

Philippians Series

Lesson #004

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Dean Bible Ministries

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Philippians Slaves of Christ Philippians 1:1



Outline

1A Introduction, Phil. 1:1–11

2A Paul's joy for the expansion of the gospel, Phil. 1:12–26

3A A worthy walk is characterized by standing firm in one spirit, Phil. 1:27–2:30

4A Joy is not based on circumstances, but on who we are in Christ, Phil. 3:1–4:1

5A The ability to rejoice in the Lord always is based on a God-centered mental attitude, Phil. 4:2–20

6A Concluding greetings, Phil. 4:21–23

Phil. 1:1,

“Paul and Timothy, bondservants of Jesus Christ,

**To all the saints in Christ Jesus who are in Philippi, with
the bishops and deacons:”**

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**From Saul to Paul:
What the Bible Teaches
About
the Apostle Paul**

**Key verses to read:
Acts 9:1–30; Acts 22:3–21;
Phil. 3:1–6; Gal. 1:13–14**



Conversion on the Way to Damascus
by Caravaggio

Basic Outline
Life of Saul of Tarsus
B. AD 5–15? — D. AD 67

- 1. Paul's Early Life: Birth to Conversion**
- 2. Paul's Conversion**
- 3. Paul's Three Missionary Journeys**
- 4. Paul's Trip to Rome and After**

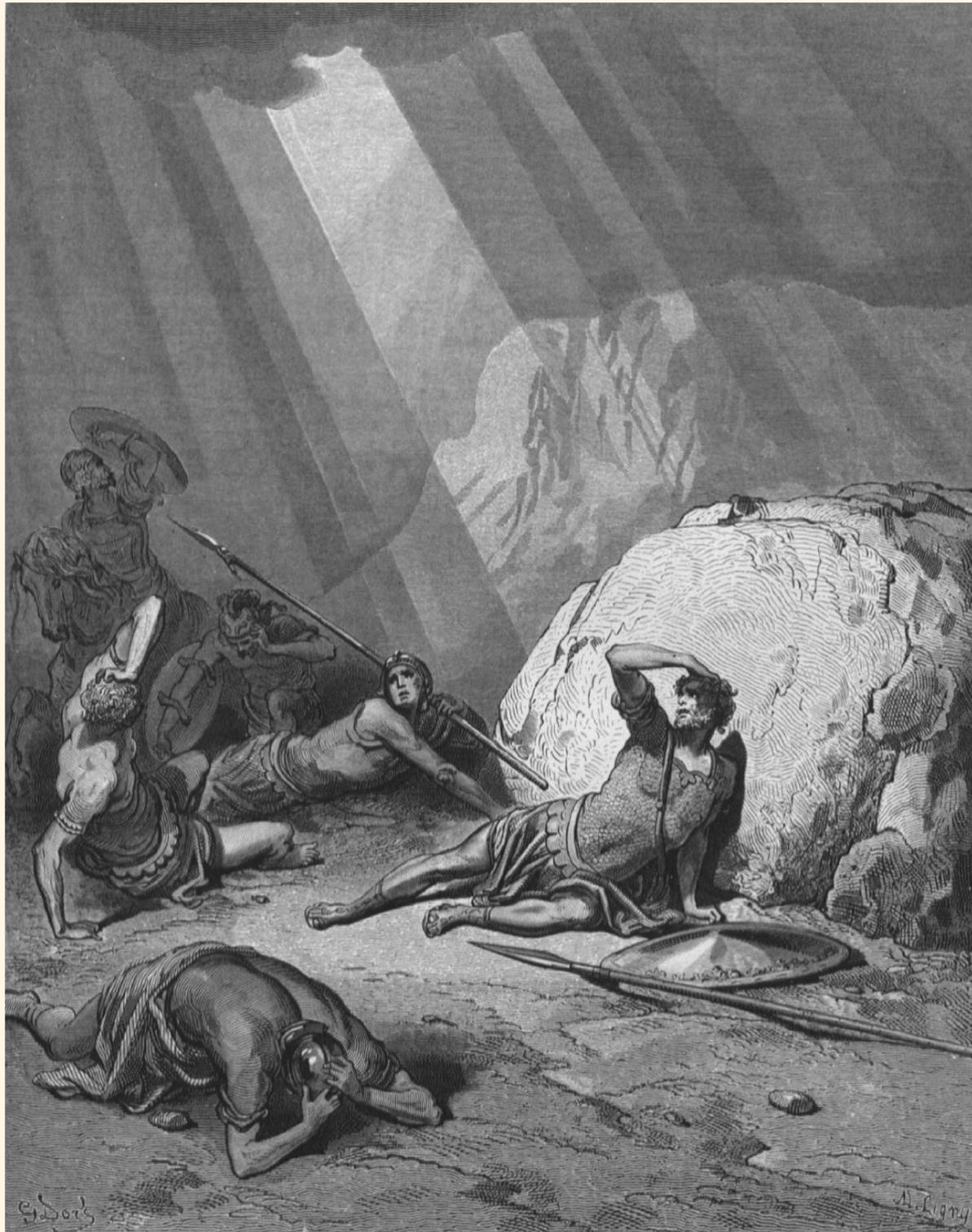
1. Paul's Early Life: Birth to Conversion

