

Ephesians 2013-017 and 018 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!

⁵ Let your gentleness be known to all men. The Master is near.

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

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

⁸ 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.

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

¹ @book{Institute-249,
author = {Institute for Scripture Research},
title = {The Scriptures},
publisher = {Institute for Scripture Research (Pty) Ltd},
address = {South Africa},
year = {2000},
pages = {1140–1141},
keywords = {Bible},
}

Philippians 4:6-9

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 εἰρηνης [*ho Kurios tēs eirēnēs*]) and verse 9 for “the God of peace” (ὁ θεος της εἰρηνης [*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.

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.

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 (ἔστιν) 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. **Whatsoever 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 (ἄγνός) 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; **whatsoever things** would attract the love of holy souls.

Whatsoever 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 [*prophilē*]). 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** (ἀρετή [*aretē*]). Old word, possibly from ἀρεσκῶ [*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.

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.

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).²

² @book{Philippian-2503,
title = {Philippians},
publisher = {Funk & Wagnalls Company},
address = {London; New York},
year = {1909},
pages = {156–158},
editor = {Spence-Jones, H. D. M.},
series-title = {The Pulpit Commentary},
}

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 ποιω [*poieō*]).³

³ @book{Robertson,-3042,
author = {Robertson, A.T.},
title = {Word Pictures in the New Testament},
publisher = {Broadman Press},
address = {Nashville, TN},
year = {1933},
pages = {Php 4:4–9},
}

8 In addition, my brothers, all that is true, noble, just, pure, lovely, and admirable—yes, whatever is morally excellent, whatever is praiseworthy^a—let your thoughts continually dwell on these things [so that your conduct will be shaped by them].

9 Keep putting into practice these things which you learned and received from me, the things that you heard about me and saw in me. As a result the God of peace will be with you.

In these last two verses of the series of admonitions (vv. 1–9) the

^a D* F G a vgcl and Ambst, apparently wishing to preserve an active sense to the word ἔπαινος, added ἐπιστήμης (= 'if there is any praise of understanding').

apostle, in a single, carefully constructed sentence that is full of rhetorical expressions, introduces a number of further ideas: he urges the readers to concentrate on those things which are good in themselves and beneficial to all (v. 8). Again the note of imitation is struck (cf. 3:17) as Paul exhorts these converts to live by the teaching and example he has given them (v. 9).

In a highly rhetorical fashion the apostle uses several figures of speech to show how these Christians should think and act.³

v. verse

cf. *confer*, compare

v. verse

³ G. F. 185–190, drawing on earlier researches, mentions anaphora, asyndeton, polysyndeton, and homoioteleuton (see below).

The introductory particle, τὸ λοιπόν ('in addition'), and the vocative of address, ἀδελφοί ('my brothers'), are immediately followed by six parallel clauses of two words,⁴ each of which begins with ὅσα ('which things')⁵ and contains an adjective in the neuter plural: ἀληθῆ, σεμνά, δίκαια, ἄγνά, προσφιλῆ, and εὐφημα.⁶ These six clauses in synonymous parallelism are grammatically unconnected

⁴ The first of these (ὅσα ἐστὶν ἀληθῆ), because it includes the copula ἐστὶν, contains three words.

⁵ An anaphoric use of ὅσα.

⁶ There is a deliberate play on the endings (homoioteleuton) of these adjectives: two end with η, four with ς. Note also v. 9, where five verbs end in -ατε or -ετε.

and as a result very emphatic.⁷ ‘Paul lists each “virtue” separately and thus gives each one individual attention’.⁸ The sixfold ὅσα, an introductory relative pronoun (of quality), imparts ‘a stately impressiveness’⁹ and shows that nothing is to be excluded from what is ‘true, noble, just, pure, lovely, and admirable’.

Having listed these six ethical qualities by means of plural adjectives (ἀληθῆ κτλ.) in parallel relative clauses, Paul then summarizes the list, describing

⁷ BDF para.460.3, note: the asyndeton, by introducing ‘the items staccato fashion, produces a vivid and impassioned effect’.

⁸ G. F. 187.

⁹ J. H. Michael, 202.

comprehensively the characteristics that should distinguish the Philippians' thinking.

Only at the end of the verse does the first main verb and its object appear: ταῦτα λογίζεσθε ('let your minds dwell on these things'). The introductory clauses with their sixfold anaphoric ὅσα, which were placed first for emphasis and which listed the so-called 'virtues', are subordinate to the principal clause...

So Paul's injunction effectively reads: 'pay close attention to *these things*, namely the things that are true, noble, just, pure, lovely, and admirable.'

V. 9 is closely conjoined with the preceding through the definite relative pronoun ἃ, which picks up the ταῦτα of v. 8. Paul appeals to his own teaching and example by means of a fourfold καί, together with four verbs in the aorist indicative active (ἐμάθετε ... παρελάβετε ... ἤκούσατε ... εἶδετε), and then, with an imperatival expression (ταῦτα πράσσετε) that parallels the preceding exhortation (ταῦτα λογίζεσθε, v. 8), he urges his

v. verse

v. verse

readers to live in a manner consistent with his example. As in v. 8 the principal clause, with its main imperatival verb and object (ταῦτα πράσσετε), appears after its relative clause. The final clause is a concluding promise that God's peace will continue to be with them.⁴

v. verse

⁴ @book{O'Brien,-249,
author = {O'Brien, Peter Thomas},
title = {The Epistle to the Philippians: a commentary on the Greek text},
publisher = {Eerdmans},
address = {Grand Rapids, MI},
year = {1991},
pages = {499–500},
series-title = {New International Greek Testament Commentary},
}

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.

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.⁵

⁵ @book{Wuest,-3165,
author = {Wuest, Kenneth S.},
title = {Wuest's word studies from the Greek New Testament: for the English reader},
publisher = {Eerdmans},
address = {Grand Rapids},
year = {1997},
pages = {Php 4:4–9},
}