

Introduction

This past week Karen and I were in Denver at a DUG conference representing Murchison Drilling Schools. DUG means Developing Unconventional Gas. We were one of the exhibitors at the conference. We have three divisions of Murchison Drilling Schools. We have a training center in Houston, a training center here in Albuquerque, and an in-house division that conducts training all over the world. The in-house division has grown 300% the past two years. The past couple of weeks I have had someone in Saudi Arabia teaching two back to back classes. I have a team of three people going there in a couple more weeks. I have had a team in Suriname in May, and also a team in Brazil. Our instructors are going all over the world conducting training.

One of the things that I have done in building the in-house division of our business is to put together an in-house information packet. It starts with a letter of introduction from me. We give a short history of our company, a description of all our courses, a list of requirements for an in-house course, a sample evaluation, and a brief summary of the qualifications of our instructors. Companies want to know about the instructors that we are sending to them. They want to know their credentials. They want to know that they have an engineering degree. They want to know that they have worked in their country or area. They want to know that they have experience in operations that are similar to their own drilling operations. Our in-house information packet has a picture of each instructor and gives all that information.

Paul does not include a picture in the information packet that he is sending to Philippi, but he does give a pretty good summary of the qualifications of both Timothy and Epaphroditus. He speaks of their character. He speaks of their experience. He speaks of their calling. He gives a proper introduction to the men that he is sending to the Philippians. He wants the Philippians to receive them properly and to hold them in high regard. This morning, we are going to look at Paul's Introduction of Two Kingdom Workers; Timothy and Epaphroditus.

Paul has written to a very special people, the church at Philippi, which he had planted a little more than ten years prior to that. Paul was under house arrest, and wrote to address a particular problem in the church. He has not written just to the church, but he specifically includes the overseers and deacons. I believe he included them, because there were people in leadership that were part of the problem or part of the solution.

After Paul opens with prayer and thanksgiving, he prays that they will abound even more in love. Love is the perfect bond of unity, so it is fitting to pray for more love. Then, Paul talks about being of one mind and striving for the purpose of the gospel. He then makes five pleas for unity. Four of these pleas are based on gratitude to the Lord, and one of the pleas is for him to have his joy made full. He gives them some pictures of what unity looks like. Then, he tells them the secret to this unity is having the attitude of Christ. Jesus emptied Himself and took the form of a bond-servant. Jesus did nothing from selfishness, but laid His life down for us. Jesus was obedient to the point of death on the cross.

After making his plea for unity, Paul tells them to work out their salvation. God, who began this work, was going to complete the work. It is God who is a work, but we have a part to play in that work. Therefore, we need to work out our salvation with fear and trembling. We do not want to set ourselves against what God is doing. Instead, we need to cooperate and work out our salvation with

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fear and trembling. Paul also tells them not to grumble or complain. Finally, he tells them to hold on to the word of life. We grow in respect to salvation by the word of God. We also work out our salvation by the word of life.

That brings us to our passage today, where Paul introduces Timothy and Epaphroditus. Paul also tells the Philippians why he is sending them. He wants to learn of their condition. He probably wants to hear a report that they have worked out things between themselves and they are now of one mind. He also wants them to be on guard against dogs or evil workers. We will get to that in chapter three.

I want to mention one other thing in this short review. Paul said that he is amply supplied. All of his needs are met. The Philippians are the generous people that have supplied his needs. They sent this generous gift by the hand of Epaphroditus. In Philippians 4, Paul says, "I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. The Philippians know Epaphroditus. They did not need an introduction and a short bio of his life by Paul. But, Paul gives one, and I believe it will become apparent why as we go through our text this morning.

(Phil 4:18) But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

Our text today is Philippians 2:19-30. Let's read it.