Phil. 3:4, “though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

Phil. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

Phil. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.”

2. Paul's Conversion



From the ESV Study Bible

As Paul approached Damascus to arrest followers of the Way, Jesus appeared to him (1). Galatians 1:17 makes it clear that soon after this Paul spent time in Arabia (2, 3) before going to meet church leaders in Jerusalem (4). When some believers learned of a plot to kill Paul in Jerusalem, they took him to Caesarea, and he returned to his hometown of Tarsus (5).



Acts 9:15, “But the Lord said to him, ‘Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

Acts 9:16, “ ‘For I will show him how many things he must suffer for My name’s sake.’ ”

Phil. 3:8, “... that I may gain Christ

Phil. 3:9, “and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”

What we have learned:

The risen Christ appeared to him on the way to Damascus, he believed in Jesus as the crucified, risen Messiah, and was commissioned by Jesus Christ as an apostle.

Specifically he was commissioned to take the gospel to the Gentiles, proclaiming the new entity, the Church, the body of Christ, composed of Jews and Gentiles together as one.

3. Paul's Three Missionary Journeys (April 48–May 57)

First Missionary Journey: Crete, southern Turkey; then wrote: Galatians (April 48–Sept 49)

Second Journey: revisit, southern Turkey, then to Troas, Greece (Apr 51–Sept 52); then wrote: 1 & 2 Thess.

Third Journey: retraces visit to Greece (Spring 53–May 57); then wrote: 1 & 2 Corinthians, Romans

4. Rome and Beyond

In Rome, 1st Imprisonment, wrote Ephesians, Colossians, Philemon, Philippians.

Fourth Journey to: Spain, England, Europe, and revisited Crete, Ephesus, Macedonia, Troas, Nicopolis; wrote 1 Tim. and Titus.

Second Roman imprisonment, AD 65–67; decapitated by Nero. Before his death he wrote 2 Timothy.

Phil. 1:1,

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**To all the saints in Christ Jesus who are in Philippi, with
the bishops and deacons:”**

Acts 16:1, “Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

Acts 16:2, “He was well spoken of by the brethren who were at Lystra and Iconium.

Acts 16:3, “Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.”

Why Timothy?

- 1. Timothy did not write the epistle, neither was he Paul's amanuensis.**
- 2. Timothy was with Paul when he first went to Philippi.**
- 3. Timothy was with Paul when he wrote the epistle.**
- 4. Timothy was well known to the Philippians, having been there on two previous occasions.**
- 5. Paul was about to send Timothy to Philippi.**
- 6. By mentioning Timothy, Paul indicates his confidence in Timothy and that Timothy is in agreement with what Paul is writing.**

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To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:”

δοῦλος *doulos* masc plur nom (m) slave; (adj) bond slave, servile

***doulos*, which means “one who is subservient to, and entirely at the disposal of, his master; a slave.” Other translations use the word slave or servant.**

① male slave as an entity in a socioeconomic context, slave (‘servant’ for ‘slave’ is largely confined to Biblical translations and early American times [s. OED s.v. servant, 3a and b]; in normal usage at the present time the two words are carefully distinguished [Goodsp., Probs., 77–79]). [1] ~BAGD

Rom. 6:15, “What then? Shall we sin because we are not under law but under grace? Certainly not!

