

**Study on the
Book of Philippians
1:1-2;**

**Philippians Could be entitled:-
The Joy and peace that comes
from Living with the mind of Christ
In fellowship for the
the progress of the Gospel.**

**Or Security in not knowing the future.
We do not know about next week
Paul says “I do not know
whether I will live or die”**

But Paul knows his future is secure in Christ.

**Or Proving the things that are excellent
That we may see the things that are excellent
Values that come from the mind of Christ.**

**What is the most important thing to us
if we have the mind of Christ**

**We cannot fill our lives with Christ
unless we empty ourselves of self.**

What is life all about?

What do I want from Life?

what is MY purpose in life?

Paul says “for me to live is Christ.”

We need to constantly evaluate our life.

Do we want to get rich quick?

Do we want to surround ourselves with things?

Do we want to be fulfilled by

Living our life in the service of others?

Do we want to live in a relationship with God

THE INTRODUCTION

A. GREETINGS. (1:1-2;)

B. THANKSGIVING. (1:3-8;)

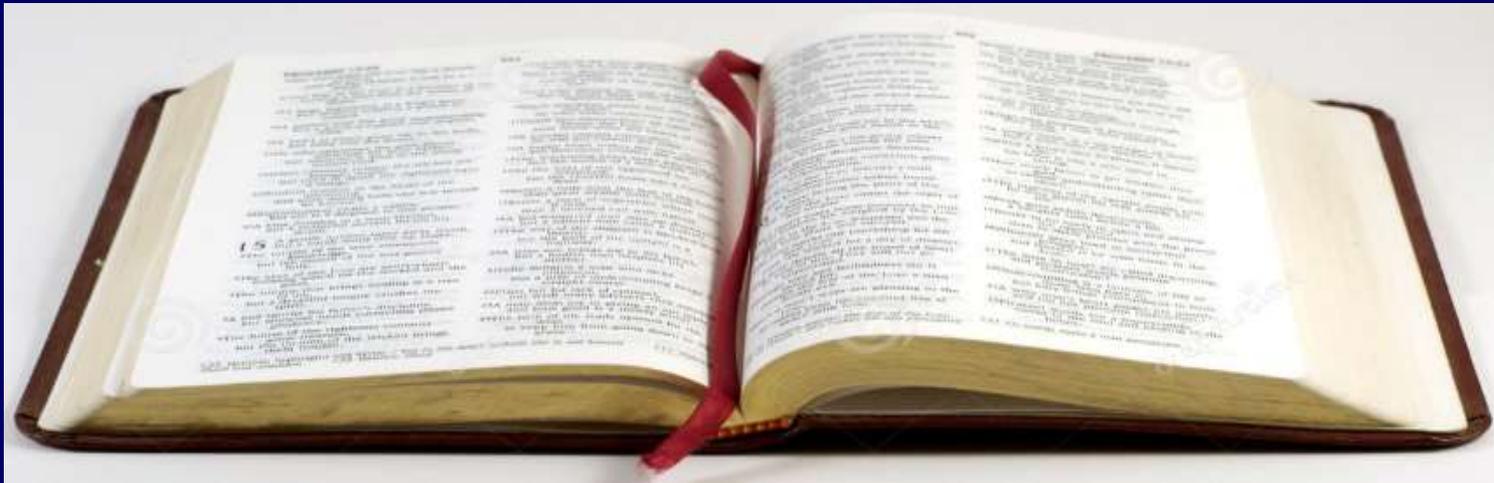
1. Thankful & Prayerful Remembrance. (v3-4;)

2. Partnership in the gospel. (v5;)

4. His Affection For Them. (v7;)

5. He Longed To Be With Them. (v8;)

C. Prays for their spiritual growth. (1:9-11;)



Ruins of Philippi



Philippians 1:1-8;

1. “Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the bishops and deacons,”

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

3. “I thank my God in all my remembrance of you, 4. always offering prayer with joy in my every prayer for you all,

5. “in view of your participation in the gospel from the first day until now.”

6. “For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”

7. “For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defence and confirmation of the gospel, you all are partakers of grace with me.”

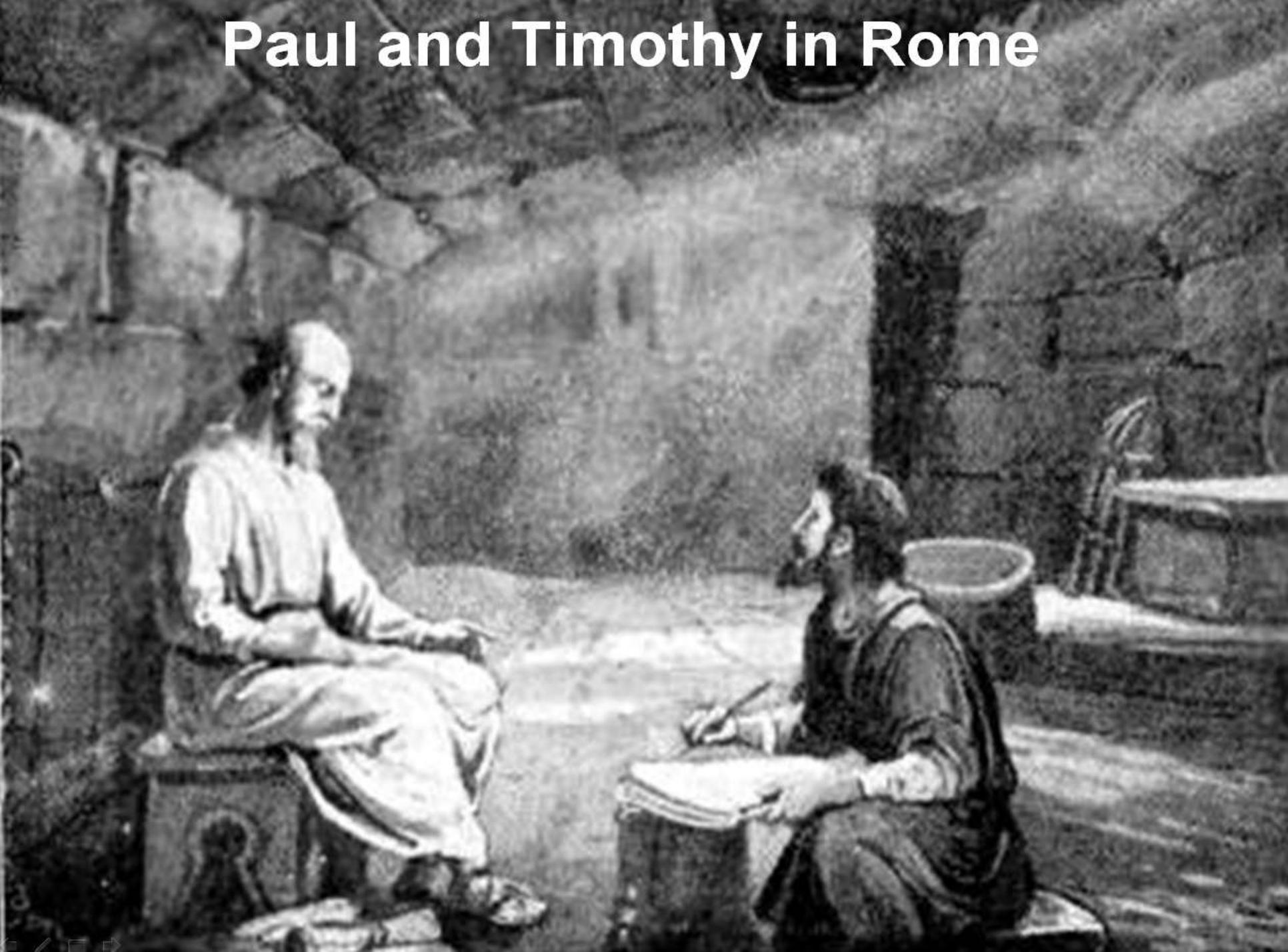
8. “For God is my witness, how I long for you all with the affection of Christ Jesus.”

9. “And this I pray, that your love may abound still more and more in real knowledge and all discernment,”

10. “so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;”

11. “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

Paul and Timothy in Rome



1:1; “**Paul and Timothy**, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

The greeting is from **Paul and Timothy**.

Paul was very well known to the brethren at Philippi he was the one who first preached the gospel there.

Timothy was his co-worker who had been **converted by Paul**, was deeply **loved by Paul**, and became one of the great workers **trained by the Apostle**.

1:1; **“Paul and Timothy,** servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

Paul often began his letters

by stating his authority as an apostle

But here in Philippi he writes to them as a friend.

THE MEANING OF APOSTLE. “one sent.”

An official representative sent with full authority to accomplish a specific goal.

An apostle connects two parties together.

THE PURPOSE OF the APOSTLES.

To be a **witness/testify** to the Resurrection.

To establish **through the resurrection** that **salvation** is possible and by responding to the message **men and women can have a relationship with God** and **be added to the church, family, kingdom of God.**

1:1; “**Paul and Timothy**, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

The apostles **began their work on Pentecost**.
Their **teaching by inspiration of God** became
what we now call **the New Testament** writings.

They established **local congregations** wherever
they went **by proclamation of the teaching of Jesus**.

They continued to train others
Like Stephen. Simon, Timothy and Titus.

They laid down the qualifications
for the organisation and structure of the church.

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

If we are correct in assigning the date of this letter at around 63 AD then **Timothy is with Paul** during his first imprisonment.

When we look to the letters of I and 2 Timothy it is apparent that **Paul is in prison** and **Timothy** is not with him.



This gives proof that **Paul was imprisoned** two times **in Rome** (the second ending his life.)

The **book of Acts** ends with **Paul in prison at Rome.**

(Acts 28:16-31;)

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

Paul first met **Timothy** as **he** and **Silas** were travelling through the southern region of Galatia on **the second missionary Journey. (Acts 16:1;)**

We learn from Acts 16:1; that **Timothy’s father** was a **Gentile** and **his mother, Eunice,** was a **Jewess.**

In 2 Tim 1:3; we learn that **Timothy’s mother** and **grandmother (Lois)** were **Godly women** Who instilled faith in Timothy. (2 Tim 3:15;)

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

Timothy’s faith was known among the people he lived around. (Acts 16:2;)

“Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, **Timothy was well spoken of by the brethren** who were in Lystra and Iconium.”

Paul and Silas circumcise Timothy and bring him along as a preaching companion.
 (“servants of Christ Jesus.”)

Apparently **Timothy** has taken a trip to Rome to be with **Paul**, his friend, brother in Christ, and **fellow servant** of Jesus Christ to comfort and support him.

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

God can use any of us to bring glory and honour to His name **if we are willing** to allow ourselves to be used by God.

**We need to learn
to make the right choices
Every day
is a new opportunity
To make a difference in
this world in which we live.**



1:1; "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:"

**It is easy to blame others
for the situation we find ourselves in.**

**We cannot change the past
we can only change the future.**

**That is why the choices
we make each day
to become
more like Jesus
in attitude and action
are so important.**



It is our choice.

1:1 "Paul and Timothy, **servants** of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:"

"servants of Jesus Christ." The word **servant** is from **doulos**, meaning a **bondservant**, or a **servant who is owned by another person.**

Notice that in this statement, Paul **designates that the one who owns them is our Lord.**

Christians, then are servants who are owned by the Lord because we have been **bought** by Him.
(1 Corinthians 6:19-20; 1 Peter 1:17-19-30;

This is in harmony with the meaning of the word **Christian. Christian** comes from the Greek **Christianos** which means **"one who follows, or belongs to Christ."**
(See:- Acts 11:26; 26:28; 1 Peter 4:16;)

1:1; “Paul and Timothy, servants of Christ Jesus, to all **the saints** in Christ Jesus that are at Philippi, with the elders and deacons:”

A congregation of God’s people
was established in Philippi during the year 51 AD.
Paul, Silas, Timothy, and Luke had preached
the gospel and many obeyed. (Acts 16;)

This letter is addressed to “**all the saints**
in Christ Jesus that are **at Philippi,**
with the **overseers and deacons.**”

The congregation was comprised of “**saints**”
(**hagios**) = “pure, righteous, holy, clean,
moral purity” (Moulton 3).

1:1; “Paul and Timothy, servants of Christ Jesus, to all **the saints** in Christ Jesus that are at Philippi, with the elders and deacons:”

This term (hagios) “fundamentally signifies separated (among the Greeks, **dedicated to the gods**) and hence, in Scripture in its **moral and spiritual** significance, **separated from sin** and therefore **consecrated to God, sacred**”
(The Expository Dictionary of New Testament Words.)

A saint (sanctified one) is one set apart (dedicated) for service to God.

The use of the word **"saint"** as a title is not only **unknown** to the New Testament but is anti-Scriptural. **The term describes the relationship to God enjoyed by every Christian.** It is, of course, **applied to all the Lord's people.**
(see 1 Corinthians 1:2;)

1:1; “Paul and Timothy, servants of Christ Jesus, to all **the saints** in Christ Jesus that are at Philippi, with the elders and deacons:”

All saints (Christians) are:-

Forgiven in Christ

Saved in Christ

Free in Christ

This freedom in Christ

is not licence to do what we want

but freedom to be the best we can be.

“One is free when sin no longer rules over him, and when **the word of God dominates his heart and life.**

One is free, therefore, not when he can do what he wishes to do **but when**

he wishes to do and can do what he SHOULD do.”

[Wm. Hendriksen, NT Commentary: John, p52, Vol. II
(commenting on John 8:31ff.)]

1:1; “Paul and Timothy, servants of Christ Jesus, to all **the saints** in Christ Jesus that are at Philippi, with the elders and deacons:”

Commenting on Romans 1:7; Barnes in his Commentary says, “the **radical idea** of the word is, that which is **separated from a common to a sacred use.**”

The **radical idea** then, as applied to Christians, is, that **they are separated from other men, and other objects and other pursuits, and consecrated to the service of God.**”

Individuals are cleansed of sins and made pure, holy, and righteous after obeying the gospel.
(Believing and being baptized for the forgiveness of sins.
/ Acts 2:38; 22:16;)

Outdoor Baptistry at Philippi. See the river Gangitis in the background.



IMPORTANT QUESTION

AT WHAT POINT ARE SINS FORGIVEN?

Washed in the BLOOD

**SINS FORGIVEN
RECEIVE
INDWELLING
HOLY SPIRIT**

SAVED

**NEW MAN
(REBORN
IN CHRIST)**

**be baptized
confess
repent**

believe

hear

TIME LINE

**OLD MAN
(LOST IN SIN)**

**Saved by God's Grace
Through the Blood of Jesus**

1:1 “Paul and Timothy, servants of Christ Jesus, to all the saints **in Christ Jesus** that are at Philippi, with the elders and deacons:”

The individual is then said to be **“in Christ Jesus.”** (Gal 3:27;)

Every "saint" has both a **spiritual and geographical location**. Spiritually these brethren at Philippi were **"in Christ Jesus"**.

This phrase, or similar ones, such as **"in Christ" "in the Lord"** etc, occurs over **130 times** in the letters of Paul. Compare Romans.

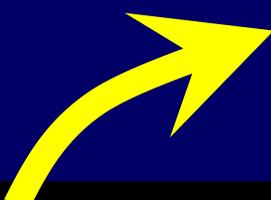
The idea of one being **“in Christ Jesus”** is a **re-occurring theme** in the book of Philippians.

Baptism moves us Into Christ.

“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.”

(Galatians 3:26-27;)

Outside Christ.



“IN CHRIST.”



Baptism places us in Contact With The Blood of Christ.

