

Philippians 4:2-9

Philippians 4:2 – I entreat Euodia and I entreat Syntyche to agree in the Lord.

2136	3870	2532	4941	3870	3588	846	5426	1722	2962	
Euodian	parakalō	kai	Syntychēn	parakalō	to	auto	phronein	en	kyriō	
2	Εὐδοίαν	παρακαλῶ	, και	Συντύχην	παρακαλῶ	, τὸ	αὐτὸ	φρονεῖν	ἐν	κυρίῳ .
	Euodia	I exhort	and	Syntyche	I exhort	the	same	to be of the mind	in	[the] Lord
	N-AFS	V-PIA-1S	Conj	N-AFS	V-PIA-1S	Art-ANS	PPro-AN3S	V-PNA	Prep	N-DMS

- Two women were quarreling over an issue(s) that were not in reference to the Lord, but a personal issue apparently. But, their disagreement had caused problems in the church unity.
- Women in the church of Philippi had been a foundation since the church was formed.
- These two women may have assisted Lydia in supporting Paul and the church (Acts 16:15, 40)
- The word agree is *phronein* which means “to be of the mind” or “have the same mind”

Philippians 4:3 – Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

3483	2065	2532	4771	1103	4805	4815	846	3748	1722	3588	
nai	erōtō	kai	se	gnēsie	syzyge	syllambanou	autais	haitines	en	tō	
3	ναὶ	, ἐρωτῶ	καὶ	σέ	, γνήσιε	σύζυγε*	, συλλαμβάνου*	αὐταῖς	, αἵτινες	ἐν	τῷ
	Yes	I ask	also	you	TRUE	yoke-fellow	help	these [women]	who	in	the
	Prtcl	V-PIA-1S	Conj	PPro-A2S	Adj-VMS	Adj-VMS	V-PMM-2S	PPro-DF3P	RelPro-NFP	Prep	Art-DNS

2098	4866	1473	3326	2532	2815	2532	3588	3062	4904
euangeliō	synēthlēsān	moi	meta	kai	Klēmentos	kai	tōn	loiḗōn	synergōn
εὐαγγελίῳ	συνήθλησάν	μοι ;	μετὰ	καὶ	Κλήμεντος	, καὶ	τῶν	λοιπῶν	συνεργῶν
gospel	labored together	with me	with	also	Clement	and	the	rest	of [the]fellow workers
N-DNS	V-AIA-3P	PPro-D1S	Prep	Conj	N-GMS	Conj	Art-GMP	Adj-GMP	Adj-GMP

1473	3739	3588	3686	1722	976	2222
mou	hōn	ta	onomata	en	biblō	zōēs
μου	, ὧν	τὰ	ὀνόματα	ἐν	βίβλῳ	ζωῆς .
of me	whose	–	names [are]	in	[the] book	of life
PPro-G1S	RelPro-GMP	Art-NNP	N-NNP	Prep	N-DFS	N-GFS

- “Loyal yoke fellow” is an unknown individual, unless we read the Greek as a proper name of the individual: “**Syzygus**” which means “comrade”.
- A good guess who the “Loyal yoke fellow” was would be
 - Luke who ministered in Macedonia or
 - Timothy who is called “loyal” or “genuine” (same word) in Philippians 2:20
- Clement has been connected with Clement of Rome, the Roman pastor who wrote the Corinthians in 95 AD, but this is unlikely. This Clement is unknown and Clement is a common name.
- Book of Life see Exodus 32:32; Ps. 69:28; Psalm 139:16; Luke 10:20; and Revelation 3:5; 20:12; 21:27.

Philippians 4:4 – Rejoice in the Lord always; again I will say, rejoice.

5463	1722	2962	3842	3825	2046	5463
Chairete	en	kyriō	pantote	palin	erō	chairete
4	Χαίρετε	ἐν	κυρίῳ	πάντοτε	; πάλιν	ἐρῶ , χαίρετε !
	Rejoice	in	[the] Lord	always	again	I will say rejoice
	V-PMA-2P	Prep	N-DMS	Adv	Adv	V-FIA-1S V-PMA-2P

- The personal portion in 4:2-3 has closed and Paul addresses the whole church of Philippi.
- Paul begins to identify the life of the spiritual, growing believer in Jesus Christ.
- #1 is “Rejoice” (this will be followed by qualities of a person who is maturing in the Lord.)
- This church (and, Paul himself) are facing difficult times, yet the proper response is again to be heavenly minded (like-minded) instead of worldly minded. They are to rejoice in the midst of their struggles which have been referred to in:
 - 1:28 – “without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved--and that by God.”
 - 2:15 – “that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,”
 - And, in reference to Paul himself, in 1:30 – “since you are going through the same struggle you saw I had, and now hear that I still have.”
- The rejoicing is “in the Lord” and it is “always”.
 - It is not “in the world”, but in the Lord, his will, his promises, his ways, his plan.
 - It is not intermittent based on changing circumstances, but it is always because God never changes.
 - This is rejoicing in faith. Which means the Philippians are going to have to know some information about the truth, the promises of God and the revealed Word of God.
 - Again, “like-minded” with Christ and with others who are mature will be helpful in fulfilling this command.

