

PHILIPPIANS #9 Joy of Trusting

Philippians 4:1-9

I. The Broken world is manifested in:

1. Discord, disagreements, even in the church (4:2-3)
2. Lack of joy, harsh (unreasonable) attitudes (4:4-5)
3. Anxiety, worry, fear, insecurity (4:6-7)
4. Untrue, dishonorable, unjust, impure behavior, attitudes, & actions (4:8)

II. The Problem of Anxiety, Worry

1. Mankind's Original Condition—confidence in God's care (Gen. 1-2)
2. Mankind's Fall brought in insecurity, anxiety, fear. Anxiety about:
 - Self-image,
 - studies, job, career
 - relationships,
 - children, grandchildren, etc
 - finances,
 - future,
 - health (plus worry is bad for your health), etc

III. Winning the War on Worry by:

1. Trusting in God who cares for us (Matt. 6:25-34; 1 Pet. 5:7)
2. Rejoicing, prayer, supplication, thanksgiving (Phil. 4:4, 6)
3. Contacting the God of peace as the source of peace (4:7, 9)
4. Thinking, focussing on positive things—whatever is true, noble, etc (4:8)
5. Observing, learning from positive role models & practicing (4:9)

PHILIPPIANS #9 Joy of Trusting [Supp. Material]

Philippians 4:1-9

“Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved. I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

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.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.” (Philippians 4:1-9)

I. The Broken world is manifested in:

1. Discord, disagreements, even in the church (4:2-3)

- “The 2 women [*Euodia & Syntyche*] seem to have had a falling out [disagreement], but Paul makes so little of it that it cannot have been very serious. More important, Paul’s mention of them, and the fact that he regards their falling out as sufficiently serious for him to name them publicly in a letter to be read to the assembled believers, probably implies that they were among the leaders of the church.” [James D. G. Dunn, *Beginning from Jerusalem*, p. 1018]
- Paul does not reveal the source of tension between the two sisters *Euodia & Syntyche* [The names are feminine, hence sisters]. He exhorts them to apply the principle stated in Phil. 2:2; *agree* (4:2) & “*being of the same mind*” (2:2) are the same Greek phrase (*to auto phronein/phronēte*). ESV.
- Reconciliation often requires 3rd-party intervention, in this case by a “*true companion*.” This person is unnamed, although the word (Greek: *Syzygos*, “true yokefellow,”) could be read as a proper name. Paul is especially eager to see *Euodia & Syntyche* reconciled because they have *labored side by side* with him *in the gospel*... Paul did not isolate himself & minister alone; he deliberately worked with many others. In view of first-century culture, [the sisters] *Euodia & Syntyche* probably ministered mainly among women. ESV

2. Lack of joy, harsh (unreasonable) attitudes (4:4-5)

- “Paul calls the Philippians to attitudes of joy & reason, so that they replace anxiety with expectant, grateful prayer.” ESV “*Let your reasonableness be known to everyone*” (Phil. 4:4) “*Reasonableness* is crucial for maintaining community; it is the disposition that seeks what is best for everyone & not just for oneself.” ESV.
- “*Let your gracious magnanimity be manifest to all.*” (Phil. 4:5) The Greek word (*epieikēs*) translated as ‘*reasonableness*’ [ESV] is one of the most untranslatable of all Greek words. It occurs 5 times in the Epistles & its noun, (*epieikeia*), gentleness, graciousness (in Acts 24:4, 2 Cor. 10:1) twice. In 1 Tim. 3:3 it’s translated as “lenient”; in Titus 3:2 “conciliatory”, in James 3:17 “forbearing”; & in 1 Peter 2:18, “reasonableness”. Paul is saying: “*Let your moderation, patient mind, softness, magnanimity, gentleness, graciousness, forbearing spirit be known to all.*” (Phil. 4:5) The Christian...knows that there is something beyond justice. When the woman taken in adultery was brought before Him [John 7], Jesus could have applied the letter of the Law according to which she should have been stoned to death; but He went beyond justice. [That’s *epieikēs*, reasonableness, magnanimity.] As far as justice goes, we all deserve the condemnation of God, but He goes far beyond justice. Paul [says in Phil. 4:4] the mark of a Christian in their personal relationships with their fellow human beings must be that they

know when to insist on justice and when to remember that there is something beyond justice. Why should a person be like this? ...Because, says Paul, “*the Lord is at hand.*” The fundamental thing about gracious-magnanimity is that it goes back to God. If God stood on his rights, if God applied to us nothing but the rigid standards of law, where would we be? God is the supreme example of one who is graciously-magnanimous (*epieikes*) & who deals with others with gracious magnanimity (*epieikeia*).

