

Whatever
FAIRVIEW TEXAS CHURCH OF GOD
April 7, 2007

Philippians – a letter written by Paul to the church at Philippi.

Philippi was at the southeast corner of Europe, in Macedonia, the north part of what we know as today's Greece. It was a strategic city on the Great Northern Highway between the East and the West and was noted for its gold mines.

This was Paul's first church in Europe and was founded about AD 51 in the early part of Paul's second missionary journey.

Acts 16

- 6 Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.
- 7 After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.
- 8 So passing by Mysia, they came down to Troas.
- 9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us."
- 10 Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Luke was its pastor for the first six years. It may have been Luke's home, where he practiced medicine. As far as we know, the Philippian Church was one of the purest of the New Testament Churches – most likely due a great deal to Luke.

According to chapter 4, verse 10, Paul had begun to wonder if they had forgotten him. It had been 10 years since he had left them.

- **Philippians 4:10** But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity.

Then Epaphroditus arrived with an offer of money. He nearly lost his life in the journey, but, when he recovered, Paul sent him to Philippi with this letter.

Philippians 2

- 25 Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;
- 26 since he was longing for you all, and was distressed because you had heard that he was sick.
- 27 For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.
- 28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.

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- 29 Receive him therefore in the Lord with all gladness, and hold such men in esteem;
- 30 because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.

- **Philippians 4:18** Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

We know that Paul normally would not take pay for preaching, but maintained himself by working as a tent-maker.

- **1 Corinthians 9:12** If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Acts 18

- 1 After these things Paul departed from Athens and went to Corinth.
- 2 And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.
- 3 So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers.

Paul wanted to avoid being associated with false teachers who would make wrong use of his example or put a wrong construction on it. However, he did accept offerings from the Philippian church while he was in Thessalonica as we just read and also while in Corinth.

- **2 Corinthians 11:9** And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.

In chapter 1, Paul talks about the Gospel in Rome. He writes in chapter 2 about the devotion of Christ, and in chapter 3 about the Heavenly Goal – a citizenship in the Kingdom of God that is granted from Heaven.

That brings us to chapter 4.

NKJ

Philippians 4

- 1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

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- This introduction displays the strong feeling Paul felt for this church and its members
- Remember your first love?
- 2 I implore Euodia and I implore Syntyche to be of the same mind in the Lord.
 - Euodia and Syntyche may have been deaconesses in the church
 - They could have simply been 2 women of high social rank
 - Their personal differences had become an annoyance to the church
 - Notice that Paul does not indicate which of them was right or wrong
 - It must not have been a disagreement that really mattered
 - It was the attitude of each that needed to change
 - Most likely not a doctrinal issue
- 3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.
 - The “true companion” is not decisively identified
 - May have been Syzgus, the word used in the Greek
 - Syzgus means “yokefellow” in the Greek
 - Some say Paul is telling him to live up to his name by bringing these 2 women together
 - It appears that they were all part of Paul’s originally formed church
 - Not much is known either about Clement
 - But they all appear to be in the Book of Life
- 4 Rejoice in the Lord always. Again I will say, rejoice!
 - The first of four admonitions
 - The repetition shows Paul’s fervency
 - We are to rejoice in ALL situations
 - Sickness
 - Health
 - Adversity
 - Trials
 - Whatever may confront us
- 5 Let your gentleness be known to all men. The Lord is at hand.
 - Paul’s 2nd admonition
 - Gentleness (epieikes) is difficult to translate with its full connotations
 - Gentle, yielding, kind, forbearing, lenient are the closest we can come
 - No single word is adequate
 - It is the yielding of one’s personal rights to show consideration and gentleness to others
 - It is easy to show this quality to those we like, but Paul commands that it be shown to all people.
 - **Romans 12**

