

CHAPTER FOUR

1. Wherefore,

As Paul draws this book to a close, using words which the Spirit teaches, he ties his next subject to the one just finished. Since the chapter breaks are man made, he has not just finished one section and is moving to the next. This passage is actually part of the conclusion. It gives the final exhortations. This “*wherefore*” is a “*marker of purpose*,” connecting the thoughts of this passage with those of the previous passage. This passage gives the results and consequence of the truths that have just been expressed and hopefully learned and put into practice.

hōs; hōste ... markers of purpose, with the implication that what has preceded serves as a means - 'then, in order to, so that.' ... 'they went into a village of Samaria **in order to get things ready** for him' Luke 9:52. ... 'he gave them power over unclean spirits **in order to cast them out**' Matt 10:1. (Lou & Nida, Greek-English Lexicon NT:5620)

hōste; conjunction from hōs (5613), as, strengthened by the enclitic particle te (5037) which serves to connect more closely a following clause with the preceding one. So that, accordingly, thus. ... In the NT generally used as a conjunction meaning **so as that, so that, before a clause expressing an event, result, consequence**, whether real or supposed; and followed usually by an inf., but also by the indic. (Complete Word Study Dictionary: NT:5620)

These are the conclusions and results, God seeks as a result of what has just been said that they stand fast. This command (imperative mode) to stand fast is the direct results of what has just been said. But how far back He wants us to go is relative. It could be no further than our citizenship is in heaven and we are waiting for the Lord to return and transform our body (3:20-21). It could take in the terrible choices of examples among brethren, some following Paul and others those who mind earthly things(3:7-10).

my brethren beloved and longed for,

Paul's emotions come through, inspired by the Holy Spirit for all to see. Before giving these final exhortations, he once again desired to express the depth of his feelings for them.

*But I want you to know, **brethren**, that the things which happened to me have actually turned out for the furtherance of the gospel, 1:12-13*

*3 I thank my God upon every remembrance of you, ... 7 **I have you in my heart**, ... 8 For God is my witness, how greatly **I long for you all with the affection of Jesus Christ.** 1:3-8*

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

*Finally, **my brethren**, rejoice in the Lord. 3:1*

Brethren alone is an appeal to their ties of brotherly love and kindness, but to that he adds beloved and longed for. Beloved is a little more complex because it derives from *agape*, and is thus the divine love that Jesus brought down from heaven to be rekindled in the hearts of His followers.

Agape is not human love. It is divine love and used exclusively of those whom God loved and who responded to God's love. It is an emotion based on action. It began because God so loved the world.

*For **God so loved the world that He gave His only begotten Son**, that **whoever believes in Him should not perish** but have everlasting life. 17 "He who believes in Him is not condemned; but **he who does not believe is condemned already**, because **he has not believed in the name of the only begotten Son of God** Jn. 3:16-17*

But this love can't continue unless it is received by faith. Without faith that condemnation remains. But after this, our love must be shown by keeping Jesus' commands. We can only love Jesus in this way. If we feel we love Him, but don't keep His commands it is only human love. It is not yet the divine love worthy of the name *agape*.

***If you love (agape) Me, keep My commandments.** Jn. 14:15*

***If you keep My commandments, you will abide in My love (agape), just as I have kept My Father's commandments and abide in His love (agape).** Jn. 15:10*

He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved

by My Father, and I will love him and manifest Myself to him." Jn. 14:21

Just as *agape-love* can only be returned to Jesus and to God by keeping their commands. So also is our love for the brethren. If we are not keeping God's commands or the brethren we love are not, then this love has not yet been developed.

By this we know that we love the children of God, when we love God and keep His commandments. 3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome. 1Jn. 5:2-3

This is the love Jesus commanded all disciples to have to prove they are true disciples if it is not this love the gives and expects obedience to all God's commands, it is not a true love at all.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 By this all will know that you are My disciples, if you have love for one another." John 13:34-35

Thus this love is not exclusively an emotion, but a state of mind that becomes an emotion. Only when we understand these things can we comprehend the nature of term the Holy Spirit used here.

agapétós, adjective from agapáō (25), to love. Beloved, dear. In the NT, it is used with the force of the perfect passive participle (I) Beloved, dear, but **spoken only of Christians as united with God or with each other in the bonds of holy love.** ... (Complete Word Study Dictionary: NT:27

agapetos from *agapao*, "to love," is **used of Christ as loved by God**, e. g., Matt 3:17; of believers (ditto), e. g., Rom 1:7; **of believers, one of another**, 1 Cor 4:14; often, as a form of address, e. g., 1 Cor 10:14..." (Vine's Expository Dictionary NT:27),

Hence beloved brethren is exclusively for those who keep the commands of Jesus and by keeping those commands abide in His love and in the love of all others who do the same. In this respect it is much like fellowship which must first begin with God and then when two or more have that fellowship with God will encircle all the others who are also in fellowship.

and longed for,

Paul adds an additional term to reveal that this divine love has reached deeply into His emotions. It is not that *agape love* can't have emotions. It is only that it must be first and foremost an obedient love. But in Paul's case, it was an obedient love that was also an emotion toward those who were obedient. For these he yearns and longs for.

epipothétos ... pertaining to yearning affection for someone - 'yearningly affectionate, longed for, very dear.'
... 'my fellow believers whom I love and long for (Lou & Nida, Greek-English Lexicon NT:1973)

This is not because they are more special than all other churches. He uses these terms in nearly all his epistles. This is how Paul felt toward all those faithful brethren who, like him, were serving the Lord. Paul wanted them to know that it was esteem and regard that was bringing these words.

my joy and crown,

Paul now adds sincere praise to his affection. The two of them rank very high in the eyes of all. Being loved by another is a wonderful thing. Being appreciated and respected is also highly prized and sought for. Having both, as Paul expressed himself here must have touched them deeply. Joy means the same thing in every language. It comes from delight, happiness and enjoyment from things that are pleasant. It is an exultation in victory, good fortune, or beautiful surroundings.

The crown is different. Greek had two words. The first and the one used here is almost exclusively used for victory in the games, civic worth, military valor or the festive gladness of marriage, anniversaries, etc. The other term "*diadem*" was reserved for the crown of royalty and imperial power. This is not the crown of royalty or power, but the crown of joy, accomplishment and victory.

stephanos [4735], *diadéma* [1238]. ... **We must not confound these words because our English 'crown' stands for them both.** I greatly doubt whether anywhere in classical literature *stephanos* is used of the kingly, or imperial, crown. It is the crown of victory in the games, of civic worth, of military valour, of nuptial joy, of festal gladness—woven of oak, of ivy, of parsley, of myrtle, of olive, or imitating in gold these leaves or others—of flowers, as of violets or roses ... In the N. T. it is plain that the *stephanos* whereof **St. Paul speaks is always the conqueror's, and not the king's** (1 Cor 9:24-26; 2 Tim 2:5); ... Peter's allusion (1 Peter 5:4) is not so directly to the Greek games, yet he too is silently contrasting the wreaths of heaven which

never fade, ... with the garlands of earth which lose their: beauty and freshness so soon. ..." Trench's NT Synonyms, NT:4735)

Paul spoke of the Philippian church as being his joy and crown of victory and accomplishment. When we contrast this with his concern that he had run and labored in vain, we see the meaning.

*For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and **our labor might be in vain.** 1Th. 3:5*

*holding fast the word of life, so that I may rejoice in the day of Christ **that I have not run in vain or labored in vain.** Phil 2:16*

*I am afraid for you, **lest I have labored for you in vain.** Gal 4:11*

***If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss;** but he himself will be saved, yet so as through fire. 1 Cor 3:14-15*

This was the life of the apostles and prophets. They put forth labor, but saw only meager returns. Sermon after sermon only converted a remnant. The remainder not only refused to accept the message preached, but would make the lives of these heralds for Christ very bitter with persecution and hard-hearted disobedience.

The greatest joy of the apostles was to see the message not only accepted by their converts, but used and assimilated. The growth of those churches, which Paul went out and labored and toiled to bring into existence, was a ground for great joy and excitement. Philippi was one of those congregations which had grown and matured. Paul could offer them his sincerest praise. The crown Paul speaks of is the same one he speaks to the Thessalonians about.

*For **what is our hope, or joy, or crown of rejoicing?** Is it not even **you in the presence of our Lord Jesus Christ at His coming?** 20 For you are our glory and joy. 1Th. 2:19-20*

These are the true talents in whom we trade and make gain. At Jesus return, it is His kingdom and those who are within that are His treasure. Thus the fruits of this labor will be our crown of glorying. It will be the fruit that glories God and makes us His disciples.

*"I am the true vine, and My Father is the vinedresser. **2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.** ... **8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.** Jn. 15:1-2*

But the only way they can remain is crown is if the stand fast.

so stand fast in the Lord, my beloved.

"*Standing fast*" marks the difference between the one who has no stability hence he falls, is pushed aside, or changes his position. These are the hearts of the rocky and thorny soil. Others are immovable, standing firm and fixed in stance.

*stékō ... is a Hellenistic construction from the stem of the perfect *estéka* intransitive "to stand" (from *histémi*), and it is used alongside this. Paul uses the verb mostly in the imperative form *stékete*. ... **In his life a man may either stand or he may have no stability, i.e., he may fall ... or be pushed aside or change his position.** ..." (Kittel, TDWNT; NT:4739)*

While some will "*have no stability*," Paul's command is that Christians must be firm with faith and conviction.

*For now we live, **if you stand fast in the Lord.** 1Th. 3:8*

*Therefore, brethren, **stand fast and hold the traditions which you were taught,** whether by word or our epistle. 2Th. 2:15*

*Therefore, my beloved brethren, **be steadfast, immovable, always abounding in the work of the Lord,** knowing that your labor is not in vain in the Lord. 1Cor. 15:58*

The phrase "*in the Lord*" may refer to the relationship where one must be to stand fast, or it could also be where the power to stand will come from as it is in Ephesians.

*Finally, my brethren, **be strong in the Lord and in the power of His might.** **11 Put on the whole armor of God, that you may be able to stand** against the wiles of the devil. ... **13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.** Eph. 6:10-13*

It is evident in Ephesians that one can only find strength by being “*strong in the Lord and in the power of His might.*”

Still in the context it seems like it is used here in much the same way as the phrase “*in Christ*” describing the close relationship we must have with Christ and the need to stand fast to remain in that relationship right up to the time when He transforms our lowly body. We must be faithful even up to and including death.

2. I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

From Epaphroditus or some other source, Paul had learned the unwelcome news that two of his close friends (and possibly converts made by himself) were not getting along with one another. From the wording of the command, it doesn't appear it had risen to the level of sin, but there had been some type of falling out. He has already written about this in a general way, and if he have been present that may have been enough to watch and hope that solved the problem.

you stand fast in one spirit, with one mind striving together for the faith of the gospel, 1:27

fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others. 2:2-4

But he doesn't know if he will be writing another letter or even if he will ever leave Rome. This was too important to leave to chance and so two women who might otherwise have never been known have come down through the centuries. He is deeply concerned. He doesn't want this to fester or come out into enmity and strife. It needs to be stopped while it is still in the early stages

The beginning of strife is like releasing water; Therefore stop contention before a quarrel starts. Pr. 17:14

Whatever the personal differences, they had reached an intensity which was threatening their relationship. There needs to be a reconciliation. While Christians are allowed to have personal differences in matters such as food and days (Rom. 14; 1Cor. 8-10), they must be difference that do not lead to strife.

Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. ... 10 But why do you judge your brother? Or why do you show contempt for your brother? Rom. 14:3, 10

Some like to use Paul and Barnabas coming to a strong personal disagreement about John Mark going on the second missionary journey. The contention became strong enough that they went their separate ways. There is so much that is not said in this passage. Just because they went in separate ways doesn't mean that the personal relationship between them had been harmed.

Now Barnabas was determined to take with them John called Mark. 38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. 39 Then the contention became so sharp that they parted from one another. Acts 15:37-40

The Holy Spirit made it clear that there was no lasting damage to the relationship itself, only at that moment, they could not agree on one point. They both continued working for the Lord in different places, but neither was going to compromise on their decision. This was made clear from later letters referring to both Barnabas and John Mark that these differences were resolved.

Or is it only Barnabas and I who have no right to refrain from working? 1Cor. 9:6

Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), Col. 4:10

Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. 2Tim. 4:11

These passages make it clear that Paul did not hold any grudge or animosity toward them. They had set aside those difference and resolved any lasting issues. This fits perfectly with Jesus' words.

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Mt. 5:23-24

Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears

you, you have gained your brother. Mt. 18:15 NKJV

If possible, so far as it depends on you, be at peace with all men. Rom. 12:18

Jesus deals with both sides. It doesn't matter if we are the guilty and offending party, or the one sinned against, brotherly kindness and love, demands that each do whatever is necessary to be reconciled. There is no valid excuse for two brothers or sisters in Christ not to get along with one other. As noted above the problem with contention and strife is that it often comes out.

It is such a strong temptation for many that when they do not like someone or have hard feelings about something is when talking about that person to others, the dislike tends to make them say things in a negative way that can lead to gossip and the kindling of strife.

*Where there is no wood, the fire goes out; And **where there is no talebearer, strife ceases.** 21 As charcoal is to burning coals, and wood to fire, So is **a contentious man to kindle strife.** 22 The words of a talebearer are like tasty trifles, And they go down into the inmost body. Pr. 26:20-22*

You shall not go about as a talebearer among your people; Lev. 19:15

*And besides they learn to be idle, wandering about from house to house, and not only idle **but also gossips and busybodies, saying things which they ought not.** 1Tim. 5:13-14*

These things need to be resolved or forgotten in order to stop this problem.

It is unusual to repeat a verb in front of each noun. Usually one would say I exhort Euodia and Syntyche. So it appears this is for emphasis. By doing it this way there is no way for one or the other to think that Paul is taking sides.

The term "exhort" is as kind and gentle a way to put a request as existed in those days. It never lost its basic meaning of "calling beside." It is not a command or rebuke. It is of translated beseech or entreat, because this is a gentle request.

*parakalēō ... from **pará** (3844), to the side of, and **kalēō** (2564), to call. To aid, help, comfort, encourage. ... (I) To **invite to come** (Acts 28:20). ... (II) To **call for or upon someone as for aid**, to invoke God, to **beseech, entreat**, ... (III) To **call upon someone to do something, to exhort, admonish**, with the acc. of person ... (IV) To exhort in the way of **consolation, encouragement, to console, comfort,...**" (Complete Word Study Dictionary: NT:3870)*

The exact nature of the problem has not been revealed. Only those in the church at Philippi or possibly only the women themselves knew the exact nature of the problem.

3. Yea, I beseech thee also, true yokefellow,

Depending on the context, this word is a simple question or inquiry, but in situations where there is a need on the part of the one asking, it can also be translated with "request, entreat, beseech,"

*erōtáō; from **éromai** to ask, inquire. To ask, with an acc. of person and also acc. of thing, or other adjunct. (I) To ask, i.e., to interrogate, inquire of, with the acc. of person (II) **To request, entreat, beseech**, with the acc. of person ..."* (Complete Word Study Dictionary: NT:2065)

There is someone there that Paul considers to be a yoke fellow. This is the only time in the NT where this word is used. The common use of the term would be for those who are joined together in marriage, or in some task that both have committed to doing. Paul often calls those who work with him co-workers, but only here, co-yoked. Because we don't have any more information about the term of the person, we have little to work with as far as who this person was, or why he was called by this term.

*súzugos, adjective from **suzeúgnumi** (4801), to join together or yoke together, as in marriage. Yoked together. As a subst., a **yoke-fellow, figuratively of a spouse, fellow laborer, colleague** (Phil 4:3). (Complete Word Study Dictionary: NT:4805)*

*suzugos ... **yoked together; used by Greek writers (from Aeschylus down) of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, a yoke-fellow, consort, comrade, colleague, partner.** Accordingly, in Phil 4:3 most interpreters hold that ... Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of (three) proper names, **other expositors more correctly take it also as a proper name ...**" Thayer's Greek Lexicon, NT:4805*

"True" is also an unusual word seldom used in the NT. Instead of true, in the sense of truth, he uses a term that means genuine and legitimate. This seems to add a personal touch to this address. This man must have been close to Paul and must have been a worker who Paul considered to be on par with him. This man is true, genuine, legitimate and sincere yokefellow.

gnesios primarily "lawfully begotten" (akin to *ginomai*, "to become"), hence, "true, genuine, sincere," is used in the apostle's exhortation to his "true yoke-fellow" in Phil 4:3. (Vine's Expository Dictionary, NT:1103),

gnesios **genuine; legitimate; approved ... Originally of the physical or legitimate child; then frequently in a figurative sense:** 2 Cor 8:8: ... "the genuineness of your love" (JB); Phil 4:3: "true yokefellow." In 1 Tim 1:2 "to Timothy, my true child in the faith") and Titus 1:4 ("my true child in the common faith") the original meaning comes through. ..." (Exegetical Dictionary, NT:1103)

For reasons known only to Him, the Holy Spirit chose not to reveal who this man was. There are many speculations, but no one has found any link to one of Paul's associates. It could have been anyone. Not a single one of Paul's co-workers are mentioned in the book except Timothy so we know he can be excluded.

Some have seemingly resolved the issue by taking the Greek word "yokefellow (*suzugos*) as a proper name. But what good does that do since it brings us no closer to his identity. All speculation is useless. This was a special circumstance for a local church and Paul saw little need to make it any more specific than this.

help these women,

Since Paul could not be there to do it, he asked someone he knew to "help them. It too is an interesting choice of words meaning "to bring together, to gather a herd," "lend a hand, help." These two Christians needed help to be brought together again.

sullambánō ... this word denotes first an action: a. "to bring together" ... "to gather" a herd, ... then "to seize," "to take prisoner," "to arrest," ... "to snatch" slaves, ... c. With dative "lend a hand, help" someone ... The following senses occur in the NT. a. "To take" In a net, Luke 5:9; "to seize, arrest" someone. Jesus in Gethsemane, Mark 14:48 ... c. **The middle sense "to help" is found in Luke 5:7.** If the summons of Phil 4:3 is closely related ... the unnamed person ... is asked to "help" the two women ..." (Kittel, TDWNT, NT:4815)

these women who labored with me in the gospel,

This may be for the benefit of these two women. They had both helped Paul in one way or another in the preaching of the gospel. Whether this was financial, moral support, or bringing others to Paul so he could preach to them is not revealed, but in some way or another they too were fellow workers with him. This was the same term Paul used in 1:27 where it was translated there "striving together." From the root meaning of striving competing in the games.

athleō, sunathleō, athlēsis "to engage in competition or conflict," ... occurs in 2 Tim 2:5: ... The fight in which the leader of the community is engaged demands not only extreme exertion and readiness for sacrifice, but also discipline and ordered conduct ***sunatheō* is found twice in Phil.**, both times in connection with the Gospel, which is the source of the community and of opposition to it. In 1:27 **those who fight together are companions in suffering**, in 4:3 they are labourers together..." (Kittel, TDWNT, NT:4866)

They were all on the same side, striving and working together to bring as many as possible to salvation. It made no sense for them to continue this skirmish when they had so much in common.

with Clement also, and the rest of my fellow-workers,

Although Paul links Clement to these women and calls them all His fellow workers, which is another term to create a sense of equality and joint purpose. We have no idea who Clement is either.

sunergós, adj. from *sún* (4862), together with, and *érgon* (2041), work. **Fellow laborer or worker, helper. ... coworkers of God** (1 Cor 3:9). "My coworkers" (a.t.), meaning those of Paul (Rom 16:3,9,21; Phil 2:25; 4:3; 1 Thess 3:2; Philem 1,24) (Complete Word Study Dictionary: NT:4904)

Paul also links the two women and Clement to all the other fellow workers he has worked with there. All Christians should be actively involved in seeking to help out in any way they can. Strong indeed would the enmity of these women have to be to overcome all the love and concern Paul placed in these two short verses.

whose names are in the book of life.

Many times in the Scriptures a book is spoken about that contains the names of God's people. But never is there a passage that fully explains or describes it. Moses spoke of a book God had revealed to him. But though he knew about it, it is never spoken of again in Genesis or the books of the Law so we know very little more than the words he and God spoke about.

It was after the sin of the golden calf at the base of Mount Sinai, Moses told the people they had committed a great sin. But that he was going to seek atonement for them. In order to "make atonement" for the sin of the people, Moses offered to God that if their repentance alone was not enough, God could also "blot me out of your book." God's answer of "whoever has sinned against me I will blot him out of my book," made it clear that what Moses was offering would make no difference. God only blots out of His book those who have sinned. Some have taken his words in a similar manner as those of Paul wishing He could be "accursed from Christ for my brethren, my countrymen." (Rom. 9:1-3), but the words are too vague to be certain.

*Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the Lord; **perhaps I can make atonement for your sin.**" 31 Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! 32 Yet now, if You will forgive their sin — **but if not, I pray, blot me out of Your book which You have written.**" 33 And the Lord said to Moses, "**Whoever has sinned against Me, I will blot him out of My book.** Ex. 32:30-34*

There are several more references in the Old Testament to a book, but they are all vague and may not even be speaking of the same book. Since Revelation speaks of "books" in the plural, along with this "book of life," we are not even certain they are speaking of the same book.

And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. Rev. 20:12-13

Thus, even with all this information we can only learn that as in Exodus, those who sin will be blotted out. That those whose names are written in "the book" will be delivered. In Malachi, there is a "book of remembrance" for those who fear the Lord, they will be spared and they shall mine.

You number my wanderings; Put my tears into Your bottle; Are they not in Your book? Ps. 56:8

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

*And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12:1-2***

*Then those who feared the Lord spoke to one another, And the Lord listened and heard them; **So a book of remembrance was written before Him For those who fear the Lord And who meditate on His name. 17 "They shall be Mine," says the Lord of hosts, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him." Mal. 3:16-18***

As we turn to the NT, there are a few more things to be learned, but no clear details. Two references speak of names written in and registered in heaven, but again no clear indication this is the book of life the Holy Spirit reveals here.

*Nevertheless in this rejoice not, that the spirits are subject unto you; but **rejoice that your names are written in heaven. Lk. 10:20***

*But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and **church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. Heb. 12:22-24***

That leaves the symbolic book of Revelation where this book is also mentioned, but again in no great detail.

*He who overcomes shall be clothed in white garments, and **I will not blot out his name from the Book of Life;***

but I will confess his name before My Father and before His angels. Rev. 3:5

All who dwell on the earth will worship him, **whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.** Rev. 13:8

And those who dwell on the earth will marvel, **whose names are not written in the Book of Life from the foundation of the world**, when they see the beast that was, and is not, and yet is. Rev. 17:8

And I saw the dead, small and great, standing before God, and **books were opened. And another book was opened, which is the Book of Life.** Rev 20:12

And **anyone not found written in the Book of Life was cast into the lake of fire.** Rev. 20:15

and if anyone takes away from the words of the book of this prophecy, **God shall take away his part from the Book of Life**, from the holy city, and from the things which are written in this book. Rev. 22:19

Even with all these passages, it is difficult to truly understand much more than is said here. There is a book of life. All who are not written in that book will be cast into the lake of fire. That those who sin will have their names blotted out of the book as well as those who change the words of Scripture. Those whose names are written will belong to God.

Most intriguing are the words “*whose names are not written in the Book of Life from the foundation of the world.*” But though they are intriguing, there is not enough information to preach anything detailed about it.

All that can be said about this book is that it contains the names of those saints who will inherit eternal life. Paul revealed it here, and no where else in the NT. It seems to be here as another incentive for these women (and all who are like them), to strengthen the motivation to leave behind any grievances they might have against others in the church. There are far greater issues involved in our lives as disciples of Christ. The primary one being that both of these ladies are soon to be in heaven. There is nothing in this life that should keep two people, whose names are written in the book of life, from getting along with one another.

It is wise then to emphasize these truths as we pray each day. Jesus made it very clear that how we forgive and how we seek to keep peace with our brethren will determine whether or not God will forgive us.

*And **forgive us our debts, AS we forgive our debtors.** 13 And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. 14 **"FOR IF you forgive men their trespasses, your heavenly Father will also forgive you. 15 BUT IF you do not forgive men their trespasses, neither will your Father forgive your trespasses.** Mt. 6:12-15*

*And forgive us our sins, **FOR we also forgive everyone who is indebted to us.** Lk. 11:4*

*"And whenever you stand praying, **if you have anything against anyone, forgive him, THAT your Father in heaven may also forgive you your trespasses.** 26 **BUT IF you do not forgive, neither will your Father in heaven forgive your trespasses.**" Mk. 11:25-26*

There is no limit to this forgiveness.

*Then Peter came to Him and said, "Lord, **how often shall my brother sin against me, and I forgive him? Up to seven times?"** 22 Jesus said to him, "**I do not say to you, up to seven times, but up to seventy times seven.**" Mt. 18:21-23*

*Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. 4 And **if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him.**" Lk. 17:3-4*

Not just forgiveness, but also forbearance. It may not be a sin, or it may not have been properly taken care of to our satisfaction. But forbearance covers all of that. We need to remove any form of scorn, sense of superiority, or feelings of irritation from our hearts, lest we find ourselves speaking unkind things that we should not be feeling towards our brethren, kindling strife, creating gossip and creating feelings in the hearts of others we have no right to proclaim.

*And **be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.** Eph. 4:32*

*Therefore, as the elect of God, holy and beloved, **put on tender mercies, kindness, humility, meekness,***

longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. Col. 3:12-13

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

“Rejoice” is used 9 times in this book in various contexts.

*What then? Only that in every way, whether in pretense or in truth, **Christ is preached; and in this I REJOICE, yes, and will REJOICE.** Phil. 1:18*

*Therefore I sent him the more eagerly, that **when you see him again you may REJOICE,** and I may be less sorrowful. Phil. 2:28*

*Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I **am glad and REJOICE with you all.** 18 For the same reason **you also be glad and REJOICE with me.** Phil. 2:17-18*

*Finally, my brethren, **REJOICE in the Lord.** Phil. 3:1*

***REJOICE in the Lord always: again I will say, REJOICE.** Phil 4:1*

*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. Phil. 4:10*

It means the same thing in Greek as it does in English.

