

Memory Verse

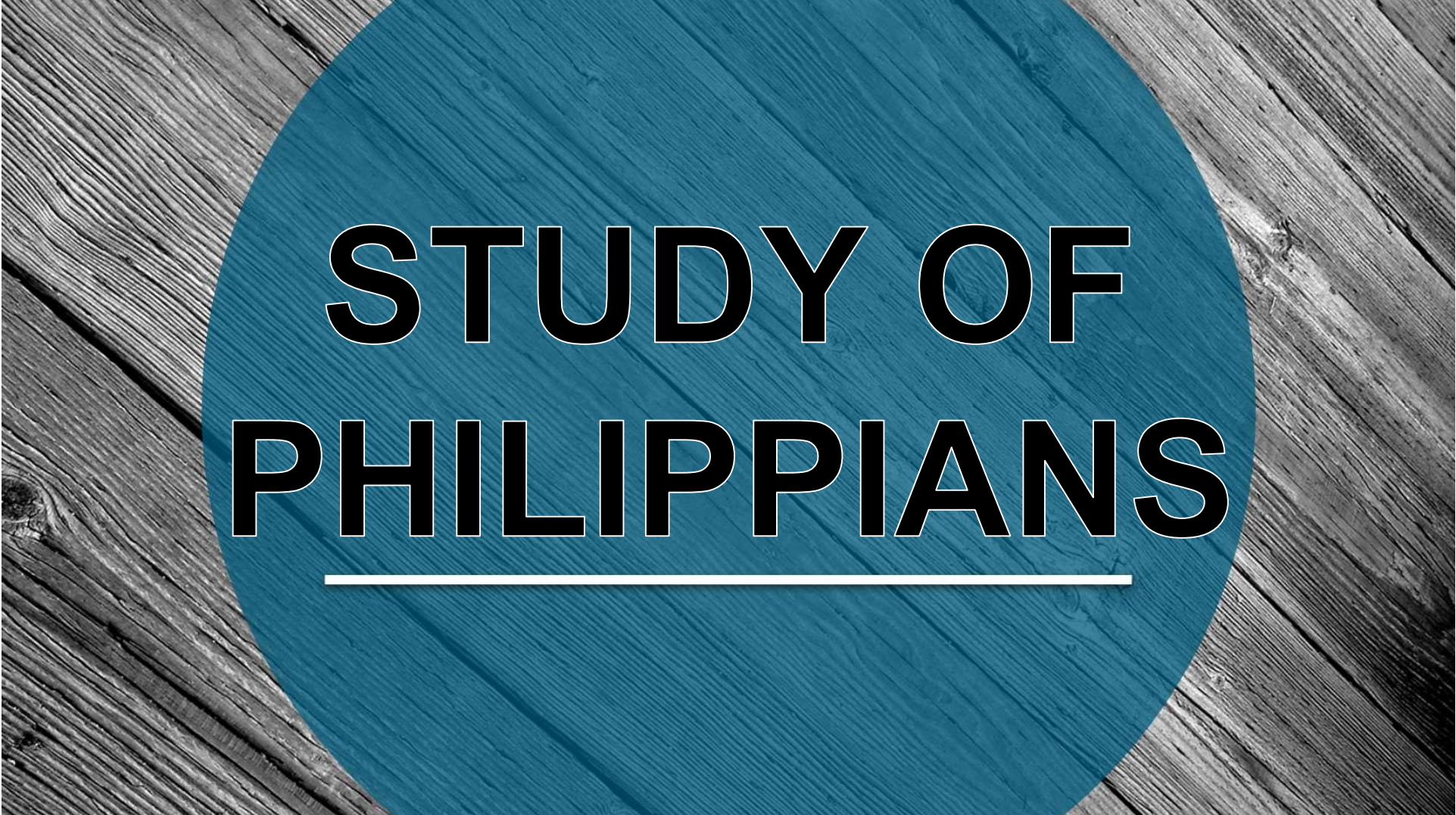
Philippians 4:6

**Do not be anxious about anything, but in everything
by prayer and supplication with thanksgiving let
your requests be made known to God.**

GRACELIFE



CHURCH



**STUDY OF
PHILIPPIANS**

PHILIPPIANS

Part 19

Knowing the Peace of God

Philippians 4:4-7

We have learned...

