

Sunday, June 12, 2022

Always, Everyone, Everything Sermon Notes (*Bible study below*)

Philippians 4:4-7

Intro- Silas' story- Overwhelmed with anxiety.

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

If you... Then you... of scripture.

Deuteronomy 30:15, "See, I have set before you today life and good, death and evil. If you... obey then you... shall live and multiply.

Old Covenant- If you don't the ground will open up & swallow you.

Better Covenant in Christ... Christ was "swallowed" up by death for us. We call that Good News! And now we are set free to live as we are called. The chains of fearing the wrath of God have been removed! *My chains are gone, I've been set free, My God, my Savior has ransomed me.*

Here's what I mean.

If you Rejoice, Pray, give thanks, then you...

That what our text says, but may we not forget, it's under the umbrella of GRACE.

Therefore..... In Christ.

Therefore- Your life is a therefore, a response to the truth of scripture IN CHRIST!

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

1. Rejoice, Read Vs. 4

Silas' story- Let's test this. See if it's true! So I started rejoicing...

Praise God from whom all blessings flow, Praise Him all creatures here below,

Praise Him above the Heavenly host, Praise Father, Son and Holy Ghost. Amen

Silas couldn't sing... yet. Which is why it's so important to remember our context. The "you's" of scripture are "y'all's". We need one another.

1. Review previous sermon. **Rejoice in the Lord: expressional, in future hope, in trials, in community because it's in the Lord which means it's complete and no one can take it away.**

The definition in "Profane Greek", in other words, how the word was used by the Romans in and around the time of Christ, it was believed that... **"Joy is not just a state or feeling but a way of making the world manifest. Joy is determined by the discovery of being in its joyousness."** Gadamer

The world has joy in and of itself and to experience it, one must discover or enter into it. We do not enter into the world's joy; for that is a cul-de-sac. Been there, done that. We enter into God's already existent and consistent joy!!!

These things I have spoken to you, that my joy may be in you, and that your joy may be full. John 15:11

It's complete and no one can take it away...

So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. John 16:22

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

Why "with everyone"?

Read Vs. 5a

Reasonableness; *Note the small number next to the word. What does it say?
Different translations- Reasonableness, Gentleness, forbearance, graciousness, moderation, considerate in all...

*"that which is the general conception of life," and therefore "what is fitting, right, or equitable"*¹

Moral implication to the word, The Pulpit Commentary says, "...it stands for the temper which contents itself with less than it's due, and shrinks from insisting on its strict rights."

There is no joy in a narrow selfishness; joy involves an open heart, a generous love. Joy in the Lord tends to make men gentle and mild to others.²

In other words, this ought to be our character in our rejoicing, prayer, and thanksgiving... A laying down of ones rights.

Read Philippians 2:3-5

And the direction of this Christ-like character is towards EVERYONE. Why?

Vs. 5b. The Lord is at hand. This exacts an urgency, but it is not an anxious urgency, but rather a patient urgency! Which is usually an oxymoron, but listen to James 5:7-8

Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. **You also, be patient. Establish your hearts, for the coming of the Lord is at hand. James 5:7-8**

And as I watched my son be overwhelmed, I could feel in my soul a need to want to fix him quickly, yet I felt in the Spirit, to be simply be still, listen, and pray. So that's what we did.

¹ G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

² Pulpit Commentary, ² Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32)

#2. Pray and give Thanks, Read Vs. 6

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

3 forms of prayer. **Pray**- General understanding of communicating with God, **Supplication** means real needs, gives the impression of "on your knees pleading" and **requests** are, well, requests.

In contrast you have **anxiety; a feeling of apprehension or distress in view of possible danger or misfortune.**

The root of the word is to care for but our context shows it to be sinful. *What makes a proper concern foolish is anxiety and the illusion to which it gives rise in its blindness, namely, that life itself can be secured by the means of life for which there is concern.*³

In other words, looking to the things of this world to provide something they cannot, namely, safety, security, identity, provision, etc... Which are all things **ONLY GOD CAN PROVIDE!**

Let's see what Jesus says about this...

"Therefore I tell you, do not be **anxious** about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being **anxious** can add a single hour to his span of life? And why are you **anxious** about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore **do not be anxious**, saying, 'What shall we eat?' or 'What

^{3 3} Bultmann, R. (1964-). [μεριμνάω, προμεριμνάω, μέριμνα, ἀμέριμνος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.

