



"We are workers together with Him..." (2 Cor. 6:1)

HELP THOSE WOMEN: PHILIPPIANS 4:1-3

Wade Webster

Women were a pivotal part of Paul's work. He often mentioned them by name and expressed appreciation for them (Rom. 16:1-2, 6). Perhaps, nowhere did women play a greater role in Paul's work than at Philippi. As you may recall, the church began with Paul speaking to some women who were gathered for prayer by the riverside (Acts 16:12-13). One of the women that heard Paul on that day was Lydia, a seller of purple from the city of Thyatira. Lydia quickly became the first convert in that city and constrained Paul to use her house as home base for his efforts to win others (Acts 16:15). The church that started with women and prospered initially because of women was now being adversely affected by women. Near the end of the book of Philippians, an extremely positive epistle, Paul addressed a problem between two women named Euodias and Syntyche. It is possible that these two women had heard Paul on that first day by the riverside and had afterwards responded to the call of the gospel. We know at least that they had labored with Paul at some point in the past. Paul begged them to work out their differences and he encouraged a special individual at Philippi, identified simply as the true yokefellow, to help these sisters to do so. The context bears out three things that this trusted servant was to help these sisters to do.

To Be Unmoved In Their Savior

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved (Phil. 4:1).

Clearly, the admonition in this verse was not just for the two sisters who were struggling with each other, it was for all the saints who were struggling

against Satan. However, the two sisters were clearly included. Perhaps, Satan was trying to get a place in the lives of these sisters and in the local congregation through them. As you recall, Paul gave a warning to the saints at Ephesus regarding this very thing. He wrote,

Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil (Eph. 4:26-27).

Many commentators have noted that the admonition to "stand fast in the Lord" has a military ring to it. As Christians, we are soldiers of Christ. It is our duty as soldiers to stand. Again, to the saints at Ephesus, Paul wrote,

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the

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"We are workers together with Him..." (2 Cor. 6:1)

TOWARD SPIRITUAL SUCCESS PHILIPPIANS 4:4-9

To be sure, the book of Philippians is full of great truths that push us toward spiritual excellence. Paul's command was that the gospel's progress (1:27-30) occupy a position of preeminence in the lives of his readers. But a world of darkness will always be hostile to the light (John 3:18-21) and thus fulfilling that obligation always has its challenges. The Philippians were threatened with internal and external conflicts which, if not properly addressed, would keep them from fulfilling their purpose. So they needed to serve one another humbly (2:1-4) and follow the great examples of humble service that had been provided for them (2:5-30). They needed to fight the dogs (3:1-3) and press on toward spiritual maturity (3:4-16). They were citizens of the Kingdom of Heaven (3:20) sojourning in a strange land with a mission from their King. As we reach the final chapter of the book we find the concussion to the main body of the epistle. In Philippians 4:4-9 we find a powerful section of 6 rapid-fire commands that readdress some of the material found in 1:27-2:4 with specific application. Application of these principles would ensure the successful completion of their task.

"Rejoice in the Lord, always: and again I say, rejoice" (Phil. 4:4). The concept of joy appears 18 times in this book and is certainly one of its primary themes. Note that each occurrence of the term is "tied to a specific reason or context for joy."¹ In 4:4 it is found in the closing section of the letter and refers to the attitude that should be present in every circumstance of life. Whether we are considering the overall context of the book—the command to contribute to the progress of the gospel (1:27-30), the need for humble service (2), and

1 G. Walter Hansen, *The Letter to the Philippians*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 287.

the need for spiritual maturity (3)—or the immediate context—gentleness (4:5), prayer and supplication (4:6-7), thought (4:8), and deed (4:9)—each action is to be undertaken with joy. The circumstances in Philippi were certainly not easy; nevertheless God's people could carry out His will joyfully. The same is true for God's people today. Whether we serve the Lord through preaching, teaching a bible class, raising children to love the Lord, delivering food to the sick, or mowing the church lawn, we can, and must, be filled with joy for the privilege of serving!

"Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5). "Moderation" is an interesting and meaningful term. Basically, it refers to being gentle or considerate. In this case it has specific reference to how Christians relate those of the world. Keep in mind that Philippi, as a city, was not completely partial to the cause of Christ, yet God's people still had an obligation to "Shine as lights in the world" (Phil. 2:15). A natural reaction to being castigated would be to fight back, but God's expectation for His people was, and still is, the opposite. He wants us to be gentle and strive to live as peaceably as possible (Rom. 12:18). In so doing Christians must always be mindful that "the Lord is at hand." That is, He is ever present and lovingly watchful over every circumstance of life. The Philippians saints had no reason to react to abuse with vengeance. Rather, trust the One who rights the wrongs and continuing serving faithfully.

"Be careful for nothing..." (Phil. 4:6-7). The saints at Philippi were not much different than many saints today. They struggled with anxiety just as we do. This is seen in the fact that Paul commanded them to stop being anxious. Interestingly, the word translated "careful" is the same one Paul used in 2:20 to describe

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Timothy's natural care for their welfare. It was the Philippians' well being that monopolized Timothy's concerns but it was worry that monopolized theirs. Certainly they had plenty of excuses to be anxious—Paul's safety (1:12), Epaphroditus' health (2:26), and persecution (1:29-30)²—but no legitimate reason. Nothing, not even their greatest concerns, justified a continuous obsession with worry. Instead, they were to cast every care upon the Lord (1 Pet. 5:7). Paul said, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Not only has God promised to provide for our needs (Matt. 6:25-34) and always be with us (Heb. 13:5), He also desires to hear from us. He wants us to approach Him with our cares and anxieties, and then trust Him to deal with them. Only when we are willing to do so will we truly know peace (v. 7).

"...**Think on these things**" (Phil. 4:8). Verses 8 and 9 constitute one long Greek sentence with 2 simple points: think and do! Note the idea of peace as a theme running from verse 6 to verse 9. Throwing away anxiety and approaching God in prayer brings about "the peace of God," and thinking on things that are virtuous and applying them to our lives brings about fellowship with "the God of peace." Every action begins as a thought and thus the importance of verse 8. There are 6 virtues listed with the qualifying statement, "If there be any virtue, and if there be any praise, think on these things." Virtue refers to "moral excellence" and praise refers to things that are "praiseworthy." Because those things listed in verse 8 are morally excellent and worthy of praise, the Philippians were to "think" on them. Literally, they were to pay careful attention to and meditate upon each one and make them a part of their lives. What an important lesson for us to learn! Solomon wrote, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). We must control our thoughts!

"**Those things...do**" (Phil. 4:9). The word of God will change our lives for the better, but only when we apply it. The Philippians were responsible for applying the things they had been taught, and seen on display in the life of Paul. The Psalmist asked long ago, "Wherewithal shall a young man cleanse his heart? By taking heed thereto according to thy word" (Ps. 119:9). Colossians 1:9-11 teaches us that having a knowledge of God's word and applying that knowledge to our lives results in spiritual growth and strengthening of our

fellowship with God. Thus, Paul said that doing the will of God results in God being with us. It is not enough for us just to "think" (v. 8) we must also "do" (v. 9)!

The church today is really no different than the church of the first century. We sojourn in the same dark world and we labor for the same great cause. We face the same challenges—persecution, internal conflict, and the need for spiritual growth—and we must meet them in the same way. As we prayerfully consider Philippians 4:4-9, may we be completely dedicated to joyfully striving to "shine as lights in the world" (Phil. 2:15).

CW

I CAN DO ALL THINGS

PHILIPPIANS 4:13

Rob L. Whitacre

It has been said that our attitude in this life will determine our altitude in the next life. Discouragement is one of the greatest enemies to Christians. It is a Satanic strategy designed to disarm and destroy the army of Christ. It is selfish because it focuses on our inward feelings rather than our faith in Christ.

