

Fellowship of Joy in People

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[0:00] As I'm sure 99% of you know, because we do have some visitors, that I am working my way through this marvelous letter of the Apostle Paul's letter to the Philippian church.

! We have seen the fellowship of joy in prayer. Remember that? Way back when we started. We have seen the fellowship of joy in persecution. We just finished up last Sunday the fellowship of joy in perfection, moral maturity, perfection.

And now our subject is the fellowship of joy in people. In people. And so open your Bibles this morning to Philippians chapter 2 and find verse 19.

And I'm going to read verses 19 all the way to the end of the chapter, chapter 2. Indeed, that is as far as we're going to get. Philippians chapter 2 starting with verse 19.

[1:20] Philippians chapter 2.

Philippians chapter 3.

Philippians chapter 3.

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Philippians chapter 3.

[3:50] And Paul has been laying all that out for us. And incredible passage of Scripture.

Remember Christ, Paul declared, left the glory of heaven, came to this fallen world, took on the form of a servant, a bondservant, a slave, literally became obedient to death and not just any death, but death on the cross and all for us.

And so Paul laid all this out for us. And then after that, he challenged us with something. He challenged us to respond to what Jesus has done for us.

And it's quite a challenge. And what is the challenge? Do you remember? To always live out our lives in such a way that it proves the great worth of the gospel of Jesus Christ.

What a challenge. And so this is powerful stuff here in chapter 2. From the Mount Everest of doctrines or theological truths to, I think you would say, the Mount Everest of challenges.

Based upon this great truth of what Christ has done for us, that we would, in every way, live out our lives to prove its worth.

[5:03] Great challenge. Powerful stuff. And then we come to this particular portion of chapter 2.

And we look at that and we consider that and our first thought might be that this is, comparatively speaking, pretty mundane stuff.

And I think we might, at the least, think that this is certainly anticlimactic. These great doctrines and this great challenge.

And then we have here Paul writing about sending Timothy and some guy by the name of Epaphroditus to the Philippian church. And then Paul kind of shares a little bit about his hope and his desire that he would be released from prison and maybe he would get to visit them soon.

And we read that if we're not careful. We might get to thinking that, you know, God is kind of wasting the text of Scripture with this stuff.

I mean, why did the Holy Spirit inspire Paul to kind of insert this information here at this point right after taking us to the pinnacle of theological truth?

[6:17] And then just to kind of throw this in here. I think, you know, maybe this is valuable space in Scripture that ought not to be wasted. And I say that respectfully.

I mean, really, what is this to me? That Paul would send Timothy and Epaphroditus and has these hopes and these desires. And what is this to me?

I mean, where is the relevance for life here in this passage? And we might think this of this text. We might think this in regard to a number of passages in the Bible, especially in some of Paul's epistles where it seems like he's just kind of doing some housekeeping here, you know.

And we might find ourselves just kind of skipping over this and thinking this is just really not relevant. And so why is this here? Paul, you remember, wrote to Timothy in 2 Timothy 3.16. He said, All Scripture is given by inspiration of God and is profitable. That is, all of it is profitable. Profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be complete, thoroughly furnished unto every good work.

[7:34] And so how does Philippians 2, verses 19 through 30 fit in with that? Well, here are a few suggestions on the profitability of this passage.

It kind of lays the groundwork, the foundation for what I think we need to learn from this passage. But I think we need to cover these few things first. The profitability of this passage.

Why is it here? What good is it to us? And so I would say this, first of all, and this is important to note, that these verses that I read just a moment ago, verses 19 through 30, are not a break in the letter.

Not a kind of sort of parentheses, where Paul is rocking along with these great truths, and then he just takes a moment and does some housekeeping here, some details, and maybe only the folks at Philippi would find any meaning in.

Takes a break, and then in chapter 3 he takes it up again, and goes right on into some great truths. That's not what this is. This is not a parenthesis, this is not a break in Paul's flow of thought and in his subject.

[8:51] Because Paul's subject has not changed here. It's important for us to see that. The subject is still the same. And so then second, I would have you note that these verses are really a logical conclusion to what Paul has been writing about.

Remember, he commanded us, back in verse 5, to have the mind of Christ. And then he showed us, verses 6 through 11, just what that mind is.

