

2025-8-10



A publication of , the adult discipleship ministry of Triangle Community Church.

Talk together about the glory of God's kingdom. –Psalm 145:11
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

Questions for Reflection or Discussion

Starter Question

- ❶ From Sunday's sermon, what did you **like best**, or what **caught your attention most**—and **why**?

Observation—*What do I see?*

- ❷ Read Philippians 1:1-11, marking the five references to God the Father (v. 2, 3, 6, 8 and 11). According to v. 2, **whose** Father is God? According to John 8:41–44, who **formerly was** our father? According to v. 6, God began a "good work" in us. **What is** that good work? In v. 6, **of what** is Paul confident? According to v. 7, **what basis** does Paul have for this confidence?
- ❸ Again read Philippians 1:1-11, marking the seven references to Christ (v. 1 {2x}, 2, 6, 8, 10 and 11). In v. 2, God is called "our Father". What relationship to us does Jesus have? **When exactly** will the Father perfect the work which he started (v. 6)? **What is** "the day of Christ"? Verse 10 details the perfection that will be true of you on "the day of Christ". **How** will you be?

Interpretation—*What does it mean?*

- ❹ Look up "confidence" at Dictionary.com. Which of those definitions describe Paul's confidence (v. 6)? Which of those definitions **most certainly do not** describe Paul's basis for confidence—and **why**?
- ❺ How do you square **this** confidence (of the Philippians' ultimate perfection) with the truth of 1 Corinthians 10:12?
- ❻ **Where** is the line between definition #1 ("full trust in the reliability of a person or thing") and definition #5 ("unwarranted presumption")? **How** can one know if he has God-honoring trust or unwarranted presumption?

Application—*What do I do with this?*

- ❼ Is it possible for a person to **know** that God is **his** Father (v. 2)? If so, **how**?
How confident are you that God is your Father?
What is the **basis** for your confidence? 
- ❽ **How confident** are you that you'll be "sincere and without fault" on the day of Christ's return (v. 10)?
What is the **basis** for your confidence? 

① Standard “starter question”—just to get folks talking.

② According to v. 2, God is **our** Father—but that’s not how we started out!
The devil used to be our (and every human being’s) father. See John 8:41–44.

The “good work” God began in us is salvation (v. 7 calls them fellow “partakers of grace” who have been “filled with the fruit of righteousness through faith in Jesus Christ—see v. 11).

Paul is confident that God will finish the salvation he initiated.
Paul’s basis for confidence is that they are “partakers of grace”, and as Romans 8:30 reveals, God glorifies every person that he foreknows, predestines, calls to salvation and justifies.

③ God is our Father”; Jesus is our “Lord” (aka “Master”).
God the Father will perfect (ie, “finish”) the salvation-work which he started in “the day of Christ”.
“The day of Christ” is the day when Christ returns (1 Corinthians 1:8; 3:10–15; 4:5; 2 Corinthians 5:9-10).
On “the day of Christ”, when our sanctification is completed, we will be “sincere and blameless” (v. 10).

④ **Definitions #1** (“full trust; belief in the powers, trustworthiness, or reliability of a person or thing”) and **#3** (“certitude; assurance”) capture Paul’s confidence—because his confidence was in God’s power and plan.

Definition #2 (“belief in oneself and one’s powers or abilities; self-confidence; self-reliance; assurance”) definitely **does not** describe Paul’s confidence. He never boasted in his own abilities—just the opposite!

⑤ Read 1 Corinthians 10:1-12. Paul tells the story of **self**-confident, sinful Israel—wonderfully blessed by God (liberated from slavery in Egypt, walked through the Red Sea on dry land, fed with bread from heaven for forty years...—yet most of the died in unbelief. So, the favor of God does not guarantee finishing well. They presumed on God’s grace, and thus serve as an example and a warning to us. But when God saves a person, he **will** persevere and make it to heaven. See Romans 8:30.

