

# Ephesians 2013-015 and 016 Peace and Philippians 4:4-9

*Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*

*Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

*1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

*1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.*

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is the gift of God*; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, *"Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."*

*1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'*

*John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."*

*"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

## **Ephesians 1:1, 2**

**1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:**

**2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.**

Philippians 4:4

Rejoice in יהוה always, again I say, rejoice!

<sup>5</sup> Let your gentleness be known to all men. The Master is near.

<sup>6</sup> Do not worry at all, but in every *matter*, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.

<sup>7</sup> And the peace of Elohim, which surpasses all understanding, shall guard your hearts and minds through Messiah יהושע .

<sup>8</sup> For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise—think on these.

<sup>9</sup> And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you.<sup>1</sup>

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<sup>1</sup> @book{Institute-249,  
author = {Institute for Scripture Research},  
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publisher = {Institute for Scripture Research (Pty) Ltd},  
address = {South Africa},  
year = {2000},  
pages = {1140–1141},  
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## Philippians 4:4-9

**Pulpit:** Ver. 4.—**Rejoice in the Lord alway; and again I say, Rejoice; rather, as R. V., *again I will say.*** St. Paul returns to the key-note of the Epistle, Christian joy. He writes again the same things (see ch. 3:1); he will say it again, he never wearies of repeating that holy joy is a chief Christian duty. **Rejoice in the Lord;** in his presence, in communion with him, and that always; for he who rejoices in the Lord, as Chrysostom says, always rejoices, even in affliction: “Sorrowful, yet always rejoicing” (2 Cor. 6:10).

**Robertson:** *Philippians 4:4*

**Again I will say** (παλιν ἔρω [*palin*

*erō*]). Future active indicative of defective verb εἶπον [*eipon*]. **Rejoice** (χαίρετε [*chairete*]). Present active imperative as in 3:1, repeated for emphasis in spite of discouragements. Not in the sense of “Farewell” here.

**Pulpit: Ver. 5.—Let your moderation be known unto all men; rather, forbearance, or gentleness.**

The word ἐπιείκεια (here the neuter adjective is used) is translated “gentleness” in 2 Cor. 10:1, where it is attributed to our Lord himself. In the Aristotelian ‘Ethics’ it stands for the temper which contentes itself with less than its due, and shrinks from insisting on its strict rights. There is

no joy in a narrow selfishness; joy involves an open heart, a generous love. Joy in the Lord tends to make men gentle and mild to others.

“Gaudium in Domino,” says Bengel, “parit veram æquitatem erga proximum.” *Unto all men*; heathen as well as Christian. Compare our Lord’s word; “By this shall all men know that ye are my disciples, if ye have love one to another.” St. Paul would have the heathen say, “See how these Christians love one another.” Their mutual love would be the blessed means of drawing fresh converts to the faith. There may possibly be an allusion here to the differences between Euodia and Syntyche; let there be no more disagreements, but rather mutual forbearance. **The Lord**

**is at hand.** The Aramaic *Maran-atha* (“the Lord cometh”) in 1 Cor. 16:22 seems to imply that these words were current in the Church as a formula of warning, like “Hallelujah” as a set form of praise. The Lord is at hand; therefore be not careful to exact your full rights; love is more precious than gold in the treasury of heaven. Comp. Jas. 5:8, “Be ye also patient, ... for the coming of the Lord draweth nigh.” Others interpret the words, riot of the future advent, but of the Lord’s present nearness. Comp. Ps. 145:18, “The Lord is nigh unto all them that call upon him.” But this seems scarcely so appropriate here.