*chairō.... To **rejoice, be glad, be delighted** ... or ... **to rejoice at, be delighted with, take delight in a thing,** Id., etc.; so, (Liddell and Scott, Greek Lexicon. NT:5463)*

Yet in the Scriptures this gladness, delight, and rejoicing is much broader. Outside of the Scriptures such joy can only be kindled by good fortune or a peaceful life. Such emotions seldom remain constant. They change from day to day and often from hour to hour. Even without external circumstances, these emotions are transitory. One day we wake up happy and the next sad. When everything is going well and there are no problems anywhere, we can be happy and rejoice. Other periods in life bring black storm clouds of gloom and sorrow. Friends and loved ones die, adverse conditions come about in life or health fails. In times like these people weep and cry in sorrow and anguish. Life is never an unclouded, beautiful, continuously happy existence.

For most people joy and rejoicing are based on time and chance.

***In the day of prosperity be joyful, But in the day of adversity consider:** Eccl. 7:14*

For the Christian joy and rejoicing are based on faith and hope. This is why outward circumstances might create temporary agony and sorrow, but the joy and peace will always return.

*for the kingdom of God is not eating and drinking, but righteousness and **peace and joy in the Holy Spirit.** Rom. 14:17-18*

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

*But **the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,** Gal. 5:22*

*Though now you do not see Him, **yet believing, you rejoice with joy inexpressible and full of glory,** 1Pet. 1:8-9*

Since both verbs in this verse are in the imperative mode, they are commands. A stand alone command to rejoice always would be impossible as life has its ups and downs. But to rejoice in the Lord always only requires faith and hope. No matter how dark the outward circumstances, as soon as we think of our relationship to the Lord the joy will always return.

Since Jesus was a man of sorrows and acquainted with grief, since in his life we see Him weeping in sorrow at death of Lazarus, and since Christians are commanded to weep with those who weep, it is evident that when Paul spoke of rejoicing always it is always “*in the Lord.*”

With every spiritual blessing in Christ and our faith in all God’s promises intact, no matter what is happening in the time and chance side of our life, we can always find a reason for joy.

He will never fail or forsake us, all things work together for good to those who love God. Count it all joy when you fall into manifold trials are just a few of the passages that can restore the joy that might be quenched by outward circumstances.

Not even severe persecution and tribulation can keep it down for long.

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 1Pet. 4:12-13

"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Mt. 5:11-12

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. Lk. 6:22-23

Phil 4:5-7

5. Let your gentleness be known unto all men.

Forbearance is an exceedingly difficult word to get an exact definition for. The translations don't help because they do not give any consistent translation.

note how little of one mind our various Translators from Wiclif downward have been:

<i>epieikeia</i> (Acts 24:4; 2 Cor 10:1; Phil 4:5).			<i>epieikés</i> (1 Tim 3:3; Titus 3:2; James 3:17; 1 Peter 2:18)		
'meekness'	'gentleness'	'softness'	'soft'	'patient'	
'courtesy'	'patience'	'moderation.'	'gentle'	'mild'	
'clemency'	'patient mind'	'modesty'	'modest'	'courteous.'	

Today's Translations add:

gentleness	NKJV	considerate spirit	AMP	forbearing spirit	AMP
forbearance	ASV	unselfishness	AMP	reasonableness	ESV

How can we let our gentleness be known if we don't know exactly what this "gentleness means? If we substitute a meaning not exactly in the mind of the Holy Spirit, are we truly obeying the command? If it simply meant gentleness, our English translators would not have had such difficulty.

The difficulty stems from an observation Trench made about 150 years ago. "we have no words in English which are full equivalents of the Greek." Since the word is only used a few times in the NT, it is difficult to build a composite of it.

There are two parts to this word as it was used outside the NT. Its root meaning was "reasonable" "fair" "equitable." To that root is added the preposition (*epi*) that intensifies its meaning. Thus it meant "especially reasonable," or "exceptionally fair." When things were "fair, equitable, fitting, suitable and proper" this word was used.

epieikés an adjective (from *epi*, used intensively, and *eikos*, "reasonable"), is used as a noun with the article in Phil 4:5, and translated "forbearance" in the RV; KJV, "moderation," RV, marg., "gentleness," "sweet reasonableness" (Vine's Expository Dictionary, NT:1933)

epieikés, adj. from *epí* (1909), upon, on, an intensive, and *eikós* (n.f.), fair, equitable. Fitting, appropriate, suitable, proper, to be lenient, yielding, unassertive ..." (Complete Word Study Dictionary: NT:1933)

The word was also used for those who were moderate, willing to yield, and mildness. ATo its root of "fitting, right, or equitable" and one who is "reasonable" "moderate" and "orderly," is added "yielding," "mildness," "fair," "kind," "gentle" "good."

epieikeia epieikés ... means in the first instance... "what is fitting, right, or equitable" ... the further sense of "what is serviceable"; ... the "reasonable" man who stays within the limits of what is moderate and orderly.... Moderation at law then comes to mean, along with *eikō* ("to yield"), "mildness" in the sense of not insisting on the letter of the law in a given case, Aristot. (Kittel, TDWNT, NT:1933)

epieikés (*eikos*) ... In a moral sense, reasonable, fair, kind, gentle, good, ... fairly, tolerably, moderately, 2. ... reasonably, 3. with moderation, kindly, (Liddell and Scott Abridged Greek Lexicon. NT:1933)

These terms give the fulness of the word. Since it is included in the wisdom that is from above, we can add it to the other words in the list. Those who are peaceable, (reasonable, fair, gentle kind)

willing to yield, easy to be entreated, merciful and without partiality. Someone who always assesses every aspect of a situation and then acts with all these characteristics.

*But the wisdom that is from above is first pure, then **peaceable, gentle, willing to yield (easy to be entreated), full of mercy and good fruits, without partiality and without hypocrisy.** 18 Now the fruit of righteousness is sown in peace by those who make peace. Jas. 3:17-18*

The heart of this word is found in the words of Aristotle (384-322bc) whom compared: “*the man who stands up for the last tittle of his legal rights, over against the epieikés.*” It emphasizes the one who has the spirit and attitude of “*going back from the letter of right for the better preserving of the spirit.*” It is the ability to recognize and understand that God doesn’t want us to push the exact requirements of a command until they become unrighteous or unreasonable. It “*recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed into moral wrongs.*”

Not everyone will agree on the extent we should carry such fairness and equity. Barnabas was a little more reasonable and forbearing than Paul with John Mark. Joseph was forbearing with Mary. He could have been harsh and demanding, but God called him “*just*” because he refused to push his rights as a betrayed husband to shame and demean.

*After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. 19 Then Joseph her husband, **being a just man, and not wanting to make her a public example, was minded to put her away secretly.** Mt. 1:18-20*

How do we get all of this into a single word?

epikeia; epikés The mere existence of such a word as *epieikeia* is itself a signal evidence of the **high development of ethics among the Greeks.** It expresses exactly that **moderation which recognizes the impossibility cleaving to all formal law,** of anticipating and providing for all cases that will emerge, and present themselves to it for decision; which, with this, **recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed into moral wrongs,** ... which, therefore, urges not its own rights to the uttermost, but, going back in part or in the whole from these, **rectifies and redresses the injustices of justice.** It is thus **more truly just than strict justice would have been;** ... Aristotle’s words, ... and he sets ... the man who **stands up for the last tittle of his legal rights, over against the epieikés** ... This aspect of *epieikeia*, namely that it is a **going back from the letter of right for the better preserving of the spirit, must never be lost sight of.** ... The archetype and pattern of this grace is found in God. All his goings back from the **strictness of his rights as against men;** all his allowance of their imperfect righteousness, and giving of a value to that which, rigorously estimated, would have none; all his refusals to exact extreme penalties ... all his keeping in mind whereof we are made, and measuring his dealings with us thereby; **all of these we may contemplate as epieikeia upon his part; even as they demand in return the same,** one toward another, upon ours. **Peter, when himself restored, must strengthen his brethren (Luke 22:32). The greatly forgiven servant in the parable (Matt 18:23), having known the epieikeia of his lord and king, is justly expected to shew the same to his fellow servant.** The word is often joined with *philanthrōpia*, with *makrothumia* often too with *praotés*: thus, besides the passage in the N. T. (2 Cor 10:1), It is **instructive to note how little of one mind our various Translators from Wiclif downward have been** as to the words which should best reproduce *epieikeia* and *epieikés* for the English reader. The occasions on which *epieikeia* occur ... are three (Acts 24:4; 2 Cor 10:1; Phil 4:5). It has been rendered in all these ways: ‘**meeekness,**’ ‘**courtesy,**’ ‘**clemency,**’ ‘**softness,**’ ‘**modesty,**’ ‘**gentleness,**’ ‘**patience,**’ ‘**patient mind,**’ ‘**moderation.**’ *epieikés*, ... occurs four times (1 Tim 3:3; Titus 3:2; James 3:17; 1 Peter 2:18), and appears in the several Versions of our Hexapla as ‘temperate,’ ‘**soft,**’ ‘**gentle,**’ ‘**modest,**’ ‘**patient,**’ ‘**mild,**’ ‘**courteous.**’ ‘Gentle’ and ‘gentleness,’ on the whole, commend themselves as the best; **but the fact remains, which also in a great measure excuses so much vacillation here, namely, that we have no words in English which are full equivalents of the Greek. The sense of equity and fairness which is in them so strong is more or less wanting in all which we offer in exchange.** (Trench’s NT Synonyms, NT: 1932; NT 1933)

This is the reputation of those who want to take each circumstance and after assessing all the facts and circumstances finds the most and merciful, reasonable and gentle way to deal with the situation. We can all imagine how far each command should be taken and demand that, or we can take the most merciful, reasonable and gentle way and accept that instead.

When Peter sought to “*reasonably*” limit forgiveness to 7 times, Jesus warned him that even 70 times 7 would not be enough. In the parable that followed, Jesus revealed the reasonableness and mercy of the master who could have demanded a complete repayment, but instead forgave against

the unmerciful and unreasonable response of the one who had received it (Mt. 18:24-30). This is exactly what Joseph gave Mary.

It is also what Hezekiah prayed to God when Israel took the Passover contrary to the law of Moses.

*For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, **had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, "May the good Lord provide atonement for everyone 19 who prepares his heart to seek God, the Lord God of his fathers, though he is not cleansed according to the purification of the sanctuary."** 20 And the Lord listened to Hezekiah and healed the people. 2Chr. 30:18-20*

This is what needs to be known to all men. It is taking the mercy of God and being as merciful as possible. If we get it wrong, it should be error of being to merciful and never to the side of being strict in judgment and condemnation. Two passages seem to capture the essence of this gentle reasonableness. Replace strict judgment based on law with mercy. Look for reasons to forgive and not to condemn. Never forgetting our own mercy will be based on the mercy we show others.

*"Therefore **be merciful, just as your Father also is merciful.** 37 "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Lk. 6:36-37*

*So speak and so do as those who will be judged by the law of liberty. 13 For **judgment is without mercy to the one who has shown no mercy.** Mercy triumphs over judgment. Jas. 2:12-13*

There is no doubt that this is a dangerous concept when it comes to the law of liberty. Take too far, it would loose God's commands and lead to anarchy. But not taken far enough will condemn someone who should have been forgiven and treated with compassion. The essence of this word is also found in Paul's words to the Colossians.

*Therefore, as the elect of God, holy and beloved, **put on tender mercies, kindness, humility, meekness, longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. 14 But above all these things put on love, which is the bond of perfection.** Col. 3:12-15*

When one is slighted, when they are treated with less respect or kindness than they feel they ought to be treated, the natural tendency is to become angry and surly. To become bitter and feel a need to retaliate with harsh words or actions. This gentle reasonableness forbids that from ever entering the heart. When one is forbearing they can still be courteous and kind under the worst of insults whether they be mere omission or intended with obvious anger and bitterness. When one can deal with those who are weaker and endure all the insults cast upon them, or the mistreatment received, they are forbearing like Jesus.

*For we do not have a High Priest who cannot **sympathize with our weaknesses**, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that **we may obtain mercy and find grace to help in time of need.** Heb. 4:15-16*

*He **can have compassion on those who are ignorant and going astray**, since **he himself is also subject to weakness.** Heb. 5:2-4*

be known unto all men.

This is a very unusual attribute and will cause the one who has it to stand out. Some would consider such a person to be a pushover or one who lets people get away with what should have been rebuked. Others see such an individual as fair, reasonable, merciful and kind.

Over time, it become known and a reputation if formed. Some have a reputation that makes it a fearful thing to come into their presence. Others have a reputation of being easy to entreat and willing to yield.

Our previous responses lead others to a "knowledge" about us. All the facts and actions of the past leading to this one thing that makes a reputation.

*ginosko... the **intelligent comprehension of an object or matter**, whether this **comes for the first time, or comes afresh**, into the consideration of the one who grasps it ("to **come to know**," "to **experience**," "to **perceive** [again]") or whether it is already present ("to **perceive**"). (Kittel NT 1097)*

*"ginosko...signifies **to be taking in knowledge, to come to know, recognize, understand, or to understand***

completely... in its past tenses it frequently means to know in the sense of realizing, ... (Vine Vol 2, p. 297-298)
Just like Jesus we must portray ourselves as being meek and lowly in heart.

The Lord is at hand

The uncertainty of when the Lord would return leads all Christians to live day by day in preparation for that return. This is not a prediction of the actual time. It is a mindset and attitude that Jesus taught all disciples to possess.

Watch therefore for ye know not the day nor the hour. Mt. 25:13

Take ye heed, **watch and pray: for ye know not when the time is.** It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. **Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.** Mk. 13:33-37

Let your waist be girded and your lamps burning; 36 and you yourselves **be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.** 37 Blessed are those servants whom the master, when he comes, will find watching. ... 38 **And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.** Lk. 12:35-38

Whether it is the first, second or third watch, He is always at hand and those "blessed servants" who are so watching.

"*engus*, adv., (fr **en** and **guion** [limb, hand], at hand;...)... **near** 1. of Place and position; a. prop. absol. ... Eph. 2:17... **to be brought near** ... 2. of time; concerning things imminent and soon to come to pass.... *enguteron*... neuter ... from *eggus*... used adverbally **nearer**... (Thayer, p. 164; 1451; 1452)

engus, *enggizo* *prosengizo* ... *engizo* "to bring near": mostly intransitive: "to approach" ... *engus* a. "in the vicinity," "close by" ... b. Temporally "near at hand." ... c. In counting "almost": ... (Kittel, TDWNT 1448)

Even though He has still not come after 2,000 years and may not come for another 2,000 years, He will always be at hand in each generation. Ever servant of Christ is always just one more heartbeat away from our call to judgment. In this way, He is always at hand regardless of when He returns. There are no changes after death. He has come for each of us at that moment because after we die, comes the judgment and His second return.

And as **it is appointed for men to die once, but after this the judgment,** 28 so Christ was offered once to bear the sins of many. **To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.** Heb. 9:27-28

Thus the intervening time from death to the second coming is spent in eternity where a day is as a thousand years and a thousand years as a day. There will be no intervening period between one's death and one's meeting the Lord in which there will be an opportunity to change anything. What one is doing the day they die will be what they will be judged for when the Lord comes.

6 Be anxious for nothing,

The cares and concerns of this life have always posed a serious threat to the children of God. They are much more subtle than many realize as Jesus listed food, beverage and clothing, saying much the same thing as the Holy Spirit does here. All the necessities and needs for life in the future should be left in the hands of God. For us to worry or be anxious about them will bring the rebuke "O you of little faith."

Therefore I say to you, **do not WORRY about your life, what you will eat or what you will drink; nor about your body, what you will put on.** ... 27 Which of you by **WORRYING** can add one cubit to his stature? 28 "So why do you **WORRY about clothing?** ... 30 Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, **O you of little faith?** 31 "Therefore **do not WORRY, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'** 32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you. 34 Therefore **do not WORRY about tomorrow, for tomorrow will WORRY about its own things.** Sufficient for the day is its own trouble. Mt. 6:25-34

These are not the only things people find reason to become anxious about. The term anxious in the language the Holy Spirit used "has the same wealth of meaning as the English 'to care.'" When

something cared about is placed into the context of the future where there is no control, we become careful and anxious. The more we care for someone or something, the more anxiety and worry can be created and endured.

merimnao; merimna ... has the same wealth of meaning as the Eng. "to care" ("care"). It means a. "to care for someone or something," e.g., children, ... Then it means b. careful or anxious "concern about something," This concern for or about something may have a future orientation, and it can thus mean either c. "to be intent on something," ... "to strive after something," ... even to the point of "ambition," ... d. "anxious expectation of something," "anxiety in face of something, of what may come," ... in this sense often linked with phobos ... has the sense of e. "solicitude" or "grief" about something, ... or of f. "brooding," "speculating," "enquiring"; Often without any specific object there is ref. to cares as the worrying and tormenting cares which belong to human life ... (Kittel TDWNT; NT3308; NT:3309)

merimna, (NT:3308) worry, care (noun) merimnaō (NT:3309) worry (verb), be concerned ... the noun occurs 6 times and the verb 19 times ... 2. The widely attested root merimna refers to that which is existentially important, that which monopolizes the heart's concerns. ..." (Exegetical Dictionary NT:3308; 3309)

Satan has found many ways to use them to tempt God's people. Even those who have fought off the lusts of the flesh can at times have difficulty when it looks like their health, or the health of one of their family may be failing. When it looks like the job may end, and one wonders where their next meal might come from. Physical uncertainties can bring about strong anxiety and depression.

Not only physical anxieties but spiritual ones as well can do this. What about a temptation fought hand to hand for years and yet still gaining the mastery all too often? Certainly such things bring anxiety to the child of God. Our adversary the devil walks about seeking whom he may devour, so many fall and lose their way that it causes the faithful to wonder if they can safely remain faithful till death.

Thoughts invade the mind and lead it to uncertainty and concern: "Am I really doing enough for my God?" "Is my fight against sin truly as intensive as it ought to be?" "Do I truly know and believe the truth when I see so many others who are deceived?" These types of thoughts have led many a saint to be fraught with care and concern. Then there are the things which parents find to worry about regarding their children. Are they safe, are they doing any thing wrong, are they being properly trained, will they grow up faithful to the Lord?

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. 42 But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." Lk. 10:41-42

Paul would help God's people deal with these things. There is a manner in which they can all be properly dealt with. A way in which the things one is concerned about can be handled. These are legitimate things to be concerned about. Paul will not minimize the intensity of concern by saying they do not matter. Such things concerned him as much as they do us. That being the case, there is something important that must not be overlooked.

And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. 29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn 2Cor. 11:28

God created us to care deeply for the things we love. He gave us the ability to be deeply concerned about their welfare. When these two things collide, as long as the end is in doubt, it is impossible not to be concerned and anxious and it is not being forbidden here. The only way one could go through life without concern is to be apathetic and uncaring. Anyone with sympathy, empathy or compassion is feeling with and alongside of the one who is suffering. Until the outcome is known, there will be care and concern.

So the translation should be understood as

"be continually anxious about nothing, but (alla — instead) in everything by prayer and supplication, with thanksgiving, let your requests be continually be made known to God.

The emotion is redirected, not removed. Instead of allowing it to run into channels of worry where many things that will never happen are considered, we assess the care and concern put it into a request to God that the concern will be resolved. This accomplishes two things. First it puts whatever the problem or concern we have into God's hands, knowing that He can do something

about it. Second, it will take it off of our hands, because we can't do anything about it. Jesus spoke of this in vivid terms. We can't do anything with our worrying about the future and we know it. If we can't do anything about even the smallest concerns and our worry accomplishes nothing why be anxious about it? Just like the Holy Spirit is revealing here lets put all that energy into something we can do about it.

And which of you by worrying can add one cubit to his stature? 26 If you then are not able to do the least, why are you anxious for the rest? Lk. 12:25-26

Why waste time worrying about something we can do nothing about when we could be using that same time to plead with God about the matter and leave it in His hands.

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

We will not always receive what we are asking for, but we have put it into the hands of God who knows all the factors of what is best for all concerned. The resolution of our worry may create far more troubles of others. We have to trust God.

This is the purpose for the “*nothing*” and “*everything*.” These are absolute terms. Regardless of how concerning it is and how badly we want a certain outcome, it must still be placed here. Nothing

mēdeis, mēdemia, mēdén none, not any; no one; in no way ... This word appears 89 times in the NT, after a negation, it means "not ... anything" after a negation, not something or anything,..." (Exegetical Dictionary, NT:3367)

mēdeis, adjective from mēdé (3366), and not, also not, and heís (1520), one. Not even one, no one, i.e., no one whoever he may be, from the indefinite and hypothetical power of mē, differing from oudeís (3762), not even one, as mē differs from ou. (Complete Word Study Dictionary: NT:3367)

me a particle of negation, which differs from *ou* (which is always an adverb) in that ***ou* denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but *me* denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively). ...** (Thayer's, NT: 3361)

With this term, everything is removed. Nothing, not in thought or deed should be overlooked and allowed to pass through. It is all the same. If there is a single thing that we allow to continue to be concerned over, then we have violated the command.

by prayer and supplication

“*Prayer*” is the most common and the broadest of all the words used in the Scriptures to describe the different elements of prayer. It is used of any form of discussion with God and would include all the other words that involve speaking to God. Whether we thank, praise, petition, intercede, in behalf of others, beg for remission of our sins or any other form of communication with God it can all be placed under this general heading for prayer.

proseuchomai (NT: 4336) **pray, request; proseuché** (NT:4335) **prayer; place of prayer (house of prayer, synagogue)... proseuchomai occurs 85 times in the NT, The noun proseuché 36 occurrences ... proseuchomai occurs more frequently in the NT than other terms for praying, requesting, etc. (euchomai 7 times, euché 3 times, aiteō 70 times, erōtaō 63 times, proskuneō 60 times, eulogeō 42 times, eucharisteō 8 times, and deomai 22 times [déēsis 16 times], s). ... in the NT proseuchomai exclusively means pray, utter prayers, petition for someone or something; proseuché means prayer, intercession, and finally, as a designation for the place where communal prayer takes place, place of prayer..." (Exegetical Dictionary, NT:4336)**

There are many words used for prayer in the NT. Each has a subtle difference in meaning as can be seen in the chart below. Bolded are used here.

Words for Prayer	Used	Definition					
<i>proseuché</i>	[4335]	36	general Prayer	<i>enteuxis</i>	[1783]	2	Intercession
<i>proseuchomai</i>	[4336]	85	pray/petition	<i>eucharistia</i>	[2169]	15	thanksgiving
<i>euché</i>	[2171]	3	prayer/vow	<i>aitéma</i>	[155]	3	request
<i>euchomai</i>	[2172]	7	pray/request	<i>hikethria</i>	[2428]	1	entreat
<i>deēsis</i>	[1162]	16	supplication	<i>aiteo</i>	[154]	70	request
<i>deomai</i>	[1168]	22	petition	<i>erotao</i>	[2065]	63	ask beg
				<i>proskuneō</i>	[4352]	60	worship

Therefore I exhort first of all that **supplications (deēsis), prayers (proseuche), intercessions (enteuxis), and**

giving of **thanks (eucharistia)** be made for all men, 1Tim 2:1-2

but in everything by **prayer (proseuche)** and **supplication (deésis)**, with **thanksgiving (eucharistia)**, let your requests (**aitéma**) be made known to God; Phil 4:6-7

“Supplication” is used 42 times in the NT. It means to “make known our needs” but can also include intercession (making known the needs of others). It starts with a “lack” and “want” or a “need” and moves into “entreating, asking praying petitioning interceding.” This would be the specific term needed here. Behind every anxiety and worry is something lacking that has created a need or a want. The command here is that each thing we lack that is creating anxiety should be brought to God.

deésis, fem. noun from *deómai* (1189), to **make known one's particular need. Want, need.** In the NT, **supplication or prayer for particular benefits**, petition for oneself with *hupér* (5228), on behalf of... with *peri* (4012), concerning (Complete Word Study Dictionary: NT:1162).

deómai (NT:1189) **entreat, request; pray ... deésis NT:1162 request; prayer, intercession ... (22 occurrences of deómai, 18 of deésis)...** From the basic meaning “be lacking, need” — included in *prosdeómai* — the meaning of the words developed into entreat, ask for, pray and petition, prayer, etc. ... (Exegetical Dictionary NT:1189)

deómai, deésis 1. The original significance of *deómai* is “to lack,” “to be in need of,” and of *deésis* “lack.” This is no longer present, however, in the NT and post-apostolic fathers ... 2. In the NT *deómai* always has the sense of “to ask” or “to seek” as the context may determine. In the form *deómai sou* at the beginning of direct speech it may sometimes mean no more than “please,” as when Paul asks the chiliarch for permission to address the people (Acts 21:39) or the eunuch asks Philip to explain the passage in Isaiah (Acts 8:34). ... 3. It thus comes to be used for requests to God and therefore for “to pray,” “prayer,” “petition.” In this sense it is first used for specific prayer in concrete situations. (Kittel, TDWNT, NT:1189)

Thus in our general prayers which are offered on a regular basis and in those specific prayers of need offered when the mind is filled with fear, dread, concern or anxiety, we have the right of access to speak to God about them. He wants us to bring these things to Him any time we feel a need that is making us anxious. This perfectly fulfils the command that we never stop praying.

rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; Rom. 12:12

praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints Eph. 6:18

Continue earnestly in prayer, being vigilant in it with thanksgiving; Col. 4:2-3

pray without ceasing, 1Th. 5:17

Supplications can be a prayer offered for one specific need. This is what Nehemiah did when he was about to ask the king to go to Jerusalem.

Therefore the king said to me, "Why is your face sad, since you are not sick? This is nothing but sorrow of heart." So I became dreadfully afraid, 3 and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?" 4 Then the king said to me, "What do you request?" So I prayed to the God of heaven. 5 And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it." Neh. 2:2-5

This was a few quick few seconds between the request of the king and the answer given by Nehemiah. In that moment, Nehemiah made his immediate need known go God. A single prayer for a single subject of fear, dread of anxiety. Nehemiah turned his anxiety into a request. He felt the anxiety which was not sinful, and turned it into a petition and then did what he thought best. In his case as in all others with faith and conviction it worked out for the best.

Jesus took longer, but did essentially the same thing. He knew He had been heard each time, but the “vehement cries and tears” testified to the depth of His need and His anxiety.

Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." 39 He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." ... 42 Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." ... 44 So He left them, went away again, and prayed the third time, saying the same words. Mt. 26:38-44

who, in the days of His flesh, when He had **offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, Heb. 5:7-8**

with thanksgiving

Thanksgiving is the attitude of that is to accompany all prayers and petitions. They must be “*in the midst of*” and in “*union*” with them. Prayers and petitions must be accompanied with thanksgiving.

