

***The Incomprehensible Peace of God: Phil. 4:2–7 (Philippians Series)***

Grace Chapel

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**INTRODUCTION**

**REVIEW**

(1:3–8) Thanks to God for the good work begun at Philippi (financial partnership)

(1:9–11) Prayer for the Philippians' love to abound still more in discernment so that they would approve the things that really matter (thru Christ enabling)—that they might be rewarded

(1:12–18) What really mattered about Paul's imprisonment is that it furthered the gospel, because: Roman officials know that he is innocent, but is imprisoned for the gospel & many brethren now boldly proclaim gospel w/ proper motivation w/o fear (even tho some brethren preach it from envy & strife (hoping to afflict Paul), but Paul rejoices when the true gospel is proclaimed (something that matters))

(1:19–26) What really matters to Paul is to magnify Christ in his body (thru life or death),

(1:27–30) What really matters in dealing w/ the Philippians' adversaries is that they stand fast in one spirit (striving together for the gospel faith) & that they not be terrified by them.

(2:1–11) Something that really matters in dealing with other believers is that believers be like-minded, by regarding others above self and that they have the same (gracious) mindset for others as Christ who willingly emptied Himself by taking a servant's form & appeared as man, He humbled Himself & obediently died on a cross, and thus the Father gave Him the supreme name for all creation to bow before Him and to confess Him as Lord

(2:12–16) [In light of Christ obediently humbling Himself] something that really matters is that the Philippians produce their own deliverance (fearing shame at the Bema), because God works in them to accomplish His purposes that they might be His blameless and harmless children who shine as lights in this perverse world by holding onto the life-giving word that Paul (and the Philippians) may rejoice without shame at the Bema

(2:17–24) Paul rejoices with the Philippians at their sacrificial service in faith, altho his life is being poured out as a libation offering in prison & they should join him in rejoicing & plans to come to Philippi shortly after he sends his proven apprentice, Timothy, so that this likeminded one might encourage Paul with a Philippi update

(2:25–27) [Tho Timothy/Paul would come soon] Epaphroditus should return to Philippi, because he knew that the Philippians worried because he almost died, but God healed him

(2:28–30) [In light of Paul rejoicing w/ sorrow] Paul eagerly returned Epaphroditus to increase the Philippians' joy & decrease Paul's sorrow, so they should rejoice & welcome a man such as Epaphroditus, because he risked his life to minister to Paul on behalf of the Philippians

(3:1–11) [In light of Christ, Paul, Timothy & Epaphroditus approving what really matters] Paul again tells the Philippians to rejoice in the Lord & to beware of those distracted by an unnecessary focus on human accomplishments, which Paul counted them as loss (things that do not really matter), so that he would have [experiential] righteousness through faith, that he might know Christ, His resurrection power (in life), participate w/ Christ in suffering, & conform to Christ's death in order that Paul's life might attain the standard of Christ's resurrection

(3:12–4:1) [Though Paul counted all things loss & sought fellowship w/ Christ] he pursues full reward (w/o distraction) & so should we & we are to note others who do so, because many defectors legalistically oppose the gospel, because they have forgotten their heavenly citizenship, in which our Savior will transform us (*before* subduing all things), so we ought to stand fast in the Lord

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

The word that the NKJ translated *implore* appears twice in the text for emphasis

The New Testament mentions two or three Philippian women

Euodia (*Good Journey*)

Syntyche (*Good Fortune*)

Lydia (e.g., Lydianitess) When Acts 16:14 says *a woman named Lydia*, it could be that she was nicknamed Lydia for her birthplace.

Acts 16:11–12	Paul arrives in Philippi (in Europe)
<b>Acts 16:13–15</b>	<b>Paul meets praying women, incl. Lydia</b>
16:16–18	A troublesome fortune-telling girl
16:19–24	Paul in kangaroo court and jail
16:25–34	The jailer's earthshaking experience
16:35–39	The magistrates release Paul
<b>Acts 16:40</b>	<b>Meeting the brethren at Lydia's home</b>

*Think the same thing*  
Philippians 2:2

Philippians 2:5

Philippians 3:16

**(4:3) Paul urges his yokefellow to assist [in being of the same mind in the Lord] Euodia and Syntyche, who contended together with Paul for the gospel, as did Clement and Paul's other fellow-workers, who (as with all other believers) possess everlasting life**

*Sun-prefixes (sun- = together with)*

*Companion (suzugos = sun-zuge)*

*Assist (sullambanō = sun-lambanō)*

*~~Labored with~~ contended with (sunathleō)*

*Fellow-workers (sunergos)*

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

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

	Wheeler	Swing	Point	Leader	
	A.F.W.	A.F.W.	Clement	Paul	Near
	A.F.W.	A.F.W.	A.F.W.	Companion	Off

How do people's names appear in the book of life?

Excursus: Multiple Choice exam: There are 2 boxes:

**1**

**2**

A man says, "I will not cross out box 1."

A. He will cross out box 2,

B. He will not cross out box 2,

C. He might cross out box 2 or he might not cross out box 2.

Although many people imagine otherwise, Revelation 2:5 does not say that Christ will cross out anyone's name from the book of life.

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

**(4:5) Paul's companion is to assist Euodia and Syntyche (& others) to become known for gentleness, because the Lord is near (ready to rapture the church and to reward)**

**(4:6) Paul's companion is to assist Euodia and Syntyche (& others) to replace anxiety with petitioning the Lord thankfully for their needs**

**(4:7) [The result of replacing anxiety with petitioning the Lord thankfully is that] God grants an incomprehensible peace through which Christ will safeguard bels' minds**

**CONCLUSION**