

## **Servants to Model Your Life After Philippians 2:19-24**

<sup>19</sup> But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. <sup>20</sup> For I have no one like-minded, who will sincerely care for your state. <sup>21</sup> For all seek their own, not the things which are of Christ Jesus. <sup>22</sup> But you know his proven character, that as a son with *his* father he served with me in the gospel. <sup>23</sup> Therefore I hope to send him at once, as soon as I see how it goes with me. <sup>24</sup> But I trust in the Lord that I myself shall also come shortly.

### **Introduction:**

We have here in the text before us a clear illustration of the power of example. Timothy is one of three we are considering in the passage in chapter 2. We have looked at Paul already, and we will look at Epaphroditus, but Timothy above all shows how one man's influence can be so clear. Timothy was Paul's disciple. Timothy truly lived what Paul said, when he stated "Follow me even as I follow Christ." Timothy exemplified Paul and in this we find the power of example and influence by example.

Just in case you are not sure of how much an example can influence just look at your teenage children and count how many times they use the word "like" all a result of influence by example.

Now no doubt there are bad examples that we should not follow.

### **1 Cor 15:33**

<sup>33</sup> Do not be deceived: "Evil company corrupts good habits."

But the opposite is true also

Good examples have influence

**Thomas Brook said**, "Example is the most powerful rhetoric

**Robert Gromacki writes** “ Theory must be put into practice and ideas must be dressed in flesh, Learners want to be shown as well as told”

**One pastor said**

“The single greatest tool of spiritual leadership is the power of an exemplary life. The single greatest tool of leadership is the power of an exemplary life”.

And somebody might say, "Well what makes examples so powerful, why is it the single greatest tool of spiritual leadership? Why is it the most powerful rhetoric?"

And the answer is this, because example shows us what precepts can't. Examples show us what principles can't. What do I mean by that? Principles, precepts tell us our duty. That's all they can do. Principles and precepts tell us our duty, that's all they can do. Example assures us that that duty is possible because somebody is fleshing it out. If there were no one that I could look to as the model of spiritual virtue, I think I would probably say it's impossible.

But God has given us examples to follow, men and women that have been there done that

He gives us spiritual leaders to model after. and He gives us spiritual models to look to in scripture and this the case for our passage today. Our Spiritual Model is Timothy

v. 19 But I trust in the Lord Jesus to send Timothy to you shortly,  
v.23b

as soon as I see how it goes with me. 24 But I trust in the Lord  
that I myself shall also come shortly.

But I trust in the Lord

Paul's complete submission to the Sovereign plan of God

### **James 4:13**

13 Come now, you who say, "Today or tomorrow we will go to such  
and such a city, spend a year there, buy and sell, and make a  
profit"; 14 whereas you do not know what *will happen* tomorrow.  
For what *is* your life? It is even a vapor that appears for a little  
time and then vanishes away. 15 Instead you *ought* to say, "If the  
Lord wills, we shall live and do this or that." 16 But now you boast  
in your arrogance. All such boasting is evil.

Pauls desire was to send Timothy because  
He was the man for the job, Faithful servant of Christ who truly  
modeled what Paul taught

**I Cor 4:17**

<sup>17</sup> For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

**Romans 16:21**

<sup>21</sup> Timothy, my fellow worker,

**I Thess 3:2**

<sup>2</sup> and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, <sup>3</sup> that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

<sup>24</sup> But I trust in the Lord that I myself shall also come shortly.

**John MacArthur adds that Paul**

He did not minimize the value he could be to the church at Philippi by ministering to them in person. Whether or not he did, however, it is clear that he had the utmost confidence in Timothy. (MacArthur, J. *Philippians*. Chicago: Moody Press)

“that I also may be encouraged when I know your state.”

### **eupsucheó: to be of good courage**

**Original Word:** εὐψυχέω

**Part of Speech:** Verb

**Transliteration:** eupsucheó

**Phonetic Spelling:** (yoo-psoo-kheh'-o)

**Short Definition:** I am of good cheer

**Definition:** I am of good cheer.

### **HELPS Word-studies**

**2174** *eupsyxéō* (from **2095** /*eú*, "well, good" and 5590/*psyxē*, "soul") – properly, of *good* spirit ("soul"); used of God *bolstering* the soul which results in sound psychological and spiritual health.

## **I. He was Similar**

<sup>20</sup> For I have no one like-minded,

**Kindred spirit** (2473) (**isopsuchos** from **ísos** = equal + **psuche** = soul, mind, life) (cp **isotimos**) is literally one of **equal soul**, thus like-minded or of like character and activated by the same motives. The idea is having much in common with another. "Sharing the same feelings" (UBS). Latin Vulgate = "unanimus".

