



- F. The Admonition for Proper Thinking (Philippians 4:8)
1. The conclusion of the matter—“Finally, brethren”; Note: This is Paul’s second “Finally” in the epistle (see Philippians 3:1).
 2. The content of the conclusion
 - a. The character of the content
 - (1) Things that are **true**
 - a) God Himself (Jeremiah 10:10; John 3:33; John 17:3; Romans 3:4; 1 Thessalonians 1:9; Revelation 15:3)
 - b) Jesus Christ (Revelation 3:7, 14; Revelation 19:11)
 - c) The words of God (Psalm 19:9; Psalm 119:160; Revelation 19:9; Revelation 21:5; Revelation 22:6)
 - (2) Things that are **honest**
 - a) It is commonly thought that honesty is the equivalent of telling the truth.
 - b) However, it is obvious from scripture that honesty is more than ensuring that words spoken are true.
 - i) Scripture speaks of “dishonest gain” (Ezekiel 22:13, 27).
 - ii) Scripture speaks of “an honest and good heart” (Luke 8:15).
 - iii) Scripture speaks of men being “of honest report” (Acts 6:3).
 - iv) Scripture admonishes men to “Provide things honest in the sight of all men” (Romans 12:17; see also 2 Corinthians 8:21).
 - v) Scripture calls upon us to “walk honestly, as in the day” (Romans 13:13).
 - vi) Paul “renounced the hidden things of dishonesty” (2 Corinthians 4:2).
 - vii) Believers were admonished to “walk honestly toward them that are without” (1 Thessalonians 4:12; see also 1 Peter 2:12).
 - viii) The Bible strongly connects a good conscience and honest living (Hebrews 13:18).
 - ix) Historically, the word was more closely associated with something that is honourable or fair in dealings.
 - (3) Things that are **just**
 - a) God (Deuteronomy 32:4; Isaiah 45:21; Zephaniah 3:5)
 - b) Jesus (Zechariah 9:9; Acts 7:52; Acts 22:14; 1 Peter 3:18)
 - c) The words of God (Romans 7:12)
 - (4) Things that are **pure**
 - a) God Himself (Job 4:17)
 - b) Jesus Christ (1 John 3:1-3)
 - c) The words of God (Psalm 12:6; Psalm 19:8; Psalm 119:140; Proverbs 30:5)
 - (5) Things that are **lovely**
 - a) The word *lovely* only occurs four times in scripture.



- b) Two of those times, it is associated with the word *pleasant* (2 Samuel 1:23; Ezekiel 33:32).
- c) Others have defined *lovely* as something that is pleasant and able to be loved.
- (6) Things that are **of good report** (consider Hebrews 11:1-2; also see Numbers 13:32; Numbers 14:37; Hebrews 3:12)
- (7) Note: Considering all things, there is no doubt that the Lord Himself and His word are the only things that fit the qualifications completely. The scripture is the best combatant for an evil thought life (1 Timothy 4:12-16; see also Psalm 1:2; Psalm 119:15, 23, 48, 78, 97, 99, 148).
- b. The worth of the content
 - (1) If there be any virtue (2 Peter 1:3-7)
 - a) Some suppose *virtue* pertains only to moral excellence.
 - b) It is likely that it also means spiritual power (Mark 5:30).
 - (2) If there be any praise
 - a) The average person has no concept of the meaning of the word *praise*. Perhaps one reason for this is the fact that unscriptural believers have labeled many charismatic tendencies as praise in order to justify their behaviour.
 - b) Historically, the word was understood to have a connection to value or worth. Even today, people understand this connection when considering the word *appraisal*.
 - c) In fact, many verses that deal with praise also include some statement of the Lord's worth. Second Samuel 22:4 says, "I will call on the LORD, who is worthy to be praised."
 - d) The idea is that believers should only think on those things which are worthy of their thought life.
- 3. The admonition—"think on these things."
 - a. God wants man to think.
 - b. This may come as a shock, but the Lord does not want man to accept information without first giving it thought.
 - c. During His earthly ministry, the Lord Jesus often asked men what they thought (Matthew 17:25; Matthew 18:12; Matthew 21:28).
 - d. He did not do so because He valued the opinion of men; but, rather, to cause men to think. The problem is not that man thinks, but the things upon which man thinks.

G. The Admonition to Obey (Philippians 4:9)

- 1. The means of education
 - a. Which ye have learned
 - b. Which ye have received
 - c. Which ye have heard
 - d. Which ye have seen in me
- 2. The responsibility of education—"do"
- 3. The reward of obedience—"the God of peace shall be with you."



