



The Epistle of Paul the Apostle to the Philippians

The Example of Timothy

Philippians 2:19-24

- I. THE COMING OF TIMOTHY (Philippians 2:19, 23)
 - A. The Wisdom of Paul's Promise (Philippians 2:19, 23)
 1. Laying the groundwork (James 4:13-15)
 - a. The confidence of man (James 4:13)
 - (1) In time
 - a) To day or tomorrow we will go into such a city.
 - b) We will continue there a year.
 - (2) In success
 - a) We will buy and sell.
 - b) We will get gain.
 - b. The frailty of man (James 4:14)
 - (1) In knowledge—ye know not what shall be on the morrow.
 - (2) In life—your life appeareth for a little time and vanisheth away.
 - c. The scriptural statement (James 4:15; see Acts 18:21; 1 Corinthians 4:19; 1 Corinthians 16:7; Hebrews 6:3)—“If the Lord will”
 2. The understanding of the apostle Paul
 - a. “I trust in the Lord Jesus to send” (Philippians 2:19)
 - b. “Him therefore I hope to send” (Philippians 2:23).
 3. Note: Paul and Timothy were together at the time this epistle was penned (Philippians 1:1-2).
 4. Note: Timothy had a history with these dear saints (Acts 16:1-3, 9-40; Acts 19:21-22; Acts 20:1-4).
 - B. The Purpose of Timothy's Coming (Philippians 2:19; 2 Corinthians 11:28)
 1. Paul's comfort—“that I also may be of good comfort”
 2. Paul's information—“when I know your state”
 3. This was a common practice (Acts 15:36; 1 Thessalonians 3:6-8; 2 Thessalonians 1:3; Philemon 1:5-7).
 - C. The Hindrance of Timothy's Coming (Philippians 2:19, 23)
 1. The desired time of Timothy's coming
 - a. Shortly (Philippians 2:19)
 - b. Presently (Philippians 2:23)
 2. The qualifier for Timothy's coming—“so soon as I shall see how it will go with me” (Philippians 2:23)



II. THE TESTIMONY OF TIMOTHY (Philippians 2:20-22)

A. The Superiority of Timothy (Philippians 2:20)

1. The extent of his superiority—"no man"
 - a. Note: There were many good men and women that served with the apostle Paul, but none were quite like Timothy. There are many in Christianity like Judas--"not that he cared for the poor" (John 12:6), but few like Timothy—"who will naturally care for your state" (Philippians 2:20).
 - b. What set Timothy apart?
 - (1) He was Paul's son in the faith (2 Timothy 1:2).
 - (2) He was a man of "unfeigned faith" (2 Timothy 1:5). Note: Feigned means false, fake, or pretend (see 1 Samuel 21:13; 2 Samuel 14:2; 1 Kings 14:5-6; Nehemiah 6:8; Jeremiah 3:10; 1 Timothy 1:5).
2. The area of his superiority
 - a. He was likeminded.
 - (1) The call to be likeminded (2 Corinthians 13:11)
 - a) Toward one another
 - i) "Be of the same mind" (Romans 12:16).
 - ii) "Grant you to be likeminded" (Romans 15:5)
 - b) In glorifying God—"That ye may with one mind" (Romans 15:6)
 - c) In striving together for the faith of the gospel—"that ye stand fast in one spirit, with one mind" (Philippians 1:27)
 - d) In walking by the same rule (Philippians 3:16)
 - (2) Aids to being likeminded
 - a) "Humility of mind" (Acts 20:19; Romans 12:16; Philippians 2:3; Colossians 3:12; contrast with 2 Timothy 3:4)
 - b) "Renewing of your mind" (Romans 12:2; Ephesians 4:23)
 - c) Perfection (2 Corinthians 13:11); Note: Scripturally speaking, perfection is more in line with maturity or completeness (Colossians 4:12; 1 Thessalonians 3:10; James 1:4).
 - (3) The outcome of being likeminded
 - a) Unity (1 Corinthians 1:10)
 - b) Peace (2 Corinthians 13:11)
 - c) A common love (Philippians 2:2)
 - d) Proper treatment of the saints (Philippians 2:3; 1 Peter 3:8)
 - e) The glory of God (Romans 15:6)
 - (4) The strength of likemindedness (Genesis 11:1-9)
 - b. He would naturally care for the state of the believers.
 - (1) The initial admonition was given in Philippians 2:1-4. This is the admonition of which Timothy is given as an example.
 - (2) His natural care for the believers was evidence that he



- a) Was likeminded with the apostle Paul (Philippians 2:2)
- b) Had the same love as the apostle Paul (Philippians 2:2)
- c) Did not serve through strife (Philippians 2:3)
- d) Did not serve for vainglory (Philippians 2:3)
- e) Esteemed others better than himself (Philippians 2:3)
- f) Looked more to the things of others than on his own things (Philippians 2:4)
- g) Note: These things were very much in line with the heart demonstrated by the apostle Paul (see Romans 9:3; 2 Corinthians 12:15).