“*meta*... a preposition, akin to *mesos*... and hence **properly in the midst of, amid, denoting association, union, accompaniment**;... I. With the GENITIVE, 1. **among, with**... 2. **of association and companionship, with**... a. after verbs of going, coming, departing, remaining, etc. **with the genitive of the associate or companion**... Thayer's Greek Lexicon, NT: 3326)

This gratitude is based on God's love, power and control. Thanksgiving is an acknowledgment of what God has already done, what He can do, and the promise of access He has given to us.

The heart of the peace that passes understanding transcends getting of everything we request or want. It stems from the understanding that “*all things work together for good.*” That God knows far better than we do what the best way to resolve this anxiety. We are grateful that God is in control of this circumstance and thanksgiving keeps us from selfishly demanding what we want. We admit that sometimes the best outcome is that we do NOT get everything we seek.

God wants our relationship to be based on an acknowledgment that He is in full control and that every good and perfect gift we presently possess came down from God. While most people withhold the thanks until the favor has been granted, the devout Christian has gratitude because He is leaving it in God's hands and trusting God that the outcome will be best. This takes far greater faith, but is the first step toward a peace that passes understanding.

Thanksgiving is based on a favor that has been or will be shown. With the blessings or benefits guaranteed by God, the only proper response is being thankful (gratitude) and give Him thanks and praise. That is what true faith will do when we make requests of God that we do not yet know the outcome.

eucharisteō, eucharistia, eucharistos ... The verb *eucharisteō* means “**to show someone a favour**” ... **A favour imposes the obligation of thanks** ... Hence **the meaning arises “to be thankful,” “to give thanks,”** ... The noun ***eucharistia* is common in inscriptions, esp. decrees of honour, and it can mean “gratitude,”** b. According to the Jewish-Hellenistic model *eucharisteō* denotes **the prayer of thanksgiving** in general at John 11:41; Acts 28:15; Rev 11:17 and **specifically giving thanks at meals** in Mark 8:6; Matt 15:36; John 6:11,23; Acts 27:35; ... Kittel, TDWNT, NT:2169)

eucharistia, fem. noun from *eucháristos* (2170), **thankful, grateful, well-pleasing. Gratitude, thankfulness, thanksgiving** ... Eucharist is used in modern language for Holy Communion, embodying the highest act of thanksgiving for the greatest gift received from God, the sacrifice of Jesus. It is the grateful acknowledgment of past mercies. (Complete Word Study Dictionary: NT:2169).

This is what kept Job faithful, trusting and never charging God foolishly.

Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. 21 And he said: “Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord.” 22 In all this Job did not sin nor charge God with wrong. Job 1:20-22

let your requests be made known unto God.

This is the most important part of the command and yet the most difficult. Often it is extremely difficult to know what to ask for. Every anxiety is caused by a need, lack or want. Each Christian must carefully consider what the need is and how to ask for God to resolve it. This is the nature of the request.

aitéma, neuter noun from *aitéō* (154), to ask. **Petition, request, a thing asked or an asking.** Occurs twice in the NT (Phil 4:6; 1 John 5:15). *aitéma* is used in Luke 23:24 in the sense of petition by the Jews for releasing Barabbas. (Complete Word Study Dictionary: NT:155)

aitéma occurs twice in the N. T. in **the sense of a petition of men to God**, both times in the plural (Phil 4:6; 1 John 5:15); it is, however, by no means restricted to this meaning (Luke 23:24; Est 5:7; Dan 6:7). **In a proseuché of any length there will probably be many aitémata**, these being indeed the **several requests of which the proseuché is composed**. For instance, in the Lord's Prayer it is generally reckoned that there are seven *aitémata*, though some have regarded the first three as *euchai*, and only the last four as *aitémata* ...” (Trench's NT

Synonyms NT:155).

Jesus revealed a key thought, because sometimes we don't know how or what to ask. Jesus revealed that God knows far better than we do exactly what we need.

And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. *"Therefore do not be like them. For **your Father knows the things you have need of before you ask Him.** Mt. 6:7-8*

These vain repetitions Jesus speaks of have nothing to do with repetitions that arise from a heart tormented with sorrow, anguish and anxiety. When we are truly in pain, there is no such thing as a vain repetition because every repetition is not vain but heart felt. Yet even in these situations, where we still feel that more needs to be expressed, we have the comfort of knowing that God already knows what we need.

Often that is enough. Just to bring to God that we have a need and our request is that He give us exactly what we need. Paul also spoke of these agonizing moments when we don't know which way to turn or how to formulate the request.

*Likewise **the Spirit also helps in our weaknesses.** For we do not know what we should pray for as we ought, but **the Spirit Himself makes intercession for us** with groanings which cannot be uttered. 27 Now He who searches the hearts knows what the mind of the Spirit is, because **He makes intercession for the saints according to the will of God.** 28 And we know that **all things work together for good to those who love God, to those who are the called according to His purpose.** Rom. 8:26-28*

None of this takes away our responsibility. When we are anxious we are to consider the reasons and bring the request. We know God already knows and that the Spirit is interceding, but it is still our responsibility to make those requests. This is the only way to fulfill Peter's words on the same subject.

***casting all your care upon Him, for He cares for you.** 1Pet. 5:7*

The knowledge and understanding we have about the situation and circumstances must be brought to God as a request.

gnorizo ... , signifies (a) "to come to know, discover, know," Phil 1:22, "I wot (not)," i. e., "I know not," "I have not come to know" ... 2 Cor 8:1, "we make known (to you) ... , (Vine's Expository Dictionary NT:1107)

*gnorizo... The verb appears in the NT in 25 passages, ... 2. In the NT the word is used most frequently to mean **announce, make known publicly or explicitly, and at times communicate in a solemn way** (Luke 2:15,17; John 15:15; 17:26 bis; Rom 9:22,23; 16:26; 2 Peter 1:16). In all of these passages the vb. refers to revelation of the salvation from God that comes through Jesus Christ. (Exegetical Dictionary NT:1107)*

When all these conditions are fulfilled, then the precious promise of peace will come.

7. And the peace of God,

There isn't much difference between the Greek use of peace and English. They both refer to "freedom from anxiety and inner turmoil" and "freedom from worry."

eiréné, peace ... appears a total of 92 times in the NT. With the exception of 1 John it appears in every NT writing, most frequently in the Gospels ... a state of freedom from anxiety and inner turmoil - 'peace, freedom from worry.' ... 'may the God of hope fill you with all joy and peace' Rom 15:13; ... 'the fruit of the Spirit is love, joy, peace' Gal 5:22. ..." Greek-English Lexicon NT:1515)

"eirene,... The basic feature of the Greek concept of eirene is that the word does not primarily denote a relationship between several people, or an attitude, but a state, i.e., "time of peace" state of peace," originally conceived of purely as an interlude in the everlasting state of war..." (Kittel, TDWNT NT:1515)

For most people, the only way to remove anxiety and inner turmoil is to remove or resolve the problem. Only when the problem is solved to their satisfaction can they return to a state of peace where all anxiety, worry, and inner turmoil are gone.

But that which others can only gain by security, safety, and prosperity, Christians can have no matter what is happening in their lives. The anxieties of a Christian can be over anything, but God will take them all away. His peace can take the same place as these other things. It can give one the same inner heart of comfort serenity and joy. This is the promise from God.

This is God's peace or the peace of God. Its source is in God not in outward circumstances or outcomes. It is this same idea which led the Hebrew writer to offer the following advice to his readers.

*Let your conduct be without covetousness; **be content with such things as you have.** For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:5-6*

God will never fail or forsake us. When anxieties come they can be borne and removed by prayer and trust.

which surpasses all understanding,

The importance of this clause is that it removes any cause and affect from this world. There are no logical or natural explanations to it. It surpasses all comprehension and human reasoning. So many want to make this a natural response, but it cannot be. It surpasses all of that. The word surpass means to "rise above," "be above" or "hold something above."

huper-echō ... to hold one thing over another, ... 2. to have or hold above, ... he had his broad shoulders above the rest, i.e. over-topped them by the head and shoulders, ... II. ... to be above, rise above the horizon, ... III. c. gen. ... to rise above, ..." (from Liddell and Scott Abridged Greek Lexicon. NT:5242

huperecho from Homer down; transitive, 1. to have or hold over one 2. intransitive, to stand out, rise above, overtop ... metaphorically, a. to be above, be superior in rank, authority, power: ... (A. V. as supreme), 1 Peter 2:13; ... of magistrates (A. V. higher powers), Romans 13:1 substantively, the prominent men, rulers, ... of kings... b. to excel, to be superior: ... better than ... (Thayer's Greek Lexicon, NT:5242)

Literally It surpasses and rises above everything in "the mind." It rises above everything that is in the consciousness of man. His perception and understanding and his ability to judge and determine will not help explain or comprehend the revelations given in this passage.

nous "mind," denotes, speaking generally, **the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining....** Its use in the NT may be analyzed as follows: it denotes (a) **the faculty of knowing, the seat of the understanding,** (b) **counsels, purpose,** Rom 11:34 (of the "mind" of God); ... (Vine's Expository Dictionary of Biblical Words, NT:3563)

All that makes up the intellect and ability to gather facts and draw the true conclusions will not help explain or understand this peace. Not even everything that has been revealed in Scripture can fully explain it. No matter how fully man might use his intelligence and logic, he will not find any way to successfully answer where this peace came from. Hence there is no point in going any further. If the Holy Spirit says it is incomprehensible then all human inquiry will be fruitless.

It comes from God and it comes from prayer, supplications, thanksgiving and requests. Any other attempt to explain it is vain. It passes all understanding.

There is simply nothing about this peace that can be fully fathomed. One can speak of the faith which trusts God and gives peace, but this peace rises above it. One can speak of anything revealed in the scriptures which gives peace and the peace spoken of here rises above that. This, like the wisdom spoken of by James is purely a gift from God.

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. 6 But let him ask in faith, with no doubting, Jas. 1:5-6

A gift which simply has no other explanation than that it came only through prayer as a special blessing to the one praying for it. This peace cannot be gained in any other way. If you do not have it, then you have not yet fulfilled the conditions, for it is free to all who fully comply, and that compliance demands faithful prayer in answer to all anxiety. When anxiety fills our hearts and we do not pray, we may find comfort to deal with it, but not from this peace of God which passeth understanding. It comes only through the fulfillment of the conditions here set forth.

This brings up an exceedingly important principle. Whenever one finds a wonderful promise such as this passage offers, they will also find those who have not found them to be true in their own lives. Sadly, some who find a promise of God unfulfilled in their life are tempted to doubt the promise.

This is the height of presumption and folly! God does not make promises that He cannot or will not keep. Whenever God makes a promise and it has not yet been fulfilled to our expectations, we need to have the humility and the faith to look at the conditions. Whenever God makes a promise it will be done, but only in His own time and way. If it has not been fulfilled then we must never blame God. If all God's children would approach the seeming failures of God's word to deliver what it promised in this way there would be much stronger churches. God needs humble people who trust his word fully.

Since God never makes a promise that will not come true and never offers a blessing which He will not give, if the peace of God is not guarding our hearts and thoughts, it is because we have not yet fulfilled all the conditions and not because God doesn't keep His promise as the reason.

*in hope of eternal life which **God, who cannot lie, promised** before time began, Titus 1:2-3*

*For when **God made a promise to Abraham, because He could swear by no one greater, He swore by Himself**, 14 saying, "Surely blessing I will bless you, and multiplying I will multiply you." 15 And so, after he had patiently endured, **he obtained the promise**. 16 For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. 17 Thus **God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath**, 18 that by two immutable things, in which it is impossible for God to lie, **we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.** Heb. 6:13-18.*

will guard your hearts and minds through Christ Jesus.

It is interesting that the Holy Spirit chose a military term to describe how God's peace will protect the heart and mind of the disciple who fulfills all His conditions. Once again, this is something outside of ourselves. The prayer, supplication, thanksgiving and requests are the things we can do, but the guarding of the heart is done by God's peace.

*"phroureo, 1. To keep... **to guard, protect by a military guard**, either in order **to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight... to protect by guarding... to preserve one** for the attainment of something... I Pet 1:5..." (Thayer, p. 658; 5432).*

phroureo ... a military term, "to keep by guarding, to keep under guard," as with a garrison (phrouros, "a guard, or garrison"), is used, (a) of blocking up every way of escape, as in a siege; (b) of providing protection against the enemy, as a garrison does; see 2 Cor 11:32, "guarded." KJV, "kept," I. e., kept the city, "with a garrison." It is used of the security of the Christian until the end, 1 Peter 1:5, RV, "are guarded," and of the sense of that security that is his when he puts all his matters into the hand of God, Phil 4:7, (Vine's Expository Dictionary, NT:5432)

God has promised to sent this peace (a necessary inference since it comes as a result of prayer, supplications, thanksgivings and requests). Our only concern is keeping all the conditions. If we still don't have this peace, the problem will always be in the conditions.

The promise is that the heart and thoughts will be guarded. It is difficult to fully understand the difference between the heart, soul, mind, and spirit. The Scriptures mention them separately, but never truly define the difference between them. When we add them all up, they take in our entire being. The part that leaves when we die and all that is involved in our living in His image and likeness.

*"Hear, O Israel: The Lord our God, the Lord is one! 5 You shall love the Lord your God with **all your heart**, with **all your soul**, and with **all your strength**. Deut. 6:4-5*

*Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. 30 And you shall love the Lord your God with **all your heart**, with **all your soul**, with **all your mind**, and with **all your strength**.' This is the first commandment. Mk. 12:29-31*

*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to **the division of soul and spirit**, and of joints and marrow, and is a discerner of **the thoughts and intents of the heart**. Heb. 4:12-13*

The Greek word the Holy Spirit chose takes in the entire seat and center of our being. Just as the physical heart is the seat of our physical life, so also the spiritual heart is the seat of our spiritual heart. It includes, "thoughts, passions, desires, appetites, affection, purposes, and endeavors. Yet, like the mind it is also the "seat of intelligence," of "the will and character."

“kardia,... fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. kardia denotes the seat and centre of all physical and spiritual life; and a. the vigor and seat of physical life... b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors [so in Eng. heart, inner man, etc.]... of things done from the heart i.e. cordially or sincerely, truly (without simulation or pretense... BB spec. of the understanding, the faculty and seat of intelligence... GG of the will and character... DD of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions... 3. used of the middle or central or inmost part of anything, even though inanimate...” (Thayer, p. 325-326; 2588).

There is no part of our being that cannot be guarded. All that we think, all that we feel, all that we plan and purpose. Our imaginations occur here, as also all our emotions concerns and anxieties. Along with that are the things the heart controls. Our hormones, our fight of flight, and our stress. If this is guarded and protected, then all anxiety and concern will have no place to lodge.

The addition of “thoughts” is just an extension of the heart and the mind.

noéma, neut. noun from noēō (3539), to perceive. A thought, concept of the mind ...” (Complete Word Study Dictionary: NT:3540)

noéma, (noeō) that which is perceived, a perception, thought, ... 2. a thought, purpose, design, ll. like noēsis, understanding, mind, ...” (Liddell and Scott Abridged Greek Lexicon. NT:3540)

Each individual thought and the heart as a whole are under consideration. The Holy Spirit used the life of Paul to reveal just how extensive and far reaching this can be.

Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me. Phil. 4:11-12

There are many passages in both the Old and New covenants to further elaborate on this peace. It's source and its power.

And let the peace of God rule (be an umpire) in your hearts, to which also you were called in one body; and be thankful. Col. 3:15-16

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

Lord, my heart is not haughty, Nor my eyes lofty. Neither do I concern myself with great matters, Nor with things too profound for me. 2 Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me. Ps. 131:1-2

“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, nor let it be fearful.” Jn. 14:27

“These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” Jn. 16:33

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14:17

Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. 2Th. 3:16

Unless the Lord had been my help, My soul would soon have settled in silence. 18 If I say, “My foot slips,” Your mercy, O Lord, will hold me up. 19 In the multitude of my anxieties within me, Your comforts delight my soul. Ps 94:17-19

The Lord is my shepherd; I shall not want.” 2 He makes me to lie down in green pastures; He leads me beside the still waters. 3 He restores my soul; He leads me in the paths of righteousness For His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. Ps. 23:1-4

8. Finally, brethren,

The term “finally” is the same one Paul used in 3:1.

loipón; adjective, **neuter singular of *loipós* (3062), remaining, used of time meaning henceforth, hence forward** (Matt 26:45; Mark 14:41 meaning “Sleep ye ever still” [a.t.]; 1 Cor 7:29; Heb 10:13); **as to the rest, finally** (Eph 6:10; Phil 3:1; 4:8; 2 Thess 3:1). (Complete Word Study Dictionary: NT:3063)

loipon, **is the neuter of the adjective *loipos*, remaining ...** (used in its different genders as a noun, “the rest”), ... to signify “finally,” lit., “for the rest.” The apostle Paul uses it frequently in the concluding portion of his epistles, introducing practical exhortations, not necessarily implying that the letter is drawing to a close, but marking a transition in the subject-matter, as in Phil 3:1, where the actual conclusion is for the time postponed and the farewell injunctions are resumed in 4:8. See also 1 Thess 4:1 (KJV, “furthermore”); 2 Thess 3:1. (Vine’s Expository Dictionary NT:3063)

The book is almost finished and a few other important considerations are now introduced. His use of the term “brethren” again stresses the closeness he feels to all who are members of the church at Philippi. All the words of this epistle are now drawn into one final exhortation. If they will take everything they have learned and channel them into this verse, it will bring a great benefit to them.

whatever things

“Whatsoever” is defined:

hosos, like Lat. *quantus*, **of Size, as great as, how great; of Quantity, as much as, how much; of Space, as far as, how far; of Time, as long as, how long; of Number, as many as, how many; of Sound, as loud as, how loud; in pl. as many as, ...** (Liddell and Scott, Abridged Greek Lexicon. NT:3745)

“*hosos*,... a **relative adjective**. ... used a. **of space [as great as]... of time [as long as]... for so long time as, so long as...** b. **of abundance and multitude; how many, as many as; how much, as much as:...** as many (men) as, all who,... 1 Tim. 6:1 ... c. of importance: **how great things**, i. e. *how extraordinary*,... d. of measure and degree, in comparative sentences,... *the more... so much the more, a great deal...*” (Thayer, p. 456; 3745).

hósos; correlative relative pronoun **How great, how much, how many, as great as, as much as**. It may refer to: (I) **Magnitude, meaning how great, as great as** (Rev 21:16). (II) **Time, meaning how long, as long as** (Mark 2:19). (III) **Quantity, number, multitude, meaning how much, how many. ...**” (Complete Word Study Dictionary: NT:3745)

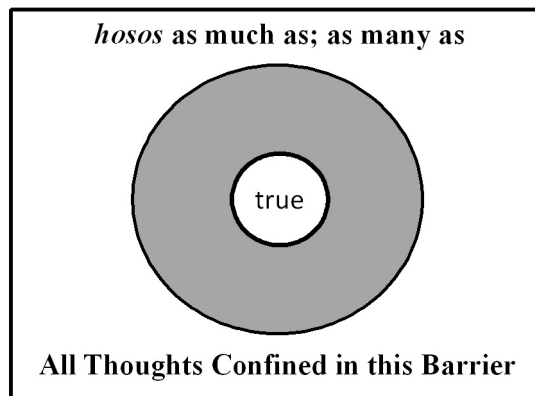
This adjective takes the term it is placed before and broadens it out to its very limits. If we imagine a sphere as the limit and everything inside of that quality and when that quality ends so does the sphere, then we have a clear picture of what the Holy Spirit is revealing with this term. It is the fence that borders where our minds are allowed to go. This term is placed in front of each of the six terms that follow. Instead of writing: “Whatsoever things are true, honorable, just, pure lovely, and of good report,” he writes”

- | | | | |
|----------------|---------------------|---------------------|---------------------------|
| (1) whatsoever | <u>true</u> | (5) whatsoever | <u>lovely</u> |
| (2) whatsoever | <u>noble</u> | (6) whatsoever | <u>good report</u> |
| (3) whatsoever | <u>just</u> | (7) If there be any | <u>virtue</u> |
| (4) whatsoever | <u>pure</u> | (8) If there be any | <u>praise</u> |

This gives a greater emphasis to the limits of thought and inquiry. This sets the limits of meditations and imaginations. A boundary we are commanded (imperative) not to cross.

Although the verb is saved for the very end, since we are going to look at each term individually, we will take it into account from the beginning. They form the limits of our calculations. All that we reckon, take into account and deliberate upon must fit into as much as and as many as. The verb selected as the action of the limitation is a derivative of “*logos*” meaning reasoning in words. When we take all these words and the concepts they represent and put them together in our minds we are reckoning, calculating appraising, considering and occupying ourselves.

logízomai, ... **from *lógos* (3056), reason, word, account. To reckon, impute, number...** Actually, the verb *logízomai* means to **put together with one’s mind, to count, to occupy oneself with reckonings or**



calculations. (Complete Word Study Dictionary, NT:3049)

logizomai **reckon, appraise, consider ...** 1. Of **40 NT occurrences of the verb**, about half are in direct citations of the LXX or formulations influenced by OT citations.... 2. For the Pauline letters secular Greek usage must be taken into account along with the LXX. **In secular usage *logizomai* refers, on the one hand, to objective "reckoning/account" of value and debit in commerce; on the other hand in classical philosophy it is used of objective "affirmation" of matters by the philosophers ...** (Exegetical Dictionary, NT:3049)

There are two ways to understand this term. The first way centers on our meditations and the directions and destinations we allow our thoughts to wander. Thoughts without actions must still be controlled.

Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my strength and my Redeemer. Ps. 19:12-14

May my meditation be sweet to Him; I will be glad in the Lord. Ps. 104:34

casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 2Cor. 10:5

Keep your heart with all diligence, For out of it spring the issues of life. Pr. 4:20-23

But his delight is in the law of the Lord, And in His law he meditates day and night. Ps. 1:2

God destroyed the ancient world just as much for their thoughts and imagination as for their deeds and Jesus warned that it is in the heart that all defilement arises. Our thoughts lead to our deeds.

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. Gen. 6:5

Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. Gen. 8:21

Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. 35 A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. Mt. 12:34-35

But those things which proceed out of the mouth come from the heart, and they defile a man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 These are the things which defile a man, but to eat with unwashed hands does not defile a man." Mt. 15:18-20

By keeping our thoughts within the realms of these 8 things we will avoid all evil imaginations and keep our meditations sweet and acceptable in God's sight.

are true,

The Greek word "true" is a compound word made up of a prefix that negates the meaning of the word it precedes. Like "un-" in English changes profitable to un - profitable, their "a-" negated the word "hide" or "conceal." This adjective modifies "whatsoever" like green would modify grass. This word is not used of things that are genuine but of things that are not a lie or a twisted form of reality. Thus the one true God means He is truly God while this adjective means He cannot lie and only gives the true reality of everything.

***aléthés*, adjective from the privative *a* (1), without, and *léthō*, an older form of *lanthánō* (2990), to be hid, unawares. True, one who cannot lie. ... (I) True, real, conformed to the nature and reality of things..."** (Complete Word Study Dictionary: NT:225)

***aléthés* (alpha privative and *léthō* ... literally, not hidden, unconcealed) (from Homer down); 1. true: 2. loving the truth, speaking the truth, truthful: (Thayer's Greek Lexicon, NT:227)**

***aléthés* [NT:227] [*aléthinós* [NT:228]. ... we having lost, or nearly lost, 'very' (*vrai*) as an adjective, retaining it only as an adverb, have 'true' alone whereby to render them both. It follows that the difference between the two disappears in our Version: and this by no fault of our Translators—unless, indeed, they erred in not recovering 'very,' which was Wiclif's common translation of 'verus' (thus John 15:1, "I am the verri vine"), ... It would have been worth while to make the attempt, for the differences which we now efface are most real. Thus God is *aléthés*, and He is also *aléthinós*: but very different attributes are ascribed to Him by the one epithet, and by the other. He is *aléthés* (John 3:33; Rom 3:4; = 'verax'), inasmuch as He cannot lie, ... the truth-speaking, and the truth-loving God ... But He is *aléthinós* (1Th 1:9; John 17:3; Isa 65:16; = 'verus'), very God, as distinguished from idols and all other false gods, the dreams of the diseased fancy of man, with no substantial existence in the world of realities ... "The adjectives in -i-nos express the material out of which**

anything is made ... Thus *zyl-i-nos* means 'of wood,' 'wooden;' [*hostrak-i-nos* 'of earth,' 'earthen;' *hual-i-nos*, 'of glass,' 'glassen;'] *aléth-i-nos* signifies 'genuine,' made up of that which is true [that which, in chemical language, has truth for its stuff and base]. This last adjective is particularly applied to express that which is all that it pretends to be; for instance, pure gold as opposed to adulterated metal" ... (Trench's NT Synonyms, NT:227 :228)

Every aspect of knowledge that came from eating the tree of the knowledge of good and evil is a concealed reality. They have just enough about them to make them look appealing and wholesome, but are deceptive and thus lead to destruction. Many realms of sin and lust operate on this level. The only safe approach to all the things that bid entry into the hearts and minds of the Christian must be to ask questions. Does this violate anything I know about God's standards? Does this violate the law of truth and uprightness? Does this harmonize with God's revealed word? God's people must sanctify themselves in the word of God.

Sanctify them in the truth: thy word is truth. (John 17:17).

If Eve had only looked upon the things that were given from God for whom it is impossible to lie instead of from the devil who is a liar and the father of all liars and lies. She would have made a very different choice.

*You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and **does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.** 45 But because I tell the truth, you do not believe Me. Jn. 8:44-45*

It was only because she believed the lie of the serpent that she saw only what was concealed. God had revealed it all. The tree was a delight to the eye, it was good for food and seemed to be desired to make one wise, one concealed and hidden truth was overlooked. While God made it the key note of the warning the devil lied and led her to see what was false and a lie.

*Of every tree of the garden you may freely eat; 17 but **of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.**" Gen 2:16-17*

*Then the serpent said to the woman, "**You will not surely die.** 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Gen, 3:4-6*

With Satan's twisted and skewed reality, Eve saw what was not there and did not exist. The fact that the fruit would bring their death outweighed all the other considerations negating them. Nothing that brings death can be good for food! Nothing that will cause someone to die is a delight to the eyes no matter how beautiful. Nothing that brings death could possibly be desirable to make one wise.

*So **when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.***

There is a critically important gem in these things. If we don't know what God has said about something, we can't know what the true reality is. Satan is a liar, but so are his children. Truth can be suppressed and men can exchange truth for a lie. Yet it all leads to the same terrible end. Those who do not receive a love for the truth will perish.

