



IV. THE ADMONITION OF PAUL'S EXHORTATION (Philippians 4:1-9)

A. The Admonition to Stand Fast (Philippians 4:1)

1. The foundation for the admonition—"Therefore"
 - a. The word *therefore* is a conjunctive adverb. It draws two thoughts together demonstrating a cause and effect.
 - (1) Cause: "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:21).
 - (2) Effect: "so stand fast in the Lord" (Philippians 4:1). Note: It is extremely likely that the effect also includes all the admonitions down through Philippians 4:9.
 - b. A grasp of Bible prophecy or understanding of God's promises will always have a practical effect on the believer.
 - (1) A grasp of the prophecy found in 1 Corinthians 15:51-57 should lead us to be "stedfast, unmoveable, always abounding in the work of the Lord" (1 Corinthians 15:58).
 - (2) A grasp of the promises found in 2 Corinthians 6:11-18 should lead us to "cleanse ourselves from all filthiness of the flesh and spirit" (2 Corinthians 7:1).
 - (3) A grasp of the prophecy found in 1 Thessalonians 4:13-17 should lead us to "comfort one another" (1 Thessalonians 4:18).
 - (4) A grasp of the prophecy found in 2 Peter 3:8-10 should lead us to holy conversations and godliness (2 Peter 3:11-14).
 - (5) A grasp of the prophecy found in 1 John 3:1-2 will lead us to purify ourselves, even as Christ is pure (1 John 3:3).
2. The recipient of the admonition
 - a. My brethren dearly beloved
 - (1) My brethren
 - a) A term used by the Lord Jesus Christ to identify those who do the will of God (Mark 3:31-35)
 - b) A term used by the Lord to identify the disciples after His resurrection (John 20:17; Hebrews 2:11)
 - c) A term used by the apostle Paul to address those who were his kinsmen according to the flesh (Romans 9:3)
 - d) A term used by the apostle Paul and others who shared a common faith in the Lord Jesus Christ (Ephesians 6:10)
 - e) A term used by believers when addressing one another (Acts 9:17; Acts 21:20; Acts 22:13; 1 Corinthians 16:12; 2 Corinthians 1:1; 2 Corinthians 2:13; Philippians 2:25; Hebrews 13:23; 2 Peter 3:15)
 - (2) Dearly beloved
 - a) Definition
 - i) *Beloved* was interchanged with the word *elect* when speaking of Jesus Christ (Matthew 12:18; Isaiah 42:1).
 - ii) One who is beloved is chosen to be loved in the stead of or above another (Deuteronomy 21:15-16).



- iii) Christ is identified as the beloved on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
- b) Application
 - i) Christ is the beloved (Matthew 12:18).
 - ii) Believers are identified as the beloved only because they are accepted in “the beloved” (Ephesians 1:6).
 - iii) This is not to be confused with Calvinistic teaching; a man becomes beloved when he is in the beloved at salvation (2 Thessalonians 2:13).
 - iv) It should likewise be noted that the Jews are identified as the beloved (Romans 11:28 see also Deuteronomy 7:7-8).
- b. My joy and crown
 - (1) Paul’s rejoicing in the day of Christ was tied to the believers’ actions while on earth (Philippians 2:14-16; 2 Corinthians 1:14). Note: This truth was communicated by John in greater detail (2 John 1:8).
 - (2) Paul identified believers as his hope, joy, crown of rejoicing, and glory (1 Thessalonians 2:19-20).
- c. My dearly beloved; Note the bookends used by Paul.
- 3. The content of the admonition—“so stand fast in the Lord.”
 - a. The call to stand; In a broad sense the word *stand* means to *endure* (see Job 8:15).
 - b. The manner in which to stand—“stand fast.”
 - (1) Defining the word *fast*
 - a) A man that leans upon his house holds it fast (Job 8:15).
 - b) Fast is often associated with words such as *hold* (Job 27:6; 1 Thessalonians 5:21), *cleave* (Job 38:38; Psalm 41:8), and *stand* (2 Thessalonians 2:15).
 - c) Something that is held *fast* is held *firm* (Hebrews 3:6) and does not waver (Hebrews 10:23). In like manner, something steadfast is unmoveable (1 Corinthians 15:58).
 - (2) The admonition to “stand fast” (1 Corinthians 16:13; Galatians 5:1; Philippians 1:27; Philippians 4:1; 1 Thessalonians 3:8; 2 Thessalonians 2:15)
 - (3) Standing fast versus holding fast
 - a) Believers are admonished to stand fast and, in like manner, to “hold fast” (1 Thessalonians 5:21; 2 Timothy 1:13; Hebrews 10:23; Revelation 2:25; Revelation 3:3).
 - b) To stand fast means to firmly remain in place.
 - c) To hold fast means to firmly hold in possession (see Job 27:6; Proverbs 4:13).
 - c. The source of strength for standing—“in the Lord”
 - d. The message
 - (1) Our conversation is presently in heaven (Philippians 3:20).



- (2) As such, we are looking for the return of our Saviour, Jesus Christ (Philippians 3:20).
- (3) When He returns, He is going to complete what He began when He saved our souls. He will change our vile bodies, that they may be fashioned like unto His glorious body (Philippians 3:21). This event is often associated with the rapture of the church but is called “the adoption” (Romans 8:23).
- (4) Knowing that the Lord is going to return for us soon, we ought to live holy lives now.
- (5) We should remain steadfast in the truths we have learned from the word of God, and we should not move from our service.
- (6) The Devil is going to hurl “fiery darts” but we can “withstand in the evil day” because of the whole armour (Ephesians 6:13).

