

1/17/99

### Philippians 1:1-18

Paul the apostle and the Philippians had a love relationship going ever since the inception of the church.

They had been in contact with Paul at various times as well as being very involved with the ministry of Paul.

The epistle is an expression of joy in the fellowship of the gospel of Jesus Christ.

#### 1:1-2 The salutation and Greeting

**1:1** The author is recorded for us at the very onset of the letter, Paul.

1) Paul means little one.

2) Timothy means He who honors God.

\* The joining of the two is not to indicate that Timothy was co-author but simply that he was with him and perhaps the amanuensis.

a) Timothy had joined Paul in the second missionary journey and was present at the founding of the church. Acts 16:1-12

b) Timothy returned after. Acts 19:22; 20:3-6

c) Timothy would be sent again. Phil. 2:23

3) They were bondservant “doulos” slave by choice and for life.

\* " Who art You Lord." Acts 9:5

4) The letter is addressed to all the saints in Christ.

a) The word saints “hagios” means to set apart.

b) The Philippians had been set apart for the purposes of God and the Kingdom.

\* Israel, Priest, furnishings, etc.

-Ex. 19:5 peculiar treasure unto me above all people

-I Pet. 2:9 chosen generation, royal priesthood, peculiar people that you should show forth his praise...

c) The key is “in Christ”, they had trusted Christ to save them from their sin and change their lives.

\* In Christ appears 48 x's in Paul's letters.

\* In Christ Jesus appears 34 x's in Paul's letters.

\* In the Lord appears 50 x's in Paul's letters.

5) The bishops “episcopos” were simply the overseers of the church. served in menial tasks.

- a) The requirements for their service is clear. 1Tim. 3  
 \* Bishops or overseers expressed their function, “elder” their office and age, being elders that oversee and are used interchangeably. Acts 20:17, 28; 1Tim. 5:17; 1Pet. 5:1-3

- 6) The deacons “deacones” were the ones who served in other matter of the church.  
 \* The men in Acts are identified as deacons by most, to relieve the elders from work, such as Philip and Stephen. Acts 6; Rom. 16:1

**1:2** The tow-fold greeting.

- 1) Grace “charis” was the usual Greek greeting with the beauty and favor.  
 \* It depicts the unmeritted favor of God extended to mankind for Salvation and in this context for ongoing transformation.
- 2) Peace “irene” was the usual Hebrew greeting with the idea of tranquillity and wholeness in life.  
 \* It depicts the joining together of something previously broken or disjoined as man’s relationship to God through the fall but in this context it is the peace available to the believer for life.

- 3) Both greetings are to be understood in view of restored fellowship with God in Christ.  
 a) Peace always follows grace.  
 b) God the Father is the source.  
 c) Jesus Christ is the channel.

**1:3-8 Paul’s Thanksgiving for the Philippians.**

**1:3** Paul’s remembrance of them.

- 1) He only had fond memories.
- 2) He remembered the work of God in them.
- 3) He had their response to the gospel and no regrets.

**1:4** Paul’s devotion to the Philippians.

- 1) He always prayed for them.
- 2) He made petition “deesis” not general prayer.
- 3) He prayed for all of them in petitions with joy!

**1:5** Paul thanked God for their consistency in the fellowship of the gospel.

- 1) The word fellowship “koinonia” means to have in common, join partnership, here in an active sense not passive.
- 2) The oneness is in the gospel, the good news of Jesus Christ.

