



Philippians 1:1–11

Lesson 3 — Paul's Desire for the Church

His Greetings

Paul, a servant of Jesus Christ, called *to be*
an apostle, separated unto the gospel of
God, (Which he had promised afore by his
prophets in the holy scriptures,)
Concerning his Son Jesus Christ our Lord,
which was made of the seed of David
according to the flesh; And declared *to be*
the Son of God with power, according to
the spirit of holiness, by the resurrection
from the dead:

—Romans 1:1–4

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

—1 Corinthians 1:1–3

Paul, an apostle of Jesus Christ by the will of
God, and Timothy *our* brother, unto the
church of God which is at Corinth, with all
the saints which are in all Achaia: Grace *be*
to you and peace from God our Father, and
from the Lord Jesus Christ.

—2 Corinthians 1:1–2

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia: Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom *be* glory for ever and ever. Amen.

—Galatians 1:15

Paul, an apostle of Jesus Christ by the will of
God, to the saints which are at Ephesus, and
to the faithful in Christ Jesus: Grace *be* to
you, and peace, from God our Father, and
from the Lord Jesus Christ.

—Ephesians 1:1–2

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

—Philippians 1:1–2

- Grace — good will, favor, the effects produced by divine beneficence which go beyond those associated with a specific Christian's status, our response to this beneficence in thanks and gratitude
- Meet — right or just
- My grace — partakers or sharers with me of the grace
- Bowels — the inward parts, the heart, love or affection. The bowels were regarded as the seat of affection, sympathy, and compassion, as the heart is with us. (*SDA BC*)
- Desire — 1:23 — *epithumia* — a craving, a longing. In 4:17 — *epizeteo* — to seek after, wish for

Paul's Desire

- Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (Roman 10:1)
- . . . having a great desire these many years to come unto you; (Romans 15:23)
- Wherefore I desire that ye faint not at my tribulations for you, which is your glory. (Ephesians 3:13)
- . . . desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; (Colossians 1:9)
- . . . endeavoured the more abundantly to see your face with great desire. (1 Thessalonians 2:17)
- And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: (Hebrews 6:11)

- Philippians 1:23–24: For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you.
- Philippians 4:17: Not because I desire a gift: but I desire fruit that may abound to your account.

- Philippians 1:9—14
- Love may abound in knowledge, in judgment
- Approve things that are excellent
- Be sincere—without hidden motives, morally and ethically pure; some regard the meaning as tested by the sunlight
- Without offense—blameless
- Be filled with fruits of righteousness
- Understand that the things that happened to Paul happened for the furtherance of the gospel

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty.

– 11LtMs, Lt 86, 1896, par. 7

➤ Day of Christ—1 Thessalonians 5:2

The Philippians were the most loving and
truehearted of the apostle's converts . . .

— AA 390.4

- The epistle to the Philippians was written from Rome during Paul's first imprisonment there. More than ten years had passed since Paul had first preached the gospel at Philippi.
- Several years later, [after his first visit to Philippi] on his way back to Jerusalem, as he completed his Third Missionary Tour, Paul stopped again at Philippi. It was the time of the Passover, and the apostle kept the feast with the believers.
- Soon after his return to Jerusalem, Paul was arrested and imprisoned at Caesarea for at least two years (Acts 24:27). Then came the trip to Rome, where he spent "two whole years in his own hired house" (Acts 28:30). Doubtless it was during this period of imprisonment that Paul wrote his epistle to the Philippian church, as well as the letters to the Colossians, the Ephesians, and to Philemon. Rome is not mentioned in the Epistle to the Philippians, but Paul's reference to Caesar's household (ch. 4:22) and his expectation of a speedy release (ch. 2:24) suggest Rome as the place of writing.

- Passover
- Unleavened Bread
- First Fruits
- Pentecost
- Trumpets
- Atonement
- Tabernacles

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. (*GC 399.2*)

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as “the Lamb of God, which taketh away the sin of the world.” That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” Verse 20; Philippians 3:21. (*GC 399.3*)

Paul greatly desired to reach Jerusalem before the passover, as he would thus have an opportunity to meet the people who came from all parts of the world to attend the feast. He had a continual hope that in some way he might be instrumental in removing the prejudice of his countrymen, so that they might accept the precious light of the gospel. He was also desirous of meeting the church at Jerusalem, and bearing to them the liberalities donated by other churches to the poor brethren in Judea. And he hoped, in this visit, to bring about a firmer Christian union between the Jewish and Gentile converts to the faith. (*LP* 194.2, see also *AA* 389.1)

- Lord's Supper—1 Corinthians 11:20
- Christ our Passover—1 Corinthians 5:7