

Philippians

Part 5

Speaker	H. Nunn
Duration	00:27:47
Online version	https://www.audioteaching.org/en/sermons/hn010/philippians

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] ...previously, and in the previous chapter of that, concerning the dogs, those dogs, those that were coming in with evil teaching, and isn't it that as he speaks again he says, stand fast. Now I repeat that word because he said, didn't he, to say the same things unto you is not grievous, but for you it's safe, and again I say stand fast. And why were they right at the last, when he's just closing this chapter, this book, why were they exhorted to stand fast? Don't you think that there were so many things that could come in, and they could take the joy away from them, that now he says, if there's one Philippian assembly, they'd been there the whole time, and they'd worked with him during that whole time, and how he had appreciated the ministry that they'd given to him. Yes, they'd been there, and they'd helped him to grow up, helped these sisters, who have laboured with me in the gospel. There were these two sisters that had laboured with him. [00:01:03] Now who's he speaking to? I think that he's speaking to Epaphroditus, because Epaphroditus is going back to Philippi, and as he goes back, taking this letter with him, he says to Epaphroditus, now I want you to help them. I don't want you to talk about them. I don't want you to talk about them. You know, if there's one thing that's spoiling to the people of God and their assemblies, it is this, when we talk about troubles. You know, I think every gathering has its troubles, but to talk about troubles, and take troubles from one place to another, it doesn't help the people concerned, and it doesn't help the meeting concerned. Neither are you helping in your life. Talk about Christ. No, he doesn't say to him, talk about them.

He says, I want you to talk to them. Help them, and I want you to pray for them. And I thought, just these few hours that I've had studying this word, I've thought [00:02:04] with regard to this man, he was in a wonderful position. Why was it that Paul now says, and now you, Epaphroditus, you help these sisters? Why was it? Because when he went back, taking that letter with him, we were thinking the other night that these letters were read out in the meeting. I don't know whether all this one was or not, but if it was, these two dear sisters, knowing that there was somebody that could help them, here it is that they look upon Epaphroditus, and Epaphroditus has had the word to help those two dear sisters. Now you're supposing that you might be Euodias or Syntyche, and you hear this word from the Lord, and spiritually you feel that you've been wrong. Now how are we going to get right? Well there's Epaphroditus, he's going to have a word with us, and he's going to have a prayer with us. He's going to pray for us, he's going to help us. And how wondrous it is to think that this man Epaphroditus [00:03:04] might come in just there, and draw those two sisters together, and then the Apostle can burst forth in praise and say, rejoice in the Lord always, and again I say rejoice. And don't you think that if he's able to go back, and if the word that Paul writes, and the words that he's able to say, and the prayer that he offers are answered, don't you think that it will restore the rejoicing in the Lord to them? Yes, as I feel for those dear sisters, how often it's happened with brothers as well. I mustn't just say sisters tonight, it's with regard to every one of us. If there's anything that gets

between two brothers or two sisters, let's remember how important it is, because it stops our rejoicing in him, and no doubt with regard to those two, others might have spoken about them, it hadn't helped them, but now the Apostle will help them by getting them together in that way, and that's the Lord's way. If there is to be blessing, that blessing [00:04:06] in the assembly must be appreciated by all, and therefore now he says, rejoice in the Lord always, and again I say rejoice, wonderful words, and more particularly because of the fact of where they come from, from that jail that we've remembered so often this week, rejoice in the Lord always, and again I say rejoice, and so often we might read those words, and nod our heads, and go away, and forget what we've read, and what we've thought concerning him. So the Apostle here says you're to rejoice in the Lord always, and this is particularly for Euodias and Syntyche, and then he says, let your yieldingness be made known unto all men.

The Lord is at hand, the Lord is at your very elbow, he knows. Let your yieldingness be known unto all men. See we look at the Lord, and we rejoice in him, and now he [00:05:04] says, let him be your pattern, let him be your object, rejoice in him. Now if I rejoice in the Lord Jesus, I shall take notice of him, and I will pattern my life on his life. Now don't think for a moment I'm going to say I should be perfect as he was in his life, but he's left me that example that I should follow his steps, and I should pattern my life on his life, and therefore he said, let your yieldingness be made known, we're in a little circle, unto all men. The Lord is at hand, the Lord is near, unto all men. May our eyes be on him, may we be like him, because as I think of the life of the Lord Jesus Christ down here, what a life of yielding it was. Now the word here is so different from the word that we had in the first verse, isn't it? There it was stand fast, and with regard to teaching and [00:06:05] principles, there is that thought, and there should be that thought in us, to stand fast, but it should be that we're in our pathway as believers, should be meek and yielding, and easily to be entreated as the Lord Jesus Christ was.