"Therefore do not be **anxious** about tomorrow, for tomorrow will be **anxious** for itself. Sufficient for the day is its own trouble. Matthew 6:25-34

casting all your anxieties on him, because he cares for you. 1 Peter 5:7

(Point out boxes on the side of the stage)

1 Peter 5:7 *"shows that to cast one's care on God does not mean to think of Him as the One who guarantees one's wishes, but to see in Him the One who knows what we need better than we do ourselves. These exhortations to prayer are thus designed to give absolute freedom from care as anxiety."*⁴

praying **at all times** in the Spirit, with **all** prayer and supplication. To that end, keep alert with **all** perseverance, making supplication for **all** the saints, Ephesians 6:18

at all times

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for **all people**, 1 Timothy 2:1

at all times for all people

I desire then that in **every place** the men should pray, lifting holy hands without anger or quarreling; 1 Timothy 2:8

at all times for all people every place

Rejoice **always**, pray **without ceasing**, give thanks in **all** circumstances; for this is the will of God in Christ Jesus for you. 1 Thessalonians 5:16-18

at all times for all people every place ALWAYS giving THANKS IN ALL circumstances!!!

⁴ Bultmann, R. (1964-). [μεριμνάω, προμεριμνάω, μερίμνα, ἀμέριμνος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

Anxiety is natural in this life, but it's a call to **pray, always with everyone in EVERYTHING**

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

Silas started his prayer with Thanksgiving... and slowly the anxiety began to fade and the rejoicing began to follow.

O Lord, your beautiful. Your face is all I seek. And when your eyes on this child, your grace abounds to me. Keith Green

And then, God's Peace.

a. It's God's

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. John 14:27

b. It surpasses understanding

c. It guards!

"Guard" is a military term, implying that peace stands on duty to keep out anything that brings care and anxiety. For these reasons, prayerful people are peaceful people.

The answer to anxiety is the peace of God.

Main Point- Rejoice, Pray, & give Thanks + Always with Everyone in Everything= God's Peace.

COMMUNION

Bible Study Notes

Philippians 4:4-7

MAIN POINT; REJOICE, PRAY, GIVE THANKS ALWAYS, TO EVERYONE IN EVERYTHING

KEY WORDS; ALWAYS, EVERYONE, ANYTHING, EVERYTHING

KEY VERSE; THE ENTIRE SECTION IS KEY

FCF; ANXIETY

 GENERAL  GOD  KEY WORDS  COMMAND  TRUTH  SIN

[4] Rejoice in the Lord always; again I will say, rejoice. [5] Let your reasonableness be known to everyone. The Lord is at hand; [6] do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. [7] And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

INITIAL QUESTIONS OBSERVATIONS

Look up reasonableness in Greek. What's the tie between reasonableness and gentleness?

What is the distinction of prayer, supplication & requests?

What are the implications to the "Lord is at hand"? Is this cause for urgency?

*Note the words always, everyone, anything, and everything.

*Note the imperative, "The Lord is at hand". Does this imply urgency?

*Note the contrast between God's peace and yet it "guards" the heart and mind. Usually peace and what is seemly a military word, "guard" are not synonymous.

*Note who we are to let our reasonableness known to- EVERYONE!

Indicatives

-The Lord is at hand

- The peace of God which surpasses all understanding
- will guard your hearts and minds in Christ Jesus.

Imperatives

- Rejoice in the Lord X2
- Let your reasonableness be known to everyone
- Do not be anxious
- In everything by prayer and supplication
- with thanksgiving
- Let your requests be known to God

What can be known about God?

- Can be rejoiced in
- Is "at hand"
- Offers HIS Peace therefore incomprehensible to us (Jn.14:17)
- Our hearts and minds are guarded by IN CHRIST.

TRANSLATIONS

vs. 4

ALL translations, **Rejoice** in the Lord always; again I will say, **rejoice**

Transliterations

MSG, Celebrate God all day, every day. I mean, *revel* in him!

NLT, Always be full of Joy

vs. 5

ESV, reasonableness

NKJV & NIV gentleness

NASB, your gentle spirit

CSB, graciousness

YLT, forbearance

vs. 5a

ESV & CSB Everyone

NJKV, NASB, YLT, to all men

NIV, to all

vs, 5 transliterations

MSG, Make it as clear as you can to all you meet that you're on their side, working with them and not against them.