Paul's life could be summarized by what he wrote in Philippians 4:13, "I can do all things through Christ which strengtheneth me." This passage has been quoted time and again for almost all situations. Ball teams quote it, soldiers meditate on it, and politicians cite it. Is this just a good pep talk or does it have a deeper spiritual application?

First, "I..." means Self. Any doctrine that eliminates human effort from God's plan is unbiblical. In the first conversion account Peter said, "...Save yourselves from this untoward generation" (Acts 2:40). James declared, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7). Joshua said, "Sanctify yourselves: for to morrow the Lord will do wonders among you" (Josh. 3:5). The Bible teaches that man has a part to play in being saved and staying saved.

Second, "I CAN..." means Surety. It does not say, "I think, might, could, or should." Hell is full of people with good intentions. Many have said tomorrow, yet die today and are lost eternally. Felix sent Paul away for a more convenient season (Acts 24:25). Agrippa was

² G. Walter Hansen, *The Letter to the Philippians*, 290.

almost persuaded to be a Christian (Acts 26:28). Perhaps this is why Paul wrote, "...behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Third, "I can DO" means there is a Solution. There are times when there are no answers on earth, when all hope seems to be lost. Paul was faced with insurmountable challenges during his life: stripes, rods, shipwreck, perils in water, robbers, false brethren, hunger, thirst, and even death (2 Cor. 11:9-27). Even with impossible odds, He wrote, "I can do all things through Christ which strengtheneth me." For Christians, there is always a solution, something we can "Do," no matter the circumstances. "What shall we then say to these things? If God be for us, who can be against us" (Rom 8:31)?

Fourth, "I can do ALL THINGS" means Success. There was nothing that Paul did not believe he could accomplish, within the context of his narrative. He was not claiming to be some kind of superhero because God was on his side, but that no matter the circumstance, he had learned to depend upon God who would give the victory. This verse does not guarantee an athletic victory or an academic achievement. Joseph lived faithfully under Pharaoh. Daniel lived faithfully under Nebuchadnezzar. Vashti lived faithfully under Ahasuerus. You too can live faithfully before God no matter the circumstances.

Fifth, "I can do all things THROUGH" means we have a Strategy. The word "through" is a preposition and is usually understood as instrumental, or something that is in vital union with" (Stewart). The text does not say, "beside of." We are not co-equal partners with Christ. The text does not say, "before." Some soldiers attack before their captain gives the order. They run into the battlefield and are afflicted with unnecessary casualties. If Christ is not leading the battle, we should not be fighting in it. Moreover, it does not say, "behind." We have a part to play, a role to fill, and responsibilities to meet. Christ cannot do for you what you are unwilling to do for yourself. In the previous verse Paul wrote, "I know both HOW to be abased, and I know how to abound..."

Sixth, "I can do all things through CHRIST" means our Source. While men seek success through money (1 Tim. 6:10), power (Jer. 10:23), and intellect (Prov. 3:3-5), we seek Jesus. Our Source is Jesus who said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Seventh, "I can do all things through Christ WHICH STRENGTHENETH" means that He gives Strength. He gives strength after conversion (Acts 9:22), after correction (1 Tim. 1:12), during confinement (2 Tim. 4:17), during conflict (Eph. 6:12) and during curses (2 Cor. 12:9-10).

Eighth, "I can do all things through Christ which strengtheneth ME, means there is Salvation. All that God has done is for you and me. He wants to spend eternity with you (2 Pet. 3:9).

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

Paul said, "Rejoice in the Lord always: and again I say rejoice" (4:4). Just a few verses later He intensified his teaching, "But I rejoice in the Lord GREATLY..." (4:10). As he sat in a Roman prison cell, Paul was content because he had learned how (4:11). No matter the problems we face, we too can live faithfully and accomplish the impossible. Nero was one of the most wicked of the Caesar's who reigned, but evidently Paul was able to do something no one would have thought possible. "All the saints salute you, chiefly they that are of Caesar's household" (4:22).

