

PHILIPPIANS 4 | *The Secret of Peace and Contentment*

Agree in the Lord

1 Therefore, my brothers and sisters,¹ whom I love and long for, my joy and crown (στέφανος),² keep standing firm (pres.)³ thus in the Lord, my beloved.⁴ 2 I entreat Euodia and I entreat Syntyche to be of the same mind (τὸ αὐτὸ φρονεῖν)⁵ in the Lord. 3 Yes, I ask you also, true yoke-fellow (γνήσιε σύζυγε) [Epaphroditus?], help these women, who have struggled side by side (συναθλέω, pres.)⁶ with me in the gospel together with Clement and the rest of my co-workers (συνεργός), whose names are in the book of life.

Secret of Peace

4 Keep rejoicing (χαίρω, pres.) in the Lord always. Again I will say, keep rejoicing (χαίρω, pres.)!⁷ 5 Let your courtesy (ἐπιεικής)⁸ be known to everyone. The Lord is near. 6 Do not be anxious (μεριμνάω, pres.)⁹ about anything, but in everything by prayer and supplication with thanksgiving (εὐχαριστία)¹⁰ let your requests continued to be made known (γνωρίζω, pres.).

¹ **Php 1:12** 12 I want you to know, brothers and sisters, that what has happened to me has really served to advance the gospel. **Php 3:1** 1 Finally, my brothers and sisters, rejoice in the Lord. **Php 3:13** 13 Brothers and sisters, I do not consider that I have made it my own. **Php 3:17** 17 Brothers and sisters, join in imitating me.... **Php 4:8** 8 Finally, brothers and sisters, whatever is true....

² **1 Th 2:19-20** 19 ...What is our hope, joy, or crown of boasting before our Lord Jesus at his coming? Is it not you [the Thessalonian believers]? 20 For you are our glory and joy.

³ **Php 1:27** 27 ...That I may hear of you that you are standing firm (στήκω, pres.) in one spirit, with one mind striving side by side for the faith of the gospel. **1 Co 16:13** 13 Be watchful, stand firm in the faith, act like men, be strong.

⁴ **Php 2:12** 12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.

⁵ **Php 2:2** 2 Complete my joy by being of the same mind, having the same love, being in full accord and of one mind. **Php 2:5** 5 Have this mind among yourselves, which is yours in Messiah Jesus.... **Php 3:15** 15 Let those of us who are mature think this way....

⁶ **Php 1:27** 27 ...Standing firm in one spirit, with one mind striving side by side (συναθλέω, pres.) for the faith of the gospel....

⁷ **1 Th 5:16** 16 Rejoice always.

⁸ “[N]ot insisting on every right of letter of law or custom, *yielding, gentle, kind, courteous, tolerant*” (BDAG, 371).

⁹ “[T]o be apprehensive, have anxiety, be anxious, be (unduly) concerned” (BDAG, 632). **Php 2:20** 20 I [Paul] have no one like [Timothy], who will be genuinely concerned for your welfare. **2 Co 11:28** 28 Apart from other things, there is the daily pressure on me [Paul] of my anxiety for all the churches. **Mt 6:31-33** 31 Do not be anxious saying, What shall we eat? or What shall we drink? or What shall we wear? 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

¹⁰ “[T]he expression or content of gratitude, *the rendering of thanks, thanksgiving*” (BDAG, 416). **Ps 9:1** 1 I will give thanks to Yahweh with my whole heart. I will recount all of your wonderful deeds.

pass.) to God. 7 And the peace (*εἰρήνη*)¹¹ of God that surpasses (*ὑπερέχω*, pres.) all understanding (*νοῦς*) will guard (*φρουρέω*, fut.)¹² your hearts (*καρδία*) and your minds (*νόημα*) in Messiah Jesus.