NLT, Let **everyone** see that you are considerate in all you do

vs. 5b

ESV, NKJV, the lord is at hand

NASB, NIV, CSB, YLT... is near

transliterations

MSG,

Help them see that the Master is about to arrive. He could show up any minute!

Remember, the Lord is coming soon.

vs. 6

ESV, NIV Do not be anxious about anything

NKJV, NASB Be anxious for nothing

CSB, NLT Don't worry about anything

YLT, for nothing be anxious

msg, Don't fret or worry

vs. 6a

ESV, NKJV, NASB, YLT but in everything in prayer and supplication with thanksgiving

NIV, CSB by prayer and petition...

*Notes

The MSG seems to take the idea of letting your reasonableness or gentleness to be known to all to a next step of "you're on their side". This takes the idea from allowing others to "witness" your life to an intentional serving. I wonder if the greek allows this?

The biggest distinction of a word in all the translations is the word "reasonableness", with only 2 versions agreeing don gentleness; definitely needs a greek word study.

PEOPLE

The Church in Philippi

I do wonder if the "worry" Paul addresses draws from the context of Epaphroditus when he uses the word "distressed" about Epaphroditus and "anxious" about himself in 2:25-28. Definitely worth a word study in Philippians regarding this.

CROSS REFERENCES

4 *Rejoice in the Lord always; again I will say, rejoice.

Will you not revive us again, that your people may rejoice in you? Psalm 85:6

Rejoice in the LORD, O you righteous, and give thanks to his holy name! Psalm 97:12

yet I will rejoice in the LORD; I will take joy in the God of my salvation. Habakkuk 3:18

Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you. Matthew 5:12

Rejoice in hope, be patient in tribulation, be constant in prayer. Romans 12:12

Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you. Philippians 3:1

With these collection of verses it seems the theme is "Rejoice in everything always".

5 Let your reasonableness be known to everyone. *The Lord is at hand;

But you are **near**, O LORD, and all your commandments are true. Psalm 119:151

The LORD is **near** to all who call on him, to all who call on him in truth. Psalm 145:18

If anyone has no love for the Lord, let him be accursed. **Our Lord, come!**⁵ 1 Corinthians 16:22

not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing **near**. Hebrews 10:25

For, "Yet a little while, and the coming one will come and will not delay; Hebrews 10:37

You also, be patient. Establish your hearts, for the coming of the Lord is **at hand**. Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is **standing at the door**. James 5:8-9

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. Revelation 1:7

I am coming soon. Hold fast what you have, so that no one may seize your crown. Revelation 3:11

⁵ "Our Lord, come"; Greek *Maranatha* (a transliteration of Aramaic)

“And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.” Revelation 22:7

He who testifies to these things says, “Surely I am coming soon.” Amen. **Come, Lord Jesus!** Revelation 22:20

The lord is here, near and coming soon

6 *do not be anxious about anything,

Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. Psalm 55:22

“Therefore I tell you, do not be **anxious** about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being **anxious** can add a single hour to his span of life? And why are you **anxious** about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore **do not be anxious**, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Matthew 6:25-34

“Therefore do not be **anxious** about tomorrow, for tomorrow will be **anxious** for itself. Sufficient for the day is its own trouble. Matthew 6:25-34

casting all your anxieties on him, because he cares for you. 1 Peter 5:7

Casting; (an idiom, literally ‘to throw upon’ or ‘to cast upon’) to cause responsibility for something to be upon someone—‘to put responsibility on, to make responsible for.’⁶

The tie to Psalm 55 & 1 Peter is obvious!

Matthew 6 states clearly by pointing to observable facts, that God can be “responsible” for AND is capable of carrying the burdens we cast. Therefore DO NOT BE ANXIOUS!

***but in everything by prayer and supplication**

⁶ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

Commit your work to the LORD, and your plans will be established. Proverbs 16:3

praying **at all times** in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints, Ephesians 6:18

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for **all people**, 1 Timothy 2:1

I desire then that in **every place** the men should pray, lifting holy hands without anger or quarreling; 1 Timothy 2:8

She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, 1 Timothy 5:5

Pray about everything & everyone at all times (1 Thes. 5:17 below).

with *thanksgiving let your requests be made known to God.

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. Romans 1:8

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1 Thessalonians 5:16-18 (*parallel verse→ Rejoice, pray, thankful in all)

Start your prayers with thanksgiving

7 And the *peace of God,

You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Isaiah 26:3

Peace I leave with you; **my peace I give to you.** Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. John 14:27

What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you. Phil. 4:9

And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Colossians 3:15

It's God's peace which is why it's incomprehensible!

