

VERSE 6 Be anxious for nothing, but in everything by prayer and supplication

with thanksgiving let your requests be made known to God (μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν [*pro.acc.nt.s. medeis nothing + pres.act.imper.2p. merimnao worry about, be anxious + conj alla but + prep en + adj.loc.nt.s. pas + d.a.w/noun instr.f.s. prosuche prayer + kai + d.a.w/noun instr.f.s. deesis supplication + prep meta with + noun acc.f.s. eucharistia thanksgiving + d.a.w/noun nom.nt.p. aitema request, demand + pro.gen.m.p. su + pres.pass.imper.3s. gnorizo make known, declare + prep pros to + d.a.w.noun dat.m.s. theos*]).

VERSE 7 and the peace of God, which surpasses all understanding, will guard

your hearts and minds through Christ Jesus (καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ [*conj kai + d.a.w/noun nom.f.s. eirene peace + d.a.w/noun gen.m.s. theos + d.a.w/pres.act.part.nom.f.s. huperecho surpass, be better than + adj.acc.m.s. pas all + noun acc.m.s. nous thought, understanding + fut.act.ind.3s. phroureo guard; hold a prisoner + d.a.w/noun acc.f.p. kardia heart + conj kai + d.a.w/noun acc.nt.p. noema mind + pro.gen.m.p. su + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus*]).

ANALYSIS: VERSES 6-7

1. The 3rd directive in this series concerns itself with something to be avoided followed by the antidote.
2. “Be anxious for nothing” is a huge order.
3. The verb *merimnao* (pres.act.imper.2p.) is preceded by the pronoun “nothing” (acc.nt.s. *medies*).
4. Paul enjoins believers to stifle the sin of worry.
5. Of the 17x it occurs in the NT 12x it is used in connection with Jesus’ admonitions against this sin (Matt. 6:25, 27, 28, 31, 34; 10:19; Lk. 12:11, 22, 25, 26).
6. It is used in a non-sinful way of the concerns of husbands and wives in 1 Cor. 7:32, 33, 34.
7. In this regard it is used of sanctified concern in 1 Cor. 12:35.
8. In Philippians it is used both ways (2:20 and 4:6).
9. Concern for whatever can easily shift to a state of STA fear.

10. This is what Paul is addressing here.
11. The Philippians had their share of CHPs (1 Cor. 10:10) that they could worry about.
12. They had external opponents; the uncertainty regarding their spiritual leader; etc.
13. Even with legitimate concern there comes a place where we are to leave matters in God's hands.
14. Over against the things that can upset us and get us under fear is the antidote which follows the negative—"let your requests be made known to God."
15. This second imperative (pres.pass.imper. *gnorizo* make known) is directed via prayer to the One who is all-knowing.
16. Three terms for prayer are used here.
17. The first is the common noun "prayer" (*proseuche*); the second term "supplication" (*deesis*) has to do with intense intercession; and the third is "with thanksgiving" (prep *meat w/eucharistia*).
18. Over against worry/anxiety that throws the believer out of fellowship comes the introduction of the technique to alleviate the pressure within (strong adversative *alla*).
19. "In everything" (literally, in the all things") refers to things ranging from minor to major concerns.
20. Simple prayer about a matter is the thrust of "by prayer" and for more intense situations "by supplication."
21. In this regard, believers should not fail to be thankful as there is much to be thankful for regardless of one's external circumstances (cf. 1 Tim. 2:1 "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings be made on behalf of all men."; Col. 3:15 "Let the peace of Christ rule in your hearts, to which indeed you were called in one body, and be thankful."; Phlm. 1:4 "I thank my God always, making mention of you in my prayers."; Rom. 1:8 "First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world."; 1 Cor. 1:4 "I thank my God always concerning you for the grace which was given you in Christ Jesus."; 1:14 "I thank God that I baptized none of you except Crispus and Gaius."; 14:18 "I thank God, I speak in tongues more than you all."; "I thank my God in all remembrance of you all."; 1 Thess. 2:13 "And for this reason we also constantly thank God when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also effectively works in you who believe.").
22. "Requests" (*aitema*) have to do with appeals before the throne of grace in time of need (cf. 1Jn. 5:15 "And if we know that He hears us, we know that we have the requests we have asked of Him."; Heb. 4:16 "Therefore let us draw near to the throne of grace, so that we may receive mercy and find grace to help in time of need.").
23. 1Pet. 5:7 reflects this same formula for inner peace (1 Pet. 5:6-7 "Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time casting all your cares on Him, because He cares for you.").
24. In summary: Get in fellowship, and engage in intercession with thanksgiving, and faith-rest the situation.

25. For faith-rest see: Ps. 26:7 “The LORD is my strength and my shield. My heart trusts in Him and I am helped. Therefore my heart exults. And with my song I shall thank Him.”; Isa. 26:3 “The steadfast of mind You will keep in perfect peace, because he trusts in You.”; Jer. 17:7 “Blessed is the man who trusts in the LORD, and whose trust is the LORD.”; Ps. 37:5 “Commit you way to the LORD, trust also in Him, and He will do it.”; 56:3-4 “When I am afraid, I will put my trust in You. In God, whose word I praise, in God I have placed my trust. I shall not be afraid, What can man do to me?”; 62:8 “Trust in Him at all times, O people. Pour out your heart before Him. God is a refuge for us.”; 118:8 “It is better to take refuge in the LORD, than to trust in man.”).
26. In v. 7 Paul states the promise that comes to those who make application of this means to alleviate anxiety.
27. “Peace” here refers to inner peace one of the fruits of the Spirit (Gal. 5:22).
28. Especially under extreme circumstances the believer who casts his cares on the Lord will experience the peace “which surpasses all comprehension.”
29. This kind of peace cannot be articulated as it is supernatural as it is “of” or “from God.”
30. Jesus promised this peace to His disciples (Jn. 14:27).
31. This peace functions as a “guard” for one’s inner person to counter anxiety even in the most dire circumstances.
32. So when you sense fear and anxiety it is then that you should engage in prayer and supplication, knowing that God cares for you and will fill you with His peace (IHS).
33. The verb “will guard” (fut.act.ind. *phroureo*) means ‘to protect.’
34. The emotions and mental attitude (“hearts and minds”) will be set free from the usual human response to adversity.
35. Do it as much as you feel the need.