

S.N. July 16, 78 P.M. WXRJ
(P outline)

YOU DON'T HAVE TO WORRY

Phil. 4:1-6

INTRODUCTION:

Paul is questioning as to what manner of people we are. Rev. Roland Purdue, who preached in Austin, Texas, said that he took his boy one day to the University Campus. Daddy, just look at that there bow-legged cowboy. He said, we had not been in Texas very long before his children saw a student on the University of Texas Campus all dressed out in jeans, boots, and stetson hat. And the outfit, of the outward curve of his legs, the son pointed out. Just look at that bow-legged cowboy. He said that his mother told him it was not polite to use (that there). The very next day however, he did it again. Just look at there at that there bow-legged cowboy. So he said, I took him by the English Department, the field of experts, in Shakesphere and he said my friend worked with the boy a few days. And a week later, he said, we were on the campus. As a student walked by with his Western style. My son, suddenly shouted, "hark, what manner of men are these, that wear their pants in parentheses."

Now that is an old joke, probably the oldest Texas aggie story every invented. But I raise that question, because that was raised a long time ago when Paul was talking about what manner of people we ought to be. St. Paul must have wondered about these brothers and sisters at Philippi. What manner of men and women they were. And it is obvious that he has some help for them.

v. 1-6 We talked last week about the problems that were going on. And if I have time this evening, I want to take up these three ideas. First, reserve time to work on problems. V. 1-3. Second, retain the element of joy. V. 4. Third, reflect moderation as a quality of life. V. 5. Fourth, rely upon prayer in everything. V. 6.

These ideas Paul is trying to get across to help these people settle their problems. And get rid of their worry.

I. RESERVE TIME TO WORK ON PROBLEMS - V. 1-3

The simple verses tell us a great deal. Paul treated these two women exactly alike. Beloved. In fact, he called the whole congregation, dearly beloved. And I admonish you, he says. These two women of Philippi did not represent two different parties in the church. All that we know about these two women is contained in V. 3. They had given a labor of love. They had once worked together with Paul, to advance the cause of Christ. And he notes that both women were equally at fault.

Now this is very brief, this incident. And Paul had received knowledge of it through Epaphroditus. Chapter 2:25. They were not pulling together. This is one that is not an unusual occurrence. There are people with strong personalities. No doctrine evidently was involved. But they had a disagreement. It was not one week, one day, or one month - but it was long standing. And it was not a good thing for these two to differ. It was not a good example for other people in the congregation. It did not increase and benefit the church.

When one horse pulls and the other lags, this is something that reverses their effort. The wagon does not move as it does when both of them throw themselves into the harness with the same mind.

Now Paul teaches us here, there are cases that cause problems and worry. And they have general (admonition) for the women themselves. And he says, lend an aid.

He really doesn't scold them too much. But he says, mind the same thing in the Lord. Are they not both in the Lord. Do they not both intend to serve him. But he wants them to have the same thing in their thoughts. If you feed one little spark of desent, it brings on a flame.

Now whether Lydia was still in the church there, we do not know. But the church has an intelligent, very zealous people.

V. 3 He made a request. Yes, and that's a request. And it means thee. It requests also others. Who may be able to lend help - true yoke-fellow. Where did Paul ever call an assistant of his, or of anybody else, as such. It means genuine yoke-fellow. It is suggested that this unnamed person and the rest of the church to whom Paul refers.

Now I mentioned in my last sermon that some people thought this was Paul's wife. Others thought it was Lydia. Some Timothy or Silas. Or even the husband of one of these women. But we concluded that we thought that it was Epaphroditus. Who is sitting right beside Paul now while he writes this letter. He is addressing the women. And it has beautiful meaning here. Because it means that they are yoked together. It is a demonstration that he is going to help to yoke these two women together. And henceforth, they will pull together, and they will join hand in hand and work together in the church.

This helper is going to be a peace maker, a healer. And he is going to take time to work upon this problem. Now Paul treats the case of these two women. A little assistance, he says, will be good. You remember when Paul worked in Philippi - after his first visit, he went on down to other cities like Corinth and Ephesus.

But here is a type to be yoked up with Paul. It is actually to strive in a great effort together in the Gospel in missionary work.

Nor were they were the only ones. Paul mentions Clement - as another. And names him. No doubt because he is very co-operative in the work. And Paul calls them the rest of my fellow workers.

This points out the finest co-operation. It was an easy matter again for these two women to co-operate. If someone will give them a little assistance. It is like athletes they have been working against each other. But now they must work with him. And they must assist together.

The yoke harnessing the two to pull together.

