**Epaphroditus**

**Phil 2:25-30**

**Phil 2:25-30**

**25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.**

**26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.**

**27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.**

**28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.**

**29 Receive him therefore in the Lord with all gladness; and hold such in reputation:**

**30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.**

**When the church at Philippi heard of Paul’s situation in Rome, they sent him a gift in the person of Epaphroditus.**

**What they couldn’t do personally because of the distance that separated them from Paul, they did through Epaphroditus.**

**His name means "charming."**

**And what a charming person he was.**

**Paul uses four words to describe him, "brother, companion, fellow-soldier, and messenger."**

**The Greek word "brother," means literally, "from the same womb."**

**It speaks of a common origin.**

**A common origin speaks of a common level.**

**Paul’s humility demands that he put himself on a common level with this brother in Christ.**

**Thus it is that Christianity levels off artificial earthly distinctions and places all, rich and poor, nobility and peasantry, wise and unlearned, on the same level.**

**Yes, but on what level?**

**It places all believers on the highest plane, namely, in heavenly places in Christ Jesus.**

**Then he calls him his fellow-worker.**

**Paul saw Epaphroditus as carrying an equal share of the spiritual load, etc..**

**Next he refers to him as his fellow-soldier in the Christian conflict against the powers of darkness.**

**Co-campaigner…**

**Finally, Paul calls him the messenger of the Philippians.**

**The word "messenger" is the translation of a Greek word that is usually translated "apostle," as in Gal 1:1.**

**It was used of an ambassador sent on a commission.**

**In using this word, the apostle clothes the messenger service of Epaphroditus with the dignity of an ambassador.**

**But that is not all.**

**The word "ministered" is the translation of a Greek word for servant.**

**Impossible to supply the flavor of this word..**

**‘leitourgos’**

**Equal to ‘epichoregeo’**

**Men who at their own expense..**

**Provided for the defense..**

**Or civic project for the benefit of a city or people they loved.**

**Providing a crew for a warship..**

**Provide training for athletes who’d represent city in games..**

**It means Supreme benefactor..**

**Exp…**

**The service of Epaphroditus in ministering to the needs of Paul, was looked upon by the apostle as a ministry that Epaphroditus carried out with as much sacredness about it as one would meet with in the ministry of the priests in the Jewish temple services. Exp!**

**Paul supposed it necessary to send Epaphroditus back to the Philippians.**

**The word "necessary" in the Greek text is a very strong word.**

**It means "indispensable, what one cannot do without."**

**"Supposed" is the translation of a word that does not contain a doubt, but refers to a decision arrived at after weighing the facts in the case.**

**Translation: But after weighing the facts, I considered it indispensable to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but your ambassador to whom you entrusted a mission, and he who in a sacred way ministered to my needs.**

**Read Verse twenty-six**

**The reason why Paul deemed it an absolute necessity to send Epaphroditus back to the Philippians, was because the latter was homesick.**

**Paul says, "He longed after you all."**

**The Greek construction shows that this was not a spasmodic yearning but a continuous one.**

**The words "full of heaviness" are from a Greek word used only two other times in the New Testament (Matt 26:37 and Mark 14:33), both of which refer to our Lord's heaviness of soul in Gethsemane.**

**The Greek word finds its origin in a word that has the idea of "not at home," thus, "uncomfortable, troubled, distressed."**

**The word does not refer to homesickness, but to the discomfort of not being at home.**

**Thus the heart of Epaphroditus was not at rest.**

**The reason for this restlessness was that he was concerned for the Philippians in respect to the things Paul addressed to them earlier in this letter.**

**Verses twenty-seven to thirty**

**The words "nigh unto," in the Greek tell us how near Epaphroditus was to death, just next door.**

**He and death were next door neighbors.**

**The word means literally, "alongside of a neighbor."**

**The words "the more carefully" in the Greek have the ideas of "haste," and "diligence."**

**If Paul was enjoying the comforts of his own hired house near the barracks of the Praetorian Guard would not have made necessary such overexertion on the part of Epaphroditus.**

**The probability is that Paul was now confined to a prison, the discomforts of which were somewhat relieved by the strenuous labors of Epaphroditus.**

**"Receive" is the translation of a verb which means "to receive to one's self, to give access to one's self."**

**Paul didn’t want the church to reject Epaphroditus as one who abandoned him just prior to his death to return home and to the Philippians.**

**The word "reputation" is the translation of a Greek word which means "to hold one dear or in honor, to value highly, to prize, to deem precious."**

**"Not regarding" in the Greek text is a term used in gambling circles.**

**It means, "to throw down a stake, to venture."**

**Its adjective means "rash, reckless"**

**The word was used of brotherhoods who at the risk of their lives nursed the sick and buried the dead.**

**Epaphroditus had recklessly exposed his life.**

**‘Regarding not his life..’**

**Risking his life…**

**Hazarding his life..**

**It’s a gamblers word..**

**Put all on the line at the turn of a card or roll of the dice.**

**For the sake of the gospel and the sake of Paul…**

**Epaphroditus put his life on the line…**

**How much reckless courage is there in our service to the kingdom & each other?**

**That which had brought this servant of the Lord to the door of death was his work of ministering to the apostle.**

**He supplied the Philippians' lack of service toward Paul in that the former were separated by many miles from their beloved spiritual mentor and thus could not minister personally to his needs.**