



### C. The Admonition to Rejoice (Philippians 4:4)

1. The content of the admonition—“Rejoice...and again I say, Rejoice.”
  - a. Two types of rejoicing
    - (1) Ungodly rejoicing (Psalm 35:19; James 4:16; Revelation 11:10)
    - (2) Godly rejoicing
  - b. Causes of rejoicing (Deuteronomy 26:11)
    - (1) Concerning our relationship with God
      - a) Faith (Psalm 13:5; Psalm 28:7)
      - b) Hope (Romans 12:12)
      - c) Scripture (Psalm 19:8; Psalm 119:14, 111, 162)
      - d) Salvation (Psalm 35:9; 1 Peter 1:3-9)
    - (2) Concerning our relationship with others
      - a) Marriage (Proverbs 5:18)
      - b) Wise and godly children (Proverbs 23:15-16, 24-25; Proverbs 29:3; 2 John 1:4)
      - c) Brethren (Philippians 2:16; 1 Thessalonians 2:19; 3 John 1:3)
    - (3) Concerning the fulfillment of God’s will
      - a) God’s vengeance (Psalm 58:10; Proverbs 11:10; Revelation 18:20)
      - b) Our suffering for Christ (Acts 5:41; Colossians 1:24; 1 Peter 4:13)
      - c) Christ being preached (Philippians 1:18)
  - c. Common demonstrations of rejoicing
    - (1) Praise (Psalm 33:1)
    - (2) Singing (Psalm 68:4; Psalm 71:23; Psalm 98:4)
    - (3) Shouting (Psalm 5:11); Note: Shouting was not meant as an uncertain sound. It was a statement of praise made unto God.
  - d. Note: A man can rejoice though sorrowful (2 Corinthians 6:10) or heavy (1 Peter 1:6).
2. The source for rejoicing—“in the Lord” (Philippians 3:1, 3)
3. The extent of the admonition—“alway” (1 Thessalonians 5:16)

### D. The Admonition for Moderation (Philippians 4:5)

1. The content of the admonition—“moderation”
  - a. Only two verses contain this word or a variation of it (Joel 2:23; Philippians 4:5).
  - b. It is difficult to ascertain a definition from these two verses, but historically the word meant governed, controlled, within boundaries, or temperate.
  - c. In other words, the Christian life is a life of boundaries, self-restraint, and self-denial. It is not for the weak, but for the strong.
2. The manifestation of the admonition—“Let your moderation be known unto all men.”
3. The cause of the admonition—“The Lord is at hand” (see Jeremiah 23:23; Romans 13:12).



- E. The Admonition to Pray (Philippians 4:6-7)
1. The instructions for prayer (Philippians 4:6)
    - a. Hindrances to prayer—"Be careful for nothing."
      - (1) Carefulness defined—A compound word is often easily defined by simply breaking the word down into its parts. The word *careful* is made up of the root word *care* and suffix *ful*. By simply reversing the order, we can identify a basic meaning of the word *careful*—to be full of care.
      - (2) Godly carefulness (Deuteronomy 15:5; 2 Corinthians 7:11; Philippians 2:8; Philippians 4:10; Titus 3:8)
      - (3) Ungodly carefulness (Matthew 13:22; Luke 10:41b-42a; Philippians 4:6; 1 Peter 5:7)
    - b. Conditions for prayer—"in every thing"
      - (1) "Praying always" (Ephesians 6:18)
      - (2) "Continue in prayer" (Colossians 4:2).
      - (3) "Pray without ceasing" (1 Thessalonians 5:17).
    - c. Details of prayer—"by prayer and supplication...let your requests be made known."
      - (1) The importance of the word *by*
        - a) Some have simplified prayer to be asking and receiving.
        - b) In our passage, the word *by* indicates that the phrase "let your requests be made known" is not an attempt to define the words *prayer* and *supplication*. Instead, *prayer* and *supplication* are the means by which we are allowed to present our requests before God.
      - (2) The complexities of prayer
        - a) Prayer is made up of many parts.
          - i) Praise
          - ii) Requests
          - iii) Thanksgiving
          - iv) Etc.
        - b) Simply stated, prayer is talking to God.
    - d. The recipient of prayer—"unto God"
      - (1) Practically speaking
        - a) Some foolishly think that bringing a request to a man is the same as praying for that request before God.
        - b) It matters not if a man asks the entire world to pray for a situation if he and others will not take the request to God.
      - (2) Doctrinally speaking—prayer is
        - a) Made unto God (Matthew 6:6, 9)
        - b) In the name of the Son (John 14:13-14; John 15:16; Hebrews 7:25)
        - c) Through the help of the Holy Ghost (Romans 8:26)
    - e. The companion of prayer—"with thanksgiving"
      - (1) Thankful for others (Ephesians 1:16; Colossians 1:3; 1 Thessalonians 1:2; 1 Timothy 2:1)



