

Let this mind be in you...

Study 6

I can do all things in Christ
who strengtheneth me

v. 8 The second exhortation block (A)

Finally, brethren,

whatsoever things are true,
whatsoever things are honourable,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are pleasing,
whatsoever things are of good report;
if there be any virtue [excellence],
and if there be any praise,
these things think [deliberate] on

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v. 9 The second exhortation block (B)

what ye have both learned and received,
and heard and seen in me,
Those things, Do [practice]:
and the God of peace
shall be with you.

Another special chiasmus (1:30 & 4:9)

A) saw in me

B) hear to be in me

B) heard (in me)

A) seen in me

Paul's Letter to the Philippians — Outline

3:1–4:3 The Philippians' affairs—again

3:1–4 At Issue: The threat of Judaism

3:4–14 The example of Paul

3:15–4:3 Application and a final, direct, appeal

4:4–23 Concluding matters

4:4–9 Concluding exhortations

4:10–20 Thanks for their gift, Paul's example, their example, God's blessing.

4:21–23 Closing greetings

Allusions to the gift

- **1:3–7** “I thank my God... For your fellowship in the gospel from the first day until now...inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”
- **2:17** “Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.”
- **2:25, 30** “Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants...because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.”

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I Rejoice in the Lord...

- For the Lord's care in providing for him at a time of need.
- For the Lord's working within the hearts of the Philippians.
- For the blessings "in the Lord", in his service.

...therewith to be content

content

autarkēs

Strong: “1 sufficient for one’s self, strong enough or processing enough to need no aid or support. 2 independent of external circumstances. 3 contented with one’s lot, with one’s means, though the slenderest.”

(Only occurrence in the NT. The noun is used in 2 Cor. 9:8; 1 Tim. 6:6)

The Stoic view of contentment

“The happy man is content with his present lot, no matter what it is, and is reconciled to his circumstances; the happy man is he who allows reason to fix the value of every condition of existence.”

Seneca, *Vit. beat.* 6.2

A) I know both how to be **abased**,

B) and I know how to **abound**:

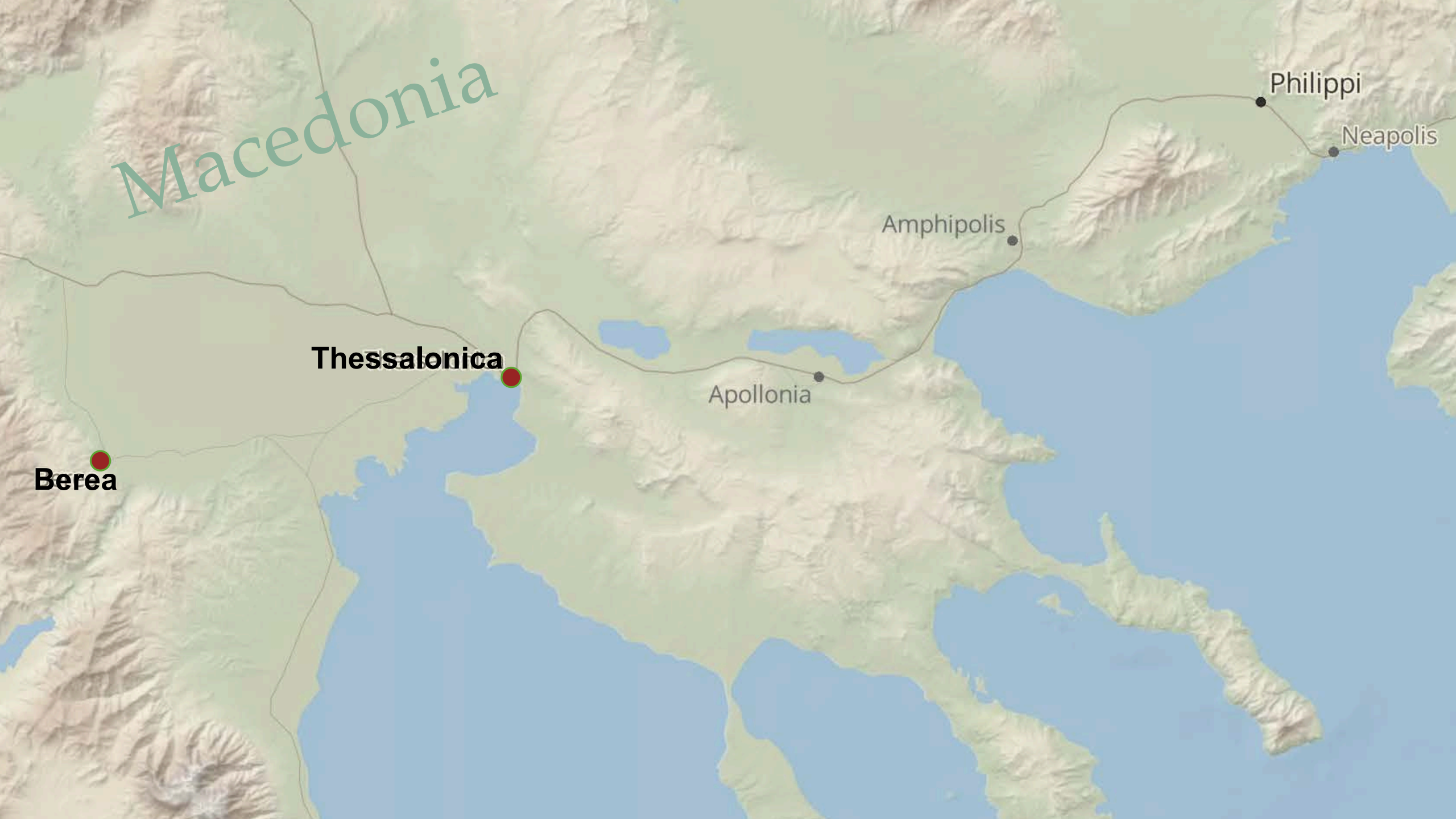
C) every where and in all things **I am instructed**
both **to be full** and **to be hungry**,