8 Finally, beloved, whatever is true (*ἀληθής*),¹³ whatever is honourable (*σεμνός*),¹⁴ whatever is just (*δίκαιος*),¹⁵ whatever is pure (*ἀγνός*), whatever is pleasing (*προσφιλῆς*),¹⁶ whatever is commendable (*εὐφημος*),¹⁷ if there is any excellence (*ἀρετή*)¹⁸ and if there is anything worthy of praise (*ἔπαινος*),¹⁹ keep thinking about (*λογίζομαι*, pres.)²⁰ these things. 9 Keep on practicing (*πράσσω*, pres.)²¹ the things that you have learned, received, heard, and seen in me, and the God of peace will be with you.

Secret of Contentment

10 I rejoice (*χαίρω*, aor. pass.)²² in the Lord greatly that now at last you have revived your concern for me. Indeed, you were concerned for me but had no opportunity to show it. 11 Not that I am referring to being in need. For I have learned (*μανθάνω*, aor.) to be content (*αὐτάρκης*)²³ with whatever I have. 12 I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret (*μνέω*, perf.)²⁴ of being

¹¹ **Ps 119:165** 165 Great peace have those who love your law. Nothing can make them stumble. **Is 26:3** 3 You keep him in perfect peace whose mind is stayed on you, because he trusts in you. **Ga 5:22-23** 22 The fruit of the Spirit is love, joy, peace....

¹² **1 Pe 1:5** 5 ...Who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

¹³ "(1) [P]ert. to being truthful and honest, *truthful, righteous, honest*.... (2) pert. to being in accordance with fact, *true*" (BDAG, 43).

¹⁴ "[W]orthy of respect/honor, noble, dignified, serious.... honorable, worthy, venerable, holy, above reproach" (BDAG, 919).

¹⁵ "[O]bligatory in view of certain requirements of justice, *right, fair, equitable*" (BDAG, 247).

¹⁶ "[P]ert. to causing pleasure or delight, *pleasing, agreeable, lovely, amiable*" (BDAG, 886).

¹⁷ "[P]raiseworthy, commendable" (BDAG, 414).

¹⁸ "[U]ncommon character worthy of praise, excellence of character, exceptional civic virtue" (BDAG, 130).

¹⁹ "[T]he act of expressing admiration or approval, *praise, approval, recognition*" (BDAG, 357).

²⁰ "[T]o give careful thought to a matter, think (about), consider, ponder, let one's mind dwell on" (BDAG, 598).

²¹ **Php 2:12-13** 12 ...Work out your own salvation with fear and trembling, 13 for it is God who works in you, both to desire and to work for his good pleasure.

²² **Php 4:4** 4 Rejoice in the Lord always. Again I will say, rejoice.

²³ "[C]ontent, self-sufficient" (BDAG, 152).

²⁴ "[T].t. of the mystery religions *initiate (into the mysteries)*" (BDAG, 660).

well-fed and of going hungry, of having plenty and of being in need. 13 I can do all things through him who keeps strengthening (ἐνδυναμώ, pres.)²⁵ me.

Well Supplied

14 In any case, it was well (καλῶς) for you to co-participate (συγκοινωνέω) in my distress (θλῖψις).²⁶ 15 You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church participated (κοινωνέω, aor.) with me in the matter of giving and receiving except you alone.²⁷ 16 For even when I was in Thessalonica, you sent for my need (χρεία) more than once. 17 Not that I seek the gift, but I seek the fruit (καρπός)²⁸ that keeps increasing (πλεονάζω, pres.)²⁹ to your (pl.) account (λόγος).³⁰ 18 I have been paid in full and have more than enough.³¹ I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering,³² a sacrifice acceptable and pleasing to God. 19 And my God will fully supply (πληρόω, fut.) every need (χρεία) of yours according to his riches (πλοῦτος)³³ in glory in Messiah Jesus.

Final Greetings

20 To our God and Father be glory forever and ever. Amen. 21 Greet every saint in Messiah Jesus. The friends who are with me greet you. 22 All the saints greet you, especially those from Caesar's household (οἱ ἐκ τῆς Καίσαρος οἰκίας).³⁴ 23 The grace (χάρις)³⁵ of the Lord Jesus Messiah be with your (pl.) [human] spirit.

