

## Phillipians 1

Paul is now on his 2<sup>nd</sup> Missionary Journey thru Asia Minor with Silas and then joined by young Timothy.

**Acts 16:6-40 NKJV** Now when they had gone through Phrygia and the region of Galatia (*Roman Provinces*), **they were forbidden by the Holy Spirit to preach the word in Asia.** (7) After they had come to **Mysia**, (province to the west) they tried to go into Bithynia (*province to the north*), **but the Spirit did not permit them.** (8) So passing by Mysia, they came down to Troas (*a coastal town*).

(9) And a vision appeared to Paul in the night. A man of Macedonia stood and **pleaded** with him, saying, "**Come over to Macedonia and help us.**" (*today you might think: "Help us Obi-Wan, you're our only hope"*) (10) Now after he had seen the vision, immediately we sought to go to Macedonia, concluding **that the Lord had called us to preach the gospel to them.** (11) Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis, (*island hopping*) (12) and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.

(13) And on the **Sabbath** day we went out of the city to the riverside, where prayer was customarily made; **and we sat down and spoke to the women who met there.** (( not quite surprising that it was the women )) (14) Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. (15) And when she and her household were baptized, she begged *us*, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

(16) Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. (17) This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." (18) And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. (*(((how did he know this)))*) (19) But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities. (20) And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; (21) and they teach customs which are not lawful for us, being Romans, to receive or observe." (22) Then the multitude rose up together against them; and the magistrates tore off their clothes and **commanded them to be beaten with rods.** (23) And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely. (24) Having received such a charge, he put them into the **inner prison** and fastened their feet in the stocks.

(25) But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. (26) Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. (27) And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. (28) But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." (29) Then he called for a light, ran in, and fell down trembling before Paul and Silas. (30) **And he brought them out and said, "Sirs, what**

must I do to be saved?" (31) So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." (32) Then they spoke the word of the Lord to him and to all who were in his house. (33) And he took them the same hour of the night and washed *their* stripes. And immediately he and all his family were baptized. (34) Now when he had brought them into his house, **he set food before them**; and he rejoiced, having believed in God with all his household. (35) And when it was day, the magistrates sent the officers, saying, "Let those men go." (36) So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace." (37) But Paul said to them, "They have beaten us openly, uncondemned Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out." (38) And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. (39) Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city. (40) So they went out of the prison and entered *the house of* Lydia; and when they had seen the brethren, **they encouraged them** and departed.

CONDENSE INTO SUMMARY

Paul is still in prison in Rome. It is under the circumstances of imprisonment and the threat of death that Paul writes this letter to the church he helped establish.

It is from this letter we will read that

1. That Christ is the one who began a "good work" in us will be completed throughout our lives until we meet Him face to face.
2. That Paul was coming to a point in his life that dying would be just fine because it was thru dying that he would see Jesus!
3. That suffering for the sake of Jesus is sometimes by the grace and purposes of God.  
**(((COMMENTS??)))**
4. That humility and obedience, as demonstrated and taught by Jesus and is expected of all of us.
5. That considering all our natural strivings and our worldly successes to be as dung, their loss is trivial compared to the knowledge we have of Christ Jesus our LORD. This is an attitude worth keeping.
6. That we should always look forward and upward towards our eternal prize we have because of Christ Jesus.
7. That looking passed our current circumstances, we are to rejoice in the LORD always. We can learn to rejoice and pray that Jesus will give us His peace that according to our situations, doesn't make any sense. His peace is a breastplate for our heart and a helmet for our minds.  
**((( HOW? )))**

So let's begin:

(Philippians 1:1 NKJV) Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ

Jesus who are in Philippi, with the bishops and deacons: [\(Philippians 1:2 NKJV\)](#) Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul is a bondservant of Jesus. In some letters he says, Paul and apostle of Jesus. Why the difference?

[\(Philippians 1:3 NKJV\)](#) I thank my God upon every remembrance of you, [\(4\)](#) always in every prayer of mine making request for you all with joy, [\(5\)](#) for your fellowship in the gospel from the first day until now, [\(6\)](#) being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ; [\(7\)](#) just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

Paul loved that the Holy Spirit would bring to his mind these saints and friends in Philippi. He prayed for them; He loved them and had much confidence in his Savior and LORD that Jesus would keep them, grow them, transform them until the day they had their face-to-face encounter. The Gospel was a bond of love between them!