You think of him, and you think of his life, so often the children's hymns in the Sunday school speak concerning the gentleness and the meekness of our Lord Jesus Christ. Let us be like him, let it be that with regard to ourselves, as we think of his life, let our lives be like him. Wouldn't this come with thought, with force to Eudodius and Syntyche, as they hadn't yielded the one to another? It had been to that moment that being at variance, and now he says let your yieldingness be made known unto all men. Let it be that those in the assembly see [00:07:01] you in that way, but it was a word to the whole of the assembly, it's a word to each one of us tonight, that people, all men, should know that we are yielding, we are gentle, we are gracious, that is the attitude that the Lord Jesus Christ showed in this world. Yes, but then he goes on to a prior prayer, and that prayer was, in all things, I'll read it to you so that we get it right.

Be careful for nothing but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And I would say that with regard to that prayer it is, be not over anxious, but in all things by prayer and supplication. And I would suggest to you that as I've begun to speak concerning rejoicing in the Lord Jesus Christ, and as I've said be like him, I will again say concerning this prayer, and pray like him. Because as I see the Lord Jesus Christ [00:08:04] walking his pathway here below, you know the joy in him was found, and that joy was found because ever he was submitted to the will of God his Father, and ever how full his prayer life was. He committed himself to him that judges righteously, and in the whole of his life we see how important prayer life was to him. I would say that with regard to him he was careful for nothing, I would say that with regard to the whole of his life he committed himself to him in such a way that there was not that care, and how in his life there was the peacefulness and the serenity that must be his because of the fact that everything was committed into the hand of God his Father. Don't you think that so often we're like that poor old man Jacob? Do you remember concerning him, he [00:09:02] prayed didn't he? I don't

suppose he prayed for a long while, but the time comes when he prays, but what's he do first? With regard to him we see that he schemes, I think it's in the 28th chapter of Genesis, he schemes and then just to make things just a bit more safe he prays, and I don't think that he was careful for nothing. I feel that with regard to him at that moment as he'd schemed and then as he prayed he hadn't committed himself to God and it was because of that he had no peace in his heart until he saw how God had overruled in the heart of Esau and how that Esau met him in peace. But here if we follow this pattern rejoicing in the Lord and being like him and praying like him then the scripture says and the peace of God which passeth all understanding shall fill our hearts and minds through Christ, the peace of God which passeth all [00:10:01] understanding. Now I feel that in this world today there are people who in some senses have a measure of peace or strive for a measure of peace. Some found their peace on the position that they have in this world, some found their peace on the accumulation of the wealth that they have, they feel that as they have so much that nothing can happen to them in this world, and so many others found their peace on all other things. But we must remember that with regard to this peace that passeth all understanding it's not something that we concoct and bring about by our knowledge but it's the peace of God which passeth all understanding because of these things that fills our heart and mind through Christ Jesus. Do you remember when the Lord Jesus Christ was here he said peace I leave with you my peace I give unto you not as the world giveth [00:11:02] give I unto you let not your heart be troubled neither let it be afraid that peace I give unto you and that peace can be ours if it is that we follow those things that we've read before tonight. Yes this wonderful peace and this wonderful prayer and then he says those things to to them another finally he says and finally my brethren he tells them what to think you let read through that verse and see of those things and he says think on these things and the next verse it says do. Now wouldn't it save us quite a lot in our doing if we thought particularly on these lines before we did do things. How often we think and immediately we act and so often we think and then act in that way and it's not according to the will of God and neither is there any benefit in [00:12:02] what we do but here we see it's think and then it's do. Now you'll realize the importance of thinking when I would suggest to you that in thinking we spend more time in thinking than in any other subject don't we? Somebody will say yes but you breathe all the time don't you? Yes I know that but otherwise there's not a moment I don't think that there's a moment of our waking lives when we're not thinking so it shows how important our thinking life is. But how is this thinking life occupied? Because in this thinking life we must realize that there are things that might be for our help and our benefit and there are things that may not be for our help and benefit but as we look at this verse just look at it a moment as I read these things and think of our life and challenge our minds is our thinking like this? Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, [00:13:05] whatsoever things are of good report, if there be any virtue, if there be any praise think on these things and how wonderful our lives will be if we're able to think on these things and then it will be that we'll be in a position to be able to do and now he says do. Now what things were they asked to do just at this moment? Now the things that he'd spoken to them. Now isn't it that so often we forget what we've heard and yet in this epistle and no doubt previously when he was with them nine or ten years previously he'd said lots of things to them and you see just the things that he says now that they are to take notice of and that they are to do. Those things which ye have both learned and received and heard and seen in me do, those things that they'd learned, those [00:14:05] things that so often he'd spoken to them about while he was with them and those things that not only had he spoken about but although he'd been one that was a great instructor he was so willing and ready to carry the things out that he'd said yes the things that they'd seen in him they were the things to do and the God of Peace would be with them. How wonderful to think of the peace that passeth all understanding and then the God of Peace being with them and what a wonderful exaltation they have here and what wonderful people they might be and then as his letters getting near to its end he must

