

Philippians 1:1-2
Greetings

- 1) The senders—1:1a
 - a) By name:
 - i) The author—¹ *Paul*
 - (1) The primary author (cf. 1:3-4, 7; etc., first person singular pronouns)
 - (2) Has been a Christian for @ 27 years by this time [ca. 35-62 AD).
 - (3) Paul refrains from honoring himself by omitting reference to his apostleship.
 - ii) The co-sender—*and Timothy*,
 - (1) Referred to 24 x in the New Testament
 - (2) He was half-Jew and half-Greek (cf. Acts 16:1)
 - (3) He had a godly mother and grandmother (cf. 2nd Timothy 1:5; 3:14-15)
 - b) By description
 - i) *bondslaves [doulos] of Jesus Christ*, (cf. Acts 16:17; Romans 1:1; Titus 1:1)
 - (1) For a Jew this concept did not connote drudgery, but honor and privilege. (NET Bible)
- 2) The recipients—1:1b-c
 - a) Congregation
 - i) Theological sphere—*to all the saints [hagios] in Christ Jesus*
 - (1) Those in a relationship of holy standing with God.
 - (2) They are no longer viewed as being in Adam.
 - ii) Geographic sphere—*who are in Philippi*,
 - (1) Philippi was the political, military, and agricultural center of the region.
 - (2) It enjoyed self-government, freedom from certain taxes and tribute, and functioned under the laws of Italy. (Rogers)
 - b) Legitimate officers of the congregation (this is unique in Paul's letters)
 - i) Leadership/administration—*with the overseers [episkopos]*
 - (1) A term interchangeable with pastor, elder, leader/ruler (cf. Acts 20:17, 28; 1st Thessalonians 5:12-13; 1st Timothy 3:1-7; Titus 1:6-7; Hebrews 13:7, 17, 24; 1st Peter 5:1-4)
 - ii) Servants/subordination—*and deacons: [diakonos]*
 - (1) Men assigned by the congregation to serve both the congregation and the leadership, often in the material and financial matters of the congregation.
 - iii) By including these men in this way, Paul practices what he says in 2:1-11.
- 3) Greeting
 - a) The content
 - i) Greek—² *grace to you^{pl}*
 - (1) The common greeting was *charein* (rejoice); Paul substitutes *charis* (grace).
 - (2) This grace was expected after salvation occurred.
 - ii) Jewish—*and peace* (wholeness)
 - b) The source—*from [apo] ...*
 - i) *God our Father*
 - ii) *and the Lord Jesus Christ*.
 - (1) This single source emphasizes the equality of essence between the Father and the Son.