CW

THE GOD WHO SUPPLIES

PHILIPPIANS 4:14-20

John Baker

Philippians 4:14-20 is something like an inspired "Thank You" note from Paul to the church at Philippi. Notice the repeated references to the "gift" that the Philippians had recently sent to Paul during his imprisonment in Rome (4:10, 14, 17, 18). Even though he was genuinely content, Paul still accepted help from his brethren (4:18). God's people should be willing to graciously accept help because Christ is exalted in the brotherly act of giving and receiving. What happens when Christians give to meet the needs of fellow believers in Christ?

Fellowship is expressed (14-15a) – When our intention is to aid fellow believers in their work for the Lord, giving is a matter of fellowship. Significantly,

Philippians 4:14-15 twice uses forms of the Greek word *koinonia* (“fellowship, communion, participation, sharing”). More significantly, Paul specifically states that the church had “shared” in his distress (v.14). Paul was being persecuted for the sake of Jesus, and in a sense the Philippian church was also participating with him in his suffering by means of their contribution (cf. Phil. 3:10). Giving can be a marvelous expression of fellowship.

Relationships grow richer (v.15) – Because of their love for God and for Paul, Philippi had chosen to help Paul from the very beginning of that congregation’s history (Phil. 4:16; Acts 17:1-9). As a result of their fellowship, the Philippian brethren had become especially close to Paul, and he to them: “No church shared with me concerning giving and receiving but you only.” It is noteworthy that these mere “babes in Christ” gave sacrificially from the very beginning: a giving heart is a sure mark of genuine conversion (Acts 2:42-46; 16:15, 33-34).

The Gospel is advanced (v.16) -- Giving is also a matter of enabling the spread of the Gospel (v.16; cf. Phil. 1:5). Paul departed Philippi at the end of Acts 16 and soon arrived at Thessalonica (Acts 17:1-10). Philippians 4:16 contributes this important detail: “Even in Thessalonica you sent aid once and again for my necessities.” As a result of Paul’s preaching, “Some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas” (Acts 17:5). Giving helps those who work to scatter the Gospel seed (Luke 8:11).

Fruit is produced (v.17) -- It would be helpful for all Christians to study and emulate Paul’s attitudes toward money. In Philippians 4:17 he flatly says that he was not “seeking” the gift they had sent. On the contrary, what he was “seeking” (same Greek word) was the fruit that would increase to the credit of the Philippian brethren. Christians are to be fruit-bearers (John 15:1-8). The Bible mentions the fruit of the Spirit, the fruit of good works, the fruit of souls and the fruit of holiness, among several other fruits in the Christian life (Gal. 5:22-23; Col. 1:10; Rom. 1:13; 6:23). In Philippians 4:17, the fruit of giving is emphasized. It was this fruit, and not the gift itself, that Paul greatly desired.

God is honored (v.18) – Paul calls attention to two points of honor in verse 18. First, God is honored

by men like Epaphroditus, who risked his life, “For the work of Christ” which involved delivering the Philippian gift to Paul (Phil. 2:29-30; 4:18). Second, Paul calls attention to the gift itself. In God’s sight it is, “A sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.” The deliberate use of Old Testament sacrifice language indicates that the Philippians had offered a pleasing and acceptable sacrifice to God (Ex. 29:18, 25; Lev. 1:9; Eph. 5:2). When Christians give sacrificially for the sake of Christ’s work in the world, God is honored.

God’s promises are embraced (v.19) – This section of Scripture ends with a promise: “And my God shall supply all your need according to His riches in glory by Christ Jesus.” Metaphorically speaking, God has an infinite storehouse of riches by which He is able to supply His people (Eph. 1:7; 2:7; 1 Tim. 6:17). When Christians give, they are expressing faith in God’s ability to supply: “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully” (2 Cor. 9:6). Mark it: God graciously gives His people everything they need (and more) to accomplish His work in the world (Eph. 3:20-21).

Reflecting on this section of Scripture ought to cause every Christian to want to be even more involved in the ministry of giving for the Lord’s sake. The God who supplies our needs is glorified when His people are involved in sacrificial giving and gracious receiving.