(Phil 2:19-30) But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. {20} For I have no one else of kindred spirit who will genuinely be concerned for your welfare. {21} For they all seek after their own interests, not those of Christ Jesus. {22} But you know of his proven worth, that he served with me in the furtherance of the gospel like a child serving his father. {23} Therefore I hope to send him immediately, as soon as I see how things go with me; {24} and I trust in the Lord that I myself also will be coming shortly. {25} But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; {26} because he was longing for you all and was distressed because you had heard that he was sick. {27} For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow. {28} Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned about you. {29} Receive him then in the Lord with all joy, and hold men like him in high regard; {30} because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.

I. Timothy' Introduction

(Phil 2:19) But I hope in the Lord Jesus to send Timothy to you shortly...

Paul writes that he wants to send Timothy to them. The Philippians know Timothy. He was with Paul when he went to the riverside in Philippi and preached the gospel. They know his background. He had a Greek father and a Jewish mother. They know he is Paul's spiritual son.

A. Timothy's Name

Not only do they know Timothy, they know and speak Greek. They know that Timothy's name comes from time, which means to value or honor and theos, the Greek word for God. **Timothy's name means one who values or honors God.** Names are significant. That is a wonderful way to be known, as one who honors God. Think of it, every time someone mentions Timothy, they are reminded that this man honors God.

Last week I had to go downtown to the Chamber of Commerce. A contract that we have with a company in Saudi Arabia required the Chamber of Commerce to sign and stamp the agreement. The lady that helped me was Vera. I asked her if she knew the meaning of her name and she said no. She also said she did not like her name, and would like to change her name. I quickly googled her name and found that it means truth in Latin. I told her that she has a wonderful name. It would be nice to be known as a woman or man of truth. Before leaving, I asked her if I could pray for her, and I did. She began weeping as the Spirit of God touched her right there in the reception lobby.

Names are significant. When the Lord thinks about me, I want Him to say, "Bill honors Me." When the Lord looks down at the East Mountain Vineyard Church, I want Him to say, "This body of believers honors Me. They honor Me with their wealth and their finances. In one of my quiet times with the Lord this week I was in Psalms 50. I was reminded by the Lord of two other ways that we are to honor God. We honor Him with a sacrifice of thanksgiving, and by ordering our ways aright. I want EMV to be a body that honors God with their thanksgiving and praise, and with holy and upright lives. When we hear the name Timothy, it should remind us to honor God.

(Pro 3:9) Honor the LORD from your wealth And from the first of all your produce;

(Psalm 50:23) "He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God."

B. Timothy's Character

One of the greatest qualities that a leader must possess is character. There are three requirements of leaders found in 1 Timothy 3 or Titus 1. **Pastors must have calling, character, and capability.** An elder or pastor in a church must have character above reproach. This is important because overseers are to be examples to the flock. Paul repeatedly told the church to follow His example. Peter told the pastors in 1 Peter 5 to prove themselves as examples to the flock. Leaders must be examples.

Last week I mentioned that I like the tasso family. Tasso means an orderly arrangement. Another Greek word that I like is tupos. It has at least five different meanings in the Greek, and is translated with various different English words. The primary meaning and translation of the word is example. One of the meanings of tupos is a die. When an object is cast, a die is made. Whatever is put into that die comes out in the same exact image as the die. It is very important for dies to be made exactly the way the product is supposed to look like. If there are imperfections in the die, the object cast will have the same imperfections. That is just one of the meanings of tupos or example. A leader in the church must be a good die or example.

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Paul has just told the Philippians to do nothing from selfishness or empty conceit, but with humility of mind to regard one another as more important than themselves. Then, he told them not to merely look out for their own personal interests, but also for the interests of others.

(Phil 2:3-4) Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; {4} do not merely look out for your own personal interests, but also for the interests of others.

Notice what Paul says next to the Philippians. He wants to be learn of their condition. Paul is not looking out for his own personal interests, but the Philippians. He cares about them. He cares about their spiritual condition. He wants to learn about their condition. Paul is not just preaching the message to the Philippians; he is living the message. **Paul is an example or tupos of an unselfish leader**. He wants them to follow his example and fit into this die mold of unselfishness.

