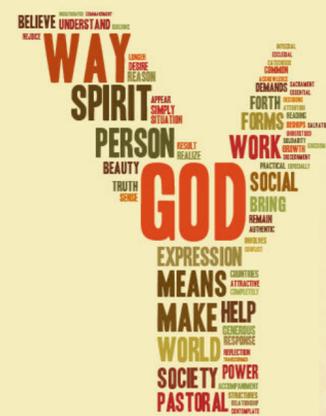
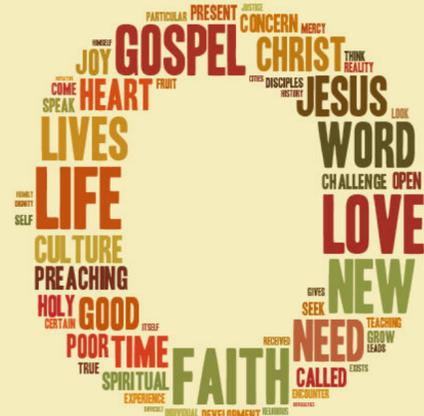


# Philippians 3 Review

*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;.* Phil 3:10

## The way to find



is

TO KNOW  
**JESUS**  
AND  
LOVE HIM

## *Thoughts from last week- Philippians 3:*

Verses 7-11: Think of three things that often interfere with your desire to know Jesus better and follow Him. Consider how you can control their interference.

Verses 12-17: Describe the “prize”(vs 14) Paul was pursuing. Who are some followers of Jesus you try to imitate? Why? How?

Verses 18-21 How do you see the truths of these verses in today’s culture? What does it mean to be a citizen of Heaven, while living on earth?

Think of three short-term and three long-term spiritual goals. Consider how you might begin to attain them.

Commit to rejoicing in the Lord for the next ten minutes. Focus your thoughts on Him and whatever arises don’t let it steal your joy. Keep looking up!

*Philippians 3:7, 10 But what things were gain to me, those I counted loss for Christ. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*

**We know Jesus by living in and for Him,  
by having His indwelling power and sharing in His sufferings.**

Our suffering is fellowship with Christ. Without suffering, there is no Cross. And without the Cross, there is no great and glorious exchange of life.

*2 Tim 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*



*Philippians 3:13-14 ...this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

**Paul talked a lot about living in the present, not the past, about looking forward, not back, and about rightly remembering.**

- Leaving past sins and past accomplishment in the past, we are free to look forward and press on in service to God, knowing that “the prize of the high calling of God” is to serve Him and enjoy Him forever.



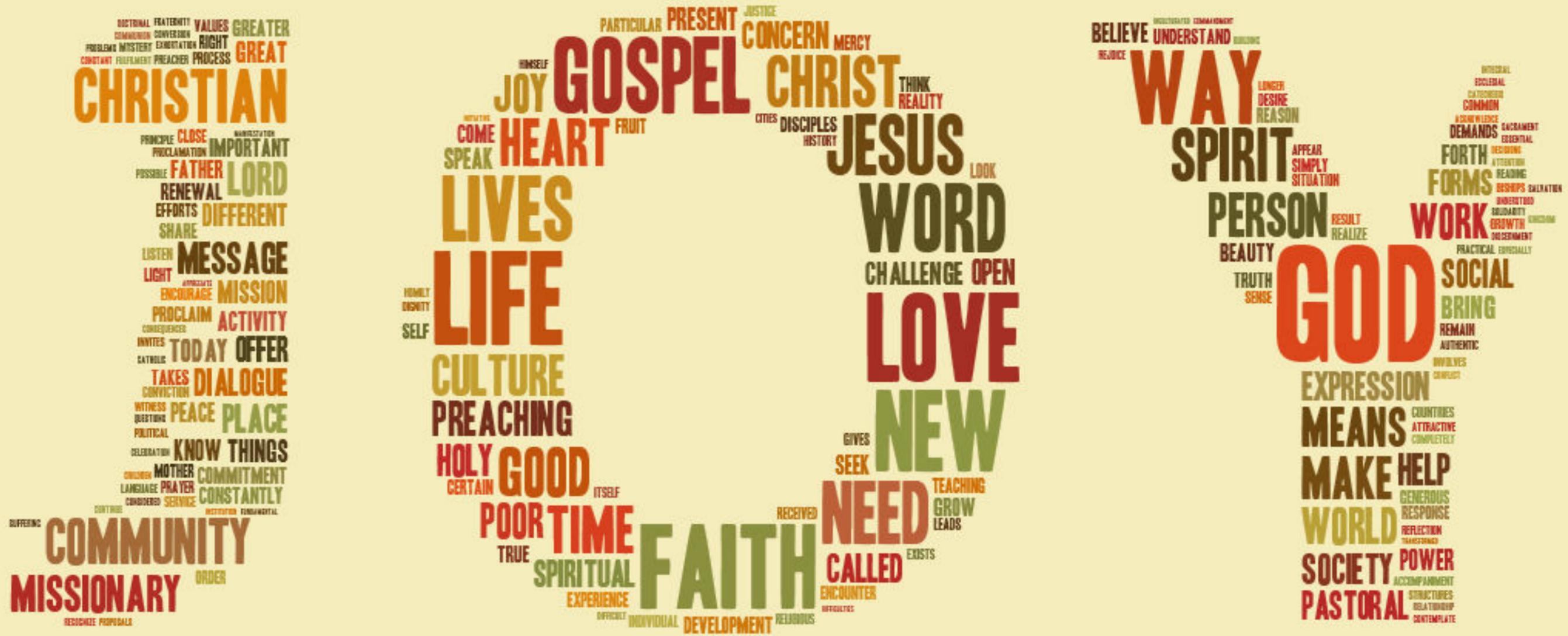
*Philippians 3:20-21 For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

