

Philippians 2026 Series – Lesson 2
“The Beginning Is Grace - The Result Is Peace”

By

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Text: Philippians 1:1-6

¹ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ² Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ³ I thank my God upon every remembrance of you, ⁴ Always in every prayer of mine for you all making request with joy, ⁵ For your fellowship in the gospel from the first day until now; ⁶ Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Introduction:

We titled the introduction to this series in Lesson One *“No Man Can Take Your Joy From You.”* In that study we did a brief overview of the Book of Philippians and stressed that Inner Happiness is the basis for Joy and is the top floor of the biblical structure of spiritual maturity. Our inner happiness will be in proportion to Capacity to Love Others. Our Capacity to Love Others will be in proportion to our Mastering the Details of Life. Our Mastering the Detail of Life will be in proportion to our Relaxed Mental Attitude. Our Relaxed Mental Attitude will be in proportion to our Orientation to Grace. Our Orientation to Grace will be in proportion to our Personal Relationship with Jesus Christ and our Knowledge and Reliance Upon His Teachings.

As we go through this verse-by-verse study we need to remember the basic outline of the Book reveals Christ Our Life chapter one, Christ Our Mind chapter two, Christ Our Goal chapter three, and Christ Our Strength chapter four.

The key theme in chapter one, Christ Our Life, is the statement in Philippians 1:21 – *“For me to live is Christ.”* The mature believer will have “The affections of Christ” (1:8); “The Interest of Christ” (1:12-18); “The Spirit of Christ” (1:19); “Conduct That Manifests Christ” (1:20); “Will Have A Desire to Be With Christ” (1:23); “Will Show A Likeness to Christ” (1:27); “Will Display Confident Stability” (1:27-28). Let these themes be running in the background as we explore the text verse by verse and pursue Inner Happiness by resting on the biblical principles we will pursue while sitting in the promises He has provided.

Let’s get into the study with Paul’s introduction...

Verse 1:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

“Paul” This is of course the Apostle Paul

“Timotheus” is the Latin word for Timothy. Timothy was with Paul during the writing of this letter.

“the servants of Jesus Christ,”

There is a great deal of significance to this introductory phrase. This is one of the few epistles that Paul wrote where he does not identify his Apostleship in his opening remarks. The only other letters where this condition is found is First and Second Thessalonians and Philemon. He stresses his Apostleship in the other letters to emphasize his authority to deal with matters of doctrine or discipline. This letter has a different tone with joy as its theme. So he does not even mention his Apostleship.

“servants” (douloi) = bond slave

“of Jesus Christ” this is genitive of possession - Paul and Timothy are the possessions of Jesus Christ.

“Jesus” His humanity- notice it is listed first because the focus here is Joy!

“Christ” His role as the Messiah – a Savior was needed to provide that Joy!

“to all the saints” (hagios) = set apart in holiness unto service

Ephesians 1:4 says,

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

“in Christ Jesus”

You will observe our holiness is a result of our position in Jesus Christ.

So this letter is addressed to those who have been declared to be holy and set apart unto service as a result of their position in Jesus Christ. These principles are for all believers, but the letter itself is addressed to the saints which are at Philippi.

“which are at Philippi,”

We have already identified the city of Philippi as the chief city of Macedonia at the time of writing. What had begun with the families of Lydia, the Philippian jailer, and a converted witch girl had developed into a strong church. The next phrase identifies that they had become an organized congregation....

“with the bishops and deacons:”

God has structured the church with gifted members to carry out His mission. He has

designed it with organization; part of that organization includes *bishops* and *deacons*.

“bishops” (e-pis-ko-pos) = overseers: This word refers to the character of the work of a pastor. The word Elder, used elsewhere, is from the Greek word, presbuteros and refers to the character of the person doing the work. These are appointed to the spiritual care of the congregation.

“deacons” (di-ako-nois) = ministering servants: This word refers to those who are appointed to the care of the physical care of the congregation.

Now in verse two Paul begins this epistle where any epistle series of messages should begin - with grace and its result!

Verse 2:

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.”

“Grace” (cha-ris) = unmerited favor For a fuller understanding of the meaning of grace we must define it in each area in which grace is available to us:

Grace for Salvation: **G**od’s **R**ighteousness **A**t **C**hrist’s **E**xpense

Grace for Living The Christian Life: **G**od’s **R**esources **A**t **C**hrist’s **E**xpense

Grace for Eternity: **G**od’s **R**ealm **A**t **C**hrist’s **E**xpense

“be” This verb is absent from the Greek Text in order to add emphasis to the action - GRACE TO YOU!

“unto you,” (*hu-min*) This pronoun is in the dative case - dative of advantage. It is to your advantage to be treated in grace! Again, it must be noted that while this is addressed to the saints at Philippi, the principles taught here are for all believers.

