

Phil 4:1-7

1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

Be United, Joyful, and in Prayer

2 I implore Euodia and I implore Syntyche to be of the same mind in the Lord. 3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

4 Rejoice in the Lord always. Again I will say, rejoice!

5 Let your gentleness be known to all men. The Lord is at hand.

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Paul was no stranger to division in the church. In chapter 1 he said some were preaching Christ from envy, strife and selfish ambition.

We know from this first section of chapter 4, there were some problems within the church of Philippi.

Paul opens the chapter by urging the church to “stand fast”

- In verse 2 he encourages Euodia and Syntyche (2 women) to be of the same mind,
- in verse 3 “he urges someone to help the two women,”
- in verse 4 he encourages the church to rejoice in the Lord
- and in verse 6 he tells them to “be anxious for nothing.”

1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

Paul loved the Philippian church and addressed them as “my beloved” or (my dear loved ones), a term of endearment.

“beloved,”

- refers to a person loved by someone else,
- it’s also a reminder that they are loved by God.

The word was used of Jesus at His baptism in Mk 1:11

- where a voice came from heaven saying,
- You are My beloved Son, in whom I am well pleased.

At the transfiguration in Mk 9:7 again, a voice,

- this time out of the clouds came saying,
- “This is my beloved Son. Hear Him!”

Paul was essentially saying, you are dearly loved by God and you are to love one another in the same manner.

1 Thess 4:9-10

9 But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; 10 and indeed you do so toward all the brethren who are in all Macedonia.

Jesus said, by this all will know you are my disciples, if you have love for one another.

1 John 4:12

12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. (God’s love for us is finished, He can’t love us any more than he already does)

Others should see Christ thru you!

Then Paul addresses them as his longed-for brethren and his joy and crown.

In Phil 1:8,

- he longed for them with the affection of Jesus Christ.

Crown of rejoicing or Crown of soul-winners:

1 Thess 2:19

19 For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?

2 Cor 1:14

14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.

Now he addresses the church of Philippi as “my joy and crown.”

But he doesn’t stop there,

He encourages them to stand fast in the Lord.

In chapter 1 he told them to let their conduct be worthy of the gospel of Christ.

He also told them to strive together for the faith of the gospel.

In his final exhortation to the Corinthians, he told them to

- stand fast in the faith, be brave and be strong.

The term “stand fast” means “to continue to be”

He said this because there is a tendency for people to retreat,

- especially when Trials are coming fast and furious

Barnabas was an encourager.

- When a new church was started in Antioch of Syria,
- Paul and Barnabas went to check on them.

Acts 11:23

23 When he (Barnabas) came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.

Barnabas encouraged them because he knew it was possible they could slip back.

- Churches were always under scrutiny
- and he knew people might give up without encouragement.

Paul said to a young Timothy:

2 Tim 3:12

12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

Jesus said in Jn 15, if they persecuted Him, we should expect nothing different.

Jesus also said since we don't belong to the world, the world would hate us.

In chapter 3, Paul outlined a number of things he suffered for Christ. And he also said he viewed all of that as rubbish, dung.

Phil 4:2

2 I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

- Euodia means to “have a good journey or a good trip”
- and Syntyche means “fortunate or lucky.”

We do have one major piece of information about these ladies in verse 3.

3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

We know from this verse that they were faithful women serving in ministry.

- They may have participated in the first bible study in Philippi.

Read Acts 16:

In verse 2, Paul tells the ladies to be of the same mind in the Lord.

Jer 17:7 - Blessed is the man who trusts in the Lord,

1 Cor 4:17 - Paul called Timothy his beloved and faithful son in the Lord.

Prov 3:5 - Trust in the Lord

Psa 118:8 - It is better to trust in the Lord than to put confidence in man.

Paul is telling these two ladies to be of the same mind in the Lord.

In verse 3 Paul urges someone to help these ladies, help them settle their differences:

- but he doesn't mention that person's name,
- He simply addresses that person as a true companion

The Greek word for "true companion" is "súzugos" meaning "Yoked fellow."

To "be yoked" is "to be joined together."

Paul is speaking to someone in the church

- and he's telling them to be joined together
- with these ladies by helping them.

Then Paul says:

Help these women who labored (struggled along) with me in the gospel.

These ladies worked in the trenches with Paul, he invested in them:

These lady's names are written in the book of life.

They had some sort of disagreement between them which caused some concern for Paul.

This is important because this disagreement did not disqualify them from heaven.

- But we should always try to be at peace with all men

In Luke 10, Jesus sent 70 out in pairs to every city and place that He was about to go.

And when they returned they returned with joy, saying, "Lord, even the demons are subject to us in Your name."

Luke 10:19-20

19 Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

When Jesus spoke to the dead church of Sardis in Rev 3 He said,

Rev 3:5

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

That's a wonderful promise to the believers.

So, how do we maintain unity in the church that Paul speaks of in verse 3?

- Verse 1 says to stand fast in the Lord.
- Verse 2 says to be of the same mind in the Lord.
- Verse 3 says we are to labor together as true companions.
- Verse 4 says we are to rejoice in the Lord.
- Verse 5 says we are to look for the Lord's return.

Phil 4:4

4 Rejoice in the Lord always. Again I will say, rejoice!

Habakkuk said in chapter 3,

"I will rejoice in the Lord, I will joy in the God of my salvation."

Do you struggle with worry or fear:

- 1) Paul says to rejoice in the Lord always! This is a command!