CW

FAREWELL

PHILIPPIANS 4:21-23

Kevin W. Rhodes

Paul’s touching epistle to the Philippians provides a compact guide for spiritual maturity in the midst of a support letter offering thanks for continual assistance even as he preached from prison. The faith of these brethren shone brightly despite meager worldly resources because their commitment to Christ stood on a spiritual foundation established in soft and spiritual hearts by Paul himself a decade earlier. Therefore, having encouraged them to live for the gospel, to serve with humility, to remain faithful doctrinally, and to mature in perspective, he closed his letter with some final spiritual salutations

denoting the distinctiveness he sought to develop in them both in person and by epistle as he said farewell.

The apostle begins this series with the simple exhortation, “Greet every saint in Christ Jesus” (Phil. 4:21a). Christians therefore ought to view one another in terms of the spiritual relationship we share because we have identified with Christ in such a way that God also identifies us with Him, thus sharing a relationship with Christ Jesus through submission to His will (Gal. 3:26-27). However, this relationship should find expression in living for Him daily (Phil. 1:21) and truly relating to one another through a common worldview that ties us together not only in this life but also in eternity (2 Cor. 6:14-16) based upon faith and sustained faithfulness (Rev. 2:10).

More specifically, the bond we share places us in a spiritual family, for Paul wrote, “The brethren who are with me greet you” (Phil. 4:21b). “Brethren” signifies family—a family that enjoys gathering together (Heb. 10:24-25), sharing interests and memories together (1 Cor. 15:58; 11:23-29), and living with a common bond together (John 13:34-35). Thus, it is incumbent upon us to express this in building a family atmosphere so strong that we miss seeing one another (Rom. 12:10), develop a closeness that appears familial even to outsiders (1 Pet. 2:17), and truly care for one another in all the joys and sorrows of life (Rom. 12:15; Phil. 2:1-2). As a spiritual family, we share a spiritual ancestry as the spiritual seed of Abraham (Gal. 3:29) with the spiritual DNA of God Himself (1 John 3:9; Rom. 8:15)

The whole of Paul’s message focused on various aspects of the Christian life in its struggles, service, aim, and mindset, but these find true distinction in the spiritual quality of life they create by being patterned after the holiness of our Lord. Therefore, when he penned, “All the saints greet you...” (Phil. 4:22a), Paul highlighted the holiness that should describe each and every “holy one” (the meaning of “saint”) in life as well as in name, a life reflecting the instruction of God’s Word (John 17:17). Such an approach to life ensures that God’s people measure their value by their souls and the price paid for them (Matt. 16:26; 1 Cor. 7:23) with the aim of filling life with such things that reflect that cost and value (Eph. 4:17-24; Phil. 2:12-13) rather than the refuse of worldliness, materialism, and immorality (2 Pet. 2:20-22), knowing that the more Jesus fills our

lives, the higher quality our lives become not only to God but to one another (Gal. 2:20).

One of the hardest concepts for Christians to entertain and then accept is exchanging our attachment to this world for a complete loyalty to God, to give up the tangible for the intangible, the present possession for the future hope (1 John 2:15-17; Matt. 6:19-21, 24). However, Paul’s inclusion of greetings not only from other Christians generally “but especially those who are of Caesar’s household” (Phil. 4:22b) shows the full expectation of loyalty God has for us. Nero was one of the most corrupt, despicable men who ever walked the earth, yet the gospel penetrated his very household, whether family members, freedmen, or slaves. Caesar’s command no longer meant that something should be done (Rom. 13:1-2). Now God’s Word must also give approval (Col. 3:17; Acts 5:29). Employers, political affiliations, family members, and friends deserve a certain amount of loyalty, but our loyalty to Jesus Christ must always be greater—and to such a degree that none of the others come close (Luke 14:26).

