

# Philippians

## Christ Proclaimed [1:12-18a]

- **Effect of Paul's Imprisonment [1:12-14]**

- Now I want you to know, brethren,  
Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί,
  - The word “Now” is the conjunction δὲ (de) which means “and”, “but” or “now”.
  - This verse marks the beginning of an entirely new subject matter in this letter, so “Now” is appropriate to highlight the shift.
  - The word “want” is βούλομαι (boulomai) which means “wish”, “want” or “desire”.
  - This word is indicative of a desire to have or experience something with the implication of planning accordingly.
  - The word “brethren” is from ἀδελφός (adelphos) which means “brother”.
  - The masculine plural, which we have here, is often used to refer to brothers and sisters in Christ collectively.
- that my circumstances have really taken place for the advancement of the gospel,  
ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,
  - The phrase “my circumstances” is τὰ κατ' ἐμὲ (ta kat' eme) which means “things toward me”.
  - This is an idiom in the Greek for someone's situation or circumstances.
  - The phrase “have turned out” is from ἔρχομαι (erchomai) which means “come” or “go”.
  - Here it is used in the sense of “come about” or “take place”.
  - The word “greater” is μᾶλλον (mallon) which means “more”, “all the more” or “rather”.
  - Here this word emphasizes a greater reason for the circumstances Paul faced.
  - The word “progress” is from προκοπή (prokopē) which means “progress” or “advancement”.
  - Here the idea of “advancement” better fits the context.
- in that my imprisonment in *the name of Christ* has become evident  
ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
  - The phrase “so that” is ὥστε (hōste) which means “so that”, “therefore” or “for this reason”.
  - Here this word is best translated “in that”.
  - The phrase “in the cause of Christ” is ἐν Χριστῷ (en Christō) which means “in Christ”.
  - Paul typically uses this phrase to speak of the believer's position in Christ.
  - Here, however, this refers to Paul's imprisonment for being associated with Christ.
  - The phrase “well known” is from φανερός (phaneros) which means “visible” or “evident”.
- throughout the whole imperial guard and to everyone else,  
ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
  - The phrase “praetorian guard” is πραιτώριον (praitōron) which means “praetorium”.

- This is the headquarters of the Roman official who serves as administrator and judge of a region.
- It is obvious from the context that this is not referring to the building, but the people in it.
- Given Paul’s imprisonment in Rome, this describes the imperial guard.
- and that most of the brethren, having trusted in the Lord because of my imprisonment, καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
  - The word “most” is from πολὺς (polus) which means “a great number of”.
  - This word can mean “the majority” or “most” [Matt 11:20; Mark 9:26; 1 Cor 10:5; 2 Cor 9:2].
  - The word “trusting” is from πείθω (peithō) which means “depend on” or “trust in”.
  - This is a perfect active participle meaning “having trusted”.
- demonstrate far more courage to speak the word of God without fear *of consequences*. περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.
  - The phrase “have ... courage” is from τολμάω (tolmaō) which means “dare to”.
  - This idea of this word is to demonstrate courage.
  - The phrase “the word of God” is τὸν λόγον (ton logon) which means “the word”.
  - A number of manuscripts follow with the phrase τοῦ θεοῦ (tou theou) which fits this context.
  - The phrase “without fear” is ἀφόβως (aphobōs) which means “fearlessly”.
  - The implication here is that these brethren do not fear consequences for speaking the word of God.
- Principles of Philippians 1:12-14
  - Paul was in danger in his imprisonment in Rome.
  - This danger included the possibility of death, yet Paul’s assessment of his imprisonment was to see how God was using it in a positive way.
  - We should view our own circumstances from this Rom 8:28 perspective.
  - Paul’s imprisonment resulted in the advancement of the gospel [2 Tim 2:8-9].
  - The entire imperial guard (and others) knew that Paul was in prison because of his faith in Christ.
  - This allowed Paul to be a witness to this group of men that would not normally be reachable.
  - Many believers observed how the Lord was using Paul even while he was in prison and it increased their trust in the Lord.
  - This gave them far more courage to speak the word of God knowing that He would be with them even if they suffered consequences for doing so.
  - These Christians were fearlessly witnessing to others because Paul had been a witness to them.
  - This shows how important it is for us to be a witness for Christ to everyone we encounter – believers and unbelievers alike.
  - This also shows that our circumstances are never an excuse not to share our faith with others.