**The glorious ending to chapter 3 is a promise of glory to come.**

*Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*



# Philippians 4



IN ALL THINGS

*(Phil 4:1) Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*

Paul begins this section of the letter with relational context:

- “Therefore, my brothers”
- “You whom I love and long for”
- “You who are my joy and crown”
- He encourages them: “Stand firm in the Lord
- Again “You whom I love”

*(Phil 4:2) I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.*

- Paul is saying, “I plead with Euodias and I plead with Syntyche to agree with each other.” Euodias: means fragrant; Syntyche: means fortunate.

What the difficulty was between these two women is not stated. They were Christian women at Philippi who had fallen into some disagreement that was affecting the whole church but we know nothing more about their dispute than what is here. Paul does not take sides in the argument, but instead encourages them to be reconciled, to be "of the same mind in the Lord"

*Rom 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

*1 Cor 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

*(Phil 4:3) And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

- "YOKEFELLOW" means loyal friend united by relational bond
- The identity of the true companion is not revealed, but he asks the person to help the women who labored with him.
- We are "fellowlaborers" with Paul. And, we are to be united. Our faith may be a personal relationship with Jesus, but it also a communal relationship with other believers.
- And because we are co-laborers for Jesus, our names are in the Book of Life. This is the Lamb's book of life and our names will never be blotted out. Our salvation is not conditional upon "enduring to the end" of the Tribulation, or by living by the Sermon on the Mount. Our salvation is in Jesus: "He that hath the son hath life: and he that hath not the Son of God hath not life" [1 John 5: 12] .

*(Phil 4:3) And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

- Rev 21:27 And there shall in no wise enter into it [the New Jerusalem] any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the **Lamb's book of life**.

Two thoughts about the Lamb's book of life.

1. Our names were written into the Lamb's book of life the moment we were saved. 2. God knows who will come to Christ, and their names were written in this book before the foundations of the earth.

We don't know when our names were written into this book. But we do know that our names will never be taken out of the Lamb's book of life, because it would also be removing part of Jesus. We are part of His body, we are in Him, He cannot deny Himself (2 Tim 2:13) and He will never let us go (John 10:28).

## *The book of life and the book of the living.*

There's also a book of the living that contains the names of all who have lived:

*Ps. 69:28 Let them be blotted out of the book of the living and not be written with the righteous.*

If a person dies, unsaved, their name is blotted out of this book. For those who belong to Jesus, their names remain in the book.

*Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.*

*Rev. 13:8: ...whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

Choose Joy in all things: rejoice constantly, pray expectantly, live confidently.

Only GOD can turn a MESS into a MESSage, a TEST into a TESTimony, a TRIAL into a TRIUMPH, a VICTIM into a VICTORY.

*Joy verses:*

*Psa 16:11 Thou wilt show me the path of life: in thy presence is fulness of joy;  
at thy right hand there are pleasures for evermore.*

*Psa 30:5 For his anger endureth but a moment; in his favour is life: weeping  
may endure for a night, but **joy** cometh in the morning.*

*Psa 35:9 And my soul shall be **joyful** in the LORD: it shall rejoice in his  
salvation.*

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

*More JOY verses:*

*Psa 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*

*Psa 100:1-3 A Psalm of praise. Make a **joyful** noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*

*Psa 126:5-6 They that sow in tears shall reap in **joy**. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

*More JOY verses:*

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

**John 16:20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into **joy**.

**John 16:22** And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your **joy** no man taketh from you.

**John 17:13** And now come I to thee; and these things I speak in the world, that they might have my **joy** fulfilled in themselves.