- 3) The time had proven them to be true genuine believer in their consistent walk, about ten years.
- 4) They had participated with him by praying for him and imparting finances as well for the poor saints at Jerusalem. Phil. 1:19; 2:30; 4:10, 15-16; 2Cor. 8:1-5  
\* I have no greater joy than to hear that my children walk in truth. 3Jn. 4

### **1:6** Paul's confidence in Christ!

- 1) Jesus is the author and finisher of our faith. Heb. 12:2
- 2) We are to occupy till He comes. Lk. 9:13
- 3) Jesus is able to present us faultless with exceeding joy. Jude 24
  - a) The phrase the “day of Christ” appears only six times in the New Testament with slight variation. 1Cor. 1:8; 5:5; 2Cor. 1:14; Phil. 1:6, 10; 2:16
  - b) The phrase identifies the Lord’s return for His church at the rapture. 1Thess. 1:10; 4:17

### **1:7** Paul's fitting care and love.

- 1) It was right to think this of them.
- 2) It was an expression of the place they held in his heart, the seat of his affections, intellect, emotions and will.
- 3) It was not just a superficial relation or expression to impress them but were in

his thought, even as he was in chains and in defense and confirmation of the gospel due to the fact that they had sent him money and people at this time.

- a) The word defense “apologia” is used of an attorney in defense of a client and confirmation “bebaiosis” a legal term for the factual proof to convince the judge!
  - b) Anyone who associated with Paul could be charged or suspected also!
- 4) They were all being part of his imprisonment and trial by grace with him.

### **1:8** Paul’s calls God as his witness to his words.

- 1) To how greatly he longed for them all.
  - 2) To the affections of Jesus towards them, pure, selfless, tender and sacrificial.
- \* The affections “splingnon” speaks of the inward parts like the heart, liver and kidneys, a figurative term for the seat of emotions or feeling, such as “with all his heart and soul”.

### **1:9-11** Paul's Prayer

#### **1:9** Paul prays for their love.

- 1) That their love abound still more and more increasing and growing.

- a) It is a foreign kind of love. 1Jn. 3:1, 14, 16,18, 23; 4:7
  - b) Jesus gave example. Jn 13:15
  - c) He commanded it. Jn. 13:34
  - d) He declared it to be a sign of discipleship. Jn. 13:35
  - e) Love is the supreme evidence of the Spirit life. 1Cor. 13; Rom. 5:5; Gal. 5:22
  - f) Love is the fulfilling of the law. Rom. 13:8
  - g) The bond of peace. Col. 3:14
- 2) The love of God “agape” has a qualifier, in knowledge and discernment.
- \* Love is not based on some emotional sentiment of feelings of emotion but truth, otherwise it is not divine love!
  - a) The word knowledge “epignosis” means precise knowledge referring to God’s word.
    - \* Knowledge without love is puffed up. 1Cor. 8:1
  - b) The word discernment “aisthesis” means to be able to have perception and insight to make the best judgment or choice.
    - \* It is qualified by the word “all”, for the various situations and circumstances of life!
  - c) The choice is not so much between good and evil, but between good and

- the best, being mature and wise! Heb. 5:14
  - d) That is why it is the responsibility of the church to perfect the saints. Eph. 4:12
    - \* Study to show thyself approved... 2Tim. 2:15
    - \* All scripture is given by God... 2Tim. 3:16-17
    - \* Meditate upon the word day and night. Josh. 1:8
- 1:10** The reason for their increase in love.
- 1) That they may approve the things that are excellent, the best choice.
    - \* The word approve “dokimazein” is used to test metal.
  - 2) That they be sincere and without offense till the day of Christ.
    - a) The word sincere “hilikrimein” is a compound word and means to be sun tested or judge, being exposed to the light of God, genuine as a marble statues that has not been patched with wax to deceive the buyer.
      - \* It also can mean to be shaken in a sieve to purify a substance.
    - b) Not being a stumbling “skandelon” stone to others, weak in the faith.
      - \* Give none offence, neither to the Jew, gentile or church of God.