Philippians 4:5 – Let your reasonableness be known to everyone. The Lord is at hand;

3588	1933	4771	1097	3956	444	3588	2962	1451	
to	epieikes	hymōn	gnōsthētō	pasin	anthrōpois	ho	kyrios	engys	
5	τὸ	ἐπιεικὲς	ὑμῶν	γνωσθήτω	πᾶσιν	ἀνθρώποις	ὁ	κύριος	ἐγγύς
	the	gentleness	of you	let be known	to all	men	The	Lord	[is] near
	Art-NNS	Adj-NNS	PPro-G2P	V-AMP-3S	Adj-DMP	N-DMP	Art-NMS	N-NMS	Adv

- “reasonableness” or “gentleness” or “graciousness” is an adjective from the Greek noun **epieikeia**
 - Meaning: “fairmindedness”. It is a willingness to be charitable towards people’s faults and failures because you take a person’s whole situation into account before passing judgment. The opposite would be retaliation. It is used in:
 - 1 Corinthians 10:1 – “By the humility and gentleness of Christ, I appeal to you--I, Paul, who am "timid" when face to face with you, but "bold" toward you when away!”

- Psalm 86:5 to imply “ready to forgive” – “For you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you.
- “The Lord is at hand” or “The Lord is near” is written as a source of encouragement and empowerment to be “gentle” or “gracious”.
- This is likely telling the Philippian believers to rejoice in the Lord in the face of opposition from the world and respond to those outside the church with “graciousness/gentleness/reasonable” non-condemnation because this is the Lord’s response to the world and the Lord is near.
- OR, “the Lord is near” could be an eschatological reference that connects to 3:20 and 1:28 when the Lord returns and vindicates his people. The Philippians are to be gentle and reasonable now, because the Lord’s return is near when the world will be overthrown.

Philippians 4:6 – do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

3367	3309	235	1722	3956	3588	4335	2532	3588	1162	3326	2169
mēden	merimnate	all'	en	panti	tē	proseuchē	kai	tē	deēsei	meta	eucharistias
6 μηδέν	μεριμνᾶτε	, ἀλλ'	ἐν	παντί	, τῇ	προσευχῇ	καὶ	τῇ	δεήσει	, μετὰ*	εὐχαριστίας
Nothing	be anxious about	but	in	everything	the	prayer	and	the	supplication	with	thanksgiving
Adj-ANS	V-PMA-2P	Conj	Prep	Adj-DNS	Art-DFS	N-DFS	Conj	Art-DFS	N-DFS	Prep	N-GFS

3588	155	4771	1107	4314	3588	2316
ta	aitēmata	hymōn	gnōrizesthō	pros	ton	theon
τὰ	αἰτήματα	ὑμῶν	γνωρίζεσθω	πρὸς	τὸν	θεόν
the	requests	of you	let be made known	to	–	God
Art-ANP	N-ANP	PPro-G2P	V-PMM/P-3S	Prep	Art-AMS	N-AMS

- “anxious” is from the Greek *merimna* which in this context refers to a lack of trust in the Lord who is near.
- “Do not be anxious” is in the imperative
- Instead we are to prayer to the Lord who is near.
- When there is a fire we call for water. When there is anxiety we call for prayer. This is no reference for denial of the anxiety, or a call to confess our way into an alternate state of reality, but instead to go to God (“by prayer”) and make known to him everything (“in everything...made known to God”) with the understanding he is going to hear and respond (“Thanksgiving”).
- Anxiety can be confronted in the believer’s soul with:
 - Prayer – *proseuche* – a general word for prayer
 - Supplication – *deesis* – refers to the person’s sense of need.
 - Making our Requests known to God – Request – *aitemata* – is the specific content of a formulated and precise petition.
 - Thanksgiving – *eucharistia* – for those who truly understand God and his Word prayer is never hopeless, doubtful, skeptical, or lonely, but instead prayer creates in the mature, educated believer a confidence which produces thankfulness.

Philippians 4:7 – And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

2532	3588	1515	3588	2316	3588	5242	3956	3563	5432	3588	2588	
kai	hē	eirēnē	tou	theou	hē	hyperechousa	panta	noun	phrouresei	tas	kardias	
7	καὶ	ἡ	εἰρήνη	τοῦ	θεοῦ	ἣ	ὑπερέχουσα	πάντα	νοῦν ,	φρουρήσει	τὰς	καρδίας
	and	the	peace	–	of God	which	surpasses	all	understanding	will guard	the	hearts
	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	Art-NFS	V-PPA-NFS	Adj-AMS	N-AMS	V-FIA-3S	Art-AFP	N-AFP

4771	2532	3588	3540	4771	1722	5547	2424
hymōn	kai	ta	noēmata	hymōn	en	Christō	lēsou
ὑμῶν ,	καὶ	τὰ	νοήματα	ὑμῶν ,	ἐν	Χριστῷ	Ἰησοῦ .
of you	and	the	minds	of you	in	Christ	Jesus
PPro-G2P	Conj	Art-ANP	N-ANP	PPro-G2P	Prep	N-DMS	N-DMS