It is like Jesus spoke in John 11:5. When he mentioned the two sisters as being loved by Jesus but also Lazarus. Paul seems to add Clement and the rest to the two women who had worked together with Paul. And their names are in the Book of Life. He uses Old Testament language. Exodus 32:32. Psalm 69:28.

The idea is that all of these people are to help the two women in minding the same thing. Even if some of them were women. And we get the idea, you know, that Paul is not advocating that too many cooks spoil the broth. But he wants somebody to assist them. Euodia and Syntyche and this is a very beautiful text for any meeting of Christian women. Because women are great workers in the church.

I really don't know what some churches would have done, if it had not been for women who have worked in the church. But Paul is saying - if you want to remain strong and healthy Christians - then deal with your conflicts and your problems. Reserve some time to solve them quickly. And he is thinking about these two who are at odds. And the admonition is - it is very unusual that he should even mention this in the Scripture here. But whatever the conflict was, they were to be healers of the relationship. And to help people.

As a matter of fact, all of us are called to be healers. We are to help people. We are to lend a hand. When there is discord - it flows through the whole body of Christ. Something like this could hurt the whole church. And he wants these two sisters in Christ, to be of the same mind.

There have been such problems before and after. I've read and heard about, and experienced. There are those who sit in the church and worship for years - and they never speak to each other in meetings. They have some hurts and hostilities. And deep anger. And they let this get into the blood stream of the church.

The question is, what is your life? And what is God saying to you? The next move may be up to you. You are to be a person who heals wounds.

There is a sculpture in Spain - of the crucifixion. Which is only one of its kind. As the light falls upon it from a window - one hand is nailed to the cross. The other hand is stretched out. The story is that lovers had pledged their love there - and afterwards when the man was faithless, the woman came back to plead her case beneath the cross. And the hand disengaged itself, and stretched out toward her - while a

voice said, I was witness.

Probably the man who carved that, meant that if one hand is nailed to the cross, in atonement - the other hand is quick to help. And if you want help, it is always present and it is always near. And that is why Paul says, be of the same mind. They labored by my side. And it would take time to work out this problem.

But many times people have worries and they go on. John Wesley, one time, met an agnostic on a narrow foot bridge. The man recognized the famous Mr. Wesley, and looked at him and said - (I never give way to a fool) Wesley stepped politely aside, and said smilingly, friend, (I always do.)

Yes, often time patience is required and when there are wounds to be healed, and Mr. Wesley found a way that he yielded without giving up any principle of conviction at all. And this is a possibility in your life. That the Christ empowered life will give you the ability to love and the heal, and to restore these hurts. And therefore, the first thing, about worry is that Paul says ¹⁵⁶ reserve some time to work on your problems.

II. RETAIN THE ELEMENT OF JOY - V. (4)

(May the Lord give you joy always), I say it again - rejoice. Rejoice in the Lord always, and again, I say rejoice. Paul summarizes the whole Christian spirit and life, in this verse. This is a lovely picture. Rejoice is something that fills a Christians life like sunshine.

Remember, one thing - Paul was a prisoner when he wrote this. He was facing death. And nothing ever dimmed his spiritual joy. There was joy that shines forth in the Apostle Paul's life. Paul talked freely and frequently about happiness. But it was not luck or chance that he meant. But (eleven) times, he says to the Philippians, rejoice. Five times he says to them, have joy. And joy is a courageous, cheerful note of the Christian soul.

Rejoice always. That means to make it in season, out of season, constant.

Rejoice in the Lord - that makes it independent. Circumstances may be bright or black. The stock market may be up or down. Your health may be good or bad. Your friends may be many or few. But regardless you are in the Lord. Who once took on the cross. And you remember what Jesus said in John 15:11. (These things have I spoken unto you - that my joy be in you, and that your joy might be full.)

Thus the joy that Paul experienced, must be seen as a joy inspite of.

Think of the floggings and the beatings at Philippi. He and Silas almost died. And yet--inspite of, they sang praises.

Inspite of change and fetters, Acts. 26:29. There were chains about his hands and his feet.

Inspite of friendliness. At my first defense, no one took my part. All deserted me. 2 Tim. 4:16.

But Paul's joy and gladness was because of. It was not prosperity, popularity or pleasure. But it was in the Lord.

As Wesley wrote - thy mighty name salvation is
And keeps my happy soul above
Comfort it brings, and power and peace
And joy and everlasting love.

Let me give you some of the references in Philippians. 1:4, 18:26, 2:16-18,
~~28:29~~, ~~3:1~~, 4:1, ~~4:4~~

Paul was filled with joy and wished that the Philippian Christians could experience the same.

