

# A Study of the Book of Philippians

## Theme:

**“OUR PARTNERSHIP IN THE GOSPEL!”**

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**Lesson: 3 Chapter: 1:3-11 Date: 8-25-19**

## BIBLE TEXT:

### Greeting

*1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:*

*2 Grace to you and peace from God our Father and the Lord Jesus Christ.*

### Thanksgiving and Prayer

**3** I thank **my God** in all my remembrance of you, **4** always in every prayer of mine for you all making my prayer with joy, **5** because of **your partnership in the gospel from the first day until now.** **6** And I am sure of this, that he who began a good work in you will bring it to completion at the **day of Jesus Christ.** **7** It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel.

**8** For **God is my witness**, how I yearn for you all with **the affection of Christ Jesus.** **9** And it is my prayer that your love may abound more and more, with knowledge and all discernment, **10** so that you may approve what is excellent, and so be pure and blameless for **the day of Christ,** **11** filled with the fruit of righteousness that comes through **Jesus Christ, to the glory and praise of God.**

### The Advance of the Gospel

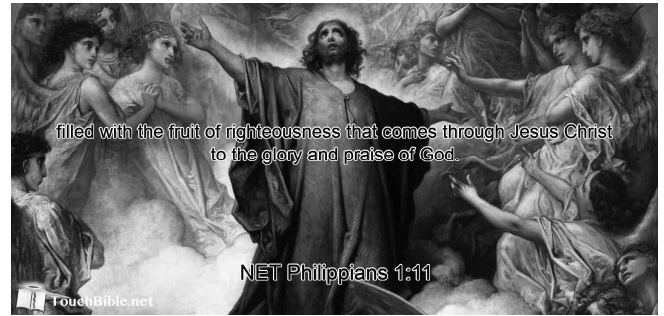
**12** I want you to know, brothers, that what has happened to me has really served to advance the gospel, **13** so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for **Christ.** **14** And most of the brothers, having become confident in **the Lord** by my imprisonment, are much more bold to speak the word without fear.

**15** Some indeed preach **Christ** from envy and rivalry, but others from good will. **16** The latter do it out of love, knowing that I am put here for the defense of the gospel. **17** The former proclaim **Christ** out of rivalry, not sincerely but thinking to afflict me in my imprisonment. **18** What then? Only that in every way, whether in pretense or in truth, **Christ is proclaimed**, and in that I rejoice.

### To Live Is Christ

Yes, and I will rejoice, **19** for I know that through your prayers and the help of **the Spirit of Jesus Christ** this will turn out for my deliverance, **20** as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always **Christ** will be honored in my body, whether by life or by death. **21** **For to me to live is Christ, and to die is gain.** **22** If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. **23** I am hard pressed between the two. My desire is to depart and be **with Christ**, for that is far better. **24** But to remain in the flesh is more necessary on your account. **25** Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, **26** so that in me you may have ample cause to **glory in Christ Jesus**, because of my coming to you again.

**27** Only let your manner of life be worthy of the **gospel of Christ**, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, **28** and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from **God.** **29** For it has been granted to you that for **the sake of Christ** you should not only believe in him but also suffer for his sake, **30** engaged in the same conflict that you saw I had and now hear that I still have.



## STUDY NOTES:

- (vv. 1,2) *Paul and Timothy* (Ac 16:1; 2 Cor 1:1; 1 and 1 Tim)  
-Saints in Christ Jesus (1 Cor 1:2; 2 Cor 1:1; Col 1:2,26-28)  
(“*hahioi – sanctus*” = declared holy / set apart through faith in Christ  
as his holiness is credited to our account)  
-Philippi (Acts 16:12; 20:6; 1 Thess 2:2) (in Macedonia)  
-Overseers = Bishops = Pastors (1 Tim 3:1)  
-Deacons = “Elders” today (1 Tim 3:8)

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- (vv. 3-7) -**Partnership in the Gospel** - the events in Philippi (Acts 16:11-40)  
-He who began a good work in you will bring it to completion at the day of Jesus Christ  
(Ps 57:2; 138:8; Mt 26:64; Jn 6:29; 1 Cor 1:8; 1 Th 1:3; 5:24)  
-Paul’s imprisonment  
-Tradition considers this one of Paul’s prison epistles – written in Rome – 60 A.D.

- (vv. 8-11) -Fruit of righteousness:  
(Mt 5:20-48; Heb 12:11; James 3:18; Gal 5:22)

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- (vv. 12-18) -Chains for the Gospel – (even though Paul was a Roman citizen)  
(Acts 28:14-31)

- (vv. 19-30)  
-to live is Christ (Gal 2:20) more work is to be done on earth  
-to die is gain (2 Cor 5:6-8) then will be with Christ in heaven  
-to suffer for Christ is a gift and privilege  
(Mt 5:11,12; Acts 5:41; James 1:2; 1 Pet 4:14)

## LIFE APPLICATION:

1. How are we in partnership in the Gospel here in this place?
2. Where does the fruit of righteousness exhibit itself among Christians?

## LUTHER - Volume 26, Page 426 – Partners in the Gospel have to suffer on behalf of the Gospel

“Paul suffered the same trial that we suffer today. He was deeply distressed by the indignity of seeing his fine teaching followed by so many sects, upheavals, disturbances of public life, and revolutions, all of which caused endless trouble and scandal. The Jews accused him of being a pestilent fellow, an agitator among his people throughout the world, and a ringleader of **the sect of the Nazarenes** (Acts 24:5), as though they were saying: “He is a seditious and blasphemous fellow who preaches a message that not only subverts the Jewish commonwealth, so beautifully established by divine laws, but also abolishes and undermines the Decalog, our religion, our worship, and our priesthood. Throughout the world he is spreading the so-called **Gospel**, from which endless troubles, seditions, scandals, and sects have arisen.” He was obliged to hear the same thing from the Gentiles, who cried out in **the city of Philippi** that he was disturbing their city and advocating customs which it was not lawful for them to accept (Acts 16:20–21).

Both Jews and Gentiles attributed such disturbances of the public peace—as well as other calamities, famine, war, dissension, and party spirit—to the teaching of Paul and the other apostles; and so they persecuted them as enemies of the public peace and of religion. **Nevertheless, the apostles did not desert their ministry on this account but carried it out vigorously, preaching and confessing Christ. For they knew that they had to obey God rather than men (Acts 5:29) and that it was better for the entire universe to be thrown into tumult and contention than for Christ not to be preached or for even one soul to perish.”**