

MORE SEED & BREAD, ISSUE NO. 292

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder

PHILIPPIANS-CHAPTER FOUR

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

Edited by Nathan C. Johnson

(1) And **A** so, my brethren beloved and longed-for, my joy and crown, **B** stand firm **C** thus in the Lord, my beloved.

(2) I am entreating **A** Euodia and I am entreating **A** Syntyche **B** that they be of the same disposition **C** in the Lord.

(3) I request you also, true Suzuges, **A** be of assistance to those women who are such as labored with me in the gospel, with Clement also, and with the rest of my fellow workers, whose names are in the book of life. **B**

(4) Be rejoicing in the Lord always; **A** and again I say, Rejoice! **B**

(5) Let your lenience **A** be known unto all. The Lord is near; **B**

(6) Let nothing be worrying **A** you, but in everything by means of prayer **B** and petition **C** with thanksgiving **D** let your requests be made known unto God; **E**

(7) And the peace of God, **A** which is superior to every frame of mind, will garrison your hearts and your apprehensions in Christ Jesus.

(8) In conclusion, brethren, whatsoever things are true, whatsoever things are dignified, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if any virtue and if any praise, think on these things. **A**

(9) Those things which you have both learned, and received, and heard, and seen in me, do; and the God of peace **A** shall be with you.

(10) But I rejoiced in the Lord greatly, that now **A** at any time your disposition **B** toward me has flowered again; on this you were disposed, but you lacked opportunity.

(11) Not that I speak according to poverty, for I have learned, in whatever state I am, to be independent of these things; **A**

(12) For I know both how to be humbled, **A** and I know how to abound; **B** everywhere and in everything I am instructed both to be full and to be hungry, both to abound and to lack;

(13) I can do all things **A** through Christ Who gives me strength. **B**

(14) Moreover you have well done, that you did joint-participate with my affliction.

(15) Now you Philippians know also, that in beginning of the gospel, when I departed from Macedonia, no out-called **A** communicated with me in respect to giving and receiving, except you only; **B**

(16) For even in Thessalonica you sent **A** once and again in respect to my direst needs.

(17) Not because I desire the gift, but I desire the fruit abounding to your account.

(18) But I have all, and abound; **A** I am full, having received from Epaphroditus **B** the things from you, a fragrant odor, an acceptable sacrifice, well pleasing to God.

(19) But my God shall supply all your needs **A** according to His out-flowing riches **B** in glory in Christ Jesus.

(20) Now unto God even our Father be glory in respect to the eons of the eons. Amen.

(21) Salute every saint **A** in Christ Jesus. The brethren who are with me **B** salute you.

(22) All the saints salute you, **A** but chiefly the ones who are of Caesar's household. **B**

(23) The grace of our Lord Jesus Christ be with you all. **A**

NOTES ON THE VERSION

4:1 (A) Verse 1 should be linked with the end of chapter 3. (B) All of Paul's love for the Philippian believers is poured out in these few words. (C) To stand firm is of the utmost importance. Some people have no

intention of standing firm. No matter how plain a passage may speak in the Word of God, they are not going to accept its truth and stand in it. They always want things to be up in the air.

4:2 (A) Or “I admonish.” (B) This was not just some little quarrel between these two women. Their failure was that they simply did not have that disposition that Paul spoke about beginning in Philippians 2:5, which was also in Christ Jesus. Maybe they had prized their gifts so highly (and they should have prized them highly) that this had engendered a certain amount of pride, and so they were not willing to give up these things. Maybe they were praying that these should be returned. (C) This word “disposition” (Gk. *phroneo*) had to do with the outstanding bent, the predominating bent, or just the constitutional habit of one’s mind or spirit.

4:3 (A) The Greek *suzuge* means “yokefellow,” but this should be translated as a proper name, “Suzuges.” It is not an uncommon name among Greek-speaking people. We certainly know that many names had meanings like this. (B) There are many problems in regard to the books mentioned in Scripture. Is this book of life one of God’s records wherein the name of everyone who has ever lived is written? For some reasons can that name be erased? If that name remains there, will this one enjoy life in the future, but if the name should be erased, does that mean this one has been blotted out of life? All we know for sure is that there were certain of Paul’s fellow workers whose names were in the book of life.