“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”
(Romans 6:3;)



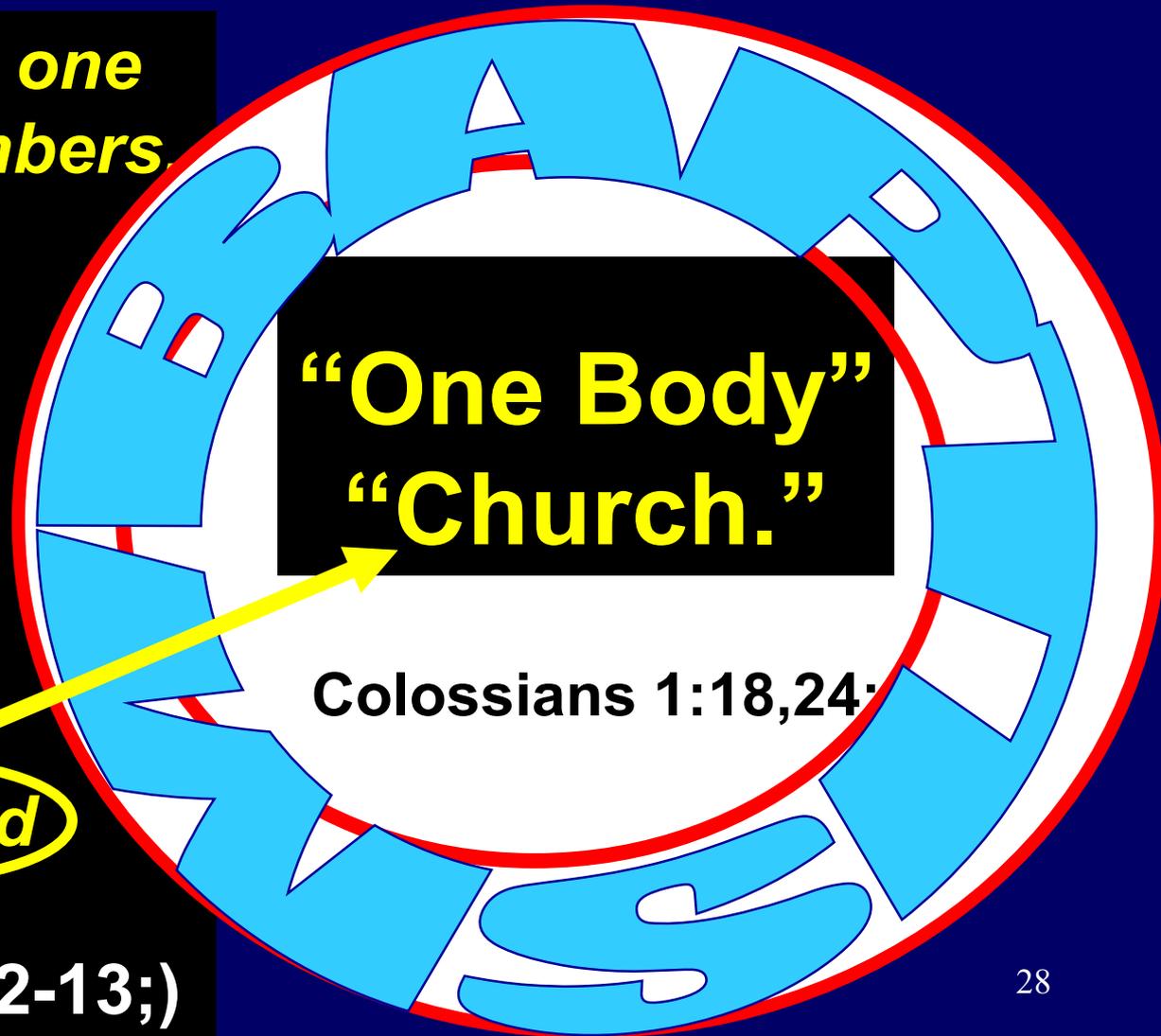
“Into Death.”

Christ shed His
blood in His death.

John 19:33-34;

Through the BLOOD of JESUS, Baptism adds us Into The “One Body.”

**For as the body is one
and has many members
but all
the members of
that one body,
being many,
are one body,
so also is Christ.
For by one Spirit
we were all baptized
into one body.”**
(1 Corinthians 12:12-13;)



Jesus at our Baptism cleanses us from sin through His blood and saves our soul.

Places us into Christ where salvation is. (2 Tim 2:10;)

“So I persevere for the sake of those who are chosen through the gospel, so that they, too, may obtain the salvation that is in Christ Jesus with eternal glory.”

Places us into Christ’s death where His saving blood was shed. (John 19:33-34;) “coming to Jesus, when they

saw that He was already dead, they did not break His legs.

But one of the soldiers pierced His side with a spear, and immediately blood and water came out.”

Baptism Washes away our sin. (Acts 22:16;)

“Now, don’t wait any longer. Rise up, get yourself immersed to get your sins washed away, trusting in His name.”

Baptism Sets free from sin. (Romans 6:17-18;)

1:1; "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:"

"...the Christian lives in Christ as a bird in the air, a fish in the water, the roots of the tree in the soil."

Geographically these disciples were "at Philippi."

This two-fold description of where the saints are might well remind us that **we are citizens in two kingdoms - an earthly and a heavenly.**

The earthly is important, the heavenly is more so

"even when we were dead in our sins, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus." Eph 2:5-6;

Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ. Ephesians 1:3;

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints **in Christ** Jesus that are at Philippi, with the elders and deacons:”

The saints in any given locality are **the saved** (i.e., **the members of the body of Christ** including the elders, and deacons and evangelist.)

Paul mentions **two positions** in the congregation by name. First, Paul speaks of the “**Overseer**” (episkopos) = “an **inspector, overseer; a watcher, guardian**” (Moulton 160).

Overseers (bishops) (are also known as **Sheperds (pastors), or Elders.**
(see Acts 20:17-28;)

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the **elders and deacons:**”

This is the only letter that Paul writes and includes to the **elders and deacons.**

This is a good strong congregation.
He writes to others like Galatia (Acts 14:22;)
Who have elders and deacons
but does not mention them.

1:1; "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with **the elders** and deacons:"

The congregation at **Philippi** had a number of "**Overseers.**" The word **overseer** comes from a Greek word made up of **epi** "over" and **skopeo** "to watch".

Episkopos describes **overseers**, men who exercise **watchful care** or **vigilance**. Note K J V. "**overseers**" is used in Acts 20:28; Other translations use the word **bishop**.

The men who do this responsible work are also described as "**elders**". This is the term **presbuteros** meaning **aged** (i.e. **experienced**) men see **Acts 20:17**;

They are also called "**pastors.**" This is the word **poimeen**, meaning **shepherds** or **feeders**.

See Eph 4:11; 1 Peter 5:1-4;

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with **the elders** and deacons:”

Why do some translations have **“Bishop”** and not **“Overseer”**?

When England was a Catholic nation,
the bishop reigned supreme in each city.

He was called **“bishop”** to distinguish him from the other presbyters or elders **contrary to the simple teaching of the New Testament.**

The English translators wanted to keep the unscriptural distinction so they **made up** the word **bishop** to make this distinction where none was made in the New Testament.

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with **the elders** and deacons:”

It is important to remember that **“elder,”**
“overseer” and **“shepherd”** are **three words**
applying to the same office. Each word looks
at the **same work from a different point of view.**

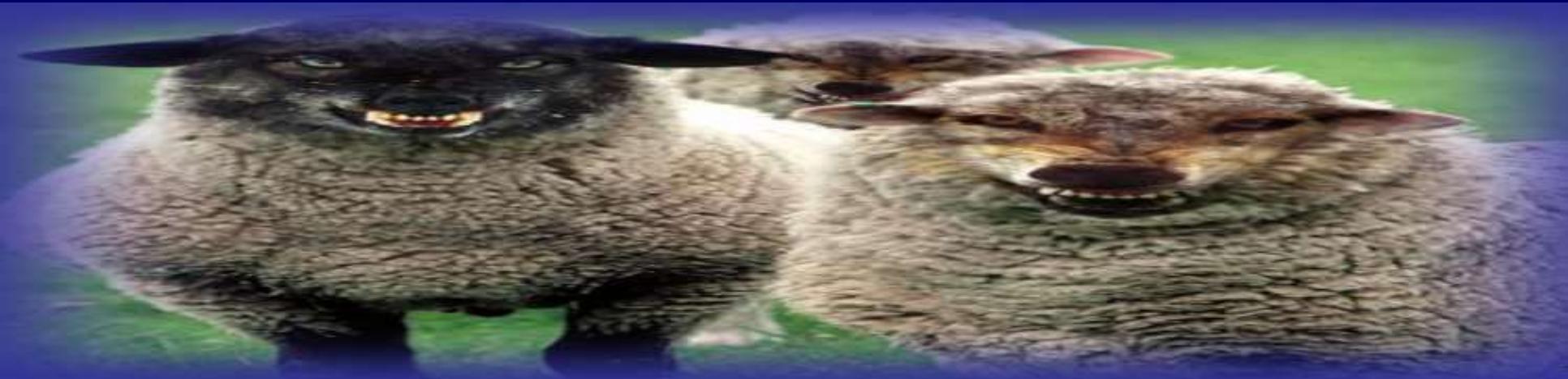
“Elders” has to do mainly with **character** - these men
must be **experienced in the spiritual life, mature.**

“Overseer” has to do with **ability** - they must be able
to **oversee, to watch over** the congregation.

They must be able both to **see** and **develop**
the talents of the members. They should be able
to **foresee any potential harm** to the disciples.

“shepherd” has to do with **ability to feed the flock.**

They must not necessarily give all the food themselves, but they must see that **the Lord's sheep are properly fed** - and also that they are protected from **wolves. (false teachers.)** See Acts 20: 28-31;



A congregation was fully developed in New Testament times, when it had a plurality of elders.

The modern practice **where one "bishop" is responsible for many congregations in a "diocese"** is the **opposite** of the Lord's arrangement.

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and deacons:”

The **elders** in any congregation are to oversee its work that **it may continue in truth as revealed in God’s word the Bible.**

To achieve this goal **the elder** will feed **Shepherd (pastor) the congregation with truth as men of age (older) who have attained a high level of spiritual maturity.**

These men must meet the qualifications outlined in I Timothy 3:1-7; and Titus 1:5-9;

1:1 “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the **elders** and deacons:”

1 Tim 3:1-7;

“This is a true saying, **If a man desires the office of a bishop/pastor/elder**, he desires a good work.”

“A **bishop**, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,”

“He must not be addicted to wine, must not be a violent man, must be gentle, must be peaceful, must not love money,”

“if a man does not know how to manage his own household, how will he take care of the church of God?”

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the **elders** and deacons:”

“The **pastor/elder/bishop** must not be a new Christian, because he might be proud of being chosen so soon, and pride comes before a fall.”

“Also, he must be **well spoken of** by people outside the church--those who aren't Christians--so that Satan can't trap him with many accusations, and leave him without freedom to lead his flock.”

The office of an Elder/Shepherd/Overseer is one that is approved by Deity (the Godhead.)

Elder - presbuteros. Titus 1:7;

older and experienced in the faith!

An Elder is described as God's steward.

Shepherd - poimen. Ephesians 4:11;
maintains a careful watch for the spiritual needs of all the members of the flock!

The Shepherd (Pastor) is an office held with the Son's approval.

Overseer - episkopos. Acts 20:28;

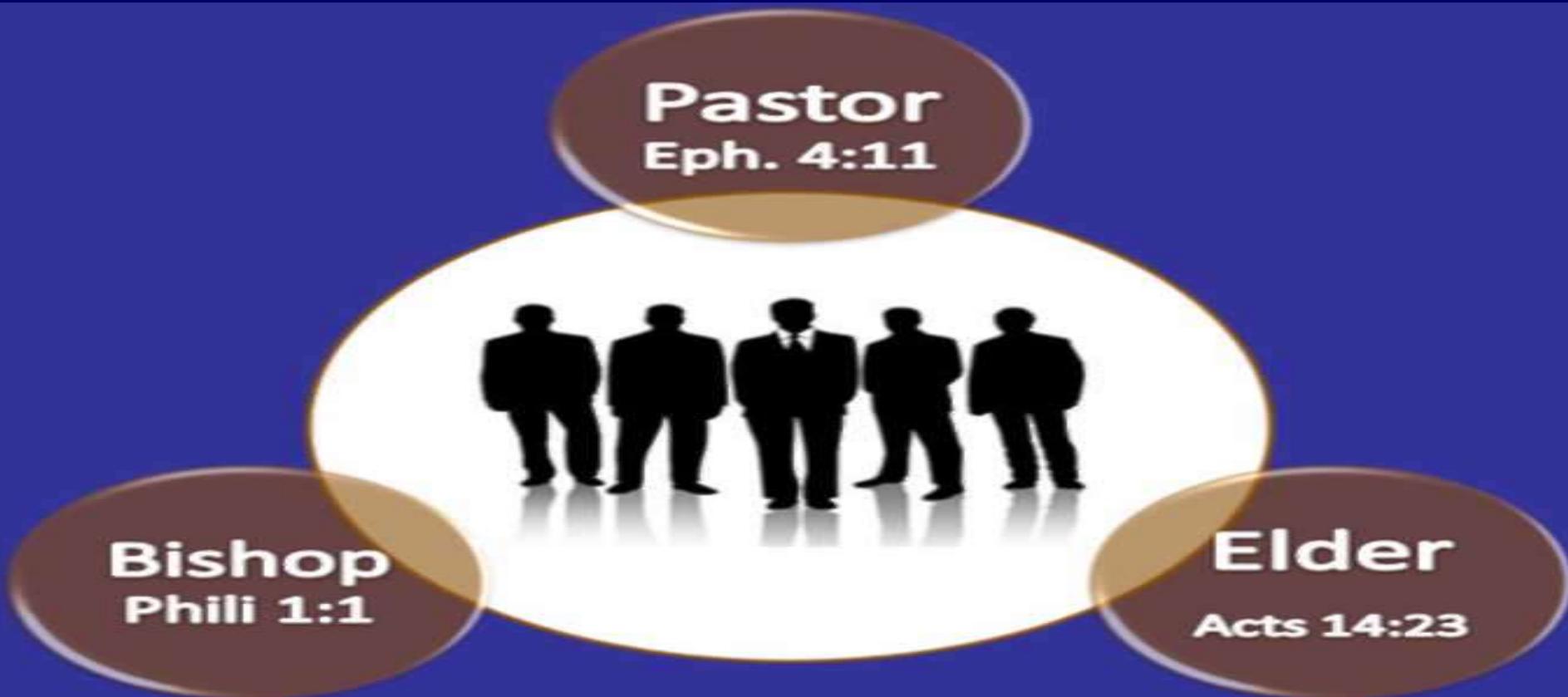
A leader, decision maker, manager of church affairs!

An overseer (bishop) is appointed through the work of the Holy Spirit through the word.

1:1 “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the **elders** and deacons:”

The titles **elder/bishop/pastor** all describe the **same men** and the **same office** of responsibility.

There were to be **a plurality (more than one) of qualified men** to be **appointed** in each congregation.



The Elder as Bishop / Overseer.



The Elder as Bishop / Overseer.

Overseer is derived from Anglo-Saxon roots and denoted a supervisor who stood on an elevated platform to direct many workers, as in the construction of a building.



He is **NOT** their **OWNER**, he does **not MAKE** the rules-
Christ is the lawgiver, he sees that **they are carried out**.

Duties of an Elder / Bishop / Overseer.

To **supervise** and **ensure** the **worship, teaching** and **work** of the congregation is done decently and an orderly manner. 1 Cor 14:26,40;

Rule well the church of God. 1 Tim 5:17; Many no doubt have a misconception of how **ELDERS RULE** the church.

It is NOT arbitrarily or Dictatorially 1 Pet 5:3;

An elder has **NO LEGISLATIVE POWER.**

In matters legislated by God, he must strictly abide.

In matters of **OPINION**, unless right or wrong is involved, he **MUST be considerate** of the wishes of the Congregation

His function is executive and judicial.

He carries out the will of God and sees that it is done by those under his care.

The Elder as Shepherd.



The Elder as Shepherd.

The name “**SHEPHERD**” comes from the analogy of the leader of a flock of sheep.

God’s people for centuries have been likened to **sheep and their leaders to shepherds.**

Peter points out that **Jesus is the chief Shepherd** and the elders are under-shepherds. (1 Peter 5:1-4).



An elder is to do all that is included in **SHEPHERDING** or **TAKING CARE OF** the spiritual flock of God.

This beautiful figure sets out his duties clearly.

The Elder's / Bishop's / Pastor's Responsibilities.

Ensuring that the **sound doctrine of God's word** is provided as **spiritual food**. (Titus 1:9;)

Overseeing the activities of the local congregation by **implementing God's word properly**. (1 Pet 5:2;)

Administering discipline where necessary.
(2 Thess 3:6,14-15;)

Protecting the congregation from spiritual enemies.
(Acts 20:29-31; Titus 1:9-14;)

Taking care of those who are **spiritually sick**.
(1 Thess 5:12-14;)

Bringing back those who have **strayed from the Gospel**. (Titus 1:9-14;)

Acts 20:29; “For I know this, that after my departure **savage wolves will come in** among you, not sparing the flock.”

This is a warning! FOR I KNOW!

He is very sure. Paul knew that after he left, **Satan** would not leave the congregation alone, but **would wage war against the Christians.**

After my departure... As soon as I am gone...

What would happen?

“Ravenous wolves will come in among you.”



1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and **deacons**.”

1 Timothy 3:8; “**Likewise deacons** must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience.”

10 “But let these also first be tested; then let them serve as **deacons**, being found blameless.

11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.”

12 “Let **deacons** be the husbands of one wife, ruling their children and their own houses well.”

13 “For those who have served well as **deacons** obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.”

1:1 “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the elders and **deacons:**”

The **second office** in the congregation that Paul mentions is the “**deacon**” (**diakon**) = “A **servant**, waiting man, a **minister** of the congregation.

The **deacon’s work** is whatever is assigned or delegated by the overseers.

Deacon’s are like, Paul and Timothy, **bondservants of our Lord**. They are bondservants to Christ, but **voluntary servants to the church** for which he died.

To the best of my knowledge, **the Bible** never speaks of anyone being **a bondservant to the church**.

1:1; “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with **the elders and deacons:**”

This is the organization for each congregation with qualifications laid down.