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

*More JOY verses:*

*Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and **joy** in the Holy Ghost.*

*Rom 15:13 Now the God of hope fill you with all **joy** and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

*Gal 5:22 But the fruit of the Spirit is love, **joy**, peace, longsuffering, gentleness, goodness, faith,*

*1 Th 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with **joy** of the Holy Ghost:*

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

*More JOY verses:*

*James 1:2 My brethren, count it all **joy** when ye fall into divers temptations;*

*1 Pet 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

*1 Pet 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

*Jude 1:24-25 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.*

*(Phil 4:4) Rejoice in the Lord alway: and again I say, Rejoice.*

Joy comes from hope:

*Rom 12:12 **Rejoicing in hope**; patient in tribulation; continuing instant in prayer;*

*Romans 5:1-2 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and **rejoice in hope** of the glory of God.*

We rejoice in hope & that hope is the God of Hope and His love and promises:

*Rom 15:13 Now the God of **hope** fill you with all **joy** and peace in believing, that ye may abound in **hope**, through the power of the Holy Ghost.*

*(Phil 4:4-5) Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand.*

How do we rejoice always? By remembering, "the Lord is at hand" and that yesterday's clouds are forgotten in the sunshine of the Lord's presence.

*Phil 1:21 For to me to live is Christ, and to die is gain.*

If we die, we go to be with Christ, but if we live, He is here with us!

Stepping on a rose releases its fragrance. When it is crushed it gives a beautiful fragrance. When we are crushed, stepped on in life, do we give off a stench of revenge or a fragrance of forgiveness and patience?

vs 5: Moderation (old English word in KJV) can also mean reasonableness (ESV), gentleness (NKJV, NIV, NRSV) or forbearing (NASB)

Let your gentleness (NKJV, et.al.) be known unto all men. Our gentleness is displayed when we find our rest in Jesus. Preoccupation with oneself is the beginning of all emotional problems. You can't be looking upward if you're looking inward. We can rejoice always because we know the Lord is near.

*(Phil 4:6-7) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

*Be careful, be anxious for nothing:* This is written in the present active tense that implies an ongoing perpetual state.

There are two reasons why we can be anxious for nothing:

1. verse 5: The Lord is near
2. verse 9: The God of peace will be with you

And when we are not anxious, the peace of God will guard our hearts and minds in Christ Jesus (vs 8); when we are anxious, focused on problems, ungodly worldly things, etc, we block the flow of God's peace.

*Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*

*(Phil 4:6-7) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

*“in every thing by prayer and supplication with thanksgiving”*

"thanksgiving" The Greek is eucharistia, from which we get the word Eucharist (the Lord's Supper).

Since perfect love casts out fear (1 John 4:18), we need God to fight anxiety.

While anxiety is emotional, victory over anxiety is rational, relational, and volitional. If the gospel does not grip your heart, the anxieties of living will influence your life.

We have a Father who knows our every need and provides. (Matt 6:25-34)

*(Phil 4:6-7) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

### “And the peace of God”

What is the difference between peace with God and peace of God?

The peace of God is supernatural. Once we have come to God in faith and trust in Christ, and are regenerated by Him, we then have peace with God [a spiritual peace]. Then the Holy Spirit indwells us and desires to impart to us the peace of God [an emotional peace], which is a fruit of the Spirit. But we must be open to receiving His peace and we do that in the way Isaiah said:

Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

*(Phil 4:6-7) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

Trust in Jesus, and dependance on Him, is the secret to receiving the peace of God. When we depend on Jesus, His Spirit is able to work in and through us.

Our trust in Jesus and dependance on Him is demonstrated when we cast our burdens and cares on Him;

*Psa 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

*1 Pet 5:7 Casting all your care upon him; for he careth for you.*

We have peace of mind and comfort in the heart when our minds are at rest:

*Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

*(Phil 4:8) 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.*

Living the Christian life begins in the mind: Remembering God & thinking godly.

**\*\*\**Whatever Is TRUE:*** True things are aligned with the reality of God and that which He declares to be true. Ask yourself, “How can I replace the lies of the world (which seek to diminish God) with the truth of who God is, His creation, purpose, and plan, and who I am in Christ?”

**\*\*\**Whatever Is HONEST:*** Honest things are noble and worthy and present truth thereby reflecting God’s perspective on all things. Ask yourself, “How can I represent the truths of God in all I think, say, and do?”

**\*\*\**Whatever Is JUST:*** Just things are righteous and good, aligning with God’s truth. Ask yourself, “How can I align myself, my life— my past, present, and future —with the Him who is righteous, true, and the personification of perfect justice?”

*(Phil 4:8) 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.*

**\*\*\**Whatever Is Pure:*** Pure things are modest, moral, and ethical. Ask yourself, “How can I keep my thoughts pure so to reflect Jesus and demonstrate my commitment to trusting and serving Him?”

**\*\*\**Whatever Is Lovely:*** Lovely things are beautiful, pleasant, desirable, and satisfying. Ask yourself, “How can I think in ways that please Jesus and bring him joy?”

**\*\*\**Whatever Is of Good Report:*** Things of good report are well-spoken and kind words, and loving, admirable, and kind actions. We all want a good report when God brings every work into judgment (Eccl 12:14, 2 Cor 5:10). Ask yourself, “How do I live to have an excellent reputation on this earth and receive a good report when I stand before Jesus?”