It may be hard to translate this word [*epieikes*], but it isn't hard to see the need of the quality which it describes. We live in a society where people insist on standing on their legal rights, where they will only do what they are compelled to do, and where they desire to make others do all that they can compel them to do. And yet the heart of any human right is the right to do that which we ought to do, and not simply getting what we believe we're entitled to. [John Sentamu, Archbishop of York, UK. See more at: <http://www.archbishopofyork.org/articles.php/1737/epieikes-and-epieikeia-more-than-justice#sthash.qyC4Ruc2.dpuf>]

3. Anxiety, worry, fear, insecurity (4:6-7)
 - Here “Paul echoes Jesus’ teaching in the Sermon on the Mount (Matt. 6:25-34) that believers are not to *be anxious* but are to entrust themselves into the hands of their loving heavenly Father, whose *peace will guard them in Christ Jesus*. Paul’s use of “guard” may reflect his own imprisonment or the status of Philippi as a Roman colony with a military garrison. In either case, it is not Roman soldiers who guard believers—it is the peace of God Almighty. Because God is sovereign & in control, Christians can entrust all their difficulties to God, who rules over all creation & who is wise & loving in all his ways (Rom. 8:31-39). An attitude of *thanksgiving* contributes directly to this inward peace.” ESV
4. Untrue, dishonorable, unjust, impure behavior, attitudes, actions (4:8)
 - Paul exhorts the Philippian believers to “*think about these [positive] things [that are true, honorable, just, pure, etc.]*” The Philippians are to fill their minds with things that will inspire worship of God & service to others. ESV. In contrast to these positive things today’s media reports much that is unjust, dishonorable, and/or impure in behavior, attitude, & actions. This fuels anxiety, worry, fear, insecurity.

II. The Problem of Anxiety, Worry

1. Mankind’s Original Condition—confidence in God’s care (Gen. 1-2)
2. Mankind’s Fall brought in insecurity, anxiety, fear. Anxiety (worry) about:
 - self-image,
 - studies, job, career
 - relationships,
 - children, grandchildren, etc
 - finances,
 - future,
 - health (plus worry is bad for your health), etc

III. Winning the War on Worry by: (Phil. 4:6-9)

1. Trusting in God—“*your heavenly Father*”
 - Jesus’ teaching: “*Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food & the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, & yet your heavenly Father feeds them. Are you not of more value than they? Which of you by being anxious can add a single hour to his life-span? Why are you anxious about clothing? Consider the lilies of the field, how they grow: they don’t toil nor spin, yet even Solomon in all his glory wasn’t arrayed like one of these. If God so clothes the grass of the field, which today is alive & tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not be anxious, saying, ‘What*

shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, & your heavenly Father knows that you need them all. But seek first the kingdom of God & His righteousness, & all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” (Matt. 6:25-34)

- “*Therefore...do not be anxious*” (Matt. 6:25). If one makes the right choices (Matt. 6:19-24), there is (“therefore”) no reason to be anxious. Jesus gives two “*how much more*” examples—“look at the birds” (6:26), “consider the lilies” (6:28)—to show that, since God cares even for the birds & the lilies, how much more will He care for his own. To be anxious demonstrates a lack of trust in God, who promises that He will graciously care for “all these things” (Matt. 6:33; Rom. 8:32; Phil. 4:5-6).
 - “*Are you not of more value?*” (Matt. 6:26). Human beings are of *more value* than animals because [1] only humans, out of all God’s creatures, are created “in the image of God” (Gen. 1:27), [2] because God gave the human race dominion over all the earth & all its creatures (Gen. 1:28), & [3] because God loved human beings so much “that He gave his only Son” to die for our sins (John 3:16).
 - “*We know that for those who love God all things work together for good, for those who are called according to his purpose.*” (Rom. 8:28) God weaves everything *together for good* for his children. “The ‘good’ in this context does not refer to earthly comfort but conformity to Christ (Rom. 8:29), closer fellowship with God, bearing good fruit for the kingdom, and final glorification.” ESV
2. Rejoicing, prayer, supplication, thanksgiving
 - In Phil. 4:6-9 “Paul calls the Philippians to attitudes of joy & reason, so that they replace anxiety with expectant, grateful prayer. He also calls them to think upon & practice Christian virtues.” ESV
 - “*Rejoice:*” The joy that Paul calls for is not a happiness that depends on circumstances but a deep contentment that is *in the Lord*, based on trust in the sovereign, living God, & that therefore is available *always*, even in difficult times. *The Lord is at hand*: He is near, available to help; plus Jesus will surely return as judge & will hold people responsible for their deeds [including people opposing & persecuting the Philippian believers] (James 5:9). Paul does not specify when Jesus’ return will happen.
 3. Contacting the God of peace as the source of peace
 4. Thinking, focussing on positive things—whatever is true, noble, etc (4:8)
 5. Observing, learning from positive role models & practicing (4:9)
 - Beyond having a proper spiritual outlook (Phil. 4:8), the Philippians are to *practice* what they’ve seen Paul doing. As they make progress in this way, they’ll find that it is not simply “the peace of God” (4:7) but “*the God of peace*” himself (Phil. 4:9) who *will be with* them. ESV

