

3/21/99

**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 results in joy are intricately related through the letter and is 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** Paul calls the Philippians to steadfast obedience.

- 1) The word “Therefore” looks back at the closing section 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  
\* This first verse would better go with the close of chapter three, it is a better division!

- 2) The love of Paul for them is declared.  
\* He uses six words of affection.
  - 1) Beloved, identifying that they were the object of his love, appearing twice.
  - 2) Longed for, implying his affection being away from them, desiring to see them.  
\* This is the only appearance in this form and in a varied form, two other times. Phil. 1:8; 2:26
  - 3) Brethren, referring to their family affiliation.
  - 4) My joy, indicating that they were a blessing as his spiritual children.
  - 5) Crown refers that they were his fruit in the Lord, the word for crown is “staphanos”, the victor's crown which God would award him, a great celebration.
    - 1)) Told them to hold fast to the word that he might rejoice and not labored in vain or run in vain. Phil. 2:16
    - 2)) Paul expresses much the same to the Thessalonians. 1Thess. 2:19
    - 3)) At the Bema-Seat. 1Cor. 3:13-15; 4:5; Rom. 14:10; 2Cor. 5:10  
\* There are five crowns promise in the Scriptures!
- 3) The exhortation is to stand fast in the Lord.

- a) This is our call in life, regardless of the events of our life.
- b) The phrase stand fast “steko” means to persevere or persist, in other words not be moved.
  - 1)) In view that they are citizens of heaven.
  - 2)) In view that the Lord is on His return.
    - \* He used it earlier, “to stand in one spirit”. Phil. 1:27
- c) 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

**4:2** Paul exhorts two women.

- 1) Paul make practical application to these two women who have fallen into a strained relationship by imploring there obedience.
  - a) Some have taken Syntyche to a man and Euodia a woman, making them husband and wife but it is not necessary?
  - b) Their names mean Euodia means prosperous journey and Syntyche means pleasant acquaintance or good luck or chance, they were not living up to the names or their citizenship of heaven!

- \* Possibly they were deaconesses.
  - 1)) Euodia’s name could be a play on word “prosperous journey” perhaps thinking she had arrived, to which Paul just declared no one does as long as they are in this body.
  - 2)) Syntyche “pleasant acquaintance or good luck”, perhaps thinking that God will just allow things to come about, to which Paul just declared, all are to press towards the mark to lay hold for that which he was laid hold on for.

- 2) Paul says in view that both of you are citizens of heaven and that the Lord is coming, you both need to be of the same mind.
  - \* 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
    - a) To agree on one’s err and not be proudful
    - b) To disagree not seeing the others side but in the attitude of a servant and love.
  - c) Women were very active in Mecedonia and were even honor by erecting monuments to them, they were even permitted to hold property.

- 3) Falling outs must be taken care of, at all cost because first it hinders the gospel, second it hinders the persons.
- \* The attitude is to be like Christ in humility, expressing outwardly what we are inwardly, this is our obligation. Phil. 2:5-8
  - a) Paul and Barnabas had a falling out. Acts 15
  - b) Carnality is at the heart of all drifts. 1Cor. 3:3
  - c) It is to be in the Lord that they are to have the same mind.
    - d) Christ is the heart of the epistle by phrases like, “In the Lord, “in Christ”, “in Jesus Christ”, “by Jesus” and “through Jesus”.
  - e) Unity is the key theme of the epistle from the beginning. Phil. 1:9, 27; 2:2; 3:1
- 4:3** Paul exhorts for the assistance to gospel laborers.
- 1) Paul urges his true companion to help these two women in their reconciliation.
    - a) Who is the companion “suzugo” one yoked together with another is not sure, perhaps the individual reading the letter or the pastor, others have suggested Lydia, Luke or Epaphroditus, 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?

- 1) 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. Matt. 26:55; Lk. 1:24
  - 2) He calls him true “gnesios” genuine as opposed to a false counterfeit and insincere. Phil. 2:20
- b) These women had labored with Paul and Clament, who we do not know who he is.
- 1)) Labored as athletes, striving in the race, we get our word for “athlete” form it. Phil. 1:27
  - 2)) Perhaps they were deaconesses?
- c) Paul limits the woman only in the Pastorship of the church by his clear command. 1Tim. 2:12
- \* You have Lydia. Acts 16
- 2) Paul includes others who were his fellow-workers, whose names were written in the Book of life.
    - a) Fellow workers certainly applied to Epaphroditus, Timothy and Silas but also to all like them.

- b) There is room for everyone in the ministry according to their gifts and callings.
- c) It is our privilege to be in ministry with other as team work and labored “synathlein” agonizing as athlete. 1:27
- d) The Book of life is for 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 your names are written in the Book of life not that demons obeyed them and perform miracles. Lk. 10:20

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

**4:4** Paul exhorts regarding Christian virtues.

- 1) To rejoice in the Lord always.
  - \* Present active imperative is the tense, repeated for emphasis. Phil. 3:1
  - a) Joy is the fruit of the Spirit. Gal. 5:22
  - b) It is not a natural by-product of man’s nature.