***which surpasses all understanding,**

so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, **and to know the love of Christ that surpasses knowledge**, that you may be filled with all the fullness of God. Ephesians 3:17-19

will *guard your hearts and your minds

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

This ties to Proverbs 16:3 (*above*). Established/ guarded

***in Christ**

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. Ephesians 1:3-14

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the

immeasurable riches of his grace in kindness toward us in Christ Jesus. Ephesians 2:4-7

Greet one another with the kiss of love. Peace to all of you who are in Christ. 1 Peter 5:14

We have so much IN CHRIST! WHY WOULD WE NOT REJOICE!

SUMMARY OF PASSAGE

**Rejoice, pray, and be thankful always, for everything, with everyone=peace.
Hook- 3 plus 3 equals 1**

GREEK STUDIES

Rejoice

As a phenomenon, a direct feeling or better self-perception, as self-being in self-transport, joy is uniform, and so are its manifestations even to tears of joy. It is everywhere a culmination of existence: "Joy, beautiful spark divine." It strains beyond itself.⁷

"Joy is not just a state or feeling but a way of making the world manifest. Joy is determined by the discovery of being in its joyousness." Gadamer

This usage was in the "Profane Greek". In other words, the world has joy in and of itself and to experience it, one must discover or enter into it. However, it ties into a biblical truth. We do not enter into the world's joy; for that is a cul-de-sac. Been there, done that. We enter into God's already existent joy!!!

Reasonableness

"that which is the general conception of life," and therefore "what is fitting, right, or equitable"⁸

In 2 C. 10:1 ἐπιεικείας τοῦ Χριστοῦ refers to the meekness of Christ as a model for Paul and the community. Christ is an example as the Revealer of divine and royal majesty. As the heavenly King (Phil. 2:5 ff.) He is gentle as only one who has full power can be. ἐπιεικεία is thus a complement of heavenly majesty. The weak are always

⁷ χαίρω, χαρά, συγχαίρω, χάρις, χαρίζομαι, χαριτώ, ἀχάριστος, χάρισμα, εὐχαριστέω, εὐχαριστία, εὐχάριστος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

⁸ IBID

anxiously trying to defend their power and dignity. He who has heavenly authority can display saving, forgiving and redeeming clemency even to His personal enemies. But Paul and the community have also a heavenly calling (Phil. 3:20). They are thus associated with the divine δόξα [*doxa: a place which is glorious and as such, a reference to heaven. Root word for doxology*]. For this reason they, too, must display ἐπιείκεια.³ Even in the most difficult situations the ἐπιείκεια τοῦ Χριστοῦ must determine the relations of Paul and the community. Members of the community must be loyal to the apostle in face of all hostile calumniators (2 C. 10:6). Trusting in the atonement, they must humbly seek ἐπιείκεια, so that he, too, may exercise his apostolic authority (2 C. 10:8) simply in the sense of the κύριος as ἐπιείκεια. Thus in ἐπιείκεια there is given to Paul and the community a sign of their supraterritorial possession.

This is even clearer in the use of ἐπιεικῆς in Phil. 4:5. Because the κύριος is at hand, and the final δόξα promised to Christians will soon be a manifest reality, they can be ἐπιεικεῖς towards all men in spite of every persecution. Faith in their hidden, heavenly plenitude of light and power and life produces a saving gentleness. It is the earthly counterpart of the heavenly glory. Hence it is not weakness or sentimentality. It is the earthly outworking of an eschatological possession (cf. Phil. 2:15-16). As the governor, Felix, ought to manifest a clemency corresponding to his high office (Ac. 24:4), so Christians can be ἐπιεικεῖς in virtue of their heavenly calling given to them by God.

In Jm. 3:17 wisdom as a heavenly creature is given the attributes of rule,⁴ and therefore here, too, the early Christian sense of an expression of royal or heavenly majesty is apposite. In 1 Tm. 3:3 ἐπιεικῆς occurs in an adapted Hellenistic catalogue of duties. Yet the reference is to the bishop of the community who is endowed with authority and who acts as the representative of the community with eschatological assurance and in virtue of eschatological possession. Hence ἐπιεικῆς is again to be taken in its specific early Christian sense.