B) both to **abound**

A) and to **suffer need**

Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με χριστῷ

All things I am able in the [one] empowering me, Christ



Macedonia

Thessalonica

Berea

Apollonia

Amphipolis

Philippi

Neapolis



Macedonia

Thessalonica

Berea

Amphipolis

Apollonia

Philippi

Neapolis



Macedonia

Thessalonica

Berea

1

Apollonia

Amphipolis

Philippi

Neapolis



Macedonia

Thessalonica

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Apollonia

Amphipolis

Philippi

Neapolis

1

2

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Ye lacked opportunity

- Opposition from without
- Strife between two sisters within

I desire fruit that may abound to your account

fruit

karpos

Kittel: “In secular Greek we find a. the literal sense “fruit” and b. the general sense “product” or “gain”.

BDAG: “product or outcome of something, fruit” and then:
“advantage, gain, profit”

I desire fruit that may abound to your account

abound

pleonazō = “in abundance, grow, increase, superfluous”

I desire fruit that may abound to your account

account

logos = “word, account, plan, reason, saying etc”.

BDAG: “computation, reckoning...a formal accounting, esp. of one’s actions, and freq. with fig. extension of commercial terminology account, accounts, reckoning; settlement (of an account) (εἰς λόγον commercial t.t. ‘in settlement of an account’... ledger of income and expenditures)

an odour of a sweet smell

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odour: *osmēn* = “smell, odour”.

Used of the fragrance of spikenard (John 12:3), and of the “savour” of an offering (Eph. 5:2).