- Note that this verse begins with “and” (kai) which Paul uses to deliberately connect prayer with peace and contrast prayer with anxiety.
- Paul had earlier written the Colossians a similar verse in Colossians 3:15, “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”
- The natural result of confident prayer is “peace” which is from the Greek **eirene**.
- See Isaiah 26:3 – “You keep him in perfect peace whose mind is stayed on you, because he trusts in you.”
 - “perfect peace” in the Hebrew is “peace peace”
 - “mind” in the Hebrew is **Yetser** meaning “thoughts” and refers to:
 - Frame of mind
 - Mind set
 - World view
- “Transcends” is from **hyperechousa**
 - **Hyper** means “beyond, above”
 - **Exo** meaning “to have”
 - Together the word **hyperechousa** means “have beyond”, “be superior”, “surpass”, “to hold above.”
 - This could mean two things:
 - The peace of God will achieve more than all our clever forethought and ingenious plans can accomplish
 - The peace of God transcends every human thought which means it is beyond our understanding. It is not an upgrade to human thought because it is not even the same thing. It is impossible to compare the peace of God with anything humans can produce. This is Ephesians 3:20
 - In Philippians 3:8 **hyperechousa**, the verb “transcends” is used with the noun “surpassing greatness” or “excellency which mean absolute uniqueness and not merely superior.
- “Guard”, **phrourasei**, is a military metaphor such as a garrison or those who guard and protect. the Truth that empowers you to pray and understand will guard the:
 - “heart” – In the Hebrew mind the heart is the center of a person’s being. From the heart flows life (Mark 7:21). In Proverbs 4:23 the youth is admonished “above all else, guard your heart, for it is the wellspring of life.”
 - God’s peace will protect a person’s wellspring of life from becoming dry or toxic with anxiety
 - “mind” or “thoughts” – **ta noamata** – is not “mind” (**nous**) but denotes the concrete expression or activity of the mind. So, instead of “mind” it is referring to “thoughts.”

- God's peace will protect the mind from creating thoughts that lead to fear, doubt and hopelessness.

Philippians 4:8 – Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things

3588	3063	80	3745	1510	227	3745	4586	3745	1342		
To	loiPON	adelphoi	hosa	estin	alēthē	hosa	semna	hosa	dikaia		
8	Τὸ	λοιπόν ,	ἀδελφοί ,	ὅσα	ἐστὶν	ἀληθῆ ,	ὅσα	σεμνά ,	ὅσα	δίκαια ,	
–	Finally	brothers	whatever	is	TRUE	whatever	honorable	whatever	right		
	Art-NNS	Adj-NNS	N-VMP	RelPro-NNP	V-PI-3S	Adj-NNP	RelPro-NNP	Adj-NNP	RelPro-NNP	Adj-NNP	
3745	53	3745	4375	3745	2163	1487	5100	703	2532	1487	5100
hosa	hagna	hosa	prospihilē	hosa	euphēma	ei	tis	aretē	kai	ei	tis
ὅσα	ἀγνά ,	ὅσα	προσφιλή ,	ὅσα	εὐφημία ;	εἴ	τις	ἀρετὴ ,	καὶ	εἴ	τις
whatever	pure	whatever	lovely	whatever	of good report	if	any	excellence	and	if	any
RelPro-NNP	Adj-NNP	RelPro-NNP	Adj-NNP	RelPro-NNP	Adj-NNP	Conj	IPro-NFS	N-NFS	Conj	Conj	IPro-NMS
1868	3778	3049									
epainos	tauta	logizesthe									
ἔπαινος ,	ταῦτα	λογίζεσθε .									
[worthy of] praise	these things	consider									
N-NMS	DPro-ANP	V-PMM/P-2P									

Philippians 4:9 – What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

3739	2532	3129	2532	3880	2532	191	2532	3708	1722	1473	3778
ha	kai	emathete	kai	parelabete	kai	ēkousate	kai	eidete	en	emoi	tauta
9	ἃ	καὶ ἐμάθετε ,	καὶ	παρελάβετε ,	καὶ	ἠκούσατε	καὶ	εἶδετε	ἐν	ἐμοί ,	ταῦτα
What	also	you learned	and	received	and	heard	and	saw	in	me	these things
RelPro-ANP	Conj	V-AIA-2P	Conj	V-AIA-2P	Conj	V-AIA-2P	Conj	V-AIA-2P	Prep	PPro-D1S	DPro-ANP
4238	2532	3588	2316	3588	1515	1510	3326	4771			
prassete	kai	ho	theos	tēs	eirēnēs	estai	meth'	hymōn			
πράσσετε ;	καὶ	ὁ	θεὸς	τῆς	εἰρήνης	ἔσται	μεθ'	ὑμῶν .			
do	and	the	God	–	of peace	will be	with	you			
V-PIA-2P	Conj	Art-NMS	N-NMS	Art-GFS	N-GFS	V-FI-3S	Prep	PPro-G2P			