⑥ The distinguishing factor is the **object** of one’s faith: have I abandoned all hope in my own ability to satisfy God’s righteous demands, or is there still a shred of self-confidence? See Romans 10:1-4.

⑦ Absolutely—see 1 John 2:23–24; 3:1-3 and 4:12-17.

0% to 100%—be ready with your own answer. What is the basis for your confidence?

⑧ 0% to 100%—be ready with your own answer. What is the basis for your confidence?

Sermon Summary Text: Philippians 1:1-11

Paul and Timothy begin their letter by identifying themselves as slaves of Christ Jesus. From a spiritual perspective, Paul had the credentials. After all, he was an Apostle with a capital A. But Paul didn't think of himself as being a big deal. Rather, he humbly identified himself as Christ's bondservant - which by the way fits well with the themes of submission and sacrificial service that are so prominent in this letter. Paul chooses the word bondservant as his credential because the qualities of a faithful servant mesh so well with the theme of this letter. It is all about assuming the role of a servant. When Paul wrote this letter to the Philippians, he was imprisoned in Rome because of his faith. He was literally a prisoner of Jesus Christ! But far from playing the victim, Paul rejoices in his circumstances! As we move through this letter, Paul will unpack the key to his joy. What we are going to learn is that inner joy begins with a willing and thankful submission to God, whatever your circumstances.

Paul goes on to identify his readers "as saints" in Christ Jesus. The word "saint" strikes at the heart of what a Christian really is. Many of us misunderstand this truth. In 1 Corinthians 1, Paul describes the church as "those sanctified" (or set apart) in Christ Jesus. He says that we are saints by calling. We are members of the church because we are in relationship with Christ by virtue of our faith in Him. As a title, this word "saints" points us in two directions. First it draws our attention to what Christ has done for us. He has made us saints. He has set up apart for His holy purposes. But this word "saints" also points us to the obligation which now falls upon us to live out this new position God has given to us. You are a saint. That does not mean a perfect person. A saint is someone who by virtue of placing their faith in Christ has been set apart by God for his divine purposes. In response we have an obligation to set ourselves apart to do God's will. No longer are we to live for ourselves, but rather for Him who gave his life for us. The question is, Christian, do you see yourself as a saint by this definition? Is that your primary identity? The word "saint" means to be 'separate' or 'set apart'. We are to live differently from the non-Christian world. We are to be in the world, but not of the world. In other words, we should be transforming agents in the world and not clones of the world. We are to model Jesus' character in the world. God is holy to the ultimate degree (Isaiah 6:1-3; 1 Peter 1:15; 2 Peter 3:10-11).

Grace and peace - those are two beautiful words (v. 2). They were Paul's favorite words of blessing in his letters. Grace refers to God's unmerited favor and divine enablement. Peace is the cessation of hostilities and the inner tranquility that flow from God's grace. In v. 3-5 we see Paul's genuine fondness for the Philippian church. Paul seemed to have genuinely loved the Philippian church. Every time he thought of them, he smiled and lifted up to God a prayer on their behalf. This is a good reminder that you don't have to be present to bless people spiritually.

Joy is one of the greatest themes of this book. Despite being imprisoned for his faith, Paul was the happiest man in Rome! One of the secrets to a joyful life is keeping things in their proper order: Jesus, Others, Yourself. After Jesus, it's clear that Paul's mind is filled with the concern of others. It's not that Paul had no needs. But the glory of Jesus and the needs of others occupied his heart and mind (2:3). We must be very careful not to derive our joy from our present circumstances, or our giftings, whatever they are. Rather rejoice in the fact that you have a relationship with God through Christ. If you learn to focus on Jesus and the welfare of others, you'll experience joy (2 Corinthians 6:4-10). Paul is rejoicing that the Philippian church has joined him in gospel ministry. Not only were they engaged in gospel ministry in their home church in Philippi, they were also an important part of his missionary support team.