**Each local congregation is to have elders and deacons. They are responsible to the head of the church who is Jesus Christ.
(Ephesians 1:21-22; 5:23;)**

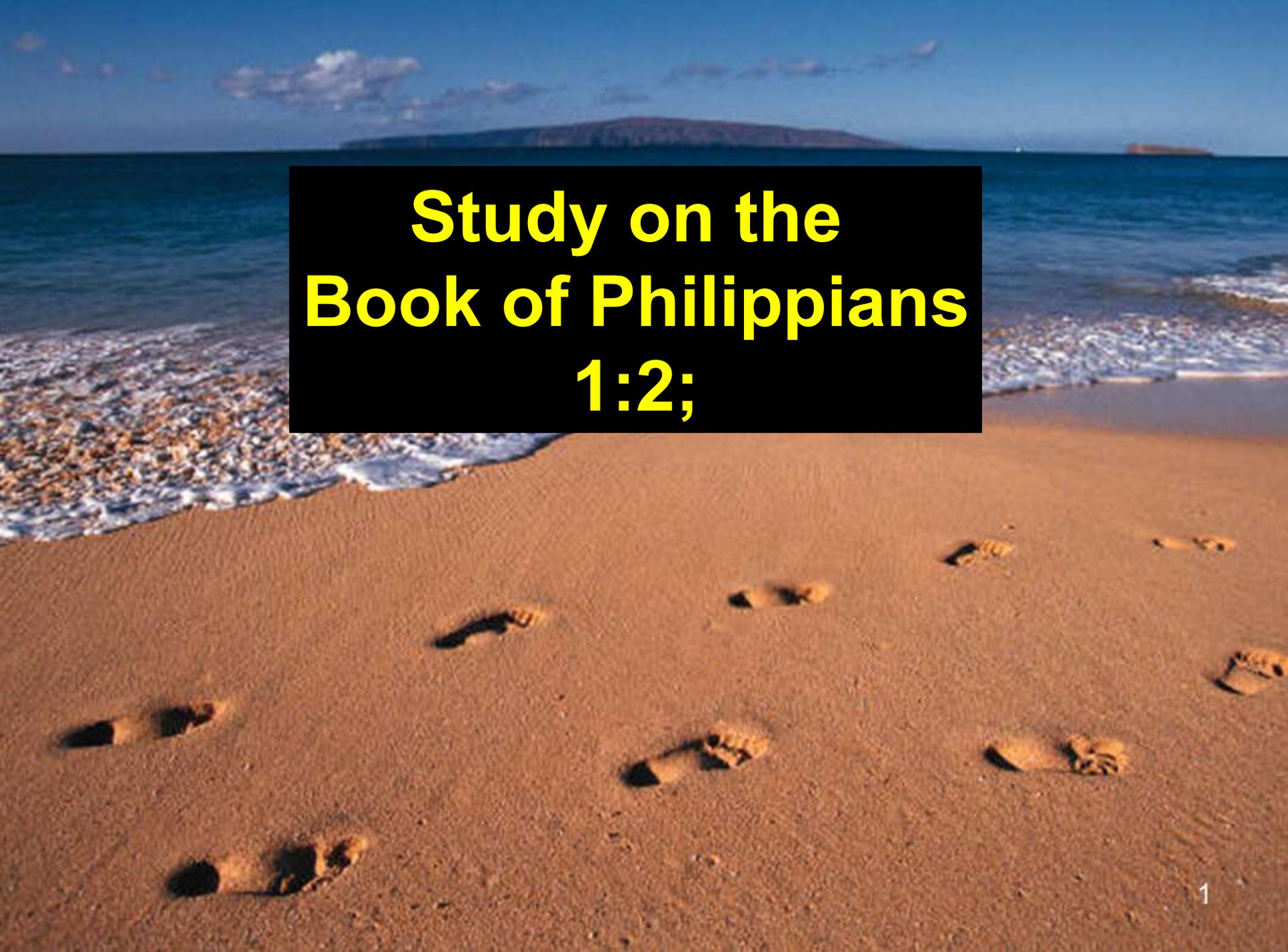
**Study on the
Book of Philippians
1:1-1;**

**Prepared by
Graeme Morrison**

graemestudy@gmail.com

<https://www.graemebibleresources.com>

Next in the series:- Phil 1:2;



**Study on the
Book of Philippians
1:2;**

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

Grace (charis) the gift or God's sweet gentle
undeserved favour. Eph 2:8; 1 Pet 4:10; John 1:17;

When it describes God's attitude to man,
Grace always involves the idea
of that which is **free, unmerited,** and **unearned.**

Definition: "God's grace and favour manifested
towards mankind or to an individual,
which as **a free act** is no more hindered by sin
than it is conditional upon works.

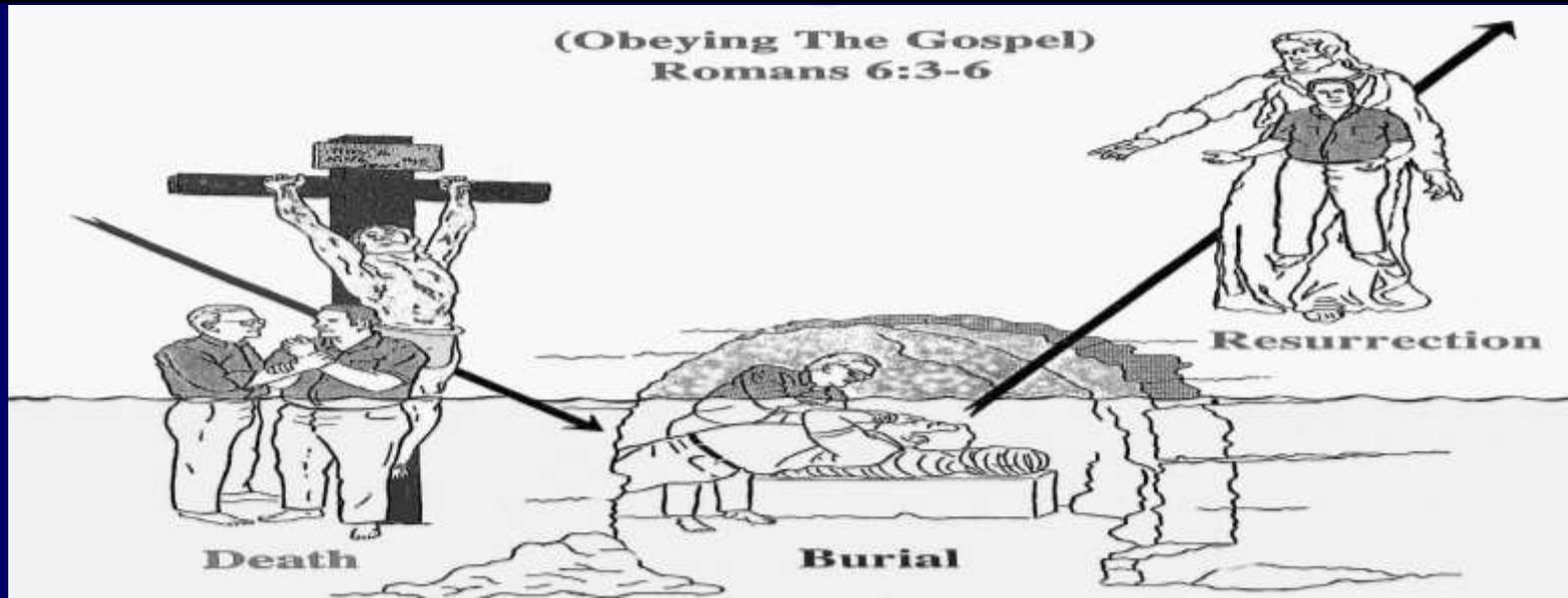
This attitude of the Creator towards us
does not depend on what we are. We are sinners.
It is because of who God is.

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

Grace is all that **God** is free to do for humanity
without compromising **His** essence.

Grace means **God’s**
favour, kindness, and mercy.

**It is based upon Christ’s work on the Cross.
Christ’s death burial and Resurrection.**



1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

Grace is based upon God’s Perfect Integrity.

Grace is based upon God’s Perfect Love.

Grace defines God’s policy toward humanity.



**Grace expresses the outpouring
of His integrity and love toward us.
God’s grace is awe inspiring!
(Amazing.)**

**God’s grace targets our soul.
Despite our sins God loves
us and wants to save us,
God wants to reconcile us
back to Himself.**

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

Jesus said “I am the **way** the **truth** the **life**.” John 14:6;

Jesus said “I am the **door**.” John 10:7;

“for of all the names in the world given to men,
this is the **only name** by which we can be **saved**.” Acts 4:12;

Jesus is the Way and the Door to salvation.

“**Jesus**” is the name of His humanity.

“**Christ**” refers to His messianic appointment.

Jesus Christ is the open door to God’s offer of
salvation from sin and a new relationship with God.

The Father provides the blessings.

Christ is the door to those blessings.

The Spirit points to the Son.

Jesus is Glorified - man is reconciled.

1:2; **“Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

**“For sin shall not be master over you, for you
are not under law but under grace.”** Romans 6:14;

**“For you know the grace of our Lord Jesus Christ,
that though He was rich, yet for your sake
He became poor, so that
you through His poverty might become rich.”**
2 Corinthians 8:9;

**“And God is able to make all grace abound to you,
so that always having all sufficiency in everything,
you may have an abundance for every good deed...”**
2 Corinthians 9:8;

1:2; **“Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us.”

Eph 1:5-8;

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” Eph 2:8-10;

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

Grace is at the centre of our Spiritual Transformation.

**The power and the simplicity
of spiritual formation lies in its intention.**

**Its AIM is to bring every element in our being,
working from inside out, into HARMONY
with the will of God and the kingdom of God.**

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

This is the simple focus.

We must keep it **constantly** before us
and **not be distracted** by other things,
No matter how good they may appear.

We cannot realize **this goal on our own.**

But there is no need for that.

God has made provision for achieving this aim.

To “**grow in grace**“ means to utilize
more and more grace to live by,
until **everything we do is assisted by grace.**

Then, **whatever we do in word or deed**
will all be done in the name of the Lord Jesus.

Colossians 3:17;

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

The **greatest saints** are **not those who need less grace**, but those who consume the most grace, who indeed are **most in need of grace** those who are **saturated by grace** in **every dimension** of their being.

**Grace needs to become
as essential to us
as the very air that we breath.**

There are **no formulas**, no definitive **how-to's** for **growth** in the **inner character of Jesus**,
For **us transforming** more and more,
day by day **to be like Jesus**

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

**Such growth only comes
by relentless seeking.**

There are many things we can do,
but **FIRST** we need to **place ourselves
at the disposal of God.**

**"if with all our hearts we truly seek him,
we shall surely find him."** (Jer 29:13;)

Or, as the prophet **Azariah** said,
"If you seek Him, He will let you find Him."
(2 Chronicles 15:2-4;)

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

**When we recognise we are sinners and
that we cannot make it by ourselves
this is the beginning of our transformation.**

**We will win or lose in our fight against
the old way of life by challenging
our thought processes.**

**It was our thoughts in time past that led us
into bad choices and bad actions and
turned us away from God & towards our self.**

1:2; “**Grace** be to you, and peace,
from God our Father and from the Lord Jesus Christ.”

So it is in **our thoughts** that
the **first movements** toward
the **renovation of the heart** occur.

Thoughts are the place where
we can and must begin to change.

The **transformation** of our thought life
by **taking on the mind of Christ**, His ideas,
images, information, and patterns of thinking.

Opens the way to deliverance
of every dimension of the human self
from the **oppressive powers of darkness**.

1:2; “Grace be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Peace (eirene) that sense of contentment
a rest and well being in contrast to strife,

That comes from **knowing that one is a child of God.**

It means **total well-being**, embracing everything that
makes for man’s highest good.

"It means **to join, to weave together.**

And **this peace** has always to do with **personal
relationships**, a mans relationship **to God,**
to his fellow-man and to himself.

PEACE follows from **GRACE** because **through**
it our lives can be brought into harmony with God.
Reconciliation to God is always the basis for such peace.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Eph 2:13-14;

“**But now you belong to Christ Jesus**, and though
you once were far away from God, now you
have been brought very near to him because of
what Jesus Christ has done for you with his blood.”

“**For Christ himself is our way of peace. He has
made peace between us** Jews and you Gentiles
by making us **all one family**, breaking down
the wall of contempt that used to separate us.”

The source of both these wonderful gifts is **God
the Father and Jesus Christ** our Lord. **Matt 5:48;**
Jesus died upon the cross to make it possible
for these gifts to come from the Father! **Titus 3:4-6;**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Love, joy, and peace are, remember,
the **three fundamental dimensions**
Of the **fruit** (note the singular) **of the Spirit.**

They mutually blend and inform one another
and naturally express themselves
in the remainder of that one fruit:

"... **patience, kindness, goodness,**
faithfulness, gentleness, self control"
(Galatians 5:22-23;)

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Faith (confidence) and **hope** are also very important
in properly structuring **our feelings**,
our mind and **our sense of self**.

They play their role in that regard in subordination
to **love, joy, and peace**, that is,
because of their relationship to them.

All are **focused on goodness** and **what is good**,
and **all are strength-giving** and pleasant
even in the midst of pain or suffering.

That is not what we seek them for,
or something we try to make of them.
It is, simply, what they are and what they do.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

**Our initial faith in Christ gives us
"our introduction by faith
into this grace in which we stand."**

Rom 5:1-5;

**The new birth into Christ's kingdom,
puts an end to the war between me and God
that has gone on most of my life and
makes me aware of God's gracious actions.**

**Now, because of Christ's death for me and
His continuing grace, I know that God is good, and
I am thrilled with the hope that God's goodness
and greatness will serve as the basis of my own
existence as well as of everything else.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Thus, **"we exult in hope of the glory of God."**

Rom 5:2;

**Peace with God comes only from acceptance
of His gift of life in and through His Son.**

We are then **assured of the outcome** of our life
and are **no longer** trying to **justify ourselves**
before God or others.

We have accepted that **WE are not righteous**
or even **totally competent** and
that **we cannot be so on our own.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

If we trust in **our own goodness** before God
that is legalism, that is how many Jews felt.

They thought they could saved themselves
by being good and keeping the law

Jesus implied that if you want
to live that way you have
to keep the law perfectly
You need to be perfect.

**If you are perfect then you do not need
Jesus and His sacrifice for your sins
because you will have no sin**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

We have **laid down the burden**
of **justifying ourselves** before God
and are **learning not to justify ourselves** before men.

**This is the peace that
grows within us.**

I must simply accept God’s grace and mercy,
not that I will get what I deserve.
I am a beggar on my way through the world.

Justice is not enough for my needs,
and I couldn't stand it if I got it.

1:2; **“Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

**When others do not extend the grace
and mercy I need, I have to draw
on the abundance of it in God.**

**“Who is this that is condemning me?”
I remind myself, **“Jesus even died for me,
was raised from the dead,
and is now standing up for me before God.”**
(Rom 8:34;)**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Assurance of this allows me to
“**seek peace and pursue it.**” (1 Peter 3:11;)
no matter who is involved,
and to “**pursue peace with all men.**”
(Hebrews 12:14).

Even in cases where, through no fault of my own,
there must be a struggle between me and others,
there does not have to be a struggle within me.

I may have to resist others, for some good reason,
but even so **I do not have to**
always MAKE things come out right.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

I am not the one in control of outcomes.

I do not control others,

I should not want to control others.

I do not HAVE to hate those whose course
of action I resist, or even get mad at them,
and so **I can always be at peace within myself**
as well as toward them.

THE SECRET TO THIS PEACE is,
as great apprentices of Jesus have long
known, It is our **being abandoned to God.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

The person who is heartily abandoned to God
knows that **all shall be well** in the end
because God is in charge of his or her life.

My peace is found and based on
my **appreciation** of and **believing in**,
the greatness and goodness of God.

Because He, who not only loves me but is Love,
is so great, **I can live** beyond harm in His hands;
there is nothing that can happen to me
that will not turn out to my ultimate good.

Nothing. That is what Romans 8:28; really means.

Because of this,

**“you will keep him in perfect peace,
whose mind is fixed on you,
because he trusts in you. Isa 26:3;**

It makes supreme sense, therefore,
that **I should accept Paul's instruction
to "be anxious for nothing, but in everything
by prayer and supplication with thanksgiving
let your requests be made known to God.”**

**“And the peace of God,
which surpasses all understanding,
shall guard your hearts and your minds
in Christ Jesus.” (Philippians 4:6-7;)**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

The poet **Sidney Lanier**
put this into beautiful images:-

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest **on the greatness
of God: I will fly in the greatness of God**
as the marsh-hen flies

In the freedom that fills all the space
'twixt the marsh and the skies: By so many roots
as the marsh-grass sends in the sod
I will heartily **lay me a-hold on the greatness of God.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

The greatness and love of God forms our peace,
and at the same time, **our love and joy.**

Job had many worrisome questions
in the midst of his troubled life.

But **when he beheld God**, they simply did not matter
and no longer seemed to need answering.

