



# Euodias & Syntyche

Disunity in the Church



## Euodias & Syntyche [Disunity in the Church]

1. Euodias means prosperous journey while Syntyche means \_\_\_\_\_. Both of these women were \_\_\_\_\_ and were co-workers with Paul in the gospel of Jesus Christ. The Greek word for labored in Philippians 4:3 is the same word for \_\_\_\_\_. This means that these two women were \_\_\_\_\_ and faithful servants who endured \_\_\_\_\_ for the cause of Christ. Scripture is silent on the family or genealogy connection of these two \_\_\_\_\_ women.
2. Euodias and Syntyche may have been among the women who gathered for \_\_\_\_\_ by the riverbank. The women of Philippi were the \_\_\_\_\_ to hear the Word of God when Paul entered the city. The first convert in Philippi was \_\_\_\_\_, the seller of purple. Euodias and Syntyche may have come to know the Lord shortly after Lydia's \_\_\_\_\_ to the Lord Jesus Christ.[Acts 16:12-13].
3. There is not much known about these two women in the Philippian church. What we do know is that these ladies were \_\_\_\_\_, godly women serving alongside the apostle Paul. They were members of the church and were well \_\_\_\_\_ by the congregation. They were **not** known as \_\_\_\_\_ but for reasons not stated in Scripture, they were causing dissension and disunity within the church. It was probably more of a \_\_\_\_\_ issue rather than a doctrinal issue for Paul would have corrected any doctrinal error \_\_\_\_\_. Whatever the issue was between these two quarreling women, it was causing \_\_\_\_\_ to the church's fellowship and stability. \*See Insert A
4. The apostle Paul knew he had to confront this issue \_\_\_\_\_. To have an edifying ministry, there must be \_\_\_\_\_ among the church body. This quarrel between Euodias and Syntyche was a serious threat that must be dealt with in order to \_\_\_\_\_ the church from breaking up into various divisive and hostile factions. Earlier in the book of Philippians, Paul \_\_\_\_\_ to his concern about the unity of the Philippians church [see Phil. 1:27, 2:2-3 and 2:14-15]. \*See Insert B
5. The apostle Paul addressed this issue by calling them out by their \_\_\_\_\_. He simply and directly admonishes them to be of the same mind in the Lord] and to live in \_\_\_\_\_ with one another [Phil. 4:2]. Although scripture is silent to what caused the disunity, evidently it was a situation \_\_\_\_\_ in the church for Paul addresses the women \_\_\_\_\_ instead of privately. Whatever the problem was, it became \_\_\_\_\_ and it was causing strife within the body of Christ. Paul urges them to put away their differences, to be reconciled, and to live in \_\_\_\_\_ with one another [Phil. 2:1-5]. \*See Insert C.

6. Notice the apostle Paul does not take \_\_\_\_\_ in this dispute, but he individually and tactfully \_\_\_\_\_ them to take the right course of conduct. He does not say on whose side the \_\_\_\_\_ rests. Neither does he exhort one to take the first initiative over the other in making things right. Paul exhorts them \_\_\_\_\_ to think the same way, to come to a mutual understanding and to \_\_\_\_\_ the relationship once it is healed. He urges them to put on the mind of Christ which is the \_\_\_\_\_ of Christ [Phil. 2:5-11] and to exercise this humility so to bring \_\_\_\_\_ to God [Phil. 2:12-18]. \*See Insert D.
7. So \_\_\_\_\_ was this situation between Euodias and Syntyche that Paul realizes that the women needed the church's help to resolve the issue. Paul brings in a \_\_\_\_\_ party to help oversee the reconciliation between these two women [Phil. 4:3]. He earnestly asks a true yoke fellow, a \_\_\_\_\_ within the Philippian church, to get involved in \_\_\_\_\_ harmony between the two women. Some Bible scholars believe this man may be Epaphroditus [Phil. 2:25-30]. Whoever this man was, we can be sure Paul picked a man that was spirit-filled, sincere, and \_\_\_\_\_. A man that was worthy of Paul's confidence in handling such an important and \_\_\_\_\_ situation as this. Their dispute was causing tremendous harm to the cause of Christ. Euodias and Syntyche were \_\_\_\_\_ women who knowingly or unknowingly allowed Satan to use their \_\_\_\_\_ to take their eyes \_\_\_\_\_ of Christ and to cause dissension among the brethren. \* See Insert E.
8. It would do us no good to \_\_\_\_\_ on what caused the disunity between these two women. It could be any \_\_\_\_\_ of things that caused the breach between them. The Euodias-Syntyche syndrome can exist in any \_\_\_\_\_ of relationships which we might have such as between husband and wife, sister and brother, parent and child, boss and employee, friend with \_\_\_\_\_, etc. No matter what the situation the real issue is that of \_\_\_\_\_. Without the **complete** forgiveness of the parties involved, \_\_\_\_\_ reconciliation cannot exist.
9. Forgiveness is \_\_\_\_\_ to having a spiritual walk with the Lord. An unforgiving spirit tends to breed bitterness and \_\_\_\_\_. As long as Euodias and Syntyche persisted in their unforgiving \_\_\_\_\_ toward each other, neither could have true \_\_\_\_\_ with God because they were regarding iniquity in their hearts [Psalm 66:18; Habakkuk 1:13a]. Forgiveness is not an \_\_\_\_\_ for Christians; it is \_\_\_\_\_ by a holy and righteous God. \*See Below — The Reasons We are Called to Forgive.