Philippians 1:6-7 demonstrates how Paul's joy was rooted in a deep-seated confidence in God. He realized that the work God begins, He completes. What is the good work to which Paul refers to in verse 6? It is the work of gospel ministry which he just referred to in verse 5. God himself begins this great work. He convicts us of our sin, draws us to Himself, justifies us by faith, gives us His Holy Spirit and adopts us into His spiritual family. And then He works to progressively sanctify us—that is to make us more like his Son, the Lord Jesus. Suffering is an important part of Christian maturity. To suffer is to understand what Jesus experienced for you (3:10). From this letter we know that the Philippian Church experienced pressure both from outside the church (1:28) as well as from inside the church (4:2-3). But through it all, Paul knew that God would ultimately complete what He began.

Paul continues praising the Philippians: "You are all partakers of grace with me" (v. 7-8). Paul had a healthy sense of his own spiritual need. He was indebted to God's grace and he knew it! He didn't lord it over those whom God had placed under his spiritual care. He loved them from the heart (Acts 20:25-38). Paul's relationship with the church at Philippi wasn't a one-off. Paul was committed to all the churches he planted. His relationship with the churches was an overflow of his walk with Christ. Paul labored at gospel ministry. He taught, he modeled, and he prayed. Two things are left to do. You are to model what you teach, and you are to enter into the ministry of prayer.

Paul prays that their love may abound in real knowledge and all discernment. "Real knowledge" means to possess knowledge with a degree of thoroughness or competence. "Discernment" means to have the capacity to perceive clearly and hence to understand the real nature of something—to be able to perceive, to have the capacity to understand. Paul is praying that our love would be rooted in this kind of God-given knowledge and discernment. We will approve the things that are excellent—valuing the things that God values, loving what He loves, hating what he hates, approving of what he approves and rejecting what he rejects. We progressively become sincere and blameless until the day of Christ. "Sincere" describes someone who has no hidden motives or agendas; a morally pure life—one without hypocrisy. "Blameless" describes someone who doesn't cause offense. They don't cause others to stumble. God, the Holy Spirit, is working in our lives to make us sincere and blameless. One day we will actually be sincere and blameless. That will happen when we see Jesus face to face. He wants us to be filled with the fruit of righteousness (v. 11 cf. Galatians 5:23-26).

It is the Spirit of God who empowers us to deny our sinful passions and desires. We choose; He empowers. This divine human balance shouldn't be surprising to us: We call upon the name of the Lord and He saves us. We pray and He answers. We confess and He forgives. We obey and He blesses. We draw near to God and He draws near to us. The spiritual progress you make is dependent upon your willing cooperation with God. You are as godly today as you have chosen to be. We've got to remember who we are, saints by calling, we belong to God. We are not our own. We have been bought with a price, the precious blood of Christ. Therefore, let's seek to live lives that are pure and blameless.

Digging Deeper in Your Daily Quiet Time

We typically greet others with a question such as: "How ya doin'?"—and then rarely expect a meaningful answer. Let's explore how believers in the first century greeted one another...

Monday— Read Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Ephesians 1:2; Colossians 1:2.

Tuesday— Read 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2.

Wednesday— Read Galatians 1:3; Titus 1:4; Philemon 3; 1 Peter 1:2c; 2 Peter 1:2; 2 John 1-3; Jude 2.

Thursday— Read Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26.

Friday— How do you think you can enrich and deepen your "hellos"?

Saturday— How do you think you can enrich and deepen your "good-byes"?

Bible Text: _____ Date: _____



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would *this text* answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?