- Paul founded this assembly: 49AD and wrote to them about 62AD
- He thanked them and addressed many topics in chapters 1-3
- In ch. 4, we see the actual or potential problem of disunity with 2 women
- In light of the doctrine Paul laid out, he told them to deal with the situation
- Verses 4-9 go together, but in 2 messages

As we saw, the Old Testament word for peace is *Shalom*, and the New Testament word is *Eirene*. *Everyone searches for peace, but most do not find it. Often, our idea of peace means there is no storm or no problems. While this can be true, true internal peace is deeper than external situations. Peace is not the absence of problems or battle, but calm in the midst of problems or the battle.*

**Peace in the Midst
of the Storm
by Jack Dawson**



Philippians 4:4-7

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

A. 4:4 – Rejoice in the Lord

1:25-26 - Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

2:2 - complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

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

A. 4:4 – Rejoice in the Lord

Romans 12:12 - **Rejoice** in hope, be patient in tribulation, be constant in **prayer**. - We see the *same principles in this verse* as we see in our text today.

The word "*rejoice*" means: *to be glad, or rejoice*, and this word is a continuous present command - **You all, keep on rejoicing!!! Don't stop rejoicing!**

A. 4:4 – Rejoice in the Lord

Paul says in 3:1 and here in 4:4, we are to *continually rejoice in the Lord!* **Question:** What does that mean? We are to *take joy in who He is, what He has done for us and look to Him for and in all things.* We are to have an *eternal perspective*, which Paul often writes about and encourages fellow believers to have, which he does in this letter.

A. 4:4 – Rejoice in the Lord

We have things in life we do and deal with. Yet, we *can have an eternal perspective* within our *external problems*. We do that by *rejoicing in the Lord*. His **character** does not change. His **word** does not change. His **truth** does not change and we find **security** and **hope** in *things that do not change!* This is why **doctrine** is so *important!*

A. 4:4 – Rejoice in the Lord

Rejoice in the Lord... always! That is, at all times, in all situations, morning and evening, daytime and nighttime, when things are going our way, and when things are not going our way and falling apart around us... *we are to constantly and consistently rejoice in the Lord!* Like a **good Jew**, Paul emphasizes this, by *repeating himself*. One way to tell someone how important something is, is to **restate** it. This is *internal*...

B. 4:5a – Gentleness in Life

The second principle is *external*. Let your *reasonableness*, or *gentleness*, *mildness*, *fairness*, or *equity*, be expressed in your life.

It means as we rejoice in the Lord, our actions will display our faith in Him by compassion towards others. The idea is being fair or just, in not being legalistic or having overly strict standards but understanding what is truly at stake.

B. 4:5a – Gentleness in Life

This is not just showing compassion to Christians, but *all people*. The *Faithlife Study Bible* has this note about this verse: "Refers to showing consideration for one another (compare Phil 2:3–4). By displaying gentleness toward all people—believers and unbelievers alike—Christians reveal the gospel's power to transform and reconcile."

C. 4:5b – The Lord is Coming

1:6 - And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

1:10 - so that you may approve what is excellent, and so be pure and blameless for the day of Christ,

2:16 - holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

3:20 - But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

C. 4:5b – The Lord is Coming

The *primary usage of the phrase “Day of Christ” in this letter* is in the *context of our accountability to Him at His return*, which is also the context of verse 5. Paul writes about the *return of Jesus as a doctrinal foundation for decisive action*. The word for “*near*” can refer to *location or timing*. Here it is *about timing*. The Lord's return is *near, or could happen in our lifetime*, though a few things need to take place first.

D. 4:6a – Don't be Anxious

- This is a summarized version of what Jesus said in the Sermon on the Mount in *Matthew 5:25-34*. The word for "*anxious*" refers to *being over anxious, concerned or troubled with cares*.
- In Greek, the word for "*don't,*" or "*nothing*" comes first in the sentence, for emphasis. The word "*anxious*" is in the **present imperative**, or a *continuous command*. Don't ever be anxious. Don't ever be worried.

D. 4:6a – Don't be Anxious

If we choose to take upon ourselves, things we cannot control and burdens of other people and situations that are out of our hands, that is *a choice we make and we will face the consequences of that.* There are things and people we should care about, but **the problem arises when we put ourselves in the position of God!** We are not in control. He is!

E. 4:6b – Pray about Everything

This is *one of the main ways* to know God's peace. **Anything** that arises in our lives, or on the news or in the world *that is of concern to us*, **bring it to God.**

Like *watering a plant*, whatever you think, whatever you feel, whatever the burden is, large or small from our perspective, **tell Him!**

E. 4:6b – Pray about Everything

There are 2 words for prayer - *prayer* and *supplication*. These are different but related. The *first* refers to a *prayer to God*. The word for *supplication* is a specific kind of prayer for a specific personal need, entreaty, or petition to God. The first is general, and the second is specific.