thank them for their great liberality because this little Philippian assembly had sent to him that had helped him and that helped him not only once but several times and how precious it must have been for him even now as he's found in this jail to think that somebody a long way off had thought about him. You know I think our [00:15:05] missionaries feel like that when they're on the field and when it is that time and time again as we know our collections are taken there goes the money out and there they think of their home meetings where they've come from and they think of what the Lord has done in the hearts of those people at home so that they might be blessed and don't you think that that which they receive is more than financially to them but it's something that gives them warmth and don't you think that this dear man here received joy from the very fact that those disciples those friends those loving ones that he spoke to in this epistle back there at Philippi were thinking about him and not only thinking about him but showing the excess of their love by giving to him. But he says not that I desire a gift and then he brings out one of the greatest truths with regard to joy that we can have in this epistle because he said I [00:16:04] have learned in whatsoever state I am therewith to be content. Now the Apostle Paul had learned that I wonder what he was like at the beginning of his pathway I'm never told the scripture doesn't show us what happened at the beginning of his pathway but there was one thing a great truth and I would say with regard to every one of us that are here tonight it's a truth that we that is we should covet and learning these things I have learned in whatsoever state I am there with to be content. Now let's remember that in the Philippian assembly there must have been all kinds of people just as there are in our other assemblies today and let us look at this scripture just as it is. Now we might look across the meeting and as we look across the meeting we see somebody there that's very very well off and then we look at across the meeting at somebody else and [00:17:05] we know that he hasn't so much as the other brother has and yet you say now what's to happen with regard to these two brethren in between those two there's so many changes and so many differences and yet the Apostle Paul's words come down to us today and he says I have learned I have learned he'd learned that by experience and that experience no doubt had been hard for him but he says I have learned in whatsoever state I am there with to be content hadn't he said on another occasion in everything give thanks for this is the will of God in Christ Jesus concerning you as I think of these wonderful words how we must take them for ourselves today as we think of this Apostle and as we think of the words he said they cut across what people very often tell us as we make them as believers on the Lord Jesus Christ I [00:18:03] have had people say to me concerning my life and concerning their lives well you know what the scripture says our bread and our water is secure but I don't know whether it is under New Testament teaching I don't think that the scripture would have us to know that it is those Israelites that lived of old and lived as an earthly people they were in that wonderful condition as having their bread and their food everything was secure to them but when we see the Apostle Paul and when we read the accounts of what happened in his life don't we see that he knew he knew in whatever state he was there with to be content he knew how to abound and just at this moment as that liberality of the Philippians is given to him don't you think that now he was abounding and knowing how to abound but when we think of perhaps another [00:19:01] occasion where there he is lonely and with nothing and perhaps very hungry what does he say well in everything give thanks for this is the will of God in Christ Jesus concerning you shouldn't it be a lesson to those of us that are here tonight and in the church today when we think that this man in this epistle right the way through is able apart from his conditions which were so sad to rejoice in the Lord always and as I mentioned again again I say rejoice doesn't it bring us back to the words that we were speaking about the other night when we were speaking about the murmuring and doesn't a lot of our murmuring today come because of the fact that we have before us the abounding and the being abased and we are not in that state content because that we haven't this or haven't that you know it is the world today that look for positions it is the world today that look for that to fill their lives but never should it be [00:20:02] with regard to the believer on our Lord Jesus Christ