- 2) The rejoicing is in the Lord, not the circumstances, giving an appearance of being a masakist or morbid.
  - a) Know we are there by appointment not accident! Phil. 1:12
  - b) The command is “always” not when we feel like it. 1Thess. 5:16
- 3) The epistle is know as the “epistle of joy”, it is stated twice. Phil. 1:4, 25; 2:2, 29, 4:1
  - \* Rejoice. Phil. 1:18; 2:17, 18, 28; 3:1; 4:4, 10
  - \* The joy of the Lord is our strength. Neh. ?

**4:5** Paul exhorts regarding gentleness.

- 1) The word gentleness “epi-ikees” focuses on people and means moderation yieldingness, forbearing, not being rigorous or overbearing, demanding one’s due.
- 2) The command is that it is to be known to all men, Christian and non-Christian.
  - a) With the way we deal with out mates, raising our children, etc.
  - b) With our dealings of business or work situations.
  - c) Matthew Arnold translates it, “sweet reasonableness”.
- 3) The reason being that “The Lord is at hand”. Phil. 3:20; Ja. 5:8

- a) We are responsible to give a proper view of Christianity, here and now that some may want to come to Christ.
- b) We are accountable to the Lord for our lives.
  - \* We are to provoke one another to love and good works. Heb. 10:24

**4:6-7** Paul exhorts to rest in God's care.

- 1) The believer is commanded to be anxious for nothing. vs. 6
  - a) The word anxious "merimnao" means to be troubled with cares, to be worried is synonymous with anxiety, distracted from one focus.
    - \* Literally, stop being anxious, forbidding what is presently going on!
  - b) How often we waste time worrying about things that never take place
    - \* It is counsel for good health!
  - c) The word prayer "proseuche" prayer in general with an attitude of adoration and worship addressed to God.
  - d) The word supplication "deesis" means earnest sharing of needs to God.
  - e) The manner is to be in thanksgiving "eucharistia" meaning gratitude, knowing God know what is best for us.

- f) The privilege is to be able to request one's specific need to God.
  - 1)) Jesus taught this to His disciples, regarding the most basic needs of life, such as food, drink and clothes. Matt. 6:24-34
    - \* Jesus uses the same word "merimnao" translated "take no thought" about their daily needs.
  - 2)) 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!
  - g) Some hindrances to prayer.
    - 1)) Sin. Ps. 66:18, Is. 59:1-2
    - 2)) Unbelief. Ja. 1:6
    - 3)) Marital relations. 1Pet. 3:7
- 2) The result of obedience to the command. 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 of God for every situation in life that God will want to be working through to mold and shape us in His image.
  - b) This peace surpasses all understanding. Eph. 3:20

- 1)) It is not based on our logical reasoning.
  - 2)) It is not based on our emotions.
  - 3)) It is based on complete trust and resting in God.  
\* 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 over hearts and minds from devastation of the situation or our anxiety.  
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 feeling and emotions that disturb our lives for obedience to Christ.  
\* Paul was writing for 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** Paul exhorts them to meditate with a Christ-like mind.
- \* Some have suggested a long digression, due to the same word “finally” but it is not necessary, it can be uses as “furthermore” or “finally” as a closing.  
3:1-4:8
- 1) On whatsoever things are true “alethes” that which is reliable and honest and decent in character.
  - 2) Whatever things are noble “semnos” the quality that make things worthy of respect. 1Tim. 3:8, 11; Tit. 2:2
  - 3) Whatever things are just “dikaios” upright, conformable to God’s standards.
  - 4) Whatever things are pure “hagnos” emphasizing moral purity, stainless in mind and body, a chaste life.
  - 5) Whatever things lovely “prospBILE” means what is pleasing and agreeable or admirable, inciting true love not sexual, only here in the New Testament.
  - 6) Whatsoever things are of good report “euphema” referring to a praiseworthy and attractive and admirable to the highest standard, being profitable, again only one time in the New Testament.

- 7) If “ei” is the indicative mood and often translated “since”, there is not doubt implied, literally since there is virtue “arete”, that which is excellent or praise worthy “epainos” commendable, then meditate on these things!
- 1)) Virtue is only found in Peter, outside of this appearance. 1Pet. 2:9; 2Pet. 1:3, 5
  - 2)) Meditate is the present middle imperative for habit of thought with careful reflection, we are responsible for our thoughts and can hold them to a high and holy ideal!
- a) Every attack is an attack against the knowledge of God. 2Cor. 10:5
  - b) Paul was free and would not be brought under the power of anything. 2Cor. 6:12
  - c) Paul knew that all things edify not. 2Cor. 10:23
    - 1)) For as he think in his heart, so is he. Prov. 23:7
    - 2)) Take note that right praying will result in right thinking and right thinking will result in right living.

**4:9** Paul exhorts them to follow is example.

- 1) The thing they learned and received and heard and saw in him, these they were to do.
  - \* They are in pairs.
  - a) Learning and receiving is proclamation from a teacher.
  - b) Hearing and seeing is practice lived out by the teacher.
  - c) Do, is the responsibility of the student who receives, hears and sees, to follow the example as a habit of life.
  - d) Paul’s teaching was one with his life.
  - e) Paul’s teaching was to be one with their lives.
- 2) The God of peace would be with them.
  - a) But be doers of the word, and not just hearers only, deceiving your own selves. Ja. 1:22
  - b) If you know these things, happy are you if you do them. Jn. 13:17