He did not raise a single one of the questions he
earlier had wanted to press upon God. (Job 42:2-6;)

He **was not bullied** into silence by God
coming to him, **but really saw**
the all-sufficiency of God to his life and his soul.
And **this brought love, joy, and peace to him**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

**Pride and fear are the two roots of
"the deeds of the flesh"** described by Paul
in Galatians 5:19-21; and elsewhere,
We become **governed by** sensuality and malice
and trail clouds of other poisonous feelings
resulting from them.

**So long as the will or spirit (heart) is governed
by such feelings, life is simply hopeless.**

**By contrast, it is the positive movement into love,
joy, and peace, based on faith and hope in God,
that eliminates the destructive feelings
Or at least eliminates them
as governing factors in our life.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

We do not go at the change the other way around,
trying **first to root out the destructive feelings.**

That is the **common mistake**
of worldly wisdom and of much “religion”
on such matters.

But we know that **in being with Jesus**
The destructive feelings, with their actions,
will drop off us.

As we increasingly see that “**being with Jesus**
is the fountain of life,” and come to realize
that “**in Your light we see light.**” (Psalm 36:9;)

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Understanding **grace**, grasping hold of **Love, Joy,**
and **Peace** fostered in **divine fellowship**
simply **crowd out** fear, anger, unsatisfied desire,
woundedness, rejection.

There is no longer room for them, well, perhaps
there is for a while, but increasingly less so.

Belonging to Christ **does not**
immediately eliminate bad feelings, and
We must not be drawn into pretence that it does.

But it does **crucify them**. “Those
who belong to Christ Jesus,” we read,
“have crucified [past tense] the flesh
with its passions and desires.” (Galatians 5:24;)

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

**Belonging to Christ means that
the merely fleshly passions and desires
are on the way to death
and already have ceased leading
a life of their own, No longer,
leading our whole life as they used to.**

**That is how it is with all negative and
destructive feelings in those who have
put Christ on the throne of their life
and have taken their place on His cross.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

PRACTICALLY SPEAKING, the renovation
of the heart in the dimension of feeling:-

Is a matter of **opening ourselves** to and
carefully cultivating love, joy, and peace:

First by receiving them from God
and from those already living in him.

Then as we grow, extending love, joy, and
peace to others and everything around us
in attitude, prayer, and action.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Of course **our thought life**, as already
described, **will be focused upon God.**

Then **through grace** we can translate
this intention to dwell in love, joy, and peace
into the fine texture of daily existence.

Our walk with Jesus and the Father
will teach us and show us the details
of the means required to bring it to pass.

For many of us, **just coming to honest**
terms with what our feelings
really are **will be a huge task.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Paul says in Romans 12:9;

“Let love be without hypocrisy.”

That is, let it be genuine or sincere.

To do only this will require **serious effort**,
deep learning, and **quantities of grace**.

Our ordinary life and our religious associations
are so permeated with **insincere expressions of love**,
often **alongside of contempt and anger**,
that it is **hard not to feel forced**
into hypocrisy in some situations.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

But we can learn to avoid it,
and we shall immediately begin to see
what a huge difference that alone makes

Very few people are without deep negative
feelings toward others who are
or have been closely related to them.

Wounds carried steadily through the years have
weighed us down and prevented spiritual
growth in love, joy, and peace.

They may have seeped over into our identity.
We wouldn't know who we are without them.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

But **they can be healed or dealt with**,
if we are ready to give them up to God and
receive the healing ministry of His Word and Spirit.

This **applies similarly to hopelessness** over
not achieving things long sought or long lost.

In general, the task, **once we have given ourselves
to Christ**, is to **recognize the reality of our feelings**.

We need **to agree** with the Lord **to abandon** those
that are **destructive** and that lead us into doing
or being what we know to be wrong.

1:2; "**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ."

Paul prayed for his friends in Ephesus that
they would be "**rooted and grounded in love**"
And "**know the love of Christ which surpasses**
knowledge, that you may be filled
up to all the fullness of God." (Eph 3:17-19;)

We have seen the intent of Jesus:
"**That My joy may be in you, and that**
your joy may be made full." (John 15:11;)

Also His, "**Peace I leave with you;**
My peace I give to you;
not as the world gives, do I give you.
Let not your heart be troubled
nor let it be fearful" (John 14:27;)

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Here is Paul's benediction to the Romans:-

"Now may the God of **hope fill you with all joy and peace in believing, that you may **abound in hope by the power of the Holy Spirit.**" (Rom 15:13;)**

We need to hand our will over to God:-

We need to challenge our feelings and allow

Gods will to be our will and our choices

not be controlled by our feelings

but acts of our will our mind in tune with God.

Choice is the exercise our will

and should not be controlled by our feelings.

1:2; "**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ."

The call of grace and wisdom is to:-

"lay aside every encumbrance, and the sin
which so easily entangles us, and . . .
run with endurance the race that is set before us,
fixing our eyes on Jesus."

(Hebrews 12:1-2;)

Paul gives us his own example
of single-minded pursuit of God's will,
Even to the point of death.

"No soldier in active service entangles himself
in the affairs of everyday life."

Paul reminded Timothy, **"so that he may please
the one who enlisted him as a soldier."** (2 Tim 2:4;)

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Martha was “worried and bothered” about
“so many things.”

Jesus pointed out, “**Mary has chosen
the good part**, which shall not be
taken away from her.” (Luke 10:41-42;)

And **Paul's own testimony** was that
he really did only one thing, which was to:-
“**press on toward the goal for the
prize of the upward call of God
in Christ Jesus.**” (Phil 3:13-14;)

The Christian philosopher and scientist
Blaise Pascal commented:-

"I have discovered that all the unhappiness of men arises from one single fact, that they cannot stay quietly in their own chamber."

This remark, though somewhat of an exaggeration, contains a deep insight.

The capacity to simply be, to rest, would remove one from most of the striving that leads to misery.

This is a capacity that comes to fullness only when it reaches our body.

Peace is a condition of the body, and until it has enveloped our body it has not enveloped us.

**Peace comes to our body when it is at home
in the relationship and power of God.**

**If we live within only human "wisdom"
we will find it constantly
"necessary" to do what is wrong.**

**In that case we will become an "authority"
on what is right and wrong—
because, after all,
you will have to manage right and wrong.**

**You will have to have ready explanations of why,
though you do wrong things, you are still:-
A "good person", and why those
who do not do as you do are fools.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

You will become an expert scorner, able to put everyone in their place with **appropriate doses of contempt**, which is an essential element of scorn.

In contrast to all this, the Psalm 1:2; man delights in the law that God has given. **He delights in it He loves it, is thrilled by it, can't keep his mind off of it.**

He thinks it is beautiful, strong, wise, an incredible gift of God's mercy and grace. He therefore **dwells upon it day and night**, Turning it over and over in his mind and speaking it to himself.

He does not do this just to please God,
but because **the law pleases him.**

It is where his whole being is oriented.

The result is a flourishing life.

The image used here is that
of **a tree planted by water canals.**

No matter what the weather or the surface condition
of the ground, **its roots go down into the water
sources and brings up life.**

As a result, **it bears fruit** when it is supposed to,
and its foliage is always bright
with life. **It prospers in what it does.**

FOR MOST OF US, however, this ideal arrangement
of life under God will be only partially realized,
at best. **For many**, it remains an impossible dream,
for their soul is running amuck
and **their life is in chaos.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

They are "**dead in trespasses and sins,**"
living off of incoherent dreams and illusions.

**Enslaved to their desires or their bodily habits
or blinded by false ideas, distorted images,
and misinformation,**

**Their soul cannot find its way into
a life of consistent truth and
harmonious pursuit of what is good.**

**It is locked in a self-destructive struggle
with itself and with all around it.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Normally, **unfulfilled desires** and **poisonous relationships** are the **most prominent features** of such lives.

We are often stunned with the reasons people give for not doing the only things that could possibly be of help to themselves.

The individual **soul's specific formation**, **the character** it has taken on through its life course

Is seen in the details of how thoughts, feelings, social relations, bodily behaviours, and choices unfold, **and especially how they interact with each other.**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

**One must not underestimate the powers
of recovery of the soul under grace.**

Robert Wise observes:-

**"Reconnected to the Spirit of God,
lost souls discover they have power and capacity
beyond anything they could have dreamed."**

**"Restoration of soul is more than a recovery
of connectedness. Significant strength, ability to
achieve, guidance, and awareness are imparted."**

**Truly we are
"fearfully and wonderfully made."
(Psalm 139:14).**

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

The human soul is a vast spiritual (nonphysical) landscape, with resources and relationships that exceed human comprehension;

It also exists within an infinite environment of which, at our best, we have little knowledge.

We only know that God is over it all and that the soul, if it can only acknowledge its wounded condition, manifests amazing capacities for recovery when it finds its home in God and receives His grace.

God gives us meaning and purpose in life, in the absence of meaning, boredom and mere effort or willpower are all that is left.

1:2; “**Grace** be to you, and **peace**,
from God our Father and from the Lord Jesus Christ.”

Although a long way from the days when this letter was written. **We need not be far away from the same grace and peace, for they are not exhausted.**

**CHRIST STILL EXISTS.
HIS CHURCH STILL EXISTS IN HIM.
THROUGH HIM THE CHURCH IS STILL SUPPLIED
WITH THE SAME GRACE AND PEACE.** Ephes 3:20-21;

“**Now glory be to God**
who **by his mighty power at work within us**
is **able** to do far more than we would ever dare to ask or
even dream of, infinitely beyond our highest prayers, desires,
thoughts, or hopes. **to him be glory in the church and in**
Christ Jesus to all generations, forever and ever. Amen.”

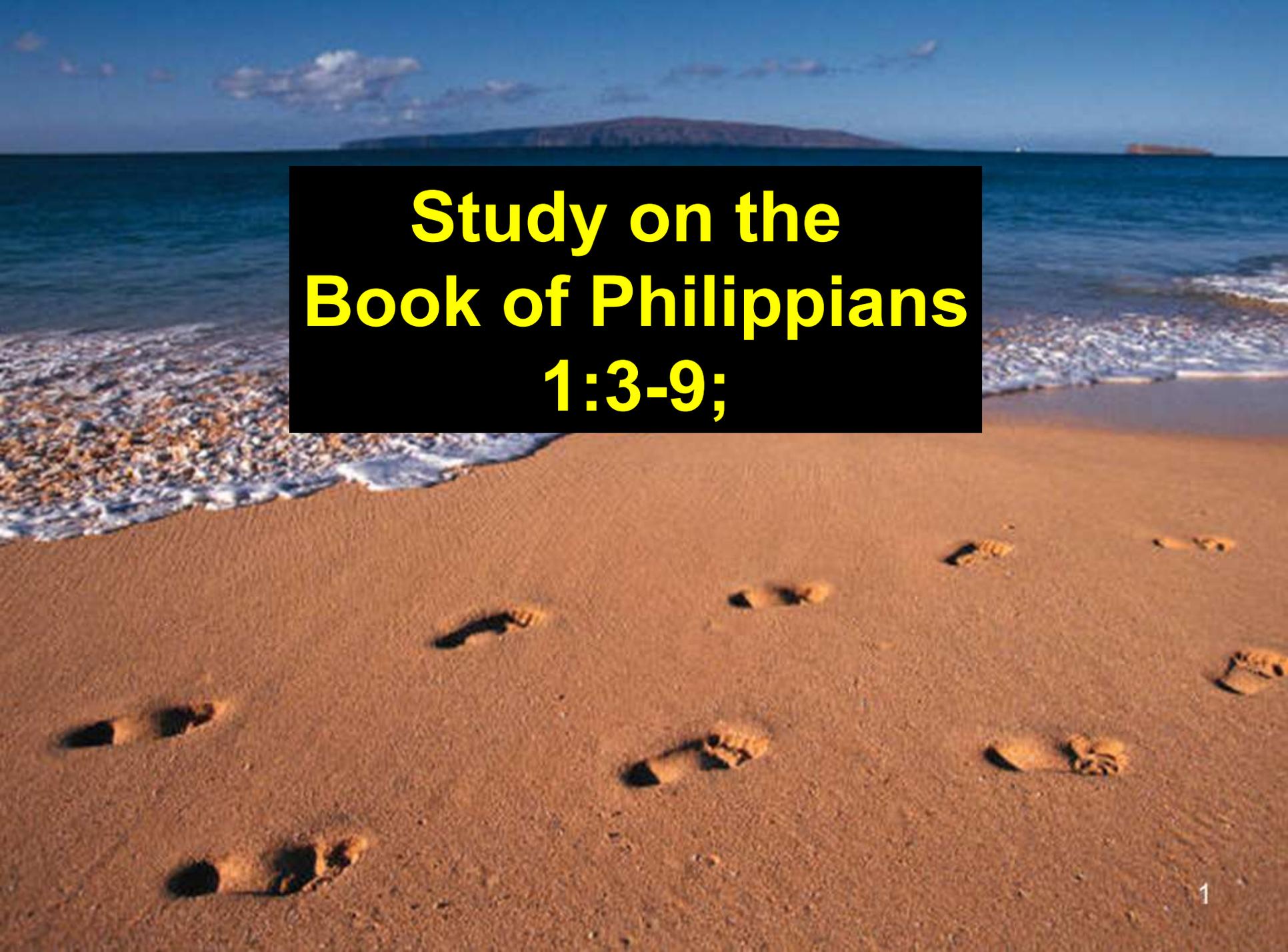
**Study on the
Book of Philippians
1:1-2;**

**Prepared by
Graeme Morrison**

graemestudy@gmail.com

<https://www.graemebibleresources.com>

Next in the series:- Phil 1:3-9;



**Study on the
Book of Philippians
1:3-9;**

**3. “I thank my God in all my remembrance of you,
4. always offering prayer with joy in my every prayer
for you all, 5.in view of your participation
in the gospel from the first day until now.”**

**6. “For I am confident of this very thing,
that He who began a good work in you will perfect it
until the day of Christ Jesus.”**

**7. “For it is only right for me to feel this way
about you all, because I have you in my heart,
since both in my imprisonment and
in the defence and confirmation of the gospel,
you all are partakers of grace with me.”**

**8. “For God is my witness, how I long for you all
with the affection of Christ Jesus.”**

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

Whenever **Paul** thought about his brethren in **Philippi** he **thanked God** for them. It is a lovely thing when **remembrance is bound up with gratitude.**

Paul made it a habit to **thank God** for brethren in a **specific sense.** We ought also to **pray for individuals and congregations** by name.

Also, if we **look for that which is a cause of thanksgiving** in our brethren and mention this in our prayers.

We will **guard against wrong attitudes** in ourselves (such as being over critical, or indifferent to needs.)

See 1 Cor 1:4; Eph 1:15-16;

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all.”

Remember to pray for others.

Paul did, “In all my prayers for all of you I always pray with joy.”



He prayed in Philippians 1:9; “This is my prayer that your love may abound more and more in knowledge in depth of insight.”

It is hard to leave a congregation when you are on your knees.



1:3-5; “I thank my God in all my remembrance of you,
always offering **prayer** with joy in my every prayer for you all,

Daniel is a good example!



Daniel 6:10; (NKJV)

“Now when **Daniel** knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and **prayed** and **gave thanks** before his God, **as was his custom** since early days.”

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

Prayer should become a **natural aspect of Every Christians Life**, both individually & corporately.

Like Daniel, We Should be a People of Prayer -

Praying:-

Regularly.

Consistently.

Habitually.

Courageously.



1:3-5; “I thank my God in all my remembrance of you, always offering **prayer** with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

WHAT IS PRAYER?

Prayer is the sincere desire of the heart expressed to God in words:

Not just meditation or an attitude:-

Not necessarily audible – 1 Sam 1:13;

“Now Hannah spoke in her heart; only her lips moved, but her voice was not heard.

Therefore Eli thought she was drunk.”

Not necessarily with full knowledge – Rom 8:26;

We don't know how we should pray, but the Spirit helps our weakness. He personally talks to God for us with feelings which language cannot express.

1:3-5; “I thank my God in all my remembrance of you, always offering **prayer** with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

But communicating our desires to God. – Rom 10:1;

“Brethren, my heart's desire and prayer to God for Israel is that they may be saved.”

WHEN SHOULD WE PRAY?

Without ceasing. – 1 Thes 5:17;

Continuing in prayer. – Col 4:2; Acts 2:42;

In times of trial. – Acts 4:23-31; 12:5,12;

In times of need. – Mat 18:19-20;

In times of preparation. – Acts 13:3; 14:23;

Luke 18:1;

“Then He spoke a parable to them, that men **always ought to pray** and not lose heart,”

1:3-5; “I thank my God in all my remembrance of you, always offering **prayer** with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

Who should we pray for?

Rulers. - 1 Timothy 2:1,2.