now with regard to this there are things that happen and there are things that can be said because of the fact we look upon one that's a rich man this is digressing just a little yes and some people might say concerning him yes and you know he shouldn't be rich because he's a believer and yet I have a scripture that says well if riches come set your not your heart upon them we must realize that that man that has his riches and has them of the Lord he is the steward of the Lord and there he is entrusted to what he has and don't let's think for a moment that we can covet that man's riches let us be as that great Apostle Paul was in his day one who's able to say I have learned there are so many lessons that we learn as we go along the pathway don't we and let us learn this lesson I have learned in whatsoever state I am therewith to be content why had he learned that because [00:21:05] afterwards he said to these same Philippians because my God shall supply all your need according to his riches in glory by Christ Jesus so that as we think of ourselves down here in this world and as we think of all our needs I didn't say all our wants as we think of all our needs that we have in this place in in this scene let us remember that we have one that the Apostle calls my God we have one who is careful for us and in every way and at every juncture in their lives will supply that which we have need of according to what he thinks and according to his riches in glory by Christ Jesus so whether we abound or whether we suffer want we're in his hand and in that position let us give thanks to him yes but there are other things to follow I think now as we turn to the [00:22:04] end of this scripture we look upon that great Apostle Paul and as we see him there as a man of joy in that jail and as he must have given great joy to that Philippian assembly and as no doubt we've read concerning him this week and received joy from this epistle because of the Spirit of God working through those words we might say to the Apostle Paul yes you have taken joy to that assembly that that Philippian assembly as you have written to them those wonderful words of joy as you have guided them through as you have written this letter so guiding by your letter and by your words so that they know that pathway of joy there is one question that we would like to ask you and that is this the Lord has given you to give us joy but don't you think for a moment that if you were free you would have brought greater joy to the Church of God [00:23:03] as a whole I wonder what the Apostle Paul would say I want you to look just at the end of the chapter just as he's sending his greetings and as he sends his greetings he says salute every saint in Christ Jesus the brethren which are with me greet thee all the saints salute you now listen chiefly they that are of Caesar's household Paul's answer to those that would say now Paul you would have been of more benefit to the church if you had been free he says I'm where the Lord has placed me I've been taken brought to Rome put into the jail and as I've been put into this jail my work was not finished when I came to the jail because didn't we say the other night concerning him he didn't chafe but he prayed and he worked and what had been the result of that work we see the [00:24:01] result of that work because it says chiefly they that are of Caesar's household and as I look into the concordance I find that that word household there is the only mention of that same word in the scripture that's the mention of the word household that means it in a very very comprehensive way it means to me that as Paul went to that jail and as for the first time he was chained between those two soldiers he began to pray and he began to work because he said in his heart the Lord has me here this is the place that he would have me to be this is the place that I should be full of joy this is the place that he would work through me and now I'm getting on my knees to pray to him that I might show what Christ has done for me and that I might show Christ in this palace and now in this comprehensive way there were those chiefly of Caesar's household in this church what does that mean to me there [00:25:04] would be the menial slave that would be there there would be the soldier and maybe one of the soldiers that Paul was chained to he'd hear the gospel he'd hear the teaching he would hear the word when the epistles were being written and as he hears these words those words are taken and as they're taken from one to another it gets into Caesar's household and as we see the work that has happened in that place what a wonderful work it was wasn't it now that brings us down to ourselves doesn't it as we think of

ourselves tonight and as we think of the places where we live and where we work and I'll say where we worship don't forget the Lord's placed us just where we are don't let so easily leave where we work or where we live or where we worship but let's remember in the place where we are although we may be able to offer so much criticism that's the place the Lord has placed us and let us pray and let us [00:26:05] work and then it will be with regard to that prayer and with regard to that work there will be result as there was here you know very often we think as we've got so far down the chapter that everything is finished in the book but as I think of the words that the Apostle Paul wrote here I think of that last word and as I see the 25th 23rd verse he says the grace of our Lord Jesus Christ be with your spirit not with you all but be with your spirit not with your spirits the word here was the grace of the Lord Jesus Christ be with your spirit now the Apostle Paul says as from the very beginning I exhorted you to be of one mind so my last word to you is to be of one mind now you say rather none during the whole of this visit you've been hammering home unity during the [00:27:05] whole of the letter we see that the great Apostle Paul hammered home unity he said if there's to be any joy if your pathway is going to be a pathway of rejoicing it's going to be through that unity that will be formed between you as believers with that head in glory so now look up and as we think of the words that we were reading last night and as we were rejoicing in the fact that the Apostle Paul says that our citizenship is in heaven let's remember that let's look up let's go on let's pray in the position that the Lord has placed us and let's work there because then and only then will we be here a rejoicing people