Robertson: *Philippians 4:5*

**Your forbearance** (το ἐπιεικες ὑμῶν [*to epieikes humōn*]). “Your gentleness,” “your sweet reasonableness” (Matthew Arnold), “your moderation.” Old adjective (ἐπι, εἶκος [*epi, eikos*]) as in James 3:17; I Tim. 3:3. Article and neuter singular here=ἡ ἐπιεικεια [*hē epieikeia*] (Acts 24:4; II Cor. 10:1) like to χρηστον [*chrēston*] in Rom. 2:4. **The Lord is at hand** (ὁ κυριος ἐγγυς [*ho kurios eggus*]). “The Apostle’s watchword” (Lightfoot), as in I Cor. 16:22 (Μαραν ἄθα [*Maran atha*], Aramaic equivalent, Our Lord cometh). Unless, indeed, ἐγγυς [*eggus*] here means near

in space instead of **nigh** in time.

### **Wuest: Verse five**

The word “moderation” is the translation of a Greek word having the following meanings: “not being unduly rigorous, being satisfied with less than one’s due, sweet reasonableness, forbearance.” The word “known” refers to knowledge gained by experience. The exhortation is therefore, “Do not keep this sweet reasonableness in your heart. Let it find expression in your conduct. Thus others will experience its blessings also.” The words “at hand” are from a Greek word meaning literally “near.” The nearness of the Lord’s return (the Rapture is in Paul’s mind), enforces

gentleness and is a cure for worry.

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Translation: Let your sweet reasonableness, your forbearance, your being satisfied with less than your due, become known to all men. The Lord is near.

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**Pulpit:** Ver. 6.—**Be careful for nothing;** rather, as R.V., *in nothing be anxious*. Μέριμνα is anxious, distracting care. St. Paul does not wish his converts to be careless, but to be free from that over-anxiety about worldly things which might distract their thoughts from the service of God, and hinder their growth in holiness. Comp. 1 Pet. 5:7, where the

apostle bids us cast all our care (μέριμνα) upon God. The thought of the Lord's nearness should lead us both to be forbearing in our relations to others, and also to keep ourselves free, as far as may be, from worldly anxieties. "He careth for us." But in everything **by prayer and supplication with thanksgiving let your requests be made known unto God.** "Curare et orare," says Bengel, "plus inter se pugnant quam aqua et ignis." *In everything*; in each emergency, little or great, as it arises, pray; cultivate the habit of referring all things, great or small, to God in prayer. The two words rendered "prayer" and "supplication" (προσευχή and δέησις) occur together also in Eph. 6:18; 1 Tim. 2:1 and 5:5.

The first has been defined by Chrysostom and others as prayer to obtain a good; the second, prayer to avoid an evil. Better, perhaps, as most modern commentators, προσευχή is the general word, covering the idea of prayer in its widest meaning; while δέησις is a special act of supplication for some particular object of need (see Trench, 'Synonyms of the New Testament,' sect. li.). *With thanksgiving.* Thanksgiving is the necessary accompaniment of prayer; it ought never to be absent from our devotions; it springs out of that holy joy which St. Paul so constantly sets before us in this Epistle as the bounden duty of Christians. St. Paul himself is an example of constant thanksgiving. All his Epistles, except

those to the Galatians, 1 Timothy, and Titus, open with a thanksgiving. In the dungeon at Philippi he and Silas “prayed and sang praises unto God” (Acts 16:25). Our requests, the things for which we ask, are to **be made known unto God**; πρὸς τὸν Θεόν, before God, in the presence of God, by prayer, the general converse of the soul with God; and by supplication, direct petitions for the supply of our necessities. Indeed, he knows our necessities before we ask; but we are encouraged to make them known before him, as Hezekiah took the letter of Sennacherib and spread it before the Lord.

Robertson: *Philippians 4:6*

**In nothing be anxious** (μηδεν μεριμνατε [*mēden merimnāte*]). Present imperative in prohibition, “stop being anxious.” See μη μεριμνατε [*mē merimnāte*] in Matt. 6:31. **With thanksgiving** (μετα εὐχαριστίας [*meta eucharistias*]). In all the forms of prayer here named thanksgiving should appear.