The Epistle of Paul the Apostle to the Philippians

The Philippians' Concern for Paul

Philippians 4:10-19

- I. THEIR RENEWED SUPPORT (Philippians 4:10)
 - A. The Cause of Paul's Rejoicing
 1. The nature of Paul's rejoicing—"But I rejoiced in the Lord greatly."
 - a. The place of his rejoicing—"in the Lord"
 - b. The extent of his rejoicing—"greatly"
 - (1) Paul had already admonished the believers to rejoice in the Lord (Philippians 3:1; Philippians 4:4).
 - (2) Though Paul, no doubt, sought to "Rejoice in the Lord always," this was a time of increased joy and rejoicing.
 2. The kindling of his rejoicing
 - a. The time of their renewed support—"now at the last"
 - (1) Too often, we dwell on the failures of peoples' pasts.
 - (2) Instead, we ought to rejoice in the success of the present.
 - b. The level of their renewed support—"your care of me hath flourished again."
 - (1) The scriptural nature of their support (Galatians 6:6)
 - a) "Let him that is taught in the word"—the Philippians
 - b) "Communicate unto" (Hebrews 13:16-17; see with Philippians 4:14-15; 1 Timothy 6:18)
 - c) "Him that teacheth in all good things"—Paul
 - (2) The description of the giving; The word *flourish* means to grow or blossom (Psalm 90:6; Psalm 92:12).
 - B. The Cause of Their Hindrance
 1. Not because of lack of concern
 - a. The people were *careful* though they had no means of assisting.
 - b. There will be times when you desire to help others but cannot do so.
 - c. The Bible teaches a great principle in Proverbs 19:22 where we learn that "the desire of a man is his kindness."
 - d. The Philippians had not wronged Paul. They still desired to help Paul, and he understood that this was an act of kindness.
 2. Because of lack of opportunity
 3. Note: It is interesting to notice Paul's seeming discomfort when speaking of the financial support given to him by the believers at Philippi. He follows up his first statement concerning their giving with the phrase, "Not that I speak in respect of want" (Philippians 4:11). His second series of statements concerning their giving is followed up with the



words, “Not because I desire a gift” (Philippians 4:17). It should be obvious to all that Paul was not in the ministry for “filthy lucre” (1 Timothy 3:3, 8; Titus 1:7, 11; 1 Peter 5:2). One should always be leery of those who continually demonstrate no reservations when speaking of personal monetary support.

II. PAUL’S EDUCATION IN CONTENTMENT (Philippians 4:11-13)

A. The Basics of His Education (Philippians 4:11)

1. The enemy of contentment—“Not that I speak in respect of want”
 - a. The choice for contentment—*respect*
 - (1) The word *respect* suggests preferential regard or selection.
 - (2) Consider its use in scripture:
 - a) The LORD had *respect* unto Abel and his offering, but not unto Cain and his offering (Genesis 4:4-5).
 - b) God looked upon the children of Israel, and had *respect* unto them (Exodus 2:25).
 - c) The Israelites were not to *respect* persons in judgment (Deuteronomy 1:17; Deuteronomy 16:19).
 - d) The people did not *respect* the priests or favour the elders (Lamentations 4:16).
 - e) Moses had *respect* unto the recompence of the reward (Hebrews 11:26).
 - f) James warned of having *respect* of persons (James 2:1-3).
 - (3) The idea is that Paul, as are we all, was faced with two options: want or contentment. His current speech was not “in respect of want.” In other words, he was not giving preferential treatment to want over contentment. Paul CHOSE contentment.
 - b. The hindrance to contentment—*want*
 - (1) The meaning of the word *want* has been somewhat modified in its modern usage. The idea today seems to be that the word *want* is to be used to describe anything that I do not possess, but have the desire to possess.
 - (2) The biblical meaning is more akin to the lack (Deuteronomy 15:8; Judges 18:10; Judges 19:20; Job 31:19; Psalm 34:10; Proverbs 13:25; Proverbs 21:5; Daniel 5:27; Amos 4:6; Luke 15:14; John 2:3; 2 Corinthians 11:9; James 1:4).
2. The process of contentment—“for I have learned”
 - a. The need for learning; Man must learn to be satisfied with the Lord and the things with which the Lord has blessed him (Hebrews 13:5).
 - b. The outcome of learning
 - (1) “I know” (Philippians 4:12).
 - (2) “I am instructed” (Philippians 4:12).
 - (3) “I can” (Philippians 4:13).
3. The conditions of contentment
 - a. “In whatsoever state I am” (2 Corinthians 11:23-28)