On the other hand, in 1 Pt. 2:18 the word is used of masters in their dealings with slaves. There is thus a shift from the LXX use, and the distinctively Christian accent is lacking, since the reference is not merely to Christian masters. There is even less of the specific Christian emphasis, or of that of the LXX, in Tt. 3:2. The literary character of the list, and the schematism of the concepts borrowed from Hellenism, suggest that here, as often enough later,⁵ ἐπιεικῆς bears the general sense of "meek" customary from Attic times. ἐπιεικῆς is often combined with πραῦς,⁶ ταπεινός,⁷ φιλανθρωπία,⁸ etc.⁹

Anxious

⁹ Preisker, H. (1964-). ἐπιείκεια ἐπιεικῆς. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

a feeling of apprehension or distress in view of possible danger or misfortune.

The NT, too, realises that human life is swayed by care. The exhortations not to worry¹⁶ presuppose that every man naturally cares for himself and his life, that he is concerned about himself, that he is always intent on something and concerned about something. This is by no means ruled out as illegitimate. Indeed, it is accepted that man is concerned about himself and that he strives after things. **But the why and wherefore of his concern and striving are given a new orientation, and so, too, is his understanding of himself and his life.**

This would not be so if the admonitions not to care, but to cast one's care on God, were based on the idea **that God guarantees the fulfillment of all striving**. Phil. 4:6 shows, however, that in petitionary prayer, which is based on anxiety, the man who prays attains a certain aloofness from his wishes when he puts them before God μετὰ εὐχαριστίας, **and he thus finds liberation from care. 1 Pt. 5:7 (cf. v. 6) also shows that to cast one's care on God does not mean to think of Him as the One who guarantees one's wishes, but to see in Him the One who knows what we need better than we do ourselves. These exhortations to prayer are thus designed to give absolute freedom from care as anxiety.**

To anxiety concerning food and clothing, or the βιωτικά,¹⁸ is opposed concern for the βασιλεία τοῦ θεοῦ, to care for τὰ τοῦ κόσμου, concern for τὰ τοῦ κυρίου. This does not mean, of course, that man is torn out of natural life, which necessarily involves μεριμνᾶν. Men, as distinct from plants and animals, sow and reap, work and spin. This is presupposed in Mt. 6:26, 28 (→ *supra*), and Paul earns his bread by work, and exhorts others to work (1 Th. 2:9; 4:11; cf. 2 Th. 3:10 etc.). **The point is, however, that man is given to understand that he must not believe that he can secure his life by his μεριμνᾶν [anxiety, care]** (Mt. 6:27; cf. Lk. 12:15-21). If he is genuinely concerned about himself, he must strive after the βασιλεία τοῦ θεοῦ [*Kingdom of God*] and care for τὰ τοῦ κυρίου [*things of the Lord*]. This means, however, that he must realize not merely that he does not draw his life from this present world but also that if, in self-concern, he cares for the things of this world, he will fall victim to this world. For his life is in fact controlled by that for which, about which, after which, before which and concerning which he cares. It is the constant tendency of this world to lead him to apostasy to it through the μέριμναι βιωτικαί [*cares of this life*] (Lk. 21:34), the μέριμνα τοῦ αἰῶνος (sc. τούτου, Mk. 4:19 par.). Herein is the ἀπάτη τοῦ πλούτου (Mk. 4:19 par.).

In so far as man must take care for the means of life, he must restrict this care to the bare minimum in order that the ἀγαθὴ μερίς [*good portion*] may not be lost (Lk. 10:41 f.). He must confront all worldly ties at the distinctive distance of the ὡς μή (1 C. 7:29-31). **For, if he is genuinely a believer, he no longer belongs to this world. He**

belongs to the world to come. Hence he must strive after this future world (Mt. 6:33 par.). He must be ready for its coming (Lk. 21:34). He must care πῶς ἀρέσῃ τῷ κυρίῳ (1 C. 7:32-34). The believer is thus released from μεριμνα, for his existence is an eschatological existence. This will be shown by whether, in conflict with the hostile world, he can rest, not on the strength of his own calculations, but wholly on the Spirit given him from the world to come (Mt. 10:19 par.).