²⁵ “[T]o cause one to be able to function or do someth., *strengthen*” (*BDAG*, 333). **1 Ti 1:12** 12 I thank him who has given me strength, Messiah Jesus our Lord, because he judged me faithful, appointing me to his service. **2 Ti 4:17** 17 The Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the nations might hear it. So I was rescued from the lion’s mouth.

²⁶ **Jas 2:15-16** 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them: Go in peace—keep warm and eat your fill, and yet you do not supply their bodily needs, what is the good of that?

²⁷ **Ro 15:26** 26 ...Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.

²⁸ **Php 1:11** 11 ...Filled with the fruit (καρπός) of righteousness that comes through Jesus Messiah, to the glory and praise of God.

²⁹ “[T]o become more and more, so as to be in abundance, be/become more or be/become great, be present in abundance, grow, increase” (*BDAG*, 824).

³⁰ **Mt 6:20-21** 20 Store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

³¹ **Ac 28:30** 30 He lived there [in Rome] two whole years at his own expense....

³² **Eph 5:2** 2 Walk in love, as Messiah loved us and gave himself up for us, a fragrant offering and sacrifice to God.

³³ “[P]lentiful supply of someth., *a wealth, abundance*” (*BDAG*, 836).

³⁴ **Php 1:13** 13 It has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Messiah. **Ac 27:24** 24 [The angel] said, Do not be afraid, Paul. You must stand before Caesar.

³⁵ **1 Co 16:23** 23 The grace of the Lord Jesus be with you. **Phm 25** 25 The grace of the Lord Jesus Messiah be with your spirit.

Observations

1. About God the Father we learn:

- a. We are to continually let our requests be made known to God (v. 6).
- b. His peace surpasses all human understanding (v. 7).
- c. His peace will guard our hearts and minds (v. 7).
- d. He is a God of peace (v. 9).
- e. If we follow Paul's example, God will be with us (v. 9).
- f. Our financial gifts to Christians in need are a sacrifice pleasing to him (v. 18).
- g. He will supply every need of ours in Messiah Jesus (v. 19).
- h. He has riches in glory (v. 19).
- i. He is our Father (v. 20).
- j. He deserves glory forever and ever (v. 20).

2. About Jesus we learn:

- a. We are to stand firm in him (v. 1).
- b. We are to agree in him (v. 2).
- c. We are to rejoice in him always (v. 4).
- d. He is at hand (v. 5).
- e. God's peace guards our hearts and minds in him (v. 7).
- f. We are to rejoice in him when other believers are concerned about us (v. 10).
- g. We can face any and every circumstance through him (v. 13).
- h. He strengthens us (v. 13).
- i. God has riches in glory in him (v. 19).
- j. We are to greet every saint in him (v. 21).
- k. His grace is with our human spirit (v. 23).

3. About the mind we learn:

- a. God's peace guards our hearts and minds in Jesus (v. 7).
- b. We are to think about things that are true, honourable, just, pure, lovely, commendable, excellent, and praiseworthy (v. 8).
- c. We are to learn to be content in whatever situation (v. 11).
- d. We are to know how to be brought low (v. 12).
- e. We are to know how to abound (v. 12).
- f. We are to learn the secret of facing plenty and hunger, abundance and need (v. 12).

Discussion Questions | Lesson Eight**1. BLESS and Prayer.****2. Philippians at a Glance.**

- a. Book theme? Author? Date? Purpose? Chapter themes?

3. Philippians 3.

- a. Php 3:1-6 paragraph theme?
 - (1) What is confidence in the flesh?
- b. Php 3:6-11 paragraph theme?
 - (1) Toward what is Paul straining forward?
- c. Php 3:12-16 paragraph theme?
 - (1) What does Paul want to see from the Philippians?
- d. Php 3:17-21 paragraph theme?
 - (1) What is the final end for believers?