Hence he gives a command to rejoice. The world needs this kind of religion today. Did you know a sour face is a very poor advertisement indeed. To live a sad depressed life is to fail.

There are so many factors that contribute to unhappiness in the world. The present situation today. The agony, the anxiety, the personal weaknesses, the competitiveness in the materialistic world. Our own failures frustrate us. The disappointment we have in others.

But Paul is speaking of a (source) of abiding joy. So many times we search for happiness in the wrong place. Now Paul did not say, rejoice in material wealth.

Rejoice in fame or power. Rejoice in pleasure or the world. Rejoice in social prestige. But Paul declares that Christ is the source of real joy. That Damascus Road experience - he had lived in that joy.

Paul had a consciousness that he had been (forgiven) of his sins through faith in Jesus Christ. Acts 10:43.

He was conscious that (through Christ) he could rejoice. As the child of God. I John 3:2. He could rejoice because he had (access) to God's power.

He could rejoice because in V. 13 - God said he was going to (supply all) of his needs. He had his citizenship in Heaven. 3:20, 21. Now if this is missing in your life, then you are missing an important thing that you need.

When things seem difficult and when worry comes, always retain the element of joy.

Blaise Pascal, the mathematician, had an experience that changed his life. Pascal wrote out the experience. And he sewed it into his clothes. It was found on his body when he died, nine years later. What he had written went like this →
"the year of the Lord, (1654, 23rd November). From about half past 10 in the evening, to half past 12 at night; fire - God of Abraham, God of Isaac, God of Jacob. Not the God of philosophers and scholars. Certainty, joy, peace, and God of Jesus Christ. He is only found along the ways that are taught in the Gospel. Tears of joy - I have parted from him. Let me never be separated from him. Surrender to Jesus Christ."

This experience was recorded and every time he would falter, he would touch the portion of his coat, containing the record of his experience. And rejoice again. Note the progression - certainty, joy, peace. That is the way it happens for all of us. The certainty of Christ. And his unchanging love brings the outburst of joy and results in inner peace.

Paul had found this certainty - and we read these verses today, and we are amazed. Paul is in prison. The death sentence hangs over him. And yet he says to the church, rejoice.

Now this is more than just a little passing advice to the friends at Philippi - actually Paul is giving out here (a Christian secret.) How are you going to live with your problems, and your worries, and your difficulties, and your frustrations.

Paul knew that danger was ahead in the church. And he knew that just being pious or some advice was not going to be enough to get them through things that were going to be tough.

→ Now if I were to transcribe a verse and sew it into my clothing, it would probably be one from Phil. 4:4. I wish I could give to the people I love - a gift, the power of the remedy found in this verse. This secret of victorious living, Paul gives, unlocks life for every one of us. When things get tough and down right impossible, Paul says rejoice.

thank God for. When I surrender to a particular troublesome time, can I dare to thank God for it. And rejoice that he would use it for my ultimate good. Paul talks about God's possibilities. He says, I know one thing - God is faithful. And as Albert Einstein said, "I shall never believe that God plays dice with the world."

Now Paul felt the same way. And that is why he could rejoice. And that is why he is encouraging others. He seems to say, my motto is, regardless of what comes - rejoice.

~~It is not a pleasant suggestion~~ he makes just in case some of the Philippians might want to use it. It seems to be a command. Rejoice in the Lord always. And then he gives greater emphasis by saying - again, I say, rejoice.

Paul had found that this opened up to him God's intervention. It frees a person for the coming in of the Holy Spirit. It gets a man ready so that he can worship God. It gets a man to come to praise and rejoice. And when the pressures are on - he shifts gears.

Now I know that there are some people in whom religion is just like an artificial limb. It has neither warmth nor life in it. Though it helps them to stumble along, it never becomes a real part of them. It must be strapped on each day. Now that is just the opposite of what Paul is talking about. When he says rejoice, we become open to God and open to what he can do in our lives. This matter of praise is not a luxury for us. But it is something that unlocks the door.

I wonder if you have ever had (any days) in which everybody you met, and everything you have dealt with, seemed to be (wrong.) And in it was so many troubles.) The meetings you went too, the people you counseled, the problems you tried to solve, the depressed feelings. It was just blue-Monday any day. And had gone all the way to a black Friday. Every day in the week. But you have forgotten the wisdom of this verse. And Paul words come back to us. And it is just that - people have forgotten this fact, and that continually throughout the day, we rejoice.