(Wuest v. 6 at end of verse 7)

**Pulpit: Ver. 7.—And the peace of God, which passeth all understanding.** The peace which God gives, which flows from the sense of his most gracious presence, and consists in childlike confidence

and trustful love. This peace **passeth all understanding**; its calm blessedness transcends the reach of human thought; it can be known only by the inner experience of the believer. The similar passage, Eph. 3:20, “Unto him that is able to do exceeding abundantly above all that we ask or think,” seems decisive for the ordinary interpretation. Bishop Lightfoot, Meyer, and others take another view of the passage: “Surpassing every device or counsel of man, *i.e.* which is far better, which produces a higher satisfaction, than all punctilious self-assertion, all anxious forethought.” **Shall keep your hearts and minds through Christ Jesus;** rather, as R.V., *shall guard your hearts and your thoughts in Christ*

*Jesus*. Peace shall guard—“a verbal paradox, for to guard is a warrior’s duty” (Bishop Lightfoot). **The peace of God** abiding in the heart is a sure and trusty garrison, guarding it so that the evil spirit, once cast out, cannot return. The thoughts issue from the heart; for the heart, as commonly in the Hebrew Scriptures, is regarded as the seat of the intellect, not of feeling only. *In Christ Jesus*; in the sphere of his influence, his presence. True believers, abiding in Christ, realize his promise, “Peace I leave with you, my peace I give unto you.”

Robertson: *Philippians 4:7*

**The peace of God** (ἡ εἰρήνη του θεου [*hē eirēnē tou theou*]). See in II

Thess. 3:16 “the Lord of peace” (ὁ  
Κυριος της ειρηνης [*ho Kurios tēs  
eirēnēs*]) and verse 9 for “the God of  
peace” (ὁ θεος της ειρηνης [*ho theos  
tēs eirēnēs*]). **Shall guard** (φρουρησει  
[*phrouresei*]). “Shall garrison,” future  
active indicative of φρουρεω  
[*phroureō*], old verb from φρουρος  
[*phrouros*] (προ-□ορος, προοραω  
[*pro-horos, prooraō*], to see before, to  
look out). See Acts 9:24; II Cor.  
11:32. God’s peace as a sentinel  
mounts guard over our lives as  
Tennyson so beautifully pictures Love  
as doing.

**Wuest: *Verses six and seven***

The exhortation “be careful” today

means, “exercise caution.” When the Authorized Version was made, it meant, “be full of care.” One needs to be on the lookout for words that have changed their meaning in three hundred years. The Greek word here is found in an early manuscript in the sentence, “I am writing in haste to prevent your being anxious, for I will see that you are not worried,” where its translation, “anxious” is used as a synonym for the Greek word “worried.” The word means “worry, anxious care.” The Greek construction indicates that we have here a prohibition which forbids the continuance of an action already habitually going on. The Philippian saints were habitually worrying. Paul exhorts them to stop it. The word

“nothing” is literally “not even one thing.”

Then the apostle gives these saints the cure for worry, believing prayer. The word “prayer” is the translation of a Greek word which speaks of prayer addressed to God as an act of worship and devotion. “Supplication” is from a word that speaks of supplicating for one’s personal needs. “Requests” is the translation of a word which emphasizes the objects asked for, namely, the things requested. The preposition “unto” in the Greek text suggests the translation, “in the presence of God,” and is a delicate and suggestive way of hinting that God’s presence is always there, that it is the atmosphere surrounding the Christian. Anxious

care is out of place in a heavenly Father's presence. Requests are always in place with Him. The words "shall keep," are from a military word, "shall mount guard." God's peace, like a sentinel, mounts guard and patrols before the heart's door, keeping worry out.

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Translation: Stop perpetually worrying about even one thing, but in everything, by prayer whose essence is that of worship and devotion, and by supplication which is a cry for your personal needs, let your requests with thanksgiving for the things asked for be made known in the presence of God, and the peace of God which

surpasses all power of  
comprehension, shall mount  
guard over your hearts and  
minds in Christ Jesus.