4:4 (A) Paul could take the attitude of Job, and say that if every earthly possession should fail, I still have that in which I can rejoice: the Lord, the God of my salvation. See Hab. 3:17-19. When you have a salvation that has God as its Author, so that you can speak not of the church or ceremony or ordinance of your salvation but of the God of your salvation, then you have a salvation that will not fail you and in which you can rejoice. (B) These people have not lost material things. We do not believe that Lydia’s business has failed, for example. There were things that were related to the Acts period they had lost, yet their rejoicing was to be in the Lord.

4:5 (A) It is possible for us to be lenient (gentle) with men. I am not going to be lenient with error. (B) This does not have to do with the second coming of Christ. This Lord Whom we need so much can be as close and convenient as your hand.

4:6 (A) Or, “Don’t worry about anything.” See I Peter 5:7. (B) Talking to God. (C) Your requests. (D) What we commonly include under the blanket term of “prayer” has to do with three things: conversation with God, petition, and thanksgiving (giving of thanks). There is no real prayer unless all of these are present. Talking with God and laying things before Him are what we should always be doing. Thanksgiving should never be neglected. Let us not only look for things to petition God about. (E) Here we have a new and different basis for prayer. In the Acts period, prayer was like a checking account. In the dispensation of grace, prayer is like a requisition for supplies.

4:7 (A) The Greek word for “peace” is *eirene*. Take off the first “e,” and you have the woman’s name “Irene.” This word comes from a verb *eiro*, which means “to join.” It has the connotation, not just of putting two things together that do not fit, but of putting two things together that fit harmoniously and are properly and fitly joined. It is possible for a man to be so linked up and joined to God that he finds in Him a constant source of strength, power, and quietness. That link must be through the Lord Jesus Christ.

4:8 (A) He is speaking here of things that are deserving of serious consideration. Many of God’s people spend the greater part of their time watching things on television that are not pure, that are not of good report, that are not honest, and things that are, in fact, false, and give a false conception.

4:9 (A) The God Who links Himself up with men and becomes an out-flowing source of good to them—this is the God of peace.

4:10 (A) Now Paul must deal with some personal things. (B) Greek *phroneo*. Their disposition toward him was good, but they didn’t have the opportunity to demonstrate it. He was glad that this had been able to flower again and was now flourishing. This has to do with the gifts that they have sent to him.

4:11 (A) God had given him the right to rejoice in Christ, and Paul was not going to allow circumstances or any frame of mind to rob him of this. He was not going to allow his joy to be taken from him simply because other things in his life were not good.

4:12 (A) The God-commissioned man who could heal with a handkerchief taken from his body, the man who healed everyone on the

island of Melita, now has to confess that he cannot even heal his most-valued friend Epaphroditus, as we saw at the end of Philippians 2. He had learned how to be humbled through many experiences. (B) Paul could meet with that that humbled him and he could meet with that that exalted him and he could meet these two things just the same, as Kipling said.

4:13 (A) The things in the context. (B) There are people who undertake tasks and say they can do all things through Christ Who strengthens them. How do they know Christ is going to give strength for such tasks? Jesus Christ is a constantly flowing source of strength and wisdom, but not that I might do the things that I want to do. Whenever God makes a demand upon me, I can do all things through Christ Who gives me strength.

4:15 (A) These were out-called men. He looks upon these *ekklesia* collectively, as a unit. (B) He is saying, “You wanted to know if gifts would be acceptable, and you wanted to know if there was a need, and you communicated.”

4:16 (A) The Philippians seem to be a little better off financially.

4:18 (A) Abounding was Paul’s position as he writes this letter. (B) Epaphroditus was the man who carried the gift of the Philippians. We first came upon him in Philippians 2:25.

4:19 (A) The truth here is not that God is going to supply every need of mine. Inasmuch as these Philippians had made a sacrifice and it was acceptable, God would supply their needs. (B) This is the Greek word *ploutos*. It always has to do with out-flowing riches.

4:21 (A) These were hallowed ones, marked out by God for future service. (B) Who these brethren were we do not know.

4:22 (A) These saints may have been Jews or Gentiles. Lenski says that at least three of the seven synagogues in Rome had become completely Christian by this time. (B) In Rome, there were many people who were of Caesar’s household. This does not mean slaves. It would take many people to conduct a household such as Caesar’s, people who manage things. Of these, there were many who had become believers.

4:23 (A) The undeserved favor of God—may it be your portion, and may it be with you all.

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