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of **men who suppress the truth in unrighteousness,** Rom. 1:18*

*For **they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator,** Rom 1:25*

*and with all the deception of wickedness for **those who perish, because they did not receive the love of the truth so as to be saved.** 2Th. 2:10*

***Do not add to His words, Lest He rebuke you, and you be found a liar.** Pr. 30:6*

There is only one source of truth and it comes from Him for whom it is impossible to lie. Only when it comes from the mouth of God can it be seen as reality.

*Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, 18 that by two immutable things, **in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.** Heb. 6:17-18*

The source of all truth is found in the word of God and in the word of Jesus Christ. Only after we

know that truth can we be saved, be made free and come to a knowledge of the truth.

In order to think only on things that are true we must go to the source of all truth

*"If you **abide in My word**, you are My disciples indeed. 32 And **you shall know the truth, and the truth shall make you free.**" Jn. 8:31-32*

***Sanctify them by the truth. Your word is truth.** Jn. 17:17*

*who desires all men to be saved and to **come to the knowledge of the truth.** 1Tim. 2:4*

God is very clear in his word that all that is false and deceptive is an abomination to him. He hates lies, despises those who deceive others for their own gain, and views all deception and corruption as that which is foul, vile and corrupt.

*These **six things the Lord hates, Yes, seven are an abomination to Him:** 17 A proud look, **A lying tongue,** Hands that shed innocent blood, 18 A **heart that devises wicked plans,** Feet that are swift in running to evil, 19 **A false witness who speaks lies,** And one who sows discord among brethren. Pr. 6:16-19*

*He who says, "I know Him," and **does not keep His commandments, is a liar, and the truth is not in him.** 1Jn. 2:4*

Therefore, before going far into any endeavor or meditation, some key questions will have to be asked: "Is this true to the word of God? Does this glorify God by putting full faith in the veracity and truthfulness of his revelation to me? Does this inquiry and meditation cast reflection on God's word? We would all do well to heed the words spoken so long ago to Joshua.

*Only be strong and very courageous, that you may **observe to do according to all the law** which Moses My servant commanded you; **do not turn from it to the right hand or to the left,** that you may prosper wherever you go. 8 This Book of **the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it.** For then you will make your way prosperous, and then you will have good success. Josh. 1:7-9*

*Lord, **who may abide in Your tabernacle? Who may dwell in Your holy hill?** 2 He who walks uprightly, And works righteousness, And **speaks the truth in his heart;** Ps 15:1*

whatsoever things are noble (worthy of reverence, honorable and seemly – AMP)

Because this word is only used in seven passages, and they are always found in company of other synonyms, there is nothing to give context. Trench says it best. "*How to render it in English is not every easy to determine, one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding.*"

*semnos has a grace and dignity not lent him from earth; but which he owes to that higher citizenship which is also his; being **one who inspires not respect only, but reverence and worship.** In profane Greek *semnos* is a constant epithet of the gods ... It is **used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world.** ... From all this it is plain that there lies something of majestic and awe-inspiring in *semnos* ... **semnos is one who, without in as many words demanding, does yet challenge and inspire reverence** and, in our earlier use of the word, worship, the word remaining true to the *sebo* with which it is related. ... Aristotle's happy definition of *semnotés* (Rhet. ii. 19), making it as he does the golden mean between *areskeia*, or unmanly assentation, at one extreme, and *authadia*, or churlish bearishness, pleasing itself, and careless how much it displeases others, at the other ... How to render it in English is not very easy to determine. *semnos* Here too it must be owned that **'grave' and 'gravity' are renderings which fail to cover the full meaning of their original. ... the word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding.** (Trench's NT Synonyms NT:4586; 4587).*

As we take a composite of all the definitions, we come up with the following guidelines. First, it derives from worship and veneration. It has signs of a higher order, seriousness, and solemnity.

semnos adj. **from *sébonai* (4576), to worship, venerate.** Venerable, reverend, reputable, dignified. (Complete Word Study Dictionary: NT)

A thing is *semnos* if **the signs of a higher order may be detected in it.** In man **the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity.** ... In 1Tim. 2:2 *semnotes* is used alongside *eusebeia*. **the one is the piety expressed in respect for the orders, the other is the corresponding "serious and worthy conduct."** (Kittel, Vol 7, P. 191-196).

Since it shares its root with godliness, it is tied to awe and reverence to God and the things of God.

It also implies dignity and respect. Respectfulness dignity, honorable, respectable. Things worthy of reverence, exalted to the heavenly realm.

semnos ... **pertaining to appropriate, befitting behavior and implying dignity and respect** - 'honorable, worthy of respect, of good character.' (Greek-English Lexicon NT:4586)

semnotés, [NT:4587] **respectfulness, dignity, *semnos* [NT:4586] honorable, respectable** ... Words from this group appear in the NT only in Phil 4:8, and two of the Pastorals (adjective in 1 Tim 3:8,11; Titus 2:2; noun in 1 Tim 2:2; 3:4; Titus 2:7). 2. These words **refer to that which is worthy of reverence**, that which is **exalted as part of the divine realm** (the numinous [supernatural]), both **things** (with **aesthetic overtones**) and what is within **human relationships** (that which **commands respect**). **What is thought of exactly is determined by what is referred to, be it vocations** (e.g., **rulers**), **classes** (e.g., **women**), and **accepted values** (e.g., of the Stoics). (Exegetical Dictionary NT:4587)

The synonyms above capture the heart of this quality. Like true, such things can only be found in God's word. We must keep our minds above the foolish philosophies of our age. Things that are superficial and without substance. Thinking can only be venerated with signs of a higher order, seriousness, and solemnity if God says they are.

*If then you were raised with Christ, **seek those things which are above, where Christ is, sitting at the right hand of God.** 2 **Set your mind on things above, not on things on the earth.** Col. 3:1-3*

We find ourselves in the midst of a paradox. What the world considers wisdom and venerated is coming to nothing. Only those things revealed in Scripture have this. The Holy Spirit brought it to the apostles and prophets, and we must accept Scripture as the only thing that contains things of a higher order no matter how foolish the world might consider it to be.

*Where is the wise? Where is the scribe? Where is the disputer of this age? **Has not God made foolish the wisdom of this world?** 21 *For since, in the wisdom of God, the world through wisdom did not know God, it **pleased God through the foolishness of the message preached to save those who believe.** ... 24 to those who are called, both Jews and Greeks, **Christ the power of God and the wisdom of God.****

*However, **we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.** 7 **But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,** ... 12 **Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.** 13 **These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.** 1 Cor 2:6-14*

If it is in God's word, it possesses the to awe and reverence of God. It is the "hidden wisdom of God ordained before the ages for our glory". through and the things of God. It also implies dignity and respect. Respectfulness dignity, honorable, respectable.

Our awe and respect for God's word as containing those things above that are tied to a higher order will permeate our thinking and make it noble, honorable and dignified.

whatsoever things are just,

The adjective translated "just" is also translated "righteous." There is no difference between being just and righteous. Both are directly tied as the other two to God's law and word. It means "acting in accordance with the requirements of law and custom." Those who are "conformed to" "what is expected by one who sets the rules and regulations whereby man must live." A "standard which is not theirs, but God's."

dikaïos, NT:1342 **righteous, just;** ... *dikaiōs* NT:1346 **righteously, justly** ... 1. **The adjective *dikaïos* occurs 79 times in the NT, The adverb *dikaiōs* occurs 5 times:** 2. In the Septaugint (LXX) *dikaïos* is used extensively for Hebrew *tsaddîq* ("righteous") ... In reference to humans *dikaïos* means righteous, predominantly in the sense of *tsaddîq*, i.e., **acting in accordance with the requirements of law and custom toward one's fellow human being and in accordance with the demands of God** ..." (Exegetical Dictionary NT:1342)

dikaïos; from *diké* (1349), **right, just. Righteous, just.** Used in the neuter *tó dikaion* , **that which is right, conformable to right, pertaining to right, that which is just.** This is **expected by the one who sets the rules and regulations whereby man must live**, whether that be society or God. ... **Being *dikaïos*, just, means that one conforms in his actions to his constitutionally just character.** The rules are self-imposed. ... **In the NT those that are called righteous (*dikaio*) are those who have conditioned their lives by the standard which is not theirs, but God's** ..." (Complete Word Study Dictionary: NT:1342)

Since God's righteousness is the basis of our own, we must begin with Him.

*For **Jehovah is RIGHTEOUS; He loves RIGHTEOUSNESS: the UPRIGHT shall behold His face.** Ps 11:7*

***RIGHTEOUS are you, O Jehovah, and UPRIGHT are your judgments. . . 142 Your RIGHTEOUSNESS is an EVERLASTING RIGHTEOUSNESS, and your law is truth.** Ps. 119:137, 142*

*8 O LORD God of hosts, who is like Thee, O mighty LORD? **Your faithfulness also surrounds You ... 14 RIGHTEOUSNESS and JUSTICE are the foundation of Your throne;** lovingkindness and truth go before You. 16 In your name do they rejoice all the day; and in your righteousness are they exalted. Ps. 89:8,14, 16*

Nothing God asks for is unfair, unjust or unrighteous. But everything that comes only from the heart of man has not passed the test of righteousness. After God revealed the Law He gave to Moses, He made it very clear that all human righteousness is tied to that law. When we follow it we are righteous and when we reject it, unrighteous.

*138 **You have commanded your testimonies in RIGHTEOUSNESS and very faithfulness. . . 144 Your testimonies are RIGHTEOUS for ever: give me understanding, and I shall live. . . 172 Let my tongue sing of your word; for all your commandments are RIGHTEOUSNESS.** Ps 119:138, 144, 172*

*And **Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that He might preserve us alive, as at this day. 25 And it shall be RIGHTEOUSNESS unto us, if we observe to do all this commandment before Jehovah our God, as He hath commanded us.** Deut 6:24-25*

When the New Covenant was given, nothing changed. The children of God are only manifested in those who practice righteousness. Since we know He is righteous, we also know that only those who practice righteousness as He reveals it are born of Him.

*In this the **children of God and the children of the devil** are manifest: **Whoever does not practice RIGHTEOUSNESS is not of God, nor is he who does not LOVE his brother.** 1 Jn 3:10*

*If you know that **He is RIGHTEOUS**, you know that **everyone who practices RIGHTEOUSNESS is born of Him.** 1 Jn 2:29*

*Little children, let no one deceive you. **He who practices RIGHTEOUSNESS is RIGHTEOUS, just as He is RIGHTEOUS.** 1 Jn 3:7*

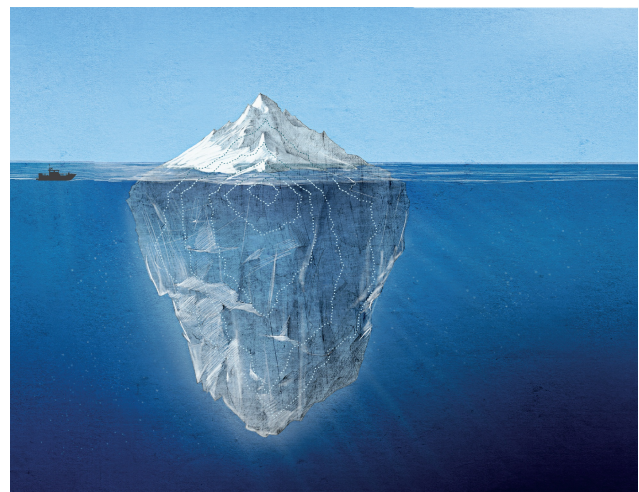
So just as truth and noble honesty can only be gleaned from God's word, so also is righteousness. Up to this point the Holy Spirit could have simply said whatsoever is written in God's word, think on these things. Justice, equity and righteousness can only be certified as the standard God sees if they are found in His word. A look at the 19th Psalm certifies this conclusion.

*The **LAW OF THE LORD IS PERFECT**, converting the soul; The **TESTIMONY OF THE LORD IS SURE**, making wise the simple; 8 The **STATUTES OF THE LORD ARE RIGHT**, rejoicing the heart; The **commandment of the Lord is pure**, enlightening the eyes; 9 The **FEAR OF THE LORD IS CLEAN**, enduring forever; The **JUDGMENTS OF THE LORD ARE TRUE AND RIGHTEOUS ALTOGETHER.** 10 More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. 11 Moreover **BY THEM YOUR SERVANT IS WARNED**, And in **KEEPING THEM THERE IS GREAT REWARD.** ... 14 Let **the words of my mouth and THE MEDITATION OF MY HEART BE ACCEPTABLE IN YOUR SIGHT**, O Lord, my strength and my Redeemer. Ps. 19:7-14*

whatsoever things are pure,

As in all the other terms, the definition of pure is like an iceberg. We can see 10%, but 90% of the word is hidden under the surface. The root of pure is shared with those things that are holy, sanctified, set apart for God, and consecrated.

hagios, hagnos have been often considered different forms of one and the same word. At all events, they have in common that root "**HAG,**" reappearing as the Latin '**sac**' in '**sacer,**' '**sancio,**' and many other words. It will thus be only natural that they should have much in common, even while they separate off, and occupy provinces of meaning which are clearly distinguishable one from the other ... **fundamental idea is separation, and, so to speak, consecration and devotion** ... It is



somewhat different with *hagnos* ... ***hagnos is the pure***; ... the pure; sometimes only the externally or ceremonially pure, as in this line of Euripides ... *hagnos* however signifies often **the pure in the highest sense**. ... As there are no impurities like those fleshly, which defile the body and the spirit alike (1 Cor 6:18,19), so ***hagnos is an epithet predominantly employed to express freedom from these*** (Trench's Synonyms NT:40)

This is purity that can only be found in connection with the holiness of God. It is also the purity that can only be in those who have been sanctified by the blood of Christ. In the context of this passage, it refers to things that are pure because God says they are pure. Since it is a purity that can only be found in connection with God we are once again bound to His word. What man sees as pure and what God sees as pure are often far apart. This is a purity that comes from holiness and sanctification. It describes both moral purity and sincerity.

"hagnos, like hagios, is a verbal adjective of agzomai. It originally signifies "that which awakens religious awe" ... It is the proper term for "taboo." ... the original meaning is soon softened. It comes to be used simply for things connected with deity... "ritually clean" ... this gives rise to the meaning "chaste." the originally purely externally religious concept now acquires a more ethical and inward significance... In civic life hagnos is a term of honor denoting the blameless discharge of office... In the NT it signifies "moral purity and sincerity," as in relation to Christ in 1Jn. 3:3. It demands especially of those who bear office in the community (1Tim 5:22 Titus 2:5) of the conversation of Christian wives (1 Pt. 3:2) of the pious wisdom which avoids all self-seeking (Jm. 3:17)." (Kittel, TDWNT: 53)

God wants all thoughts to be sifted and purged of that which is impure and unclean. This requires a deep knowledge and full understanding of God's word. It also requires the strength to remove from the mind those attitudes and affections which are proven to be impure in motive or intent.

A pure mind will keep the good and toss out the bad, it will purge what ought to be purged and retain that which should be retained. Pure thoughts are those God is well pleased to see his children meditating upon. They are wholesome and agreeable, they are free of carnality and sensuality, they are chaste and modest.

*Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 **And everyone who has this hope in Him purifies himself, just as He is pure.** 1Jn. 3:2-3*

*But **the wisdom that is from above is first pure**, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. 18 Now the fruit of righteousness is sown in peace by those who make peace. Jas. 3:17-18*

*as **obedient children, not conforming yourselves to the former lusts**, as in your ignorance; 15 but as **He who called you is holy, you also be holy in all your conduct**, 16 because **it is written, "Be holy, for I am holy."** 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; 18 knowing that you were not redeemed with corruptible things, like silver or gold, **from your aimless conduct received by tradition from your fathers**, 1Pet 1:14-19*

*"Go through the midst of the city, through the midst of Jerusalem, and **put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.**" Ezek 9:3-6*

***For you are the temple of the living God.** As God has said: "**I will dwell in them And walk among them. I will be their God, And they shall be My people.**" 17 Therefore **"Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."** 7:1 Therefore, having these promises, beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.** 2Cor 6:14-7:1*

whatsoever things are lovely,

The term lovely is used in all the versions, but it is a very ambiguous term. Since it is only used here in the NT, we have nothing to compare. The human love (*phileo*) that comes from things that are pleasing, enjoyable and make us happy is joined to the preposition *pros* which means moving to or toward something. Thus it is that which pleases us and others. Things that are agreeable and make us grateful and joyous.

*prosphiles ... "**pleasing, agreeable, lovely**" (*pros*, "toward," *phileo*, "to love"), occurs in Phil 4:8. (Vine's Expository Dictionary, NT:4375)*

*prosphilés, pertaining to **that which causes people to be pleased with something - 'pleasing, lovely.'** Greek-English Lexicon NT:4375)*

prophilés, (phileō) dear, beloved, ... dear or friendly to him, Id.;-of things, pleasing, agreeable, grateful, dear, Lat. gratus, Aesch., Soph. II. active, of persons, kindly affectioned, grateful, well disposed, Soph., Thuc.: Adverb kindly, ... to be kindly affectioned to one, (Liddell and Scott Abridged Greek Lexicon. NT: 4375)

These are the things that are attractive, beautiful, pleasant. There are things in life that are pleasing to think about, they bring a smile to the lips and song to the heart. Things which make one happy and free from grave care and concern. It is evident that this term cannot stand alone. That which is pleasing and enjoyable to man is too dangerous without God's word to guide and direct us. Many of the things that were pleasing and enjoyable before becoming a Christian are found to be evil and dangerous and must be set aside.

But there are many things in the gospel that are enjoyable and pleasing. The hope of everlasting life with God, the love and compassion which God has already given to us, the merciful sacrifice of Christ and all the spiritual blessings in Christ, the faithful and reliable promises of God, are only a few of the many lovely and acceptable thoughts which the Lord desires to see in his people.

There are, of course, many things that are the opposite of this. Things which bring fear, remorse, sorrow and anguish to the heart. Things which make people pessimistic, gloomy and full of a woe and gloom. There is little value to thinking of them. They do not motivate to do anything, they do not give hope or enthusiasm. When things arise that do bring fear, remorse and sorrow we make request, cast them upon God and allow the peace of God to guard our hearts.

Things that are lovely are things we do that God has commanded. We are to rejoice in our living hope. We are to think of things to give thanks to God always for all things. Our joy should turn to praise and adoration. These are a few of the lovely things that uplift the heart.

Rejoice in the Lord always. Again I will say, rejoice! Phil. 4:4

living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time. 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 1Pet. 1:3-7

giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, Eph. 5:20-21

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. Col. 3:17

The Lord is my strength and my shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him. Ps. 28:7

Rejoice in the Lord, O you righteous! For praise from the upright is beautiful. Ps. 33:1

Praise the Lord! For it is good to sing praises to our God; For it is pleasant, and praise is beautiful. Ps. 147:1

to the praise of the glory of His grace, by which He made us accepted in the Beloved. Eph. 1:6

It is pleasant to rejoice in the Lord always, looking at the good side of life as He created it. The joy and optimism of the Christian stems from faith and trust which also brings peace and optimism. Christians who choose their thoughts wisely select the things that are lovely and agreeable, things which are pleasing and acceptable. They will place the best possible motive on that which they see and their hearts will be filled with the good. Worry, anxiety, guilt and remorse are temporary and must not be dwelt upon any longer than is necessary to bring about our salvation.

whatsoever things are of good report;

As with "lovely" "good report" is relative and must be guided by Scripture. The word itself is very broad as can be seen by the translations:

Good repute - NASB Commendable - ESV Admirable - NIV Gracious - AMP

eúphémos, adj. from *eú* (2095), well, good, and *phémé* (5345), rumor, fame. **Well-spoken of, of good report,**

praiseworthy, laudable (Phil 4:8). (Complete Word Study Dictionary: NT:2163)

eúphémos, (*eu* and *phémé*), sounding well; uttering words of good omen, speaking auspiciously: things spoken in a kindly spirit, with good-will to others, Phil 4:8..." (Thayer's Greek Lexicon, NT:2163)

This is a vague word that is difficult to gain a clear picture. It is not used elsewhere in the NT except one verse where it is a noun. This passage is helpful because it gives an opposite. On the one hand we have *euphemia* which is a "good report" and on the other we have *dysphemia* which means an "evil report."

by honor and dishonor, by evil report (dys-phemia) and good report (eu-phemia); as deceivers, and yet true; 2Cor. 6:8-9

The prefixes make it clear because *eu* means good and *dys* - evil, ill, and bad. Thus those things are that not evil, wicked and bad. Hence they are the opposite of "evil suspicions" "of a corrupt mind."

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 1Tim. 6:3-5

While man's view of things that sound praise worthy and laudable are open to own interpretation, God is very clear that in order for it to be of good report, it must be all of the above. Only after it has passed the test of what is true, noble, just, pure and lovely are we safe to conclude that it is also of good report. While multitudes of things are true and just, they are not always of good report. Since *agape-love*, is "kind," "thinks no evil," and "believes all things," (1Cor. 13:4-7), good report stays within these the influence of these boundaries. What is within the heart comes out in attitudes and responses. A heart filled with tolerance, understanding, good will and love will sift out the bad and focus on the good. From the most mature to the unconverted, there is good and bad.

Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. 35 A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. Mt. 12:34-36

Those who keep their minds on things that are of good report have good treasure in thier heart and in their words.

if there be any virtue,

Paul concludes this list with an affirmation that it is not an exhaustive list. There are other things that could be added. Instead of continuing and giving everything that could be thought of The Holy Spirit gave six above and then "virtue" and "praise" to complete the list. Virtue is a very large category taking in all that God (and not man) has revealed to "excellent" and "eminent."

areté... outside the NT. At the time of the NT the word *areté* had so many meanings that it gave rise to misunderstandings. ... Yet in spite of the ambiguity of the term we can pick out a single basic meaning. It might be rendered a. "eminence," ... it can refer to **excellence of achievement, to mastery in a specific field, on the one side, or to endowment with higher power on the other, or often to both together.** Thus a **happy destiny is the result of fine achievement** ... and conversely **achievement is a precondition of the good which is sought by all, of good fortune.** ... **The subject of achievement may be lands, animals, objects, parts of the body, but mostly it is man...** Already in the time of Homer it is used to denote one particular human achievement, namely, b. "manliness" or martial valor. In relation to the goal which it serves, this often comes to denote c. "merit," ... a more strongly religious use **with more distinctive Jewish colouring. areté approximates to dikaiosuné**, which elsewhere is logically subordinate to it as one of the four cardinal virtues. Indeed, the two words become almost equivalents. Moreover recollection of the great age of the Maccabees made **areté a useful term to describe the fidelity of the heroes of faith in life and death...** **The man of true virtue is above what others say; virtue and praise are radically different and even conflicting;** yet the one word can signify both. (Kittel, TDWNT: 703)

arete ... **properly denotes whatever procures preeminent estimation for a person or thing; hence, "intrinsic eminence, moral goodness, virtue,"** (a) of God, 1 Peter 2:9, "excellencies" (KJV, "praises"); here the original and general sense seems to be blended with the impression made on others, i. e., **renown, excellence or praise** (Hort); (Vine's Expository Dictionary NT:703)

The Greeks would use it in nearly every realm of life to describe that which was the best it could be. Whether it be a very fertile field that would produce great crops, or a purebred horse that was beautiful in stature and graceful in beauty, anything that had an eminent quality, endowment or property was a candidate for this adjective. In the moral realm it described those things which are morally good and proper. It refers to the best of everything. That which has moral excellence, moral courage to it. Those with a knowledge of God equated virtue with righteousness which meant it was fair, just, equitable and favorable to God. Anything that brings favor from God is a virtue in the highest sense of renown and praise. The source always determines its value.

*Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For **what is highly esteemed among men is an abomination in the sight of God.** Lk. 16:14-15*

If God exalts it, it has virtue, but if it is only esteemed among men, it is not part of this list. Anything which the word of God extols and manifests and being good is therefore fit for meditation. Anything that makes a man or woman better, anything that helps them become as good and clean and pure and upright as they can possible be. Hence things are to be looked at through the magnifying glass of virtue. If it is clear that it passes the test then it can be thought about.

and if there be any thing praiseworthy,

The last term that is to characterize all thinking and also ties together all the previous words is praise. "*If there be*" is a condition of quality. It must have some type of praise associated with it or it is not something that fits this group.

εί τις; **conditional expression from ei (1487), if, and tis (5100), any.** If any, if someone, used with the sort of emphasis for hóstis (3748), **whosoever, whatsoever, everyone who.** With the indic. pres. (Mark 9:35; Luke 14:26; 1 Cor 3:12; 8:2,3; 2 Cor 5:17; Gal 1:9; 1 Tim 5:8; 6:3); with indic. fut. (1 Cor 3:14,15; Rev 13:10); with indic. perf. (2 Cor 7:14; 10:7); with indic. aor. (Rev 20:15). (Complete Word Study Dictionary: NT:1536)

Praise is another vague term that must be qualified. There is the praise of what man considers to be great and the praise of what God does. The term itself is not quite as strong as our own term which more closely mirrors glory (*doxa*). This term means something that is approved, recognized and therefore praised and extolled. It can be praise to God (but only once in the NT). Mostly it is man's praise of man, recognizing something about him that is worthy of honor. It is also used of God's praise for man for the same thing.

epainos, [NT:1868] (**praise, recognition** (noun), *epaineō* [NT:1867] **praise** (verb), **approve, sanction** ... 1. The verb *epaineō* appears in the NT 6 times. ... While the simple form *aineō* is used in the NT exclusively for praise given to God, the compound **has the religious meaning "praise God" only in Rom 15:11** (citing Ps 116:1 LXX). In the **remaining NT passages it is used of humans and their conduct**, ... According to the parable in Luke 16:8, **Jesus praises the decisive and clever activity of the dishonest steward** ... **1 Cor 11** (vv. 2,17,22). If the verb in vv. 2 and 22 is to be translated praise, **the meaning in v. 17 would evidently be approve/sanction...** 17 and 22 both have the phrase *ouk epainō* ... **"I cannot approve" = "I must strongly object" (v. 17); "I cannot praise you" = "I must strongly disapprove" (v. 22)...** 2. Of the **11 NT occurrences of the substantive epainos 9 are in the Pauline Epistles ... and 2 in 1 Peter.** a) In 2 Cor 8:18 Paul speaks of the praise that one of his coworkers receives in the churches for his work in the spread of the gospel (cf. Eccles 31:11 [Heb.]; 39:10; 44:8,15). ... The **practice of the Roman authorities of commending worthy citizens through a public record or through inscriptions** (see Strobel), and the maxim of the Hellenistic ethic of the state, according to which the commendation of the upright and punishment of the unworthy belongs among the basic duties of the authorities (see van Unnik), form the background to the statements in Rom 13:3(f.) and 1 Peter 2:14. In both passages *epainos* is of course used in a formal way: It means "the civil recognition and thus the legal protection that everyone can expect who conducts himself properly" ... In the catalog of virtues in Phil 4:8, which is indebted to Hellenistic moral philosophy, **epainos designates the object of praise. Under consideration are the values and conduct that receive approval and recognition according to the general ethical judgment.** b) **In three passages, the subject is praise granted to humans by God. In each case the final judgment is in view.** With this praise **the true Jew (Rom 2:29 [cf. vv. 7,10]), the proclaimer of the gospel (1 Cor 4:5), and the Christian whose faith has been tested in suffering (1 Peter 1:7) ...** c) In the introductory blessing in Eph 1:3-14, **the saving action of God in Christ occurs "to the praise of his glory" (vv. 12,14) or "to the praise of the glory of his grace" ...**" (Exegetical Dictionary NT:1868)

That which is praiseworthy and commendable by God. The things revealed in the word of God that are going to be praised and commended on the judgment day. Any area that after contemplation

proves itself to be something God would praise and commend would certainly be something that a Christian could think and meditate about. It is in the hidden of things of darkness and the counsels of one's heart that these things are found. Praise from God will come when we do things that are worthy of praise in the darkness (where no one but God observes — in our thoughts and meditations) which are the counsels and plans of the heart.