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**Pulpit: Ver. 8.—Finally, brethren, whatsoever things are true.** He repeats the “finally” of ch. 3:1. He again and again prepares to close his Epistle, but cannot at once bid farewell to his beloved Philippians. He urges them to fill their thoughts with things good and holy. Christ is the Truth: all that is true comes from him; the false, the vain, is of the earth, earthy. Perhaps the verb (ἐστίν) may be emphatic. Sceptics may deny the

existence of absolute truth; men may scoffingly ask, “What is truth?” Truth is real, and it is found in Christ, the Truth. **Whatever things are honest.** The word (σεμνά) occurs only here and four times in the pastoral Epistles. It is a word difficult to translate. “Honourable” or “reverend” (the renderings of the R.V.) are better equivalents than “honest.” It points to a Christian decorum, a Christian self-respect, which is quite consistent with true humility, for it is a reverence for the temple of God. **Whatever things are just;** rather, perhaps, *righteous*, in the widest meaning. **Whatever things are pure;** not only chaste, but free from stain or defilement of any sort. The word used

here (ἀγνός) is not common in the New Testament. The adverb occurs in ch. 1:16, where it is rendered “sincerely,” and implies purity of motive. **Whatever things are lovely** (προσφιλή); not beautiful, but pleasing, lovable; **whatever things** would attract the love of holy souls. **Whatever things are of good report.** The word (εὐφημα) means “well-speaking” (not “well spoken of”), and so “gracious,” “attractive;” in classical Greek it means “auspicious,” “of good omen.” Of these six heads, the first two describe the subjects of devout thought as they are in themselves; the second pair relate to practical life; the third pair to

the moral approbation which the contemplation of a holy life excites in good men. **If there be any virtue.** This word, so very common in the Greek moralists, occurs nowhere else in St. Paul. Nor does any other of the New Testament writers use it except St. Peter (1 Pet. 2:9 (in the Greek); 2 Pet. 1:3, 5). Bishop Lightfoot says, “The strangeness of the word, combined with the change of expression, εἴ τις, will suggest another explanation: ‘Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men;’ as if the apostle were anxious not to omit any possible ground of appeal.” **And if there be any praise;** comp. Rom.

12:17 and 2 Cor. 8:21, where St. Paul bids us “provide for honest things, not only in the sight of the Lord, but also in the sight of men.” Nevertheless, in the highest point of view, the praise of the true Israelite is not of man, but of God. **Think on these** things; or, as in the margin of R.V., *take account of*. Let these be the considerations which guide your thoughts and direct your motives. The apostle implies that we have the power of governing our thoughts, and so are responsible for them. If the thoughts are ordered well, the outward life will follow.

Robertson: *Philippians 4:8*

**Finally** (το λοιπον [*to loipon*]). See

on 3:1. **Whatever** (ὅσα [*hosa*]). Thus he introduces six adjectives picturing Christian ideals, old-fashioned and familiar words not necessarily from any philosophic list of moral excellencies Stoic or otherwise. Without these no ideals can exist. They are pertinent now when so much filth is flaunted before the world in books, magazines and moving-pictures under the name of realism (the slime of the gutter and the cess-pool). **Honourable** (σεμνα [*semna*]). Old word from σεβω [*sebō*], to worship, revere. So revered, venerated (I Tim. 3:8). **Pure** (ἄγνα [*hagna*]). Old word for all sorts of purity. There are clean things, thoughts, words, deeds. **Lovely**

(προσφιλη [*prosp̄hilē*]). Old word, here only in N.T., from προς [*pros*] and φιλεω [*phileō*], pleasing, winsome. **Of good report** (εὐφημα [*euphēma*]). Old word, only here in N.T., from εὐ [*eu*] and φημη [*phēmē*], fair-speaking, attractive. **If there be any** (εἰ τις [*ei tis*]). Paul changes the construction from ὅσα [*hosa*] (whatsoever) to a condition of the first class, as in 2:1, with two substantives. **Virtue** (ἀρετη [*aretē*]). Old word, possibly from ἀρεσκω [*areskō*], to please, used very often in a variety of senses by the ancients for any mental excellence or moral quality or physical power. Its very vagueness

perhaps explains its rarity in the N.T., only four times (Phil. 4:8; I Peter 2:9; II Peter 1:3, 5). It is common in the papyri, but probably Paul is using it in the sense found in the LXX (Isa. 42:12; 43:21) of God's splendour and might (Deissmann, *Bible Studies*, p. 95) in connection with "praise" (ἔπαινος [*epainos*]) as here or even meaning praise. **Think on these things** (ταυτα λογιζεσθε [*tauta logizesthe*]). Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals.

