



The Epistle of Paul the Apostle to the Philippians

The Opening Address

Philippians 1:1-2

I. THE MESSENGERS (Philippians 1:1)

A. Their Names

1. Paul
 - a. His given name—Saul which means *demand*
 - b. His new name—Paul which means *small* or *little*
2. Timotheus

B. Their Positions—“servants of Jesus Christ”

1. An uncommon introduction (Romans 1:1; Titus 1:1)
2. One of five epistles where Paul does not introduce himself as an apostle

Epistle	Title	Reference
Romans	a servant of Jesus Christ	Romans 1:1
1 Corinthians	an apostle of Jesus Christ	1 Corinthians 1:1
2 Corinthians	an apostle of Jesus Christ	2 Corinthians 1:1
Galatians	an apostle	Galatians 1:1
Ephesians	an apostle of Jesus Christ	Ephesians 1:1
Philippians	the servants of Jesus Christ	Philippians 1:1
Colossians	an apostle of Jesus Christ	Colossians 1:1
1 Thessalonians	No title	1 Thessalonians 1:1
2 Thessalonians	No title	2 Thessalonians 1:1
1 Timothy	an apostle of Jesus Christ	1 Timothy 1:1
2 Timothy	an apostle of Jesus Christ	2 Timothy 1:1
Titus	a servant of God, and an apostle of Jesus Christ	Titus 1:1
Philemon	a prisoner of Jesus Christ	Philemon 1:1
Hebrews	No title	N/A

II. THE AUDIENCE (Philippians 1:1)

A. The Place—Philippi

1. A chief city of Macedonia (Acts 16:12)
2. A people with whom Paul became close when he ministered the gospel unto them



B. The People

1. All the saints in Christ Jesus
 - a. This was not addressed to a church or group of churches.
 - b. Notice the change in the way the church epistles were addressed.

Epistle	Addressed	Time of Writing
1 Corinthians	Church (1 Corinthians 1:2)	Acts 16
2 Corinthians	Church (2 Corinthians 1:1)	Acts 16
1 Thessalonians	Church (1 Thessalonians 1:1)	Acts 17
2 Thessalonians	Church (2 Thessalonians 1:1)	Acts 17
Romans	To all that be in Rome (Romans 1:7)	Acts 18
Galatians	Churches (Galatians 1:2)	Completed Acts 28
Ephesians	Saints (Ephesians 1:1)	After Acts
Philippians	Saints (Philippians 1:1)	After Acts
Colossians	Saints (Colossians 1:2)	After Acts

- c. The battle over the word *saint*
 - (1) Etymology and definition of the word
 - a) Circa 1125, from Old French *seinte*, altering Old English *sanct*, both from Latin *sanctus*, “holy, consecrated” (<http://www.etymonline.com>)
 - b) “A person sanctified; a holy or godly person; one eminent for piety and virtue. It is particularly applied to the apostles and other holy persons mentioned in Scripture.” (Webster’s 1828 Dictionary)
 - (2) Biblical usage of the word
 - a) Believers at Jerusalem (Acts 9:13)
 - b) Believers in Rome (Romans 1:7)
 - c) Those sanctified in Christ Jesus (1 Corinthians 1:2)
 - d) The people who make up churches (1 Corinthians 14:33)
 - e) Believers in need of perfecting (Ephesians 4:12)
2. The bishops
 - a. Their identity
 - (1) The office
 - a) The word *bishop* indicates an office (1 Timothy 3:1; compare Acts 1:20 with Psalm 109:8).
 - b) The word *bishop* means overseer.
 - (2) The work (1 Timothy 3:1)
 - a) To teach (1 Timothy 3:2)
 - b) To rule (1 Timothy 3:4-5)
 - c) To pattern (1 Timothy 3:7 with 1 Peter 5:3)
 - d) To administrate (Titus 1:7)
 - e) To exhort (Titus 1:9)
 - f) To convince (Titus 1:9)



- b. Reasons for addressing the epistle to the bishops
 - (1) They were the leaders of the church(es).
 - (2) They were the ones who would set the example for the saints.
 - (3) They were the ones who would instruct the believers.
- 3. The deacons
 - a. Their identity
 - (1) The word *deacon* indicates an office (1 Timothy 3:10, 13).
 - (2) The word *deacon* means servant.
 - (3) Titus was not commanded to set up deacons in the churches indicating this was an optional position (Titus 1:5).
 - (4) Though many run to Acts 6 to find the first deacons, those men are technically never called deacons. If they were not deacons, the Bible specifically names no deacons.
 - b. Reasons for addressing the epistle to the deacons
 - (1) They too were the leaders of the church(es).
 - (2) They would need to assist the bishops in giving out the truth.

