

# The Book of Philippians

[Sun. Aug. 10, 2014] Philippians Series, Phl. 2.19-30 - Craig A. Thurman

In the remaining part of this chapter, there are three men that we take note of as having lived sacrificial lives; who put faces to the text of Philippians 2.3:

*Php 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

*4 Look not every man on his own things, but every man also on the things of others.*

These men are **Paul** (vs.17 *Yea, and if I be offered upon the sacrifice and service of your faith, I joy ...*), **Timothy** (vss. 20, 21 *For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.*), and **Epaphroditus** (vs.30 *... not regarding his life to supply your lack of service.*) Each man was an **example of the kind of faith and service that proves the sufficiency of the grace of God in hardships** *κακοπαθέω* [suffering evil] (Phl.4.13; 2Ti.2.3, 9 *suffer trouble*; 4.5 *endure afflictions*). They put feet to the verse **work out your own salvation with fear and trembling.** (Phl.1.12) These are the men *and women* (I might add) that are to be held in honor in our hearts and, and among the churches of the Lord Jesus Christ. (Phl.2.29) We will see this at the close of this chapter.

We know that Epaphroditus came from the church which was at Philippi. But we don't know which church, if any, Timothy came from. We also have no idea whether either of them were ever pastors of a church, but for tradition. **It is my opinion** that those who traveled with the apostle Paul, men like Barnabas, Timothy, Titus, Silas, Zenas, Apollus, Artemas, Erastus, Trophimus, Tychicus, Mark, Demas, Crescens, Luke and others, had a special ministry with him **as it related to his office**, until he died. At which time that the apostolic offices ceased this work and these men became clearly identified with a church in particular. There is no provision for a ministry like what the apostle Paul, or the twelve possessed once their time has expired to continue. After this special, apostolic era has passed what remains of the ministry of Jesus Christ falls solely to independent, autonomous churches filled with people like you and me. We are to cooperate among themselves, according to the Word of God and His leading, determining how to best to promote the spread of the gospel of Jesus Christ. That is our mission statement, pure and simple.

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We should reject all outside church affiliations such as the associational efforts and the convention. **All such efforts demands that the Lord's church** yields her voice to the judgment of the whole. Diverting any part of her subjection due to Jesus Christ, as her Head, is to surrender that part of Christ's Lordship over us and become subject to others.

In this chapter we saw the five imperatives, and today we come to our 6<sup>th</sup>:

- *fulfill* my joy by being likeminded, of one accord, of one mind (vs. 2),
- *look* on the things of others to benefit them (vs. 4),
- *Let* this *mind* that was in Christ be in you (vs. 5),
- *work* out your own salvation with fear and trembling (12),
- *Do all things* without murmurings and disputings (vs. 14).
- *Receive* ... Epaphroditus in the Lord, and honor such men (v.29)

There are men whose whole life's goal is to see the saints grow in harmony in the fellowship of the gospel. *Fulfil ye their joy*. Like Paul, the apostle John said the same, and this should be the goal of the ministers of every church. *3Jo 1:4 I have no greater joy than to hear that my children walk in truth*. Working through these imperatives gives us major pointers on how to live for Christ. Get out of ourselves and consider how we might be beneficial to one another in the fellowship of the gospel. *Think* like our Lord, and *work it out, demonstrate* the life of Christ within in the places where the rubber meets the road being governed by the fear of God and trembling at the prospect of the judgment seat of Christ. The next point is huge ... *Do all things without murmurings and disputings*. How great a part of our life might be wasted complaining, griping, and doubting. And finally, today ... *Receive* men like Epaphroditus, those who live sacrificial lives to promote the work of the gospel, with honor. Do we know any that are men like this? Honor them. The greatest honor that we can render to men of this caliber is to mimic them.

These six imperatives give us a good synopsis of the Christian life.

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## Chapter 2.19

19 *But I trust in ἐν the Lord Jesus*

ἐλπίζω, future of ἐλπίς, KJV *hope 52, faith 1*; ἐλπίζω, KJV *hope 13, trust 18*.

