

Philippians
Lesson #5

1. Review of previous lessons.
2. Read Chapter 4 and take note of the following points:

- A. Who wrote the text? _____
- B. Who were the recipients/readers? _____
- C. When was the text written? _____
- D. Where was the text written? _____
- E. Why was the text written? _____

- F. Key Verse(s): _____

G. Application/Insights:

1. What does the text mean to you? _____

2. How will you apply it to your life? _____

3. Chapter 4 Outline

- A. Closing Appeal for Steadfastness and Unity (4:1-3). The church that had been started by women (chiefly Lydia), was now been torn apart by two women. Euodia means “sweet fragrance” and Syntyche means “affable” (friendly, or good natured). Neither woman is living up to her name; instead the two of them are causing disruption in the church. Paul urges that the Body of Christ must strive for unity in salvation, in Spirit, and in service.
- B. Final Exhortations (4:4-9). Joy is the predominant note of this Epistle. Paul speaks of joy or rejoicing 13 times in 4 chapters. This epistle was written by a man in prison, who for 30 years had been mobbed, beaten, stoned, and roughed up – yet he is overflowing with joy! The very things which would naturally tend to make him sour only added to his happiness. It is simply amazing what Christ can do in one’s life. Gentleness means being reasonable – not so concerned with unimportant matters that a person fights over nonessentials. Believers who take their anxiety to God in prayer discover the peace of God (verse 7). They are also promised something even better; the God of peace Himself (verse 9) – His protection, presence, comfort, and encouragement. When the problem is worry, the prescription is prayer, proper thinking, and proper responses. The opposite of peace is worry. The Greek word for **anxious** means to have a mind divided between legitimate thoughts and destructive thoughts. Destructive thoughts will choke out the Word of God and cause believers to abandon trust. The Greek word translated **think** means “to ponder, consider, value, give proper weight to.” Paul presents six guidelines for proper thinking: think on what is **true, noble, right, pure, lovely, and admirable**. Right thinking will win the battle against worry. Read “The Truth about Worry” from the Jeremiah Study Bible.

C. Thanks for Their Gifts (4:10-20). Epaphroditus had brought the offering of money to Paul. Paul was profoundly grateful, for as a prisoner, he had no means of sustenance except what the prison allowed. The most beautiful and exquisitely delicate touch in this entire epistle is in verse 17 where, in thanking them for the money, he tells them that he appreciated it, not so much because he needed it, though he did need it sorely (2:25), but because it gave them a share in the rewards for his work, “more be credited to your account.” Because they supported him, his work was theirs. In the Final Day, they would be rewarded for the multitudes of souls they had helped him to save. The lesson holds for us, in our missionary offerings, of the modern world. Each offering, just a mite of an offering, does not amount to much. But even as the tiny raindrops that fall over the central part of the North American continent make possible the torrent that rolls over Niagara Falls, so these mites of offerings from hundreds of thousands of Christians all over the land together constitute the stream of funds which is supporting the vast army of foreign missionaries out on the far-flung battle lines of the Cross... Those who, by their offering to missions, make themselves a part of this mightiest movement of all the ages, will in the day of final reckoning, be entitled to share in its rewards.

Paul’s life and words demonstrate that contentment in any and every situation is: (1) learned behavior; (2) not dependent on circumstances; (3) a state of being, not doing (**be content**); (4) based in the riches of Christ. Contentment is a choice, cultivated by continually resisting the discontented spirit of the age; it is not happenstance. The Greek word for being content is also translated “satisfied, adequate, competent, or sufficient. (See II Corinthians 12:9.) Charles Kelley: “Christian contentment is the God-given ability to be satisfied with the loving provision of God in any and every situation.” Happiness is temporary and fleeting. Joy and contentment are eternal.

In his gratitude to the Philippians for their gift to him, Paul summarizes three benefactors of blessing when God’s people give: (1) the recipient of the gift is blessed (2) God is honored (3) the giver is blessed.

“And my God will meet all your needs according to the riches of his glory in Christ Jesus.” Notice that this verse begins with the word, “And...” This conjunction ties verse 19 to the previous verses. Could it be that God is saying that, as we are faithful in meet the needs of others, God promises to meet our needs?

D. Final Greetings (4:21-23). Paul sends greetings from three groups: (1) the brothers and sisters who are with me including Timothy, Luke, etc. (2) all God’s people perhaps including those listed by name in Romans 16. (3) those who belong to Caesar’s household. This would have included slaves, soldiers, senators, aristocrats, and affluent men and women who were drawn to Rome and had been won to Christ. Adversity has its advantages!

Sources:

1. The Jeremiah Study Bible” by Dr. David Jeremiah
2. “Halley’s Bible Handbook” by H.H. Halley
3. “Ultimate Bible Guide: A Complete Walk-Through of All 66 Books of the Bible” from Holman Reference