- 1Cor. 10:32; 1Cor. 8:12-13; Rom. 14:13, 20-21
- c) Till the day of Christ, the rapture of the church where we will all go before the Bema Seat of Christ. 1Cor. 3:13; 2Cor. 5:10; Rom. 14:10  
 \* Walk worthy unto all pleasing. Col. 1:10

**1:11** The benefit.

- 1) Being filled with the fruit of righteousness, it is the life of the Holy Spirit in and through the believer.
- 2) The one doing it is Jesus, I am a vessel.
- 3) The One to get the glory and praise is God.  
 \* Let your light so shine before men...  
Matt. 5:16
- a) We are created in Christ Jesus unto good works. Eph. 2:10
- b) The Fruit of the Spirit is agape love.  
Gal. 5:22

**1:12-18** **Progress of the gospel**

**1:12** Paul's explanation of his imprisonment.

- 1) The apostle calls them brethren.
  - a) They belonged to the family of God.
  - b) This term appears six times in the letter.

- 2) The hand of God was in it, it was his next assignment.
  - a) The word furtherance "prokope" is used of an advancing army as a result of the engineers cutting a path, removing obstacles.
  - b) The gospel was making an advance through him in prison.

**1:13** The evidence of the advance.

- 1) The palace guard "praetorion" was the special guard of Rome for Caesar.
  - a) It was instituted by Augustus.
  - b) It comprised of 10,000 hand picked Italians.
  - c) Later it increased to 16,000 by Vitellius.
  - d) They served for 12 years and later 16 years, retiring with a pensions.  
 \* All of these knew Paul was there not for some political crime but due to his faith in Christ!
- 2) The apostle understood his chains to be in Christ, he was the prisoner of Christ, not Rome's. Eph. 3:1; Phil. 1:7, 13, 14, 16
  - a) The chains were short to tie both wrists, sort of handcuffs.
  - b) The guards were changed every six hours.

- c) The apostle was in there for two years  
Paul could have witnessed to 2,480  
guards  
\* Caesar's household. Phil. 4:22  
\* Paul always desired to preach at  
Rome and declared he was ready  
to preach. Rom. 1:15  
\* I must also see Rome. Acts 19:21  
\* The word of God is not bound.  
2Tim. 2:9

**1:14**     The effect on the Christians.

- 1) They had been encourage by Paul's  
example in prison.
- 2) They had become bold and spoke the  
word of God without fear.  
\* The implication being that they had  
become indifferent or complacent out  
of intimidation by the state.

**1:15**     The sad reality of man's hearts.

- 1) The brethren were not all like Christ.
  - a) Their motives were wrong.
  - b) Some were preaching Christ out of  
envy.  
\* They were jealous of Paul and  
begrudged him for whatever  
reason.
- c) Some preached Christ out of strife.  
\* They opposed Paul and made their  
quarrelsome spirit known.

- 2) These were Christians, "brethren" who  
according to the Scriptures were in a  
state of carnality. 1Cor. 3:1-2
  - a) These are caught up with party splits  
with those who side with them,  
whatever the issue may be.
  - b) These are followers of men, I am of  
Cephas, Paul, or the only ones who  
are of Christ.
- 3) There were other who preached out of  
good will.
  - a) Their motives were for the love of  
Christ and the kingdom.
  - b) Their motives were for the love of  
Paul.

**1:16-17**     Their intent expressed.

- 1) The former preached Christ from selfish  
ambition, not sincerely, hoping to add  
afflictions to his imprisonment. vs. 16
  - a) The term selfish ambition "eritheia"  
means to canvass for office, to get  
support from the people for their own  
pursuit.
  - b) The word affliction literally means to  
add friction, in other words they were  
hoping that their preaching would add  
to his hurt in prison and his trial.
- 2) The latter out of love, knowing that he  
was appointed for the defense of the  
gospel. vs. 17

- a) Love for God, the gospel and Paul.
- b) Realizing that Paul was there by no coincidence but by assignment.
  - \* He was appointed as a soldier.
  - 2Tim. 2:3-4

**1:18** The apostle's comment.

- 1) He only cared that whether in pretense or truth, the gospel was being preached.
  - \* necessity is laid upon me: yea, woe is me, if I preach not the gospel! 1Cor. 9:16
- 2) He could merely rejoiced.
  - \* He was not angry, upset or depressed, he knew his call as he was in a Roman prison!