- (1) The word *state* speaks to a man's circumstances or conditions.
 - (2) A man's state can vary, but contentment is still possible regardless of whether he partakes of blessings or trials.
 - b. "Therewith to be content"
 - (1) The word *therewith* suggests that contentment is not about any other circumstances than the present circumstances.
 - (2) Contentment only demands two things (1 Timothy 6:6-9).
- B. The Broadness of His Education (Philippians 4:12)
1. The ups and downs
 - a. I know how to be abased (1 Corinthians 4:9-13; 2 Corinthians 10:1, 10; 2 Corinthians 11:7, 23-28; 2 Corinthians 12:7-10).
 - b. I know how to abound (Proverbs 28:20; Romans 15:13; 1 Corinthians 15:58; 2 Corinthians 1:5; 2 Corinthians 8:7; Philippians 4:18; Colossians 2:7; 1 Thessalonians 3:12; 2 Thessalonians 1:3).
 - (1) Can be in material provisions (Philippians 4:18)
 - (2) More importantly, can be spiritual blessings (Proverbs 15:17)
 2. The places and circumstances
 - a. The places—"every where"
 - b. The circumstances—"in all things"
 3. The spectrum of contentment
 - a. Full or hungry
 - b. Abounding or suffering need
- C. The Boldness of His Education (Philippians 4:13)
1. The ability of his boldness—"I can do"
 - a. Ability versus permission
 - (1) *Can* or *may* in English
 - a) The word *can* is used to denote the ability to do something.
 - b) The word *may* denotes permission to do something.
 - c) At times, the word *may* is used in other cases when politeness is of great importance.
 - (2) *Can* or *may* in scripture
 - a) Can
 - i) "I know that thou **canst** do every thing, and that no thought **can** be withholden from thee" (Job 42:2).
 - ii) "Nicodemus saith unto him, How **can** a man be born when he is old? **can** he enter the second time into his mother's womb, and be born?" (John 3:4).
 - iii) "For we brought nothing into *this* world, *and it is* certain we **can** carry nothing out" (1 Timothy 6:7).
 - b) May
 - i) "And the woman said unto the serpent, We **may** eat of the fruit of the trees of the garden" (Genesis 3:2).



- ii) “For his anger *endureth but* a moment; in his favour *is* life: weeping **may** endure for a night, but joy *cometh* in the morning” (Psalm 30:5).
- c) Note: The division in scripture is not quite as clear as the English rules would suggest. Context should always be used to determine the correct usage.
- b. There are no excuses.
 - (1) Using the context around Philippians 4:13, it is obvious that we *can* do all things through Christ which strengthens us.
 - (2) We can never suggest that God did not provide a way for us to “do all things.”
 - (3) Even when we are tempted to do otherwise...“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted **above that ye are able**; but will with the temptation also make a way to escape, that ye **may be able** to bear *it*” (1 Corinthians 10:13).
- 2. The broadness of his boldness—“all things”
 - a. Misconceptions
 - (1) Philippians 4:13 is one of the most misapplied scriptures.
 - (2) Some have suggested that when the Bible says, “I can do all things through Christ,” it speaks of accomplishments.
 - b. The context
 - (1) The biblical truth being taught is not strength for accomplishment, but strength for contentment and endurance.
 - (2) In other words, “I can _____” (Philippians 4:12).
 - (3) Whatever God allows to come my way, or whatever God’s present will for my life is, I can do that. I can be hungry if that is God’s plan to feed others with spiritual food. I can be sick if the Lord will use my sickness to bring health to a soul. I can be lonely and forsaken by all if the Lord will use it to bring others to fellowship with Him like they never knew before. “I can do all things through Christ.”
- 3. The source of his boldness—“through Christ”
 - a. It is Christ that enables us to endure the various extremes of life.
 - b. It is Christ that continually enables us to endure the extremes of life.
 - c. Paul had no doubt where his strength originated.
- 4. The strength acquired—“which strengtheneth me”
 - a. Over the years, people have spent a great deal of time arguing over what the word *which* refers to.
 - b. In all the fog of war, people miss the plain truth.
 - (1) “I have **learned**, in whatsoever state I am, therewith to be content” (Philippians 4:11).
 - (2) Because of that, “I **know** both how to be abased, and I **know** how to abound...I am **instructed** both to be full and to be hungry, both to abound and to suffer need” (Philippians 4:12).
 - (3) “I can do all things through Christ” (Philippians 4:13).
 - (4) All of this strengthens me (Romans 5:1-6; James 1:2-12).