Philippians 4:8 tells us how to live: We are told to “think on these things.”

*(Phil 4:8) 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.*

"The Lesson of Love" — J. R. Miller, 1903

*"It is a law of life--that our thoughts build our character. If we meditate on the purity, the holiness, the goodness, the love, and the righteousness of Christ--these qualities will print themselves upon our own hearts."*

*Psa 63:5-7 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.*

*(Phil 4:8) 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.*

*Finally, brethren, whatsoever things are true [Truth is embodied in Christ and the Scriptures], whatsoever things are honest, whatsoever things are just [the Law reveals honest and just living], whatsoever things are pure [guard our hearts and thoughts from evil and lust], whatsoever things are lovely [God's creation, His people], whatsoever things are of good report [look for good in others and don't be contrary and critical]; if there be any virtue, and if there be any praise [as opposed to things that require rebuke from God], think on these things. [THINK...meditate on God and His Word]*

*Psa 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.*

*Psa 145:4-5 One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works.*

*(Phil 4:8) 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.*

In addition to this list to the Philippian church, Paul wrote to the church at Colossae and told them to focus their mind's eye on Jesus and His ways:

*Col 3:2 Set your affection on things above, not on things on the earth.*

What does it mean to “set your minds on things that are above?” And how do we do this?

The apostle Paul was specific: *Col 3:5 **Mortify [put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [desire, lust], and covetousness, which is idolatry:***

The Greek word “nekroo,” for “mortify” or “put to death,” is an active imperative. It is ongoing command. This is not a religious suggestion. Rather it is a divine order. God demands that we “stop completely” (a literal translation) the sins that Paul listed. Today, and again tomorrow, and the next day, and the next, and so on and so on.

*(Phil 4:8) 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.*

*Proper use of the mind is important. Without reflection and meditation on things that are edifying, and without setting our affections on things above, our lives become aimless and lack order.*

*Strive for purpose and meaning [Ro 12:2]. We are to use reflection and meditation on God and His Word to examine ourselves. When meditating on an event, an experience, a thing, an encounter, etc., and especially on a text of Scripture, ask:*

*What is true about this, or what truth does it exemplify? What is honorable about this? What is right about this? What is pure about this, or how does it exemplify purity? What is lovely about this? What is admirable, commendable, or reputation-strengthening about this? What is excellent about this? What is praiseworthy about this?*

*Why ask these things???*

*Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

*(Phil 4:8) Finally, brethren.... think on these things.*

*Col 3:2 Set your affection on things above, not on things on the earth.*

God would not ask us to do something we cannot do.

In our own power it might be very difficult. But trusting in the Helper whom God has given us, His indwelling Holy Spirit. and trusting in the treasure of His written Word, we are able to focus our thoughts and properly handle our affections.

Paul reminds us that God is with us:

*Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

- *Let the peace of God rule in your hearts... (Col 3:15)*
- *Let the word of Christ dwell in you richly... (Col 3:16)*
- *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. (Col 3:17)*

*(Phil 4:8) 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.*

Remember Who God is, what He has done for you and who you are in Christ: Remembering is so important, both for God and for us, that the Hebrew word translated “remember” is used 229 times in the Old Testament and 51 Times in the New Testament.

*Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

*2 Cor 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

*Exo 15:2 The LORD is my strength and song*  
*THEY SING THE SONG OF MOSES Robert Murray M'Cheyne, Edinburgh, 1835.*



Dark was the night, the wind was high, The way by mortals never trod; For God had made the channel dry, When faithful Moses stretched the rod. reasonsforhopeJesus.com

The raging waves on either hand, Stood like a massy tott'ring wall, And on the heaven- defended band, Refused to let the waters fall.

With anxious footsteps, Israel trod, The depths of that mysterious way; Cheered by the pillar of their God, That shone for them with fav'ring ray.

But when they reached the opposing shore, As morning streaked the eastern sky, They saw the billows hurry o'er, The flower of Pharaoh's chivalry.

Then awful gladness filled the mind, Of Israel's mighty ransomed throng; And while they gazed on all behind, Their wonder burst into a song.

**Thus, Thy redeemed ones, Lord, on earth, While passing through this vale of weeping, Mix holy trembling with their mirth, And anxious watching with their sleeping.**

**The night is dark, the storm is loud, The path no human strength can tread; Jesus, be Thou the pillar-cloud, Heaven's light upon our path to shed.**

**And oh! when, life's dark journey o'er, And death's enshrouding valley past, We plant our foot on yonder shore, And tread yon golden strand at last.**

**Shall we not see with deep amaze, How grace hath led us safe along; And whilst behind- before, we gaze, Triumphant burst into song!**

And even on earth, though sore bested, Fightings without, and fears within; Sprinkled today from slavish dread, Tomorrow captive led by sin.

Yet would I lift my downcast eyes, On Thee, Thou brilliant tower of fire, Thou dark cloud to mine enemies, That Hope may all my breast inspire.

