

PHILIPPIANS 4 vs 1

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¹ **Therefore, my Brothers dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved** / these several phrases reveal Paul's endearing love toward those in the Philippian congregation.

² **I ask Euodia, and ask Syntyche, that they be of the same mind** / the same understanding... **in the Lord** / two prominent women in the work of the Lord at Philippi... obviously, Paul cared for them and desired their disagreement be resolved; an aside: Dr. Gene Scott once said, women are better workers than men; Men if women ever learn how to get along, we'll be in trouble; probably these words inspired Dietrich Bonhoeffer to write: Christ the Center.



³ **And I entreat you also, true Brother-in-suffering** / 2 Greek words: **gnesie suzuge**... possibly a proper name, or simply an enduring term of someone such as Onesimus that Paul is including in helping settle the disagreement,

help those women who labored with me in the gospel, with Clement also, and with my other fellow-laborers, whose names are in the book of life.

⁴ **Rejoice in the Lord always: and again I say, Rejoice.**

⁵ **Let your moderation be known to all** / the word speaks of being able to yield; preferring others; not always needing to win... not merely within the church, but toward all.

The Lord is at hand / two Greek words: **marana tha**... this has been the watchword of the Church for 2,000 years; literally, **Our Lord comes!** When I hear it; when I read it: it always sparks JOY! I hope the same is for you; and one day it will happen... maybe sooner than we can imagine!

Maranatha!

⁶ **Take no distracting thought**___ / and fill in the blank: Jesus uses this word 6 times in his Sermon on the Mount; about what we eat, or what we drink, or what we wear... Paul says what Jesus said about the obsessive preoccupation of the world; Jesus added, your Father knows you have need of all those things;

but in everything by prayer and supplication with thanksgiving, let your requests be made known to God / Jesus the night He was betrayed said: for the Father himself loves you, because you have loved Me. What do we need? More love? More joy? More peace? Ask Him!

⁷ **And the peace of God, which surpasses all understanding, will guard / will shield your hearts and minds through Christ Jesus ... phroureo**, it is a military term: to garrison... providing protection; blocking every way of escape.

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⁸ **Finally, Brothers** / here is a last piece of advice,

What is **true**, what is **honest**, what is **right**, what is **clear**, what is **lovely**, what is **good**; if any **excellence**, if any **commendable**,

think on these / and pause and reflect, and **think on this**: none of these words are taught in the world's best, most prestigious colleges, or even in their worst, publicly funded universities and schools of higher education. Quite frankly, those 8 words don't work well with: **big tits...** and **bigger asses!**

Which is why Jesus came saying: **change our thinking**; reconsider; Paul gave some advice where to look to find joy and peace fully knowing that the seductive, often violent, merciless world will be coming too... with their own images and ideas... hoping to ensnare you and me... with them... so let's hear Paul again:

What is **true**, what is **honest**, what is **right**, what is **clear**, what is **lovely**, what is **good**; if any **excellence**, if any **commendable**,

think on these.

⁹ **What you have learned, and received, and heard, and seen in me, do** / and though many like to quote this verse, I would be wary; Paul knew the price he paid for preaching the truth that is in Jesus he had seen many come and go... charlatans, wolves, deceivers. Paul only had the Lord as his example; and he knew what he taught others... is only what he reached and took from the Lord Jesus himself:

and the God of peace will be with you.

¹⁰ **But I rejoiced in the Lord greatly**, that now at the last your understanding of me has flourished again; wherein you were also caring, but lacked opportunity.

¹¹ **Not that I speak in respect of need** / Paul is kindly clarifying his many points to be understood:

for I have learned, in what state I am, *therewith* / words in italic added by a translator, not needed

for I have learned, in what state I am, **to be content** / change the position of this phrase and we clearly understand Paul's contentment was not dependent on location. Paul says:

for I have learned, **to be content... in whatever state I am.**

¹² **I know both how to be abased** / to be **humbled**; and the way we are humbled is through humiliation, right? Peter said, be clothed with humility -- it's fashionable in God's kingdom. I don't know about you, but that is something so contrary to my nature and practice -- I need to work on that more often,

and I know how to abound: everywhere

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and in all things, I am instructed both to be full and to be hungry / it's good to be full and have enough; but it's also good... for the church to be hungry; when we fast, we are reminded that the church world is hungry too... virtually starving to death... to hear the Word of God,

both to abound and to suffer need / my first visit to London, many years ago was most memorable; I stayed with some very lovely people; after a week the leaders of our team asked if I wanted other lodgings. I said, No! The young couple was very kind, and very, very... VERY poor; but I didn't care.

¹³ I can do all things through Christ who strengthens me.

¹⁴ Nonetheless you have well done, that you did communicate with my affliction.

¹⁵ Now you Philippians also know, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me / what Jesus said He is building, the word is: koinoneo; it relates to sharing things in common. Paul said:

none of the church communed with me / in the prior chapter, Paul admitted; he could still see his zealous rage as he first persecuted the church of the living God; here Paul wasn't complaining; he was recalling the history of their faithfulness in Philippi...

as concerning giving and receiving, but you only.

¹⁶ For even in Thessalonica you often provided for my needs.

¹⁷ Not because I desire a gift, but I desire fruit that may abound to your account / Paul just said he was content, but Paul also sensed the value of what he was doing... and knew others would help support the spreading Good News will one day stand before the Lord and discover what they did was valued... edifying and further securing the body of Christ.

¹⁸ But I having all, and abounding:

I am full, having received Epaphroditus from you / and what is better than a faithful servant? whatever unsolicited gift they sent him to further the work of the Lord... reminded him of the voluntary offerings freely given in the old covenant,

n fragrant aroma, an acceptable sacrifice, well-pleasing to God.

¹⁹ But my God will supply all your need / maybe not our shopping list of wants: Do we need more joy? Do we need more love? Ask Him!

according to His glorious riches in Christ Jesus.

²⁰ Now to God and our Father be glory forever and ever. Amen.

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²¹ **Salute every saint in Christ Jesus** / Paul is writing to God's holy people who are alive and rejoicing in the Lord; he's not writing to those dead, decaying corpses like St. Christopher... oh, yeah, he was retired... no longer on the list in the hocus pocus church; I guess they made enough \$\$\$ peddling him.

The Brothers who are with me greet you.

²² **All the saints salute you, chiefly those who are of Caesar's household** / Paul says, all the holy people of God who are with him (not one dead or mummified corpse propped up in the crowd) – they all greet you; his preaching caught the attention of people in the highest level of government; and we thank God, these messages go to many nations.

²³ **The grace of our Lord Jesus Christ be with you all. Amen.**

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