It is self-evident, however, that this means the requirement rather than the suspension of care for others, which for believers stands under the eschatological orientation and goal (2 C. 11:28; Phil. 2:20). For individuals are members of the body of Christ, and the ὑπὲρ ἀλλήλων μεριμνῶν of the members is God's command (1 C. 12:25).

c. Only in Mt. 6:25-34 par. is there an explicit discussion of care, and this passage must be expounded separately. μεριμνῶν is self-concern in respect of the future (εἰς τὴν αὔριον, Mt. 6:34). It is concern for the means of life (Mt. 6:25, 28 par.), for one's own life (for ψυχή and σῶμα, which in synthetic parallelism denote life in Mt. 6:25). That the care is anxious is shown by the questions τί φάγωμεν; τί πίωμεν; τί περιβαλώμεθα; (Mt. 6:31 par.), and especially by the comparison with the birds and plants, which follows the rule of a *maiori ad minus* (Mt. 6:26, 28 par.). For if there is reference to these creatures, which cannot provide for the future by work, it is presupposed that men do this, but that in view of these creatures they ought to do so without μεριμνῶν. **What makes a proper concern foolish is anxiety and the illusion to which it gives rise in its blindness, namely, that life itself can be secured by the means of life for which there is concern.** (Hence the paradox of Mt. 6:25: οὐχὶ ἡ ψυχή πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; for the hearers might well reply that it is just because their life is so infinitely precious that they are anxious.) **Such anxiety is futile; for the future which they think they can provide for is not in their hands.** This is stated expressly if → ἡλικία in Mt. 6:27 par. means length of days; if it is stature the statement refers mockingly to the fact that man can achieve ridiculously little by his worrying, much less procure for himself security. **In any case, worry is unnecessary. God has lifted it from man.** In spite of the ταῦτα ... προστεθήσεται ὑμῖν (Mt. 6:33 par.), which is the normal case, this can hardly mean, in view of Mt. 10:29-31 par., that man can always be certain that his life is secured by God. What it does mean is that this uncertainty need not cause him anxiety. Whatever happens will be under God's control. The presupposition of being able to defeat μεριμνῶν in this certainty is to be found, of course, in obedience to the admonition ζητεῖτε κτλ. (Mt. 6:33 par.). **The man who is concerned about himself, and who tries to find security in the means of life, is shown that he must make the lordship of God his first concern, and then anxiety about his life will wither away.**¹⁹ Mt. 6:34 (no par. in Lk.) adds a bit of worldly wisdom which in itself does not seem to be typical of Jesus.²⁰ It is absurd to add the worry of

tomorrow to that of to-day. If the disciple worries about tomorrow, to his shame he will be reduced *ad absurdum* even by secular wisdom with its resigned humour.¹⁰

Prayer

to speak to or to make requests of God¹¹

Supplication

that which is asked with urgency based on presumed need¹²

Prayer & Supplication

Hence it is only with great reserve that we may distinguish and say that προσευχή [*prayer*] denotes prayer comprehensively while δέησις [*Supplication*] can also have the specific sense of petitionary prayer and thus comes to have a particular nuance.¹³

Commentaries

The New American Commentary

Context

These verses naturally divide into two major sections (vv. 4-7; vv. 8-9), but they unite around the theme of peace. In 4:7 Paul wrote of the peace of God that sustains Christians during times of hardship. In 4:9, he wrote of the result of proper thought life (4:8)—the God of peace will be present.

Philippians 4:4-7 speaks primarily to those occasions in life when peace is lacking. They are the times when troublesome circumstances interrupt the normal flow of events. Paul gave three commands to help the readers solve these problems.

Vs. 4-5, Paul knew that no situation is beyond the Lord's help. Christians can always rejoice in that, if nothing else.

Vs. 6, Prayer cures anxiety. Here three words describe prayer. Each contributes to a proper understanding of the comprehensive nature of the prayer life. *The point, however, is that prayer relieves the problem of anxiety. The center of the verse is the

¹⁰ Bultmann, R. (1964-). [μεριμνάω, προμεριμνάω, μέριμνα, ἀμέριμνος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

¹¹ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

¹² IBID

¹³ Greeven, H. (1964-). [εὐχόμεαι, εὐχή, προσεύχομαι, προσευχή](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

significant part: Prayer is to be offered “with thanksgiving.” The attitude of gratitude accompanies all true approaches to the Father.¹⁴

*In this context, the three have the following meanings: “ ‘Prayer’ (προσευχῆ) denotes the petitioner’s attitude of mind as worshipful. ‘Petition’ (δεήσει) denotes prayers as expressions of need.... ‘Requests’ (αἰτήματα) refers to the things asked for.” H. A. Kent, “Philippians,” EBC.

These distinctions are based on the context and should not be pressed here or in other texts.