Children and family members. - 1 Chron. 29:19;

Lost sinners. - Romans 10:1-3;

Enemies and persecutors. - Lk 6:27-28; 23:24; Acts 7:60;

People sick and suffering. - Jam 5:13-18; 3 John 2;

Elders, deacons, evangelists, and teachers. –

Eph 6:18-20; Col. 4:3,4; Acts 14:23; 1 Thess 5:25;

Matt 9:36-38; 2 Thess 3:1,2; Heb 13:18;

All Christians. - Ephesians 6:18; James 5:16;

1Tim 2:1; “I urge therefore **Pray much for others;**
plead for God's mercy upon them;
give thanks for all He is going to do for them.”

1:3-5; “I thank my God in all my remembrance of you,
always offering prayer with joy in my every prayer for you all,

WHAT SHOULD WE PRAY FOR;-

God's will to be done. – Mat 6:9-13; 26:39;

Necessities of life. – Mat 6:11; 14:19; 15:36; Lk 24:30;
Acts 27:35; Tim 4:3-5;

Knowledge, wisdom, understanding of God's will. -
Psalm 119:169-172; Jam 1:5-6; Col 1:9,10; Eph 3:3-5;

Forgiveness of sins. - Matt 6:12; Mark 16:16;
Acts 2:38; Acts 8:22-24; 22:16;

Ability to recognize and resist temptation. –
Mat 6:13; 26:41; Eph. 6:11-18; 2 Cor 13:7;
Luke 22:31,32; John 17:14-16;

1 John 3:22; “whatever we ask we receive from Him,
because we keep His commandments
and do those things that are pleasing in His sight.”

1:3-5; “I thank my God in all my remembrance of you, always **offering prayer** with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

How are we to pray? Physical Position?

Kneeling, falling down prostrate. - Luke 22:41;

Matt. 26:39; Acts 9:40; 20:36; 21:5; Eph. 3:14;

Sitting. - Neh 1:4; 1 Kings 19:4; 2 Sam 7:18;

Standing. - Mark 11:25; Luke 18:13-14;

Bowed heads. - 1 Chr 29:20, Luke 18:13;

Eyes lifted toward heaven. - John 17:1ff; (Jesus).

John 11:41; Matt 14:19;

Lifting up holy hands. 1 Tim 2:8;

Luke 18:13;

“And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, God, be merciful to me a sinner!”

1:3-5; “I thank my God in all my remembrance of you,
always **offering prayer** with joy in my every prayer for you all,
in view of your participation in the gospel from the first day until now.”

What is our Spiritual Position!

According to God's Will. -1 John 5:14,15; Matt 26:39;

Humility and Respect for God. - Luke 18:9-14;

2 Chron 7:14; Matt 6:9;

We Must Pray in Faith. – James 1:5-7;

Sincerity and Earnestness. - Matt 6:5; Jer 29:12,13;

Jam 4:3; Col 4:12;

With Understanding and Meaning. – 1 Cor 14:15-16;

Matt 6:7;



1:3-5; “I thank my God in all my remembrance of you,
always **offering prayer** with joy in my every prayer for you all,
in view of your participation in the gospel from the first day until now.”

Prayer Must Be Properly Addressed.

To Our Father in heaven. – Mat 6:9; Eph 5:20;

We Must Pray in Jesus' Name. - John 14:13,14;

John 15:16; 16:23,24,26; Eph. 5:20;

To pray in **Jesus' name** means
we are **appealing to His authority**
as **the ONE MEDIATOR** between us and God.

1 Tim 2:5; Col 3:17;

1:3-5; **"I thank my God** in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your **participation** in the gospel from the first day until now."

**Thanksgiving for
their "fellowship" in his work, 1:3-8;**

The subject of this paragraph is v5 **"fellowship"** a **"participation."** This is the Greek term **koinonia**, which in the King James Version is rendered also **"communion"** it is a **contribution, distribution,**

A giving and receiving. Rom 15:26;

Most commonly translated **"fellowship"** It has been suggested that **"fellowship"** comes from the idea of **"ships fellow"** - i.e. one of the crew of a ship.

Certainly it always involves the idea of **sharing, having something in common.**

1:3-5; "I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now."

Koinonia comes from **koinos** "common"

It could be said that what the congregation in

Philippi had done for Paul (**sending him material help**) was **the outcome of fellowship.**

He and they were **fellow-members of the body of Christ.** This relationship was shown by their sending him help. See Rom 15:26; 2 Cor 8:4;

Christians in Macedonia and Achaia made a **contribution (koinonia)** to help needy **saints in Judea** (a foreign land). Note the word "**partakers**" in v 7;

This is the same Greek word combined with the word "**with**". The **mutual help** Christians give to one another is **fellowship.**

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your **participation** in the gospel from the first day until now.”

Our brotherhood in Christ involves mutual love, concern and consideration.

(Rom 15:26; 2 Cor 8:4;)

“They begged us again and again for the gracious privilege of sharing in the gift for the Christians in Jerusalem.”

Fellowship is more than just cordiality. You can't have fellowship unless you have something in common. That something for the Christian is Christ and all that knowing him brings.

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your **participation** in the gospel from the first day until now.”

Only then, when we start from that foundation, can we have “**fellowship in the gospel**” (1:5, NKJV); “**participation in the Spirit**” (2:1); “**share his [Christ’s] sufferings**” (3:10).

True Christian fellowship is more than having ones name on a church directory or even attending every meeting. You see it is possible to be in close proximity physically and yet be miles away spiritually.

But because of the **fellowship found only in Christ**, Paul, while in Rome and his brethren in Philippi, **had a real source of joy.**

1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your **participation** in the gospel from the first day until now.”

If we are prepared to give out of our sacrifice rather than out of our abundance we will feel far more involved.

We need to **share in the work of the gospel**. Phil 4:15

“As you know, you Philippians were the only ones who gave me financial help when I brought you the Good News and then travelled on from Macedonia.

No other church did this.”

8 times in 2 Corinthians chapter 8

“I want you to **participate in this grace.**”

(grace meaning giving when we do not deserve it.)

Missionaries can't go without our help.



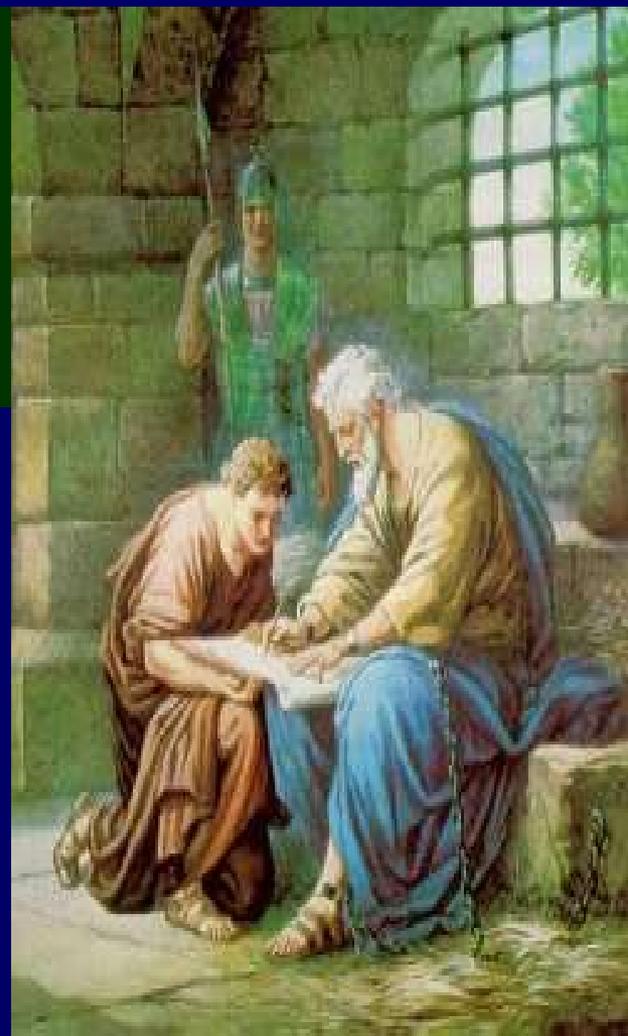
1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now.”

Remember **your fellowship (participation)** in the gospel.

Epaphroditus brings money to Paul from the congregation in Philippi. **They were partners with Paul in the gospel.**

Partners in bringing the message of the opportunity of salvation for all.

We ought to love our congregation and want to be fellow sharers, partners in the gospel.



1:3-5; “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in **the gospel** from the first day until now.”

It does not take much reading of Paul's letters to recognize that **the gospel is the singular passion of his life;**

By 'the gospel,' especially in Philippians, Does not refer to a body of teaching nor to proclamation.

Although **the gospel is teaching about Jesus and proclaiming that message about Jesus.**

Paul refers primarily to **the gospel the good news about Christ, both his person and his work.**

1:3-5; “I thank my God in all my remembrance of you,
always offering prayer with joy in my every prayer for you all,
in view of your participation in the gospel from the first day until now.”

**Jesus “Emmanuel” is God with us,
God in human form. John 1:1-3,14;**

**God’s grace towards us
demonstrated in Jesus.**

**Jesus, His example in life,
His death burial and resurrection
on our behalf.**

THIS IS THE GOSPEL.

**This is the GOOD NEWS
we should be proclaiming.**

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

This was **"God at work"** in the Philippian saints.

We must never forget that

the high purpose of the Christian life is that God might **"work"** (get things done?) through us.



Compare Rom 12:1; 1 Thess 1:9; **"began"** and **"perform"** were terms used among the Greeks for **ritual sacrifices to the gods.**

The following is from **The Daily Study Bible:-**

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

"There was an **initial ritual** in connection with a Greek sacrifice. A torch was lit with the fire of the altar;, the blazing torch was then dipped into a bowl of water;

The sacred flame thus cleansed the water, and with the purified water the victim and the people were sprinkled to make them holy and clean.

Then there followed what was known as the **euphemia**, the sacred silence, in which the worshipper was meant to make his prayers to his god.

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

Then finally **a basket of barley** was brought and some grains of the barley were scattered on the victim and on the ground round about it.

These actions were **the beginning of the sacrifice**, and the technical term for making **this beginning** was **the work enarchesthai**, the verb which Paul uses here.

The verb for **completing** the whole ritual of sacrifice and **for carrying out** the sacrifice perfectly in every smallest detail was **the verb epitelein**.

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

Salvation is a process. It involves justification when a sinner in faithful obedience accepts Jesus Christ as his or her Saviour.

It includes **progressive sanctification** or **challenge to be holy** and acceptance of our **being set apart for service to God**. This occurs from the time of our justification until the Christian's death.

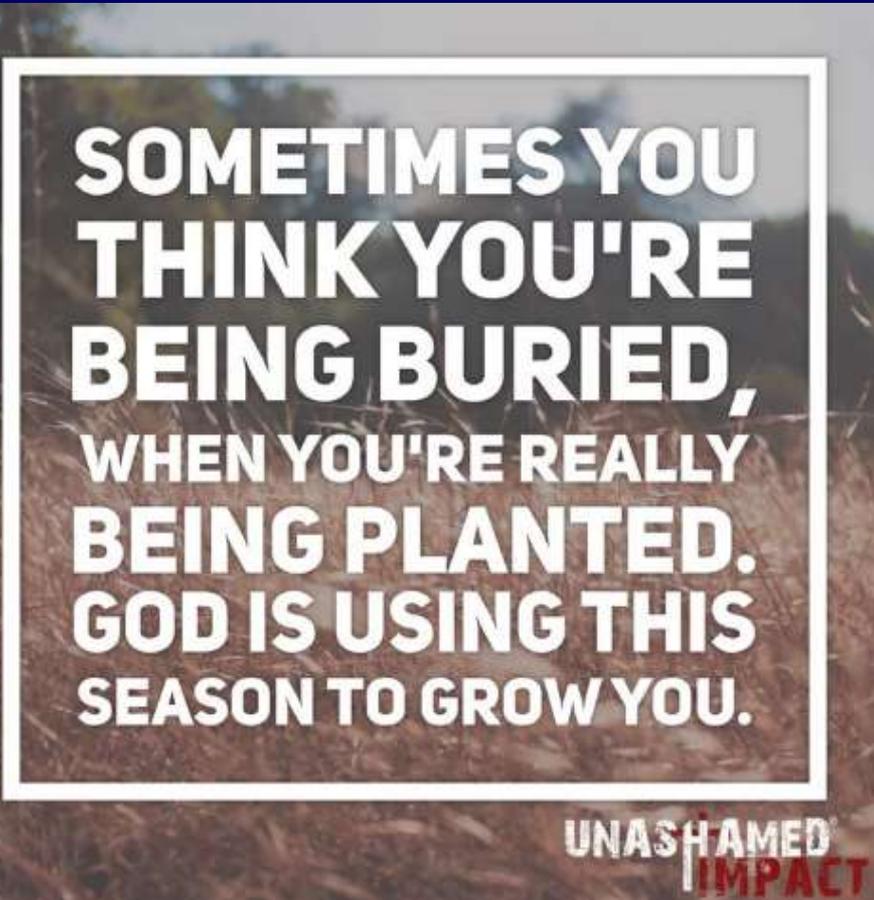
It **culminates in glorification** when the redeemed sinner finally sees Jesus Christ.

When Christ returns to take us home.

(Rom 13:12; 1 Cor. 1:8; 3:13; 5:5; 15:51; 2 Cor 1:14; Phil 1:6, 10; 2:16; 3:11, 20-21; 1 Thess 4:17; 5:2, 4; 2 Thess 1:10; 2 Tim 1:12, 18; 4:8;)

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally **finished** on that day when Jesus Christ returns.”

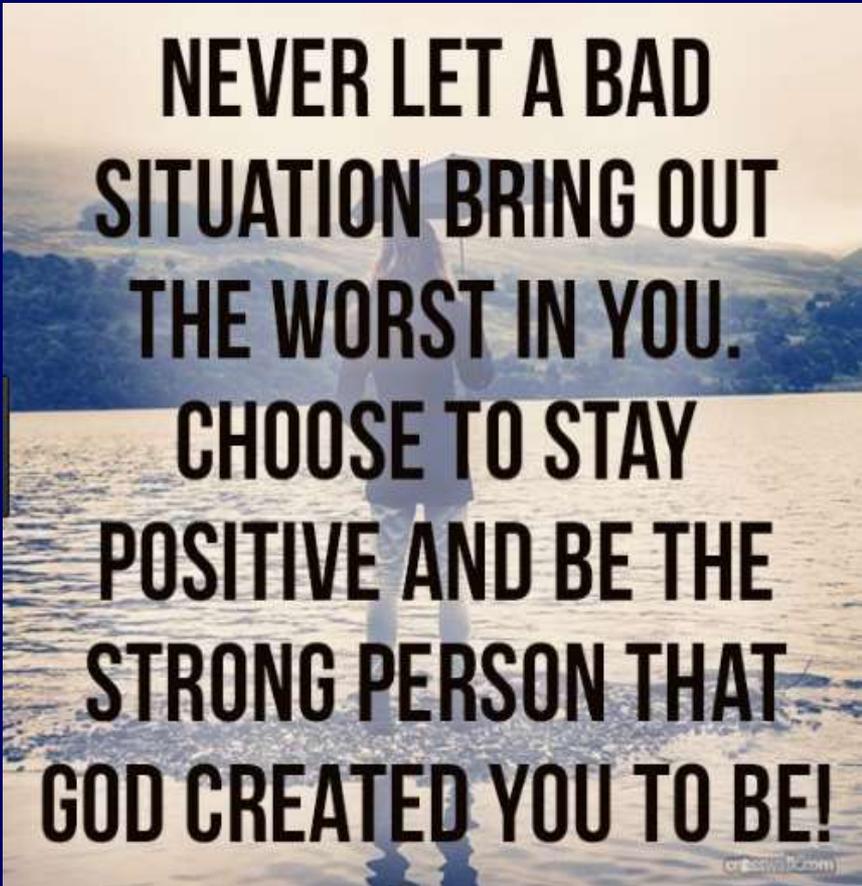
The verb **epitelein** is the **verb** which Paul uses here for **"to complete, or finished.)**



SOMETIMES YOU
THINK YOU'RE
BEING BURIED,
WHEN YOU'RE REALLY
BEING PLANTED.
GOD IS USING THIS
SEASON TO GROW YOU.

UNASHAMED
IMPACT

The image features a quote in white, bold, sans-serif font centered within a white rectangular border. The background is a blurred natural scene with green foliage and brown earth. At the bottom, the text 'UNASHAMED IMPACT' is displayed in white and red.



NEVER LET A BAD
SITUATION BRING OUT
THE WORST IN YOU.
CHOOSE TO STAY
POSITIVE AND BE THE
STRONG PERSON THAT
GOD CREATED YOU TO BE!

The image features a quote in black, bold, sans-serif font centered over a background of a person walking on a beach at sunset. The text is arranged in seven lines. A small 'creativelife.com' watermark is visible in the bottom right corner.

Acts 16:14; God opens Lydia's heart through her hearing the gospel.



1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

God started working on us
when **He called us through the gospel.**

2 Thess 2:14; “For this purpose **he called you** through our proclamation of **the good news, (gospel)** so that you may obtain the glory of our Lord Jesus Christ.