And thus the Lord, my strength, I'll praise, Though Satan and his legions rage; And the sweet song of faith, I'll raise, To cheer me on my pilgrimage.

*(Phil 4:6-7,8) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus...think on these things.*

Paul's advice is to change one's thinking from anxiety to trust by directing one's thoughts.

*“We would worry less if we praised more. Thanksgiving is the enemy of discontent and dissatisfaction.” ~ Harry Ironside*

*“Anxiety does not empty tomorrow of its sorrows, but only empties today of its strength.” ~ Charles Spurgeon*

- *Faith is not the absence of crisis, but rather knowing Christ is present in our crisis.*
- *Hope is not the absence of suffering, but rather confidence that Christ is present in suffering.*
- *Peace is not the absence of storms, but rather resting in God's presence in the midst of the storm!*

*(Phil 4:9) Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

- Just do it! Replace Fearful Inaction with Other-Centered Action
- Our goal is to move from hyper-vigilance to healthy vigilance. Healthy vigilance is God's gift to us to warn us of impending danger and to prompt us to respond courageously. Maintain a Can-Do Spirit in Christ (Phil 4:13, 19)
- Some Christians say, "Ignore your fears. Just obey Christ."  
That's not faith; that's faking.
- Others say, "Sure, admit your fear and then immediately defeat it."  
That sounds closer to the truth, but it lacks reality (and compassion). We have to avoid two extremes. Don't fake it—don't pretend your emotions don't exist.

Kellemen, Robert W. (2012-04-23). Anxiety: Anatomy and Cure

*(Phil 4:10) But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful [i.e. you surely did care], but ye lacked opportunity.*

- **your care of me has flourished again:** Paul uses an agricultural word found only here in the NT to picture a plant that “shoots up” or “sprouts again,” describing a condition of prosperity or abundance.

We know that Paul made tents but that was not his primary support. For himself and for his ministry work, he depended on donations from churches. The church at Philippi had supported him in the past, so Paul rejoiced in the renewal of their missionary pledge to him, saying he rejoiced greatly in their revived concern for him.

- **you lacked opportunity:** Likely they had been unable to get any donation to Paul (no mail service in those days), but he assures them there is no complaint from him, and he then takes the opportunity to declare his own experience of learning how to be content.

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

- “content” — 842. autarkes, ow-tar'-kace; from G846 and G714; self-complacent, i.e. contented:—content.
- The word literally means “self-sufficient.” This Greek word described a person who dispassionately accepted whatever circumstances brought. For the Greeks, this contentment came from personal sufficiency. But for Paul true sufficiency is found in the strength of Christ (v. 13).
- The opposite would be “disappointment” or “dissatisfaction” — those words are not in the “dictionary of faith.” What to others are disappointments, are divine appointments to believers. When others are dissatisfied with life’s circumstances, a believer choose to find satisfaction in Jesus.
  - If two angels were sent down from heaven--one to conduct an empire, and the other to sweep a street--they would feel no inclination to change jobs and both would be supremely joyful in their work.

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

Let's consider three things about being content. Two are here, the third later.

1. **We are not born content.** Our natural spirit tells us to be more, get more, do more. The desires of the flesh are never satisfied.
2. Paul states that **poverty and wealth are equally regarded as trials.** The natural man views poverty as a severe trial, but wealth (abundance) as a great blessing. The natural man doesn't know how to define contentment.  
\*\*\*Contentment is not having all you want, but rather being satisfied with what you have.

Paul had faced the trials of both poverty and wealth, and he learned how to have victory over both: verse 13, "I can do all things through him who strengthens me."

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

verse 13, "I can do all things through him who strengthens me."

This is the theme that runs through nearly every verse of this letter— it was Paul's understanding that he had nothing in himself. Paul depended on Jesus' grace for His strength in all things.

*2 Cor 12:9-10 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

Contentment is always found in trusting Jesus and confidence in knowing He is always working in and through us.

*Phil 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ*

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

All of Paul's background, ambition and abilities, and all that he counted as gain was really nothing compared to knowing Jesus.

*Phil 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*

Paul knew that he had nothing, was nothing, and could do nothing by his own power. But he knew that he had the indwelling Holy Spirit and could meet any of life's demands.

The Christian life is meant to be the out living of an indwelling life.

Paul learned not only to experience contentment, but what is real contentment. We too must learn the true definition of contentment.

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

## Conditional Contentment vs True Contentment

- Conditional contentment is temporal. It is the attaining of worldly possessions and pleasures that will delight for a while but will never last.
- True contentment is not the attaining of what you want, but the realization of what you already have and being satisfied.
- Christian contentment is received by delighting in God, which produces a holy contentment. It is a rest for the soul, a peace for the mind, and a joy for the heart — and it's not temporal.

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

## True and Holy Contentment

- Paul had learned true and holy contentment. He knew that God had created man to love— to love people. And God gave man things for their use. Sadly, this is often reversed with things being loved and people being used.