4. Philippians 4.

- a. Key words and phrases?
- b. Lists?
- c. Contrasts/comparisons?
- d. Terms of conclusion?
- e. Chapter theme?

5. Philippians 4:1-3.

- a. In v. 1, what is the “therefore” there for? How does v. 1 relate to the previous paragraph and chapter?
- b. Why does Paul so often address the recipients as “brothers”? What about sisters? Does Paul regard the recipients as believers? How do you know?
- c. Paul says he loves and longs for the Philippians. Where else have we seen this?
- d. Why does Paul say the Philippians are his joy and crown? As application, who would be your joy and crown?
- e. Where else does Paul tell the recipients to “stand firm”? Why does Paul repeat this command?
- f. How many times is “in the Lord” or “in Christ Jesus” found in this chapter? In Philippians? What does this prepositional phrase mean? Why does Paul use this phrase so often?
- g. What mindset is necessary for Euodia and Syntyche if they are to agree in the Lord? How does their conflict relate to previous chapters?
- h. Who is the “true companion” in v. 3?
- i. What do we learn from the fact these women laboured side by side with Paul in the gospel?
- j. What is the book of life?

6. Philippians 4:4-7.

- a. In these verses, which of the three phases of the Christian life is Paul focused on?

- b. Are the yous and yours singular or plural? Does this matter?
- c. Why does Paul repeat the command to rejoice? Is it possible to rejoice always? What if you don't feel like rejoicing?
- d. How do we let our reasonableness be known to everyone? What does "reasonableness" mean?
- e. Why does Paul mention, "The Lord is at hand"? What does he mean by this?
- f. What does it mean to be anxious? What are we to do when we are anxious?
- g. How often are we allowed to make requests to God?
- h. What is the peace of God? How does it guard our hearts and minds?

7. Review and Application.

- a. How do the four chapters of Philippians relate to one another?
- b. How important is the thought life of a believer? How is your thought life in the Lord?
- c. Is there any aspect of your life that is not "in the Lord"?

PHILIPPIANS 4 | The Secret of Peace and Contentment

1. Introduction.

- a. Image.
 - (1) Timaru's "The Face of Peace" statue at Caroline Bay.

2. Philippians 4.

- a. In general, Php 2 is about Jesus' mindset. Php 3 is about Paul's mindset. Php 4 is about the Philippians' mindset.

3. Agree in the Lord (Php 4:1-3).

- a. Again Paul expresses his affection for the Philippian believers (v. 1).
 - (1) Paul loves to call the Philippian believers "brothers and sisters" and "beloved."
 - (a) **Php 1:12** 12 I want you to know, brothers and sisters, that what has happened to me has really served to advance the gospel.
 - (b) **Php 2:12** 12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.
 - (c) **Php 3:1** 1 Finally, my brothers and sisters, rejoice in the Lord.
 - (d) **Php 3:13** 13 Brothers and sisters, I do not consider that I have made it my own.
 - (e) **Php 3:17** 17 Brothers and sisters, join in imitating me....
 - (f) **Php 4:8** 8 Finally, brothers and sisters, whatever is true....
 - (2) Paul's joy and crown are the churches he planted (v. 1).
 - (a) The Philippians' are Paul's "victory wreath."
 - (b) A "crown" is "a wreath made of foliage or designed to resemble foliage and worn by one of high status or held in high regard, *wreath, crown*...that which serves as adornment or source of pride, *adornment, pride*...award or prize for exceptional service or conduct, *prize, reward*" (*BDAG*, 943-44).
 - (c) **1 Th 2:19-20** 19 ...What is our hope, joy, or crown of boasting before our Lord Jesus at his coming? Is it not you [the Thessalonian believers]? 20 For you are our glory and joy.
- b. Paul's primary command to the Philippians is to keep standing firm in Jesus (v. 1).
 - (1) **Php 1:27** 27 ...That I may hear of you that you are standing firm (*στήκω*, pres.) in one spirit, with one mind striving side by side for the faith of the gospel.
 - (a) **1 Co 16:13** 13 Be watchful, stand firm in the faith, act like men, be strong.
 - (2) Paul uses the phase "in the Lord" nine times in Philippians.
 - (a) Jesus is the sphere in which believers are to live. All aspects of our lives are to be lived "in the Lord." We are already in Messiah positionally. Now we must live in Messiah practically.
- c. Paul urges Euodia and Syntyche to be of the same mind (v. 2).
 - (1) This has been a theme of the letter.
 - (a) **Php 2:2** 2 Complete my joy by being of the same mind, having the same love, being in full accord and of one mind.
 - (b) **Php 2:5** 5 Have this mind among yourselves, which is yours in Messiah Jesus....