(Phil 2:19-21) But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. {20} For I have no one else of kindred spirit who will genuinely be concerned for your welfare. {21} For they all seek after their own interests, not those of Christ Jesus.

Paul also tells them that Timothy has a kindred spirit and is genuinely concerned for their welfare. Other people think of their own selfish interests, not those of Christ Jesus. Paul did not want to send anyone who was selfish to them. Anyone who is going to effectively minister to other people cannot be selfish. We must put the other person's interest before our own interest. Timothy is unselfish and has a genuine interest in the welfare of other people. **Paul uses Timothy as an example or tupos of what he has been telling the Philippians**. This is an exceptional commendation from Paul about Timothy, who is another great example of an unselfish person.

Notice also that Paul tells the Philippians that Timothy has a kindred spirit. He and Timothy are united in spirit. He and Timothy are of the same mind. What did Paul tell the Philippians earlier in chapter two? He told them to make his joy complete by being of the same mind, maintaining the same love, united in spirit, and intent on one purpose. Again, he and Timothy are a model of the behavior that they are wanting the Philippians to emulate.

(Phil 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

C. Timothy's Proven Worth

Next, Paul reminds the Philippians of his proven worth. The Greek word for proven is dokime. We looked at a variation of that same word a few weeks ago when we talked about proving the will of God in our lives. It means that **Timothy has been tested and has been found to be genuine and trustworthy**. Timothy was well spoken of before he began traveling with Paul. Now, he has been traveling and ministering with Paul for the past ten to twelve years. He has been through all kinds of trials and tribulations. He has served Paul in the furtherance of the gospel like a child serving his father. He has proven worth.

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(Phil 2:22) But you know of his proven worth, that he served with me in the furtherance of the gospel like a child serving his father.

Paul ends his introduction of Timothy by saying that he wants to send him immediately. But, he prefaces that statement with, "as soon as I see how things go with me." Paul may be waiting to see the outcome of his trial. We really do not know what things he is waiting on in his life at that particular moment. Historically, Paul was released from prison not too much longer after this, so many theologians believe that this is what Paul was referring to. Another indication of that is his next statement, "and I trust in the Lord that I myself also will be coming shortly."

(Phil 2:23-24) Therefore I hope to send him immediately, as soon as I see how things go with me; {24} and I trust in the Lord that I myself also will be coming shortly.

II. Epaphroditus' Introduction

A. Epaphroditus' Name and Background

Paul then begins to introduce Epaphroditus. Most scholars believe that Epaphroditus is only mentioned in the book of Philippians. Epaphras is mentioned in Colossians 1:7, 4:12, and Philemon 1:23. Epaphras is the shortened version of Epaphroditus. We use nicknames or shortened versions of names today. For example, we may call someone Bill for William, or Becky for Rebecca. None of the commentaries that I have read believe that Epaphroditus is Epaphras. There is a possibility that both these names refer to the same person. Both of them were part of Paul's inner circle, and to me, it seems quite probable. It seems more improbable to have two different people with that same name ministering with Paul, and doing apostolic work. We will find out the answer to this question and many others when we are with the Lord and know in full.

(Phil 2:25) But I thought it necessary to send to you Epaphroditus...

Let's take a look at the meaning of his name. It was a fairly common name. **Epaphroditus' name comes Greek mythology, and meant "a favorite of Aphrodite."** Aphrodite was the goddess of sexual love. Scholars are mixed about the full meaning. Strong's says that it means upon Aphrodite. Some say it means the favorite of Aphrodite. In any case, it is very likely that Epaphroditus came from a pagan family, whose parents worshiped pagan gods. **His parents were probably not believers.** If his parents had been believers, they would probably not have given their son a name like this.