**Php 2:23** *Him therefore I hope ἐλπίζω to send presently, so soon as I shall see how it will go with me.*

**Php 1:20** *According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

**to send**

πέμψαι, aor 1, **inf**, act of πέμπω; KJV *send 79, thrust 2*. (vs. 25)

*Timotheus shortly ταχέως unto you, that I also may be of good comfort,*

**may be of good comfort**, εὐψυχῶ, 1<sup>st</sup> p sing, **subj** of εὐψυχέω, eupsycheo; εὖ well, good + ψυχή life, soul; Only place used in the N.T. Would seem to indicate *well-being* dependent on their good state.

That it would be *well* with my soul. Doubtless Paul could have enjoyed Philip Bliss' song, *It is well with my Soul* in view of the forgiveness of sins and eternal security. He doubted not the saving grace of God by Jesus Christ. But in view of those to whom he ministered how grieved he became at the lives of the saints who walked disobediently and disorderly. Yet, what joy he expressed when they were subject to the Word of Christ. And it is in this sense that his soul was affected.

*2Co 2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.*

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*1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*

**LXX** εὐψυχός, Pv.30.31 *boldly, a cock (KJV uses the greyhound) walking boldly in among the hens.*

Phil. 2.2 *one accord, σύμψυχοι, root sympsychos.*

NIDNTT, vol. 3, p.687, 'sympsychos, harmonious, united in spirit, occurs in Phil. 2:2, where afterwards he expresses the hope that he will be **cheered** (eupsycheo) by news of them, which no doubt implies the hope that they will have taken to heart his admonition of vv.1-18.' (bolding added)

*when I know γνοῦς your state. (the things concerning you)*

τὰ περὶ ὑμῶν; this phrase is used four times in the N.T. (Phil. 1.27; **2.29**, 20; Col.4.8)

*Php 1:27 ¶ 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 ...*

*Col 4:8 Whom I have sent (that is, Tychicus) unto you for the same purpose, that he might know **your estate**, and comfort your hearts ...*

This can be further translated ... *the things concerning you.*

Paul expressed that he trusted or hoped (had this anticipation or expectation) in the Lord Jesus about the sending of Timothy to them. The apostle John wrote that he hoped to see a dear friend, and the brethren soon:

*2Jo 1:12 Having many things to write unto you, I would not write with paper and ink: but I **trust** ἐλπίζω to come unto you, and speak face to face, that our joy may be full. (This appears to be a church epistle, the elect lady being a type for the church. (vs.13 the children*

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*of thy elect sister greet thee. This letter might have been intercepted by the overlord, Diotrophes. Thus the need for a personal letter to Gaius, which followed, and called the third epistle.)*

*3Jo 1: 13 I had many things to write, but I will not with ink and pen write unto thee:*

*14 But I **trust** ἐλπίζω I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.*

This expression of his Paul's, *hope in the Lord*, is parallel with the phrase that James uses in his epistle; *if the Lord will*.

*Ja.4.13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:*

*14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*

*15 For that ye ought to say, **If the Lord will**, we shall live, and do this, or that.*

We are reminded that there is only one who knows all things and does all things according to His own will, and **our trust is to be in Him**. We get into trouble because instead of trusting in the will of the Lord we put our trust, not in the Lord, but in the things hoped for. As a result, if the thing hoped for doesn't come to pass we are apt to be discouraged and disheartened. Had we hoped truly in the Lord then we are prepared for whatever answer He sends to us. The truth of the matter is (vs.14a) *ye know not what shall be on the morrow*.

Paul *hoped in the Lord* to send Timothy shortly to them. He didn't know whether that would become a reality. He pressed forward with this hope, which was intended for the Philippians' good, but this all rested in the will and good pleasure of his Heavenly Father's.

*Php 1:6 ... he which hath begun a good work in you will perform it until the day of Jesus Christ:*

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*Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.*

Whether Timothy was sent and ever made the journey successfully to Philippi, we know that the will and good pleasure of God for the Philippians was done.

20 *For I have ἔχω no man*

οὐδένα, οὐδέ + εἷς; not one; Lit. *I have no one ...*

*Likeminded,*

ἰσόψυχον, acc, sing, masc of ἰσόψυχος; **used only this once in Scripture.**

**Used only once in the O.T. LXX, Ps.55.13 But it was thou, a man mine equal** ἰσύψυχε, my guide, and mine acquaintance.

ἴσος KJV, equal, agree, as much, like +

ψυχή life, soul;. ἴσος, Phl. 2.6 *thought it not robbery to be equal with God ...*

Paul and Timothy were ἰσόψυχος, were equals in their lives or souls. The care that the apostle had to the churches Timothy had grown to demonstrate as well, as we read on. If the Philippians were air, Paul and Timothy *breathed* the same.