### *in whatsoever state I am*

- Paul didn't judge situations by how he felt or what he thought about the circumstance. He understood that in all things there is a choice. The choice is to minister to one's needs or desires and be gratified, or to trust God and let His Spirit lead and then God is glorified. That brings true & holy contentment.

*1 Tim 6:6 But godliness with contentment is great gain.*

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

- Ask yourself: How content am I? How centered am I? How convinced am I?

Contentment comes in all things both great and small.

- Dwight L. Moody said, “There are many of us that are willing to do great things for the Lord, but few of us are willing to do little things.”

*Zec 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.*

*Job 8:7 Though thy beginning was small, yet thy latter end should greatly increase.*

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

Arthur Pink, "Comfort for Christians"

Contentment is the being satisfied with the sovereign dispensations of God's providence. It is the opposite of murmuring, which is the spirit of rebellion--the clay saying to the Potter, "Why have You made me thus?"

... When Paul wrote these words, he was not luxuriating in a special suite in the Emperor's palace--he was in prison, "in chains."

The contentment which Paul enjoyed, was not the result of congenial and comfortable surroundings. Most people suppose that contentment is impossible, unless one can have the desires of the carnal heart gratified...

Contentment comes from within not from without; it must be sought from God, not in creature comforts.

*Heb 13:5 ... be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

Why do we complain in stressful situations? Why do we get so distressed?  
What keeps us hungering for abundance, for creature comforts?

Because (aware or unaware) we are expecting God to arrange things in accordance with our plan and to suit our personal desires. Therefore, we get upset when things don't work out as we think they should.

This reveals that we have forgotten “we are not our own.” We were “bought with a price.”

*1 Cor 7:23 Ye are bought with a price; be not ye the servants of men.*

*1 Cor 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

*(Phil 4:11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

We belong to God and He has the right to use us for His own satisfaction.

That said, His plan is perfect and His love is abundant, so whatever He wills is for His glory and our good. Remembering that, in whatsoever state we might be, we can be confident in Christ and content in all things. That makes hardship, suffering, and difficulties the same as ease, comfort, joy and gladness. God works in both and, therefore, both are blessings.

This changes our attitude and we are able to live a triumphant life in Jesus Christ. Paul said he knew how to face lack, and how to face plenty. In either, Paul was aware God put him there, and whatever God wanted for him was what Paul wanted.

*1 Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

*(Phil 4:12) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

- In these opposite circumstances, being humbled or lacking versus excelling or having excess, Paul was in the will of God.
- Lack is not necessarily a sign of God's disfavor, nor plenty of His approval.
- *I am instructed* — Paul LEARNED to be content-- in both extremes.
- Most of us do not swing between the two extremes. Most of our lives are in the middle, with varying degrees of being abased or abounding. But as Paul wrote next, we can do all things by Christ's strength.

*(Phil 4:13) I can do all things through Christ which strengtheneth me.*

Do you often say “I can’t?” That’s often true...you can’t in your own power. But when we trust in the power of the Holy Spirit, we are able to say, “I can!”

Zerubbable knew his limitations in building the second Temple, and God said:

*Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the LORD of hosts.***

*We can do all things through Christ who strengthens us.*

That's the secret of being satisfied in every circumstance. If you can't trust in the power given to you, you will not find contentment.

*(Phil 4:13) I can do all things through Christ which strengtheneth me.*

*Isa 30:15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; **in quietness and in confidence shall be your strength**: and ye would not.*

Our strength comes by confidence — trusting in who Jesus is, what He has done for us, and all that He promises to us.

- Philippians 4:13 is not a guarantee of accomplishment. Rather, it is a reminder of the strength we have in Christ to persevere in all things.
- This is a verse of comfort for a believer who is being persecuted for Christ's sake. It is not a verse of the promise of accomplishment.

*Phil 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.*

*(Phil 4:13) I can do all things through Christ which strengtheneth me.*

*2 Tim 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

*Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

- Paul had urged the Philippians to trust God, stand firm, and always rejoice, no matter what their circumstances might be. He then pointed out the hardships he had personally suffered (vs 11-12). Then, Paul clarified that he was only able to endure such things because Christ empowered him to do so. Verse 13 is simply a personal testimony of the strength Jesus supplied Paul to bring him through his trials.

*(Phil 4:13) I can do all things through Christ which strengtheneth me.*

- So we see that this verse does not mean that we can do absolutely anything. Nothing in this context suggests that Jesus hands out miracles to accomplish absurdities or trivialities. Rather, it means that Christ gives strength to endure the difficulties we will face for serving Him. (see notes on Mark 10:27)

*1 Cor 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

*Eph 6:10-13 Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ...*

*(Phil 4:13) I can do all things through Christ which strengtheneth me.*

He will sustain you! (J.R. Miller)

*Cast your burden upon the LORD--and He will sustain you. Psalm 55:22*

The promise is not that the Lord will remove the load we cast upon Him, nor that He will carry it for us--but that He will sustain us so that we may carry it.