B. Epaphroditus – my Brother

Paul says five things about Epaphroditus in this verse. First, he says that he is his brother. The Greek word is adelphos, which means from the same womb. It is translated as brethren* 183 times and brother* 159 times. I would think that if Paul is sending Epaphroditus to them that it would be assumed that he is a believer. Paul should not have to tell them that he is a Christian brother. **Paul uses brother to indicate the closeness in their relationship.** Paul and Epaphroditus knew each other well and were like family. There was a special bond between them that was like a brotherly or family bond.

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(Phil 2:25) But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need;

C. Epaphroditus – my Fellow Worker

Next, Paul calls Epaphroditus his fellow worker or sunergos. Sun means to be joined together and ergos comes from ergon, which means work. Sunergos means someone who has been joined together for the purpose of work. When we yoke two oxen together, they are joined together for the purpose of work. They plow the same row at the same time. They pull together in unison. If one moves faster, the rows will not be straight.

What has Paul told the Philippians? He has told them to conduct themselves in a manner worthy of the gospel and to stand firm in one spirit, with one mind striving together for the faith of the gospel. The Philippians are to be yoked together as sunergos, fellow workers, all striving and working together for the faith of the gospel. **Paul and Epaphroditus are yoked together, just like he is asking the Philippians to be yoked together.** They are examples for the Philippians to follow.

(Phil 1:27) Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

D. Epaphroditus – my Fellow Soldier

Third, Paul calls Epaphroditus a fellow soldier. The Greek word is sustratiotes, which is a combination of sun and stratiotes. Sun means joined together and stratiotes means soldier. **Paul and Epaphroditus have been joined together as soldiers.** There is a special bond between soldiers that fight together. They train together. They march together. They dig foxholes together. They live together. They eat together. They cover one another's back. They will die for one another. **There is a special bond that develops between soldiers that fight together.**

(Phil 2:25) But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need;

When my son, David, got out of the Marines, one of the hardest things for him was the loss of those relationships with his fellow soldiers. His unit formed very special relationships. They were like a family. He missed the comradery. He missed the horsing around. He missed being with them. He was now alone in his apartment. He was now doing things by himself. Whereas he had done things as a group or team, now he was on his own. It was very different.

I was happy he was out of the Marines. I was happy that he was not being shot at. I was happy he was out of harms way. I was happy that he was not operating under NATO rules and a NATO commander. I was happy that he was no longer in a political war. But, David was not as happy. He missed those relationships. He missed his fellow soldiers. I think that all of this is inferred by Paul's use of fellow soldier. He and Epaphroditus had fought together. He and Epaphroditus had lived together. They had prayed together. They had covered one another's back. They had fought the same spiritual enemy together. Ministry is a battle. The kingdom of darkness and the kingdom of light are two opposing kingdoms.

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Paul told the Ephesians to put on the full armor of God. Why? Because all of us are in a spiritual battle. We are to be alert and sober. We are to take up the shield of faith so that we can block the fiery darts that come our way. We are to take up the sword of the Spirit. We need to wear the armor of God because we are all in a spiritual battle. Paul and Epaphroditus have been joined or yoked together, and who have been fighting together. They are fellow soldiers.

I want to mention one other thing about the Greek word *tratiotes*. I am not a Greek expert so I rely on those who are experts. I want to read a paragraph written by John MacArthur about this word.

The title "fellow soldier," by the way, is a very, very honorable title....that word was used on some occasion to honor a soldier, usually a common soldier was honored with that title. And the goal was to make the soldier equal to the commander-in-chief. In one case to make a warrior equal to a king. To say you are a fellow soldier, in the very heart of that Greek word is the word *stratios* from which we get strategist, was to say that you ranked with those who are the strategic people in the forces, the strategists, the great leaders...a great term of honor. And Paul is pulling Epaphroditus up, my fellow strategist, my fellow commander-in-chief, my fellow...as it were...leader in the matter of spiritual warfare.

