



THE BOOK OF **J**
O PHILIPPIANS
Y

2) I urge Euodia and I urge Syntyche to be of the same mind in the Lord. 3) Yes, I ask you also, true companion, help these women who have struggled alongside me and Clement and the rest of my co-laborers in the cause of the gospel—whose names are in the book of life. 4) Rejoice in the Lord always; again I say, rejoice! 5) Let your forbearing spirit be known to all people. The Lord is near. (Phil 4:2–5)

6) Be anxious for nothing, but in everything by prayer and petition with thanksgiving let your requests be made known to God. 7) And the peace of God, which surpasses all rationale, will guard your hearts and your minds in Christ Jesus. (Phil 4:6–7)

8) Finally, brethren, whatever is true, whatever is honorable, whatever is righteous, whatever is pure, whatever is agreeable, whatever is of commendable, if anything is exceptional and if anything is praiseworthy, fix your thoughts on these things. 9) Those things you have learned and received and heard and seen in me, do these things, and the God of peace will be with you. (Phil 4:8–9)

1. Who are Euodia and Syntyche?

1. Who are Euodia and Syntyche?

We don't know.

1. Who are Euodia and Syntyche?

We don't know.

2. What is the nature of their disagreement?

1. Who are Euodia and Syntyche?

We don't know.

2. What is the nature of their disagreement?

We don't know.

1. Who are Euodia and Syntyche?

We don't know.

2. What is the nature of their disagreement?

We don't know.

3. How are they to remedy their conflict?

1. Who are Euodia and Syntyche?



We don't know.

2. What is the nature of their disagreement?



We don't know.

3. How are they to remedy their conflict?

Just think the same.



Being “of the same mind” is not merely about thinking the same thoughts, but more so about treating one another with the disposition of Christ.



Who are Euodia and Syntyche?

Who are Euodia and Syntyche?

- ❖ They are women.

And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled. (Acts 16:13)



What is the nature of their disagreement?

What is the nature of their disagreement?

Whatever problem had arisen between them, it did not call for the kind of drastic measures we read about elsewhere in Paul's letters.

- ❖ 1 Corinthians 5
- ❖ 1 Tim 1:18–20

I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. (1 Cor 5:5)

Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme. (1 Tim 1:20)

15) “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.
16) But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE CONFIRMED. 17) If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as the Gentile and the tax collector.” (Matt 18:15–17)

The entire procedure prescribed in Matthew 18:15–17, however, aims at regaining the brother; the familial language of the passage is not insignificant. In the wider narrative context of the Gospel of Matthew, to say that the expelled sinner must be “as a Gentile and a tax collector” cannot mean that the person becomes a pariah to be shunned by the church; it means, rather, that the person becomes an object of the community’s missionary efforts. ... Jesus notoriously sought out fellowship with tax collectors and sinners, and he commissioned his disciples to preach the gospel to all nations (*ethnē* = “Gentiles”).

(Hays, *The Moral Vision of the New Testament*)

... the community's necessary action of expelling the offender must be read together with the immediately preceding parable of the shepherd who leaves ninety-nine sheep to search for the one that went "astray" (18:12–14). Because "it is not the will of your Father in heaven that one of these little ones should be lost," the goal of the community's disciplinary action must always be the restoration of the sinner to fellowship. Thus, the three-step disciplinary procedure of Matthew 18:15–17 both upholds the community's rigorous moral norms and provides for forgiveness and reintegration of the wrongdoer into the community's life.

(Hays, *The Moral Vision of the New Testament*)

The goal is always *restorative*.





“That joke and I astounded the world! Everywhere I played, in the largest of British theatres, the audiences clamoured for it! I told it not once but twice on British television. A few years ago it was voted by my peers as one of the top 75 jokes of all time. It has been anthologized in several joke books, most recently in Italian...”



THE BOOK OF **J**
O PHILIPPIANS
Y

For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. But now faith, hope, love—these three abide; but the greatest of these is love.
(1 Cor 13:12–13)



“Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how will you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.” (Matt 7:3–5)

How are Euodia and Syntyche to remedy their conflict?

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)
- ❖ “be of the same mind” (KJV; NKJV; NRSV)

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)
- ❖ “be of the same mind” (KJV; NKJV; NRSV)
- ❖ “settle disagreement” (NLT)

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)
- ❖ “be of the same mind” (KJV; NKJV; NRSV)
- ❖ “settle disagreement” (NLT)
- ❖ “be in agreement” (LEB)

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)
- ❖ “be of the same mind” (KJV; NKJV; NRSV)
- ❖ “settle disagreement” (NLT)
- ❖ “be in agreement” (LEB)
- ❖ “live in harmony” (NASB)

How are Euodia and Syntyche to remedy their conflict?

- ❖ “agree” (NIV; ESV)
- ❖ “be of the same mind” (KJV; NKJV; NRSV)
- ❖ “settle disagreement” (NLT)
- ❖ “be in agreement” (LEB)
- ❖ “live in harmony” (NASB)
- ❖ literally translated: “think the same”



Finally, brethren, rejoice, be made complete, be comforted, be of the same mind, live in peace; and the God of love and peace will be with you. (2 Cor 13:11)

Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. (Rom 12:16)



Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted us to the glory of God. (Rom 15:5–7)

Now may the God who gives perseverance and encouragement grant you to be *of the same mind* with one another according to Christ Jesus, so that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted us to the glory of God. (Rom 15:5–7)

Have this mind in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a slave, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil 2:5–8)



Being “of the same mind” is not merely about thinking the same thoughts, but more so about treating one another with the disposition of Christ.



O God the Father of our Lord Jesus Christ, the only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify you; through Jesus Christ our Lord. Amen.



THE BOOK OF **J** **O** **Y** PHILIPPIANS