Rom. 6:16, “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

Rom. 6:17, “But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.”

Rom. 6:18, “And having been set free from sin, you became slaves of righteousness.”

Rom. 6:19, “I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.”

Rom. 6:20, “For when you were slaves of sin, you were free in regard to righteousness.”

Rom. 6:21, “What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.”

**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**

“POSITIONAL TRUTH”

ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**



**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**

“POSITIONAL TRUTH”

ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

“Eternal Life”

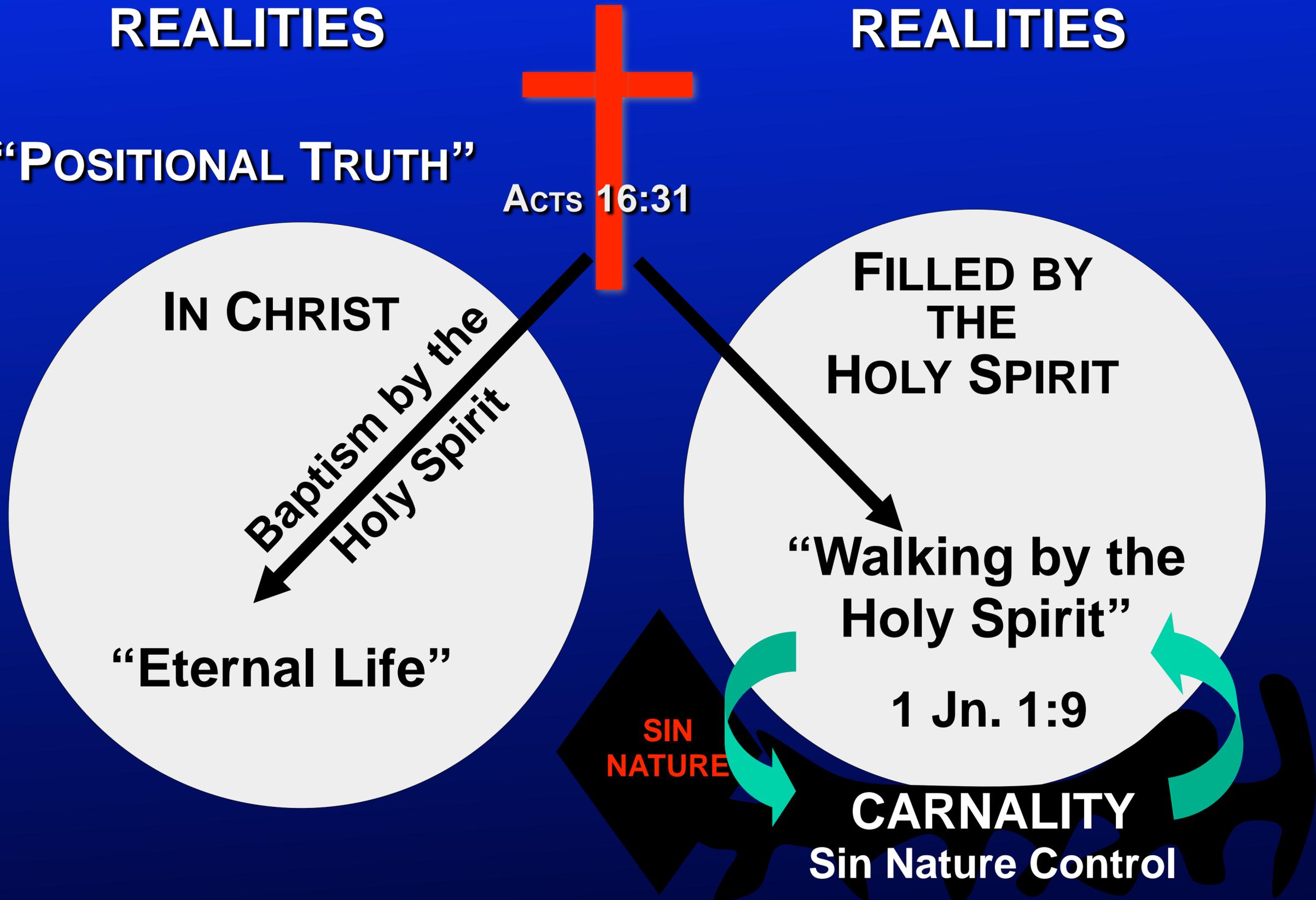
**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**