*Therefore judge nothing before the time, until the Lord comes, who will both bring to light **the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.** 1Cor. 4:4-5*

This is also true of the other passage that uses this term in the same context. Praise from God comes from those who are inwardly circumcised in their hearts. Cutting off the vile and corrupt and leaving only what God can and will praise.

*he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; **whose praise is not from men but from God.** Rom. 2:29*

The real question that these qualities in our minds will answer is which ones we are actually seeking.

*Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they **loved the praise of men more than the praise of God.** Jn. 12:42-43*

think on these things.

think on and weigh and take account of these things [fix your minds on them]. AMP

think about these things ESV dwell on these things. NASU

These things are the boundary of our thoughts, imaginations and intents. Everything that makes us what we are is based in thoughts. What we reckon, take into account and deliberate upon is who we are and who we will be through all eternity. When these become our defining thoughts, we will be what God created us to be. it is who are are. are the must fit into as much as and as many as. The verb selected as the action of the limitation is a derivative of “logos” meaning reasoning in words. When we take all these words and the concepts they represent and put them together in our minds we are reckoning, calculating appraising, considering and occupying ourselves.

*logízomai, ... from **lógos (3056), reason, word, account.** To reckon, impute, number... Actually, the verb *logízomai* means to **put together with one's mind, to count, to occupy oneself with reckonings or calculations.** (Complete Word Study Dictionary, NT:3049)*

*logizomai, ... **to count, reckon, calculate, compute, ... to calculate off hand, ... to calculate** the interest, 2. to reckon or calculate that, ... to set down to one's account, charge to one, ... II. **without reference to numbers, to take into account, calculate, consider, to form calculations about.** ... 2. ... **to count, deem, consider that.** . **to reckon or account so and so,** ... 3. to count or reckon upon doing, to calculate or expect that. 4. to conclude by reasoning, infer that a thing is, (Liddell and Scott Abridged Greek Lexicon. NT:3049)*

God has revealed again and again the importance of our thoughts and the emotions and deeds that stem from them. When our thoughts are kept within these boundaries, we will be protected.

Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my strength and my Redeemer. Ps. 19:12-14

May my meditation be sweet to Him; I will be glad in the Lord. Ps. 104:34

Keep your heart with all diligence, For out of it spring the issues of life. Pr. 4:20-23

God destroyed the ancient world just as much for their thoughts and imagination as for their deeds and Jesus warned that it is in the heart that all defilement arises. Our thoughts lead to our deeds.

*Then the Lord saw that the wickedness of man was great in the earth, and that **every intent of the thoughts of his heart was only evil continually.** Gen. 6:5*

*But those things which proceed out of the mouth come from the heart, and they defile a man. 19 **For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 These are the things which defile a man, but to eat with unwashed hands does not defile a man.**" Mt. 15:18-20*

The difficulty of performing this task should not be overlooked and cannot be emphasized enough.

Yet there is help for those who truly wish to accomplish it.

*For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, **bringing every thought into captivity to the obedience of Christ**, 2Cor. 10:3-6*

The most critical part of all this is in the realization of its necessity. Once someone is made aware that God does not want to see an evil heart or evil isolated thoughts in the heart of his people then a great step has been taken. Then through prayer, self-control and often the crucifying power of the cross it can gradually be accomplished. It is a monumental task requiring great and continuous effort, but the benefits are so great that the price is worth it.

Most of those Christians who never seem to be able to gain the peace of God which passeth knowledge, or have their hearts and thoughts guarded have failed here. They do not force from their minds a commitment to think only that which is discussed in this verse. They let the enemy of doubt and faithlessness into their own heart by improper thinking and inquiry. Some who can never seem to control their lusts and evil desires are also to blame. They let their imaginations run wild.

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.

For those who believe Jesus' promise that the Holy Spirit would guide the apostles into all truth and that though heaven and earth would pass away His words will never pass away, these words have a very powerful significance.

*"I still have many things to say to you, but you cannot bear them now. 13 However, **when He, the Spirit of truth, has come, He will guide you into all truth**; Jn. 16:12-13*

*But the Helper, the Holy Spirit, whom the Father will send in My name, **He will teach you all things**, and bring to your remembrance all things that I said to you. Jn. 14:26*

*Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35 Heaven and earth will pass away, but **My words will by no means pass away**. Mt. 24:34-35*

By God's eternal purpose, God had determined that it would be through the apostles and prophets that the Words of Jesus would be recorded as a complete chronicle of His life and all the words He had spoken and everything left to be taught.

*how that **by revelation He made known to me the mystery** (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which **in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets**: ... 9 to make all see what is **the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ**; 10 to the intent that now **the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord**, Eph. 3:3-5, 9-11*

Although a stumbling block to many today, everything we know about Jesus came through the apostles and prophets. The absolute authority God gave to Him was revealed in the words that the Holy Spirit gave to them. Their words are the line between accepting Jesus and God and rejecting them.

***He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.**" Lk. 10:16*

***He who receives you receives Me, and he who receives Me receives Him who sent Me.** Mt. 10:40*

*Most assuredly, I say to you, **he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.**" Jn. 13:20*

They were commissioned to make disciples and teach them to observe all that Jesus had commanded and this would allow disciples to be made and Jesus to be with them unto the end of the age.

*And Jesus came and spoke to them, saying, "**All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and***

of the Holy Spirit, **20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.**" Amen. Mt. 28:18-20

This passage confirms all the above. Disciples who seek for God to be with them but heed their words. Although Jesus was the one with all authority, that authority was delegated to the apostles. Anyone who is spiritually minded or believes they have the inspiration of the Holy Spirit must accept this as an axiom of absolute truth.

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But if anyone is ignorant, let him be ignorant. 1Cor. 14:37-38

Thus what Paul here writes about Himself is true of all the inspired writings of the apostles and prophets that make up the NT. This is a simple confirmation of all that above. Another promise from God and as Abraham before us, when God makes a promise that is difficult to believe it gives Him glory when we, without wavering believe it.

And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore "it was accounted to him for righteousness." Rom. 4:19-22

9 The things which you learned and received

With absolute trust and conviction with no doubt and wavering, we accept the absolute authority of the Scriptures, which we must first learn. The term *learn* is the root of the word *disciple*. It is necessary to become and remain a disciple.

manthanō, denotes (a) "to learn" (akin to *mathetes*, "a disciple"), "to increase one's knowledge," or "be increased in knowledge," frequently "to learn by inquiry, or observation," e. g., Matt 9:13; 11:29; 24:32; Mark 13:28; John 7:15; Rom 16:17; 1 Cor 4:6; 14:35; Phil 4:9; 2 Tim 3:14; Rev 14:3; **said of "learning" Christ, Eph 4:20, not simply the doctrine of Christ, but Christ Himself, a process not merely of getting to know the person but of so applying the knowledge as to walk differently from the rest of the Gentiles;** (Vine's Expository Dictionary NT:3129)

mathétés [derivative of *manthanō* 'to learn, to be instructed,'] a person who learns from another by **instruction**, whether formal or informal - 'disciple, pupil.' ... 'no disciple is greater than his teacher; but everyone who is perfectly trained will be like his teacher. Luke 6:40. ...' (Lou & Nida, Greek-English Lexicon, NT:3101)

manthánō, **To learn** (Matt 9:13; 11:29; 24:32; Mark 13:28; Acts 23:27; Gal 3:2; 1 Tim 5:4,13; 2 Tim 3:14; Titus 3:14; Heb 5:8). The **aoist, to have learned something, to understand it** (Phil 4:11), **answers to *didaskō* (1321), to teach** (John 7:15; Rom 16:17; 1 Cor 4:6; 14:31,35; 1 Tim 2:11; Rev 14:3) **which denotes instruction concerning the facts and plan of salvation. In this sense it means to learn with a moral bearing and responsibility** (John 6:45; Phil 4:9). In Col 1:6,7, *manthánō* is equivalent to *epiginōskō* (1921), **to know more fully**. The syn. use is also indicated in **2 Tim 3:7 where the two words, *manthánō* and *epignōsis* (1922), a full knowledge, are used. In Eph 4:20, *manthánō* has Christ as the direct object He is presented as the sum and substance of the gospel. To become related to Him is to know Him, and knowing Him is to know His teaching and abide by it.** (Complete Word Study Dictionary: NT:3129)

Everything necessary to become and remain a disciple of Jesus was entrusted into the minds, tongues and pens of the apostles and prophets. All learning comes through them and must be kept as absolute truth. The following passages using this term help us see more fully exactly what is being demanded.

*Take My yoke upon you and **learn from Me**, for I am gentle and lowly in heart, and you will find rest for your souls.* Mt. 11:29-30

*It is written in the prophets, 'And they shall all be taught by God.' **Therefore everyone who has heard and learned from the Father comes to Me.*** Jn. 6:45-46

*Now I urge you, brethren, note those who cause divisions and offenses, **contrary to the doctrine which you learned**, and avoid them.* Rom. 16:17

But you have not so learned Christ, Eph. 4:20-21

*"A **disciple is not above his teacher**, nor a servant above his master. 25 It is enough for a disciple that he be like his teacher, and a servant like his master.* Mt. 10:24-25

*A **disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.*** Lk. 6:40

Then Jesus said to those Jews who believed Him, "**If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free.**" Jn. 8:31-32

The Holy Spirit made it very clear through the words to Timothy that it is what is learned from Paul that gives it the assurance necessary to accept it as absolute truth and Scripture. It alone is profitable for doctrine and correction and with it alone is the man of God complete and thoroughly equipped for every good work.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:14-17

The things which you learned and received

This is both a complete and exclusive reception. Complete because the apostles were guided into all truth revealed and taught true disciples to observe everything Jesus had commanded. Thus to even be a disciples they everything.

paralambánō (paralambano) from pará (3844), from, and lambánō (2983), to take, receive. To take near, with, or to oneself, to receive to oneself.... (I) To take to oneself, seize or take into one's possession. ... (II) To receive with or to oneself what is given, imparted, delivered over, equal to take from another into one's own hands such as an office, dignity, ministry ..." (Complete Word Study Dictionary: NT:3880)

Yet is is also an exclusive reception because if it is received from anyone else other than the inspired apostles and prophets it brings a curse.

For I RECEIVED from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 1Cor. 11:23

Moreover, brethren, I declare to you the gospel which I preached to you, which also you RECEIVED and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain. ... 3 For I delivered to you first of all that which I also RECEIVED: that Christ died for our sins according to the Scriptures, 1Cor. 15:1-4

As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have RECEIVED, let him be accursed. ... 11 But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither RECEIVED it from man, nor was I taught it, but it came through the revelation of Jesus Christ. Gal. 1:9, 11-12

For this reason we also thank God without ceasing, because when you RECEIVED the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. 1Th. 2:13

But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he RECEIVED from us. 2Th. 3:6

The apostles and prophets must be "received!" If the church and all the doctrines are not built solely upon them, we are not His disciples.

Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts, 2Pet. 3:1-4

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, Eph. 2:19-22

You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. 5 They are of the world. Therefore they speak as of the world, and the world hears them. 6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn. 4:4-6

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn

their ears away from the truth, and be turned aside to fables. 2Tim. 4:2-5

True disciples of Jesus are His learners. Completely loyal to Him and abiding in His words as revealed by the Holy Spirit through the apostles and prophets. Their words alone are the word of God. Jesus commanded them to make and teach His disciples to observe everything, therefore everything taught by them comes directly from God. This is the only way that Paul could affirm that by following his teaching and his example God will be with them. Early in Jesus' ministry he affirmed that this would be so.

and heard and saw in me,

Although this simply repeats what He had just said at the end of the previous chapter, this time it is broadened out significantly.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:17-18

Paul's example must be followed for He (along with all the other apostles) are a pattern. Not only what was learned and received, from letters and oral teaching, but also what was heard and seen in him. This is essentially the same thing that Paul told the Corinthians. Timothy was sent to remind them of his "ways."

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. 1 Cor 4:14-17

What Paul taught, he lived and what he lived he taught. What that had heard and seen in Him were just as much a part of being certain God was with them as his writings and sermons. Because these words are inspired, we have the Holy Spirit's stamp of approval. Paul was an amazing example of how a man can live as a Christian. Everything we hear about him in the Scriptures. If we do them we have the assurance that God will be with us.

"akouo... to hear I. absol. 1. to be endowed with the faculty of hearing (not deaf)... 2. to attend to (use of the faculty of hearing), consider what is or has been said... 3. trop. to understand, perceive the sense of what is said... II. ... 1. to hear something... b. to get by hearing, learn... c ... a thing comes to one's ears, to find out (by hearsay), learn... d. to give ear to teaching or teacher... e. to comprehend, understand, 2. ... unless one hear the person or thing with his own ears... a. aa. to perceive any one's voice... b. to give ear to one, listen, hearken..." (Thayer, p. 22-23; 191)

Along with hearing, they also had the opportunity to see. They had learned from observation.

"eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... I 2 aorist eidon the common form, ... to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." (Thayer, p. 172-174; 1492)

Paul had explained to Timothy the grave dangers facing true disciples and the critical nature of following not only the writings but also the life itself.

All disciples live in perilous times. Times where ungodly men seeking their own advantage will use a form of godliness to become impostors deceiving and being deceived. These men are extremely difficult to identify because they are wolves in sheep's clothing. The solution God gave is to look not only at Paul's writings but also at his life.

But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! ... 8 men of corrupt minds, disapproved concerning the faith; 9 but they will progress no further, for their folly will be manifest to all, as theirs also was. 10 But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra — what persecutions I endured. And out of them all the Lord delivered me. ... 13 But

evil men and impostors will grow worse and worse, deceiving and being deceived. 14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 2Tim. 3:1-14

As Timothy we must continue in the things we have learned knowing from whom we learned them. Paul can be placed against all other teachers and both doctrinally and in their lives we can identify those who are like Paul and those who are not.

What was heard and seen about Paul's life, are now recorded for us in the book of Acts and the references made about him in his letters. So we have two promises:

- (1) The words he wrote were the commands of the Lord.
- (2) His example is sterling and if we follow it God will be with us.

His letters accurately reflect what he would do and what he would do accurately reflect his teaching.

*For though I should glory somewhat abundantly concerning **our authority (which the Lord gave for building you up, and not for casting you down)**, I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, his letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, **what we are in word by letters when we are absent, such are we also in deed when we are present.** 2Cor. 10:8-11*

By studying his letters and his life we can fulfill the same things these Philippians are here encouraged to do. Paul's example carries as much weight as his commands. They are to be as meticulously observed as everything else. The promise of the next phrase can only be found by those who will follow both his teaching and his example.

these do, and the God of peace will be with you.

"prasso...to do, practice, effect... 1. to exercise, practice, be busy with, carry on... used of performing the duties of an office... to undertake to do... 2. to accomplish, to perform... of unworthy acts, to commit, perpetrate... 3. to manage public affairs, transact public business,..." (Thayer, p. 535; 4238)

The assurance here is comforting. When we have done all that we can looking at doctrines and seeking to learn the truth and we then add all the things Paul has done and imitate and practice them, God gives us His assurance that this is enough. God will be with each of us. The Holy Spirit knew God's standards. Through inspiration He gave them exactly what was necessary to be in full fellowship with God. John spoke along this same line in his epistle:

that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full. 1Jn. 1:3-4

They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. 1Jn. 2:19

They are of the world. Therefore they speak as of the world, and the world hears them. 6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn. 4:5-6

God will be on our side if we live as Paul and the other apostles lived. The apostles are our example, both in teaching and in life. When we pattern ourselves after them, when we pattern the congregation after the ideals they put forth in their epistles then God will be with us. He will be on our side and our hope of heaven will be assured. What a blessed promise!

10 But I rejoiced in the Lord greatly

Paul has wants to praise them for their gift of money they had sent to him. It was a wonderful sacrifice. Yet this praise itself can be easily misunderstood as the Scriptures are read down through the centuries. To guard against false teachers using what he will say about giving money, to justify their own greed, he makes it clear that there were no ulterior motives in his heart. this verse Paul explained that his life had brought the wisdom to not even seek material gain.

Paul has already spoken of this twice in the letter. First, they sent Epaphroditus arrived at Rome to aid him in his needs to do the work of the gospel while confined to a house chained to a soldier.

But it was not just the money, it was also Epaphroditus himself.

*25 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**; ... 29 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.** Phil 2:24, 28-30*

Second, at the very beginning of the book, when he reminded them that they had been helping him in his preaching from the very first day.

*I thank my God upon every remembrance of you, 4 always in every prayer of mine making request for you all with joy, 5 for **your fellowship in the gospel from the first day until now,** Phil 1:3-6*

Yet because it is so important and yet easily misunderstood, the Holy Spirit inspired Paul to write these next three verses to avoid any misunderstandings and give Christians another part of the pattern we can learn from Paul. These passages give all who minister in the gospel good advice. Often they will suffer hardship just as Paul did. This passage gives them a path to the same attitude toward material things that Paul held. These are Paul's own meditations and accomplishments he had learned and was now as a pattern passing them on to all future generations.

This joy is special. A joy not only because of the benefits it had brought to Paul, but also the benefits that it brought to them. As Paul begins to speak of his own mental and emotional outlook on life at this time, he will develop two points. First, that this rejoicing is in connection with the Lord, and second, that this rejoicing is related to the spiritual development of the people Paul has worked with. These two things can keep a fire of contentment and joy burning in Paul's heart regardless of his physical circumstances.

megalōs greatly, extraordinarily ... The adverb of megas appears in the NT only in Phil 4:10 ... Complete Word Study Dictionary: NT 3171)

Since an adverb takes the characteristics of a noun and makes them into an action tied to another verb, we also need to see the definition of "megas"

"megas... great; ... is used (a) of external form, size, measure, e. g., of a stone, Matt 27:60; fish, John 21:11; (b) of degree and intensity, e. g., of fear, Mark 4:41; wind, John 6:18; Rev 6:13, RV, "great" (KJV, "mighty"); of a circumstance, 1 Cor 9:11; 2 Cor 11:15; in Rev 5:2, 12, the RV has "great" (KJV, "loud"), of a voice; (c) of rank, whether of persons, e. g., God, Titus 2:13; Christ as a "great Priest," Heb 10:21, RV; Diana, Acts 19:27, Simon Magus, Acts 8:9 "(some) great one"; in the plural "great ones," Matt 20:25; Mark 10:42, those who hold positions of authority in gentile nations; or of things, e. g., a mystery, Eph 5:32. Some mss. have it in Acts 8:8, of joy (Vine's Expository Dictionary NT:3173)

This was a great joy in the sense of intensity and degree. This is the only place in the NT where this adverb is used to modify a verb. It is an extraordinary joy. Yet the Spirit immediately qualified it. Using the term "in the Lord" modifies and explains the reason for the joy. It was not simply personal. It was not only because of the personal benefits he had gained from their action. This was a great joy in the Lord because there was a spiritual component. This was a joy for them. For their growth and for what it meant to them in the eyes of Jesus and of God.

*14 you have done well that **you shared in my distress.***

*17 Not that I seek the gift, but I seek **the fruit that abounds to your account.***

*18 a sweet-smelling aroma, **an acceptable sacrifice, well pleasing to God.***

This was a sacrifice on par with those special moments when God expressed his feelings over this aroma.

*Then **Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.** 21 And **the Lord smelled a soothing aroma.** Gen. 8:20-21*

There are things Christians can do that are just as soothing and blessed as those offered by Noah and the Jews through all their years of worship in the tabernacle and temple.

*5 **you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.** ... 9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness 1Pet. 2:5-9*

We have an altar from which those who serve the tabernacle have no right to eat. ... 15 Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. 16 But do not forget to do good and to share, for with such sacrifices God is well pleased. Heb. 13:10,15-16

Therefore **be imitators of God as dear children. 2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. Eph. 5:1-2**

you **present your bodies a living sacrifice, holy, acceptable to God, Rom 12:1**

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, Phil. 2:17

that now at last your care for me has flourished again;

The Spirit does not reveal how long it had been. He spoke of them once and again sending it to him even in Thessalonica (the next church after leaving Philippi) and Corinth (*what I lacked the brethren who came from Macedonia supplied. 2 Cor 11:9*). Beyond that we do not know. Yet it had been some time. Paul was not rebuking them, simply stating a fact over which they had not control. "At last" is a word often used in the Scriptures for time, either past or future. Here, now at last or now at length refers to a circumstance in the past which has now been resumed.

poté; indef. and enclitic adv. When, whenever. ... (I) **At some time, one time or another, once, used both of time past and future. Of the past it means once, formerly** (John 9:13, "one who was blind at one time" ... Rom 7:9, "at one time without law" [a.t.]; see 11:30; Gal 1:13,23; Eph 2:2,3,11,13; 5:8; Phil 4:10, "that now at the last," meaning now at length; Col 1:21, "you who were at one time" [a.t.]; 3:7; Titus 3:3; Philem 11; 1 Peter 2:10; 3:5,20; 2 Peter 1:21). **Of the future, meaning once, one day, at last** (Luke 22:32; Rom 1:10). (Complete Word Study Dictionary: NT: 4218)

Paul had left Philippi with the bounty for the church at Jerusalem at least three or four years before the writing of this letter. During most of this time Paul had been in the prisons at Caesarea and Rome. We have no idea except here about how communication between those churches he had worked with and himself. Their gift had manifested two things to him, their growth as Christians and their love and concern for him. They had not forgotten Paul and the great sacrifices he had made for them and for the Lord which had led to his imprisonment. For him it felt like it had "revived."

anathállō, from *aná* (303), again, and *thállō* (n.f.), to thrive, flourish. To thrive or flourish again as trees or plants which, though they seem dead in the winter, revive and flourish again in spring. ..." Complete Word Study Dictionary: NT:330)

anathállō, "to flourish anew" (*ana*, "again, anew," *thallo*, "to flourish or blossom"), hence, "to revive," is used metaphorically in Phil 4:10, (Vine's Expository Dictionary NT:330),

The word was used to capture the transition from winter into spring. During the winter months many plants are dormant. Looking like all is lost, when spring arrives little sprouts appear everywhere and all things thrive and flourish again. In colorful and poetic language Paul paints his relationship with the Philippians in the same manner. For a period of time, due to Paul's long absence, the relationship had been dormant. Paul had thought about them, they had thought about him, but due to circumstances beyond the control of both, nothing could be done.

Now like the budding and bringing forth on a warm spring day, it had been renewed. The life had always been there, the love and the vibrancy, but lying dormant waiting for the warmth and sunshine of an opportunity to manifest itself. It proved what had been there all along. They "cared." Their actions proved "thoughtful planning," to actually bring relief to him. It also revealed their "underlying disposition or attitude" both of their care and concern for Jesus and the mission He had given to His apostles, and their care and concern for Paul as an individual, knowing "he was set for the defense of the gospel."

phroneo a: (derivative of the base *phron* 'thoughtful planning,' ...) to **employ one's faculty for thoughtful planning, with emphasis upon the underlying disposition or attitude - 'to have an attitude, to think in a particular manner.'** ... 'the attitude you should have is the one that Christ Jesus had' Phil 2:5...." (Lou & Nida, Greek-English Lexicon NT:5426)

phronéō ... From *phrēn* (5424), mind. **To think, have a mindset, be minded.** The activity represented by this word involves **the will, affections, and conscience.** (I) Generally, to **be of an opinion.** ...To think, to sense mentally, ... (B) To be mindful of, to be devoted to" (Complete Word Study Dictionary: NT:5426)

though you surely did care, but you lacked opportunity.

To avoid any possible misunderstanding, Paul expresses his own feelings on why things have been dormant for so long. It was not that Paul was not thinking about the Philippians, and it was not that the Philippians were not thinking about Paul. The problem was in the opportunity. Without mail service, and telephones, and with many miles to be walked, it was not an easy matter to get information or things back and forth. Once the chance had come they had taken advantage of it. Both this word and the lying dormant above are only used here in the NT. They express a concept only spoken of between Paul and his friends and brethren in Philippi. Like winter, there is no opportunity for the tree to flourish. The things necessary for it to occur are not present. There is no problem with the sun or with the tree, but only with the season. This word means time or season and with the alpha privative means unseasonable, or without time.

akairéomai, from the privative **a (1)**, without, and *kairós* (2540), **opportune time, season. To lack opportunity** (only in Phil 4:10). Complete Word Study Dictionary: NT:170

This offers to all Christians a very important way to assess one another. The more sensitive brethren should consider this carefully. People cannot always be manifesting their concern and love for one another. Often a time of dormancy comes because there are just too many other things to do. Yet when the opportunity does arise and they do show concern, it is obvious that it was there all the time.

Just below the surface and waiting for a chance to show itself. Paul knows they have never really stopped thinking about him. There just hadn't been a chance until recently to show it. Now they have shown it, and however long the years in between had been, they are now meaningless. As the dormant tree looks lifeless for a time, but when it buds forth and blossoms, there is no doubt it was ever dead. So it was with Paul and Philippi and so it is with many brethren.