B. The Nature of Man (Philippians 2:21)

- 1. All seek their own.
 - a. Witnessed by Paul
 - (1) By John Mark (Acts 13:13; Acts 15:37-40)
 - (2) By Phygellus and Hermogenes (2 Timothy 1:15)
 - (3) By Demas and perhaps others (2 Timothy 4:10)
 - (4) By others (2 Timothy 4:14-18)
 - b. Testifying of a lack of charity (1 Corinthians 13:2-5)
 - c. Demonstrating an inability to be followers of Christ (Matthew 16:24; Luke 9:57-62; Luke 14:26-27)
- 2. All seek not the things which are Jesus Christ's.

C. The Proof of Timothy's Life (Philippians 2:22)

- 1. The knowledge of Timothy's life
 - a. The believer's at Philippi—"ye know the proof of him."
 - b. Paul—"as a son with the father, he hath served with me."
 - (1) As a son (1 Corinthians 4:17; 1 Timothy 1:2, 18; 2 Timothy 1:2)
 - (2) As a servant (Philippians 1:1)
 - (3) As a colabourer (Romans 16:21; 1 Thessalonians 3:2)
- 2. The purpose of Timothy's life—"the gospel"

III. THE COMING OF PAUL (Philippians 2:24)

A. The Wisdom of Paul's Desire—"I trust in the Lord"

B. The Content of Paul's Desire

- 1. That he himself would be going to see the believers
- 2. That his coming would be "shortly"
- 3. Note: This means that Paul was hoping to be released from prison. It is very likely this is what Paul meant in Philippians 2:23 when he said, "so soon as I shall see how it will go with me."



The Epistle of Paul the Apostle to the Philippians

The Example of Epaphroditus

Philippians 2:25-30

- I. THE INTRODUCTION OF EPAPHRODITUS (Philippians 2:25)
 - A. The Penman of the Epistle
 1. He was the man the Philippian believers sent to Paul with supplies (Philippians 4:18).
 2. He was the man most likely sent to carry the epistle to the Philippian believers (Philippians 2:25).
 3. He was the man identified as the penman in the postscript: “It was written to the Philippians from Rome by Epaphroditus.”
 - B. His Relationship to Paul
 1. He was Paul’s brother. Note: This refers to a spiritual relationship rather than to being kinsman according to the flesh (see Acts 9:17; 2 Corinthians 1:1; 2 Peter 3:15).
 2. He was Paul’s companion in labour.
 3. He was Paul’s fellowsoldier. Note: A better understanding of this term can be gained by understanding the word *fellow*.
 - a. The word *fellow* comes to English from a word meaning “business partner.”
 - (1) In Old English, the word meant “one who lays down [invests] money in a joint undertaking with others,” and the first Modern English definition given for “fellow” by the Oxford English Dictionary is “coworker.”
 - (2) This is precisely how the Bible defines *fellow* the second time it uses the word (see Exodus 2:13).
 - b. The original meaning of *fellow* as a coworker is also evident in the compound nouns that the Bible forms by attaching “fellow” to words associated with work: yokefellow, workfellow, fellowworker, fellowlabourer, fellowservant, fellowhelper, fellowdisciple, and fellowsoldier.
 - C. His Relationship to the Philippians
 1. He was their messenger.
 2. He was sent by them to minister to Paul’s wants. According to Philippians 4:18, Paul said that he “received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.”



II. THE SELFLESSNESS OF EPAPHRODITUS (Philippians 2:26-27, 30)

A. His Longing for the Saints (Philippians 2:26)

1. He longed for the believers at Philippi.
2. He was full of heaviness because the believers at Philippi had heard he had been sick.