**Timothy** was then a man after Paul's own heart, one in thought, feeling, and spirit with Paul in love for the church. Mathematically speaking their "triangles were congruent." The idea is that Timothy thought like Paul and had a similar perspective so that he would likely interpret situation much like Paul would if he had

been present. Paul could rely on any report from Timothy as being similar to one he himself would have brought back.

## II. He was Sympathetic

<sup>20</sup> For I have no one like-minded, who will sincerely care for your state.

**WHO WILL GENUINELY BE CONCERNED FOR YOUR WELFARE: hostis gnesios ta peri humon merimnesei, (3SFAI) ([1Sa 18:1,3](#))**

**Genuinely (1104)** (**gnesios** is an adverb derived from **génos** = born) ((gnesios, literally is born in wedlock; thus, “like a brother”) when referring to children meant those of born in wedlock and so legitimately or lawfully born. The related noun form **gnesios** is used figuratively in the NT to describe one who is genuine, true and not degenerate. **Gnesios** described the relation of a disciple to his teacher. For example in the introduction of Titus Paul writes

"to Titus, my **true** child in a common faith" (see **note Titus 1:4**).

The word "**true**" is the noun form, **gnesios**, and describes Titus as one who is a legitimate, truly born again believer. So Timothy was like a real, born son naturally cares for his father's interests and not in pretence only. Timothy had a genuine sense of responsibility. He was a straight shooter. He was a person you could count upon to get at the truth of the matter. In the present context the emphasis is upon the sincere concern Timothy had for the Philippian saints which explains his selection as emissary from Paul. Timothy was the "genuine article" or the "real thing" as

we might say today.

**Be concerned** (3309) (**merimnao** from **mérimna** = anxious care in turn from **merizo** = to divide or draw different directions - which is exactly what **anxiety** does to most of us!) ([Click](#) in depth word study) means to have an anxious concern, give one's thought to a matter, and expresses a strong feeling for something or someone, often to the point of being burdened.

Timothy could be depended upon to have a very real and appropriate "anxious concern" about the welfare of the Philippians. Paul uses this same verb later in a "negative" sense telling his beloved saints to "**be anxious (merimnao) for nothing**" (see [note Philippians 4:6](#)) the contrasting meanings of the same verb illustrating the importance of context in accurate interpretation. In the present verse **being anxious** (caring, concerned) is a good thing. Similarly, using the related noun form (**merimna**) Paul described

"the daily pressure upon me of **concern** for all the churches." ([2Cor 11:28](#))

When Timothy was with others, his heart was sincerely touched by their needs. Read the next verse to also help understand something of Timothy's **concern** -- he did seek after his own interests but those of Christ Jesus. Timothy was unique in his selfless (cf see [note Philippians 2:3-4](#)) unselfish care for the spiritual condition of the Philippians. There was no one else whom Paul could send to them with the same confidence. Timothy was truly a man who was more "**other-centered**" than "**self-centered**."

- I. He was Similar
- II. He was Sympathetic

### **III. He was Single-Minded**

<sup>21</sup> For all seek their own, not the things which are of Christ Jesus.

**All** (3956) (**pas**) means one and all. Evidently the church at Rome was living in a "me generation." In his letter to the saints in Rome Paul wrote (in about **57-58AD**)...

First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. (see **note Romans 1:8**)

At one time the Roman church was interested in others. They had a reputation for sharing their faith. Now (the letter to Philippi was written about **61AD**) they could care less. They appear to have lost their passion for others.

**Wuest** adds that...

The word "all" is strong. It means "the whole of them, one and all, all without exception." (Wuest, K. S. *Wuest's Word Studies from the Greek New Testament: Studies in the Vocabulary of the Greek New Testament*: Grand Rapids: Eerdmans)

**Wiersbe** comments that

"In a very real sense, **all** of us live either in [Philippians 1:21](#) (note) or [2:21](#)!"

**Seek** (2212) (**zeteo**) means to strive (continually = **Present tense**) after with the idea of earnestness and devoting attention



and priority to, in this case selfishness rather than the Savior's cause, quite a contrast with the charge earlier to

"do **nothing** from selfishness or empty conceit" and "do not merely look out for **your own personal interests**, but also for the interests of others" (see **note Philippians 2:3-4**)

This is shocking that all would be seeking there own, after all, this denial is a basic starting point for all believers

### **Luke 9:57**

<sup>57</sup> Now it happened as they journeyed on the road, *that* someone said to Him, "Lord, I will follow You wherever You go."

<sup>58</sup> And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."

<sup>59</sup> Then He said to another, "Follow Me."

But he said, "Lord, let me first go and bury my father."

<sup>60</sup> Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."

<sup>61</sup> And another also said, "Lord, I will follow You, but let me first go *and* bid them farewell who are at my house."