What that mind is. By expounding on, again, the greatest doctrine, one of the greatest doctrines of the Bible. The exaltation of Christ. First, the humiliation of Christ, and then the exaltation of Christ. And then he exhorts us, again, challenges us, in verses 12 through 16, to respond to the cross with a lifestyle that shows the great worth of the cross. And now, here in verses 19 through 30, he submits to us, for our consideration, a couple of real life examples of some men who got it.

Some men who are the real deal. Some men who really were living out the truth of the cross and living it out in a way that showed its worth, its great worth.

[10:15] Timothy was one of them. Timothy, Paul's son in the faith, friend, the missionary partner, co-worker. And then Epaphroditus. We're familiar with Timothy, but we don't know very much about Epaphroditus.

But another one of Paul's co-workers. Epaphroditus, the very name means favored by Aphrodites. I'm sure a name that was given prior to his salvation.

Aphrodites, of course, one of the Greek goddesses of love. We don't know very much about him. Apparently, I think by implication, it's pretty clear from the text that he was well thought of by the people there at Philippi, the membership of that church.

But the point is this, these two men took the example of Christ seriously. Took it seriously. All right, so then, third, let me say a third and final thing about the profitability of this portion of Scripture so that we can now be ready to find out what the Bible is teaching us here.

Third, I would say, and this is what it all comes down to, Paul provides the brief sketches of these two men with this intent to show us what the real thing looks like.

[11:39] Model Christianity. I like the way one theologian summed it up. He said, the Lord Jesus so consecrated Himself in obedient service to the Father that He poured Himself out for the benefit of others.

And likewise, Timothy and Epaphroditus, and I would add Paul too, so consecrated themselves to Christ that self self was subdued in the service of other Christians.

The Lord Jesus Christ is the Christian model. And Timothy and Epaphroditus and Paul too were model Christians.

That's why this passage is here. That's why Paul inserted it here. Not a break in his thought. It's the logical conclusion of it.

And it fortifies and strengthens and illustrates what He's been teaching us. And He doesn't do this so that we would just kind of be in awe of these men and think, well, I guess there are some Christians like that.

[12:52] Wish I could be. But He does so to challenge us so that we would model our lives after them. And what aspect of Christianity did these two guys model specifically?

Well, simply this. Selfless service. Selfless service to God first and to others.

That's the point of this passage. It's a great lesson for us. In fact, there are three things to learn from these men. Number one, a servant's heart.

Number two, a servant's hardship. And number three, a servant's honor. A servant's heart, a servant's hardship, a servant's honor.

And so, as we consider Timothy and Epaphroditus and by implication Paul also who's doing the writing here and he says a good bit about himself here as well by implication.

[13:59] So, considering these three men, let's follow their example. And number one, express a servant's heart. Express a servant's heart.

In verse seven of this chapter, Paul tells us that Jesus took the form of a bond servant. A servant. Literally, slave.

It's the Greek word *doulos*. Slave. And so, Jesus took the form of a slave. That part we know, don't we? And in Mark chapter 10, verse 45, Jesus said this of himself.

He said, the Son of Man did not come to be served, but to serve and to give his life a ransom for many. That's what Jesus said of himself.

And then, Jesus said of us in Luke chapter 6 and verse 40, a disciple is not above his master, but everyone who is perfectly trained will be like his master.

[15:05] The master's a servant. He didn't come to be served. He came to serve and give his life a ransom for many. And likewise, the servants of the master are to be like the master.

We are to serve. And, you know, Paul understood that perfectly. He mentions this a number of times. He opened, for example, his letter to the Romans by introducing himself as Paul, a servant. A servant of Jesus Christ. A slave. It's the same word. *Doulos*. A slave. Paul. A slave of Jesus Christ. Now, listen, dear people, and we can't miss this.

It's clear from the Scripture, not only here, but many other places in the Bible, that every born-again Christian is the blood-bought slave of the Lord Jesus Christ.

That's who we are. And it's not an option for us. I wish that I could soften it a bit and say, well, you just need to choose this. It's not an option.

[16:10] If you're a believer, a true follower of Christ, to be his servant, servant, and to serve not only him, but to serve others, just like Christ did, is not an option for us.

It is a calling. It's a calling. A clear calling of Scripture. And I would go a step further and say this, if you are not a servant of Christ, then you have no right to call yourself a Christian.

Now, as exemplified by Timothy and Epaphroditus, as well as by Paul himself, let's understand a couple of things about this servant's heart.

Number one, it begins with an upward focus. An upward gaze, an upward focus. It is certainly the case, was the case with Paul and Timothy and Epaphroditus.