E. Epaphroditus – your Messenger

The fourth word that Paul uses to introduce Epaphroditus is messenger. I don't think that this is a proper translation. The Greek word that is used is *apostolos*. The word means sent one. It is used eighty one times in the Textus Receptus, which is what was used to translate the King James. It is translated as "apostle" seventy-nine times, "messenger" two times, and "sent one" one time.

(Phil 2:25) But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger (*apostolos*) and minister to my need;

The New American Standard Bible (NASB) 1995 revision used the Eberhard Nestle's Novum Testamentum Graece 26th edition. The word *apostolos* is found seventy-nine times and translated as "apostle" seventy-six times, "messenger" two times, and "sent one" one time.

The two places that it is translated as messenger* are 2 Corinthians 8:23 and Philippians 2:25. I believe that both of these should have been translated as apostles. In 2 Corinthians 8:23, Paul names Titus as his partner and fellow helper. Then, he says "they are the *apostolos* of the churches. He is referring to Titus and to another brother who is famed in the things of the gospel. Some believe that he is referring to Luke, which may be why Luke does not give his name. In any case, Titus is mentioned as an apostle.

(2 Cor 8:23) Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the messengers (*apostolos*) of the churches, and the glory of Christ.

Titus did the work of an apostle. In Titus 1:5, Paul says that he left him in Crete to set in order what remains and to appoint elders in every city as he directed him. There were five cities on the island of Crete and there was a church in each city. Titus was doing the work of an apostle; he was raising up elders or pastors in the churches and ordaining them.

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(Titus 1:5) For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,

The other passage that apostolos is translated as messenger is Philippians 2:25. In this case, Epaphroditus is given the title of apostolos by Paul. **Epaphroditus is the Philippians' apostle.**

In my opinion, the reason that Paul does not begin his letter to the Philippians with his normal salutation is that he is not the acting apostle over Philippi. Normally, Paul begins with, "Paul, an apostle of Jesus Christ..."

(1 Cor 1:1) Paul, called as an apostle of Jesus Christ by the will of God...

(2 Cor 1:1) Paul, an apostle of Christ Jesus by the will of God...

(Eph 1:1) Paul, an apostle of Christ Jesus by the will of God...

(Col 1:1) Paul, an apostle of Jesus Christ by the will of God...

In Philippians, he begins with, "Paul and Timothy, bond-servants of Christ Jesus." I think that he has passed on the apostolic oversight of the church to Epaphroditus and that is why he does not use the title in his salutation. I believe this verse in chapter two is a confirmation of that. Epaphroditus is the Philippians' apostle.

(Phil 1:1) Paul and Timothy, bond-servants of Christ Jesus...

Why then do the translators use the word messenger? It is because of their doctrinal belief that there were only twelve apostles. They include Paul in their list of apostles and they do not count Matthias. To me, that is a serious mistake. The Scriptures teach us that Matthias was numbered with the other eleven apostles. There are twelve apostles of the Lamb and Matthias was in that group. There are many other apostles mentioned in the Scriptures, but they are not part of the Apostles of the Lamb. **The qualifications given for the Apostles of the Lamb are given in Acts 1:21-22.** These are not the same requirements given for the other apostles. Paul, Timothy, Titus, Epaphroditus, Sylvanus, Adronicus, Junias, and the other men mentioned as apostles did not accompany Jesus, and did not meet those requirements. Were they apostles? Yes, the Scriptures call them apostles. Were they called as apostles by God? Yes. They were not apostles called by men, as some commentaries suggest. Paul was an apostle, called by Jesus Christ. They were not Apostles of the Lamb, but they were still apostles.

(Acts 1:21-22) "Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us— {22} beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection."

(Acts 1:26) And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

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One of the problems that I consistently have with the doctrines of men is how they change Scripture to fit their theological box. We have to let the Scriptures be the Scriptures. We cannot change the Scriptures to fit our beliefs. We have to change our beliefs to line up with the Scriptures. Luther was correct when he said “solo scriptura”, which means only by Scripture. Unfortunately, we do not practice this. The Scriptures are our final authority in all matters of doctrine and practice.