III. THE BLESSING (Philippians 1:2)

A. The Contents

- 1. In the epistle to the Philippians
 - a. Grace
 - b. Peace
- 2. Compared to other epistles

Epistle	Blessing	Reference
Romans	Grace to you and peace	Romans 1:7
1 Corinthians	Grace be unto you, and peace	1 Corinthians 1:3
2 Corinthians	Grace be to you and peace	2 Corinthians 1:2
Galatians	Grace be to you and peace	Galatians 1:3
Ephesians	Grace be to you, and peace	Ephesians 1:2
Philippians	Grace be unto you, and peace	Philippians 1:2
Colossians	Grace be unto you, and peace	Colossians 1:2
1 Thessalonians	Grace be unto you, and peace	1 Thessalonians 1:1
2 Thessalonians	Grace unto you, and peace	2 Thessalonians 1:2
1 Timothy	Grace, mercy, and peace	1 Timothy 1:2
2 Timothy	Grace, mercy, and peace	2 Timothy 1:2
Titus	Grace, mercy, and peace	Titus 1:4
Philemon	Grace to you, and peace	Philemon 1:3
Hebrews	No blessing given in the opening	N/A

B. The Source

- 1. God our Father
- 2. The Lord Jesus Christ



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Paul's Concern for the Philippians

Philippians 1:3-26

- I. PAUL'S ADORATION OF THE BELIEVERS (Philippians 1:3-8)
 - A. Demonstrated by His Thankfulness (Philippians 1:3)
 1. Paul thanked God for the believers.
 - a. He did the same for the believers at Rome (Romans 1:8).
 - b. He did the same for the believers at Corinth (1 Corinthians 1:4).
 - c. He did the same for the believers at Ephesus (Ephesians 1:15-16).
 - d. He did the same for the believers at Colosse (Colossians 1:3).
 - e. He did the same for the believers at Thessalonica (1 Thessalonians 1:2; 2 Thessalonians 1:3; 2 Thessalonians 2:13).
 - f. Out of all the churches to whom Paul wrote, only one group was not told of Paul's thankfulness for them: the churches of Galatia.
 2. He did so every time they came to his remembrance.
 - B. Demonstrated by His Prayers (Philippians 1:4)
 1. The frequency of his prayers—"Always in every prayer of mine"
 2. The subjects of his prayers—"for you all"
 3. The purpose of his prayers—"making request"
 4. The companion of his prayers—"with joy"
 - C. Demonstrated by His Confidence (Philippians 1:5-6)
 1. In the fellowship (Philippians 1:5)
 - a. What is fellowship?
 - (1) The modern description of *fellowship* has been weakened extensively from its original intent.
 - (2) Earlier usage of *fellowship* always inferred a partnership.
 - (3) The word *fellow* was used to signify a coworker (Exodus 2:13) and each of the various combinations designated something that people did together (i.e., *fellowservants*, *fellowhelpers*, *fellowlabours*, etc.).
 - (4) Fellowship is not merely two people or a group of people coming together in the name of fun.
 - (5) Fellowship involves two or more people uniting together to accomplish a task.
 - (6) Fellowship always suggests a foundational unity of purpose and motive (Amos 3:3).



- b. When was their fellowship?
 - (1) Past—"from the first day"
 - (2) Present—"until now"
- 2. In the working of God (Philippians 1:6)
 - a. He which hath begun a good work in you
 - (1) This work began "the first day" (Philippians 1:5).
 - (2) This work was begun "in" them.
 - (3) This work was no doubt their exercise of faith for salvation.
 - b. Will perform it until the day of Jesus Christ; What is this day?
 - (1) It is the time on this earth considered "the end" for believers (1 Corinthians 1:8).
 - (2) It is the time when believers look to be presented "blameless" (1 Corinthians 1:8). Note: This time is said to be the time of "the coming of our Lord Jesus Christ" (1 Corinthians 1:7).
 - (3) It is the time when God's working in the life of the believer ceases (Philippians 1:6).
 - (4) It is the time till which believers desire to be sincere and without offence (Philippians 1:10).
 - (5) It is the time when believers will be able to rejoice for the work done while on the earth (Philippians 2:16).
 - (6) It is the time where believers might be concerned if it had passed and left them on the earth (2 Thessalonians 2:2). Note: This time is said to be the time of "the coming of our Lord Jesus Christ" and "our gathering together unto him" (2 Thessalonians 2:1).
 - (7) The time not to be confused with:
 - a) The day of the Lord (Isaiah 2:12-17; Joel 2:1-11; Amos 5:18-20; Zephaniah 1:7-18; 2 Peter 3:10-13)
 - b) The day of God (2 Peter 3:12; Revelation 16:14)
 - c) The Lord's day (Revelation 1:10)
 - c. Note: It is not unscriptural to have confidence in the Lord's working in the lives of the brethren (2 Corinthians 2:3; 2 Corinthians 7:16; Galatians 5:10; 2 Thessalonians 3:4; Philemon 1:21). This can be further demonstrated by the fact that Paul said it was "meet" for him to think this of the believers (Philippians 1:7).

D. Demonstrated by His Longing (Philippians 1:7-8)

- 1. He had them in his heart (Philippians 1:7).
- 2. They were partakers of his grace (Philippians 1:7).
 - a. In his bonds
 - b. In the defence and confirmation of the gospel
 - c. Note: This suggests that the believers at Philippi were partners in Paul's ministry and in any fruit that came from that ministry.
 - (1) This is the idea behind Paul's use of the word *fellowship* in Philippians 1:5.
 - (2) This is the idea behind Philippians 4:17.
- 3. He longed for them in the bowels of Jesus Christ (Philippians 1:8).