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- 17 Repay no one evil for evil. Have regard for good things in the sight of all men.
- 18 If it is possible, as much as depends on you, live peaceably with all men.
- 6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;
 - Paul's 3rd admonition
 - Ask!
 - A repetitive theme in the NT – we must show our dependence by asking
 - For baptism
 - For anointing
 - For everything!
- 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.
 - **John 14:27** "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.
- 8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy--meditate on these things.
 - The 4th admonition
 - True
 - 227
 - aletha – not concealing; true; truth
 - Noble
 - 4586
 - semnos – grave; honest; honorable
 - Just
 - 1342
 - dikaios – equitable; innocent; holy; right
 - Of "good report"
 - 2163
 - euphemia – reputable; well spoken of
 - Virtue
 - 703
 - arête – valor; excellence; praise; virtue
 - Praiseworthy
 - 1868
 - epainos – laudation; a commendable thing
 - Meditate
 - 3049
 - logizomal – take an inventory; esteem; think on

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- **1 Thessalonians 5:21** Test all things; hold fast what is good.
- 9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.
 - **1 Corinthians 11:1** Imitate me, just as I also imitate Christ.
 - **John 5:30** "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.
 - **John 8:28** Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.
 - **1 Corinthians 14:33** For God is not the author of confusion but of peace, as in all the churches of the saints.
 - **Philippians 3:17** Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

If we follow the words and the actions of Paul, we are following the life of Christ and, by extension, the will of God.

Young's Literal

Php 4:8 As to the rest, brethren, as many things as are true, as many as are grave, as many as are righteous, as many as are pure, as many as are lovely, as many as are of good report, if any worthiness, and if any praise, these things think upon;

9 the things that also ye did learn, and receive, and hear, and saw in me, those do, and the God of the peace shall be with you.

RSV

Php 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. (RSV)

Php 4:9 What you have learned and received and heard and seen in me, do; and the God of peace will be with you. (RSV)

ASV

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, 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. (ASV)

9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you. (ASV)

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9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Ro 15:33; 16:20; 1Co 14:33; 2Co 13:11; Php 3:17; 1Th 5:23; Heb 13:20

Barnes Commentary
Philippians 4:8 Php 4:8

Verse 8. Finally, brethren. As for what remains to loipon--, as a final counsel or exhortation.

Whatsoever things are true. In this exhortation the apostle assumes that there were certain things admitted to be true, and pure, and good, in the world, which had not been directly revealed, or which were commonly regarded as such by the men of the world; and his object is to show them that such things ought to be exhibited by the Christian. Everything that was honest and just towards God and towards men was to be practised by them, and they were in all things to be examples of the highest kind of morality. They were not to exhibit partial virtues; not to perform one set of duties to the neglect or exclusion of others; not to be faithful in their duties to God, and to neglect their duty to men; not to be punctual in their religious rites, and neglectful of the common laws of morality; but they were to do everything that could be regarded as the fair subject of commendation, and that was implied in the highest moral character. The word true refers here to everything that was the reverse of falsehood. They were to be true to their engagements; true to their promises; true in their statements; and true in their friendships. They were to maintain the truth about God; about eternity; about the judgment; and about every man's character. Truth is a representation of things as they are; and they were constantly to live under the correct impression of objects. A man who is false to his engagements, or false in his statements and promises, is one who will always disgrace religion.

Whatsoever things are honest. *semna*. Properly, venerable, reverend; then honourable, reputable. The word was originally used in relation to the gods, and to the things that pertained to them, as being worthy of honour or veneration. Pussow. As applied to men, it commonly means grave, dignified, worthy of veneration or regard. In the New Testament it is rendered grave in 1Ti 3:8,11, and Tit 2:2, the only places where the word occurs except this; and the noun (*semnothy*) is rendered honesty in 1Ti 2:2 and gravity in 1Ti 3:4; Tit 2:7. It occurs nowhere else in the New Testament. The word, therefore, does not express precisely what the word honest does with us, as confined to dealings or business transactions, but rather has reference to what was regarded as worthy of reputation or honour; what there was in the customs of society, in the respect due to age and rank, and in the intercourse of the world, that deserved respect or esteem. It includes indeed what is right in the transaction of business, but it embraces also much more, and means that the Christian is to show respect to all the venerable and proper customs of

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society, when they did not violate conscience or interfere with the law of God. Comp. 1Ti 3:7.