11 Not that I speak in regard to need,

Now the Spirit begins qualifying the words that will follow beginning in 4:14. What he is about to say has nothing to do with personal need. It is not that he felt that he needed this money in order to bring up the level of his contentment. He no longer felt such "need." He doesn't say what his conditions were like before they sent Epaphroditus. He only revealed that whatever those conditions were, they were not the basis of these words. He is not thankful because they lifted up the quality of his life, but because they manifested their love to him and to the Lord.

hustéresis; noun from *husteréō* (5302), **to lack. Being in want, need, poverty, the state of being in need** (Mark 12:44 [TR]; Phil 4:11). (Complete Word Study Dictionary: NT:5304)

"*hustereo*,... 1. Act. **to be husteros i.e. behind; i.e. a. to come late or too tardily... to be left behind in the race and so fail to reach the goal, to fall short of the end;**... with *apo* and the gen. indicating the end, metaph. *fail to become a partaker*... b. *to be inferior*, in power, influence, rank... c. **to fail, be wanting...** d. **to be in want of, lack...** 2. Pass. **to suffer want... to be devoid [R. V. fall short] of...**" (Thayer, p. 646; 5302).

The only other use of this word was that of the widow Jesus observed at the temple.

*Then one poor widow came and threw in two mites, which make a quadrans. 43 So He called His disciples to Himself and said to them, "Assuredly, I say to you that **this poor widow has put in more than all those who have given to the treasury;** 44 for **they all put in out of their abundance, but she out of her POVERTY put in all that she had, her whole livelihood.**"* Mk 12:42-44

The want and need (poverty) of the widow was extreme, she had had nothing. Yet like Paul she had learned that the needs of God were far greater than her own needs and that giving to God was a greater blessing than keeping it for herself. She had need, but acted like those who had abundance. Hence, Paul is not thankful and full of joy only because his physical needs had been met. This would be a shallow gratitude. His joy and gratitude centered not on himself and his needs but on them and needs. By doing what they had done, they clearly manifested their spiritual growth.

They had soothed his loneliness, sent him a man to help him do the Lord's work, and sent him money or goods to care for his physical needs. Yet he passed over these things. It was for them he rejoiced.

for I have learned

Since this word is only used 25 times in the NT, it is no accident that Paul used it twice here.

*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. for **I have learned** in whatever state I am, to be content ... Phil. 4:9-11*

The apostles and prophets wrote the NT, but after they wrote it, they had to learn it just as all the other disciples must do. Since Paul learned it and Paul is our pattern, we must learn it too.

As noted in verse 9, “*learn*” is the root of the word disciple, who is a learner. This is a word that begins like *ginosko* (learning for the first time or learning it again by reminder) and *epiginosko* (the thorough knowledge of the expert. It begins with learning and understanding, but then grows to become something that is known more fully and can be practiced. It is the learning with the experience of the doing.

manthánō, To learn (Matt 9:13; 11:29; 24:32; Mark 13:28; Acts 23:27; Gal 3:2; 1 Tim 5:4,13; 2 Tim 3:14; Titus 3:14; Heb 5:8). The **aorist, to have learned something, to understand it** (Phil 4:11), **answers to didáskō** (1321), **to teach** (John 7:15; Rom 16:17; 1 Cor 4:6; 14:31,35; 1 Tim 2:11; Rev 14:3) **which denotes instruction concerning the facts and plan of salvation. In this sense it means to learn with a moral bearing and responsibility** (John 6:45; Phil 4:9). In Col 1:6,7, *manthánō* is equivalent to *epiginōskō* (1921), **to know more fully**. The syn. use is also indicated in **2 Tim 3:7 where the two words, manthánō and epignōsis (1922), a full knowledge, are used. In Eph 4:20, manthánō has Christ as the direct object He is presented as the sum and substance of the gospel. To become related to Him is to know Him, and knowing Him is to know His teaching and abide by it.** (Complete Word Study Dictionary: NT:3129)

Paul, by use and practice has become a master at being content in whatever circumstances he is placed in. Through the years of service to the Lord he has been in so many difficult and trying circumstances that he has had enough experience in this realm to have learned it by long use and continual practice. It is now his natural reaction. It is a habit formed over the years. He doesn't even have to think about it or force himself to feel like this. It simply comes naturally because he has “*learned*” it.

in whatever state I am, to be content:

In this clause Paul affirms that it doesn't even matter anymore what the outward circumstances were, he always knew how to be content in those circumstances. The term he uses for “contentment” is one of those words that is a joy to define and talk about because it so clearly illustrates its meaning. It is defined:

“autarkeia,... a perfect condition of life, in which no aid or support is needed... hence, a sufficiency of the necessities of life: II Cor. 9:8 subjectively, a mind contented with its lot, contentment I Tim. 6:6;” (Thayer, p. 85).

autárkēs; ... adj. from autós (846), himself, and arkéō (714), to suffice. Self-sufficient in a good sense, sufficient, adequate, as used in the Class. Gr. Content, satisfied with one's lot (Phil 4:11). (Complete Word Study Dictionary, NT:842)

While most of mankind can only be self-sufficient and contented when they have everything they need, Paul had learned to be self-sufficient and contented regardless of the need. He was “*satisfied with his lot.*” We will allow him to expound on the depths of this content in the next verses. But since this is coming from inspiration it is not an exaggeration.

Although life may be so full of blessings that one has never truly been abased, there is no guarantee that this will continue. Once a disciple becomes aware of the need to learn this, they must embark on this journey. We must learn to grateful to God in all outward circumstances. Instead of learning bitterness and discontent, and murmuring against God about their lot in life, God's people need to trust in the providence of God that rules over all things in this life. This is not the not the only place that teaches us about the value of adversity to help us grow in endurance.

My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing. Jas. 1:2-4

And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. Rom. 5:3-4

I know how to be abased,

What he had learned, he now knew and because it is placed in the perfect tense it is something they would understand to be something he had learned and mastered long ago and the impact and affects of that knowledge had continued.

*“oida,... 1. like the Lat. novi it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know I. e. **get knowledge of, understand, perceive**; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of to know how(Lat. calleo, to be skilled in ...Phil 4:12)...”* (Thayer, p. 174; 1492).

Paul selected this term to best express the fullness of his knowledge in this matter. It began by gaining a knowledge of what it was like to be abased by initially passing through sorrows and troubles. It then progressed to a level where he his previous experiences coupled with what he was presently going through added new insights into the matter. He gained knowledge of it and began to understand how to navigate through it. After many years, he was now in the position because of all these experiences to proclaim that he now knew how. His experiences were now so rich and varied that there was nothing new left to pass through. In quick succession There are three positive states: abound, be full, abound, along with three negative states: abased, hungry, suffer need.

*I know how to be **abased**, and I know how to **abound**.
I have learned both to be **full** and to be **hungry**,
both to **abound** and to **suffer need**.*

Each of these synonyms and antonyms have slightly different meanings capturing a different aspect of the blessings and curses of life under the sun.

The first term is “*abased*” and it has a very broad sense. We can abase ourselves, man can abase us, circumstances of life can abase us and God can abase us. Some are positive and others are negative.

*“tapeinoo... **to make low, bring low**... a. to level, reduce to a plain... b. metaph. to bring into a **humble condition, reduce to meaner circumstances**; i.e. a. to assign a **lower rank or place to; to abase**...”* (Thayer p 614; 5013)

tapeinoō, signifies "to make low, bring low," (a) of **bringing to the ground, making level, reducing to a plain**, as in Luke 3:5; (b) metaphorically in the active voice, **to bring to a humble condition, "to abase,"** 2 Cor 11:7, and **in the passive, "to be abased,"** Phil 4:12; in Matt 23:12; Luke 14:11; 18:14, the KJV has "shall be abased," the RV "shall be humbled." It is translated "humble yourselves" in the middle voice sense in James 4:10; 1 Peter 5:6; "humble," in Matt 18:4; 2 Cor 12:21 and Phil 2:8. (Vine's Expository Dictionary, NT:5013)

There are many things in life that can bring abasement and a lowering of circumstances. Anything in life that decreases its quality and ease is an abasement. Sickness, the death of a loved one, war in one's nation, famine, and drought. For Paul it was more the abasement that comes from man.

Before Paul became a Christian, he was a respected teacher in Israel. After his conversion, he speaks of the areas of abasement that he learned to navigate.

*For I think that God has displayed us, the apostles, last, as **men condemned to death**; for we have been **made a spectacle to the world**, both to angels and to men. 10 We are **fools for Christ's sake**, but you are wise in Christ! **We are weak**, but you are strong! You are distinguished, but **we are dishonored**! 11 To the present hour **we both hunger and thirst, and we are poorly clothed, and beaten, and homeless**. 12 **And we labor**, working with our own hands. **Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat.** We have been **made as the filth of the world, the offscouring of all things until now.** 1Cor. 3:9-13*

Reading the writings of the apostles and prophets we do not realize just how difficult that life of sacrifice for Christ truly was. If Paul could be content under such abasing circumstances, then it was a powerful force in his life. When he speaks of other problems he had endured, our respect for this inner contentment which is completely removed from outward circumstances grows even further.

*Are they ministers of Christ? — I speak as a fool — I am more: **in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often**. 24 **From the Jews five times I received forty stripes minus one**. 25 **Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in***

the sea, in perils among false brethren; 27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness — 2Cor. 11:23-27

It is humbling to even read about all that Paul knew how to be content while enduring. It is embarrassing to compare our own tribulations and abasement to his. Even more embarrassing is the times we have not been content in much less difficult circumstances.

*Others were **tortured, not accepting deliverance**, that they might obtain a better resurrection. 36 Still others had **trial of mockings and scourgings**, yes, and of **chains and imprisonment**. 37 They were **stoned**, they were **sawn in two**, were **tempted**, were **slain with the sword**. They **wandered about in sheepskins and goatskins**, being **destitute, afflicted, tormented** — 38 of whom the world was not worthy. They **wandered in deserts and mountains, in dens and caves of the earth**. Heb 11:35-38*

Paul was an amazing man. He accomplished more in one lifetime than others could in ten. In the midst of all his labor, there was no honor or ease. He accepted it, learned to expect it and finally learned to be content in the midst of it.

and I know how to abound.

Not everything in Paul's life was bad. He had also experienced times when he had more than he needed. Days of ease and prosperity. Certainly before his conversion he learned this and occasionally there were days of peace and enjoyment. Abounding is a relative term just as abasement. It is doubtful that Paul enjoyed as much abounding as he did abasement, but he knew how to be content in the midst of the dangers. Many today have more and more and are never content. Contentment in wealth as ease can be just as difficult as in abasement.

*“perisseuo,... 1. intrans. and prop. **to exceed a fixed number or measure; to be over and above a certain number or measure**:... a. to be over, to remain... b. to **exist or be at hand in abundance**: ... to be great (abundant)... a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure Rom 5:15... c. to abound, overflow i.e. (a). to be abundantly furnished with, to have in abundance, abound in (a thing)... to be in affluence,... (b). to be pre-eminent, to excel...” (Thayer, p. 505; 4052)*

When one has more than is necessary to survive he is on the edge of abounding.

*Now **godliness with contentment is great gain**. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And **having food and clothing, with these we shall be content**. 1Tim. 6:6-8*

Paul knew how to live for God when there were no problems anywhere on the horizon and he had that perfect feeling of satisfaction which comes from having everything one needs. Even in this circumstance Paul knew how to rejoice in the Lord. While others are tempted in such circumstances to deny the Lord or fall away from him, Paul still knew how to rejoice in him. An Old Testament prophet also spoke on these two things and the dangers they present to the child of God.

*8 Remove falsehood and lies far from me; Give me neither **poverty** nor **riches** — Feed me with the food allotted to me; 9 **Lest I be full and deny You**, And say, “Who is the Lord?” Or **lest I be poor and steal, And profane the name of my God**. Pr. 30:8-9*

Paul had successfully navigated through both these dangers. He had learned and knew how to handle wealth just as he had learned and knew how to handle poverty. In both situations he could stay exactly the same. He had insulated himself with the contentment which only comes from God. Paul would allow nothing to enter into that relationship and cause problems. If poverty came, he would fully trust in God and look forward to heaven. If wealth came he would fully trust in God and look forward to heaven, all the while using the wealth in ways that he might better serve the Lord.

Everywhere and in all things

If it were anyone else but an inspired apostle we might think of hyperbole. In later translations they translate this in “*every and any circumstance*” or “*any and every (all) situation*.” The purpose clearly is to make it clear that with the knowledge Paul had learned, there were no events or circumstances left. If Paul completely lost his health, and was in invalid the rest of his life these principles would still hold true. If he became terminally ill, or the death sentence was passed upon him. If he lost all his possessions, if he were scorned, mocked, and all the world turned against him and looked down on him. Most of these things had already happened. Few sorrows remained for Paul to taste.

I have learned (NKVJ/ instructed (KJV)

I learned the secret (ASV, NASB, ESV)

Paul uses a term here used nowhere else in the NT. Since it had been used for centuries of the mystic cults of Greek philosophy, there is some doubt here. Each cult had its own secrets and its own method of initiation into those mysteries and secrets no one else knew but those in the cult. But by the time of the writing of the NT, it may have lost most of that meaning and only retained the idea of a secret. When asked do you want to know a secret, most people's attention becomes heightened. Paul too has learned a secret that all other Christians can also learn.

muéō (from muō to close, shut ... a. to initiate into the mysteries (Herodotus, Aristophanes, Plato, Plutarch...).
b. universally, "to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing": ... to every condition and to all the several circumstances of life have I become accustomed; I have been so disciplined by experience that whatsoever be my lot I can endure, Phil 4:12; (but others, instead of connecting *en panti* (all things) ... regard the latter phrase as stating the sphere ... in everything and in all things have I learned the secret both to be filled etc. ..." (Thayer's Greek Lexicon, NT:3453)

It is evident that this is a secret that any Christian can learn. It is complex and needs lots of hands on experience and prayer, (Jas 1:2-5) but it is possible. This is a simple affirmation of faith in God's providence and power.

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:5-6

Jesus gave the secret for most of this in His sermon on the Mount.

Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. 11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Mt. 5:10-12

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. Mt. 6:19-21

*"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you. 34 Therefore do not worry about tomorrow, for tomorrow will worry about its own things. **Sufficient for the day is its own trouble. Mt. 6:31-34***

The secret is based on two things. Trust in God and Hope for the future.

Trust in the Lord with all your heart, And lean not on your own understanding; 6 In all your ways acknowledge Him, And He shall direct your paths. 7 Do not be wise in your own eyes; Fear the Lord and depart from evil. Pr. 3:5-7

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time. 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials 1 Peter 1:3-8

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. 2 Cor 4:16-18

Paul believed all this. He lived it, and it never left him. He had learned to trust in Jehovah with his whole heart and not lean on his own understanding. Through the portal of complete trust in God and his word no matter what the circumstances of life might be is the knowledge of this secret to be found. All who enter therein and seek diligently for it will find it as Paul did.

both to be full

As Paul continued to speak of the specific details of what aspects this knowledge covered, he used other synonyms for wealth and poverty. He knows how to be full. This word has an interesting

history. It comes from the word grass, because grass is what fills the stomach of many animals. At some point the word found its way into filling with any food and no longer only of animals. In the NT it is used of those who hunger for righteousness, when feeding 5000 they were all filled. The prodigal son wanted to fill his stomach with the husks that swine eat while Lazarus wanted to be filled with the crumbs.

“*chortazo*,... a. **to feed with herbs, grass, hay, to fill or satisfy with food, to fatten; animals** (so uniformly in the earlier Greek...) B. in later... and **Biblical Greek, to fill or satisfy men...**” (Thayer’s Greek Lexicon, NT:5524)

chortázō, from **chórtos (5528), grass**. **To feed, fill, or satisfy. With food, of persons** (Matt 15:33; Mark 8:4; Jer 5:7; Lam 3:15); in the middle/passive ... **to be fed, satisfied, or filled** (Matt 14:20; 15:37; Mark 6:42; 7:27; 8:8; Luke 9:17; 16:21, “to be fed with the crumbs”; John 6:26; Phil 4:12; James 2:16; Rev 19:21, used of fowls; Complete Word Study Dictionary: NT:5524)

With all this history, it appears this focuses primarily on food. Paul’s knows how to be hungry because there were many times he was in that position.

To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 1Cor 3: 4:11
in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness 2Cor. 11:27

He knew what it was like to be completely full with all the necessities of life. Paul had learned the secret to be fully content and to maintain a proper relationship with god when he had more than enough of the physical things of life.

and to be hungry,

This second term develops more fully the extent of poverty Paul had known. This was the hunger of Jesus after His fast and the hunger on the first day of the week that should be satisfied at home.

peinaō **hunger** (vb.), **hunger for ...** This verb occurs 23 times in the NT, 9 of those in Matthew and 5 each in Luke and Paul; in John (6:35) it is figurative. 21 occurrences are literal: **Jesus was hungry** ... after his forty-day fast in the wilderness (Matt 4:2) **David and his companions were hungry** (Mark 2:25) ... remaining hungry at the Lord’s Supper in Corinth: ... (1 Cor 11:21; cf. v. 34). As a general term for lack and need: ...” (Exegetical Dictionary NT:3983)

Paul knew what it was like to truly be in want of food. Days of fasting, not for religious reasons, but because there was no food.

both to abound and to suffer need.

Repeating abound from verse 12. It is the only repetition. It is a word for having more than one needs and perfectly sets itself against those times when he did suffer need. We don’t know much about Paul’s early life. The wealth of his family and the ease of his life in Israel. There were not many times after he became a Christian that we see him having this opportunity. But even as an apostle there were times when he was well cared for.

But there were also times when there was nothing. No support from other churches, no opportunity to make tents. In those days, Paul suffered need.

This is the word for lack of the rich man who wanted eternal life and needed to sell all that he had. It is the destitution of all who have sinned and fallen short - a need that can’t be filled. It is the lack of those parts of the body upon which there is no honor. It is also the dire need of those who fall short of the grace of God.

husteréō, from *hústeros* (5306), last. **To be last, behind, posterior in place or time**. In the NT, **figuratively of dignity, condition, strength and the like, to be behind, inferior, to lack**. ... (A) **To fail in something, come short of, miss, not to reach**, followed by the gen. expressed or implied (Rom 3:23)... (B) **To want, be without, lack**. ... What lack I yet?”; ... Used in an absolute sense, meaning **to be in want, suffer need** (Luke 15:14; 2 Cor 11:9; Phil 4:12; Heb 11:37). ...” (Complete Word Study Dictionary: NT:5302)

Paul had suffered from a lack of something needed so many times that it no longer mattered. He made do and was still content.

It is hard to fathom such a life in a generation of prosperity and ease. For those who are rich, healthy, with a good mind and personality, it much more difficult to learn this secret. The only way

to learn it is to take the Scriptures and use them to help us through difficult circumstances.

*My brethren, **take the prophets**, who spoke in the name of the Lord, as an example of suffering and patience. 11 Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord — that the Lord is very compassionate and merciful. Jas. 5:10-11*

When our trust in God's ability to care for us regardless of circumstances we are on the path to the secret. There just isn't anything in this life powerful enough to pierce the great faith and trust which Paul had placed in God. Neither that which is so good that it takes away the need to trust in him, or so bad that there is nothing left to hope for but death to relieve it.

*Who shall separate us from the love of Christ? Shall **tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?** 36 As it is written: "**For Your sake we are killed all day long; We are accounted as sheep for the slaughter.**" Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom 8:37-39*

13 I can do all things

As Paul concludes His preface before explaining more fully the reason for his joy, he elaborates on the source and power of the secret he has learned. Everything Paul has the power to accomplish was given to him by **him** (the Lord - v 11). who strengthened him. Paul could never have done this on his own. But with Jesus example, God's promises and his faith, he had learned how, and the end result is now revealed. Everything I am called upon to do I have the strength to do it. "Can" is more than just ability. It is the strength and power to bring it about.

"ischuo,...to be strong, i.e. 1. to be strong in body, to be robust, to be in sound health:... 2. to have power... i. e. a. to have a power evinced in extraordinary deeds, i. e. to exert, wield, power... to have strength to overcome... b. to be of force to avail... c. to be serviceable... d. to be able, can." (Thayer, p. 309; 2480).

*ischuo, ischuros, ischus katischuo 1. The word group ischu - has the meaning "to be able," "to be capable," "capacity," "power," "strength." It is largely co-extensive with *duna-* and the derivatives overlap. In the case of *ischu* - there is more emphasis on the actual power implied in ability or capacity, i.e., on the power which one possesses, ..." (Kittle, TDWNT NT:2480)*

He had become strong enough to do whatever needed to be done. He never found himself in a position where his abilities were insufficient to carry him through it. As he did in the previous verse he again chooses "pas" for totality, completeness and fulness.

through Him who strengthens me. NKJV in him that strengthens me. ASV

All that Paul has said above is now channeled into Christ. It is Christ that gives all of the above to Paul. Paul has only learned to use what Christ offered in the gospel to all. To stress this, Paul uses the preposition "in" which is used in the following ways in the New Testament.

*"en... preposition ... 1. of Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say **with, by means of, by(through)**..." (Thayer's Greek Lexicon, NT:1722)*

Only in Christ can all spiritual blessings be found (Eph. 1:3) and this is one of those blessings. Paul did not need outward circumstances to make him content. He carried his contentment within him because of his faith in the "power" of Jesus Christ.

*endunamōō, from en (1722), in, and dunamōō (1412), to strengthen. Found only in biblical and ecclesiastical Greek meaning **to make strong, vigorous, to strengthen**. Used in the passive to be strengthened, become strong..." (Complete Word Study Dictionary: NT:1743)*

Nearly everything in this letter leads toward this strength and power.

*For to me, **to live is Christ, and to die is gain.** Phil. 1:21-22*

*Have this attitude in yourselves which was also in Christ Jesus, 6 who, although **He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant**, and being made in the likeness of men. ... 9 Therefore God also has highly exalted Him and given*

Him the name which is above every name, Phil. 2:5-7, 9

But what things were gain to me, these I have counted loss for Christ. 8 Yet indeed **I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ** Phil. 3:7-8

For our citizenship is in heaven, from which **we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body** Phil. 3:20-21

Be anxious for nothing, 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 y our hearts and minds through Christ Jesus. Phil. 4:6-7

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.** Phil. 4:8-9

With all these things and others mentioned in other letters, Paul had been equipped through Christ and had on the whole armor of God.

The Gospel is the power of God unto salvation unto everyone who believes it (Romans 1:16). This power comes from Him who is able to do exceedingly, abundantly, above all that we ask or think and it works in us (Ephesians 3:20-21). Paul had simply learned to use this power in the specific ways spoken of here. He has learned to use the power given by Christ so well that he now has strength and power in it. No circumstance is greater than Paul's ability to properly deal with it.

Thus Paul has revealed that the gift of this money did bring the joy he described above. It was something far deeper. The benefits to them.

14. Nevertheless you have done well

The explanation Paul gave in the previous verses is of the greatest importance to understand this section. Paul had only one motive for these words and it had nothing to do with him. He was glad and rejoiced for them. It was the benefit to them that Paul was considering. This gives two points of consideration for all evangelists and preachers who are being supported in their work. First, how closely to Paul do they feel. Can the honestly say that they have learned that the work they are doing is so important that the gift for their own comfort doesn't even matter to them. It is doubtful that many could answer truthfully that it had been completely removed. Nor would it be wrong if they did appreciate the gift for the help it gave to them, but it should truly be only a minor consideration. The main reason for the joy and rejoicing is the growth and development it manifested about the church and most importantly, the benefits to the church.

With Paul it was different, he could absolutely deny that he had any need at all. None of the joy he had felt had anything to do with him. The "*nevertheless*" creates the transition from why the joy had nothing to do with him, but that it was still a joyous thing. This is a

The transition from Paul's own feelings toward their help and the reason for His joy begins with "*nevertheless.*" He wants to clarify so it doesn't sound like Paul really did not need the gift or want it. He uses a term now to remove the possibility of being misunderstood. Jesus used it to negate some attitude or action. It is used here "*to conclude the discussion and emphasizing what is important*"

plén adverb: **but, however;** improper preposition ... **except** 1. **Adverb usage (as a conjunction) at the beginning of a sentence or clause: however, nonetheless: Introducing Jesus' sayings: *plén legō humin - but I say to you.*** (Matt 11:22,24; 26:64) and *plén ouai but woe unto* (Matt 18:7; Luke 6:24; 17:1; 22:22); also in Matt 26:39 par. Luke 22:42 (cf. par. Mark); Luke 6:35; 10:11, 14,20; 11:41; 12:31; 13:33; 18:8; 19:27; 23:28. **Also concluding a discussion and emphasizing what is important, e.g., in Paul (1 Cor 11:11; Phil 3:16; 4:14)...** (Exegetical Dictionary NT:4133)

Although Paul had no needs and the gift was therefore unnecessary for his own comfort, they still had done well. What they had done was "appropriate because it was suitable and correct to the circumstances. It was a well-timed and beautiful act, not because of what it had done for Paul, but for an entirely different reason.

kalōs **beautifully, well** ... 1. The adverb *kalōs* appears 37 times in the NT. ... **most often designates the suitability or appropriateness of an action or a state of affairs** (Mark 7:37: "**he has done all things well**"; Luke 6:48: "**because it [the house] was well built**"; Gal 5:7; 1 Cor 14:17; ... *kalōs poiein* can mean ... "**act/behave rightly, appropriately**" (1 Cor 7:37 f.; James 2:8, 19) or "**do well**" (Acts 10:33; Phil 4:14). Particularly **with verbs of speaking, hearing, etc., kalōs denotes correctness** (e.g., Mark 7:6: "**Well did Isaiah prophesy of your hypocrisy**"; 12:28; Luke 20:39; Acts 25:10 ..." Exegetical Dictionary, NT:2573)

They had done well. But not because of the obvious reason. They had done well because of what it had done for them and this is the only reason Paul took it.

that you shared (had fellowship - ASV) in my distress.

Paul now gives a new perspective to what they had done. This has already been mentioned in 1:5; and 2:25.

for your fellowship in the gospel from the first day until now, Phil 1:5-6

When they sent physical things to alleviate his needs and help him in the preaching of the gospel, in the sight of God and Jesus, it bestowed the honor of being in "*fellowship*." They were sharing and partaking with each other. They were doing their part and the apostle Paul was doing his.

sugkoinōnēō, from sún (4862), with, and koinōnēō (2841), to partake. To participate in something with someone. In the NT, ... as a strengthened form of koinōnēō, to have in common (Eph 5:11; Phil 4:14 [cf. 4:15]; Rev 18:4). **To be a partaker or sharer together with others, a fellow or joint partaker** (Complete Word Study Dictionary: NT:4790)

This is a great honor that God has offered to His children. They were never physically present with him when he did all this labor and toil in the gospel. They were not with him in prison after he was beaten. They were not in jail during that five year period. Yet, they were sharing in all the afflictions that occurred.