- (c) **Php 3:15** 15 Let those of us who are mature think this way....
- (2) Both Euodia and Syntyche thought they were right. Neither would take the first step to be reconciled. They used to work together...but no longer. They are estranged from each other.
- (3) Satan and unbelievers laugh when they see believers fight.
- (4) Paul strongly pleads with Euodia and Syntyche to pursue unity without taking sides in their dispute.
- d. Epaphroditus is to serve as a peacemaker between Euodia and Syntyche (v. 3).
- e. Both women and men co-struggled and co-worked in the gospel with Paul (v. 3).
- f. Historically, Clement continued on to become a key leader in the early church (v. 3).
- g. Every believer's name is found in the book of life (v. 3).

4. The Secret of Peace (Php 4:4-7).

- a. Paul commands the Philippians to keep rejoicing in Jesus. This is the central command of the letter (v. 4).
 - (1) The Philippians must have been discouraged. That's why Paul speaks of joy so much.
- b. The Philippians are to let their courtesy/reasonableness be known (v. 5).
 - (1) ἐπιεικής means “not insisting on every right of letter of law or custom, *yielding, gentle, kind, courteous, tolerant*” (*BDAG*, 371).
 - (a) “*Epieikes* (‘gentleness’) suggests a forbearing, non-retaliatory spirit. Joy, an inner quality in relation to circumstances, may not always be seen; but the way one reacts to others—whether in gentleness or harshness—will be noticed” (R. P. Lightner, *BKC*, 2:663).
 - (2) Inductive Bible study discussion creates reasonable believers. One realises one doesn't know everything and that there are different viewpoints. One listens more than he speaks. One learns how to accept the legitimate views others. One becomes a better listener and a more reasonable brother or sister.
- c. “The Lord is near” is a reference to the imminence of Jesus' coming (v. 5).
 - (1) The imminence of Jesus's return is the basis for our joy, courtesy, and peace.
- d. As to the Philippians' emotional life, Paul commands them to pray about everything (v. 6).
 - (1) μεριμνάω means “to be apprehensive, have anxiety, be anxious, be (unduly) concerned” (*BDAG*, 632).
 - (a) Paul himself has his anxious moments.
 - 1) **Php 2:20** 20 I [Paul] have no one like [Timothy], who will be genuinely concerned for your welfare.
 - 2) **2 Co 11:28** 28 Apart from other things, there is the daily pressure on me [Paul] of my anxiety for all the churches.
 - (b) See *Anxiety*.
 - (2) The Philippians are to pray, petition, give thanks, and request (v. 6).
 - (a) Prayer (*proseuchē*) describes a believer's approach to God.
 - (b) Petition (*deēsei*) emphasises requesting an answer to a specific need.
 - (c) Thanksgiving (*eὐχαριστία*) means “the expression or content of gratitude, *the rendering of thanks, thanksgiving*” (*BDAG*, 416). Thanksgiving is an attitude of heart which should always accompany one's prayers.

