

Philippians

EUAGGELLION “Good News”

Phil. 1:5,7,12,16,27; 2:22; 4:3,15
euaggelion

Greeting 1:1-11

Paul’s Viewpoint of His Circumstances 1:12-26

Present Priority & Advancement of the Gospel

Future Priority & Advancement of the Gospel

Paul’s Viewpoint of the Philippian Circumstances 1:27-2:18

An Appeal to Gospel Mentality in face of Opposition 1:27-30

An Appeal to Gospel Mentality in Unity 2:1-4

The Example of Christ 2:5-11

The Outworking of Christ-Like Mentality 2:12-18

Believer Examples of This Mentality 2:19-30

Timothy 19-24

Epaphroditus 25-30

Phil. 2:25a *But I thought it necessary to send to you*
Epaphroditus, Anagkaion de hghsaghnh Epafroditon ... pemyai pros uthaß,

But DE - mild pause, now then

necessary ANAGKAION - *adj m.s.* necessity, requirement, essential
first word in sentence ∴ emphasis

I thought it HJGJOMAI - to count, regard

Epaphroditus EPAPHRODITOS - *proper name*

to send to you PEMPTW - *aor* to send

PROS HUIJIS - *prep prn* face-to-face you(s)

EPAPHRODITUS

Roman sounding name

Not Jewish

common name derived from 'Aphrodite', ie. lovely, charming, amiable

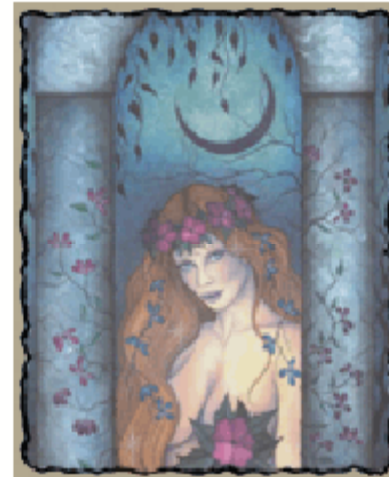
could mean pagan Roman family, possible soldier settled in Philippi

the Greek goddess of love and fertility

Aphrodite was known as the goddess of love, beauty, and fertility. She represented the values of sacred love and marriage as well as female sensuality and desire.

Story of Birth: She is sometimes called "Foam Born." This is because some want to associate her as a child of Gaea and Uranus. She was supposed to have emerged from the sea foam of the castrated Uranus. She was not thought to be the daughter of Zeus and Dione until she was migrated into the Greek religion. They then placed her with the other olympians.

Depicted: She is sometimes depicted riding a shell in many different pieces of art. One of the famous paintings is that of the Birth of Venus. She was also often depicted with the god Eros as an infant. The most famous statue of her was by the Greek Praxiteles and the Venus de Milo. There is also the painting by Botticelli called The Brith of Venus that is known around the world.



Origin: Possibly West Asia

Father: Zeus or Uranus

Mother: Dione or no woman

Husband: Hephaestus

Lovers: Ares, Poseidon, Hermes, Dionysus, Anchises, Adonis, Pygmalion, Nerites, Phaeton

Children: Phobos, Deimos, Harmonia, Eros, Rhodus, Herophilus, Eryx, Hermaphroditus, Priapus, Aeneas, Golgos, and Beroe

Other Names: Venus, Cyprian, Paphian, Anadyomene, Peligia, Dione, Pandemes, Ouranos, Androphones, Melainia, Epitymbria, Kallipygos, Hera, Enoplios, Morphos, Ambologeia, Genetyllis

EPAPHRODITUS ≠ EPARHRAS

Epaenetus (1)

Rom. 16:5 house. Greet **Epaenetus** , my beloved

Epaphras (3)

Col. 1:7 learned it from **Epaphras** , our beloved

Col. 4:12 **Epaphras** , who is one of your

Philem. 23 **Epaphras** , my fellow prisoner in

Epaphroditus (2)

Phil. 2:25 send to you **Epaphroditus** , my brother

Phil. 4:18 having received from **Epaphroditus** what you have

Phil. 2:25b *my brother and fellow worker and fellow soldier,*
ton adel fon kai«sunergon kai«stratiwgn mou,

(the) HOS - *acc m.s.* article denoting specificity or identity

brother ADELPHOS - *acc m.s.* brother (physical, spiritual, emotionally)

fellow worker SUN + ERGON - *acc m.s.* together + worker
(physical, spiritual, emotionally)
not simply believers 1Cor 3:9; 1Thess 3:2

fellow soldier SUN + STRATIOTJS - *acc ms.* together + soldier
(physical, spiritual, emotionally)
phm 2 , 1Cor 9:7 2Cor 10:3.4

of mine EGW - *prn m.s.* possessive, associative (part of)

the brother-fellowwork-fellowsoldier with me

Epaphroditus Relationship With Paul

Phil. 2:25c *who is also your messenger and minister
to my need;* ὑθwn δε«απόστολ on kai| eitourgōn thḅ creiaḅ mou,

But DE - mild pause, now then

of you(s) HUMJIS - *gen m.pl.* of/from/part of yous

messenger APOSTOLOS - *acc m.s.* apostle

minister LEITOURGON - *acc m.s.* necessity, requirement, essential
Phil. 2:17,25,30

of my need ANAGKAION - *adj m.s.* use, benefit

Phil 4:15,16; 2:25 financial needs

Phil 4:18 Epaphroditus brought the charis

Relationship With Philippi Believers

apostle of Philippian believers

Who is an apostle ?