He does not free us from the duty--but He strengthens us for it.

He does not deliver us from the conflict--but He enables us to overcome.

He does not withhold or withdraw the trial from us--but He helps us in trial to be submissive and victorious, and makes it a blessing to us.

He does not mitigate the hardness or severity of our circumstances, taking away the difficult elements, removing the thorns, making life easy for us--but He puts Divine grace into our hearts, so that we can live sweetly in all the hard, adverse circumstances.

*My grace is sufficient for you, for My strength is made perfect in weakness. 2 Cor12:9*

*(Phil 4:14-20) Notwithstanding ye have well done, that ye did communicate with my affliction. (Phil 4:15) Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. (Phil 4:16) For even in Thessalonica ye sent once and again unto my necessity. (Phil 4:17) Not because I desire a gift: but I desire fruit that may abound to your account. (Phil 4:18) But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. (Phil 4:19) But my God shall supply all your need according to his riches in glory by Christ Jesus. (Phil 4:20) Now unto God and our Father be glory for ever and ever. Amen.*

- Verse 14 introduces the other problem, how to be supplied with every need.
- In verses 14-20 we have an expression of warm and fragrant thanks for the gifts these people had sent to him by the hand of Epaphroditus, yet he is quick to point out that he is far more interested in what their giving does for them than what it does for him.

*(Phil 4:15) Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning **giving and receiving**, but ye only. (Phil 4:16) For even in Thessalonica ye sent once and again unto my necessity. (Phil 4:17) Not because I desire a gift: but I desire fruit that may abound to your account.*

- *giving and receiving*: Paul considers the relationship between himself and the Philippians to be a two-way street, with both parties actively involved in the sharing of both material and spiritual gifts.
- Jesus said, "It is more blessed to give than to receive." In essence, Paul was saying, "not that I seek the gift; but I seek the fruit which increases to your credit." or "as you give to me there is a blessing you receive which is continually building up for your own enjoyment."
- That's what Paul desires. He does not need the gift. He knows the Lord will provide through these people or others. Yet, Paul wants the Philippians to be blessed in the giving, and that is why he so gladly receives these gifts from them.

*(Phil 4:18) But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. (Phil 4:19) But my God shall supply all your need according to his riches in glory by Christ Jesus.*

- While this sounds like a blank check from God to us, it isn't. The apostle Paul wrote these words to a church that had given sacrificially to him while he was imprisoned in Rome (Phil 4:10-18). They had put the kingdom of God above their own needs. They had made the advancement of the gospel through Paul a priority in their lives by providing for Christ's chief apostle.
- So Paul tells them, "Because you have sacrificially made God a priority in your life, God will meet your needs." That doesn't mean we earn God's blessing by giving. But it does mean that God looks for those whose "heart is loyal to Him," on whose behalf He can show himself strong (2 Chron 16:9). When we make God the priority in our life, He promises to be our provider, defender, and deliverer.

*(Phil 4:19) But my God shall supply all your need according to his riches in glory by Christ Jesus.*



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*(Phil 4:19) But my God shall supply all your need according to his riches in glory by Christ Jesus.*

- God Needs Nothing (Acts 17:24–25). God exalts himself by being above having needs. He is fundamentally a giver, not need-er. Everything we need comes from him, and nothing He needs comes from us.
- Jesus came Not to Be Served but to Serve (Mark 10:43–45), and specifically to give his life to pay our debt. (Mark 10:45) Therefore, beware that you never serve Jesus as though he needs anything. He didn't come to fulfill his need with you, but to meet all your needs with his death.
- God doesn't need our good works. But our neighbor does.
- My God Will Supply: God promises to supply our every need — not our every whim (Phil 4:19). Everything we have is a gift from God. We do not receive anything we need apart from the sovereign grace of God. (1 Cor 4:7) Phil 4:20 ends with worship to the God who provides for us. God serves us to exalt himself and his mercy.

*(Phil 4:20) Now unto God and our Father be glory for ever and ever. Amen.*

*(Phil 4:21-22) Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household.*

- Vs. 4:22 they (saints) of *Caesar's household*. These believers may have been officials in the Roman government (such as members of the Praetorian Guard; see 1:13) or servants who lived and served in the emperor's palace.
- There is no evidence of the conversion of a member of Caesar's family until a generation later so these were not believers in his household that were of his family.

*(Phil 4:23) The grace of our Lord Jesus Christ be with you all. Amen.*

- When "amen" is found at the end of a sentence, as it is here and in verse 20, the word can be translated "so be it," or "may it be fulfilled." At the beginning of a sentence, it means "surely," "truly," or "most assuredly."