- (d) Requests (*aitēmata*) speak of definite and specific things asked for (R. P. Lightner, *BKC*, 2:664).
- (3) “Don’t worry about anything. Pray about everything” (E. Davies).
- (4) The result is God’s peace will guard the Philippians’ hearts and minds (v. 7).
 - (a) See *Peace*.
 - (b) “Guard...translates a military term which means ‘to protect or garrison by guarding.’ Like soldiers assigned to watch over a certain area, God’s peace garrisons the hearts and ... minds...of God’s children” (R. P. Lightner, *BKC*, 2:664).
 - (c) God’s experiential peace surpasses all understanding (v. 7). This is a supernatural peace not available to unbelievers.
- e. As to the Philippians’ mental life, Paul commands them to think about six objects that are excellent and praiseworthy (v. 8)
 - (1) “Six items are mentioned as objects of a wholesome thought life, and each one is introduced with whatever. In the Greek ‘whatever’ is plural, which suggests that several things could be included under each heading. ...These six objects of thought are then described as excellent (*aretē*) and praiseworthy (*epainos*)” (R. P. Lightner, *BKC*, 2:664).
 - (2) Definitions:
 - (a) To think (*λογίζομαι*, pres.) means “to give careful thought to a matter, think (about), consider, ponder, let one’s mind dwell on” (*BDAG*, 598).
 - (b) Excellence (*ἀρετή*) means “uncommon character worthy of praise, excellence of character, exceptional civic virtue” (*BDAG*, 130).
 - (c) Worthy of praise (*ἔπαινος*) means “the act of expressing admiration or approval, *praise, approval, recognition*” (*BDAG*, 357).
 - (d) True (*ἀληθής*) means “(1) pert. to being truthful and honest, *truthful, righteous, honest*.... (2) pert. to being in accordance with fact, *true*” (*BDAG*, 43).
 - (e) Honourable (*σεμνός*) means “worthy of respect/honour, noble, dignified, serious.... honourable, worthy, venerable, holy, above reproach” (*BDAG*, 919).
 - (f) Just (*δίκαιος*) means “obligatory in view of certain requirements of justice, *right, fair, equitable*” (*BDAG*, 247).
 - (g) Pure (*ἄγνος*) means
 - (h) Pleasing (*προσφιλής*) means “pert. to causing pleasure or delight, *pleasing, agreeable, lovely, amiable*” (*BDAG*, 886).
 - (i) Commendable (*εὐφημος*) means “praiseworthy, commendable” (*BDAG*, 414).
 - (3) Here Paul provides the theological basis for a Christian aesthetic or view of art.
- f. As to the Philippians’ physical life, Paul commands them to imitate himself (v. 9).
 - (1) **Php 4:9** 9 Keep on practicing (*πράσσω*, pres.) the things that you have learned, received, heard, and seen in me....
 - (2) **Php 2:12-13** 12 ...Work out your own salvation with fear and trembling, 13 for it is God who works in you, both to desire and to work for his good pleasure.
- g. The result of obeying these commands will be God’s experiential shalom.
 - (1) **Php 4:9** 9 ...And the God of peace will be with you.

- (2) God promises peace (vv. 7, 9) to believers who pray (v. 6), ponder (v. 8), and practice (v. 9) purity. Pray, ponder, and practice Paul for peace.
- (3) God wants us to experience his shalom in our relational (vv. 1-3), emotional (vv. 4-7), mental (v. 8), and physical (v. 9) lives.
- (4) The peace from God relates to the inner tranquility of a believer's close walk with God (R. P. Lightner, *BKC*, 2:664).

