

Introduction

(4:2) Paul urges Euodia and he urges Syntyche to be of the same mind in the Lord

The NT mentions two (or three) Philippian women

1. Euodia: Was Euodia Lydian?
2. Syntyche Was Syntyche Lydian?
- 3(?). Lydia (e.g., a female from Lydia)

Acts 16:14 speaks of one called Lydia = a woman from Lydia (prob. not a name). Thyatira was a Lydian city near Sardis in Asia Minor. A woman moved from Thyatira to Philippi, in Europe.



Acts 16:11-12 Paul reached Philippi.

Acts 16:13-15 Paul met women praying, including a Lydian woman

Acts 16:16-18 A troublesome demon-possessed fortune-telling slave girl

Acts 16:19-24 Paul in kangaroo court, beaten, & jailed (though a Roman)

Acts 16:25-34 The jailer's earthshaking experience and faith in Christ

Acts 16:35-39 Fearful magistrates released Paul (a Roman citizen)

Acts 16:40 Meeting the brethren at the Lydian woman's home

This Lydian woman certainly sounds like 4:3's description of Euodia or Syntyche

Phil 2:2, 5; 3:16 teamwork of likeminded believers carrying forth word of life

(4:3) Euodia/Syntyche who [w/ Paul, Clement, etc.] strove for the gospel] again need likemindedness

Many of these words have *sun*-prefixes (*sun* - = together with)

Companion (***suzugos*** = ***sun***-*zugos*)

Assist (***sullambanō*** = ***sun***-*lambanō*)

Labored with contended with (***sunathleō*** = ***sun***-*athleō*; cf. our word *athlete*)

Fellow-workers (***sunergos*** = ***sun***-*ergos*; cf. our word *energy*)

What does this passage say about Paul's view of women?

Relation of Paul, his companion, Clement, two women, & anonymous fellow-workers

How do people's names appear in the book of life? [Correcting misunderstanding of Rev 3:5]

(4:4) Paul's companion is to help Euodia, Syntyche (& others) to rejoice (again) in the Lord

(4:5) Euodia/Syntychē (& others) must be gentle, because the Lord is near (ready to rapture & reward)

(4:6) Euodia/Syntychē (& others) must replace anxiety with thankful petitioning the Lord for needs

(4:7) [Result of trust in/thankful petitions is] God's incomprehensible peace that protects our mind

(4:8-9) Emphasize what is noble, just, pure, lovely, of good report, virtuous & praiseworthy; imitate Paul, so our God of peace may be with us [as we do His work]

Phil 1:10 expanded. A team does not emphasize others' shortcomings, but seeks to strengthen

Imitate Paul

(4:10) Paul rejoices that the Philippians (who always cared for him) again can [and do] support him

For a time, they lacked opportunity (Cf. 2 Corinthians 8:1-5)

(4:11-14) [Paul's joy for their renewed giving] does not hint at need, because he learned contentment in times of plenty/times of need: he can do all things through Christ's strengthening, but "Thank you"

(4:15-17) Philippi alone partnered in giving & receiving—even giving twice while Paul was briefly in Thessalonica—but Paul's focus is not on the gift, but on their rewardability

Shared = *koinoneō* (note Phil 1:5-6). Seeking fruit that abounds to your acct. *more than the gift*

(4:18-20) Paul abounds through what Philippi sent, so God will richly make up for what they gave him

Meaning of: My God shall supply all your need according to His riches in glory by Christ Jesus.

(4:21-23) They are to greet all, as those with Paul (even Caesar's household) greet them with grace

Conclusion