“Worrying is carrying tomorrow's load with today's strength- carrying two days at once. It is moving into tomorrow ahead of time. Worrying doesn't empty tomorrow of its sorrow, it empties today of its strength.” -- Corrie ten Boom

Corrie ten Boom was born in Amsterdam, Netherlands in 1901. She & her family were Christians who were active in social work in their home town of Haarlem, the Netherlands. During the Nazi occupation, they chose to act out their faith through peaceful resistance to the Nazis by active participation in the Dutch underground. They hid, fed & transported Jews & underground members hunted by the Gestapo out of the country. It is estimated they were able to save the lives of 800 Jews... On Feb. 28, 1944, they were betrayed & Corrie & several relatives were arrested. The 4 Jews and 2 underground workers in the house at the time of the arrest were not located by the Nazis & were extricated by the underground 47 hours after they fled to the tiny hiding place (located in Corrie's room). The ten Boom family members were transferred to concentration camps. Corrie was allowed to stay with her precious sister, Betsy. Corrie's father, 2 of his children (Wilhelm & Betsy) & one grandchild perished. Corrie was released in December of 1944.

These acts of heroism & sacrifice became the foundation for Corrie ten Boom's global writing & speaking career after she was released. [http://www.goodreads.com/author/show/102203.Corrie_ten_Boom]

Ten Boom has received numerous awards for her writing and speaking. Notably, she was honored by the State of Israel for her work in aid of the Jewish people by being invited to plant a tree in the famous Avenue of the Righteous Gentiles, at the Yad Vashem Holocaust Museum, near Jerusalem. She was also knighted by the Queen of the Netherlands in recognition of her work during the war, and a museum in the Dutch city of Haarlem is dedicated to her and her family.

PHILIPPIANS #9 Joy of Trusting [Script]

Philippians 4:1-9

“Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved. I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, rejoice. Let your reasonableness [magnanimity] 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.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.” (Philippians 4:1-9)

I. The Broken world is manifested in:

PIX: Broken world 1

PIX: Broken world

PIX: Broken Relationships

PIX: Anxiety

1. **Discord, disagreements, even in the church** (4:2-3) No perfect church; even Philippi!!
 - The 2 women/sisters [*Euodia & Syntyche*] had a disagreement.
 - Paul doesn't reveal the issue between the 2 sisters. It can't have been over an item of truth—in that case Paul would've addressed the issue. Perhaps it was a “clash of personalities.”
 - He exhorts each to *agree* with the other (4:2). Paul doesn't “take sides,” support one over the other. “It's not a ‘beauty contest’; I like A or B. If it's an issue about truth, you should know the truth; ask what is best for the church? (Not what's best for me, my family?) In a disagreement/clash among church leaders don't “take sides”—I support ‘A or B’--exacerbates
 - Reconciliation often requires 3rd-party intervention, in this case by a “*true companion*.” This person is unnamed, although *Syzygos*, “true yokefellow,” could be a proper name. Paul has a certain (specific) person in mind. Are you that person? If not, don't get involved; just pray!
2. Lack of joy, harsh (unreasonable) attitudes (4:4-5)
3. Anxiety, worry, fear, insecurity (4:6-7)
4. Untrue, dishonorable, unjust, impure behavior, attitudes, actions (4:8)