*who will naturally* (genuinely, sincerely)

γνησίως, adverb of root γίνομαι, to know or understand; see γνησίως, noun, 2Co.8.8 the **sincerity** of your love; Phl.4.3 **true** yokefellow; 1Ti.1.2 my **own** son in the faith; Tit.1.4 mine **own** son after. In our text this is modifying the verb *care*.

*care*

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μεριμνήσει, 3<sup>rd</sup> p, sing, fut, ind of μεριμνάω, KJV *thought* (Mt.6.25; 1Co.7.32; **Phi.4.6** *Be careful for nothing*) care.

*for your state τὰ περὶ ὑμῶν.*

This is a genuine, true, sincere care that Timothy would show to them had Paul been able to be there himself. What a confidence Paul had expressed of Timothy to the Philippians. Whether it is me or him you shall receive the same care.

21 For **all** seek ζητοῦσιν *their own, not the things which are Jesus Christ's.*

Few of the ministers of the gospel to the gentiles exhibited the sincere care that the saints should have received from those who were supposedly called of God to the work.

*Php 1:15 Some indeed preach Christ even of envy and strife ...*

*16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ...*

It is evident that a number, probably many! so-called ministers had traveled about among the churches seeking their own welfare. Do we think that this is a rare thing? There are ample warnings of men who shall come in the name of Christ whose design is to use the saints for their own benefit.

*Mt 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening ἄρπαγες wolves.*

Of the five times ἄρπαξ is used, four it is translated with the English word *extortion*. O.E.D. 'to wrest or wring (something) from a person; **Ravening** 1. That ravens ... rapacious, voracious, etc. (In early use esp. of wolves.) **Raven** 1. To take (goods) away by force; to seize or divide as spoil. *obs.*

We need to be aware that this is a very common problem, not just in Christendom, but in the churches to whom these warnings are addressed.

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Men come in the name of Jesus Christ with other ulterior motives than what should be:

They come to use the saints; they seek their own benefit; come with flattering words; burden the church with their support; come with covetousness; seek to build their own name and their own glory; Lord over the church, have shameful behavior (hateful, mean, gossipers, spreading rumors), and can't beat their way out of a wet paper bag when it comes to the true doctrine of Jesus Christ.

Now, by this I don't mean to say that all that are such are not brethren of Christ, but these are indicators that all such men are unfit for *leading* the sheep. Such will try to *drive* sheep.

22 *But ye know*

γινώσκετε, 2<sup>nd</sup> ρ, pl, pres, ind, act of ; γινώσκω, I know.

*the proof*

δοκιμῆν

*of him, that, as a son τέκνον with the father πατρὶ, he hath served ἐδούλευσεν with me in εἰς the gospel εὐαγγέλιον.*

Paul, Silas, Timothy and Luke, were those who went on the first missionary endeavor into Macedonia. (Acts 15.40 Paul & Silas; 16.1 Timothy, 10 Luke, notice the pronoun *we*.) Timothy must have been there in Acts 16.12, perhaps again 18.5 for a part of call to Corinth. Again, it appears he went back to Philippi and might have transcribed for Paul first epistle to the Corinthians. Notice the subscript to 1Corinthians *The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.*

23 *Him therefore I hope (ἐλπίζω, vs. 19) to send πέμψαι presently ἐξαυτῆς, so soon as I shall (subj. mood, might or should) see*

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ἀπίδω, 1<sup>st</sup> p, sing, aor 2, **subj**, of ἀφοράω, ἀπό from, forth + ὄράω to see;

*how it will go with περὶ me ἐμὲ.*

24 But I [**have**] trust πέποιθα in ἐν the Lord

πέποιθα, 1<sup>st</sup> p, sing **perf** 2 of πείθω; from this comes or word *faith*; KJV *persuaded, trust, obey, agree, friend, believe, confidence, assure.*

Paul expresses his confidence in the Lord that he would be allowed to make another visit to Philippi.