Vs. 7, The answer to anxiety is the peace of God.

The answer to anxiety is the peace of God. Paul made three statements about this peace. First, it is divine peace. He did not envision a situation where circumstances changed or external needs were met. This peace was a characteristic of God which invaded the Christian. Second, it “transcends all understanding.” “Transcends” translates the word *hyperechousa* (“excellent”), which is found in 2:3; 3:8, and here in a compound form. Paul contrasted knowledge and peace at one point: Peace excels over knowledge. No doubt he had in mind situations where knowledge is insufficient. Sometimes it cannot explain, and sometimes explanations do not help. Peace, however, is always appropriate and meets the need of the heart. Finally, this peace will “guard your hearts and your minds in Christ Jesus.” “Guard” is a military term, implying that peace stands on duty to keep out anything that brings care and anxiety. For these reasons, **prayerful people are peaceful people**

The Pulpit Commentary

The word ἐπιεικεία (here the neuter adjective is used) is translated “gentleness” in 2 Cor. 10:1, where it is attributed to our Lord himself. In the Aristotelian ‘Ethics’ it stands for the temper which contents itself with less than its due, and shrinks from insisting on its strict rights. There is no joy in a narrow selfishness; joy involves an open heart, a generous love. Joy in the Lord tends to make men gentle and mild to others.

The Aramaic Maran-atha (“the Lord cometh”) in 1 Cor. 16:22 seems to imply that these words were current in the Church as a formula of warning, like “Hallelujah” as a set form of praise. The Lord is at hand; therefore be not careful to exact your full rights; love is more precious than gold in the treasury of heaven. Comp. Jas. 5:8, “Be ye also patient, ... for the coming of the Lord draweth nigh.” Others interpret the words, not of the future advent, but of the Lord’s present nearness. Comp. Ps. 145:18, “The Lord is nigh unto all them that call upon him.” But this seems scarcely so appropriate here.

¹⁴ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 148).

In everything; in each emergency, little or great, as it arises, pray; cultivate the habit of referring all things, great or small, to God in prayer. The two words rendered "prayer" and "supplication" (προσευχή and δέησις) occur together also in Eph. 6:18; 1 Tim. 2:1 and 5:5. The first has been defined by Chrysostom and others as prayer to obtain a good; the second, prayer to avoid an evil. Better, perhaps, as most modern commentators, προσευχή is the general word, covering the idea of prayer in its widest meaning; while δέησις is a special act of supplication for some particular object of need (see Trench, 'Synonyms of the New Testament,' sect. li.). With thanksgiving. Thanksgiving is the necessary accompaniment of prayer; it ought never to be absent from our devotions; it springs out of that holy joy which St. Paul so constantly sets before us in this Epistle as the bounden duty of Christians.

Ver. 7.—And the peace of God, which passeth all understanding. The peace which God gives, which flows from the sense of his most gracious presence, and consists in childlike confidence and trustful love. This peace passeth all understanding; its calm blessedness transcends the reach of human thought; it can be known only by the inner experience of the believer. The similar passage, **Eph. 3:20, "Unto him that is able to do exceeding abundantly above all that we ask or think,"** seems decisive for the ordinary interpretation. Bishop Lightfoot, Meyer, and others take another view of the passage: "Surpassing every device or counsel of man, i.e. which is far better, which produces a higher satisfaction, than all punctilious self-assertion, all anxious forethought." Shall keep your hearts and minds through Christ Jesus; rather, as R.V., shall guard your hearts and your thoughts in Christ Jesus. Peace shall guard—"a verbal paradox, for to guard is a warrior's duty" (Bishop Lightfoot). The peace of God abiding in the heart is a sure and trusty garrison, guarding it so that the evil spirit, once cast out, cannot return.

In Christ Jesus; in the sphere of his influence, his presence. True believers, abiding in Christ, realize his promise, "Peace I leave with you, my peace I give unto you."

OUTLINE

1. Rejoice x2

1. Review previous sermon. (Rejoice in the Lord: expressional, in future hope, in trials, in community because it's in the Lord which means it's complete and no one can take it away.)

2. Pray

3. Be thankful

Divided by

- 1. Always**
- 2. With everyone**
- 3. In everything**

Equals

God's Peace

If you____, then you _____. But DO NOT forget that this is a "Therefore".

-It's not that God's peace is a carrot on a stick. According to John 14, you already have it. How do you experience this peace? If you____, then you_____.