✓ I remember a man giving an illustration once of how he had a lot of problems in his life, and negative things came up. And so he decided to take a (walk.) And he said, each (ten) steps I take, I am going to think about something to rejoice about. So each ten steps he took, he thought about something good that he had to be thankful for. He said, soon I was singing praises. And after each thing, I gave thanks for, he said, I could truly rejoice in the Lord.

I wonder if we open our eyes to the great goodness of God's providing care. We do not have to wait until the day is through to rejoice. We do not have to wait until after death to rejoice.

You know August 1st was set aside as National (Smile Week.) And it is usually observed in August of each year. The idea is, for everyone to look at the sunny side and to put on a happy face. But happiness isn't something that you put on like make-up. Happiness is within. The true joy springs from the heart that is right with God. If I am at peace with him, I really have something to smile about.

✓ Charlie Shedd, described a woman who knew many griefs. Yet was out-going. And yet rejoiced. She explained, when there are troubles around me, (I) make certain they

aren't inside me. A ship floats so long as the ocean is on the outside. You and I cope with life so long as we are in the world, but refuse to be engulfed by its

terrors.
Dr. Ronald Carrier of Madison University, in Hainsburg Told about man in his dying & found himself knocking on the gates of Heaven. "We are on a point system up here" St Peter told him. "If you get 200 points you can come in". Those who bring sunshine to the lives of others cannot keep it themselves. James Barry said. "What time you have that's good?" The fellow said he'd been deacon in his church & now mind going to Sunday school, where he had been superintendent. "That'll be one point", said St. Peter - "What else?" Followed a dozen charity drives he had headed & all kinds of civic boards on which he had served. "That'll be one more point" said St Peter "That makes two!"

Hayden said, when I think of God, my heart is so full of joy - that they leap out and dance as they leave my pen. Since God has given me a cheerful heart, I serve him with a cheerful spirit. And of course we know that this joy is a necessity.

As C. S. Lewis said, joy is a serious business of Heaven.

Lord said the fellow "The only way you could get into that place would be the grace of God!" "That'll be 198 points" said St Peter, "Come in!"
And only Jesus Christ can put this in our work and hearts in this 20th century.

Now what was this joy that Paul was talking about here. It is the same joy that Jesus spoke about to his disciples. It was a joy of ownership. Paul experienced the joy of knowing Christ. Just as Christ knew God. You remember at the age of 12, our Lord gave expression to his insight. He must be about the business of the father. Luke 2:49. And just before his death, he said, Father into thy hands I commend my spirit.

Another thing, Paul experienced the joy of glorifying God. Just as Jesus did. John 17:4. It was the very nature of Jesus to glorify God. God's wonderful plan for the human race. He came to reveal the greatness of God's love to man. And he rejoiced over the fact, that God was revealing himself through him.

Once again, Paul experienced the joy of perfect harmony, with the will of God. And this is the same thing that Jesus experienced. The road map for his life. There was no discourse between his will and the will of God. There was no conflict between his wishes and the wishes of the Father. There was no rebellion or revolt. He was in perfect harmony.

Jesus also experienced the joy of giving himself to others. And this is the same thing that Paul and Jesus were alike in. The joy of giving, of fulfilling, and administering to the needs of others. Acts 20:35 - it is more blessed to give than to receive. Paul was an eager disciple to give. And he knew this joy.

And of course, Paul anticipated the joy of the return, of God to this earth. And ultimately to the many mansions.

James Barrie quoted a letter which Captain Scott of the Antarctic wrote to him. We are pegging down in a very comfortless spot. We are in a desperate state. Frozen feet, etc. No fuel. And a long way from food. But it would do your heart good to be in our tent. To hear our songs and our cherie conversation. The secret is this, it is one of the basic laws of life, happiness depends not on things or on places, but on persons. If we are with the right person, nothing else matters. If we are not with the right person, nothing else can make up for that absence. What Paul is saying - in the presence of Jesus Christ, in the Lord, the greatest of all lovers is with us. There is nothing that can separate us from that presence. And nothing can take away our joy. Rejoice in the Lord. And that is one thing. But to rejoice in the things that men have to offer, is another thing.

So Paul says, why worry. Reserve some time to work out your problems Retain the element of joy.

III. REFLECT MODERATION AS A QUALITY OF LIFE - V. 5

(Let your moderation be known unto all men.)

Now the word moderation, they tell us, is almost an untranslatable word. It can be seen in a number of translations - how it is handled. Wicliffe, patience. Tyndale, softness. Geneva Bible, the patient mind. Rhiems, modesty. Revised version, forebearance. And suggests gentleness. Moffett, forebearance. Weymouth, forebearing spirit. And Williams has it, let all the world know that you will meet a man half-way.