Twelve apostles ? Or more ??

Twelve disciples ? Or more ?? *Luke 6:13*

How many apostles ? *Acts 14:14; 2Cor. 8:23; 11:13; Heb. 3:1; Rev. 2:2; Phil 2:25*

vb 651 times in LXX

Was the word apostle in existence before NT ?

Does the word have an everyday usage ?

Did Epaphroditus see JC face to face ?

LXX Number of different forms = 7:

l e i t o u r g e w to serve, worship = 96
l e i t o u r / r g h m a object used in worship = 2
l e i t o u r g h / s i m o ß for use in worship = 1
l e i t o u r g i a service, ministry, worship = 47
l e i t o u r g i k o ß ministering = 6
l e i t o u r g o ß servant, minister = 14
l e i t o u r e s e w to serve, worship = 1

GNT - Number of different forms = 4:

l e i t o u r g i a service, ministry, worship = 6
l e i t o u r g o ß servant, minister = 5
l e i t o u r g e w to serve, worship = 3
l e i t o u r g i k o ß ministering = 1

**LEITW (LAOS) + ERGIA (work,activity)
people activity vs priest activity**

sacred, spiritual serving, service

*Luke 1:23; Acts 13:2;
Rom. 13:6; 15:16,27;
2Cor. 9:12; Phil.
2:17,25,30; Heb. 1:7,14;
8:2,6; 9:21; 10:11*

Liturg(ia)y

An established formula for public worship, or the entire ritual for public worship in a church which uses prescribed forms; a formulary for public prayer or devotion. In the Roman Catholic Church it includes all forms and services in any language, in any part of the world, for the celebration of Mass.

Phil. 2:26a ... *because he was longing for you all*
and was distressed epeidh\epipoqwn h^{FM}pa^gtaß u^haß kai«a^ohmonwn,

because EPEIDJ - causal connective because(2),
since(5), when(1)

longing → EPIPOTHEW - *pres part m.s.* to long, yearn
Rom 1:11; 1Pe 2:2

he was → JIMI - *impft part m.s.* to exist

for you all PAS HUMJIS - *prep acc m.s.* all you(s)

and

was distressed ing →

ADJNUNI - *pres part m.s.* to be heavy-hearted, distressed

Matt. 26:37; Mark 14:33

Phil. 2:26b ... *because you had heard that he was sick.*

dioŋi hkouŋate oŋi hŋqenhsen.

because DIOTI - logical connective because why/what

you had heard



when did they hear ??

when did he get sick

that

he was sick



Phil. 2:27a *For indeed he was sick to the point of death, ...*

kai«gar» hsjqenhsen parapl hšion qanaṭw:

For GAR - *logical connective* to explain further

indeed KAI - *adv.* indeed, even, also

he was sick

to the point of PARAPLJSION - *prep* PARA (beside)
+ PLJSION (neighbor)
in neighborhood

death THANOTOS - death/condition

Phil. 2:27b ... *but God had mercy on him,*

αὐτὸν ἀπολαοῦσθαι ἡμῶν αὐτοῦ,

But ALLA - strong contrast

God THEOS - God

had mercy ELEJAW - to be merciful, act in a mercy way



on him AUTOS - *prn m.s.* necessity, requirement, essential

Paul did not heal Epaphroditus ??

Paul did have the gift of healing in Acts earlier !!

SOME SPIRITUAL GIFTS WERE TEMPORARY SIGN GIFTS

Phil. 2:27c ... *and not on him only but also on me,*

οὐκ αὐτὸν δεῖμον ἅδι αἰκαίεμε;

and DE - mild pause, now then

not

~~*on him*~~

only

but

also

~~*on me*~~

Phil. 2:27c ... *so that I would not have sorrow upon sorrow.*

iñā mh\l uþhn epi«l uþhn scw.

so that HINA - *purpose or result*

sorrow LUPJ - *sorrow, grieve, morning*

upon sorrow EPI LUPJ - *sorrow, grieve, morning*

I would not have ECHW - *to have, hold*



Phil. 2:28a *Therefore I have sent him all the more eagerly ...*

spoudaioterws outemema auton,

Therefore OUN - mild pause, now then

all the more eagerly

Luke 7:4; 2Tim. 1:17; 2:15
SPOUDIOTERWS - *adv* eagerly,
resolutely, determinedly
adverbs - tell how, how much

