

**“ARE YOU MY PROBLEM OR AM ‘I’ MY BIGGEST PROBLEM?”**  
(Philippians 4:1-3)

**I. CONFLICT IN THE LOCAL CHURCH (4:1-3)**

**A. The apostle had some positive thoughts about the Philippians (4:1)**

1. These Macedonian saints are referred to as “*beloved*” (*agapetos*), or \_\_\_\_\_ beloved, it is obvious that the apostle had a great emotional \_\_\_\_\_ for them. (4:1a)
2. Ultimately Paul \_\_\_\_\_ over people and their steadfastness and faithfulness in wanting to \_\_\_\_\_ Christ as he did. (Philip. 4:1b; 1 Thess. 2:19-20)
3. The apostle likened these believers to a “\_\_\_\_\_,” and this particular word was used of a \_\_\_\_\_ garland or wreath placed upon the head of the champion of the athletic games. (4:1c)
4. Paul commanded his brethren to “*stand firm*,” and the location of this firm position was to be “\_\_\_\_\_.” (4:1d)

**B. The church in Philippi experienced some “rival factions” (4:2-3)**

1. The verb “*implore*” (*parakaleo*) used twice is a strong word, and it means to \_\_\_\_\_, to \_\_\_\_\_ or even to \_\_\_\_\_. (4:2a)
2. This imploring was pointedly directed at two women in the assembly (*Euodia* and *Syntychē*), they were both to be of the \_\_\_\_\_ mind \_\_\_\_\_ the Lord. (4:2b)

3. This was no abrupt --out of place request, the two of them had been \_\_\_\_\_ warned throughout the letter thus far, regarding \_\_\_\_\_. (Philip. 1:27; 2:1-4, 5-8, 20-22; 3:15-16)
  
4. These two saints were out of fellowship with \_\_\_\_\_ because of differences, and thus they were out of fellowship with the \_\_\_\_\_. (Col. 3:12-17)
  
5. Paul also addressed an unnamed associate, a “*true companion*” to rise up and \_\_\_\_\_ in the conflict that was going on between these two women. (4:3a)
  - a. The word translated “*companion*” could be understood as yokefellow, one who metaphorically pulled well with Paul in a \_\_\_\_\_ while serving in ministry together.
  
  - b. The command to “*help*” these women implies that the restoration process had \_\_\_\_\_ in trying to lay aside their personal differences.
  
  - c. It requires a great deal of \_\_\_\_\_, tact, \_\_\_\_\_ and gentleness to deal with people like Euodia and Syntyche. (1 Cor. 1:10-11; 3:1-4; 11:18; Gal. 6:1-2; 3 John 1:9-11)
  
6. The apostle knew these women personally; they had previously \_\_\_\_\_ side by side with him in the spreading of the \_\_\_\_\_. (4:3b)
  
7. The mentioning of “*Clement also, and the rest of my fellow workers*” is more than likely parenthetical, as Paul did not want to \_\_\_\_\_ so many \_\_\_\_\_ who had participated in preaching the Gospel of grace. (4:3c)

\* How can you personally avoid the spirit of divisiveness in your own thinking?