“and peace,” (ei-re-ne) = a state of harmonious relationships and freedom from molestations resulting in contentment and rest:

The absence of the article (the) before the words Grace and Peace emphasize the character of grace and peace rather than emphasizing a specific grace or peace. Therefore Paul is emphasizing the entire concept of these two words.

“from” (apo) used with the ablative case = from the ultimate source of....

“God our Father, and [from] the Lord Jesus Christ.”

The words *“from the”* before the phrase *“Lord Jesus Christ”* are not in the Greek Text. The absence of the article (the) stresses *“Lord Jesus Christ.”*

Grace and peace come to us from the ultimate source of God the Father and through the instrument of the Lord Jesus Christ.

“Lord” - His Deity

“Jesus” - His Humanity

“Christ” - His role as Messiah

Verse 3:

“I thank my God upon every remembrance of you,”

Notice the tone of this epistle? It is one of joy. Paul thanks God for the believers at Philippi, every time he thinks about them

Paul expresses an attitude that each of us should have toward one another. The attitude of joy and prayer for other believers!

Ephesians 6:18 identifies this principle,

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

We each have an important responsibility to pray for each other and offer thanks to God for them. So, let's see how Paul handles this in verse 4.

Verse 4-5:

4 *Always in every prayer of mine for you all making request with joy,*

5 *For your fellowship in the gospel from the first day until now;*

The Greek Text reads slightly different:

Always in every one of my petitions on behalf of all of you, making the petition with joy based upon the fellowship of you into the sphere of gospel from the first days until the now.

Paul indicates that every time he prays for them it is with joy that he makes his request to God on their behalf.

Verse 5:

You will notice verse five of the King James Text says *“... for your fellowship....”* The Greek word is “epi” and in its use here means - based upon your fellowship. Paul's joy is based upon the fellowship those at Philippi are having.

However, it is important to understand that the fellowship they are having is *“...into the sphere of the Gospel....”*

“in” (eis) = into There are two prepositions in the Greek which are frequently translated ***“in”*** (*ehn* and *eis*). *Ehn* emphasizes position or location in... *Eis* emphasizes the action of going into something. The preposition used here is ***“eis”*** and therefore the emphasis is on the action of going into something. Their constant going into the sphere of the Gospel is the basis of their fellowship. Their fellowship is in the sphere of their getting into the Gospel - This must have been the original “Bible Study Fellowship” group.

Paul identifies this fellowship as having begun the first day and continuing to the present.

Verse 6:

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Paul identifies the basis of his confidence. It is not in ability or resources of the believers, but in the ability and resources of the Holy Spirit - the one who ***“...began this good work in them will perform it until the day of Jesus Christ....”***

First, let's get a couple of corrections in the passage.

“perform” (epi-tele-sei) = carry to completion: This verb is a future active indicative meaning*to carry to completion in the future..*

“until” (a-chri) = as far as: Not *“until,”* but, the work that the Spirit has begun, He (the Spirit) will bring to completion *as far as* the Day of Jesus Christ.

The Holy Spirit is the one who began the work and Paul says that he is confident that the Holy Spirit will carry it to completion right up to the Day of Christ.

“perform” (epi-tele-sei) is in the active voice. Thus, the action of keeping us secure is performed by the subject here and that subject is the Holy Spirit - ***He which hath begun this work in you.***

“hath begun” (en-arx-a-menos) = having begun: This is an Aorist, Active Participle. The action of the aorist active participle must precede the action of the main verb. The main verb is ***“carry to completion.”*** Thus, once the work has begun in the believer, it will be carried to completion - but, it must begin!

Notice this completion comes at ***“...The Day of Christ Jesus....”*** The Day of Christ Jesus must be distinguished from The Day of The Lord. The Day of The Lord refers to The Tribulation. The Day of Christ refers to the realness of the kingdom and

begins for the Church at the Rapture and the rest of the saints at the Second Advent. These two days are compared in I Thessalonians 4:13-18 and 5:1-11.

Conclusion:

So, grace is the beginning and the result is peace. We appropriate God's grace through faith in Jesus Christ. At that moment the Holy Spirit enters us into an eternal union with Christ and the Holy Spirit will see us through right into the day of Christ Jesus.

But also note that the basis of fellowship is to be in the sphere of the Gospel.

Understanding this reality and applying these principles results in our having peace as we live upon the earth.

Thus the stage is set for our study of this epistle of the principles of Inner Happiness in which we will identify the principles of Inner Happiness with the reminder that "No Man Can Take Your Joy."

But it begins at Salvation:

For all have sinned and come short of the glory of God...

The wages of sin is death, but the gift of God is eternal life...

With the heart man believes unto righteousness...

But with the mouth confession is made unto salvation...

For whosoever shall call upon the name of the Lord shall be saved!