It begins with an upward focus. That is, if I might define that, a servant's heart desires that God, from beginning to end, be at the very center of all things in our lives.

[17:20] He's to be the first and last in all things and also everything in between. Now, take Paul for an example. The Apostle Paul was a man with a single focus.

There's no denying that. And you say, well, that's Paul. But we're to be the same. And what is that single focus? the Lord Jesus Christ.

There's no denying it from Scripture. That was Paul's single focus of life, the Lord Jesus Christ. And it's proved right here in what Paul writes in Philippians.

For example, in verse 19, Paul said, but I trust, or I hope, in the Lord Jesus. That means according to his will, to send Timothy to you shortly.

that means he's moving here and making a decision based upon what he believed to be the will of God in his life. The will of the Lord Jesus Christ.

[18:20] He's sending Timothy, I'm going to say it, I hope, to send him to you, in the Lord Jesus Christ. He said in verse 24, I trust what?

Do you see it there, verse 24? I trust in the Lord. In the Lord, that I myself shall also come shortly.

And in verse 29, Paul said he was sending Epaphroditus to the Philippians and that they were to, quote, receive him therefore in the Lord with all gladness.

It's easy to just read that and kind of pass over that and think, well, this is just kind of Christian speak. You know, this is the way Christians talk. I mean, I hear other believers talking like it, in the Lord, I hope in the Lord, and in the Lord Jesus, and Lord's will, and so forth.

But this was not just simply Christian speak with Paul. He meant this. And that is, it's kind of a window into his life as a whole.

[19:24] Paul had a true servant's heart, and it was upward focused, first of all. That is, he expressed desire that he had.

In everything he said, and in everything he did, Paul would not make a move, not say a word, without first consulting his master and his savior, the Lord Jesus.

His life was immersed in this kind of upward focus. And on the other end of things, I think we also see that here, he gave God all the credit and all the glory.

For example, in verse 27, Paul related how Epaphroditus had been sick. In fact, he said he was sick almost unto death. That is, he nearly died. But of course, Epaphroditus got well, didn't he?

He recovered. And what did the Apostle Paul say about that? Did he say, well, I'm so glad he made it? So glad he got better. I mean, you know, it was touch and go there for a while.

[20:35] It was a close call for a while. But Epaphroditus, he's made of tough stuff and he toughed it out and he hung in there and thank goodness he made it. Is that what he said? Well, of course not.

He didn't. No, he gave God the glory. He gave God the credit. He said in verse 27, but God had mercy on him.

Epaphroditus. Now, seriously, people, don't just read that and hear that and think, well, this is just the way believers speak. Now, we are to speak this way, but we're to mean it from the depth of our heart.

Paul was immersed in an upward focus and he did everything according to the will of God and he gave God all the glory for all things. He said, but God had mercy on Epaphroditus.

That's why he got better. But notice what he said next in verse 27, and not only on him, not only did he have mercy on Epaphroditus, but on me also. On me also, lest I should have sorrow upon sorrow.

[21:43] He gave God all the glory in every direction, in every part of it. He did everything according to the will of God and he gave God all the credit and all the glory for all things that happened in his life.

This is such an example of a servant's heart that is upward focused. That's Paul. How about Timothy? Well, Timothy's servant heart was also upward focused and let me give you one example. There really are a couple here in the passage, but I think this one is the most profound. In verses 20 and 21, Paul said this concerning Timothy. Now look at it.

This is quite a statement, quite a testimony of Timothy. For I have no one like mind. I don't have anybody, don't know anybody, nobody close to me who has the same mind that Timothy has.

For all seek their own. That is, they seek their own interests. Not Timothy.

[22:47] All others seek their own, but what does he say about Timothy? The things which are of Christ. That's what he was seeking. The things which are of Christ.

What a testimony of the upward focus of Timothy's servant heart. He didn't seek his own interest. He wasn't even concerned about his own life.

And he was focused upon the interests of Christ. What about Epaphroditus? What does he say about him?

We'll look at verse 30. Because for the work of Christ, he came close to death, not regarding his life. Huh?

What? What? What a statement about Epaphroditus. Epaphroditus, I think we're to assume here, did not become ill simply because, well, people get ill.

[23:50] But he said, Paul said, for the work of Christ. Epaphroditus was one of these fellows that spent all and had no regard for his own life.

He risked his own life. How like Jesus that is. Second, a servant's heart does not end with the upward focus.