To fully understand what is being revealed here, we need to fully understand the concept of fellowship with the apostles and later the prophets that the Holy Spirit revealed through John.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life — 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us — 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 1Jn. 1:1-3

The fellowship between Paul as an apostle and the Philippian church is much deeper than the obvious relationship between them. Paul was in fellowship with God just as the other apostles. Jesus had called him through God's will.

Paul, called to be an apostle of Jesus Christ through the will of God, 1Cor. 1:1

Hence, as John pointed out, when we are in fellowship with them, we are also in fellowship with God. The primary fulfillment of this is in fully believing and acting on their words as we have then in the NT. The apostles and prophets were chosen to reveal God's will to us. When we hear them we are of God because we are in fellowship with them. If we do not hear them we are not of God because there is no fellowship. They wrote exactly what the Holy Spirit told them to write and when we hear them we are in fellowship with them and with God.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." Lk. 10:16

We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn. 4:6

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ... 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 1Cor 2:10-13

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph. 3:3-4

Paul spoke of a different but just as important a fellowship here. This is a fellowship of working together, but receiving the same reward. When we receive an apostle/prophet because we know He is from God, then we are in fellowship with Jesus and with God. Just as he who receives you (apostles) receives me and Him who sent me, so also those who receive a prophet in the name of a prophet will receive a prophet's reward. That Jesus is not just speaking of hearing and obeying Him is made certain at the end with the giving of a cup of cold water.

"He who receives you receives Me, and he who receives Me receives Him who sent Me. 41 He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward." Mt. 10:40-42

This was their cup of cold water and reception of Paul. They, by their gifts of love and compassion, were placing themselves as partakers together with Paul. They made it easier for Paul to do his work. The wasting of his precious time in tent making could be lessened or even dropped altogether while the more important preaching and teaching went on. This is an important principle to understand. Though the circumstances were different, this principle is set forth by the apostles while in Jerusalem:

Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word." Acts 6:2-4

Because they freed up the apostles to do the work they were qualified to do they were relieving them of the work that others could do which placed them into fellowship. It was "not desirable" for the apostles to spend too much time caring for the physical needs of the saints when there were others who could also do it. The fellowship made it possible for both to be done.

The Philippians had done exactly the same thing with both money and a servant to help. they were in fellowship with him, though they had not left their homes and were not doing any of the work.

Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need ... 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. Phil 2:25-30

But this fellowship was not simply in the work. It was also in the afflictions **with my affliction.**

This was a fellowship and joint participation in His afflictions. He had been imprisoned for almost at least 3 and possible 4-5 years. What they had sent was seen by God as a fellowship. They were making a sacrifice to help the apostle Paul make His sacrifice. Affliction is a strong term for the pressures and stresses of trials. It means to be crushed and compressed in troubles and afflictions.

thlipsis ... from thlibo (2346) to crush, press, compress, squeeze, which is from thlaō (n.f.), to break. Tribulation, trouble, affliction. (I) In a figurative manner, pressure from evils, affliction, distress (2 Cor 2:4; Phil 1:16); of a woman in travail (John 16:21). Often as a metonym for evils by which one is pressed, i.e., affliction, distress, calamity (Matt 13:21; Acts 7:10,11; Rom 5:3; 2 Cor 1:4; Heb 10:33). ... II) Related to stenochæria (4730), distress, narrowness, occurring only four times with the connotation of narrowness, from stenós (4728), narrow of room, confined space. In three of the four occurrences in the NT, stenochæria is associated with thlipsis (Rom 2:9; 8:35; 2 Cor 6:4). thlipsis ... refers more to being crushed while stenæchoria ... refers more to narrowness of room or discomfort. Tribulation may affect either body or mind or both. (Complete Word Study Dictionary: NT:2347)

Although Paul could be content, he was not immune to the stress and pressure it created. It was a pressure he could endure and feel self-sufficient in, but was still a pressure. Being in prison alone is enough to make one feel this pressure. Added to this was the poverty which was enforced upon him and which there was nothing he could do about. He had the freedom to receive guests and to receive aid, but he did not have the freedom to work for himself.

The Philippian church, by sending aid to Paul in an effort to ease this pressing together as much as possible had, though they were not even there, become partners with him in those afflictions.

By manifesting their love and concern in this way, they had greatly aided Paul. He has taken great pains in v 11-13 to show that it was not the simple caring for his need that had prompted this outburst of praise and thanksgiving. It had a greater value than this.

15 Now you Philippians know also that in the beginning of the gospel,

Paul reminded them of their history together. It was about 51-52 when Paul entered Philippi and on the Sabbath found a few women by the riverside, preached the first sermon to them. The church began when Lydia and all her household were baptized. That was the beginning of the gospel for them.

from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. 13 And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there. 14 Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. 15 And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us. Acts 16:12-15

Obviously more had been added since that time, but though the church itself had begun with the few and had continued to grow all the members of the Philippian church were blessed with this same blessing.

From the very beginning, They had seen the crushing nature of the afflictions and tribulations Paul endured. After the casting out of the demon from the maid who cried out against them day after day (Acts 16:16-18), he was unjustly beaten and imprisoned (Acts 16:19-34). They also witnessed the vindication which relieved them of a lot of that crushing tribulation that would have come to them if Paul had not done it publicly. (Acts 16:35-40). After he was forced to leave Philippi, they did not forget this man who had brought them the truth, and had paid a great price in doing so.

It is important also to remember that Paul never sought support from any congregation. What the Philippian church had done was purely on their own initiative. He told the Corinthians that he had the right to be paid and the Lord had commanded that all who preach the gospel should be able to live of the gospel. But he proclaimed he had not used that right and he never would.

If we have sown spiritual things for you, is it a great thing if we reap your material things? 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. 13 Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? 14 Even so the Lord has commanded that those who preach the gospel should live from the gospel. 15 But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. 16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not make full use of my authority in the gospel. 1Cor. 9:11-18

when I departed from Macedonia, no church shared (had fellowship - ASV) with me concerning giving and receiving but you only.

He takes them back to the time when he was forced to leave Macedonia. It all happened quickly. He left Philippi to enter Thessalonica, but had only been there a very short time before he was forced to leave. The same happened in Berea and it is probable that less than 6 months to a year after leaving Philippi, he was forced to leave Macedonia. At that time, there were no other churches anywhere in the world who were "sharing" with Paul. Because of the importance of the word fellowship, it is often confusing to the English reader when the term share is used. Share is a good translation, but it leaves out all the thoughts set forth by John regarding fellowship with God and fellowship with the apostles. Those in Philippi and Paul were in fellowship. They were working together toward the same goal. Both were doing their part and the reward for the actions would be given to both. They were jointly participating in this action. The term fellowship has many different ways to translate, but it never strays far from joint participation in something that leads to a common reward or outcome.

koinonos, koinoneo, koinonia, ... koinonos means “fellow,” “participant.” It implies fellowship or sharing with someone or in something. Sometimes *koinonos* is accompanied by a second noun indicating the nature of the participation... By stem (*koinos*) the participation is differently orientated from that of e.g., *philos*, where the bond is that of relationship or love, *etairos*, which implies sharing a common enterprise, *sunergos* (fellow-worker), or the colourless *metochos* (participant). The main element in *koinonos* is that of fellowship. Hence the word is esp. adapted to express inner relationship. ... In Luke 5:10, is used of partnership in work which may even be taken as a legal partnership. The next sense is that of sharing in a nature which has been received or which is to be attained. Thus in Heb 2:14 children share in the common mortality of man The participation of the righteous in what is holy has an exclusive character (2 Cor 6:14) ... It demands separation. As children of light Christians cannot possibly have a part in sin (Eph 5:11). Paul uses *koinōnia* for the religious fellowship (participation) of the believer in Christ and Christian blessings, and for the mutual fellowship of believers. According to 1 Cor 1:9 Christians are called to fellowship (participation) with the Son...” (Kittel, TDWNT, NT:2841)

koinōnia (NT:2842) community; fellowship; participation *koinōneō* (NT:2841) have a share; give a share; take a share; have fellowship *koinōnos* (NT:2844) companion, partner ... 2. Adj. use of *koinōnos* can be rendered common or participating in; subst. use can be rendered partner, associate. In the NT adj. use appears in 2 Peter 1:4: “partakers of the divine nature.” Subst. use is most often pl. It is absolute in 2 Cor 8:23 and Philem 17 (partner). The person with whom one is a partner or associate (Luke 5:10: “who were partners with Simon”) ... *koinōneō*, the verb ... means have/take a share in something ... It means give a share, communicate, have fellowship with someone, with the dat. of the person (Gal 6:6; Phil 4:15). *koinōnia*, the related abstract form, is translated fellowship, partnership and also with participation, sharing. Absolute use suggests esp. the idea of fellowship (Gal 2:9; Acts 2:42: “They continued in the teaching of the apostles and in fellowship”; Heb 13:16: “Do not forget charity and fellowship”; 1 John 1:3: “so that you have fellowship with us; but our fellowship is also with the Father and with his Son, Jesus Christ” (Exegetical Dictionary, NT:2842)

Thus the term fellowship carries with it the idea of becoming a partner, a sharer. “James and John, the sons of Zebedee, who were partners with Simon. (Lk. 5:10). They were in fellowship and partnership. They both worked, sometimes one or the other got a better catch, but they shared the profits equally. All partnerships are a fellowship. All actions taken on by more than one person in which work is divided, but the reward is the same is a fellowship.

A very similar circumstance of fellowship happened with David. 200 men were so weary they were told to wait at the brook with all the baggage, so the other 400 could move more swiftly and he unhindered by those who were weak. After the battle, David made a statute of fellowship. Those who stay and watch the baggage should receive the same reward as those who go to battle.

So David went, he and the six hundred men who were with him, and came to the Brook Besor, where those stayed who were left behind. 10 But David pursued, he and four hundred men; for two hundred stayed behind, who were so weary that they could not cross the Brook Besor. ... 21 Now David came to the two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who were with him. And when David came near the people, he greeted them. 22 Then all the wicked and worthless men of those who went with David answered and said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except for every man's wife and children, that they may lead them away and depart." 23 But David said, "My brethren, you shall not do so with what the Lord has given us, who has preserved us and delivered into our hand the troop that came against us. 24 For who will heed you in this matter? But as his part is who goes down to the battle, so shall his part be who stays by the supplies; they shall share alike." 25 So it was, from that day forward; he made it a statute and an ordinance for Israel to this day. 1Sam. 30:9-10, 21-25

concerning giving and receiving but you only.

Paul and the church at Philippi were the only ones in this fellowship of giving and receiving. “Giving” is used twice in the NT and receiving only once. The giving is the action of giving. They were the ones who were giving and Paul was the one who was receiving.

dōsis, noun from *dīdōmi* (1325), to give. Gift, the act of human or divine giving (Phil 4:15; James 1:17) ...” (Complete Word Study Dictionary: NT:1394)

dosis, a giving (from Herodotus down): *logo doseōs kai lépsis*, an account of giving and receiving (i. e. debit and credit accounts; cf. *logos* II. 3), Phil 4:15; here Paul, by a pleasant euphemism, refers to the ... gifts, which the church bestowing them enters in the account of expenses, but he himself in the account of receipts; ... *dosis* active, a giving; passive, a thing given, cf. medical dose; ...” Thayer's Greek Lexicon, NT:1394)

dósis, ... The **word is very common in financial transactions**. Thus it is = "instalment" ... "of which sum you have received the first instalment amounting to 40 drachmae"... "shall pay the rent annually in two half-yearly instalments of 30 drachmae" (Vocabulary of the Greek NT, Moulton-Milligan, NT:1394)

lépsis, fem. noun from *lambánō* (2983), **to receive. Receipt or the act of receiving** (Phil 4:15). ..." (Complete Word Study Dictionary: NT:3028)

This is a fellowship of giving and receiving. The act of giving on their part was a voluntary act which had not been requested, but could not be refused. The receiving as accepted as Paul's part. Although the word *logos* had many different meanings, it is repeated in verse 17 "*the fruit that increases to your account*". This is the introduction to the account between the Philippians and Paul. They are the ones who are giving gifts and Paul is the one receiving the gifts. But who is the one taking account of all this? Not Paul and not the Philippians, but God and His Son Jesus Christ.

16 For even in Thessalonica you sent aid once and again for my necessities.

It had begun nearly immediately. "*From the very first day*" in Philippi and from the very next church in Thessalonica. He was not in Thessalonica for a long period of time so this had happened very soon. Just as Lydia had recognized the greatness of the work Paul was doing and wanted to help him, so the church had also done. He was only in Thessalonica a few months or less. Yet once and twice or once and again they had sent money to help him.

hápax; **adv. of time. adverb, once, one time (from Homer down)**; a. universally: 2 Cor 11:25; Heb 9:26; 1 Peter 3:20 ... like Latin *semel*, used of what is so done as to be of perpetual validity and never need repetition, once for all: Heb 6:4; 10:2; 1 Peter 3:18; Jude 3,5. (Thayer's Greek Lexicon, NT:530)

dís; **adverb from *dúo* (1417), two. Twice** (Mark 14:30,72; Luke 18:12; Phil 4:16 "**once and twice**" [a.t.], **meaning again or often**; 1Th 2:18; Jude 12, "twice dead," i.e., utterly dead). (Complete Word Study Dictionary, NT:1364)

dis ... **the ordinary numeral adverb signifying twice, is rendered "again" in Phil 4:16, "ye sent once and again unto my need,"** and in 1 Thess 2:18, where Paul states that **he would have come to the Thessalonians "once and again," that is, twice at least he had attempted to do so.** (Vine's Expository Dictionary NT:1364)

Thus the love, the concern, the desire to help Paul in his ministry was very strong in them. They did not want him to have to be concerned about physical necessities. They wanted him to be able to concentrate solely upon the proclamation of the gospel so they wanted to remove the great needs that they knew he had.

chreia... **necessity, need**: such things as suited the exigency, such things as we needed for sustenance and the journey,... **to supply what is absolutely necessary for life...** there is need, followed by an accusative with infinitive... *there is need of something... to have need of (been in want of) something... to have need... the condition of one deprived of those things which he is scarcely able to do without, want, need... one's necessities...* (Thayer, p. 670; 5532)

17. Not that I seek for the gift;

As he has already stated in 4:10-12, he is not interested in the gift itself. This doesn't lessen its value to him, but specifies and purifies the motive. It was not an intense desire on Paul's part for the gift itself. This term for seek is used by Jesus of how the Gentiles seek for food, drink and clothing (Mt. 6:32) and how those who had not received the promises sought for the country God had prepared for them (Heb. 11:14). Paul did not strongly crave the gift.

epi-zeteo,... to inquire for, **seek for, search for, seek diligently... to desire, wish for, crave...** (Thayer, p. 238).

Paul never craved the gift itself. He did not want it for what it could buy. He did not want it for the extra time that it gave him. He would always find a way to do all that was necessary. It was not the "*gift*" itself or anything connected with it.

dóma, neut. noun from *dídōmi* (1325), **to give. A gift** (Eph 4:8; Phil 4:17) ... lends **greater emphasis to the character of the gift** than to its beneficent nature; **a good gift from man to man** (Matt 7:11; Luke 11:13) ... In Eph 4:8, the plural *dómata* means **the actual gifts proving Christ's generous character** (referred to by *dōreá* in Eph 4:7) ... In Phil 4:17, ***dóma* refers to the material gifts the Philippians repeatedly sent to Paul for his needs.** (Complete Word Study Dictionary: NT:1390)

but I seek the fruit that abounds to your account.

He repeats the word “seek” to express what he did intensely desire wish for and crave. This completes the thought he began earlier. “no church had fellowship with me concerning (in account of) giving and receiving but you only.” This “account” (ledger) had both the giving and the receiving written in it. In this ledger, it is written who gave and who received. The apostle Paul was the one who received and because it was given to him with the motives they had in the giving it would abound to their account.

The term “account” is used in many different ways in the NT, but as it is used here only a few times. This is an account like our checking account. There is an account with both deposits and credits and of receipts and expenditures. The Philippian church had such an account

logos word, speech, account, sermon, ... 1. The 330 occurrences of *logos* ... 2. The great variety of meanings for *logos* — word, speech, language, narrative, statement, pronouncement, question, report, account, sermon, teaching, call, sense — can be accounted for esp.: a) on philological grounds and b) on theological grounds. ... a) The root *leg-* represents a comprehensive and overarching unity of meaning: gather, collect, select, report, speak. ... e) Numerous technical usages of *logos* are intelligible only within their contexts, e.g., the commercial terminology of "settling accounts" (Phil 4:15,16). These are derived both from Semitic usage (Matt 5:32) and from secular Greek (Acts 10:29; 18:14). "To give an account" (1 Peter 4:5; They will give an account to Him who is ready to judge the living and the dead. Rom 14:12, 12 So then each of us shall give account of himself to God...." Exegetical Dictionary NT:3056)

logos ... a record of assets and liabilities - 'account, credit, debit.' ... 'he wanted to check on his servants' accounts' Matt 18:23; ... 'I seek the results which will increase the amount of your account' (or '... to your credit') Phil 4:17. ..." (Lou & Nida, Greek-English Lexicon NT: 3056)

This is how Jesus used it in one of His parables.

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. 24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. Mt. 18:23-24

"For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. 15 And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. ... 19 After a long time the lord of those servants came and settled accounts with them. 20 "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' 21 His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' Mt. 25:19-21

This is a concept that is not expressed or revealed anywhere else in the Scriptures. We must move very cautiously from what other Scriptures reveal and draw our conclusions based on all that the Scriptures reveal. Many of the things Jesus taught will help us understand the basic framework.

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! 24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Mt. 6:19-24

But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Mt. 6:33

1. Do not lay up treasures on the earth	4. Can't serve 2 masters: hate/love loyal/despise
2. Lay up treasures in heaven.	5. Can't serve God and mammon.
3. Where your treasure is there will your heart be.	6. Seek 1 st Kingdom of God.

"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. 33 Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34 For where your treasure is, there your heart will be also. Lk. 12:32-34

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| 7. It is your Father's good pleasure to give you the kingdom. | 9. Provide money bags which do not grow old. |
| 8. Sell what you have and give alms | 10. A treasure in heaven that does not fail |

And I tell you, **make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.** 10 "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. 11 If then you **have not been faithful in the unrighteous wealth, who will entrust to you the true riches?** 12 And if you have **not been faithful in that which is another's, who will give you that which is your own?** 13 **No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."** 14 Now the **Pharisees, who were lovers of money, also heard all these things, and they derided Him.** 15 And He said to them, **"You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.** Lk. 16:9-15

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| 11. Make friends of unrighteous wealth. | 15. Can't serve 2 masters: hate/love devoted/despise. |
| 12. When it fails received into eternal dwellings | 16. Pharisees scoffed at these things. |
| 13. Faithful little/much dishonest little/much | 17. Justified before men, but God knows the heart. |
| 14. Unfaithful in unrighteous wealth not entrust true riches | 18. Highly esteemed among men abomination to God. |

Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses. 16 Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. 17 And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' 18 So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 19 And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.'" 20 But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' "So is he who **lays up treasure for himself, and is not rich toward God.**" Lk. 12:15-21

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| 19. Take Heed! Beware of all covetousness. | 21. Lays up treasure for himself |
| 20. Life doesn't consist of abundance of possessions | 22. Rich toward God. |

As one considers these 22 points regarding the relationship of each disciple to money, they begin to see the complexities. It is evident that money has great power to affect our relationship to God and our discipleship to Jesus. Those in our society are living a life of wealth and ease. There is grave danger and Jesus doesn't give minimums and maximums. Paul rejoiced because the Philippians, by their actions had proven to be all that Jesus seeks in a disciple. There is a direct connection between what we keep here and what we lose in heaven and what we give away (lose) here and what we will gain in heaven.

The most important points to better understand this passage:

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| 1. We are laying up treasures on earth or we are laying up treasures in heaven. |
| 2. There are money bags which do not grow old. |
| 3. If we sell possessions we have a treasure in heaven that will not fail. |
| 4. We can make friends with money |
| 5. When money no longer matters we will be received into eternal dwellings. |
| 6. In God's eyes if we are faithful in our wealth, He can entrust the true riches. |
| 7. If we scoff, doubt or disagree we feel justified before men, but God sees it as an abomination. |
| 8. Some have only treasures for self but are not rich before God. |

Paul's joy centers with all the above. These Philippians were doing all the right things that Jesus wants to see in His disciples. The Holy Spirit will use this event to expound on the words of Jesus.

The term "account" clearly has application to the final day of judgment and the reckoning that will occur then. Jesus promised that those who use their money well while here will have treasure in heaven. The exact nature of this account and treasure has nowhere been defined. Yet Paul affirmed that the Philippians by sending him these gifts were enhancing their account. He was thrilled, and took the gift, not because of the personal benefits that it would give to him, but because of the great benefits that it was giving to them.

And I say unto you, **Make to yourselves friends by means of the mammon or unrighteous; that, when it shall fail, they may receive you into the eternal tabernacles.** He that is faithful in a very little is faithful also much: and he that is unrighteous in a very little is unrighteous also in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Lk. 16:9-11

When Paul wrote a letter to Timothy a few years after this one, he sought to have Timothy stress this to all wealthy people:

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18 Let them do good, that they be rich in good works, ready to give, willing to share, 19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life. 1Tim. 6:17-19

This is as far as we can take this thought. We don't know any more about it than this. It gives us enough motivation both individually and congregationally to use money for giving and receiving. We need to be careful to whom we give that money, but once we have given it, we can trust God that it will be fruit that increases to our account.

Jesus emphasized several times both sides of this in expressing the importance of bearing fruit. If there is no fruit, it needs to be cut down or taken away. But if it bears fruit, God prunes so it can bear more fruit. God is glorified by these fruits.

He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and **he came seeking fruit on it and found none.** 7 Then he said to the keeper of his vineyard, 'Look, for three years **I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'** Luke 13:6-8

I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. ... 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. Jn. 15:1-2,8

Paul has affirmed that by giving up their own money in their desire to help those proclaiming the gospel are bearing fruit which is increasing to their account. It was not his own desires that motivated him to speak as he does. It is an unselfish desire on his part that compels him to take it. He is helping them by giving them a chance to gain some fruit, to use their money wisely and in a spiritual way. This and this alone was the reason he took the gift.

18. But I have all things, and abound:

Paul now returns to himself as the recipient of the gift. In no way does he minimize his own appreciation. It was a gift of love, and had great value. All that was said that appeared to minimize the gift was done to place it in its proper perspective. The value in this gift was far more for them than it was for him. It held a great spiritual significance, doing so much more for them as the givers than it did for him as the receiver.

*In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, **It is more blessed to give than to receive.*** Acts 20:35

Yet in spite of all the emphasis on the blessedness of these givers, Paul was truly grateful and appreciated this gift that was sent to him. This verse appears to be his personal thanks for the gift itself. It has given him everything he needs. We know that Epaphroditus came with it as a part of the gift, (Phil. 2:25, 30) but whether it was a monetary amount or goods in the form of clothing, writing materials, food, etc, we just do not know. What is known is that as a result of his receiving it, he could now offer his sincere thanks. He now as he always has abounds. He has above and beyond what is necessary.

perisseuō, from *perissós* (4053), **abundant. To be in excess, exceed in number or measure.** In the NT, **to be or have more than enough.** ... (I) **To be left over, remain, exceeding a number or measure which marks fullness**, intrans. (John 6:12,13). ... that remaining, residue after the needs were met (Matt 14:20; 15:37). ... (II) To superabound, to abound richly, trans.: (A) **Of persons, to have more than enough, superabundance, used in an absolute sense (Phil 4:12,18);** ... (B) **Of things, to abound**, intensively with en followed by the dat. as in Luke 12:15, **meaning that life does not consist in an abundance of things.** (III) By implication in a comparative sense, to be more **abundant, conspicuous or distinguished than something else is; to excel**, i.e., with (4119), greater, and the gen. (Matt 5:20, "if **your righteousness does not exceed that of the Pharisees**" [a.t.]). (Complete Word Study Dictionary: NT:4052)

perisseuō **exceed, be present in superabundance, prove to be extremely rich**, have a superabundance; trans.: make extremely rich ... 1. In the NT, words of the stem *periss-* occur, in addition to *perisseuō* ... Of the **93 total occurrences**, 51 are in Paul, 42 in other NT writings. In the LXX the stem *periss-* almost always renders the Hebrew root (niph'al: "be left over," hiph'il: "leave over or behind"). ... is largely used intrans., and in the case of things means **exceed, be left over, be present in superabundance, though also be exceedingly rich. In reference to persons ... means have more than enough, be rich (in something)**. 3. In the Gospels, *perisseuō* with the meaning be left over (in the feedings of the four and five thousand) refers to the *fragments* left over (Matt 14:20; 15:37; Luke 9:17; John 6:12,13;) ... Exegetical Dictionary NT:4052)

Since Paul already felt that he had more than enough in whatever state he was in (4:12), he truly is blessed with an abundance now that he has received their gift of support. Their love for Paul, thoughts of his hard working and industrious spirit being cooped up in jail where he could not do what he was accustomed to do brought great sorrow and a desire to help him in the best ways they could think of. They had therefore sent both Epaphroditus and the gift to give Paul further opportunities to do things from prison. It had deeply touched Paul's heart.

I am filled, having received from Epaphroditus the things that came from you,

He continues with a specific thanks for the gift. This is a term used when something is completely filled to the brim. There just wasn't any more room or any more need.

"pleroo, ...1. to make full, to fill, to fill up... to fill to the full... to cause to abound, to furnish or supply liberally...2. to render full, i. e. to complete; a. prop. to fill up to the top...so that nothing shall be wanting to full measure, fill to the brim,... b. to perfect, consummate... bb. to make complete in every particular; to render perfect... c. to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute ... bb of sayings, promises, prophecies, to bring to pass, ratify, accomplish; ... hh universally and absolutely, to fulfill, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment ..." (Thayer, p. 517-518; 4137).