The final verse of Paul’s address to the Philippians closes the epistle with a familiar theme: “The grace of our Lord Jesus Christ be with you all. Amen” (Phil. 4:23). This final sentence sums up the whole of the apostle’s desire and serves as a reminder of everything written: we have a spiritual opportunity that we do not deserve, and we should make the most of it (Eph. 2:8-9). Indeed, Jesus created an opportunity for mankind when He sacrificed Himself on the cross (Heb. 7:26-27) and made Himself grace for us (John 1:16; Titus 2:11-12). Everything we now offer depends on what He has already done. But this opportunity does not preclude the necessity of our submission. To the contrary, it demands it (Heb. 5:8-9) or else how dare we call Jesus our Lord (Luke 6:46). Through the favor Christ has with God through His own righteousness, we can find forgiveness and be found in God’s favor once more (Isa. 59:2; Rom. 3:23; 6:23; Acts 2:38; 1 John. 1:5-7). This forms the reality which we must never forget. Indeed, it is to this reality that our obedience in life must ever cling.

Spirituality is sometimes viewed as an emotional state or judged by how many times you mention the Bible in casual conversation. But true spirituality is nothing so shallow. Spirituality is a matter of allowing God’s Word to sink deep into your heart so that it affects the way you live your life significantly and

deeply, because there is no true spirituality apart from what God has revealed. This is the essence of spirituality, embedded in an apostle's simple farewell. These qualities, divinely rooted and driven, should thus characterize us as spiritually distinctive and uniquely God's, even among religious people.

CW

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devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness (Eph. 6:10-14).

Three times Paul told them to stand, and once to withstand. In addition to standing fast in the Lord (Phil. 4:1; 1 Thess. 3:8), the New Testament instructs us to stand fast in the faith (1 Cor. 16:13), to stand fast in the liberty wherewith Christ has made us free (Gal. 5:1), and to stand fast in the traditions that we have received from the apostles (2 Thess. 2:15). In all these closely connected things, we are to be unmoved. Paul wanted the true yokefellow to help these women to be unmoved in their Savior.

To Be Undivided In Their Spirits

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2). Euodias and Syntyche were divided. It is interesting to note that Paul had earlier in the epistle addressed the need for the Philippians to be of the same mind. In the first chapter, we read,

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil. 1:27).

Please notice that they were to stand fast. This is the matter that we addressed in the first verse of the fourth chapter of Philippians. Notice also the emphasis on striving or working together. In our study of the third verse of the fourth chapter of Philippians, we

will discuss this matter more fully. The matter under consideration in this part of our study is that of one mind or one spirit. Paul expected the saints at Philippi, like the saints at other places (1 Cor. 1:10-13), to be united (John 17:20-21). Evidently, the division that existed between these two sisters was a matter of opinion and not a matter of doctrine. If it had been a matter of doctrine, Paul would have defended the doctrine. The division that existed between these women was not good. Paul called them out by name and begged them to get back on the same page. Paul wanted the true yokefellow to help these women to be undivided in their spirits.

To Be Unhindered In Their Service

And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life (Phil. 4:3).

Euodias and Syntyche had both labored with Paul and others in the past. However, it now seems that they were no longer working with each other. That would hinder both of them in their work for the Lord. They would now likely want to know if the other was involved before they committed to being a part of a certain work. Strained relationships between brethren sooner or later affect the work that is done. As Christians, we must keep our relationships in good repair so that we can work effectively together for the Lord. We must never forget that God expects us to work together with Him. To the saints at Corinth, who often struggled with each other, Paul wrote,

For we are laborers together with God: ye are God's husbandry, ye are God's building (1 Cor. 3:9).

Paul and Apollos had to work together. In like manner, so did Euodias and Syntyche. Paul needed these women to work together with him in the future as they had done in the past. He wanted the true yokefellow to help these women to be unhindered in their service.

Paul wanted the true yokefellow at Philippi to work with him at Philippi to help some women named Euodias and Syntyche to be unmoved in their Savior, to be undivided in their spirits, and to be unhindered in their service. Male or female today, God's word is still trying to help us to do these things today.

CW



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