

# The Harvester



*Preparing Souls  
To Serve The Lord!*



Volume 39

April 2019

Number 9

## Two Students Graduating May 12, 2019



### Vincent D. Daugherty

Brother Daugherty came to us from the Beville Road church of Christ in Daytona Beach, Florida, with whom his dad serves as preacher. Prior to enrolling at FSOP, Vince served as a youth minister with Beville Road (2016-2017), and he also worked four years as a middle and high school teacher. He received other formal education from Harding University (BA in social science, 2013). He speaks at many local youth events. He and his wife, Tiffany, have two sons, Ellis and Judah. Vince has already accepted a work as an associate minister with the South Florida Avenue church of Christ.



### Alex Szabo

Brother Szabo came to us from the Wesconnett church of Christ in Jacksonville, Florida. Prior to enrolling at FSOP, he worked as an information technology professional, having owned several businesses during his career. He is a first generation American, whose parents escaped the Hungarian Revolution of 1956. He is originally from Reading, Pennsylvania, and served in the United States Navy (1976-1980). He and his wife, Beth, have one married daughter. As of this printing, Alex was looking for a full-time preaching work. He is also interested in doing mission work in Hungary.

## Preachers, Persecution, and Progress

Brian R. Kenyon

Preachers may suffer seemingly un-get-overable obstacles placed before them by those opposed to truth, simply for doing “the work of an evangelist” (2 Tim. 4:1-5). Although these consequences may seem bleak, God can still allow His Gospel to contin-

ue its influence. When Paul wrote Philippians, internal evidence strongly suggests he was a prisoner in Rome (Phil. 1:7, 13, 16; 4:22 cf. Acts 28:30-31). Yet, even while in prison, the apostle could rejoice over the Gospel’s advance. Preachers today can also know

that although they may suffer for righteousness' sake, the Gospel still works its influence! Consider two truths about the influence of the Gospel resulting from Paul's imprisonment.

## Caused Gospel to Be Known

Paul wrote, "But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ" (Phil. 1:12-13). Two truths are here indicated. First, Paul's imprisonment caused the Gospel to be known throughout Rome! Paul wanted the Philippian to see the bigger picture. "I want you to know" introduces "an important assertion and may imply that misunderstanding has arisen over the matter or that inquiry has been made regarding it" (Kent 109-110). This exact phrase does not occur again in the New Testament, but similar ones do (cf. 1 Cor. 11:3; Col. 2:1). Paul commonly used the negative expression, "I do not want you to be unaware [ignorant, KJV]" (Rom. 1:13; 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thes. 4:13). Paul had confidence in God's promise that "all things work together for good" (Rom. 8:28)! The Gospel Paul preached continued to spread! The term "have actually turned out for [have fallen out, KJV; has really served to, ESV]" indicates that Paul's imprisonment had not been the least bit detrimental to the Gospel, but had in fact worked to its advantage!

The original word translated "furtherance [greater progress, NAS; advanced, ESV]" (from *prokope*, προκοπή) means progress, advancement (1:25; 1 Tim. 4:15 cf. the verb *prokopto* [προκόπτω] in Gal. 1:14). The whole phrase indicates "advancement in spite of obstructions and dangers which would block the path of the traveler" (Martin 70).

Second, Paul's bonds made clear to his captors his relationship with Christ (Phil. 1:13). Though in a prison, Paul considered his "chains" as being "in Christ." The word translated "chains [bonds, KJV; imprisonment, NAS]" can be used to refer to bonds, or chains (i.e., that which physically binds him), or it can refer generally to imprisonment, or prison (Phil. 1:7, 14, 17; Col. 4:18; 2 Tim. 2:9). It was plainly evident to those who knew Paul that his imprisonment was for the Gospel's sake! The "palace guard [praetorian, NAS; imperial guard, ESV]" is used elsewhere to refer to the praetorium in Jerusalem (Mt. 27:27; Mk. 15:16; Jn. 18:28, 33; 19:9), and to the praetorium in Caesarea (Acts 23:35). The context here seems to indicate the praetorium in Rome, for Paul sent greetings to the Philippians from "Caesar's household" (Phil. 4:22 cf. Acts 28:30).