5. The Secret of Contentment (Php 4:10-13).

- a. Paul rejoices at the Philippians' concern for him and his ministry (v. 10).
 - (1) The Philippians sent Epaphroditus with money to Paul as soon as they heard of his plight.
- b. While Paul is pleased at the Philippians' gift, he wants them to know he is content in every circumstance (vv. 11-12).
 - (1) Paul is not begging for money (v. 11).
 - (2) Paul has learned contentment over time, especially in prison (v. 11).
 - (a) Content (*αὐτάρκης*) means “[C]ontent, self-sufficient” (*BDAG*, 152).
 - (b) “It is a bad world, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy that is a thousand times better than any pleasure of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people are the Christians—and I am one of them” (Cyprian).
 - (3) We have a lot to learn as believers (v. 9, 11-12).
 - (4) We must be able to pass both the prosperity and poverty tests (v. 12).
 - (a) Changing circumstances did not affect Paul's inner contentment (Lightner, *BKC*, 2:664).
 - (5) Paul's point is antithetical to the prosperity gospel (B. Wilkin).
- c. Paul's secret of contentment is doing all things through Jesus (v. 13).
 - (1) Jesus keeps strengthening Paul in all circumstances (v. 13).
 - (a) To strengthen (*ἐνδυναμώω*) means “to cause one to be able to function or do someth., *strengthen*” (*BDAG*, 333).
 - (b) **1 Ti 1:12** 12 I thank him who has given me strength, Messiah Jesus our Lord, because he judged me faithful, appointing me to his service.
 - (c) **2 Ti 4:17** 17 The Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the nations might hear it. So I was rescued from the lion's mouth.

6. Needs Fully Supplied (Php 4:14-19).

- a. Although Paul is content in all circumstances and is not begging for money, he still very much approves of and appreciates the Philippians' giving (v. 14).
 - (1) **Ac 28:30** 30 [Paul] lived there [in Rome] two whole years at his own expense....
- b. The Philippians have an excellent track record of giving (vv. 15-16).
 - (1) The Philippians funded Paul's ministry in Thessalonica (v. 16).
 - (2) The Philippians funded Paul's 18-month ministry in Corinth (2 Co 11:9).
 - (3) The Philippians funded the Jewish believers in Jerusalem (2 Co 8; Ro 15:6).
 - (4) The Philippians were a model of generosity for other churches (2 Co 8-9).

- c. The Philippians' giving increasing their heavenly (not earthly) bank account (v. 17).
 - (1) To increase (*πλεονάζω*) means "to become more and more, so as to be in abundance, be/become more or be/become great, be present in abundance, grow, increase" (*BDAG*, 824).
 - (2) Paul urges the Philippians to fruitfulness (v. 17; 1:11; 2:16).
 - (a) **Php 1:11** 11 ...Filled with the fruit (*καρπός*) of righteousness that comes through Jesus Messiah, to the glory and praise of God.
- d. Paul is satisfied with the Philippians' gift, which is sacrifice pleasing to God (v. 18).
 - (1) Paul doesn't want the Philippians to give any more (v. 18).
- e. Just as God has supplied all Paul's needs, so also he will supply all the Philippians' needs (v. 19).
 - (1) God promises to provide our daily necessities: food, clothing, shelter, transportation.
 - (2) Riches (*πλοῦτος*) means "plentiful supply of someth., *a wealth, abundance*" (*BDAG*, 836).
 - (a) See *Verses on Riches*.

7. Final Greetings (Php 4:20-23).

- a. Everything Paul has spoken of in the letter is to the glory of God the Father (v. 20).
- b. The Roman believers, even some in Nero's household, greet the Philippian believers (v. 21-22).
 - (1) Paul wants the Philippians to know there are believers even among Nero's household. He must not name names because the letter could be intercepted.
 - (2) Household (*οἰκία*) means "the whole menage of the imperial residence—slaves, freedmen, household servants, and the dependents, possibly some of high rank" (M. R. Vincent).
 - (3) **Php 1:13** 13 It has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Messiah.
 - (4) **Ac 27:24** 24 [The angel] said, Do not be afraid, Paul. You must stand before Caesar.
- c. Finally, Paul prays the grace of Jesus will be with the Philippians' spirit (v. 23).
 - (1) This refers to the Philippians' human spirit, not to the Holy Spirit.
 - (2) **1 Co 16:23** 23 The grace of the Lord Jesus be with you.
 - (3) **Phm 25** 25 The grace of the Lord Jesus Messiah be with your spirit.