F. Epaphroditus – your Minister

The fifth word that Paul uses to describe Epaphroditus is minister. The Greek word is leitourgos. It comes from laos, which means people, and ergon, which means work. A leitourgos is a worker of or for the people. He is a public servant. We get the English word, liturgy, from this word. Liturgy refers to forms of public worship, or a particular order of public service laid down by a church.

(Phil 2:25) But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister (*leitourgos*) to my need;

(World English Dictionary) Liturgy: 1) the forms of public services officially prescribed by a Church; 2) chiefly (often capital) Eastern Churches Also called: Divine Liturgy the Eucharistic celebration; 3) a particular order or form of public service laid down by a Church.

The normal Greek word used for minister is diakonos, which means waiter. Paul uses another Greek word instead. Paul uses the term leitourgos because Epaphroditus has come to do a particular service to Paul. He has come to minister to Paul's spiritual needs as a priestly servant or minister.

G. Epaphroditus' Concern

After introducing Epaphroditus, he tells them of Epaphroditus' desire to see the Philippians. He says, “he was longing for you all and was distressed because you had heard that he was sick.” Many people who are away from home might get homesick and get distressed. Not many though would be so concerned about how someone else felt to get distressed over it. Epaphroditus is the epitome of the message that Paul has just preached to the Philippians. He is so concerned about the interests of others that he is distressed over it and wants to go comfort them. Again, Paul is taking advantage of a teachable moment to drive home his point. **Epaphroditus looked out for the interests of others.**

(Phil 2:26) because he was longing for you all and was distressed because you had heard that he was sick.

Paul tells us that Epaphroditus had been sick. When I am sick, I am usually wanting to be pampered and taken care of. I am not so concerned about the care of others. Paul tells us that he was not just sick, he was sick to the point of death. If anyone had a reason to be unconcerned about others, it was Epaphroditus. But, when he hears that the Philippians were concerned about him, he longed for them and was distressed for them.

(Phil 2:27) For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.

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There is another issue here that is of importance for us. There are some that say that physical healing is guaranteed and is part of the atonement. If someone is sick, it is because of a lack of faith or sin. One of the things that I appreciate about the Vineyard is their balance position. It is clear that Jesus ushered in the kingdom of God. It is also clear that there were many people mentioned in the New Testament that became sick and there is no mention that there was a lack of faith or sin. Paul had physical ailments. Timothy had frequent stomach ailments. Epaphroditus is sick to the point of death. There is no mention of a lack of faith.

The Vineyard takes the position that healing is part of the atonement, but it is not guaranteed in this earthly life. We call it the now and not yet. The kingdom is here, but it is not here in full. That leaves room for people like Epaphroditus, Paul, Timothy, and others to be sick without putting condemnation on them. We pray for people because the kingdom is here. Sometimes, God has mercy on them and they are healed. Sometimes, they are not healed. We do not lose faith because someone is not healed. We continue to pray for them and love on them. I like that position.

Someone asked John Wimber once about how he prepares for ministering to the sick. They asked if he fasted and prayed before the meetings. John nonchalantly said he would prepare by drinking a can of diet coke. It is God who heals through us. We are not the healer. God is the healer. We are vessels that the Lord uses. There are reasons to fast and prepare. John was not minimizing the need to fast and pray. But there is also a tendency to think that we are the ones that heal, and it is God that heals. I like what Paul writes, "but God had mercy on him..."

Therefore, Paul sent Epaphroditus so that they would rejoice, and so that he would be less concerned about them. Epaphroditus was not the only one concerned about the Philippians. The Philippians are in Paul's heart. He cares for them. He is concerned for them. He is writing them out of his love and concern for them.

(Phil 2:28) Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned about you.