He uses the perfect tense here which refers to some action done in the past the affects of which continue right up to the present. Whether the gift had come three months or 2 years previously, the affects of the filling continued. He still had plenty. Again Paul brings up Epaphroditus as the one who brought the gift. He is now sending Epaphroditus back with this letter, but the affects of the gift continue.

an odor of a sweet smell,

This final point made about their "gift" opens up a wide vista of history to the people of God. It brings into the NT what was described over and over again in the old. This phrase goes all the way back to Noah as he left the ark. Taken directly from the Septuagint there is a similarity between what Noah did and what the Philippian church had done had done by sending help to Paul as an apostle of Jesus Christ. The phrase "*osmé euōdias*," was the LXX (Septuagint) translation (From Hebrew into Greek) of Hebrew phrase which also meant a sweet smell or a pleasing odor. It was used in Gen. 8:21; Lev 1:9,13,17, and many more places.

euōdia, (NT:2175) pleasant odor *osmé*, (NT:3744) scent, aroma ... 1. *euōdia* occurs 3 times in the NT, twice (Phil 4:18; Eph 5:2) in the gen. construction *osmé euōdias*, and once in 2 Cor 2:15 ... 2. **The phrase *osmé euōdias*, is the LXX tr. of Hebrew "pleasing odor" (Gen 8:21; Lev 1:9,13,17, etc.). Paul uses the phrase in Phil 4:18 along with other sacrificial expressions to characterize the gifts with which the Philippians had supported him as a spiritual sacrifice given to God:** "I have a surplus, since I received your gifts from Epaphroditus, a pleasing fragrance (*osmén euōdias*), an acceptable sacrifice (*thusia*) pleasing to God (*euarestos*)..." (Exegetical Dictionary NT:2175)

The first time this phrase was used was after Noah left the ark, built an altar and offered burnt offerings. Fwanted to offer These passages open up this door.

Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21 And the Lord smelled a soothing aroma (osmé euōdias). Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. 22 "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease." Gen. 8:20-22

Although it was a burnt offering and there was a fire that created an odor that man could smell, that is not the meaning of the passage. What God smelled was Noah's reverence, love, gratitude, faith

and submission. When God gave the Law, He placed the burnt offering into their service to Him and promised it would send up that same “sweet smell.”

*When any one of you brings an offering to the Lord, you shall bring your offering of the livestock — of the herd and of the flock. ... 9 . And **the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord.** Lev 1:2*

*And the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: '**When you have come into the land you are to inhabit, which I am giving to you, 3 and you make an offering by fire to the Lord, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a sweet aroma to the Lord, from the herd or the flock.**'" Num. 15:1-3*

What a wonderful promise to the faithful. When they had sinned, wanted to make a sacrifice, fulfill a vow or offer a freewill offering, they could bring this animal to the priest and it would create a “sweet aroma” and “sweet savor.”

When Jesus gave Himself for us, as a sacrifice on the cross it also brought that sweet aroma to God. That sacrifice brought eternal salvation to His people.

*And walk in love, as Christ also has loved us and given Himself for us, an offering and **a sacrifice to God for a sweet-smelling aroma.** Eph 5:2*

This removed forever the need for an animal sacrifice to bring a sweet aroma to God. Yet here we find this concept put forth for those who make sacrifices to God to help the gospel and those who are preaching it.

That which Noah had done in his sincere worship to God by offering those animals in sacrifice, the Philippians had also done by sending this gift to Paul. This gift had gone up into the spiritual air as a blessed smell which God had accepted. What a blessed honor God has given to us! Though he himself gives to us life and breath and all the things we possess, he has given us the privilege to sacrifice our possessions for him and accepts such sacrifices as an offering.

*euōdía, ... (eu and ozō); a. **a sweet smell, fragrance, ... a fragrant or sweet-smelling thing, incense:**... *osmé euōdías*, an odor of something sweet-smelling, ... **an odor of acquiescence, satisfaction; a sweet odor, spoken of the smell of sacrifices and oblations**, Ex 29:18; Lev 1:9,13,17, etc., agreeably to the ancient (anthropopathic) notion that God smells and is pleased with the odor of sacrifices, Gen 8:21; in the N. T. by a metaphor borrowed from sacrifices, a thing well-pleasing to God: Eph 5:2; Phil 4:18 (Thayer's Greek Lexicon, NT:2175)*

*euōdía, , fem. noun (n.f.), sweet-smelling; which is from *eú* (2095), well, good, and *ózō* (3605), to smell. A good smell, odor, fragrance. Used metaphorically of persons or things well-pleasing to God (2 Cor 2:15; Eph 5:2; Phil 4:18). (Complete Word Study Dictionary: NT:2175*

a sacrifice acceptable, well-pleasing to God.

Building on the foundation of the sacrifices to God in the Old Covenant, there are specific acts that have been given to Christians that can be also be offered to God as a sacrifice.

*thusia primarily denotes "the act of offering"; then, objectively, "that which is offered" (a) of idolatrous "sacrifice," Acts 7:41; (b) of animal or other "sacrifices," as offered under the Law, **Matt 9:13; 12:7; ... (c) of Christ, in His "sacrifice" on the cross**, Eph 5:2; Heb 9:23, where the plural antitypically comprehends the various forms of Levitical "sacrifices" in their typical character; 9:26; 10:12,26; (d) **metaphorically, (1) of the body of the believer, presented to God as a living "sacrifice," Rom 12:1; (2) of faith, Phil 2:17; (3) of material assistance rendered to servants of God, Phil 4:18; (4) of praise, Heb 13:15; (5) of doing good to others and communicating with their needs, Heb 13:16; (6) of spiritual "sacrifices" in general, offered by believers as NT:2378***

The Holy Spirit used many of the writers of the NT to reveal that many of the things first revealed to Israel in the sanctuary, tabernacle and temple were destined to be fulfilled spiritually in the church. The church is “*the true tabernacle that the Lord erected.*” God used the “*copies of the things in the heavens,*” that had been cleansed with the blood of bulls and goats, to reveal the “*greater and more perfect tabernacle not of this creation*” with the “*heavenly things themselves.*”

*Now **this is the main point of the things we are saying:** We have such a **High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.** Heb. 8:1-2*

*But **Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle***

not made with hands, that is, not of this creation.” Heb. 9:11

Therefore it was necessary that the copies of the things in the heavens should be purified with these (blood of bulls and goats), but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us. Heb. 9:23-25

Without the copies of the things in the heavens we could not fully understand the true realities of what we do in the church today. Jesus made us the priests in His true tabernacle and gave us the true spiritual sacrifices that were only copies while the first tabernacle stood.

the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing ... 11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. Heb 9:8,11-13

When Jesus entered the true tabernacle, not of this creation but in heaven itself, the old tabernacle no longer stood in the sight of God. This was made clear with the rending of the veil from top to bottom. After Jesus entered the Holiest, He created a new and living way whereby we too might enter.

There is a clear allusion in this verse to the means by which Aaron and his sons were consecrated to become high priests. Note first that He consecrated a new and living way. Our hearts were sprinkled and our bodies washed with pure water.

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21 and having a High Priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Heb 10:19-23

When we read about how God commanded that the priests who would work with the altar must be hallowed and consecrated to minister to God as priests. First they were to be washed with pure water and clothed with fine linen and then sprinkled with blood and anointing oil.

And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, Ex 29:1-2

And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. 5 Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. 6 You shall put the turban on his head, and put the holy crown on the turban. 7 And you shall take the anointing oil, pour it on his head, and anoint him. 8 Then you shall bring his sons and put tunics on them. 9 And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons. Ex 29:4-9

And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him. Ex 29:21

"Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. 13 You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. 14 And you shall bring his sons and clothe them with tunics. 15 You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations." Ex 40:12-15

Although the material elements of all this ended at the cross of Jesus. The priesthood, the consecration and the working in the tabernacle did not. God had promised that when David came as the Branch of righteousness (Jesus), David would never again lack a man on the throne (Jesus eternal reign) and the priests and Levites would never lack a man to offer burnt offerings grain offerings and sacrifice continually before God.

'In those days and at that time I will cause to grow up to David a Branch of righteousness; He shall execute judgment and righteousness in the earth. 16 In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.' 17 "For thus says the Lord: 'David shall never lack a man to sit on the throne of the house of Israel; 18 nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice

continually." Jer. 33:15-18

God then made a solemn promise and powerful comparison. He compared His covenant with David and His covenant with the Levites, the priests, God's ministers to the covenant God had made with the day and the night (Gen 8:22). That covenant can't be broken! Only if the covenant with day and night can be broken (at the end of the age) can the covenant with David to have a son reign and the Levites, priests, My ministers be broken. Just as the stars and the sands of the sea God promised to multiply both the descendants of David (Jesus our brother) and the Levites (our consecration to work as priests and ministering Levites).

*And the word of the Lord came to Jeremiah, saying, 20 "Thus says the Lord: **'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, 21 then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. 22 As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.'**"* Jer. 33:19-22

When will this occur. It must occur before the covenant of day and night is broken so it must happen during this age? It happened when Jesus took the throne, became king and the one shepherd over them.

Thus what we read about in Acts 2 is the moment when He is at the right hand of God exalted made both Lord and Christ. God then made that covenant of peace with them. It is an everlasting covenant. God then set His sanctuary in their midst forever. God will truly and completely sanctify Israel when His sanctuary is in their midst forever.

"David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. 25 Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever. 26 Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. 27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. 28 The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore." Ezek. 37:24-28

James quoted Amos regarding the tabernacle of David and the entrance of the Gentiles all being fulfilled at that time.

*And after they had become silent, James answered, saying, "Men and brethren, listen to me: 14 **Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. 15 And with this the words of the prophets agree, just as it is written: 16 'After! this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; 17 So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things.'** 18 "Known to God from eternity are all His works. Acts 15:13-19*

*6 "Also the sons of the foreigner Who join themselves to the Lord, to serve Him, And to love the name of the Lord, to be His servants — Everyone who keeps from defiling the Sabbath, And holds fast My covenant — 7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. **Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations."** 8 **The Lord God, who gathers the outcasts of Israel, says, "Yet I will gather to him Others besides those who are gathered to him."** Isa 56:6-8*

These are the prophecies, which were all fulfilled when Jesus entered the true tabernacle and sanctuary and gave us a new and living way where we could also enter with Him. This is what Peter was describing:

*Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 you also, as living stones, are being built up a spiritual house, **a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.** 1Pet. 2:4-5*

As was prophesied in Jeremiah and Ezekiel, David will not lack a man and the Levites and priests will never lack a man, ministering to God. That has now been fulfilled. We are a holy priesthood! We are offering up spiritual sacrifices! We do have an altar that only those who have left the fleshly tabernacle and entered the spiritual one. On that altar we can offer up spiritual sacrifices, praise to God giving him the fruit of lips and doing good and sharing which are sacrifices God is well

pleased to receive.

We have an altar from which those who serve the tabernacle have no right to eat. 11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. 12 Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. 13 Therefore let us go forth to Him, outside the camp, bearing His reproach. 14 For here we have no continuing city, but we seek the one to come. 15 Therefore **by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.** 16 But do not forget to do good and to share, for with such sacrifices God is well pleased. Heb. 13:10-16

This is how Paul saw his own work as an apostle and Christian. He saw all the sacrifices he was allowed to make in his work with the Gentiles as an opportunity to offer up the Gentiles. In Paul's heart, giving His life was pouring it out to God as a drink offering and the giving of his life toward that end as a part of his own sacrifice given to God.

that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. Romans 15:16

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. 18 For the same reason you also be glad and rejoice with me. Phil. 2:17-18

For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. 2Tim 4:6-8

Paul knew that such sacrifices as the one given by the Philippians rose to that same level and were pleasing to God.

dektós, a verbal adjective from *déchomai* (1209), **to accept, decide favorably.** Elected, acceptable, one of whom there is or has been a favorable decision of the will. Particularly **used of the sacrifice** although not to distinguish it from unacceptable sacrifices, but **to specify it as the object of divine approval** (Phil 4:18; Sept.: Lev 1:3,4; Prov 11:1; 14:35; Isa 56:7; Mal 2:13)... “ (Complete Word Study Dictionary: NT:1184)

dektos ... pertaining to that which is pleasing in view of its being acceptable - 'pleasing, acceptable.' dektos 'whoever worships him and does what is right is acceptable to him' Acts 10:35. ... 'this is good and it pleases God our Savior' 1 Tim 2:3. ... (Lou & Nida, Greek-English Lexicon, NT:1184).

Not only pleasing, but well pleasing.

euárestos, adjective from *eu* (2095), well, and *aréskō* (700), to please. **Well-pleasing, acceptable.** Used with reference to God, that which God wills and recognizes (Rom 12:1,2; Eph 5:10; Phil 4:18; Col 3:20; Heb 13:21); to persons (Rom 14:18; 2 Cor 5:9); concerning slaves ...” (Complete Word Study Dictionary: NT:2101)

euarestos **pleasing, pleasant** ... There are 9 occurrences in the NT, of which 5 are in Paul. The word is widespread in koine, but rare in the LXX (only in Wisdom 4:10; 9:10). In the NT it is **used almost exclusively of deeds that are pleasing to God or Christ:** Rom 12:1: ... , of the living and holy sacrifices of the bodies of believers Rom. 14:18); further Phil 4:18; 2 Cor 5:9 ... Eph 5:10; Col 3:20 ...” (Exegetical Dictionary NT:2101)

Though the need for animal sacrifices is forever gone, through the death of our Lord Jesus Christ, God has allowed them to be replaced with spiritual ones which hold great value to him. Thus with these terms Paul expresses the opportunity that every Christian has to offer God something special. Something that comes up to him as an odor of a sweet smell. Something that is as acceptable to him as that which the Old Testament saints offered in the form of animal sacrifices.

All the personal sacrifices that each of us make in our decision to serve and honor God are considered by God as a sacrifice. Our entire worship service on the first day of the week is also so viewed. Although it could have been a special collection, it could also have been done in the same manner as that of the needy saints at Jerusalem. All 1st day of the week contributions are sacrifices offered up by God's priests who have given their body as a living sacrifice.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service of worship. Rom 12:1

Though it was sent to Paul, it was sent to him as Christ's apostle. That being the case, it was viewed by God as a sacrifice and placed as fruit in their account. This is something for every congregation of God's people to seriously reflect upon as it decides how to use its funds.

19. And my God shall supply every need of yours

Just as Paul was full with what they had supplied, the Spirit wants them to feel the comfort and confidence that God will also supply them with everything they need.

“chreia... necessity, need: such things as suited the exigency, such things as we needed for sustenance and the journey,... to supply what is absolutely necessary for life... there is need, followed by an accusative with infinitive... there is need of something... to have need of (been in want of) something... to have need... the condition of one deprived of those things which he is scarcely able to do without, want, need... one’s necessities...” (Thayer, p. 670; 5532)

As Jesus had made very clear in His sermon on the mount, God is very aware of all our needs. This is the essence of what Paul had learned that had made him content in every circumstance. He accepted what God’s providence supplied. just as He was of the birds.

“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Mt. 6:31-33

Because of their sacrifice to him, Paul knew they were seeking first God’s kingdom. They had the same midset as Paul. They were free from the love of money and God’s promise was theirs.

Be free from the love of money; content with such things as you have: for He has Himself said, I will in no wise fail you, neither will I in any wise forsake you. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me? Heb. 13:5

Great caution should be taken here. Although God will always take care of every need of His people, it may not always measure out the same. Paul was never forsaken, yet he had nothing. Others have wealth and ease. God works with the nations and with the lost. Sometimes, prosperity, sometimes want and other times persecutions. Old Testament saints found this world to be a very harsh place, but God took care of them.

who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. 35 Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. 37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented — 38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. Heb. 11:33-38

This verse sums everything up. They all received what they needed to get through this life. But some lived at a providential time when God needed to act. He thus proved He could and gave us the confidence. Other times, it was God’s providence that He did not act. They took the worst kind of mistreatment.

Jesus rises to the very top here. God never failed or forsook Him and supplied His every need, but the time was not for wealth, peace and honor but for torment and death to save the souls of others.

God always takes care of His people, and all things will always work together for good for them. But the needs of each generation as seen by God will determine what they will have to suffer for righteousness sake. Some will suffer only a social stigma (our own generation), others will suffer persecution unto death (the generation of Paul). Yet God is always there and will always care. Like Paul, and like the Philippians all Christians need to learn the secret of knowing how to abound (most can handle that) and to be in want (the hardest lesson of all), and still feel blessed.

according to his riches in glory in Christ Jesus.

This is all because of who God is and what God has done. There is a proportion here that must not be overlooked. God is able to do exceedingly abundantly above all we ask or think. He created the material creation and sent His Son to redeem those who have fallen but seek redemption.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another....” (Thayer, p. 328; 2596)

His wealth is inexhaustible. It is the highest point on any scale of reference. There is nothing too hard, nothing He will withhold to those who have needs.

“ploutos,... a high point on any scale and having the implication of value as well as abundance - 'great, abundant, abundantly, greatly, extremely.' ... 'his very great grace' Eph. 1:7. ... indicates the extent of the doxa (Lou & Nida, Greek-English Lexicon, NT:4149)

Everything belongs to Him. He can give physical blessings, He can give spiritual blessings. He has untold wealth in power, in love, in physical and spiritual things. All this is at His disposal as he determines what he will offer to his faithful servants.

It is a glorious and splendorous wealth. The key to it all is to remain a faithful servant with the proper relationship to Jesus Christ. God can give all things, but these things are conditional. They are all based on our relationship to Jesus Christ. Only those who are in Christ will receive any spiritual blessings (Eph. 1:3). Without these spiritual blessings a man might gain the whole world, but will still lose his soul. Thus the term “in Christ” is essential to our understanding of this wealth and our own access to it.

20. Now unto our God and Father be the glory for ever and ever. Amen.

Praise was never far from Paul's lips as it should never be far from any Christian. God has done everything for us and expects so little in return. He is great and majestic, loving and gracious and forgiving. Every thought of God should bring praise and doration. The glory is His forever and ever.

Paul had stressed very strongly in the epistle to the Ephesians that giving the glory to God was an essential part of our creation and redemption (Eph. 1:3-6, 11-12, 14). God wants us to appreciate the things that He has done for us. Not for selfish reasons, but just the opposite. The more glory and honor we give to the only one in the creation who truly loves us and deserves our praise, respect and submission. No one loves and cares for us as God does and the more we praise and adore Him, the safer we are and the less possible it might be that we would make the same decision as Eve.

It is an interesting fact that “Amen” has seldom been translated. Although pronounced differently in some languages, it was *Amen* in Hebrew and Aramaic, *Amen* in Greek and Latin, and it is still *Amen* in nearly every language in the world today. It was introduced by God when He gave Moses the instructions about the curses on Mt Gerazim

*these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 14 "And the Levites shall speak with a loud voice and say to all the men of Israel: 15 'Cursed is the one who makes a carved or molded image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.' "And **ALL the people shall answer and say, 'Amen!'** Deut. 27:14-26*

From God's command to Israel, it came into the language of God's people as a binding affirmation. After this initial use, it came to be used to speak of God in worship and praise in the Psalms.

‘āmēn An adverb meaning verily or truly. The word is used more often as the declaration **“May It Be So.”** It comes from a root meaning to confirm; to support; to be faithful. The major idea behind this word is **constancy and reliability**. It is used as a **declaration to acknowledge affirmation of a statement** (1 Kings 1:36); **acceptance of a curse** (Neh 5:13); **affirmation of a prophecy** (Jer 28:6). It is also used in response to **worship and praise** (1 Chron 16:36; Neh 8:6). The English word Amen comes from this word and means, "I agree; may it be so." (Complete Word Study Dictionary: OT:543)

amén; transliterated from the Hebrew *‘āmēn*. Amen, to be firm, steady, truth worthy. ... In the OT used often at the end of a sentence as an adv. meaning truly, surely, certainly. It thus **confirms the preceding words and invokes their fulfillment: "so be it," Used also in oaths or imprecations being equivalent to a binding promise (Neh 5:13; Deut 27:15-26,... In the NT, it indicates affirmation, in truth, verily, it is so ..."** (Complete Word Study Dictionary: NT:281)

As it came into the NT, Jesus used it over 100 times. He used it to confirm His words were absolute truth. *Amen* verifies, certifies, and assures the hearer. It's other uses in the NT Scriptures follow the use Jesus made of *Amen* and the same pattern as the Psalms. It was added to solemn words to give even more assurance and confirmation.

For of Him and through Him and to Him are all things, **to whom be glory forever. AMEN.** Rom. 11:36
 Now the **God of peace be with you all. AMEN.** Rom. 15:33
to God, alone wise, be glory through Jesus Christ forever. AMEN. Rom. 16:27
For all the promises of God in Him are Yes, and in Him AMEN, to the glory of God. 2Cor. 1:20-21
 our God and Father, 5 to whom **be glory forever and ever. AMEN.** Gal. 1:4-5
 18 Brethren, **the grace of our Lord Jesus Christ be with your spirit. AMEN.** Gal. 6:18
to Him be glory in the church by Christ Jesus to all generations, forever and ever. AMEN. Eph. 3:21
 20 Now **to our God and Father be glory forever and ever. AMEN.** Phil. 4:20
to God who alone is wise, be honor and glory forever and ever. AMEN. 1 Tim 1:17
 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, **to whom be honor and everlasting power. AMEN.** 1 Tim 6:16
To Him be glory forever and ever. AMEN! 2 Tim 4:18
to whom be glory forever and ever. AMEN. Heb 13:21
to whom belong the glory and the dominion forever and ever. AMEN. 1 Peter 4:11
To Him be the glory and the dominion forever and ever. AMEN. 1 Peter 5:11-12
To Him be the glory both now and forever. AMEN. 2 Peter 3:18
 To God our Savior, Who alone is wise, **Be glory and majesty, Dominion and power, Both now and forever AMEN.**
 Jude 25

So it is, so be it and may it be fulfilled! Let God be given the glory!

21. Salute every saint in Christ Jesus. The brethren that are with me salute you.

This was a custom that Paul made clear by his many As Paul gives his closing remarks he asks that all the saints be saluted. This term is defined:

aspazomai ...**"to proffer the greeting"** which is customary on entering a house or **meeting someone on the street or parting.** *aspasmos* consists in such gestures as **"embracing," *aspazomai*, "kissing," "offering the hand,"** ... in a letter is a greeting from a distance, which is a substitute for greeting and embracing in personal encounter. It expresses sincere attachment in separation and thus serves to strengthen personal fellowship... For the Jews **greeting is an important ceremony.** This may be seen from Jesus accusation that **the scribes love the greeting.** (Mark 12:38; Matt 23:6 f.; Luke 20:46; 11:43). Like the seat of honor in the synagogue or at a feast, **greeting in the market-place is one of the distinctions to which rabbis raise claim by reason of the dignity of their office.**

The verb is found in the NT 59 times, primarily in the Epistles; the noun occurs 20 times ... 2. In the widest sense, **the greeting is the opening of communication between individuals. Without it the meeting between two people remains neutral and, in some cases, dangerous. But the greeting clarifies the ambiguous situation. It brings together the individuals who meet and defines their further conduct.** The OT wish of **shalom** referred to the entirety of **"health, good fortune, blessings, peace,"** etc.; ... The greeting receives special importance as a constituent part of the Pauline letters, in which Paul not only gives the letter itself a new function (cf. Stirewalt), but also gives the greeting formula a new function in the framework of his apostolic activity. In addition to the introductory greetings (*charis*, "grace"), **the concluding greetings are of interest, inasmuch as their frequency and proportion is surprising in comparison with the Hellenistic culture.** (Exegetical Dictionary NT:782)

Greet one another with a holy kiss. All the churches of Christ greet you. Rom 16:16
The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet one another with a holy kiss. 1 Cor 16:19-20
Greet one another with a holy kiss. 13 All the saints greet you. 2 Cor 13:12-13
Luke the beloved physician and Demas greet you. 15 Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house. Col 4:14-15
Greet all the brethren with a holy kiss. 1 Thess 5:26
Greet Prisca and Aquila, and the household of Onesiphorus 2 Tim 4:19
All who are with me greet you. Greet those who love us in the faith. Titus 3:15
Epaphras, my fellow prisoner in Christ Jesus, greets you, 24 as do Mark, Aristarchus, Demas, Luke, my fellow laborers. Philem 23-24
Greet all those who rule over you, and all the saints. Those from Italy greet you. Heb 13:24
She who is in Babylon, elect together with you, greets you; and so does Mark my son. 14 Greet one another with a kiss of love. 1 Peter 5:13-14

22. All the saints salute you, especially they that are of Caesar's household.

This is the second thing Paul revealed about the effectiveness of his work there. First the palace guard and now even Ceasar's household.

*But I want you to know, brethren, that **the things which happened to me have actually turned out for the furtherance of the gospel**, 13 so that **it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ**; 14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. Phil 1:12-14*

Household is the translation of a word that means a house or the contents of a house. It is not often used of direct family, but more for servants and staff, although it can't be ruled out that there were some of Caesar's family who were saints.

oikia, fem. noun from *oikos* (3624), **a house. A building, house, dwelling.** *oikos* had a broader range than *oikia*. *oikos* is the whole of person's possessions, his whole estate, whereas ***oikia* is simply his residence and only occasionally includes its contents.** (I) In the NT *oikia* is used for an actual house ... (II) It came to figuratively mean family, household (Matt 10:13; 12:25; Mark 6:4; John 4:53; 1 Cor 16:15; Sept.: Gen 50:8). In Mark 10:29 *oikia* refers to the whole family. (III) **The word can also mean possessions, one's belongings** (Matt 23:14; Mark 12:40)... In Phil 4:22, **"those of the household of Caesar" (a.t.) might mean the ruling family with all its members, but more likely the staff of the imperial household, both slaves and freedmen.** (See Sept.: Gen 24:2.) ..." (Complete Word Study Dictionary: NT:3614

This is not the stronger word for family though the thought is there. This term generally refers to those who live in the same house. This could be family, but is more likely either slaves, or those who dwell in the home. There were Christians living even in the home of the emperor.

23. The grace of the Lord Jesus Christ be with your spirit.

He closes with one of the most precious thoughts in the Scripture. The grace of Jesus Christ. The comfort of knowing that the word became flesh, dwelt among us, suffered and died to save us from our sins brings great comfort and peace.

*Brethren, **the grace of our Lord Jesus Christ be with your spirit.** Amen. Gal. 6:18
The Lord Jesus Christ be with your spirit. Grace be with you. Amen. 2 Tim 4:22
The grace of the Lord Jesus Christ be with your spirit. Phil. 4:23
The grace of our Lord Jesus Christ be with your spirit. Amen. Philem 25*