B. The Admonition for Unity (Philippians 4:2-3)

1. The recipients of the admonition (Philippians 4:2-3)
 - a. Euodias (Philippians 4:2)
 - b. Syntyche (Philippians 4:2)
 - c. True yokefellow (Philippians 4:3)
 - d. Note: The conflicting viewpoints
 - (1) Euodias and Syntyche; thought to be
 - a) Two women in the church at Philippi
 - b) Two deaconesses in the church at Philippi
 - c) A husband and wife in the church at Philippi (some have suggested the jailer and his wife—see Acts 16:25-34)
 - d) Two prominent individuals in the church at Philippi
 - e) What saith the scriptures?
 - i) Neither is addressed in other passages unless under a different name. This would not be uncommon.
 - ii) It is not possible the two were deaconesses because scripture makes no such allowance (1 Timothy 3:12).
 - iii) That being said, it is a possibility that Euodias and Syntyche were two ladies and that they were identified as such in Philippians 4:3 where the Bible says, “help those women.”
 - iv) If this is the case, the following can be determined:
 - (a) They laboured in the gospel.
 - (i) With Paul
 - (ii) With Clement (maybe Clement of Rome)
 - (iii) With other of Paul’s fellowlabourers
 - (iv) As further evidence that these were not women preachers/deacons, they always laboured “with” the men. They were not leading the ministries. They were supporting the ministers of the gospel (1 Timothy 2:12). Most likely, these ladies helped an unmarried



Paul (1 Corinthians 7:8) specifically in the area of teaching and reaching other women (Titus 2:3-5).

(b) Their names were in the book of life.

(2) The true yokefellow; thought to be

a) Timothy

b) Epaphroditus

c) Paul's wife (Paul was unmarried.)

d) A prominent man in the church at Philippi

e) What saith the scriptures?

i) The verse is addressed to a person which can be ascertained by the use of the singular "thee." At times, "thee" can be used when speaking to a group of believers as "one body." This is not the case in this passage as can be seen by the context.

ii) As to the identity of the person, it cannot be determined for certain. It is, however, likely that Epaphroditus would be charged with this task seeing how he was Paul's "companion in labour, and fellowsoldier," and the Philippians' "messenger" (Philippians 2:25).

iii) Note: Consider also the standard practice of Paul dictating the epistles.

(a) The Lord gave the words to Paul.

(b) Paul spoke the words to the man who would pen the epistle (2 Peter 1:21; with Romans 16:22 contrasted with Galatians 6:11).

(c) As Paul was speaking the words to Epaphroditus, he said, "And I intreat thee also, true yokefellow, help those women" (Philippians 4:3).

2. The content of the admonition—"be of the same mind in the Lord" (Philippians 4:2).

a. A possible conflict

(1) Paul, for some reason, felt strongly that Euodias and Syntyche needed to be beseeched to be of the same mind.

(2) It seems feasible that Euodias and Syntyche had some sort of dispute which was of enough importance that Paul felt the need to have it addressed publicly.

(3) Paul made it a practice to stop divisions or contentions at the earliest possible time (see 1 Corinthians 1:10-11).

b. The solution

(1) "That they be of the same mind in the Lord" (Philippians 4:2).

(2) "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Philippians 2:2).

(3) "Let us walk by the same rule, let us mind the same thing" (Philippians 3:16).

(4) "Be of the same mind one toward another" (Romans 12:16).



- (5) “Now I beseech you...that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind” (1 Corinthians 1:10).
 - (6) “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus” (Romans 15:5).
 - (7) “Finally, brethren...be of one mind” (2 Corinthians 13:11).
3. Special notes on “the book of life” (see Philippians 4:3)
- a. What we know to be true
 - (1) Names in the book of life appear to have been written “from the foundation of the world” (Revelation 13:8; Revelation 17:8).
Note: Though one could easily argue that the phrase “from the foundation of the world” identifies the slaying of the Lamb in Revelation 13:8, Revelation 17:8 refers to the book of life.
 - (2) The Bible never speaks of a name being written in the book of life within the time frame of man’s history, only of names being blotted out. With this being said, there are a number of unscriptural songs being sung such as “*He Wrote My Name*” and “*A New Name in Glory*.”
 - (3) At the great white throne judgment, the dead are judged out of things written in “books” not the “book of life” (see Revelation 20:12, 15; Daniel 7:10). The “book of life” is present but is not the book from which the dead are judged.
 - (4) Only those that are “in the Lamb’s book of life” will enter into the New Jerusalem (Revelation 21:27).
 - b. What we believe to be true
 - (1) The psalmist would not have asked for the wicked to “be blotted out of the book of the living, and not be written with the righteous” (Psalm 69:28) if they were not at that moment written alongside the righteous. Though it is possible this book merely contains the names of all living at any present time, the language seems to indicate more than a desire for the wicked to die. Consider also Isaiah 4:2-4 and Daniel 12:1.
 - (2) Men are removed or kept in the book based upon a decision.
 - a) Those who sin against God rejecting His forgiveness will be blotted out of God’s book (Exodus 32:32-33; see also Revelation 13:8; Revelation 17:8; Revelation 22:18-19).
 - b) Those who are righteous (Psalm 69:28) having overcome (Revelation 3:5) through faith (1 John 5:4) will not be blotted out of the book of life.
 - (3) Note: It is possible that this was the book in which the disciples had their names written (Luke 10:20). If the statement were only made in the presence of twelve apostles, one could argue that this was a reference to Revelation 21:14, but there were more disciples present. Perhaps the same thing is meant in Hebrews 12:23 where the Bible says, “To the general assembly and church of the firstborn, which are written in heaven”.