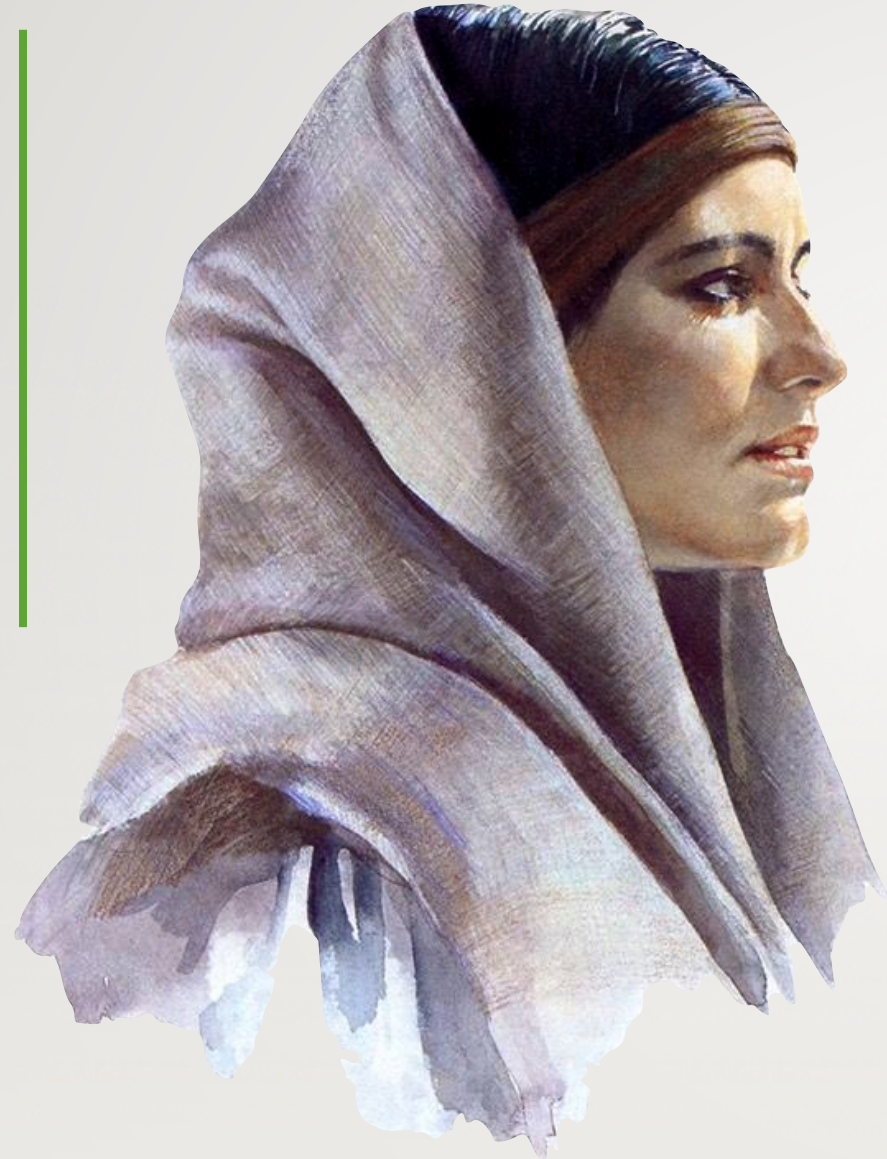
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sweet smell: *euodias* = “pleasing aroma, fragrance”



EUODIAS

Greek is 'Euodia', a compound of:

1. *eu* good, well;
2. *hodia* road, progress
(as mode or means)
speaks of "to succeed in
business affairs"



An acceptable offering

- a. An odour of a sweet smell
- b. a sacrifice acceptable
- a. wellpleasing unto God

“Augustus ... turned over the everyday business of government to an **imperial “household”** that was in embryo a true civil service. For its membership Augustus drew largely upon the lower levels of Roman society.”

- Time Life Great Ages of Man series: *Imperial Rome*, page 58.

Under Augustus, talented freedmen and even slaves began to hold routine administrative posts in the **imperial household**. Although their titles might be insignificant, their functions were often important. The secretary of accounts and finance was really the secretary of the imperial treasury, and the secretaries for correspondence and petitions were in effect secretaries of state. The **imperial household** also included the palace cook and butler. Thus staff positions had connotations of personal service, and because of this, upper-class Romans would not take **household** posts; they considered such work beneath their dignity. Not until the reign of the Emperor Vespasian, almost a century after Augustus, did Roman Senators deign to become part of the **imperial household**. By that time **the household** had become a vast and very influential bureaucracy.”

- Time Life Great Ages of Man series: *Imperial Rome*, page 58.



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- Christ's mindset is humble and looks to the needs of others
- Other mindsets may seem right, but the motivation is askew