Whatsoever things are of good report” vs. 8h
 * The word good report “euphema” refers to a praiseworthy, attractive and admirable highest standard, being profitable, found only this time in the New Testament.
- 7) Paul says, If “ei” is the indicative mood and often translated “since”, there is no doubt implied, literally since there is virtue “arete”, that which is excellent or praise worthy “epainos” commendable, then meditate on these things! vs. 8i-j
 a) Virtue is only found in Peter, outside of this appearance. 1Pet. 2:9; 2Pet. 1:3, 5
 b) Meditate “logizomai” to reckon, count or calculate,, it is a n accounting term.

- c) It is an imperative command in the present in the middle voice for habit of thought of each person with careful reflection, being responsible for our thoughts able to hold them to a high and holy ideal! Found only one other time in the letter. Phil. 3:13
- 1)) Every attack is an attack against the knowledge of God. 2Cor. 10:5
 - 2)) Paul was free and would not be brought under the power of anything. 2Cor. 6:12
 - 3)) Paul knew all things edify not. 2Cor. 10:23
 - a)) “For as he think in his heart, so is he.” Prov. 23:7
 - b)) Take note that right praying will result in right thinking and right thinking will result in right living!

4:9 The exhortation of Paul to follow his example.

- 1) Paul exhorted them in view of their privilege from God, “The thing which you learned and received.” vs. 9a
 - * They are stated in pairs.
 - a) The word learned “manthano” means to obtain and increase in knowledge, God’s revealed truth, the active indicative tense.
 - * This comes from a preacher or teacher.

- b) The word received “paralambano” means to take to oneself, affiliate or joint with, both words are in the active indicative tense.
 - * Learning and receiving by personal understanding by the Holy Spirit.
- 2) Paul exhorted them in view of their accountability to God, “and heard and saw in me.” vs. 9a
 - a) The word heard “akouo” means to be endowed with the faculty of hearing to what Paul taught them.
 - * The phrase “acute hearing” comes from it as opposed to being deaf!
 - b) The word saw “oida” simply means to see with perception and assimilate what is being seen in the life of Paul.
 - 1)) Both words confirmed what they had learned and received from Paul, as they heard and saw his consistent life example in the active indicative tense.
 - 2)) Quite a declaration, but he was not boasting or saying he was sinless or perfect for it would contradict all that he had said.
- 3) Paul exhorted them to live out the truth of God’s word, “these do”. vs. 9b
 - a) The phrase in Greek is one word “prasso” means to practice, perform, to be busy with, a present active indicative, to carry on repeatedly or habitually.

- b) Doing is the responsibility of the believer who receives, hears and sees in order to follow the example as a habit of life.
 - c) Paul's teaching was one with his life and was to be one with their lives, all learning must be applied to life.
- 4) Paul gave them a promise that the process equals the product, "and the God of peace will be with you." vs. 9c
- a) God would be with them in and through all things, tranquility of heart and mind, giving knowledge and wisdom.
 - b) God would provide and protect them.
 - c) God Himself would be with them in fellowship, giving them His peace for and through the affairs of life, as to us today.
 - a)) In the good time.
 - b)) In the bad time.
 - c)) In the time of testing.
 - d)) In the day of death.
- 2Tim. 4:7-8; 1Pet. 4:19
- 1)) James says, "But be doers of the word, and not just hearers only, deceiving your own selves." Ja. 1:22
 - 2)) Jesus said, "If you know these things, happy are you if you do them." Jn. 13:17