Acts 16:14; “God opened Lydia’s heart
through her hearing the gospel.”

Romans 12:1; A living Sacrifice.

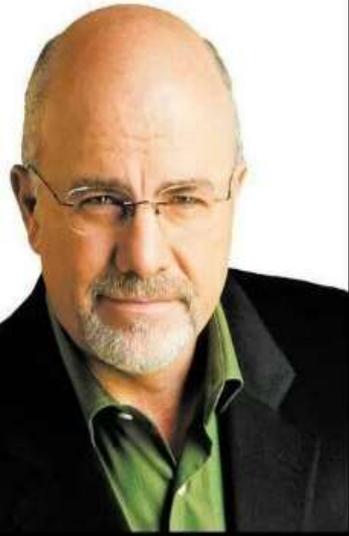


CHRISTIANS AT WORK FOR JESUS.

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

Romans 12:1; “I plead with you therefore, brethren, by the compassions of God, **to present all your faculties to Him as a living and holy sacrifice acceptable to Him.** This with you will be an act of reasonable worship.”

Pray like it
all depends
on God, but



work like it
all depends
on you.

-Dave Ramsey

GOD WORKS:-

...FOR us – in Salvation.

...IN us – in Sanctification.

...THROUGH us – in our Service.

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

We should live confidently in our Christian life.



1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

God’s intention is for the saint to walk in His statutes and be without sin. (John 3:9; Heb 10:1ff)

“The person who has been born into God's family **ought not to make a practice of sinning**, because now God's life is in him; so **he can't keep on sinning**, for this new life has been born into him and controls him, **he has been born again.**”

It means that Christians should not willfully continue in a life of sin. **"those who are begotten of God are forbidden to sin."** It is against God's law.

"He cannot sin" is not a statement of impossibility, but **a declaration of what is forbidden.**

"CONTINUING in a life of sin" should be an **impossibility.**

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

**Being confident of this, that
“he who takes off in the aircraft will
continue the flight until it is completely landed.”**



1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

The Lord makes **the saint's maturity** possible by the acceptance of **the reality** of the **shedding of the blood of Christ**.

Let us all with humble hearts **pray to God for forgiveness** that when the “**day of Jesus Christ**” (**the day of his judgment**) comes we will be ready to receive our heavenly home as those **who are perfected in Christ**.

1:6; “And I am sure that God **who began the good work within you** will keep right on helping you grow in his grace until his task within you is finally finished on that day when Jesus Christ returns.”

**Be confident
because it is God
who began the good work within you.**



1:7; “ How natural it is that I should feel as I do about you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others about Christ. .”

Paul’s **“confidence”** in the Philippians (1:6;) is now stated as being **“right”** apparently because of Paul’s current and past knowledge of the Philippians.

They have been faithful in the past and continue to occupy that reputation.

So Paul’s prayer is that they would **continue on such a Godly course of life** because they are dear to his heart, (the Philippians were the **first fruits** (Converts) of **Paul’s** Macedonian labours).

In verses 7-8 Paul's longing for his brethren is evident. Notice where they were - he had them **"in his heart."**

1:7; “ How natural it is that I should feel as I do about you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others about Christ.”

A preacher should love those whom he teaches.

In his imprisonment (bonds, chains) and in his preaching and teaching ("defence and confirmation") **they had shared with him.**

This involved material help and spiritual support.

We are reminded that we should **pray for those who preach and teach the word.** See 2Thess 3:1-2;

When Paul was in bonds (prison) the Philippians were **“partakers with me (Paul) of grace.”**



1:7; “How natural it is that I should feel as I do about you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others about Christ.”

The word **“partakers” (sugkoinonos)** is another word associated with **fellowship** and means **“To mix one’s self up in a thing, to involve one’s self, be an accomplice in”** (Moulton 235).

“Participate in with someone, be connected with something...in the sense of actually taking part.”

Apparently the Philippians were **not ashamed or fearful to make it publicly known that they supported Paul spiritually and financially** because they both stood for the same truth (i.e., the grace of God. Titus 2:11-12;)

1:7; “How natural it is that I should feel as I do about you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others about Christ.”

**This being so, the Philippians remained
In fellowship (sharing) with Paul during his bonds.**

Two times:- when he was **defending the truth
against false teachers,
and when **confirming the word** among
the lost of the world through various miracles.**

**They did not just support Paul
when things were going well.**

1:7; “We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others about Christ you all are partakers of grace with me..”

“Defending the truth.” Defence **‘apologia’** and **Confirmation ‘bebaiousei’** of the gospel. **(full establishment of the gospel.)** Heb 6:16;

1:16; “some are doing it out of love, knowing that **I remain firm in my defence** of the gospel.”

Jesus said in Matt 10:1-15; (v19) “When you are arrested, don't worry about what to say **in your defence**, because you will be given the right words at the right time.”

The Philippians aided Paul in all his work. (Phil 2:25;)

1:7; “We have shared together the blessings of God,
both when I was in prison and when I was out,
defending the truth and telling others about Christ
you all are sharers of this grace with me.”

2 Cor 8:1; “Next, brothers, we will tell you of the grace of God
which has been granted to the churches of Macedonia.”

**8 times Paul calls giving grace in 2 Cor 8;
Grace is Gods gift of Christ and salvation to us
and appreciation of that makes us want to give.**

Paul finishes the section in 2 Cor 9:14-15;
“And they will pray for you with deep affection **because of
the wonderful grace of God** shown through you.
Thank God for His Son- a gift too wonderful for words!”

How do we get poor people like these Philippians
to share / to give so much?

Help them see Jesus.

1:8; “My God knows that I am telling the truth:
With the tender feelings of Christ Jesus I yearn for all of you.”

He longed to be with them. This shows the deep love which existed between Paul and this church.

The apostle was a normal being **"with like passions"** as we. He knew what it was to be afraid. (1 Cor 2:3;)

On at least one occasion the Lord gave him personal reassurance because of this. Acts 18:9-10;

When two people **share in the same conviction** they are not only brothers in Christ but close friends.

1:9; “My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight.”

1:10; “for I want you always to see clearly the difference between right and wrong, and to be inwardly clean, no one being able to criticize you from now until our Lord returns.”

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

1:9; “My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight.”

Paul's Prayer for the Philippians. 1:9-11;

Paul now words a specific prayer for the Philippians. **It is a prayer for love.**

That **their love may grow** and develop **in the qualities of knowledge and judgment.**

That **they may be ready for heaven** and **produce the fruits of righteousness** so that **praise will be given to God.**

1:9; "My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight."

His prayer for them was for **four things**:-

First:- That **their love** might abound, v9. That **their love** might "keep on growing more and more" or that they "might have still more love."

They had a great deal of love –
but **they could have more.**

Continual growing in love is what will make us ready when Christ comes again. 1 Thess 3:12; Col 3:12-14;

We must **never be satisfied about our love for our brethren** - we must ensure that **our love for our brethren keeps on growing.**

1:9; “My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight.”

The love here is **the love that God is.**

1 John 4:16; The word **"abound"** is used in Mark 8:8; for the abundance of pieces left over after feeding the multitude.

The idea of **"over-flowing,"** “pour over.” Eph 3:17; **Mayer says** “I pray that your love may pour over toward each other, and specially toward God.”

It is not good enough simply to tell someone
"Do the most loving thing,"
or "love everybody."

1:9; "My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight."

**We need to know who to love.
What is the most loving thing?**

**If we do not know God and His will
we will not know how to love.**

**So Paul prays that their love may abound
"With knowledge and all discernment."**

1:9; "My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight."

True Christian love is **evidence** of the indwelling Spirit. (Rom 5:5;)

We must **"follow after"** **"pursue"** love. (1 Cor 14:1;)
"walk in love." (Eph 5:2;)
"provoke one another to love." (Heb 10:24;)

Notice that he wanted their **love to abound-**
"in knowledge and discernment."

Love is to be **controlled** by **knowledge**,
guided and **exercised** by **sound judgment**.

1:9; “My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight.”

Love and knowledge go together.
For love is not merely a sentimental feeling,
it is positive action.

And if love is to grow,
we must know “How” to love.
Knowledge is essential for love to be real.

We cannot love if we do not know
what is the most loving thing to do. Love
demand a knowledge of God and His law.

1:9; “My prayer for you is that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight.”

“Knowledge and **all discernment.**”

This word (**aisthesis**) is only found here in the whole of the N.T.

Translated “**judgment**” in A.V.
it is more correctly translated as
'perception,' "discernment." "insight"

A similar word is used in Heb 5:14; (**aistheteria**)
to show a similar idea.

Love imparts a sensitiveness of touch, gives a keen edge to the discriminating faculty, in things moral and spiritual.” (Lightfoot p.86)

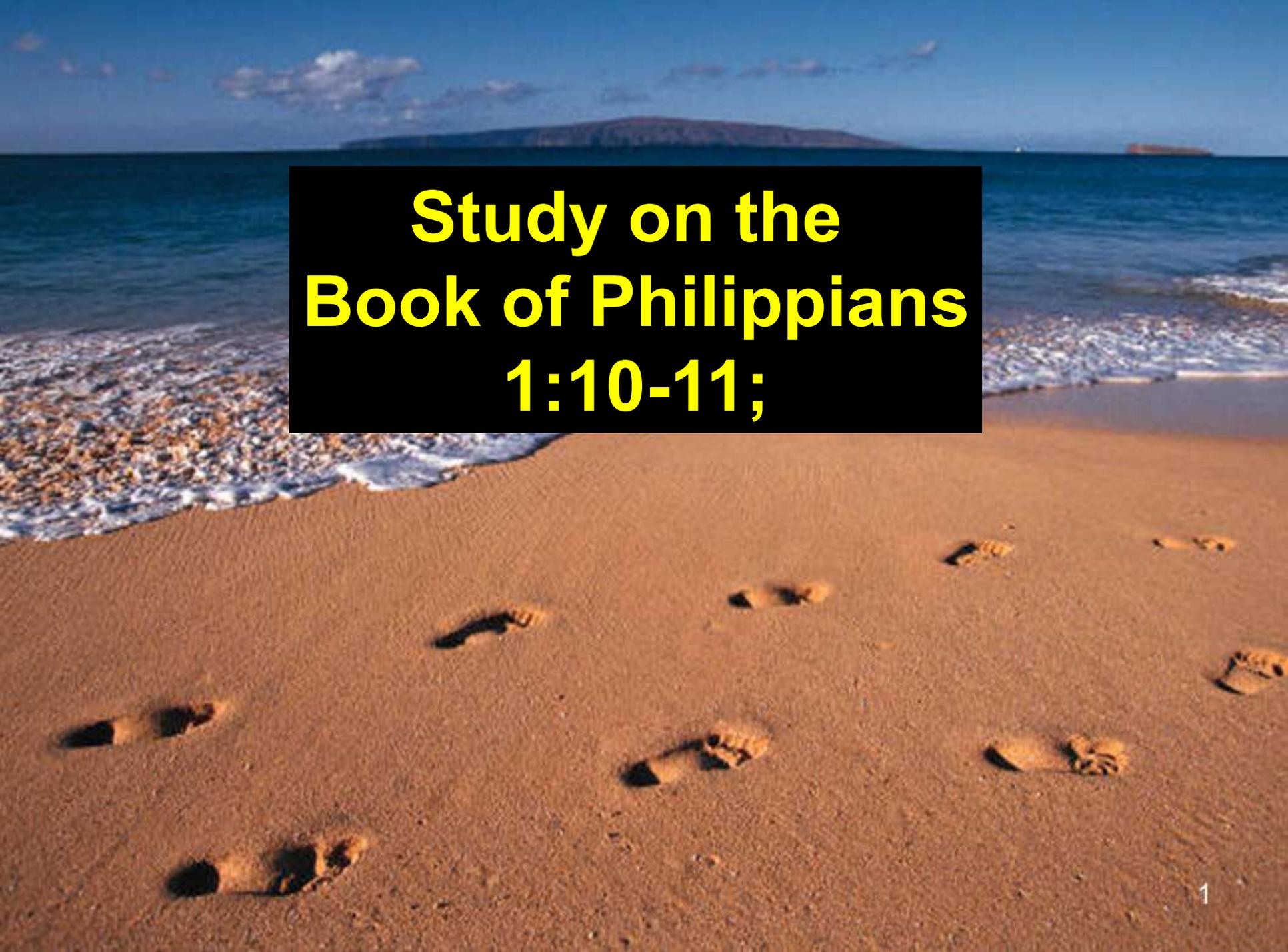
**Study on the
Book of Philippians
1:3-9;**

**Prepared by
Graeme Morrison**

graemestudy@gmail.com

<https://www.graemebibleresources.com>

Next in the series:- Phil 1:10-11;



**Study on the
Book of Philippians
1:10-11;**

1:10; “for I want you always to see clearly the difference between right and wrong, and to be inwardly clean, no one being able to criticize you from now until our Lord returns.”

Second:- that they might **"approve things excellent"**
v10. R.V. Note **"prove the things that differ."**

Love, guided by knowledge
and **regulated by** balanced judgement,
will enable us to make the right choices. Moffat:
"enabling you to have a sense of what is vital."

The following translations of the phrase
throws light upon it:

- "that you may **test** the **things that differ.**" (Barclay);
- "so that you will be able to **choose** what **is best.**" (Good News);
- "able to **recognise** the **highest** and **best.**" (Phillips);
- "the gift of true **discrimination.**" (New English).
- "that you may be able to **test** what **is best.**" (Simple EB)

1:10; “so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;”

It is not enough to be able to choose between right and wrong. **Growth in Christ involves the ability to decide the best between two alternatives.**

Third:- That they might be sincere and without offence. The word "**sincere**" may have two possible derivations. (It is **eilikrines**)

It may be from **eile**, "**sunshine**" and **krinein**, "**to judge**" thus, that which could be **examined** under the intense sunlight and found to be flawless.

Or it may be from **eilein**, to sift until all impurity is extracted, as in a sieve. To be **sincere** is to be **free from flaw or impurity.** The Latin word means "**wax free.**"

1:10; “so that you may approve the things that are excellent, in order to be sincere and **blameless** until the day of Christ;”

"Without offence" (aproskosos) means literally **"no harm to anyone."** Rom 14:13; **My life** must be such as **not cause another to stumble** in the way.

The apostle prayed that they might be sincere and without offence **"till the day of Christ."** He had already mentioned this same **"day"** in verse 6 - **our whole life** is directed towards this **"day"**, the time **of Christ's return.**

Our Love, character, conduct and service should be seen in relation to that **day.**

1 John 3:2-3; Rom 8:18; 2 Cor 4:17;

This "day" is the **day of our Lord's return in judgment.** (2 Thess 2:1-2;) the **day of our redemption.** (Eph 4:30;) the **day of wrath.** (Rom 2:5-6,16;) the **great day.** (Jude 6;)

1:10; “so that you may approve the things that are excellent, in order to be sincere and blameless until the **day of Christ;**”

All that we are and do is in view of our Master’s return. This is a prayer for growth / **development of the Christian** with a view to the harvest time :- **“the day of Christ.”**

Thus all pointing to a summation in 2:12-18; **(v16)**

“Hold tightly to the word of life, so that when Christ returns, I will be proud that I did not lose the race and that my work was not useless.”