II. The Problem of Anxiety, Worry

PIX: Genesis God's good creation

PIX: Baby Animals Monkey Lion tiger

PIX: Animals Friends Dog Deer

PIX: Animals Friends Dog Kitten

PIX: Animals Friends Dog Cheetah

PIX: Animals Friends Lion Fox

- **Mankind's Original Condition—confidence in God's care (Gen. 1-2)**

PIX: Phil 4 Fear Factor

PIX: Phil 4 Worried Woman

PIX: Phil 4 Homeland Security Alert Level

- **Mankind's Fall brought in insecurity, anxiety, fear. Anxiety about:**

PIX: Phil 4 dental anxiety

PIX: Phil 4 anxiety self-image

PIX: Phil 4 anxiety student

PIX: Phil 4 anxiety relationships

PIX: Phil 4 anxiety finances

PIX: Phil 4 worry future man

PIX: Phil 4 anxiety Health

PIX: Phil 4 Worry bad 4 Health

- **self-image,**
- **studies, job, career** [Lifetime jobs are over, employment more uncertain]
- **relationships,**
- **children, grandchildren, etc** [More kids = more worry]
- **finances** [Canadians have more debt, mortgages, can you pay the bills?]
- **future,**
- **health (plus worry is bad for your health), etc**
- **the media (Internet)** bring events immediately into your home “real time.” It's not grainy pictures printed in the newspaper; it's HD Video streamed to your smart phone!

PIX: Phil 4 Winning Worry War

III. Winning the War on Worry by: (Phil. 4:6-9)

PIX: Phil 4 Trust

PIX: Phil 4 v6 Be Not Anxious

PIX: Phil 4 v6 Do not Be Anxious

PIX: Phil 4 Rejoicing Anxiety Peace

PIX: Phil 4 vv6-7 Be Not Anxious

PIX: Phil 4 v7 Peace of God

PIX: Phil 4 v8 Whatever's true honorable

PIX: Phil 4 v8 Whatever's Ignoble Hollywood

PIX: Phil 4 Bad news

PIX: Phil 4 v8 Whatever's true honorable 1

PIX: Phil 4 Bad news

1. Trusting in God---“*your heavenly Father*”

- Jesus' teaching: “*Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food & the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, & yet your heavenly Father feeds them. Are you not of more value than they? Which of you by being anxious can add a single hour to his life-span? Why are you anxious about clothing? Consider the lilies of the field, how they grow: they don't toil nor spin, yet even Solomon in all his glory wasn't arrayed like one of these. If God so clothes the grass of the field, which today is alive & tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, & your heavenly Father knows that you need them all. But seek first the kingdom of God & His righteousness, & all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.*” (Matt. 6:25-34)
- “*Therefore...do not be anxious*” (Matt. 6:25). If one makes the right choices (Matt. 6:19-24), there is (“therefore”) no reason to be anxious. Jesus gives two “*how much more*” examples—“look at the birds” (6:26), “consider the lilies” (6:28)—to show that, since God cares even for the birds & the lilies, how much more will He care for his own. To be anxious demonstrates a lack of trust in God, who promises that He will graciously care for “all these things” (Matt. 6:33; Rom. 8:32; Phil. 4:5-6).

2. Rejoicing, prayer, supplication, thanksgiving

- “In everything by prayer with thanksgiving let your requests be made known to God” (4:5)
- **SONG: “Why worry when you can pray, Trust Jesus, He'll be your stay...”**
- “Casting all your anxieties on [God], because He cares for you.” (1 Peter 5:7)
- **SONG: “I'm trading my sorrows; I'm trading my shame...” Revise: “I'm trading my worries for the peace of the Lord”**
- **Testimony: October 2001, I was in Indonesia when the US & allies invaded Afghanistan. “We will Sweep Jakarta of foreigners.”**
- **October 2002, I was in Indonesia when there was a terrorist bombing in Bali**
- **SONG: “What have I to dread; what have I to fear, leaning on the everlasting arms; I have peace complete with my Lord so near, leaning on the everlasting arms”**
- We don't need merely doctrinal messages; we need real experiences of God & Christ—giving the “peace that passes understanding.” Testimonies
- **Pass the load on up:** Once I saw builders moving tiles to the roof of a house. 3 men stood on a ladder, one at the top, the 2nd in the middle, and the 3rd at the bottom. The one at the bottom would hand the tiles to the one in the middle. The one in the middle would hand

them to the one at the top. They continued this way unceasingly. I thought, "What if the man in the middle did not pass on the tiles he received, or what if the man on the top refused to take the tiles passed to him?" If that happened, the one in the middle would eventually be crushed to death by the tiles that were continuously coming to him.—W. Nee