<sup>62</sup> But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

### **1 Cor 13:5**

does not seek its own

### **2 Tim 3:2**

<sup>2</sup> For men will be lovers of themselves,

**2 Tim 4:10**

<sup>10</sup> for Demas has forsaken me, having loved this present world, and has departed for Thessalonica

**2 Tim 4:16**

<sup>16</sup> At my first defense no one stood with me, but all forsook me. May it not be charged against them.

**2 Tim 1:15**

<sup>15</sup> This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

**Dwight Pentecost** writes that...

Paul is saying a very sad thing. He is saying that as great as the need is for someone to minister in the Philippian church, no one cares — no one! Where are all those whom Paul has led to the Lord and schooled in truth in order that they might minister? They are gone. Where are those who walked with Paul and were trained to carry on Paul's ministry? They are not here. When Paul looked for someone to go and meet the need at Philippi, Paul says, "**They all seek their own.**" They are selfish, too busy to go, too occupied with their own business to care, too selfish to endure what was involved in going. And their selfishness, their preoccupation with their own things, their preoccupation with the things of this life caused them to forego the privilege to minister to the saints of God that the apostle set before them. It is this that is breaking the heart of the Apostle Paul. Here are saints to be taught. No one

cares. Here are wounded hearts to be bound up. No one cares. Here are men to be reached for Christ. No one cares. Here are children to be taught and trained and guided in the things of the Lord, and no one cares. No one cares except the Apostle Paul.

That which characterized the Philippians could so well characterize us. There are burdens to be borne and shared, but no one cares. Saints of God to be taught, but no one cares. Young people and children to be trained in Sunday school, Vacation Bible School, youth ministry, home Bible clubs, but no one cares. Why? Too busy? Too preoccupied with their own business? No one cares. Recently I read one of the most disturbing articles I have read in a long time. This article predicted that in ten years vast numbers of Sunday schools across our nation would have to be closed because of lack of teachers to teach. It drew our attention to the affluence of our day that makes it possible for people to have weekend homes and engage in weekend recreation that takes them away from a commitment to the Lord's work. It anticipated a four-day work week when men will have even longer weekends, providing for greater opportunities for recreation away from the city. That means less commitment to the things of the Lord Jesus Christ. Such carelessness is not a sign of the mind of Christ. Beware lest you become one of those about whom Paul writes when he says that no one cares. **The joy of sacrifice or the curse of indifference. Which is it?** (Pentecost, J. D. *The Joy of Living: A study of Philippians*. Kregel Publications) (Bolding added)

**NOT THOSE OF CHRIST JESUS: ou ta Iesou Christou:** ([Phil 1:20 21](#); [2Cor 1:5](#); [5:14](#), [15](#))

**Not (ou)** signifies the absolute negative. There was **absolutely no** desire to glorify Christ Jesus. Lloyd Ogilvie remarks that most of us are overly concerned about our own affairs and allow our time to be filled by multiple demands and responsibilities. We must ask ourselves what is truly important. For Timothy, the important thing was the cause of Christ. Ogilvie says we must ask ourselves the question,

"Is what I am doing advancing the cause of Christ or have I asked Christ to bless my causes?"

**Dwight Edwards** writes that...

The second reason for sending Timothy is now given. No one else qualified for the task. What disqualified them? They were primarily seeking after the things which pertained to themselves, not the things which pertained to Christ. The genitives here appear to be genitives of possession. These believers were seeking after the things which belonged to them (or so they thought). They were concerned about saving their own lives and making this time on earth comfortable. While they were seeking after their own things, the things of Christ were passing them by. How opposite to [Phil. 2:5-11](#). (Philippians)

**Dietrich Bonhoeffer** said that

We must be ready to allow ourselves to be interrupted by God. God will be constantly crossing our paths and canceling our plans by sending us people with claims and petitions. We may pass them by, preoccupied with our more important tasks . . . It is a strange fact that Christians frequently consider their work so important and urgent that they will allow nothing to disturb them . . . But it is part of the discipline of humility that we must not spare our hand where it can perform a service

and that we do not assume our schedule is our own to manage, but allow it to be rearranged by God.

#### **IV. He was Seasoned**

<sup>22</sup> But you know his proven character,

**You know** (1097) (**ginosko**) (continually = **Present tense**) means to know from having gained experience and thus the Philippians knew Timothy's character from personal encounter, as a man who had stood the test. Do others know by their personal interaction with you that you are a man or woman who has stood the test? .

**Proven worth** (1382) (**dokime [word study]**) (Click for in depth study of the related verb **dokimazo**) can describe a trial, test or ordeal ([2Co 8:2](#)). More commonly in the NT dokime refers to that which has been tested and approved and when used of a person refers to proven character or tested value. Even as precious metals were tried by fire, so believers are often tested in the fires of suffering, adversity and persecution resulting in a purified faith. Three times they had seen Timothy ([Acts 16:13](#); [19:22](#); [20:3f.](#)) and so the Philippians knew “Timothy’s record” and he had stood the test and proven his worth. Thus they should realize immediately that no “mediocre substitute” was being sent to them.