With this in mind it is worth putting our life situations to the test **by asking:**

- a) **Is it right to do it?**
- b) **Is it wise to do it?**
- c) **Will it cause anyone to stumble [even me]?**
- d) **Will I be ashamed at Christ’s return?**

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

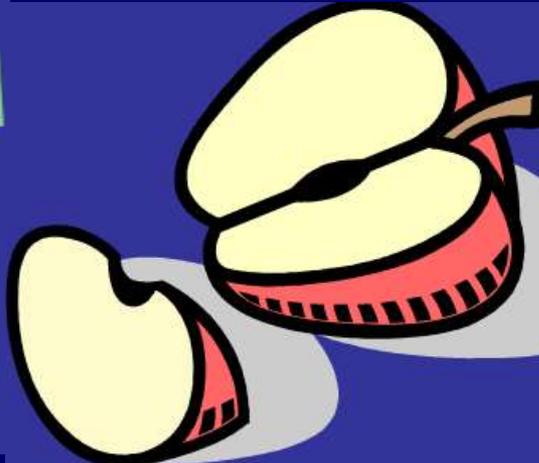
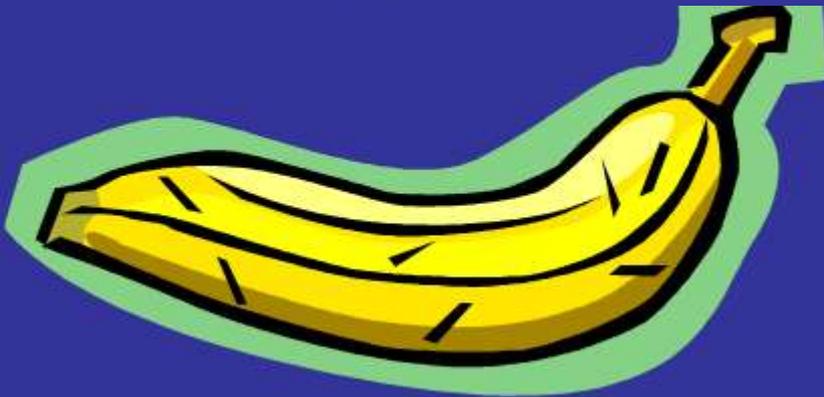
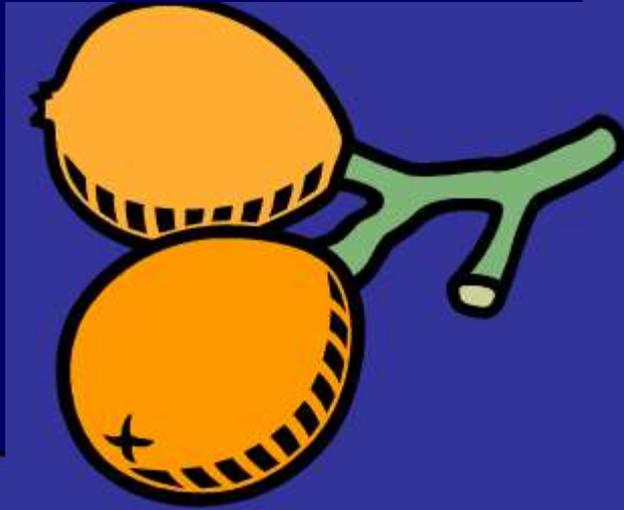
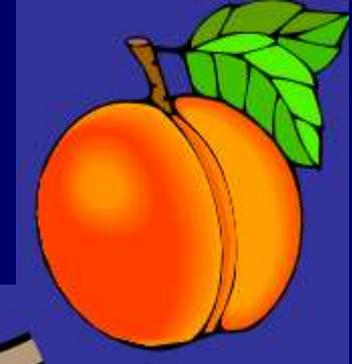
Fourth:- That they might be filled with the **fruit of righteousness.**

Righteousness is a right relationship with God.

Our being in this state,
(being saved, or being Christians)
should be seen in lives full of Christian virtue.

The Christian is one who has RECEIVED the Spirit.
(Acts 2:38; 5:32; Rom 8:9-11; 5 Gal 4:5-6;)

FRUIT OF THE SPIRIT!



A decorative wreath of various fruits and flowers framing the text. The wreath includes clusters of purple grapes, yellow lemons, red apples, small red berries, yellow flowers, and green pears.

The Fruit of the Spirit is

*Love, Joy, Peace,
Goodness, Faith, Meekness,
Longsuffering, Gentleness,
Temperance . . .*

Galatians 5:22-23

1:11; "having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God."

The **presence of the spirit in our lives** should be evident in **"fruit"** produced by him; **love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control.**
(Gal 5:22-23; Eph:19-21;)

Note:- Paul desired that **they** should be **"filled"** with these fruit. If a vessel is filled with something that leaves **no room** for anything else!

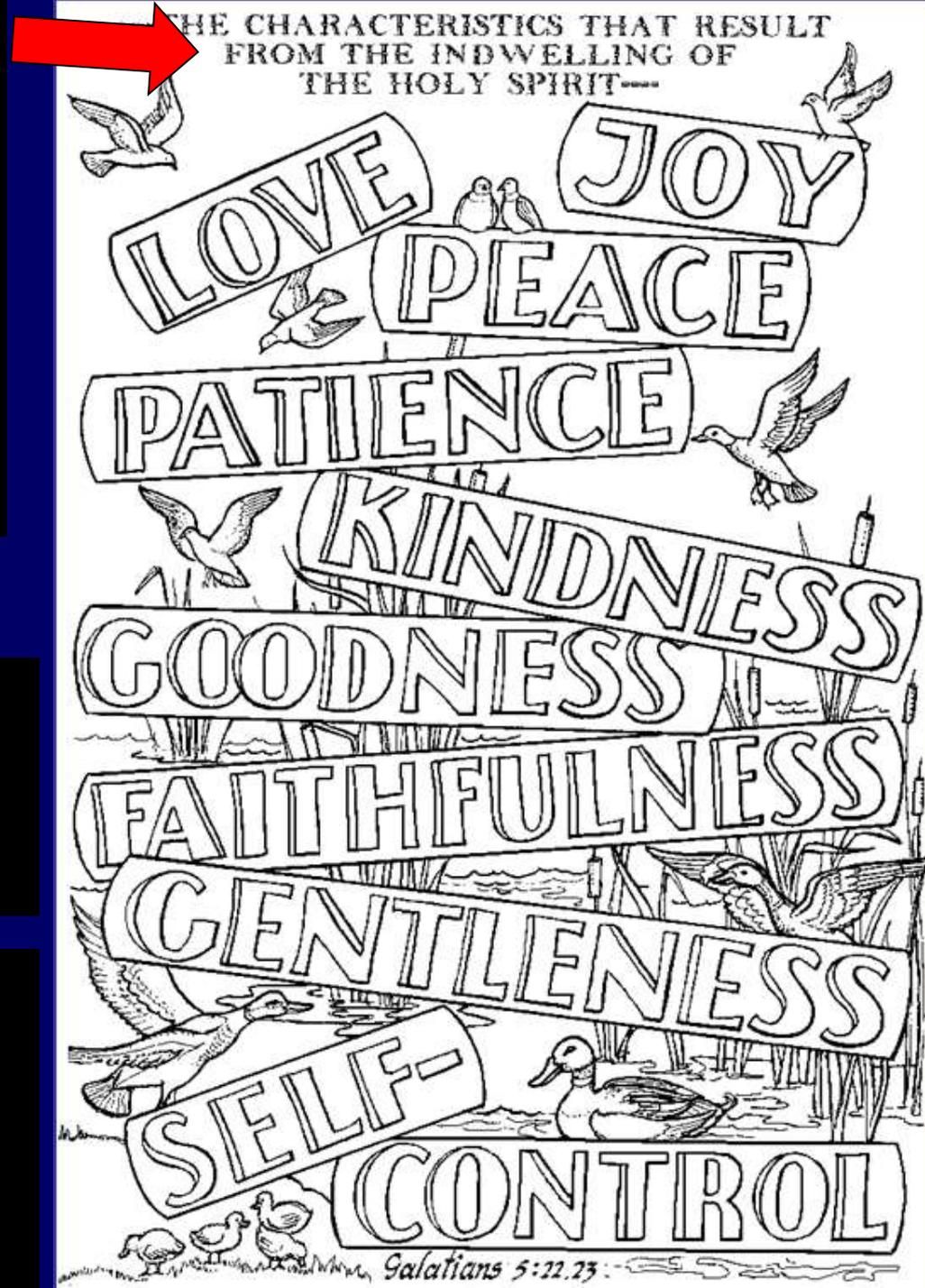
Our aim must be that there is **so much of the fruit of the Spirit in us** that there will be **no room for the "works of the flesh."**
(Gal 5:19-21;)



“Fruit” is singular.

Many think it is a miraculous experience or inspired feelings.

The **FRUIT** are from the same source the result of the indwelling Spirit **GROWING** in us.



FRUIT OF THE SPIRIT:- LOVE.

THE IMPORTANCE OF LOVE.

Describes God's Character.

(Gal 5:22-23; 1John. 4:7-8; John 3:16;)

Fulfills the Law.

(Rom 13:8-10; James 2:8;)

It is the "Greatest" Of Motivations

(1 Cor 13:13; 1-8a; Col 3:12-14; 1 John 4:18;)

**Agape (Love) is
DOING what is right from the heart.**

FRUIT OF THE SPIRIT:- LOVE.

THE PATTERN OF LOVE.

Imitates Our Father.

(1 John 4:7-12, 19;)

Challenges our Attitude Toward Enemies.

(Rom 12:20-21; Matt 5:43-48;)

IMPACTS OUR ATTITUDE

Toward Employers. (1 Pet 3:18;)

Toward Family. (Eph 5:25; 1 Pet 3:1ff;)

Toward Brethren. (1 Pet 3:8ff; Jas 2:8;)

**Agape (Love) is
doing what is RIGHT,
even when it doesn't feel right.**

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

FAITH WORKS THROUGH LOVE. (Gal 5:6;)

Generosity. (2 Cor 8:7-8, 24;)

Forgiveness. (2 Cor 2:5-9;)

Edification. (1 Cor 8:1ff; 12:31; 14:26;)

Obedience to God. (1 John 5:3;)

No Greater Love... (John 15:13;)

**Agape (Love) is doing what is right,
in a selfless & sacrificial way.**

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

LOVE IS ESSENTIAL FOR UNITY.

“Knits” Us Together. (Col 2:2;)

Seeks & Speaks truth. (Eph 4:14-16; 1 Cor 1:10;)

Controls Liberties. (1 Cor 8:1-2, 13; Rom 14:15;)

Is A Sign of Maturity. (1 John 4:17-18;)

**Agape (Love) is doing what is right,
so that proper spiritual growth,
maturity & unity may come. (Acts 15:28;)**

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

WHAT ABOUT OUR LOVE.

**Is our love a DOING love?
Even when do not feel like doing?**

Is our faith SELFLESS in service?

**Is our love FOCUSED on
and PROMOTING UNITY
in the TRUTH of God’s Word?**

**IS THIS ASPECT OF THE FRUIT OF THE SPIRIT
BEING DEMONSTRATED IN OUR LIFE?**

FRUIT OF THE SPIRIT:- JOY.
THERE ARE DIFFERENT KINDS OF JOY.

What makes US happy?

Sin. (Phil 3:19; 2 Thess 2:12; **Prov 15:21;**)?

Or Righteousness (3 John 4; Gal 5:22-23;)?

**“Folly is joy to him who lacks sense,
But a man of understanding walks straight.”**

Joy. (5479) [**chara**] - cheerfulness, i.e. calm delight, gladness, great joy or exceeding joy. (Luke 10:17-20;)

Not all joy is acceptable to God!
Feeling joy doesn't make a thing right!

**FRUIT OF THE SPIRIT:- JOY.
JOY IN RECEIVING THE GOSPEL.**

**Full joy is in obeying Christ.
(John 15:10-11; 1 John 5:3; Prov 21:15;)**

**“It is joy to a righteous man to do what is right;
but it is ruin for the workers of iniquity.”**

Joy In forgiveness. (Acts 8:35-39; 1 Pet 3:21;)

Joy In Heaven. (Luke 15:7, 10, 32;)

**Biblical joy comes from doing
what is right & being spiritually blessed!**

**FRUIT OF THE SPIRIT:- JOY.
JOY IN LIVING BY THE GOSPEL.**

Joy & Comfort.

(Phil 4:4-5; 1 Thess 2:14-16; 3:1-10; 5:16;)

Joy In Trials.

(Jas 1:2-4; Rom 5:3-5; 8:18;)

Joy In Persecution.

(1 Pet 4:12-16; Acts 5:27-28, 40-42; 16:22-25;)

**Biblical joy is NOT tied
to perfect earthly circumstances!**

**FRUIT OF THE SPIRIT:- JOY.
JOY IN SCRIPTURAL FELLOWSHIP.**

Joy In Seeing Others Do Truth. (1 Cor 13:6;)

In Serving God and Others. (2 Cor 9:7ff;)

**Joy In The Progress Of Others.
(2 Cor 7:5-16; 2 John 12;)**

Joy In Salvation Of Others. (1 Thess 2:19-20;)

**Biblical joy is grounded
in Truth of God's Word!**

FRUIT OF THE SPIRIT:- JOY.

Not all joy is acceptable to God!

**True joy can be found in
obedience to the gospel.**

True joy is not tied to earthly circumstances.

**True Joy is found
in our relationship with Christ.**

It changes our perspective on all things in life.

**IS THIS JOY AN ASPECT OF THE FRUIT OF
THE SPIRIT BEING DEMONSTRATED IN OUR LIFE?**

**FRUIT OF THE SPIRIT:- JOY.
JOY IN SCRIPTURAL FELLOWSHIP.**

Joy In Seeing Others Do Truth. (1 Cor 13:6;)

In Serving God and Others. (2 Cor 9:7ff;)

**Joy In The Progress Of Others.
(2 Cor 7:5-16; 2 John 12;)**

Joy In Salvation Of Others. (1 Thess 2:19-20;)

**IS THIS JOY AN ASPECT OF THE FRUIT OF
THE SPIRIT BEING DEMONSTRATED IN OUR LIFE?**

FRUIT OF THE SPIRIT:- PEACE.

“Peace” is mentioned 88 times.

It is in every book except 1 John.

It is used frequently in greetings. (1 Cor 1:3;)

“The way of peace” must be learned.

(Luke 1:79; Rom 10:15;)

and lived. (2 Cor 13:11;)

Biblical Peace Does Not “Just Happen”!

**FRUIT OF THE SPIRIT:- PEACE.
TRUE PEACE IS CENTRED IN GOD.**

**God's peace is "not as the world gives."
(John 14:27;)**

**Peace with God means conflict with Satan.
(Rom 16:20; 1 Pet 4:1;)**

**Biblical peace is found
in a relationship with God through Christ
and in abiding in and applying
His teaching God's Word.
(Rom 2:10-11; 3:16-17; 15:13;)**

**FRUIT OF THE SPIRIT:- PEACE.
HEAVENLY PEACE REQUIRES FAITH.**

In times of trial and death.

(John 14:1-4; Rom 5:1-8;)

In times of anxiety, etc.

(Phil 4:6-7, 8-9, 10-13;)

In times of sorrow and heartbreak.

(1 Cor 7:12-15; Matt 10:34-39;)

FRUIT OF THE SPIRIT:- PEACE.

PEACE MUST BE DILIGENTLY SOUGHT.

(Eph 4:1-3ff; 1 Pet 3:11ff; 2 Pet 3:14-15;)

**“then, my dear friends, while you are waiting,
do your best to live blameless and unsullied lives
so that he will find you at peace,
spotless and blameless, and regard
the patience of our Lord as salvation;
just as also our beloved brother Paul,
according to the wisdom given him, wrote to you”**

**Do we want peace with God?
Do we have anxieties? Fears?
Do we want peace with others?
Then God's way is best.**

FRUIT OF THE SPIRIT:- LONGSUFFERING. GOD IS LONGSUFFERING.

**Defined as:- “Long-tempered”,
self-restraint in the face of provocation;
prevents hasty reactions.**

God is slow to anger. (Psa 103:8:)

God Offers Hope To The Sinful.

(Psa 103:9-18; 2 Pet 3:15;)

Also He warns us.

**God Is Longsuffering towards us because He
Hopes We Will Repent and turn back to Him!**

FRUIT OF THE SPIRIT:- LONGSUFFERING.

LONGSUFFERING Is Essential For...

Worthy Walk, Unity & Peace.

(Eph 4:1-3; 1 Thess 5:14-15;)

Our being Teachers of God's word.

(2 Tim. 2:24-26; 4:2-5).

Our being better Parents & Children.

(Eph 6:4,14; Jas 1:19-20;)

**Our Overcoming Difficult Circumstances
without bitterness, wrath, retaliation, etc.**

(2 Cor 6:4-6ff;)

**FRUIT OF THE SPIRIT:- LONGSUFFERING.
THE BLESSINGS OF BEING LONGSUFFERING.**

Promotes Understanding.

(Prov 14:29; Eccl 7:8-9;)

Helps Prevent and Solve Differences.

(Prov 15:18;)

Is A Reflection Of The Heart. (Prov 18:23;)

It Is Powerful. (Prov 25:15; Luke 18:2-8;)

Helps to Obtain The Promises Of God.

(Heb 6:9-12;)

**FRUIT OF THE SPIRIT:- LONGSUFFERING.
GOD IS LONGSUFFERING.**

Remember to Imitate God's Character.

**Remember God's Goal For Us,
Redemption and Relationship.**

**Remember Our Goal In Life:-
When facing difficult circumstances.
When dealing with others.**

**ARE WE REFLECTING THIS ASPECT
OF THE FRUIT OF THE SPIRIT?**

FRUIT OF THE SPIRIT:- KINDNESS.

KINDNESS DEFINED:-

Greek [CHRESTOTES] and [CHRESTOS]

Kindness. (Gal 5:22; ASV)

Gentleness. (Gal 5:22; KJV)

Easy. (Matt 11:30;)

Gracious. (1 Pet 2:3;)

Mercy. (Psa 25:10;)

Fit for use, good; in contrast to venomous, bitterness, destructive. (Rom 3:12-18;)

Goodness in action; contrasted with indignation and severity. (Rom 11:22;)

FRUIT OF THE SPIRIT:- KINDNESS. GOD'S KINDNESS.

