

## Philippians Lesson 7 Articles

### A. *Right praying* (vv. 4: 6–7).

Not just praying, but *right* praying. The Bible nowhere says that any kind of praying will bring peace to our hearts. What is right praying? It begins with adoration, for this is what the word “prayer” means in v. 6. This is love, enjoying the presence of God, honoring Him in worship. Rushing into His presence and begging for peace of mind will never get results. We must bow before Him in worship and let Him search our hearts and minds. Next comes supplication, which means the earnest, sincere desire of the heart. True prayer comes from the heart, not the lips. What a joy it is to present our requests to Him! Finally, there is appreciation or thanksgiving (see Eph. 5:20 and Col. 3:15–17). It takes faith to thank Him for uncomfortable circumstances or for requests not yet granted. How God loves to hear His children thank Him! Read Dan. 6:10 and you will see that this is the way Daniel prayed. No wonder he had such peace in that lions’ den!

### B. *Right thinking* (v. 8).

Peace involves the mind (see Isa. 26:3 and Rom. 8:6). Thoughts are powerful; “as he thinketh, so he is” (Prov. 23:7). Wrong thoughts will lead to unrest and discouragement, but spiritual thinking will lead to peace. Paul tells us in this verse what to think about; if you compare these virtues to Ps. 19:7–9, you will see that the Word of God meets all of these requirements. Meditation on the Word of God will always bring peace (Ps. 119:165).

### C. *Right living* (v. 9).

If there is something in my life I dare not pray about, then I will never have peace. Right living always brings peace; see Isa. 32:17 and 48:18, 22. It is not enough to use the Bible as a basis for praying and claiming its promises; we must also use it as a basis for our living, obeying its precepts. Read carefully James 4:1–11 and note that wrong praying (4:3), wrong living (4:4), and wrong thinking (4:8) produce war instead of peace!<sup>1</sup>

**4:7** The answer to anxiety is the peace of God. Paul made three statements about this peace. First, it is divine peace. He did not envision a situation where circumstances changed or external needs were met. This peace was a characteristic of God which invaded the Christian. Second, it “transcends all understanding.” “Transcends” translates the word *hyperechousa* (“excellent”), which is found in 2:3; 3:8, and here in a compound form. Paul contrasted knowledge and peace at one point: Peace excels over knowledge. No doubt he had in mind situations where knowledge is insufficient. Sometimes it cannot explain, and sometimes explanations do not help. Peace, however, is always appropriate and meets the need of the heart. Finally, this peace will “guard your hearts and your minds in Christ Jesus.” “Guard” is a military term, implying that peace stands on duty to keep out anything that brings care and anxiety. For these reasons, prayerful people are peaceful people.<sup>2</sup>

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<sup>1</sup> Wiersbe, W. W. (1992). *Wiersbe’s expository outlines on the New Testament* (pp. 570–571). Wheaton, IL: Victor Books.

<sup>2</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, pp. 149–150). Nashville: Broadman & Holman Publishers.