1 Jn. 1:9

**SIN
NATURE**

CARNALITY
Sin Nature Control



1 Cor. 3:23, “And you are Christ’s, and Christ is God’s.”

1 Cor. 7:23, “You were bought at a price; do not become slaves of men.”

**ἀγοράζω *agorazō* 2
plur aor pass
indic to buy in the
market**

Eph. 6:5, “Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;”

The verbal form of the noun *doulos* is *douleuo*, meaning to serve.

Gal. 5:13, “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.”

Eph. 6:7, “with goodwill doing service, as to the Lord, and not to men,”

Phil. 1:1,

“Paul and Timothy, bondservants of Jesus Christ,

**To all the saints in Christ Jesus who are in Philippi, with
the bishops and deacons:”**

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Rom. 6:5, “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,”

Jesus Christ is the Good Shepherd. Human pastors are “under shepherds.”

1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”

In the New Testament one of the gifted leaders of the local church is described using the noun “pastor.” [ποιμήν *poimēn* “shepherd”]

In 1 Peter 5:1, leaders are commanded

1 Pet. 5:2, “Shepherd the flock of God which is among you, serving as overseers,”

ποιμαίνω *poimainō*
2 plur aor act impera
“to shepherd, feed”

ἐπισκοπέω *episkopeō*
pres act part masc plur
nom
“to manage, oversee, take care of”

Acts 20:17, “From Miletus he sent to Ephesus and called for the elders of the church.”

Acts 20:28, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

ἐπίσκοπος *episkopos*

NOUN

acc masc plur

**overseer, bishop,
guardian**

πρεσβύτερος *presbuteros* Noun
older; elder; presbyter

ποιμαίνω *poimainō*

VERB

**pres act infinitive of purpose
to shepherd, feed**

Elder (*presbuteros*) = office, reference to spiritual maturity (Titus 1:5–6; Acts 20:17);

Bishop/Overseer (*episkopos*) = The authority/oversight function of the office (Titus 1:7 is synonymously parallel to “elder” in Titus 1:5; 1 Tim. 3:1–2);

Pastor (*poimenos*) = The role and responsibility, to feed the sheep through teaching (Acts 20:28, 1 Pet. 5:1 use the verb to describe the work of the Elder/Overseer/Bishop).

1 Pet. 5:1, “The elders who are among you I exhort, I who am a fellow elder.

**πρεσβύτερος *presbuteros*
NOUN acc masc plur comp
older; elder**

1 Pet. 5:2, “Shepherd the flock of God which is among you, serving as overseers,”

**ποιμαίνω *poimainō*
VERB
aor act impera 2 plur
to shepherd, feed**

**ἐπισκοπέω *episkopeō* VERB
pres act part masc plur nom
to manage, oversee, take
care of**

Titus 1:5, “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint **elders** [**πρεσβύτερος** *presbuteros*] in every city as I commanded you—

Titus 1:6, “if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

Titus 1:7, “For **a bishop** [**ἐπίσκοπος** *episkopos*] must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,” ~NKJV

Acts 11:27, “And in these days prophets came from Jerusalem to Antioch.

Acts 11:28, “Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

Acts 11:29, “Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.

Acts 11:30, “This they also did, and sent it to the elders by the hands of Barnabas and Saul.”

Acts 14:23, “So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.”

1 Tim. 3:1, “This is a faithful saying: If a man desires the position of a bishop [**ἐπίσκοπος *episkopos* masc singular.**], he desires a good work.”

1 Tim. 3:8, “Likewise deacons [**διάκονος *diakonos* masc plural**] must be reverent, not double-tongued, not given to much wine, not greedy for money,”

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

**χάρις charis fem sing nom grace,
unmerited kindness, undeserved
favor or blessing**