Conclusion

Paul concludes by instructing the Philippians to do two things. **They are to receive Epaphroditus in the Lord with all joy. They are to hold him in high regard because he came close to death for the work of Christ.** Again, there is no hint of condemnation or guilt about his sickness. Because he had come close to death from sickness while doing kingdom work, he was to be held in high regard.

(Phil 2:29-30) Receive him then in the Lord with all joy, and hold men like him in high regard; {30} because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.

The Philippians were to hold him in high regard for the work of Christ that Epaphroditus was doing. He had risked his life in serving Paul, which the church at Philippi was not able to do since Paul was not in their midst. They sent Epaphroditus to do what they could not physically do for Paul, and they were to be grateful to him for that.

Introduction (Phil 4:18, 2:19-30)

I. Timothy's Introduction (Phil 2:19)

A. Timothy's Name

- Timothy's name means one who _____ or _____ God. (Pro 3:9, Ps 50:23)

B. Timothy's Character

- Pastors must have calling, _____, and capability. (1 Tim 3:1-7, Titus 1:5-9)
- Paul is an example (tupos) of an _____ leader. (Phil 2:19-21, 2:2)
- Paul uses Timothy as an _____ of what he has been telling the Philippians. (Phil 2:3-4)

C. Timothy's Proven Worth

- Timothy has been _____ and has been found to be genuine and _____. (Phil 2:22-24)

II. Epaphroditus' Introduction (Phil 2:25-30)

A. Epaphroditus' Name and Background (Phil 2:25)

- Epaphroditus's name came from Greek _____, and meant "a favorite of Aphrodite", the goddess of sexual love.
- His parents were probably not _____.

B. Epaphroditus – my Brother (Phil 2:25)

- Paul uses brother to indicate the _____ of their relationship.

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- Pastors must have calling, _____, and capability. (1 Tim 3:1-7, Titus 1:5-9)
- Paul is an example (tupos) of an _____ leader. (Phil 2:19-21, 2:2)
- Paul uses Timothy as an _____ of what he has been telling the Philippians. (Phil 2:3-4)

C. Timothy's Proven Worth

- Timothy has been _____ and has been found to be genuine and _____. (Phil 2:22-24)

II. Epaphroditus' Introduction (Phil 2:25-30)

A. Epaphroditus' Name and Background (Phil 2:25)

- Epaphroditus's name came from Greek _____, and meant "a favorite of Aphrodite", the goddess of sexual love.
- His parents were probably not _____.

B. Epaphroditus – my Brother (Phil 2:25)

- Paul uses brother to indicate the _____ of their relationship.

C. Epaphroditus – my Fellow Worker

- Paul and Epaphroditus are _____ together, just like he is asking the Philippians to be _____ for the faith of the gospel. (Phil 1:27)

D. Epaphroditus – my Fellow Soldier (Phil 2:25)

- Paul and Epaphroditus have been _____ together as soldiers.
- There is a special _____ between soldiers that fight together.

E. Epaphroditus – your Messenger (Phil 2:25, 2 Cor 8:23, Tit 1:5, Acts 1:26)

- Epaphroditus is the Philippians' _____ (apostolos). (1 Cor 1, 2 Cor 1, Eph 1:1, Col 1:1, Phil 1:1)
- The qualifications for the twelve apostles of the _____ are given in Acts 1:21-22)

F. Epaphroditus – your Minister (Phil 2:25)

- Minister (leitourgos) means a _____ of the people.

G. Epaphroditus' Concern (Phil 2:26-28)

- Epaphroditus looks out for the _____ of others.

Conclusion (Phil 2:29-30)

- They are to _____ Epaphroditus in the Lord with all joy.
- They are to hold him in high _____ because he came close to death for the work of Christ.

C. Epaphroditus – my Fellow Worker

- Paul and Epaphroditus are _____ together, just like he is asking the Philippians to be _____ for the faith of the gospel. (Phil 1:27)

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