Conditional. (Rom 11:22;)

Leads us to repentance. (Rom 2:4;)

**Shown To Us Through God's Teaching.
(Psa 25:4,10;)**

**Provides motivation for righteous
living. (Psa 26:2-12; 1 Pet 2:4;)**

**Is contrasted with severity,
but does not eliminate it. (Rom 11:22;)**

**FRUIT OF THE SPIRIT:- KINDNESS.
THE PLACE FOR KINDNESS IN OUR LIVES.**

We Need to be gracious to others. (Col 3:12-13;)

**The apostle Paul's preference for kindness,
(2 Cor 6:6;) did not eliminate the need for rebuke.
(Gal 2:11-12, 14;)**

**Teaching others requires kindness (2 Tim 2:24;)
and at times sharpness. (Titus 1:13;)**

**Parents are to show kindness (1 Thess. 2:7)
and at times severity. (Prov 23:13-14; Eph 6:4;)**

**FRUIT OF THE SPIRIT:- KINDNESS.
THE PLACE FOR KINDNESS IN OUR LIVES.**

Kindness is goodness in action.

God's kindness is full of instruction.

**Kindness is an essential part
of godly character in us.**

COULD WE BE DESCRIBED AS BEING KIND?

FRUIT OF THE SPIRIT:- GOODNESS.

GOODNESS DEFINED:-

“That which is **beneficial in its character and **effects**, morally worthwhile.” (Vine)**

The good tree, good ground.

(Matt 7:17; Luke 8:8;)

“Unprofitable” = Does Not Do Good.

(Rom 3:12; Luke 17:10;)

Man’s view of what is good is deficient:-

Think an idea is “good” that isn’t. (Luke 9:33;)

Think something is “bad” that isn’t.

(Matt 21:12-13; Acts 8:18-23; Rom 13:3-4;)

**FRUIT OF THE SPIRIT:- GOODNESS.
GOD IS GOOD.**

Only God is Truly GOOD. (Lk 18:19;)

God's will is good. (Rom 12:1-2; John 3:16;).

**God's goodness moves Him
to instruct and correct. (Psa 25:8; Heb 12:9-11;)**

**What is the purpose of God's goodness?
That we might stop sinning and seek
an eternal relationship with Him. (Rom 2:3-6;)**

**FRUIT OF THE SPIRIT:- GOODNESS.
WE ARE CHALLENGED TO BE GOOD.**

We are to desire goodness. (2 Thess 1:11; ASV)

**We are to understand and prove what is good.
(Rom 12:1-2; 1 Thess 5:21-22; Gal 6:10;)**

**We are to be filled with goodness:-
In knowledge & action. (Rom 15:14; Eph 5:6-11;)**

**We must CHOOSE to be good! (Mt 12:33;)
It doesn't happen by accident!**

FRUIT OF THE SPIRIT:- GOODNESS.

THE BENEFITS OF GOODNESS.

Helps us avoid earthly consequences of sin.

(Rom 1:27; 13:3-4; Prov 13:15;)

Helps us Develop a godly character.

(Luke 6:35-36;)

What could be better than being like God now?

Obviously Being with God in eternity!

**Our Salvation through our acceptance
of the blood is maintained by our Goodness
which ensures our place in Heaven.**

(John 5:28-29; Matt 7:20-29; Rom 2:10;)

FRUIT OF THE SPIRIT:- GOODNESS.

GOODNESS:-

Is beneficial in its character and effects.

Goodness is part of who God is by nature.

We are to be filled with goodness.

Goodness brings benefits in time & eternity!

Are **We Preparing For Heaven?**

**“Either make the tree good,
and its fruit good; or make the tree corrupt,
and its fruit corrupt: **for the tree is known
by its fruit.**” (Matt 12:33;)**

FRUIT OF THE SPIRIT:- FAITHFULNESS.

FAITHFULNESS DEFINED:-

Faith (Strong 4102): Persuasion, conviction of truth, constancy, assurance, fidelity.

“Faith” is used **different ways.**
(**contextual** definitions):-

Objective Faith, The Message.
(Gal. 1:11, 23; Rom 1:16-17;)

Subjective Faith, What we personally believe.
(Rom 1:16-17; 10:17;)

The trustworthy life demanded of Christians
(Rom 14:1-23; Titus 2:9-10; Rev 2:13;)

FRUIT OF THE SPIRIT:- FAITHFULNESS. GOD IS FAITHFUL.

The Basis For Our Trusting Him. (Rom 3:3-4;)

Helps us endure temptation. (1 Cor 10:13;)

Helps us endure persecution. (1 Pet 4:19;)

Gives us confidence in forgiveness. (1Jn 1:9;)

Gives us confidence in ALL His promises.

(Heb 10:23; 1 Thess 5:23-24;)

Jesus our example of Faithfulness.

He was Faithful to God. (Heb 3:1-2, 6-7;)

He is Faithful as our High Priest. (Heb 2:17-18;)

He is the Faithful Witness.

(Rev 1:5; 2:18, 23; 19:11-12;)

FRUIT OF THE SPIRIT:- FAITHFULNESS.

God's Faithfulness is seen in The Gospel.

(1 Tim 1:15; 3:1; 4:9;)

WE MUST BE FAITHFUL.

In Our Relationship With God.

(Heb 11:6; Luke 18:8; 1 Pet 5:8-10;)

In Our Responsibility To Teach & Lead

Others (2 Tim 2:2; Titus 1:9; Eph 6:4;)

In Our Responsibility To Submit To Others.

**(1 Cor 16:15f-16; Eph 5:22-24; Heb 13:17;
1 Pet 2:13; Titus 2:10;)**

FRUIT OF THE SPIRIT:- FAITHFULNESS.

Faithfulness is trustworthiness and, reliability.

**We are challenged to make
God's faithful character
the foundation and centre of our life?**

**Are we faithful, reliable, trustworthy...
In physical things?
In spiritual things?**

Will God Be Able To Say To Us?

“His lord said to him, Well done, you good and faithful servant: You have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.” (Matt 25:21;)

FRUIT OF THE SPIRIT:- MEEKNESS.

MEEKNESS DEFINED:-

Opposite of pride & willfulness. (1Tim 6:11,3-5;)

Necessary in receiving God's word. (Jam 1:21;)

Things revealed that we disagree with.

(Prov 23:13-14; 1 Cor 11:14-15; 1 Cor 5;)

Things not revealed. (Deut 29:29; 1 Cor 4:6;)

Areas of judgment. (1 Cor 9:19-22; 10:23-33;)

**An essential part of our sanctifying
Christ as Lord in our hearts. (1 Pet 3:15;)**

FRUIT OF THE SPIRIT:- MEEKNESS.

MEEKNESS TOWARDS GOD.

“An attitude, the opposite of self-assertiveness and self-interest.” (Vine p. 55-56).

Not weakness, but strength under control.

(Num 12:1-3,13;)

Insisting only on what is necessary.

(Acts 15:28;)

Jesus our Example.

(Matt 11:29; 21:12-13, 23ff, 45-46; Matt 26:53-54;)

FRUIT OF THE SPIRIT:- MEEKNESS. MEEKNESS TOWARDS MEN.

Rejoices not in power. (Luke 10:17-20;)

Patient with others. (Col 3:8-14;)

**Patient with those outside of Christ.
(Titus 3:2-3; 1 Pet 3:4;)**

**Patient with those who are struggling in their faith.
(Gal 6:1; 1 Cor 4:21; 2 Cor 10:1-2; 12:19-13:3; 2 Tim 2:24-26;)**

**Meekness Is SHOWN by wise actions.
(Jas 3:13-18;)**

FRUIT OF THE SPIRIT:- MEEKNESS. MEEKNESS IS REWARDED BY GOD.

In This Life. (Matt 5:5; 1 Tim 4:8;)

And in The Next. (1 Tim 4:8; Psa 149:4; Jam 1:21;)

**A self-diminishing attitude,
a disposition that controls & harnesses its strength
for proper use and service.**

**Meekness helps us to receive God's word
without disputing or resisting it.**

**Meekness guides our actions
to the spiritual benefit and service of others.**

FRUIT OF THE SPIRIT:- SELF-CONTROL. SELF-CONTROL DEFINED.

“To take hold of, **to have power over self**; the right use of our desires and powers.” (Vine)

Self-restraint, temperance, control, vigilant, sober, sober minded.

Jesus showed self-control over His desires, actions and fears. (Matt 4:1-11; 26:39;)

**FRUIT OF THE SPIRIT:- SELF-CONTROL.
SELF-CONTROL IS ESSENTIAL.**

Like an athlete. (1 Cor 9:24-27;)

**Guided by knowledge & strengthened
by persistence. (2 Pet 1:5-6).**

Joseph. (Gen 39:7-12;)

David. (2 Sam 11:2-5;)

**Self-control is when we choose God's rule
over temptation. (1 John 2:16-17; Gen 4:6-8;)**

FRUIT OF THE SPIRIT:- SELF-CONTROL. LACK OF SELF-CONTROL.

Difficult times. (2 Tim 3:1-7;)

**Eli's son's lacked self-control:- appetite,
temper, sexual desire. (1 Sam 2:12-17, 22;)**

**Requires a father to rebuke & restrain
(1 Sam 2:23-25, 3:13;)**

Annoy others & harm self. (Prov 25:16, 27-28;)

**Can cause others to be tempted. (1 Tim 2:9; Gal 5:19;
“When self-indulgence is at work the results are obvious:
sexual vice, impurity, and sensuality.”)**

Cannot be hidden from God.

(Matt 23:25; Jas 1:26-27;)

FRUIT OF THE SPIRIT:- SELF-CONTROL.
Self-control is the right use of our powers.

Difficult times. (2 Tim 3:1-7;)

**It is essential to faithfulness
and maturity in Christ.**

**Those who lack self control
bring grief upon themselves.**

**Is The Fruit Of The Spirit
SEEN CLEARLY IN OUR LIVES?**

FRUIT OF THE SPIRIT:-

“But the fruit of the Spirit is:-

**Love, joy, peace, longsuffering, kindness,
goodness, faithfulness, meekness,
self-control; against such there is no law.”**

**“They that are of Christ Jesus
have crucified the flesh
with the passions and the lusts thereof.”**

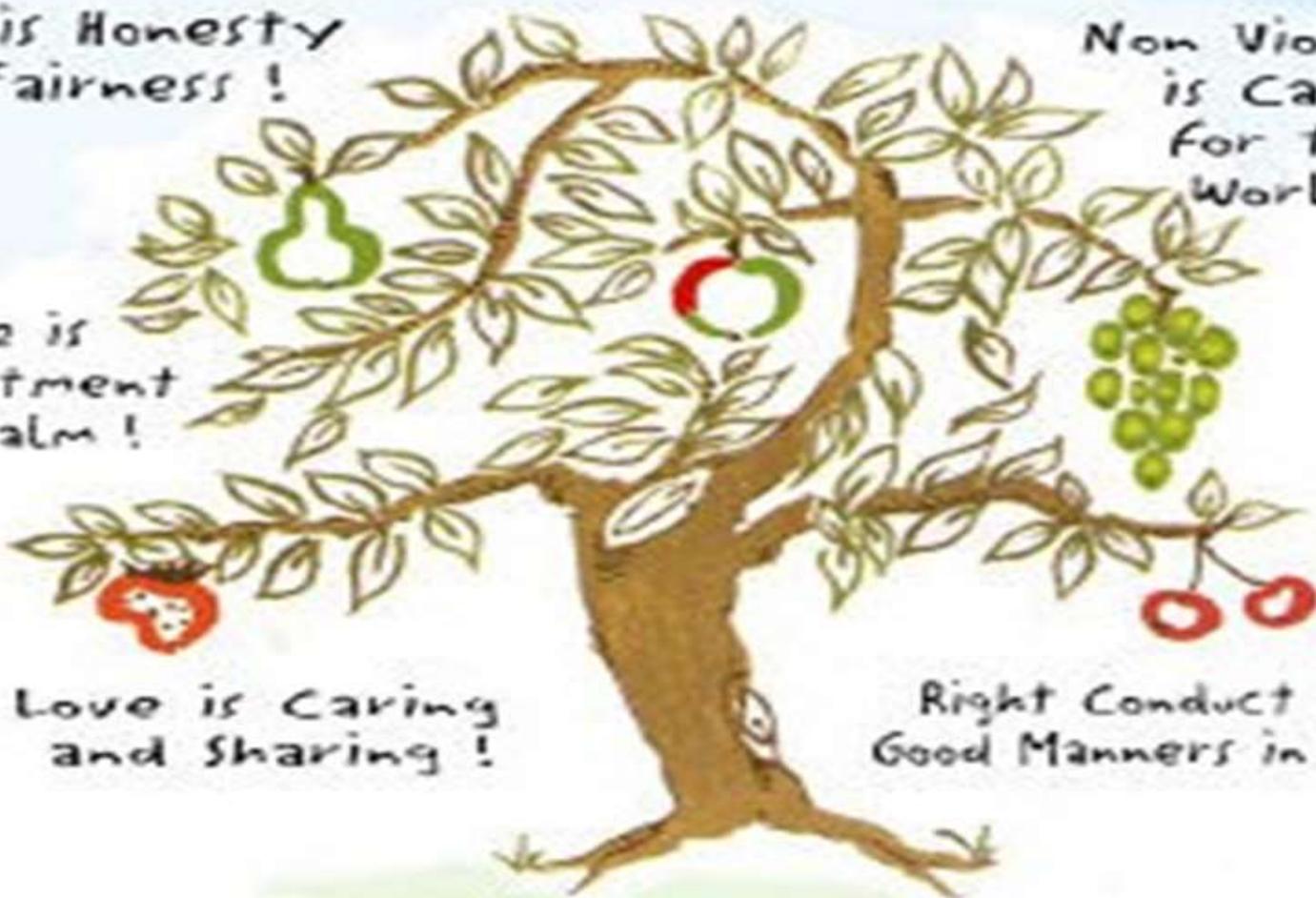
**“If we live by the Spirit,
by the Spirit let us also walk.”
(Gal. 5:22-25)**

Be Like This Tree !

Truth is Honesty
and Fairness !

Non Violence
is Caring
for the
World !

Peace is
Contentment
and Calm !



Love is Caring
and Sharing !

Right Conduct for
Good Manners in Life !

Grow Values In Your Life !

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

Righteousness (dikaiosune) :-

This can be taken in two slightly different ways, but both are complementary.

That **righteousness:- right-ness** with God.
Is the fruit that Paul prays they will be filled with.
(Heb 12:11;)

“Being disciplined isn't enjoyable while it is happening--**it hurts!**
But afterwards we can see the result,
a quiet growth in grace and character.”

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

Or the **good deeds and qualities** that **result from righteousness.** (Gal 5:22;)

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.”

Really they are just two sides of the same coin: because, **if the first meaning is meant, the second will necessarily have to follow.**

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

**This is the goal of the Christian:-
to be right with God. To live in
a right relationship with the living God.**

**The qualities of life will necessarily follow.
Many get lost trying to produce the qualities
and **fail to put rightness with God first.** (Matt 6:33;)**

**“But seek first His kingdom
and His righteousness, and
all these things will be added to you.”**

But it often doesn't work that way.

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

All of these things for which he prays "**come through Jesus Christ**" and through Him alone.

On our own it is an impossible task.
That is why it is Paul's prayer to God for them.

**For in the strength that God supplies
He can make us what we ought to be.**

1:11; "having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God."

It is "to the glory and praise of God."

Barclay (p.24) says :- "Finally,

Paul sets down the Christian aim.

The Christian aim is to live such a life that the glory and the praise are given to God.

Christian goodness is not meant to win praise and credit and honour and prestige for a man himself; **it is meant to win praise for God.**

The **Christian never points at himself**; he always points at God; **for he is what he is**, not by his own unaided efforts, but **only by the grace of God.**

(Eph 1:6,12,14;)

1:11; "having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God."

These **"fruit"** are **by (through) Jesus Christ.**

We are taught to **"look to Jesus."**

He is our Example. (1 Pet 2:21;)

He is the perfect embodiment of righteousness.

His example, and his teaching will influence and change us - **if we are willing for this.**

These fruit are also **"unto the glory and praise of God."** Compare Matt 5:16; John 15:8;

The great purpose of my life as God's child, is that **men may glorify my Father.**

My "good works" are not that men might praise me, but that they might praise God.

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

The spiritual fruit which my life produces
is intended to cause others to glorify the Father.

A Christian is involved in something much **bigger**
and **infinitely more important than himself.**
Our life has profound and eternal significance
Because it is a tool in the hands of God.

My life takes on the most profound significance
because it has become that which
God may use for his own purposes.

"My life paints my neighbour's picture of God."

1:11; “having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.”

Weirsbe summarises thus:- [Warren W. Weirsbe, The Bible Exposition Commentary, Vol. 2, p66]:

“I have you in my mind.” (Phil 1:3-6;)

“I have you in my heart.” (Phil 1:7-8;)

“I have you in my prayers.” (Phil 1:9-11;)

**This is an expression
of fellowship/partnership.**

**This kind of deep sharing
because of Christ brings joy.**

**A challenge to you and me for the future:
Have each other in our minds, our hearts,
our prayers from this moment forth.**

**Study on the
Book of Philippians
1:10-11;**

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Next in the series:- Phil 1:12-30;