B. His Sacrifice for the Ministry (Philippians 2:27, 30)

1. His sickness (Philippians 2:27, 30)
 - a. The cause of his sickness (Philippians 2:30)
 - (1) The work of Christ
 - (2) He did not regard his life.
 - (3) He worked harder to make up for the lack of service from the Philippians (see Philippians 4:10).
 - b. The severity of his sickness (Philippians 2:27, 30)—he was “nigh unto death.”
2. His healing (Philippians 2:27)
 - a. The testimony of his healing
 - (1) A work of God’s mercy
 - (2) Not a work of men’s hands
 - a) Apostolic healing
 - i) Universal (Matthew 8:16-17)
 - ii) Immediate (Acts 3:6-8)
 - iii) By the faith of the healers (James 5:14-15)
 - iv) Sometimes with anointing with oil (James 5:14-15)
 - b) Grace age transition
 - i) Inability to heal one’s self (2 Corinthians 12:8-9; compare 2 Corinthians 12:11-12)
 - ii) Inability to heal others (2 Timothy 4:20)
 - c) Imitation healing
 - i) False prophets (Matthew 7:21-23; Matthew 24:24)
 - ii) False apostles (2 Corinthians 11:13-15)
 - iii) Lovers of money (like Simon; see Acts 8:18-24)
 - iv) Satanic powers (2 Thessalonians 2:8-9; Revelation 13:3, 12-15)
 - d) Grace age healing
 - i) Prayer (2 Corinthians 12:7-10)
 - ii) Physician (Colossians 4:14; 2 Timothy 4:11)
 - iii) Prescription (1 Timothy 5:23)
 - iv) Praise (Philippians 2:25-30)
 - b. The comfort of his healing
 - (1) Obviously, it was comforting for Epaphroditus.
 - (2) However, it was also comforting for Paul, lest he “should have sorrow upon sorrow.”



III. THE RECEPTION OF EPAPHRODITUS (Philippians 2:28-29)

A. His Sending (Philippians 2:28)

1. Sent with great carefulness—"I sent him therefore the more carefully."
2. Sent in hopes of increasing joy—"when ye see him again, ye may rejoice."
3. Sent in hopes of lessening sorrow—"that I may be the less sorrowful"

B. His Reception (Philippians 2:29)

1. Received with gladness—"Receive him therefore in the Lord with all gladness" (see also Philippians 2:28—"ye may rejoice").
2. Received with honour—"and hold such in reputation" (see Acts 28:10; 1 Corinthians 16:18; 1 Timothy 5:17); Note: See Ecclesiastes 10:1; Acts 5:34; Galatians 2:2 for a definition of *reputation*.
 - a. Consider the contrast of Christ (Philippians 2:7) and Epaphroditus (Philippians 2:29).
 - b. Note: As Bible-believing Christians, we must be cautious not to take this scriptural truth and make it an unscriptural man worship.
 - (1) The emphasis of God's power is not that it rests in men, but in scripture (1 Corinthians 2:1-5, 13 compare with 1 Corinthians 1:18; Hebrews 4:12), though at times men may experience greater power (2 Corinthians 12:9). False preachers are known for their ability to deceive the hearts of the simple with their "good words" and "fair speeches" (Romans 16:17-18).
 - (2) Man worship is an indication of carnality amongst Christians (1 Corinthians 1:10-13; 1 Corinthians 3:1-10).
 - a) Carnality produces division (1 Corinthians 3:3-4).
 - i) Envy, strife, and divisions (1 Corinthians 3:3)
 - ii) Multiple heads (1 Corinthians 3:4)
 - b) Carnality exaggerates (1 Corinthians 3:5-10).
 - i) Making men great (1 Corinthians 3:5-10)
 - ii) Making God weak (1 Corinthians 3:6, 7, 9)
 - c) Carnality hinders (1 Corinthians 3:1-2).
 - d) Carnality misplaces glory (1 Corinthians 3:21-23).
 - (3) Power is not demonstrated by emotion or any other physical demonstration (2 Corinthians 10:10).
 - (4) The Spirit of God attends unto the preaching of the word (John 16:7-15; 1 Corinthians 2:1-10, 13; Ephesians 6:17).
 - (5) The continual desire to see and hear some new thing is not a godly quality (Acts 17:16-23).
 - (6) Man's words are to be tested by the scriptures (Acts 17:11).
 - (7) Worship of God tends to make men more like Christ (2 Corinthians 3:18; Colossians 3:10), while worship of man tends to make man more like man.