I have sent



him

Phil. 2:28b *so that when you see him again you may rejoice*

ih̄a idon̄teß aujtoñ pał in carh̄ve

so that when

DE - mild pause, now then

seeing

EIDON - *aor part*

him

again

you may rejoice

CHAIRW - *aor*

Phil. 2:28c ... *and I may be less concerned about you.*

καὶ ἴσως ἄλλοτε ἦν ὀλιγωροῦμαι ὑμῶν

and DE - mild pause, now then

I emphatic

less concerned A (NOT) + LUPJ (GRIEVE) + TEROS (LESSER)
- *adj comparative*

about you.

I am → EIMI - *pres* pre necessity, requirement, essential

Phil. 2:29a

Receive him then in the Lord with all joy,

prosdeesqe our̄^Maujtōn en kuriw̄meta»paghβ caraβ

then

OUN - consequential connective (temporal, logical)

Receive

 Welcome
PROS (face-to-face) + DECHOMAI (to receive, welcome) - *pres impv*

him

in the Lord

with all joy

Phil. 2:29b ... *and hold men like him in high regard;*

καὶ τοὺς τοιούτους ἐτιμᾶτε,

and

DE - mild pause, now then

men like him

HOS THESE ONES - *demonstrative prn.*

implies there is more than one like Epaphroditus

in high regard

EN (in) + TIMOS (honor/value) - *adj m.s.* genuine honor

Luke 7:2; 14:8; Phil. 2:29; 1Pet. 2:4,6

hold

ECHW - *pres impv* Continue holding, having

Honor men who value the Word of God in love and humility. They prioritize the Word of God over life itself.

Phil. 2:30a ... *because he came close to death for the work of Christ,* οτι δια το εργον Cristou meeri qanaçou hggisen

because HOTI - purpose, result

he came close EGGIZW - to cause to be near, close

for DIA - prep because of **“the illness was not only factor in E. near fatal situation”**

the work of Christ TO ERGON CHRISTOS

the work of Christ ?

Rom. 14:20; 1Cor. 15:58; 16:10; Phil. 2:30

Phil. 1:5,7,12,16,27; 2:22; 4:3

close to death MECHRI THANATOS - up until death/character vs 27

Phil. 2:30b ... *risking his life* ...
parabol eusanenōß thōyuchō

having risked



PARA (alongside) + BOLEUW (to throw, cast)

n. Parabola Acts 15:26, Rom 16:4

“to throw caution to the wind”

his life

HJ PSUCHJ the self

Phil. 2:30c ... *to complete what was deficient
in your service to me.*

iñā ađāpl hrwghōto\udhwn u\$teřhma thđ proß me leitourgiaß.

(...) HINA - purpose in E. perilous course of action

to complete ANA + PLJROW - to full up fully up “he might complete”
‘more than the financial gift’

what was deficient TO HUSTERJMA - the lacking result
not defective, incorrect

your HMEIS - of you(s) *plural, ie Philippian
believers*

in of the service HJ LEITOURGIA
Phil. 2:17,25,30

towards me HJ PROS EGW - the (_____) face-to-face me
personal commitment to Paul (advance/defense of Gospel)

The commitment of the Philippians was:

the continued material and spiritual support of the advancement (teaching & proclamation) of the Good News and its understanding.

To be partakers in the work of the proclamation of Grace to the world

KOINWNOS partners *Phil. 1:5; 2:1; 3:10; 4:15*

Not all could be teachers, not all could be apostles

All could share in the effort and support of the priority of the advancement and defense of the Gospel. *4:14*

Philippians sent material support many times *4:15,16*

Philippians sent spiritual support “service”, sending E., Tim, etc. *4:3,18,19*

**Gal 6:6*

The Example of Epaphroditus

He had Christ-like mental attitude 2:5

- 1) E. worshiped God 2:7a
- 2) E. served God 2:7b
- 3) E. was humble (obedient to point of death) 2:8

He put others ahead of himself Biblical love - humility - unity - joy

Biblical Love

- #1 Provides for the one loved** *1Jo 4:9*
- #2 Seeks the best for the one loved** *1Jo 4:9*
- #3 Not based upon reciprocity** *1Jo 4:10*
- #4 Not based upon our merit** *Rom 5:8*
- #5 Quality that participates in the suffering of the one loved** *Isa 63:9; Heb 2:11*
- #6 Love is based upon Truth** *1John 2:5; Eph. 4:15; 2Th. 2:10; 2John 1:3*

He aligned himself to priority of spiritual truth

He did not allow circumstances or pressures
to divert him from priorities

He was genuine to his created purpose
to worship and serve the Creator and Savior

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