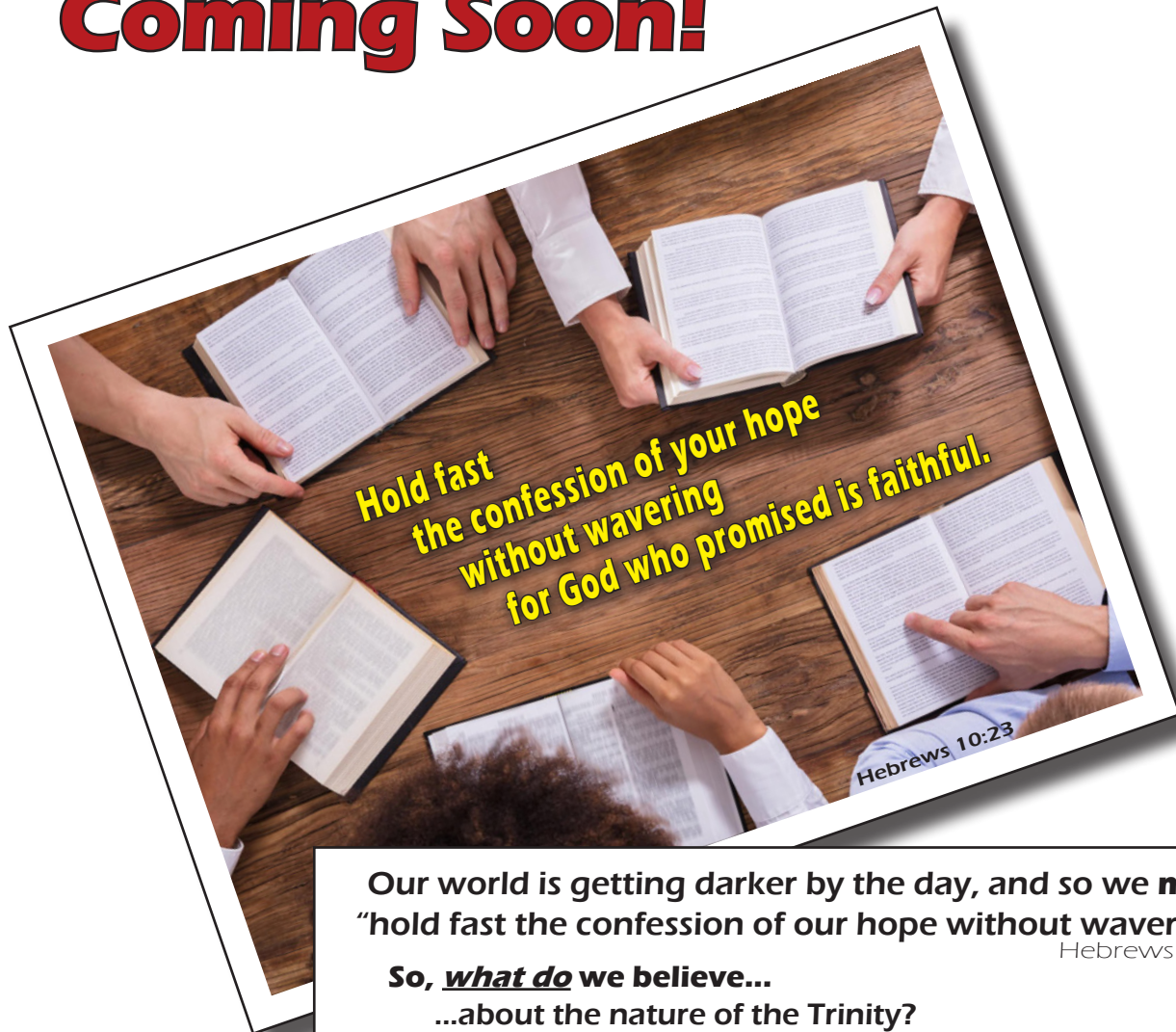


What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]

Coming Soon!



Our world is getting darker by the day, and so we **must** "hold fast the confession of our hope without wavering!"
Hebrews 10:23

So, what do we believe...

- ...about the nature of the Trinity?
- ...about God's daily involvement in our lives?
- ...about whether other religions lead to heaven?
- ...about how we can live faithfully in a hostile world?

And, why do we believe that?

Join other TCC adults as together we explore thirty truths of "the faith we profess"!

When? Beginning the first week of September
Wednesday nights (6³⁰-8⁰⁰pm) **or**
Thursday mornings (9³⁰-11⁰⁰am)
or anytime **On-Demand!**

Where? Second Modular

How? Simply **scan here** for complete info ➡