*Gal 5:10 I ἐγὼ **have** confidence πέποιθα in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.*

*that I also myself **shall** come*

ἐλεύσομαι, 1<sup>st</sup> p, sing **fut** of ἔρχομαι

*shortly.*

ταχέως, adverb of root ταχύς; once used in Ja.1.19 be **swift** to hear; ταχέως, KJV *quickly 2, hastily 1, shortly 4, soon 2, suddenly 1.*

25 Yet δὲ I **supposed** (or, *concluded*)

ἡγησάμην, 1<sup>st</sup> p sing, **aor** 1, ind of ἡγέομαι; KJV *account, count, esteem, suppose, think judged.*

*Phl.2.3 let each esteem*

*Phl. 2.6 **thought** it not robbery*

*Phl. 3.7 those I **counted** loss*

*Phl. 3.8 I **count** all things loss*

*Phl. 3.8 do **count** but dung*

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2Co 9:5 Therefore I **thought** ἤγησάμην it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

### Participle, aorist 1.

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and **hath** counted ἤγησάμενος the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Heb 11:26 Esteeming (ἤγησάμενος, **having esteemed, thought, counted**) the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

**This expresses the thought that Paul has concluded:**

*it necessary*

ἀναγκάϊον, nom, sing, neu of ἀναγκάϊος; KJV *near, necessary, needful, necessity*; from the root ἀνάγκη, *needful, must needs*.

*to send*

πέμψαι, aor 1, inf, act of πέμπω; KJV *send 79, thrust 2. (vs. 19)*

*to πρὸς you Eraphroditus, my brother, and companion in labour,*

*companion in labor, συνεργὸν, σύμ together, with, fellow + ἔργον work; fellow worker;*

*Ro 16:9 Salute Urbane, **our helper** συνεργὸν in Christ, and Stachys my beloved.*

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*1Th 3:2 And sent (from Athens) Timotheus, our brother, and minister of God, and our **fellowlabourer** συνεργὸν in the gospel of Christ, to establish you, and to comfort you concerning your faith ...*

*Phile 1 ¶ Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and **fellowlabourer**, συνεργῶ ...*

*and fellowsoldier,*

*συστρατιώτην,*

*Phm 1:2 And to our beloved Apphia, and Archippus our **fellowsoldier** συστρατιώτη, and to the church in thy house ...*

Without the Greek preposition **σύν**:

*Ac 10:7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout **soldier** στρατιώτην of them that waited on him continually ...*

Epharoditus is a **soldier** of Jesus Christ in the conflict, the battle, the warfare, **with** me, Paul says.

*Eph 6:12 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.*

*but your messenger,*

*ἀπόστολον, apostle; ἀπόστολος, ἀποστέλλω, meaning to send.*

*ἀπόστολον, apostolon*

*Heb 3:1 ¶ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle ἀπόστολον and High Priest of our profession, Christ Jesus ...*

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**We have the 12 apostles to Israel.** These twelve, chosen men hold the apostolic office, for the duration of their lives, particularly as it relates to the churches of the twelve tribes of Israel. From Acts 1.21, 22 we learn that it is concluded, and this was a divine revelation by the Spirit of God that was breathed in them at Jn.20.22, that an apostle must be an eyewitness of all that Jesus did, beginning from the baptism of John, and had familiar company with our Lord during his earthly ministry. This office cannot be assigned or assumed by any other. (There is only one instance where this took place. Judas Iscariot's vacated apostolic office through suicide, he being a reprobate.)

That the office of an apostle is not successive we could first note the requisites, again, in Acts chapter 1.21, 22. These same twelve persons shall be given thrones in the first resurrection. These shall judge the 12 tribes of Israel. (Mt.19.28) Their names are found written upon the twelve foundations of the wall that surrounds the New Jerusalem. (Re.21.14) It is impossible that the apostolic office transfers or succeeds through the ages to other men. When these select men died their ministry at that time to the churches ceased, until Jesus Christ returns. The apostolic office for the church ceased when the men that were appointed to serve in it died.