It's not all just that. That's not the end of it, obviously, because second, it extends to an outward focus. You can't miss that from the text.

And we would certainly be as believers out of balance totally if our focus was only upward. Our focus is to be outward.

And that was certainly the case with Paul and Epaphroditus and Timothy. Let me ask you three questions that I think, if you'll think about them and answer them honestly, not to me, but to yourself, three questions that I think will reveal a servant's heart that is outward focused.

[25 : 02] number one, or first of all, do you have a sincere compassion for people? Do you?

A sincere compassion, genuine compassion for people. There's a wonderful example of this here. In verse 26, Paul tells us that Epaphroditus again was sick.

He was sick. A very sick evidently, seriously ill. Nigh unto death, sick. And Paul tells us that Epaphroditus was distressed about that.

Not distressed about his own sickness. I'm sure he was, but this is not what Paul is saying. He said that Epaphroditus was distressed because the Christians at Philippi had heard that he was sick. his folks back home, his family there in that local body, that local fellowship, there in Philippi, they had heard about it.

[26 : 14] In fact, it's very likely that Epaphroditus, if we kind of read between the lines and also add to this our understanding of communication in that day, it's very likely that he was fearful that they thought he was dead.

that at least for a period of time until they got word that he had survived, they were grieving over his death.

And this just distressed Epaphroditus. Don't get the idea that he was just a little bit sad about it.

That he just, you know, kind of was sad.

imagine how they might have been overly concerned, maybe even grieving that he was ill, maybe even dead. He wasn't just a little bit sad about it. And we know that because of the word that Paul chose here.

He used the word translated distressed in the New King James. And it's the same word, by the way, that Matthew used to describe Jesus in the Garden of Gethsemane just shortly before Jesus would be arrested and then ultimately be crucified.

[27 : 22] And you know that story. He went off by himself to pray. And the Bible says there that Jesus said, my soul is exceedingly sorrowful, even to death.

That's the same word that Paul used to describe Epaphroditus. It means not just simply distressed, but deeply distressed. exceedingly sorrowful.

Not for himself, but for the people of his church. They might have been in the dark about it. They were grieving. They were sad. They were torn up inside.

They were sick inside because of their beloved friend, Epaphroditus, because he was sick. And Epaphroditus was deeply distressed about that.

See, Epaphroditus so loved the people at the church at Philippi. He had a sincere compassion for them. Now, you know, this causes me to wonder, where did we ever get the idea that true spiritual Christianity is to be so stoic?

[28 : 41] so stoic, never showing emotion, no tenderness, no tears.

Don't we ever get that idea? I mean, never showing grief, never showing anxiety about anything.

You know, all we say is, well, Romans 8 28, all things work together for good.

And we just kind of go around just saying that all the time. Now, that passage is true. I'm not minimizing Paul.

Same guy who wrote Philippians. Same guy who's writing right now. The Apostle Paul. Now, do you imagine that Paul forgot all about this verse when he wrote what he wrote in verse 27?

What does he say in verse 27? For indeed he, Epaphroditus, was sick almost unto death, but God had mercy on him, and not only him, but on me also.

[29 : 59] And why? What might have happened if God had not had mercy on Epaphroditus? Paul said, lest I should have sorrow upon sorrow. Sorrow heaped upon sorrow heaped upon sorrow.

What's this? This is the Apostle Paul. This is that great believer. Did Paul forget his own words in Romans 8, 28?

And we know that all things work together for good to those who love God, to those who are called according to his purpose. Did Paul forget all about that? And here he's talking about sorrow upon sorrow upon sorrow because Epaphroditus is sick and if he had died I would have just been overcome with grief is what Paul was saying.

What? What's wrong with Paul here? Did he forget all about Romans 8, 28? No, he hadn't forgotten about that. You see, here's the lesson.

Paul was not afraid to be human when it comes to his heart for people. He wasn't afraid of that. He didn't avoid that. He didn't act very stoic about that.

[31:08] Paul was not afraid to express his deep, deep feelings for others. And look around you here in this room.

And people are hurting here. Some of them you might know. A good many of them you don't have any idea about. But look around. Look at each other.

People are hurting. People are grieving over loss. People are at their wits end over some personal issue of life. And what are you going to say to them?

Just buck up, dear brother and sister. I mean, tough up, have faith, all things work together for good. Now folks, you're not going to get very far with that.

