

# Philippians 1:1-2

## Oct 18, 2020

### Introduction

**Who is the Author?** The apostle Paul: Early church fathers who stated that Paul wrote this epistle were Polycarp, Clement of Rome, Ignatius, Irenaeus, Clement of Alexandria, and Tertullian

**When was it written?** Probably around A. D. 60-63 while Paul was in prison at Rome. Philippians is one of Paul's prison epistles which also includes Ephesians, Colossians, and Philemon.

**To whom was it written?** To all the saints [believers] in Philippi (Pil 1:1). Philippians is applicable to all Christians for all time who meet everywhere.

**The city of Philippi:** The city was named after Phillip of Macedonia, the father of Alexander the Great. Philippi was the gateway to Europe. It lay on the great Roman road known as the Egnatian Way. The city was a strategic center commanding the great Egnatian Way.

**The Church of Philippi:** Ac 16:1-40 describe the founding of the Philippian church on Paul's second missionary journey. Paul goes to Philippi after receiving a vision in which a man in Macedonia calls to him, "Come over and help us." Paul found a small nucleus of women with a Jewish background to whom he shared the gospel. Early converts were Lydia, a prominent businesswoman and an unnamed slave girl who was possessed with the spirit of fortunetelling. Later a Roman jailer and his family also are converted. Paul was forced to leave the city with only a handful of converts. Luke remain with these converts (Ac 17:1) and the church met at Lydia's house and continued to grow Ac 16:40).

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## I. Introduction 1:1-20

### A. Salutations; Five marks of a healthy church 1:1-2

Phil 1:1-2 Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

#### 1. A healthy church disciples young people (v.1).

Paul was mentoring Timothy in a father - son relationship in the faith.

2Tim 2:2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. (Mt 28:19-20)

#### 2. A healthy church serves Christ (v.1).

Paul identifies himself and Timothy as of the Lord Jesus Christ.

Paul calls Timothy and himself servants [bond servants] of Jesus Christ.

The word [Gk. word is doulos] refers to one bound to another. Paul was bound to Jesus Christ by the bands of a constraining love. It refers to one born into slavery. Paul was born into slavery to sin by his first birth, and into the position of a loving bondservant of the Lord Jesus by his new birth. It refers to one who is in a relation to another which only death can break

All leaders are called to be bondservants of God: (Jn 12:26; Rom 12:1; Eph 6:6-7; Col 3:23-24)

Moses (Dt 34:5; Ps 105:26; Mal 4:4); Joshua (Jos 24:9); David (2Sam 3:18; Ps 78:70).

The prophets (Am 3:7; Jer 7:25); Paul (Rom 1:1; Tit 1:1); James (Jas 1:1); Jude (Jd 1:1).

All Believers in Christ (Ac 2:18; 1Cor7:22; Eph 6:6; Col 4:12 2Tim 2:24).

#### 3. A healthy church knows that they are saints (v.1).

Saints are believing sinners set apart from sin to holiness, set apart from Satan to God, thus being consecrated for God's sacred fellowship and service. ... The words, "saint, sanctify, holy," are all translations of this same Greek root. They all speak of the absolute separation from evil and dedication to God, that must always be true of the Christian believer. (Wuest)

There are three stages of sanctification.

1) The initial conversion stage sanctification (Rom 1:7; 1Cor 1:2; Heb 3:1; 10:10).

2) The progressive stage of sanctification (2Cor 3:18; Eph 5:25-26) - where the believer makes a determined, disciplined effort to allow the Spirit of God to set him apart day by day.

3) Eternal sanctification (Eph 5:27; 1Jn 3:2) - the day is coming when the believer will be perfectly set apart for God and His service, without any sin or failure whatsoever.

#### 4. A healthy church has leaders who lead by example (v.1).

The word "overseers" is the translation of a Greek word used in secular pursuits, of an overseer in any capacity, for instance, the official in charge of the repairing of a temple or an officer in an army. The word itself means "to look upon." Paul uses it as another name for an elder, the latter being the title of the office so far as status in the church is concerned, the former being the title that indicated the responsibility and activity of the office, that of overseeing the spiritual welfare of the local church. He brings the two names together as designating one individual in Acts 20:17, 28.

The word "deacon" is the English spelling of a Greek word that was used as a general term to designate a servant. It covered both slaves and hired servants. It represented a servant, not in his relation to his master, but in his activity. The same word is translated "minister" (1Cor 3:5; 2Cor 3:6; Eph 3:7). Here it refers to a distinct class of officers in the apostolic church. The origin of the office is given us in Acts 6 - The care of the sick and the poor, which led to spiritual ministry. Stephen and Philip are examples of those early church deacons who ministered in the Word.

### **5. A healthy church experiences grace and peace (v. 2).**

Grace (Gk. charis) means the undeserved favor and blessing of God. The word undeserved is the key to understanding grace. Man does not deserve God's favor; he cannot earn God's approval and blessings. God is too high, and man is too low for man to deserve anything from God. Man is imperfect and God is perfect; therefore, man cannot expect anything from God. But God is love, perfect and absolute love. Therefore, God makes it possible for man to experience His grace, in particular the favor and blessing of salvation which is in His Son Jesus Christ.

Peace (Gk. eirene) means to be bound, joined, and weaved together with God and with everyone else. It means to be assured, confident, and secure in the love and care of God. It means to have confidence that God will:  
provide; guide; strengthen; sustain; deliver; encourage; save; give life; real life - both now and forever (Jn 14:27; 16:33; Rom 5:1; Gal 5:22-23; Ps 4:8).

#### **References Used:**

The Preacher's Outline and Sermon Bible  
Wuest's New Testament Word Studies