So, what is meant here is - that there is justice. But there may be something a little better than justice. And then we come close to what the case of the situation is. A law may be regulating a certain condition. And it may be in itself perfectly just. But there may be cases in individual instances, where the perfectly just law becomes unjust.

A man has a quality. He is known when not to apply the strict letter of the law. He may relax that justice some.

We could illustrate this probably with students in school. Here is a teacher - he has two students. He is going over their exam papers. One of them say, makes 80%. The other, makes 50%. But from the view of justice, there is nothing that we

can say against these marks. But when he goes further, he discovered that the one who made 80% had ample time to work under ideal conditions. He had good books as resources. He had leisure time. He had a peaceful place to study - with no worries. Everything was favorable.

But the other person who made 50% comes from a poor background. His equipment is little. And he may have been sick and in pain. And it might be that he is passing through a time of sorrow. And all of the conditions were against him. But in justice - this man deserved 50% - and no more.

But will value his paper higher than that - the teacher would, because he deserves far more.

That was like the woman ~~that~~ brought ~~an~~ ^{80%} adulter before Jesus. And Jesus applied the letter of the law - she would have been stoned. But Jesus went beyond justice - not that she did not deserve condemnation - and Paul here lays down the mark of a Christian. When he says, about joy, and gracious gentleness, ought to be in his life. But Paul says, the Lord is at hand.

John Claypool tells a wonderful story that might be used here. A young boy told about the time his teacher had to leave the classroom for a time. He asked his students to stay in their places and study the things that he had taught them. The time he was away, stretched out longer than expected. The children did not do as he had asked. They were so concerned about his return, that they stationed sentinels to announce his return. They spent all of their energy watching for his return. And they accomplished very little.

Now we can all remember those days when the teacher stepped out of the classroom. And we can all recall how hard we tried to pretend that we were working diligently when the teacher returned.

Now the church has become and is something like those children. In it's expectation of the Lord's return, in the second coming.

There are some Christians in every age who are concerned. And some who have had little time to work for Christ, that they have left all of the work for others to do. There are some who get fanatic about the end of time. And they think of little else.

I believe in the Lord who came. And I believe in a Lord who will come again. And I am thankful that our history will some day come to an end and Christ shall reign, and the rapture which we shall know at his return. We anticipate and expect. But we ought not to let the last things blot out our daily obedience to following Christ.

Paul challenges these Philippians here, in this verse - he does not say the Lord is coming, therefore forget your obligations. Don't finish your college education. Don't complete your High School diploma. Don't worry about the way people live in society. And don't share the faith. And don't be concerned about the fellowship of the church.

Now does Paul say - study to find out the exact day and week and time when Jesus

X is going to return. And look for that.

Rather, Paul says, show a gentle attitude, toward all. The Lord is coming soon. A gentle attitude, forebearance, winsomeness, and it is for one to apply tenderness. Now the hardest thing that many people have to do is to apply gentleness. Especially when they know that they are right and the other person is dead wrong. Did you know, it is the hardest thing to be gracious. Because you like to have personal power over others. And it is easy to be harsh. And you show your own insecurity. It is the greatest temptation when someone else fails. And we know that he doesn't admit it.

Did you know that people hurt each other by their words and by their actions. And their relationships become dull. And there are misunderstandings - because they enjoy a lever that they can pull. Because they had every right to hang this man upon a scaffold. But what would Paul say about that. Exactly what he is saying here. He said the spiritual need of this brother is very critical and crucial.

And Paul says, I want to liberate you from the idea. The Lord is coming soon. What he is saying is, life is short. I will be dealt with by God for my failures. And the Lord got me where he wanted me.

Why is it important for you to get the credit all of the time. Just so, the Lord's work gets done. And so you need to give up your right, so you'll be what God wants you to be because he is judge and Saviour. What about you. Have you ever faced something like that in your life. How about right now. Think about it in your marriage, think about your children, your work. And your church. The Lord

is coming soon. Is there a gentleness expressed - have you reflected moderation as a quality of life.

Now this word may go back to the Beatitudes when Jesus said, blessed are the meek. The humbleness that is found there in that passage.

- v. 1-3 1st - Resume time to work on Problems
- v. 4 2 - Retain the element of joy
- v. 5 3. Reflect moderation as a quality of life
- v. 6 4. Rely upon prayer in everything.

Worry! Pulled in different directions - pulled apart -

Pray about it.

the Lord is at hand.

Satan

To Russian Peasants secret worship.

Agony - Take Names -

Old man "Devil is one Name you have not got."

Repeat 3 times -

Courage - "The Lord Jesus Christ. He is here!"

He is always at hand.