**There is one apostle, and only one, to the gentiles and his name is Paul.**

*Ro 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine **office** ...* He was an eye witness of the Lord on the day of His conversion to Christ. (Acts 9.7, 17, 27; 22.14; 26.16; 1Co.9.1; 15.8; cf. also Acts Series at 9.7, 17)

*1Co.15.5 And that he was seen of Cephas, then of the twelve:*

*6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

*7 After that, he was seen of James; then of all the apostles.*

*8 And **last of all he was seen of me** also, as of one born out of due time.*

This was one of the prerequisites of the apostolic office **for the twelve** found in Acts 1.21, 22. However, Paul's apostolic office was uniquely

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appointed of the Lord to be over the *gentiles*. He was not assuming a place among one of the twelve to Israel. This was the Lord's prerogative to call Paul to this office in this way to appoint him this special ministry. By so doing the Lord placed a limitation upon his office, in that once Paul dies his special ministry to the gentile churches ceases, at least until the second coming of Christ. Again, the apostles had a special function for their day. There has been no apostolic office in the church since.

In Scripture **there are those who are called *apostles* that were neither referencing the twelve, nor Paul**; specifically, six places that I could find. These places are: Acts 14.4 refers to Paul and **Barnabas**, 14 *ibid.*; 2Co. 8.23 **Timothy, Silas, and Titus** [1.1, 19], ; Phl. 2.25 **Epaphroditus**; 1Thes. 2.6 Paul, Silas, and Timothy; Re.2.2 false apostles. **The use of the title *apostle* must be understood in a lesser sense than holding an office over the churches.** It means in these cases ones *sent forth* from others to them. (cf. Acts 15.25, 27 πέμψαι [Phl.2.25 here the same word is used, *to send*] ... Judas and Silas) And especially, it appears that these men had this term *apostle* applied to them **as they were *fellowhelpers*** with Paul in His ministry. **They *shared with him in his work*** in ways that others did not. So these men, who were called apostles, these that were not of the Twelve or Paul, were called apostles **because** they served Paul as he served in his apostolic ministry, as the next clause will say ...

*and he that ministered* (or, and minister of my needs)

λειτουργῶν, acc sing of λειτουργός; both used to refer to the minister or the act of ministering.

λειτουργία, vss. 17, 30 *service*.

*to my wants*.

χρεία; χράομαι, χρεία; *need 40, use 2, business 1, lack 1, necessary 4, want 1*.

26 *For he longed after*

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ἐπιποθῶν, nom, sing, masc, part, pres of ἐπιποθέω; KJV *long, earnestly desiring, which long after, greatly ... long after, longed after, desiring greatly, greatly desiring, lusteth, desire.*

ἐπί upon + ποθέω No N.T. use; **LXX**, ποθεῖν, Esth.3.13; Pn.7.15 *desiring*; Again, we would say that the prepositional prefix ἐπι adds strength or intensifies the root word ποθέω.

On the Greek ἐπί, epi being prefixed to words: *An Manual Grammar of the Greek New Testament*, H. E. Dana and Julius R. Mantey, Copyright 1955 Tommie P. Dana and Julius R. Mantey, Copyright 1927 The MacMillan Company, p.106, '113. Root meaning: *upon*. In composition: *upon, and also for emphasis, as ἐπιγινώσκω, know thoroughly.*' (Bolded)

*you all, and was full of heaviness,*

*full of heaviness, ἀδημονῶν, nom, sing, part, pres of ἀδημονέω; Used only 3 times: in Mt. 26.37 very heavy; Mk.14.33 to be very heavy, **both of which are of our Lord's agony** in the garden just before his betrayal.*

*because that ye had heard ἠκούσατε that he had been sick ἠσθένησε.  
27 For indeed he was sick ἠσθένησε nigh unto*

*nigh unto, παραπλήσιον, adv. παρά beside, near + πλησίον the adverb is translated near once; the adverb in these instances is always translated as an adjective, neighbor many times. This word is only used here in our text.*

*death: but God had mercy ἠλέησεν on him; and not on him only, but on me also, lest ἵνα μὴ I **should** have*

σχῶ, 1<sup>st</sup> per sing, aor 2, **subj** of ἔχω, I have.

*sorrow λύπην upon ἐπὶ sorrow λύπη.*

*28 I sent ἔπεμψα him therefore the more carefully,*

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The idea of *being thoroughly provided for or equipped*, whether by way of explanation or for the things necessary to successfully travel.