## Inserts for the Study on Euodias & Syntyche

### Insert A

The MacArthur New Testament Commentary— Philippians, John MacArthur, p. 270 regarding the church body:

The church should be a place where people support each other, hold each other accountable, and care for each other. It should be a communion of life in which believers restore those who have fallen into sin (Gal. 6:1) and bear each other's burdens (v.2). The church is to "admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone" (1 Thess. 5:14).

### Insert B

The MacArthur New Testament Commentary — Philippians, John MacArthur, p. 270 talking about Paul's understanding of the crippling threat of discord and divisiveness upon the church:

Even if its [the church's] doctrine is sound, disunity robs a church of its power and destroys its testimony. And a church facing hostile external enemies cannot afford to have its members fighting among themselves. Such infighting frequently gives the enemies of the Cross an avenue of attack. The resulting discord, disunity, and conflict could have devastated the integrity of the Philippian church's testimony.

### Insert C

Devotional Studies in Philippians, Lehman Strauss, p. 215 discusses Paul's exhortation to Euodias and Syntyche:

He [Paul] is not telling them they must think alike in everything and see eye to eye on every issue. There is always room for difference of opinion and originality of thought due in part to one's environment, education and influences. But how then can they be of one mind? Of course, such a condition could only come to pass if they come together "in the Lord." There may be diversity without division, a difference of methods without a disunity of minds, disagreement without departure. Individual subjection to Christ and His Word will save the brethren from dissension and division. Diversity can be a good thing, but disunity will destroy a testimony for Christ. Beware! And remember, there is but one way to settle any disagreement; the right way is "in the Lord".

Insert D

Greek Text Commentaries — Philippians, Vol. 3, p. 91 discusses the mind of Christ [humility]:

This humility is one of the distinctive features of Christianity, for it rests in absolute dependence upon God for everything. . . . But that meaning is immeasurably deepened by the aspect of a sinner's relationship to a Redeemer, who died for him in his state of utter unworthiness, bestows upon him blessings to which he has no claims, and notwithstanding all his demerits, maintains the spiritual life within him. Ever unworthy, and yet ever receiving, yea having nothing that he has not received, how lowly the opinion one should form of himself. This humility placed here as the contrast to self-seeking and vainglory, was to be the spirit in which they should regard one another.

Insert E

All the Women of the Bible, Herbert Lockyer, p. 55 talks of this matter between Euodias and Syntyche:

A humorist has suggested that because of the strife between these sisters in Christ, they should have been called Odious [offensive, repulsive] and Soon-touchy [easily offended]. It was sad that there was this difference of opinion, and more tragic still that division has kept Christians apart all through the ages. "How can two walk together except they be agreed?" is an old adage we have lost sight of. We like to believe that Paul did not plead in vain, and that Euodias and Syntyche were completely reconciled and went on unitedly to serve the God of peace.

## The Reasons We are Called to Forgive

- [1] *The Example of Jesus* — Ephesians 4:32 teaches us that since we have been forgiven by God for Christ's sake, we ought to forgive each other.
- [2] *The Glory of Man* — We are also called to forgive because it is the best of man, as stated in Proverbs 19:11.
- [3] *The Character of Saints* — Forgiving is a vital part of Christian virtue [Col. 3:13].
- [4] *The Freedom from Bitterness* — We are called to forgive in order to free our conscience from the root of bitterness that Hebrews 12:15 talks about.
- [5] *The Deliverance from Satan* — We are to forgive in order to deliver ourselves from Satan. II Corinthians 2:11 says he'll "get an advantage of us" if we don't forgive.
- [6] *The Avoidance of Chastening* — We are to forgive in order to deliver ourselves from divine chastening [Luke 6:35-37].
- [7] *The Reciprocation of Forgiveness* — We must forgive or else we will not be forgiven ourselves. We see in James 2:13 that the one who shows mercy will receive none.

\*The above information was taken from The Elements of Church Discipline by John MacArthur, Jr., p. 54.