**Ray Pritchard** (*Making God's A-Team*) adds that **dokime** means

to be approved by passing a test. It has the idea of demonstrating under pressure that you have the “**right stuff**.” How did Timothy prove himself? By sticking with Paul through thick and thin. By volunteering to tackle the hard jobs. By refusing to cut and run under fire. By doing

the menial tasks, the “dirty work” so that Paul was freed up to do what he did best.

Note that this kind of “proving” doesn’t happen overnight. Too many people want “instant” spirituality and overnight maturity. God doesn’t work that way. Producing Christian character takes time and effort. Here’s a simple equation:

- I. He was Similar
- II. He was Sympathetic
- III. He was Single-Minded
- IV. He was Seasoned

## **V. He was Submissive**

<sup>22</sup> But you know his proven character, *that as a son with his father he served with me in the gospel.*

**Served (1398)** (**douleuo** from **doulos** = bondservant) ([Click](#) for in depth study of related word **doulos**) means to be in a position of a bondservant and act accordingly. It describes a servant who willingly commits himself to serve a master he loves and respects. The truly surrendered **doulos** (which Paul certainly was, and with whom Timothy was equal souled) had no life of his own, no will of his own, no purpose of his own and no plan of his own. All was subject to his master. The bondservant's every thought, breath,

and effort was subject to the will of his master. In sum, the picture of a **bondservant** is one who is absolutely surrendered and totally devoted to his master. What a picture of Paul and Timothy's relation to their Lord! What an example for all believers of every age to emulate!

**Matthew Henry** adds that...

"The highest honour of the greatest apostle, and most eminent ministers, is to be the servants of Jesus Christ; not the masters of the churches, but the servants of Christ."

When we get to heaven, we aren't going to be asked if we were winners or losers on the earth. Forget about your won-lost record. The one thing we will want to hear Jesus say is,

**“Well done, good and faithful servant.”**

**MacArthur** adds that

From the time the apostle chose him to serve alongside him, Timothy surrendered any personal plans he may have had for his life. He began a non-stop adventure that would bring him great fruitfulness and spiritual satisfaction, but that would also involve suffering and sacrifice. (MacArthur, J. *Philippians*. Chicago: Moody Press or Logos)

- I. He was Similar
- II. He was Sympathetic
- III. He was Single-Minded
- IV. He was Seasoned
- V. He was Submissive

## **VI. He was Sacrificial**

<sup>23</sup> Therefore I hope to send him at once, as soon as I see how it goes with me.

**Send (3992) (pempo)** means to dispatch as one would messengers, agents, or ambassadors.

**I see (872) (aphorao** from **apó** = away from or intensifier + **horao** = to look) means to look away steadfastly or intently from one thing toward another distant object. It means to see to an end or perceive clearly.

### **Henry Martyn**

*In his youth Martyn was a top scholar at Cambridge University. He graduated in 1801 after taking a first in college examinations and winning two math competitions. It was said that he was without a rival in mathematics. But instead of pursuing a career in England, he dedicated his life to foreign missions and in 1802 became a chaplain with the East India Company. In succeeding years he devoted most of his time to the work of translating the Bible into Hindustani and other tongues. The crowning achievement of his life was to*



*translate the New Testament into Persian. He had always been sickly, however, and on the mission field he contracted tuberculosis. He was on his way to present his Persian New Testament to the Shah of Persia when he died at the age of 31.*

*What had he sacrificed? A brilliant career in math leading perhaps to fame, wealth, prestige, perhaps a peerage—all the benefits that one of the most brilliant minds of his generation might expect to achieve. Was his a wasted life? He did not think so. A few days before he died, he wrote, "I thought with sweet comfort and peace of my God. . . . Oh, when shall time give place to eternity! . . . None of that wickedness which has made men worse than wild beasts shall be seen or heard of any more." In his eagerness to reach heaven he placed no value on the worldly things he had left behind.*

A man can destroy his life in three ways. The first is to give in to his lazy slothful nature and do nothing. You know, that's the guy that buys the guitar, puts on a pair of shorts, goes to the beach in sunny California and lies around frying in his own fat. Great way to waste your life. A lot of other forms of it, but it's the same basic thing...just waste your life.

The second way to destroy your life is to give yourself to a goal. Nail down that goal, find that goal, identify that goal and go for that goal all your life only to find out at the end, wrong goal. A lot of people have poured out tears and bitter regret over that kind of thing.

And the third way to ruin your life and destroy your life is to dabble in a whole bunch of things and never do anything. And that's where most people fall. I see young men in the ministry, I have a great burden for that because I see them dabbling and not focused on one thing.