

Philippians Series

Lesson #007

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Dean Bible Ministries

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Philippians

Joy and Sorrow

Philippians 1:4b–5



Outline

- 1A Introduction: Paul's concern for the Philippians, Php. 1:1–11**
- 1B Greeting, Php. 1:1–2**
- 2B Paul's concern and prayer for the Philippians, Php. 1:3–8**
- 3B Paul's prayer that their spiritual growth will result in the praise and glory of God, Php. 1:9–11**

- 2A Paul's joy for the expansion of the gospel, Php. 1:12–26**

- 3A A worthy walk is characterized by standing firm in one spirit, Php. 1:27–2:30**

Php. 1:3, “I thank my God upon every remembrance of you,

Php. 1:4, “always in every prayer of mine making request for you all with joy,

Php. 1:5, “for your fellowship in the gospel from the first day until now,

Php. 1:6, “being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

Php. 1:7, “just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.”

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[Main clause]**

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Php. 1:7, “[I am confident ...] just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.”

Php. 1:3, “I thank my God upon every remembrance of you,” [Main clause]

2. What does Paul thank God for?

- a. That the Roman believers have a reputation for their trust in God and Christ that is a testimony throughout the Roman world.**

Rom. 1:8, “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.”

**Php. 1:3, “I thank my God at every remembrance of you,”
[Main clause] ~RD**

**εὐχαριστέω *eucharisteō*
1 sing pres act indic
to give thanks,
customary present**

**ἐπί *epi* Preposition (+dat)
(+gen/**dat**/acc)
at the time of, at; whenever**

**Php. 1:3, “I thank my God at every remembrance of you,
[Main clause]**

**Php. 1:4, “always in every prayer of mine making request
for you all accompanied (*meta*) with joy,” ~RD**

***χαρά chará*; joy, a mental attitude, a way of
thinking that is the result of the focus of
our thinking, i.e., on the character,
promises, and providence of God**

Php. 4:4, “Rejoice in the Lord always. Again I will say, rejoice!” ~NKJV

Php. 4:6, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Php. 4:7, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” ~NKJV

***χαίρω chaírō*; pres act imp, 2 Pl, rejoice!**

Emotions cannot be commanded; but mental attitudes can be commanded.

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μεριμνάω *merimnáō*;

pres act imp 2PI

**To care, be anxious, troubled,
to be apprehensive, have
anxiety, be anxious, be
(unduly) concerned**

1 Pet. 5:6, “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

1 Pet. 5:7, “casting all your care upon Him, for He cares for you.” ~NKJV

**μέριμνα *merimna*;
accusative fem sg,
anxiety, worry, care**

**μέλει *mélei*;
pres act indicative 3ms
to be interested or
concerned in someone**

**ἐπιρίπτω *epiriptō*
aorist active ptcp of means
to toss, throw something,
to transfer one’s worries
and the weight of one’s
anxious thoughts onto the
Lord.
“by throwing all your cares”**

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**προσευχή *proseuchē* fem sing dat of means; by means of prayer
Used to translate the Heb. *tipalal*, the Hiph meant to**

- 1. to act as an advocate 1S 2:25b see above, A 2.**
- 2. a. to make intercession for, act as an intercessor for**

δέησις (*deēsis*), a request, entreaty; ‘entreaty’, urgent request to meet a need, exclusively addressed to God, prayer ~BDAG

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εὐχαριστία *eucharistia*

**1 sing pres act indic
thankfulness, gratitude,
the quality of gratefulness,
appreciation for what they
have**

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Php. 4:7, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” ~NKJV

**φρουρέω *phroureo* (φρουρός ‘a guard’) future active ind, 3s
③ generally to provide security, *guard, protect, keep, defend, preserve, safeguard, shield***

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~RV**

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***χαρά chara* fem sing gen joy**

What is joy?

- 1. Joy is not an emotion, it is not something ephemeral, fleeting, dependent on circumstances.**
- 2. Joy is a fruit of the Spirit, Gal. 5:22, “But the fruit of the Spirit is love, joy, peace,”**
- 3. Joy is not a normal human happiness, but a supernatural joy characterized by stability, tranquility, and contentment.**

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Gal. 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.” ~NKJV

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

Gal. 5:23, “gentleness, self-control. Against such there is no law.” ~NKJV

3. The promise of Jesus.

John 15:11, “These things I have spoken to you, that My joy may remain in you, and that your joy may be full.”