In 2 Cor 6 Paul said he was sorrowful, yet always rejoicing.

We can rejoice because:

- 1) There is absolutely no condemnation for those who are in Christ Jesus. Rom 8:1
- 2) Nothing will ever separate us from the love in Christ Jesus. Rom 8:39
- 3) One day we will be reunited with loved ones in heaven for ever, 1 Thes 4:17
- 4) One day we will see Jesus as He is, 1 Jn 3:2
- 5) One day God will wipe away every tear from our eyes, Rev 7:17, Rev 21:4

If anyone had reason to be anxious, it would have been Paul.

Remember Paul's warning in chapter 3 to

- beware of dogs,
- beware of evil workers,
- beware of the mutilation!

He was warning of false teacher that had entered the church.

While imprisoned in Rome, he had reason to be concerned for his future,

- he didn't know whether he'd be killed or not.

Yet he says to rejoice in the Lord always!

How could Paul have such joy in the midst of such circumstance?

Because he believed “to live is Christ and to die is gain.” Chapter 1

He also had joy in spite of people. He considered others better than himself. Chapter 2

Then in chapter 3 he had the spiritual mind.

He said, we have the mind of Christ and of the citizenship which is in heaven.

Now in chapter 4 we see that he had a secure mind

- because the Lord was guarding him.

Phil 4:5

5 Let your gentleness be known to all men. The Lord is at hand.

Vines expository dictionary defines “gentleness” as “sweet reasonableness.”

The idea is to be kind and generous toward others even when they don't deserve it.

Luke 15 Parables:

Notice the pattern in the parables.

In Luke 15 the Pharisees and scribes were complaining because the sinners and tax collectors drew near to Jesus and they said, “This man receives sinners and eats with them.”

So Jesus spoke this parable to them saying:

Luke 15:4-7

The Parable of the Lost Sheep

4 "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?

5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

Luke 15:8-9

The Parable of the Lost Coin

8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!'

Luke 15:17-32

The Parable of the Lost Son

Most of us know the parable of the lost son. The younger of two sons wanted his inheritance early. After receiving it he left home and squandered his inheritance.

17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

In the three parables,

- something good happened to the three people.
- Notice what they did to celebrate.

The shepherd cared so much for the one sheep

- that he left the 99 in search of the one.

When he found the one sheep,

- he called his neighbors to celebrate with him.

Notice the pattern, lost something, found it, celebrated.

The woman who lost a coin in her house searched and searched until she found the coin.

When she found the coin

- she called her friends and neighbors to celebrate with her.

Notice the pattern, she lost a coin, found it and celebrated.

Then Jesus tells another parable.

- It wasn't a lost animal nor was it a lost coin. It was a lost son.
- The son wanted his inheritance early.
- When he received it, he left and squandered it.

The father didn't leave his older son in search for the younger,

- he waited in hopes the younger would return.

When he did return, the father was ready to celebrate.

Again, notice the pattern, son was lost, son was found, let's celebrate.

When you read parables in the bible,

- look at the pattern of the parable.
- In this case we have, "lost, found and celebrate."

Parables typically climax at the end

Let's finish reading the parable.

25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26 So he called one of the servants and asked what these things meant. 27 And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

28 "But he was angry and would not go in. Therefore his father came out and pleaded with him. 29 So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30 But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

31 "And he said to him, 'Son, you are always with me, and all that I have is yours. 32 It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'"

In this last parable the older son breaks the pattern we've seen in the first two parables.

- In the first two, we saw "lost, found, celebrate."

When the younger son was lost,

- the father didn't leave the older son
- in search for his younger son.

When the younger returned,

- the older didn't want to celebrate.

So the father left the celebration in search for the older.

This leads me to believe that the parable isn't about the younger son

- but of the older son, the angry son.
- The father knew that his heart was not right.

Now let's go back to the context of the parables.

- The Pharisees and scribes complained
- that Jesus was eating with sinners.

They were grieved that Jesus was gracious to sinners

- just as the older brother was grieved
- that the father was gracious to the younger brother.

These parables aren't about celebrating when something good happens to YOU,

- it's about celebrating God's grace
- when something good happens to others,
- even when they don't deserve it.

Now, back to verse 5 of Philipians, Paul says:

Let your gentleness (sweet reasonableness) be known to all men.

If you want peace with God,

- don't be angry at others,
- be happy when others are blessed by God's grace
- even when they don't deserve it.
- Be gentle with those people.

Paul mentioned Euodia and Syntyche earlier. They had some kind of disagreement. Now Paul tells them to let your gentleness, or let your sweet reasonableness be known to all men.

Gentleness can also be translated as "forbearance" or "yieldedness."

The word speaks of a selflessness,

A good example of this would be when there was strife

- between Abraham's herdsman
- and Lot's herdsman

Abraham simply said, “Please, let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.”

That could have easily gone bad if Abraham had reacted differently.

Prov 15:1 a soft answer turns away wrath, But a harsh word stirs up anger.

Remember that the context of verse 5 is the conflict between the two women.

- Paul was urging them to be selfless

Notice Paul said, “The Lord is at hand.”

This phrase can be interpreted as, “the Lord is coming or the Lord is with us.”

These should be reason for us to have joy,

- “the Lord is coming and in the mean-time, the Lord is with us!”

It’s so important that we show gentleness to all men,

- especially to those nearest us.

Let the words, “The Lord is at hand” be your guardian at every door post you come to.