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## The Harvester

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## Boldly Encouraged Others

Paul's imprisonment also encouraged others to boldly preach Christ. Paul wrote:

And most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. <sup>15</sup>Some indeed preach Christ even from envy and strife, and some also from good will: <sup>16</sup>The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains; <sup>17</sup>but the latter out of love, knowing that I am appointed for the defense of the gospel. <sup>18</sup>What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice. (Phil. 1:14-18)

Because of Paul's imprisonment, the church was now characterized by courage. "Most [many, KJV]" does not mean that a minority refused to seize the opportunity for evangelism, but that "so many did so that their action characterized the Roman church as a whole" (Bruce 41-42). Paul stacked four terms to show the courageous proclamation resulting from his imprisonment. "Confident [trusting, NAS]" is from a word (*peitho*, πείθω) that generally means to persuade, convince, win over; but as a perfect active verb, as here, means to trust, rely on; have confidence, be confident; be certain or sure (Phil. 1:25; 3:3; 2 Thes. 3:4; Phil. 22). "Much more [far more, NAS; more abundantly, ASV]" is from a word (*perissoteros*, περισσοτέρως) that means all the more, even more so, especially, to a greater degree (2 Cor. 11:23; Heb. 2:1). "Bold [courage, NAS]" is from a word (*tolmao*, τολμάω) that means to dare, be brave or bold enough; take upon oneself to do something (Rom. 5:7; 15:18; 1 Cor. 6:1; 2 Cor. 10:12; 11:21; Jude 9). "Without fear" (from *aphobos*, ἀφόβως) means to be at ease (Lk. 1:74; 1 Cor. 16:10; Jude 12).

The brethren's motives, however, may be different. Some were motivated by "envy and strife," wanting to make Paul more miserable (Phil. 1:15-16). These were neither pagans (cf. Acts 19:13), nor Judaizers (cf. Phil. 3:2-3; 2 Cor. 11:4, 13; Gal. 1:6-7; 5:1-6). Paul stacked four terms here to show the negative mo-

tives of some: "envy" (cf. Mt. 27:18; Rom. 1:29; Gal. 5:21; 1 Tim. 6:4; Tit. 3:3; 1 Pet. 2:1); "strife [rivalry, ESV]" (from *eris*, ἐρις), which means strife, selfish rivalry, fighting; quarrels, quarreling (Rom. 1:29; 13:13; 1 Cor. 1:11; 3:3; 2 Cor. 12:20; Gal. 5:20; 1 Tim. 6:4; Titus 3:9); "contention [selfish ambition, NAS; rivalry, ESV]" (from *eritheia*, ἐριθεία), which refers to selfishness, selfish rivalry, selfish ambition (Phil. 2:3; Rom. 2:8; 2 Cor. 12:20; Gal. 5:20; Jas. 3:14-16); and "supposing to add affliction." Some "may have supposed that he [Paul] would bitterly resent their success (just as they did his) and his imprisonment would become all the more galling to him" (Kent 112). Others, on the other hand, were motivated by "love," wanting to be one with Paul (1:17). "I am appointed [set, KJV; put here, ESV]" indicates that Paul's being imprisoned was not by misfortune, but was by the providence of God for this very occasion (cf. Est. 4:14; Gal. 4:4). "Defense" (from *apologia*, ἀπολογία) (Phil. 1:17b) refers to a verbal defense, defense; answer, reply (Phil. 1:7; Acts 22:1; 25:16; 1 Cor. 9:3; 2 Cor. 7:11; 2 Tim. 4:16; 1 Pet. 3:15). No matter the motives, the true Gospel was being preached!

## Conclusion

As is true with all Christians, preachers are sometimes persecuted by those who oppose the truth (2 Tim. 3:12). Although these hardships can be difficult, rest assured, the Gospel is still continuing to progress its influence. On another occasion from a different imprisonment, Paul said, "I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound" (2 Tim. 2:9).

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