

# Rejoice in the Lord! & The Peace of God #1

## Philippians 4: 4-7

Holly Hills Bible Church

9:00 a.m. *Philippians Class Study* . 25 August 2025

HHBC



## Philippians 4: 1-7

HHBC



1 Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.

2 I urge Euodia and I urge Syntyche to live in harmony in the Lord. 3 Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.



# H.A. Ironside's: Thematic Outline of Philippians: 'Christ is all'

Chapter 1: sets forth **Christ as our Life** [1:21]: and the evangelistic spirit or gospel mind that believes should cultivate

Chapter 2: sets forth **Christ our Example** [2:5-8]: and the lowly mind or humble spirit of those who follow Him.

Chapter 3: sets forth **Christ as our Object** [3:7-10]: the steadfast spirit or determined mind of those whose hearts and thoughts are centered on Him.

Chapter 4: sets forth **Christ as our Strength and Supply** [4:11-13]: and the confident mind or spirit of trust that should characterize all who know the resources that are found in Him.

Credit: H.A. Ironside; Ironside Commentaries: PHILIPPIANS, Loizeaux Bros. Baltimore MD



## Philippians is an:

**Expression of Deep Joy: for the close fellowship, the expression of concern, and financial sharing of the Philippian believers in Paul's ministry . . .**

- **“joy” - is used 7 times**
- **“rejoice” - is used 8 times in the epistle**
- Paul just used it in 3:1 – ‘to write the same things is no trouble for me, but a safeguard for you...’
- Rejoicing: a safeguard in 3:1 to legalism. McCalley: *‘The exhortation to rejoice in the Lord is the antidote to legalism. Legalism rejoices in the accomplishments of man; true joy flows from a focus on the Lord.’* [Eckel; hollyhillsbiblechurch.org; #23 Philippians study 3:1-3 / 6.16.24]
- Constable- *We have noticed the consistent emphasis on joy and rejoicing that has marked this letter so far, it is the prevailing mood of the epistle*
- Observation- 4:4: to rejoice is an antidote to division in the assembly- between Euodia & Syntyche, and for any rift in believer to believer relations

**A Thesis:**

The rift between Euodia & Syntyche: is very important in Philippians, it is my opinion that the epistle is building up the reasoning for the 2 sisters to come to the same mind in Christ—

“He begs them to be of the same mind in the Lord. However, this was no abrupt request. Paul had prepared these women for this exhortation in **1:27-30** - where he exhorts the Philippian saints to stand fast in one spirit, and in **2:1-4** - where he exhorts them all in lowliness of mind to esteem others better than themselves, and to be likeminded, in **2:5-8**, where he brings to their attention the humility of the Lord Jesus, and in **2:19-30** where he speaks of the self-lessness of both Timothy and Epaphroditus.” [Wuest Commentary]

- History: Paul found Lydia running a riverside prayer meeting, and you can make a good assumption that it was a perhaps a women’s prayer group including Euodia & Syntyche
- In Macedonia: women had much more civil and public prominence than other parts of the 1<sup>st</sup> century world. They could own property, had statutes honoring their great ones, etc.
- Phil 4:3 - Euodia & Syntyche are described as mission-critical partners in the gospel along with Paul
- SUMMARY: getting the 2 sisters in Christ focused on His Life and Person, in thanksgiving, supplications and joyous worship- **THAT** would shift away their attention from each other . . . .



4 Rejoice in the Lord always; again I will say, rejoice!

Philippians 3:

**To rejoice:**

Note the shared elements of the 3:

**Χάρις** : (Grace) **charis**: as defined in Greek for use in the Old Testament (Septuagint): came from a stem that meant to give pleasure – verb form. Noun form: the quality that made something pleasurable. Anything that was charming, beautiful, attractive. [McCalley: 4-part series on Grace]

**χαρά** : (Joy) n. **chara**: cheerfulness; calm delight; **gladness**;

**Χαίρω** : (Rejoice) vb. **chairō**: to **express** cheerfulness, **gladness**, calm delight

IN THE LORD! ! !

In His goodness, mercy, kindness, power, holiness, knowledge, love, sovereignty, justice, righteousness . . . .

- When meditating on the above, where will your heart and mind be focused?
- Where was Euodia & Syntyche's heart and mind focused?



This is an imperative command – the 1<sup>st</sup> of several:

- |  |                               |
|--|-------------------------------|
| 1) <b>Rejoice in the Lord</b>                        | [PRESENT; ACTIVE; IMPERATIVE] |
| 2) <b>Let your gentle spirit be known to all men</b> | [AORIST; PASSIVE; IMP]        |
| 3) <b>Be anxious for nothing.</b>                    | [PRES; ACT; IMP]              |
| 4) <b>Let your requests be known to God.</b>         | [PRES; PASS; IMP]             |

- Question: is your gentle spirit, or moderation, or forbearance a fruit of the Spirit?

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,  
*Gal. 5:22*

What is the gentle spirit? **epieikēs** (*epi- eye- kace*)

***Is it "moderation" ? As in the KJV?***

MORE CLEAR AS:

Gentleness, forbearance, sweet reasonableness- mildness [*Wm. Kelly*]



## epieikēs-

*Gentleness, forbearance, sweet reasonableness- mildness*

With ‘gentleness’ more in mind than ‘moderation’ or even ‘graciousness’; the following is what Paul (w/ James) has in mind:

I Tim 3:2: An overseer (Elder), then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but **gentle**, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?),

Titus 3:1- Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be peaceable, **gentle**, showing every consideration for all men.

JAS. 3:17 - But the wisdom from above is first pure, then peaceable, **gentle**, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

The antonym: (McCalley) is ‘to strictly claim one’s rights’

- ‘I am in the right on this!’ or ‘I’m sticking to my guns!’ is the opposite of **epieikēs**







## The Lord is near:

### I. Near in position- points for:

- i. He is present in our hearts through the indwelling H.S.
- ii. We abide in Him as a branch to a Vine
- iii. He is our Source of Life, so He must be near
- iv. *The LORD is near to the brokenhearted* Psa 34:18
- v. *The LORD is near to all who call upon Him*, Psa 145:18

### II. Near in Time / near to the Rapture- point for:

- a) Turn on the news!
- b) the rapture is imminent (I Thes 4:13-18)
- c) *You too be patient; strengthen your hearts, for the coming of the Lord is near..... Right at the doors* (Jas. 5:8,9)
- d) The 'Lord is near' in context:

3: 20- For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

## Philippians 3:

4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near.

### *On Rejoicing: William Kelly 'Lectures on Philipians and Colossians'*

This, let me repeat, is an important thing practically. It is a total mistake when we allow difficulties or differences among the saints of God to hinder our perfect delight in the Lord.

Do we desire the glory of Christ among those who are His? I must always maintain that glory in my own soul if I am to be a witness to Christ among others.

Is the Lord's love affected or at least enfeebled by these passing circumstances? Is His glory less bright because some shades of self have betrayed themselves over the brow of His saints?

Surely not.

Thus, he turns to the keynote of the epistle, that joy in the Lord of which he had been speaking as his own portion now, and by-and-by in chapters 1 and 2, and that to which they were called in chapter 3 and again in chapter 4—

Bible Truth Publishers, Addison, IL, p. 67