### Wuest: *Verse eight*

We come now to a list of Christian virtues which Paul exhorts the saints

to make the subject of careful reflection. The word “true” in the Greek text does not mean “truthful” in the sense of veracious, but true in character in the widest sense.

“Honest” is the translation of a word which was used in classical Greek in the sense of “venerable, inviting reverence, worthy of reverence.” The word exhorts here to a due appreciation of such things as produce a noble seriousness. The word “just” is from the Greek word meaning both “just” and also “righteous,” here, “righteous” in a comprehensive sense. The Greek word “pure” speaks of purity in all things. “Lovely” speaks of that which is adapted to excite love and to endear him who does such things. One could translate by the

words, “winsome, pleasing, amiable.” The words “good report” in the Greek text are literally “fair speaking,” thus “winning, attractive.” The word “if” refers to a fulfilled condition. The word “virtue” in the Greek text was used in classical Greek for any mental excellence, moral quality, or physical power. Paul studiously avoids it. Only here does he use it. It seems that the apostle includes it in order that he may not omit any possible ground of appeal. Lightfoot suggests, “Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of man.” *Expositor’s Greek Testament* translates, “Whatever excellence there be or fit object of praise.” The word “think” in the Greek speaks of the act

of careful reflection. How scarce a commodity this is in our mechanized age.

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Translation: Finally, brethren, whatever things have the character of truth, whatever things are worthy of reverence, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are attractive, whatever excellence there be or fit object of praise, these things make the subject of careful reflection.

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## Pulpit:

Ver. 9.—**Those things, which ye have both learned, and received, and heard, and seen in me, do.** St. Paul turns from contemplation to practical life: they must translate into action the lessons which they received from him. The verbs are aorists and refer to the time when he was among them. He taught not by word only, but by living example; they saw in him when present, and heard of him when he was absent, a pattern of the Christian life. **And the God of peace shall be with you.** God dwells with those who think holy thoughts and live holy lives; and with him comes the peace which is his, which he

giveth (comp. Rom. 15:33).<sup>2</sup>

Robertson: *Philippians 4:9*

**In me** (ἐν ἐμοί [*en emoi*]). Paul dares to point to his life in Philippi as an illustration of this high thinking. The preacher is the interpreter of the spiritual life and should be an example of it. **These things do** (ταυτα πρασσετε [*tauta prassete*]). Practise as a habit (πρασσω [*prassō*], not ποιῶ [*poieō*]).<sup>3</sup>

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<sup>2</sup> @book{Philippian-2503,  
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address = {London; New York},  
year = {1909},  
pages = {156–158},  
editor = {Spence-Jones, H. D. M.},  
series-title = {The Pulpit Commentary},  
}

<sup>3</sup> @book{Robertson,-3042,  
author = {Robertson, A.T.},  
title = {Word Pictures in the New Testament},  
publisher = {Broadman Press},

## Wuest: *Verse nine*

The word “received” in the Greek was used regularly of receiving truth from a teacher. “Do” refers in its Greek word, to practice as a habit.

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Translation: The things also which you learned and received and heard and saw in me, these things, habitually practice: and the God of peace shall be with you.<sup>4</sup>

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address = {Nashville, TN},  
year = {1933},  
pages = {Php 4:4–9},  
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<sup>4</sup> @book{Wuest,-3165,  
author = {Wuest, Kenneth S.},  
title = {Wuest's word studies from the Greek New Testament: for the English reader},  
publisher = {Eerdmans},

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address = {Grand Rapids},  
year = {1997},  
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