σπουδαιοτέρως, adv. comparative of σπουδαίως; Used three times:  
Lk.7.4 And when they came to Jesus, *they besought him **instantly**, saying, That he was worthy for whom he should do this ...*; Tit.3.13 *Bring Zenas the lawyer, and Apollos on their journey **diligently** that nothing be wanting unto them.*

*that, when ye see him again πάλιν, ye may rejoice χαρήτε, and that I may be the less sorrowful.*

ἀλυπότερος, a form of the word *sorrow* in verse 27; only time used in the N. T.; The root ἄλυπος meaning literally *no sorrow, or sorrow free*.  
[Harold Mounce Gr. Lexicon, *free from grief or sorrow*.]

Paul sorrowed in that his dear companion and soldier isn't with him any longer, but not as grieved as he could have been had he died.

29 *Receive* (Our final imperative in this chapter. *Take to you*)

προσδέχεσθε, 2<sup>nd</sup> per, pl, pres, **imper** of προσδέχομαι; πρὸς *to, about, against, unto* + δέχομαι *accept, take receive*.

*him therefore in ἐν the Lord with μετὰ all πάσης gladness;*

χαρᾶς, root χαρά; KJV *joy 56, gladness 3, **greatly** rejoiceth 1.*

*and hold*

ἔχετε, 3<sup>rd</sup> p, pl, pres, ind of ἔχω, I have.

*such [τοιούτους, such ones] in reputation:*

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*in reputation, ἐντίμους, acc, pl, masc of ἔντιμος; ἐν in, with, by + τιμή price, honor, sum, precious (like esteemed); hold such ones in honor; have in honor, esteem, reputation.*

*Our Lord made emptied Himself of no reputation Phl.2.7 ... and God hath highly exalted Him, and given him a name which is above every name ... Phl.2.9*

Genuine *honor* or *reputation* is not something that can be required or demanded; it is something received, as a medal upon the serviceman for meritorious service. It is the wilful acknowledgement of those who deem it to be so in another. We can't make people respect us, honor us, or hold us in reputation. Men who put their lives on the front lines of the gospel ministry should receive honor from the saints. They live sacrificial lives. If they were to tell us what serving Christ is like, doubtless this is what you would hear: brethren, the way up is down, it's not by pride, but humility; to rule is to serve; to gain is to lose; and to live is to die.

*1Pe.3.8 ¶ Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*

*9 Not rendering **evil for evil**, or **railing for railing**: but **contrariwise** blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

*10 For **he that will love life**, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

*11 Let him eschew evil, and do good; let him seek peace, and ensue it.*

...

*14 But and if ye suffer for righteousness' sake, **happy are ye** ...*

*30 Because ὅτι for*

*διὰ, through, by, on account of ...*

*the work (τὸ ἔργον, effort) of Christ he was nigh*

*ἤγγισε, 3<sup>rd</sup> p, sing, aor 1, ind of ἐγγίζω, ἐγγύς; he was near.*

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ἐγγίζω, *at hand, draweth nigh, came nigh*, et al.

ἤγγισε, is used seven times, five of which are in the book of Luke (7.12 *came nigh*; 15.25 *drew near*; 19.29 *was come nigh*, 41 *was come near*; 22.47 *drew near*); Mt. 21.34 *drew near*

*unto*

*unto, μέχρι μέχρις; KJV until, till, to, unto, unto; Phl 2.8.*

*death θανάτου, not regarding*

παραβολευσάμενος, nom, sing, masc, part, aor 1 of παραβουλεύομαι; παρά by, from, of + βουλεύω to consult, determine, counsel, mind, purpose; **Used only here in the N.T.**; could carry with it the meaning that *he purposed to lay his life aside* for them.

Thayer's says '*to consult amiss*', and in light of this it is rather that he *sat* or *placed* the *counsel* that one would give for their own *soul aside*. Rather than something that appears to be wrong or sinful, it is commendable behavior presented to the Philippians as being in *honorable men*. Some say this means he *hazarded* his life. I'm not persuaded this word carries that signification. These go to another Greek word that is close in spelling, and that other versions of the Bible uses. That might not be correct to do.