[\(Philippians 1:8 NKJV\)](#) For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

“As God is my witness” – Paul calls upon God Himself to bear witness to what he is saying. The Greek, “greatly long” conveys a **very strong** desire and might be translated “lusted” for them only in the sense of how great this longing was. Jesus used a similar word when desiring to eat the last Passover with His disciples as recorded in Luke).

[Philippians 1:8 KJV](#) For God is my record, how greatly I long after you all ***in the bowels of Jesus Christ.***

KJV correctly translates “affection” with the word “bowels”. This is a very Jewish way to express deep emotion. The Prophet Jeremiah said in the Book of Lamentations:

[Lamentations 1:20 KJV](#) Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

The love he feels has its **source** in the deep love of Jesus.

[\(Philippians 1:9 NKJV\)](#) And this I pray, that your love may abound still more and more in knowledge and all discernment, [\(10\)](#) that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, [\(Philippians 1:11 NKJV\)](#) being filled with the fruit[s] of righteousness which *are* by Jesus Christ, to the glory and praise of God.

Praying for them in this manner shows the pastoral heart of Paul. He wants those he birthed in Jesus to be given extra measures of knowledge and judgment so that they will be able to determine the “excellent things” such as love, grace, mercy etc. and know the difference between these and the counterfeit worldly and carnal things.

The word for sincerity is a wonderful picture in the Greek:

It is being exposed to the light and being tested and shown to be pure.

He wants them to be filled with the fruit or fruits of righteousness (same word is used in the verse about the “fruit” of the Spirit); Like all precious, spiritual fruit, it is to be picked and therefore, this says we are to do our “good works” that are BY JESUS CHRIST and not for ourselves. Our fruit is not picked to satisfy our selfish desires to put on a pedestal , but rather for the glory and praise of God alone!

Paul, the Prisoner, the Pastor and the Preacher was always focused on one thing and one thing only: that Jesus would be declared to any and all who would listen.

Truly, circumstances didn't matter. For example:

**(Philippians 1:12 NKJV)** But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel, **(13)** so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; **(14)** and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.

Paul wasn't a prisoner of Rome; he was a slave of Christ by choice.

**Romans 6:17-22 NKJV** But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. **(18)** And having been set free from sin, you became slaves of righteousness. **(19)** I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness. **(20)** For when you were slaves of sin, you were free in regard to righteousness. **(21)** What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. **(22)** But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

He was compelled by the Holy Spirit to tell of the glorious salvation provided by the God who listens, speaks and loves.

**(Philippians 1:15 NKJV)** Some indeed preach Christ even from envy and strife, and some also from goodwill: **(Philippians 1:16 NKJV)** The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains; **(Philippians 1:17 NKJV)** but the latter out of love, knowing that I am appointed for the defense of the gospel.

Paul the preacher didn't care that others might have selfish motives, might have been envious of Paul and might have caused trouble. These are NOT those who might be teaching a “different gospel”. These are those who teach Christ but their motivation is to be exalted or that they would reap material benefits. But Paul was being magnanimous because nonetheless the unsaved were being saved.

**(Philippians 1:18 NKJV)** What then? Only *that* in every way, whether in pretense or in truth, **Christ is preached; and in this I rejoice, yes, and will rejoice.**

Joy: BTW: joy and/or rejoice is repeated 15 times in this epistle.

Paul is a prisoner, a pastor, and a preacher to the church in Philippi.

Paul, the apostle, is not speaking here. If he were, the letter would take on an entirely different tone. Even the first verse where he refers to himself as a “bondservant”, or as the KJV renders it, “slave” of Jesus Christ. Paul is a fellow servant of Christ with the saints and leaders in the Philippian church. Remember how he wrote to the Corinthians that they were “bought at a price!”? (1 Cor 6:20; 7:23) The price was the death and shed blood of Jesus. Therefore, he said, glorify God and live a life worthy of their calling!

(( ( what goes thru your minds when you think of being a slave of Jesus? )))

Embedded in this thought is the idea of deep humility and even deeper obedience to their Master. This does not sit well in our modern, western culture. Americans are “self-made”, “self-starters”, “self-promoting”. Pride is LORD, and ME is GOD.

But we are Christians FIRST! Therefore, we are just pilgrims passing through this world to our final destination: eternal life with the one we love!