You say, Pastor, that's Scripture. Yeah, it is. But did you know that the Paul who wrote Romans 8.28 also wrote Romans 12.15, weep with those who weep.

[32:21] Be of the same mind toward one another. So question number one, do you have a sincere compassion for people?

Question number two, do you have a selfless concern for people? A selfless concern for people.

What did Paul say concerning Timothy, verse 20? Look at it. For I have no one like minded who will sincerely care for your state.

For all seek their own, their own interests, not the things or interests which are of Christ Jesus. folks, the welfare of people is the concern of Christ, the interest of Christ.

Here's where I think we are in American culture today. I'm talking about the church in America.

Nearly everything takes priority over serving the Lord and serving others in the church.

[33:34] Everything, it seems, takes priority over worshiping and serving in the church. It's come to the place in America, the church in America, where God's people have too many self-interests.

things. You know, we've just been gradually moving our way into that for a number of years. All the extracurriculars of life, some of them attached to family and kids and family, and none of these things are a bad thing.

We get involved in this thing and that thing, and we have too many irons in the fire. And so we have so many self-interests that we don't have time to be concerned for the interests of other people.

In fact, we have invested so much of our money in things and into debt that we don't even have the money to help people when they need help. It's just where we are. I think this ought to cause us to do a little self-examination and maybe start moving back to the right track and to be the church the way God designed the church to be.

Where would we be today, for example, if we had no welfare, no government welfare? You say, praise God, I look forward to that day.

[35:13] Do you? Who would have to take up the slack? whose job would it be then to take care of people? Our job.

That's the way it used to be. And now we have relinquished that to be Big Brother Government's job. The way our economy is going, it may come back to us yet.

May. Are we ready for that? So, we're talking about a servant's heart. that is outward focused.

How do you know if you have that? Do you have a sincere compassion for people? Do you have a selfless concern for people?

And third, do you seek a submissive cooperation with people? A submissive cooperation. Paul and Timothy and Epaphroditus, they worked together.

[36:17] It's pretty clear. There were no power struggles in their working relationship. I mean, Paul was the senior. Paul was the great apostle, and yet you read nothing in here about him grasping and holding on to his right to be the top dog.

In fact, Paul described his working relationship with Timothy in verse 22 this way. He said, as a son with his father, he served with me in the gospel. As a son with his father.

Now, you know, that's how our staff works together. And in one case, literally. Father and his son. But that's how we work together. We're not striving for who's the top dog or the best or, you know, it's not a power struggle. We work together.

Kind of like family. And Paul also said to, of Epaphroditus in verse 25, he referred to him as a brother.

[37:26] That's the kind of working relationship they had. A brother. A fellow worker. A fellow soldier. See, listen, submissive cooperation is a servant's heart.

It's the way it ought to be in the church. And I really think, God, it is that way here. I praise God for that. And I've seen this in action recently, by the way. Go back to our vacation Bible school this year.

Man, it was so gratifying to my heart as your pastor to see the 35, 40 people who were working together and cooperating together in this very important ministry of our church.

I just sat back and looked at this. There was such a spirit of cooperation. And recently the team that went to Colorado and I tell you, almost from sunup to sundown, we were all working and worn out and we were just together and working.

There was no chief and Indians there. We were all just Indians working together in cooperation with one another. This way is to be in the body of Christ.

[38:40] this is the way it was between these men as examples to us. So here's what we learned from these men, Paul, Timothy, Epaphroditus, the servant's heart.

Beginning with an upward focus, extending to an outward focus, and the two come together to form a servant's heart in the church.

A heart that is willing to be sent anywhere, willing to serve anyone any way, willing to sacrifice anything, any time.

That's a servant's heart. Consider a parable. The parable of four people in the church named everybody, somebody, anybody, and nobody.

There came a day when the church was having financial difficulties and everybody was asked to help. Everybody was sure that somebody would do it. Anybody could have done it, but you know who did it?

[39:53] Nobody. It ended up that everybody blamed somebody when nobody did what anybody could have done. The church needed to reach out to the lost in its community, and somebody was asked to help, but somebody got angry about that because anybody could have done it just as well, and after all, it was really everybody's job.

In the end, the work was given to nobody, and nobody did a fine job. On and on this went.

Whenever work was to be done, nobody could always be counted on.

Nobody visited the sick. Nobody gave to the church. Nobody shared his faith. In short, nobody was a very faithful member. Finally, the day came when somebody left the church and took anybody and everybody with him, and guess who was left?