*his life ψυχῆ, to supply*

ἀναπληρώση, 3<sup>rd</sup> per, sing, aor 1, subj, act of ἀναπληρώω, ἀνά new, again, above, re- + πληρώω *fulfill* (Phl. 1.11 *being filled* with the fruits of; 2.2 *fulfill* ye my joy; 4.18 *I am full, having received*); *supply* (19 my God *shall supply* all your need); complete.

ἀναπληρώω, KJV *fulfilled, that occupieth, have supplied, fulfill; supply, to fill up.*

*your lack* (Phl.4.10 *of opportunity*)

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ὕστερημα,

*1Co 16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which **was lacking** ὕστερημα on your part they have supplied ἀνεπλήρωσαν.*

*18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.*

*2Co 8:13 For I mean not that other men be eased, and ye burdened:*

*14 But by an equality, that now at this time your abundance may be a supply for their **want** ὕστερημα, that their abundance also may be a supply for your **want** ὕστερημα: that there may be equality:*

*2Co 11:9 And when I was present with you, and **wanted** ὕστερημα, I was chargeable to no man: for that which **was lacking** ὕστερημα to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.*

*of service λειτουργίας toward πρὸς me με.*

All that will lay down their lives, give up their own welfare to seek ours and promote the gospel of Jesus Christ should be honored and well known among the saints. 1Co.16.18 ... *therefore acknowledge ye them that are such. ἐπιγινώσκετε οὖν τοὺς τοιούτους.* Paul, Timothy, and Epaphroditus were such men to be had in reputation.

Do we know any men like this today? All men of this caliber are men who have devoted themselves to the gospel of Jesus Christ. These have spent their lives promoting the truth of Christ among the churches. It doesn't mean that we will see eye to eye on every issue, and perhaps on what we call sometimes, major issues. Our God will sort all of that out one day. But such men should be on the top of our prayer lists, and on the top of our list of honorable, reputable men.

John in his third letter, commends Gaius for his helping those who served in the gospel.

## The Book of Philippians

*3Jn.5 Beloved, thou doest faithfully whatsoever thou doest **to the brethren, and to strangers;***

*6 Which have borne witness of thy charity before the church (at Ephesus?): whom if thou bring forward προπέμψας on their journey after a godly sort, thou shalt do well:*

*7 Because that for his name's sake they went forth, taking nothing of the Gentiles. (Meaning, these gospel ministers went to the Gentiles to bear the Word of Christ, but would not be burdensome to them. These lived sacrificial lives to help the Gentile saints know the truth of Christ, that they otherwise could not have known.)*

*8 We therefore ought to receive ἀπολαμβάνειν, such, that we might be **fellowhelpers** συνεργοὶ to the truth.*

*1Thes.2.4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.*

*5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:*

*6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.*

*7 ¶ But we were gentle among you, even as a nurse cherisheth θάλπει her children:*

*8 So being affectionately desirous of you, **we were willing to have imparted unto you, not the gospel of God only, but also our own souls**, because ye were dear unto us.*

These are brethren in the Lord. Consider as well, when we have sisters in the Lord who have been set apart for the gospel of Jesus Christ.

*Ro 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:*

*2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

*Ro 16:27 ... « Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea. »*

## The Book of Philippians

Priscilla was mentioned before the name of her husband on a couple of occasions. She fellowshipped in the ministry as with her husband.

*Ac 18:18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him **Priscilla** and Aquila; having shorn his head in Cenchrea: for he had a vow. (Who were of the same trade as Paul, being tentmakers.)*

*Ro 16:3 Greet **Priscilla** and Aquila my **helpers in Christ Jesus:**  
4 Who have for my life laid down **their** own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*

There is no doubt in my mind that there is no office in the church, by the Word of God, for women to be pastors or deacons. The qualification for these offices are only of men. But that does not mean that women/sisters in Christ do not minister in the things of the gospel; that they are not as helpful as brethren in living sacrificially to help others spread the gospel. And while this does mean that they should not receive the corporate care of the church as pastors can receive and certain widows, it certainly does not suggest that members of the church/es can't assisting such sisters in the Lord with their substance on a personal level. We should be mindful of every person whose life is dedicated to promoting the gospel and the truth of Jesus Christ.