πληρόω *plēroō* 3 sing aor pass subj to fill; fulfill

What about Jesus in Gethsemane?

1. Jesus was “very troubled.”

Mark 14:33, “And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.”



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ἐκθαμβέω *ekthambeō* pres pass infin to be alarmed, or to be amazed

Mark 9:15, “Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.”

Mark 16:5, “And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.”

Mark 16:6, “But he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.’”

***not a sin**

What about Jesus in Gethsemane?

2. Jesus was “deeply distressed.”

Mark 14:33, “And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.”



ἀδημονέω adēmoneō pres act infin to be very heavy, be in anxiety, be distressed, troubled (also in Matt. 26:38)

**Matt. 26:38, “My soul is exceedingly sorrowful” in Matt.,
“*deeply distressed*” in *Mark 14:33***

**Matt. 26:37, “And He took with Him Peter and the two sons
of Zebedee, and He began to be sorrowful and deeply
distressed.”**

**Mark 14:33, “And He took Peter, James, and John with
Him, and He began to be troubled and deeply distressed.”**

**Php. 2:26, “since he was longing for you all, and was
distressed because you had heard that he was sick.”**

***not a sin**

What about Jesus in Gethsemane?

3. Jesus was “**exceedingly sorrowful**” (NKJV) or “**deeply grieved**” (NET).

Mark 14:34, “Then He said to them, ‘My soul is **exceedingly sorrowful** [deeply grieved], even to death. Stay here and watch.’”



περίλυπος *perilupos* fem sing nom very sad, or deeply grieved, 5 uses

Matt. 26:38, “Then He said to them, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.’ ”

Mark 6:26, “And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her.”

Mark 14:34, “Then He said to them, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch.’ ”

Luke 18:23, “But when he heard this, he became very sorrowful, for he was very rich.

Luke 18:24, “And when Jesus saw that he became very sorrowful, He said, ‘How hard it is for those who have riches to enter the kingdom of God!’ ”

***not a sin**

What about Jesus in Gethsemane?

4. Jesus was sorrowful and ...

Matt. 26:37, “He began to be sorrowful and deeply distressed.”



λυπέω lupeō pres mid infin If it is middle, then it is either intensive or reflexive (21×).

λυπέω lupeō pres pass infin to grieve, or have severe mental or emotional distress (~BDAG); to become sad, sorrowful, distressed (~BDAG), to grieve (~BDAG)

1 Thess. 4:13, “But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you grieve, sorrow as others who have no hope.”

1 Pet. 1:6, “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,”

What about Jesus in Gethsemane?

5. Jesus was deeply sorrowful and deeply distressed.

This is actually the same as the second word used in Mark 14:33.



ἀδημονέω *adēmoneō* pres act infin to be very heavy, be in anxiety, be distressed, troubled

What about Jesus in Gethsemane?

6. Luke 22:44, apprehension over conflict

Luke 22:44, “And being in agony, He prayed more earnestly ...”



**ἀγωνία (*agōnia*), (A-S) contest, wrestling; great anguish, agony, anxiety, apprehensiveness of mind, especially when faced with impending ills, distress, anguish; used 1×
*not a sin**

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What about Jesus in Gethsemane?

7. Luke 22:44, apprehension over conflict

Luke 22:44, “And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.”

hematohidrosis: under such pain or stress that the blood in your tiny corpuscles begins to come out through your sweat glands



8. Conclusion: Of the six terms used to describe Jesus' emotions on the cross, none are words which indicate a sin.

It isn't the emotion that is wrong, it is choosing to let the emotion move you to a sinful mental sin, emotional sin, or overt sin.

John 15:11, “These things I have spoken to you, that My joy may remain in you, and that your joy may be full.”

John 16:20, “Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

John 16:21, “A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

John 16:22, “Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.”

John 16:24, “Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.”

John 17:13, “But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.”

1 John 1:4, “And these things we write to you that your joy may be full.”

2 John 12, “Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.”

3 John 4, “I have no greater joy than to hear that my children walk in truth.”

Rom. 15:13, “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.”

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δέησις (*deēsis*), a request, entreaty; ‘entreaty’, urgent request to meet a need, exclusively addressed to God, prayer ~BDAG

ποιέω *poiéō*; pres mid ptcp masc, sg, nom, to do, to make, to bring about

“I thank my God ... resulting in making intercession ...”