E. 4:6b – Pray about Everything

1 *Thessalonians 5:16-17* - Rejoice always, pray without ceasing... - This does not mean all we do is pray, but have the *attitude of prayer, talking the Lord often during the day* as you would talk with someone else. Whenever something comes up, lift up people, situations, concerns and problems to the Lord. Be in *constant communication* with the Lord.

E. 4:6b – Pray about Everything

At the end of the verse Paul says to *let your requests be made known to God*. The word "request" is another word for a different kind of prayer and it means request. *We don't demand anything from God. We don't have authority over Him, but He has authority over us!* We **pray in faith**, trusting Him for His answer, believing He will answer us according to His will!

F. 4:6c – Be Thankful

Thankfulness is a simple, but powerful principle. We pray, and give thanks, are thankful, and have gratitude in our hearts to the Lord for what He has done and what He will do. We often talk about thanksgiving once a year, but it is a *Biblical principle year round!*

There are 2 aspects to this: *Being thankful* **in all things** and **for all things**.

F. 4:6c – Be Thankful

1. In all things.

1 Thessalonians 5:18: give thanks in all circumstances; for this is the will of God in Christ Jesus for you. - If you have ever wondered what God's will is for your life, **give thanks in all circumstances**, because He is with you.

This is where *faith* comes in!

F. 4:6c – Be Thankful

2. For all things.

Ephesians 5:20 - giving thanks always and *for everything* to God the Father in the name of our Lord Jesus Christ... - We are to *thank Him for all things*, good and bad from our perspective. This is **challenging!** This goes against our flesh, our emotions, our desires, and culture.

F. 4:6c – Be Thankful

2. For all things.

This is also where *humility comes in*, which Paul has talked about a lot in this letter.

*When we submit ourselves to God,
we accept what comes from God!*

F. 4:7 – The Peace of God will Guard You

The result of these principles is *the peace of God will guard you!* This *peace surpasses all understanding or comprehension.* This is not natural peace, but **supernatural peace**. This is the *peace Jesus said He gives, not as the world gives, but as He gives!* “The promise is not that God will answer all our prayers but that he will give us his peace if we pray in every situation with thankful hearts.” *Exegetical Guide to the Greek New Testament - Philippians.*

F. 4:7 – The Peace of God will Guard You

“Εἰρήνη (“peace” [EUV]) is rooted in the OT (see on [1:2](#)), not in the sense “inward peace” but, rather, as “an emphatically social concept” (G. von Rad, *TDNT* 2.406; “health and harmony in personal relationships” [Hansen 292]). For Paul, too, peace is “primarily a community matter” (Fee 411-12). The apostle typically employs εἰρήνη in a relational sense, i.e., peace with God ([Rom 5:1](#)) or peace among people ([Rom 14:17](#); [1 Cor 7:15](#);

F. 4:7 – The Peace of God will Guard You

Eph 4:3; 2 Tim 2:22). It would seem odd for ἡ εἰρήνη τοῦ θεοῦ (v. 7) to denote inner peace (*pace* H-M 246), particularly since the closest parallel has church unity directly in view... (Col 3:15) (E. Stauffer, *TDNT* 1.638). Accordingly, recent commentators see the community primarily in view in vv. 6-7. Corporate prayer (v. 6) will bring God's peace to troubled relationships (v. 7), resulting in the unity Paul desires... εἰρήνη

F. 4:7 – The Peace of God will Guard You

θεοῦ is, therefore, "God's 'peace' in their midst"—not "the well-arranged heart" (Fee 403, 411-12). Yet, as Fee notes, "the fact that 'the peace of God shall guard *your hearts and minds*' reminds us that what is to be reflected in the gathered community must first of all be the experience of each believer" (403, his italics)."

Exegetical Guide to the Greek New Testament - Philippians.

“The peace of God comes from prayer involving both asking God for earthly needs and thanking God for his presence and provision. The expression appears only here in the New Testament. God's peace reflects the divine character, which lives in serenity, totally separate from all anxiety and worry. Such peace is like a squad of Roman soldiers standing guard and protecting you from worry and fret. Such peace is not a dream of the human mind. The human mind cannot even comprehend this kind of peace, wholeness, and quiet confidence.”

Holman New Testament Commentary - Galatians, Ephesians, Philippians & Colossians.

Prayer

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6

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