# AMEN



- **Amen** (Hebrew: *āmēn*; Greek:: *amín*; Arabic: *āmīn*; Aramaic/Syriac: *āmīn*) is used in Jewish, Christian and Islamic worship.<sup>[1]</sup>
- The word "amen" comes from a Hebrew root which in various verbal forms can mean: to support, to be loyal, to be certain, and to place faith in. “Amen” used as a particle (a function word that is associated with another word to impart meaning) is commonly translated as “truly.” Strong’s Dictionary defines it as used in Hebrew (H) and Greek (G).
- H543. 'amen, aw-mane'; from H539; sure; abstr. faithfulness; adv. truly:--Amen, so be it, truth. — from H539. aman, aw-man': to build up or support; to foster as a parent or nurse; fig. to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; to be true or certain; once (Isa. 30 : 21) to go to the right hand:--hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.
- G281. amen, am-ane'; of Heb. or. [H543]; prop. firm, i.e. (fig.) trustworthy; adv. surely (often as interj. so be it):--amen, verily.

# AMEN



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- In OT: Used 27 times in 22 passages (KJV). The translation "may it be so" is supported by verses in which "amen" is followed by the words "the Lord God... says so" (1 Kings 1:36) and "the Lord do so (Jer. 28:6).
- In NT: Used 51 times in 50 passages (KJV). It is used as:
  1. An expression of praise for the Lord (Rom. 1:25; 9:5; 11:36; 16:27; Gal. 1:5; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; 6:16; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 5:11; 2 Pet. 3:18; Jude 1:25; Rev. 1:6; 7:12; 1 Cor. 14:16; 2 Cor. 1:20; Rev. 5:14; 7:12; 19:4.).
  2. In conclusion of the Matthew 6 prayer example given by Jesus (Matt 6:13)
  3. A characteristic of God (Rev 3:14)
  4. Confirmation of a blessing being given by a person to another (cf. Rom. 15:33; Gal. 6:18). Many manuscripts also add an "amen" to the following texts: Rom. 16:24; 1 Cor. 16:24; 2 Cor. 13:14; Phil. 4:23; Col. 4:18; 1 Thess. 5:28; 2 Thess. 3:18; 2 Tim. 4:22; Tit. 3:15; Philemon 1:25; Heb. 13:25; 1 Pet. 5:14; Rev. 22:21.

- “Amen” is also used as a conclusion. This category overlaps with others, e.g. when a blessing is pronounced at the end of a letter.
- It should be noted that, in the Bible, the word "amen" is not used to conclude any prayers but rather as an affirmations that expresses praise at the conclusion of a prayer. Somewhere, sometime, in church history it became common to use "amen" to end a prayer.
- In corporate prayer setting, closing prayer with “amen” is very practical. In biblical times during prayer, eyes were lifted to Heaven with arms outstretched and open hands, signaling a readiness to receive. With our eyes closed during prayer, the concluding “amen” signals to re-open our eyes.

## *Philippians 4 — Precious Verses*

**Philippians 4:6** *Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

**Philippians 4:8** *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.*

**Philippians 4:13** *I can do all things through Christ which strengtheneth me.*

**Philippians 4:19** *But my God shall supply all your need according to his riches in glory by Christ Jesus.*



## *Lessons from Philipians*

God wants us to turn every obstacle into an opportunity to seek Him.  
When we face temptation, God wants us to seek his strength immediately.  
When we become discouraged, God wants us to make him our Prince of Peace.  
When we suffer, God wants us to turn to Him as our Great Physician.

G. K. Chesterton noted: "Jesus promised his disciples three things—that they would be completely fearless, absurdly happy, and in constant trouble."

If we will choose the first (fearlessness) in Christ, we will experience the third (constant trouble), but we will also have the second (happiness/joy) to the glory of God.

- God wants us to be dependent on Him,
- Confident about Him, and
- Satisfied in Him.

## *Lessons from Philippians*

Chapter 1: confidence — Jesus will complete the work he has started in us (Philippians 1:6)

Chapter 2: joy — Joy is found in Christ, intended to be seen in us, and should be shared with others. (Philippians 2:2 – 3, 5, 14 – 16)

Chapter 3: focus — Don't look back. First look up, keeping our eyes on Jesus. Then look around, so we can show his love by serving others. (Philippians 3:7, 10, 13 – 14)

Chapter 4: think — Renew your mind in the things of God (Philippians 4:8) Live in a way that honors God (Philippians 4:9) and you will be transformed, rather than conformed to this world (Romans 12:2) “and the God of peace will be with you” (Philippians 4:9).

## *Lessons from Philippians*

The book of Philippians teaches the joy that comes from total dependence on Christ and satisfaction in Him.

Things of this world will never satisfy. They can only bring conditional contentment that is fleeting.

Jesus will never disappoint or desert us. He is with us always through the power of the Holy Spirit who directs and guides us always.

Our duty is to be confident, dependent, surrendered, and willing to live for Jesus. He will give us the strength we need to do so (2 Corinthians 12:9, 10)

# Philippians Joy

The way to find

be  
*thankful*  
and  
*grateful*

*Believe!*  
and  
*\*suffer\**