- (2) Thankful “for all things” (Ephesians 5:20)
- (3) Thankful “in every thing” (1 Thessalonians 5:18)
- 2. The benefit of prayer (Philippians 4:7)
  - a. The origin of the peace—noted by the connecting word “*And*”
    - (1) The word *and* is a coordinating conjunction.
    - (2) Coordinating conjunctions tie together two words or phrases.
    - (3) The word *and* connects the admonition of prayer in Philippians 4:6 to the promise of peace in Philippians 4:7.
    - (4) The idea is as follows (see Philippians 4:6-7):
      - a) This life is going to hand you cares.
      - b) You have to choose what to do with those cares.
      - c) Choose to pray and you choose to “be careful for nothing.”
      - d) When you choose to pray in the place of cares, you will know the peace of God.
      - e) The choice to pray is to exchange cares for peace.
    - (5) Note: It is quite unfortunate that some English teachers have taken a stance against starting sentences with coordinating conjunctions. Others have suggested that it is okay to do so, but that it is not proper to do so frequently (see Genesis 1 for an example). It is imperative to remember that the Bible is not subject, nor should it be, to modern rules of English. The King James Bible is the peak of the English language and anything that comes thereafter is inferior.
  - b. The identification of the peace—“the peace of God”
    - (1) Foundational thoughts
      - a) The importance of phrases
        - i) We often emphasize the importance of every word of God, and rightfully so.
        - ii) The Bible also contains important phrases. If these phrases are not properly understood, one will assume the Bible contains contradictions and will oftentimes misunderstand crucial Bible doctrines.
      - b) The importance of words
        - i) Phrases are made up of words.
        - ii) Oftentimes, the key to distinguishing between two very different concepts is the ability to note the difference of a word choice within a phrase.
    - (2) Two types of peace
      - a) Peace *with* God (Romans 5:1)
        - i) The producer of this peace
          - (a) Justification
          - (b) By faith
        - ii) The possession of this peace
          - (a) Therefore being justified by faith, we **have** peace with God.
          - (b) There is no indication whatsoever that this peace is negotiable or retractable.



- iii) The participant of this peace—peace *with* God
  - (a) Before salvation, you were an enemy of God (Romans 5:10).
  - (b) The death of Jesus Christ offered reconciliation to all men (Romans 5:10).
  - (c) The moment you put your faith in that finished work, you obtained peace *with* God.
- b) The peace *of* God (Philippians 4:7; Colossians 3:15)
  - i) The producer of this peace—prayer (Philippians 4:6-7)
  - ii) The possession of this peace
    - (a) Based upon prayer (Philippians 4:6-7)
    - (b) Based upon allowance (Colossians 3:15)
    - (c) It would appear that a Christian can have or not have this peace depending upon his decision to pray and submit to the working of this peace.
  - iii) The possessor of this peace—“of God”
    - (a) Peace *with* God describes peace held and enjoyed between two parties.
    - (b) The peace *of* God describes God’s peace that is to be allowed to work inside the heart of each believer.
- c. The superiority of the peace—“which passeth all understanding”
  - (1) This is another evidence that it is God’s peace working in man.
  - (2) Just as Christ’s love passes knowledge (Ephesians 3:19), God’s peace passes understanding (Philippians 4:7).
- d. The effectualness of the peace—“shall keep your hearts and minds”
  - (1) We live in a society marked by people losing their minds. The amount of medicine prescribed each day for such things would no doubt confound us.
  - (2) The “peace of God” is supposed to be allowed to “rule” in our hearts (Colossians 3:15).
  - (3) When we allow that peace to rule in our hearts, it will keep our hearts and minds (Philippians 4:7).
  - (4) This should remind us of the promise given in Isaiah 26:3, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”
- e. The facilitator of the peace—“through Christ Jesus”
  - (1) Both this peace (Philippians 4:7) and the peace obtained at salvation (Romans 5:1) are “through” Jesus Christ.
  - (2) This should be of no surprise since the Father “hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3).
  - (3) It is through Christ that we gain peace with God at salvation and it is through Christ that we allow the peace of God to work in our hearts after salvation.