- Contacting the God of peace as the source of peace. “*God’s peace will **guard** your heart & thoughts*” The word ‘guard’ ...is a special term used in military science--"garrison." During a curfew, the army is empowered to garrison the curfew area, making the area safe & free from danger. God's peace can guard our hearts & thoughts like an army guards a locality to keep it peaceful. God can deliver us from all anxiety. God’s peace garrisons our hearts & thoughts.
- God’s “peace which passes understanding, will guard your hearts & minds in Christ Jesus”
- **SONG: “Got the peace that passes understanding, down in my heart, where?
Down in my heart. Got the peace that passes understanding, down in my heart,
to stay. And I’m so happy, so very happy...”**

3. Thinking, focussing on positive things—whatever is true, noble, etc (4:8)

4. **Observing, learning from positive role models & practicing** (4:9)

- “Imitate me; keep your eyes on those who walk according to the e.g. you have in us.” (3:17)
- “What you’ve learned & received & heard & seen in me—practice these things, & the God of peace will be with you” (4:9)
- We learn (are motivated by) role models; aspire to be a role model.
- “I’ve followed the Lord for 50+ years; I hope that you could do the same.” When you’re 64/65 could you say ‘I’ve followed the Lord since being a teenager’?
- Trouble in the Church in Chicago (~1977); a brother/elder (JR) stood up for the Lord’s interest
- I stood up for the Lord here in CIT when I felt led by the Lord to do so. Can you do the same?

PIX: Phil 4 Worry Empties today of strength Corrie ten Boom

“Worrying is carrying tomorrow's load with today's strength- carrying two days at once. It is moving into tomorrow ahead of time. Worrying doesn't empty tomorrow of its sorrow, it empties today of its strength.” -- Corrie ten Boom

"Let your **gracious magnanimity** be manifest to all. The Lord is near." (Philippians 4:5)

The Greek word (*epieikēs*) which we translate as 'moderation' is one of the most untranslatable of all Greek words. It occurs 5 times in the Epistles and its noun, (*epieikeia*), gentleness, graciousness (in Acts 24:4, 2 Cor. 10:1) twice. In 1 Tim. 3:3 it's translated as "lenient"; in Titus 3:2 "conciliatory", in James 3:17 "forbearing"; and in 1 Peter 2:18, "reasonableness".

The apostle Paul is saying to his Philippian friends: "Let your moderation, patient mind, softness, magnanimity, gentleness, graciousness, forbearing spirit be known to all. The Lord is at hand." (Phil. 4:5)

The Christian, as Paul sees it, is the person who knows that there is something beyond justice. When the woman taken in adultery was brought before him, Jesus could have applied the letter of the Law according to which she should have been stoned to death; but he went beyond justice. As far as justice goes, there isn't one of us who deserves anything other than the condemnation of God, but he goes far beyond justice. Paul lays it down that the mark of a Christian in their personal relationships with their fellow human beings must be that they know when to insist on justice and when to remember that there is something beyond justice.

Why should a person be like this? Why should they have this joy and gracious gentleness in their life? Because, says Paul, the Lord is at hand. If we remember the coming triumph of Christ, we can never lose our hope and our joy.

The fundamental thing about gracious-magnanimity is that it goes back to God. If God stood on his rights, if God applied to us nothing but the rigid standards of law, where would we be? God is the supreme example of one who is graciously-magnanimous (*epieikes*) and who deals with others with gracious magnanimity (*epieikeia*).

It may be hard to translate this word, but it isn't hard to see the need of the quality which it describes. We live in a society where people insist on standing on their legal rights, where they will only do what they are compelled to do, and where they desire to make others do all that they can compel them to do. And yet the heart of any human right is the right to do that which we ought to do, and not simply getting that which we believe we are entitled to.

John Sentamu, Archbishop of York, UK.

See more at: <http://www.archbishopofyork.org/articles.php/1737/epieikes-and-epieikeia-more-than-justice#sthash.qyC4Ruc2.dpuf>