Nobody. So what is Paul's intent in relying or relating to us his plans concerning Timothy and Epaphroditus?

What is he trying to say to us and lead us to when he relates a little bit about his own hopes and desires concerning himself and him getting out of prison and going to visit the Philippi church?

[41:10] What's his intent here? It's to challenge us to be servants, to express a servant's heart, upward and outward.

And second, number two, to expect a servant's hardship. To express a servant's heart all the while expecting a servant's hardship.

That part's in here too, by the way. Paul called Epaphroditus in verse 25 a fellow soldier. Soldier. And you see, listen, most of you know this, that a servant in service to the Lord Jesus, that that service is a warfare. It's a battle.

And it starts with boot camp, by the way. It has to start there. In fact, in verse 22, Paul referred to Timothy's proven character. Do you see that in the text of verse 22?

[42:20] That Timothy, he commended Timothy because he had a proven character, a proven worth. And this comes from one word in the Greek text, and it means literally proven, approved by testing.

That is, Timothy had been through boot camp. He was approved, approved by testing, hardship. It's the same word that Paul used in Romans 5 verses 3 and 4 when he said, and not only that, but we also glory in tribulations, do we?

We glory in tribulations knowing that tribulation produces perseverance, and perseverance proven character. There's the same word. And so, there is boot camp, and it's hard, but we should expect it, and have a servant's heart, nonetheless.

But it doesn't end with boot camp, because that's all for a purpose. The next comes the battlefield. And in the battlefield, we expect friendly fire, unfriendly fire, but hey, sadly, friendly fire as well, sometimes.

Church, they've said, is the only organization in the world that shoots its own wounded, and sometimes that is the case in the body of Christ, sadly. And that was kind of the case with Paul. [43 : 43] Paul endured both of these things. Unfriendly fire as well as friendly fire. He was in prison because of unfriendly fire, persecution, but remember early on in the letter, he got unfriendly fire from the people who were in the body of Christ.

But it's hard. And what about Epaphroditus in verse 30? Because, Paul said, because of the work of Christ, he came close to death, not regarding his life, or that is risking his life.

By the way, that's a gambling term. Paul used a gambling term. I can't say shame on him because he was inspired by the Holy Spirit. But it's a gambling term and it means to roll the dice.

Literally. Epaphroditus was just rolling the dice. Not without faith. He was just risking all because he trusted God. He didn't know what the outcome was going to be.

It was all up to God. That's Epaphroditus. And he suffered for that. A sickness nigh unto death.

[44 : 46] You see, expect a servant's hardship. A hardship of persecution just like Paul did and Timothy did. And yes, Epaphroditus also.

And expect a hardship in ministry. Ministry is not easy. It's hard. It's tough. Sometimes people don't appreciate you, but you just serve the Lord anyway.

And there's a hardship of anxiety as well. Even Paul admitted that. Remember his sorrow upon sorrow. So express a servant's heart.

Expect a servant's hardship. And then one more. Experience a servant's honor. Experience a servant's honor.

This is the icing on the cake. It may not be something you experience in this life. In fact, generally it is not. But one day, there will be honor.

[45 : 48] For those to whom honor is due. Paul said in verse 29, hold such men in esteem. Honor.

honor. Now, do not serve the Lord and serve others because you're seeking honor. If you're doing that, then you're wrong.

It won't come. Remember, those who exalt themselves will be brought down, will be humbled. Now, you don't seek after honor in your service.

You don't seek after it. That's not a true servant's heart. But, we will experience honor one day. God said through Samuel in 1 Samuel 2.30, those who honor me, I will honor.

I will honor. So, those who express a servant's heart should expect a servant's hardship.

[46 : 56] It's no different with Paul, Epaphroditus, Timothy. It will be no different with any of us.

Expect a servant's hardship. One day, you will experience a servant's honor.

When you hear Jesus say, well done, well done, good and faithful servant. You were faithful with a few things.

That is, when you were on this earth, I gave you a few things and you were faithful. Those few things, I will put you in charge of many things.

I take this to mean in glory. We're going to have something to do there. And those of us who are faithful with a few things here will be rewarded with many things there.

And Jesus said, enter into the joy of your master. Imagine serving him forever and ever and ever.

[48 : 13] Hear hardship in our service. But there, all hardship is removed. And we can serve him to the fullest without any hindrance and be honored by him.

Thank you.