Whatsoever things are just. The things which are right between man and man. A Christian should be just in all his dealings. His religion does not exempt him from the strict laws which bind men to the exercise of this virtue, and there is no way by which a professor of religion can do more injury, perhaps, than by injustice and dishonesty in his dealings. It is to be remembered, that the men of the world, in estimating a man's character, affix much more importance to the virtues of justice and honesty than they do to regularity in observing the ordinances of religion; and therefore, if a Christian would make an impression on his fellow-men favourable to religion, it is indispensable that he manifest uncorrupted integrity in his dealings.

Whatsoever things are pure. Chaste--in thought, and feeling, and in the intercourse between the sexes. See Barnes for 1Ti 5:2.

Whatsoever things are lovely. The word here used means, properly, what is dear to any one; then what is pleasing. Here it means what is amiable--such a temper of mind that one can love it; or such as to be agreeable to others. A Christian should not be sour, crabbed, and irritable in his temper for nothing almost tends so much to injure the cause of religion as a temper always chafed; a brow morose and stern; an eye that is severe and unkind, and a disposition to find fault with everything. And yet it is to be regretted that there are many persons, who make no pretensions to piety, who far surpass many professors of religion in the virtue here commended. A sour and crabbed temper in a professor of religion will undo all the good that he attempts to do.

Whatsoever things are of good report. That is, whatsoever is truly reputable in the world at large. There are actions which all men agree in commending, and which in all ages and countries are regarded as virtues. Courtesy, urbanity, kindness, respect for parents, purity between brothers and sisters, are among those virtues--and the Christian should be a pattern and an example in them all. His usefulness depends much more on the cultivation of these virtues than is commonly supposed.

If there be any virtue. If there is anything truly virtuous. Paul did not suppose that he had given a full catalogue of the virtues which he would have cultivated. He therefore adds, that if there was anything else that had the nature of true virtue in it, they should be careful to cultivate that also. The Christian should be a pattern and example of every virtue.

And if there be any praise. Anything worthy of praise, or that ought to be praised.

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Think on these things. Let them be the object of your careful attention and study, so as to practise them. Think what they are; think on the obligation to observe them; think on the influence which they would have on the world around you.

{f} "true" Eph 4:25
{1} "honest" "venerable"
{g} "honest" 2Co 8:21
{a} "just" De 16:20; Isa 26:7
{b} "pure" Jas 3:17
{c} "lovely" 1Co 13:1-13
{d} "if there be any virtue" Col 4:5; Heb 11:2
{e} "virtue" 2Pe 1:3,4
{f} "praise" Ro 13:3

Philippians 4:9 Php 4:9

Verse 9. Those things which ye have both learned, and received, and heard, and seen in me, do. That is, what you have witnessed in me, and what you have learned of me, and what you have heard about me, practise yourselves. Paul refers them to his uniform conduct--to all that they had seen, and known, and heard of him, as that which it was proper for them to imitate. The same thing, substantially, he urges in Php 3:17. See Barnes for Php 3:1. It could have been only the consciousness of a pure and upright life which would make such counsel proper. How few are the men at this day who can urge others to imitate all that they have seen in them, and learned from them, and heard of them.

And the God of peace shall be with you. The God who gives peace. Comp. Heb 13:20; 1Th 5:23. See Barnes for Php 4:7. The meaning here is, that Paul, by pursuing the course of life which he had led, and which he here counsels them to follow, had found that it had been attended with the blessing of the God of peace, and he felt the fullest assurance that the same blessing would rest on them if they imitated his example. The way to obtain the blessing of the God of peace is to lead a holy life, and to perform with faithfulness all the duties which we owe to God and to our fellow-men.

{g} "God of peace" Heb 13:20