- **In Pretense or in Truth [1:15-18a]**

- Now, on the one hand, some people are preaching about Christ from envy and internal strife, but on the other hand, some people from good intention;  
τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριον, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.
  - The words “some” are τινὲς (tines) which is a masculine plural pronoun meaning “some people”.
  - It makes no sense that the people preaching Christ from envy and strife are part of the brethren mentioned in verse 14.
  - The key to understanding this verse is in Paul’s use of τινὲς μὲν καὶ... τινὲς δὲ καὶ (tines men kai... tines de kai).
  - This is the only time this construction occurs in the N.T., so it is difficult to translate.
  - The conjunction καὶ (kai) that is part of this construction can mean “now”, introducing a new thought [Mk 1:14; Lk 2:41; 22:63; Heb 3:5].
  - The text “to be sure...but” is the NASB translation of the μὲν...δὲ (men...de) contained in this construction.
  - The best way to translate μὲν...δὲ (men...de) is “on the one hand...but on the other hand” [Rom 5:16; 7:25; Heb 7:18-19, 23-24].
  - The word “preaching” is from κηρύσσω (kērussō) which means “announce” or “proclaim”.
  - This word carries more of the idea of “preaching” than does καταγγέλλω (katangellō) in verse 17, so “preaching” makes sense here.
  - The phrase “preaching Christ” is a bit awkward and is better translated “preaching about Christ”.
  - The word “envy” is from φθόνος (phthonos) which means “envy” or “jealousy”.
  - This word describes those who want to promote their own ministries while knocking Paul down.
  - The word “strife” is from ἔρις (eris) which means “strife” or “contention”.
  - This strife is because of (perceived) rivalry, but is manifest in the inner self.
  - This is one of three verses where Paul couples “envy” and “strife” [Ro 1:29; 1 Ti 6:4].
  - The phrase “good will” is from εὐδοκία (eudokia) which means “good will” or “good intention”.
- the latter *do it* out of love, knowing that I am appointed for the defense of the gospel;  
οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κεῖμαι,
  - The phrase “the latter” is οἱ μὲν (hoi men) which could be translated “these”.
  - However, this complements “the former” in verse 17 which is οἱ δὲ (hoi de).
  - The phrase “do it” is not in the Greek, but it is implicit here that “preaching Christ” is in view.
  - The word “love” is from ἀγάπη (agapē) which is sacrificial, integrity love.
  - The word “appointed” is κεῖμαι (keimai) which means “set in place” or “appointed”.
  - This describes God’s placement of Paul in the ministry of the defense of the gospel.
  - The phrase “the defense of the gospel” describes Paul’s ministry, but also echoes what Paul said about the Philippians in verse 7.

- the former proclaim Christ out of selfish ambition rather than from pure motives, οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνῶς,
  - Here we have the οἱ δὲ (hoi de) which matches up with the οἱ μὲν (hoi men) in verse 16.
  - Paul mentions the selfish, envious group second here to put emphasis on grace.
  - The word “proclaim” is from καταγγέλλω (katangellō) which means “announce publicly”.
  - The implication is that there will be broad dissemination of what is being announced.
  - The phrase “selfish ambition” is from ἐριθεία (epitheia) which means “selfishness” or “selfish ambition” [Rom 2:8; Phil 2:3; Jas 3:14, 16].
  - The phrase “rather than from pure motives” is οὐχ ἄγνῶς (ouch hagnōs) which means “not purely” or “not sincerely”.
  - The motives of these people are clearly in view.
- hoping to add distress to my imprisonment. οἰόμενοι θλιῖν ἐγείρειν τοῖς δεσμοῖς μου.
  - The word “thinking” is from οἶμαι (oiomai) which means “think” or “suppose” [John 21:25].
  - This is a thinking word that carries the idea of hope or expectation [Jas 1:7].
  - The phrase “to cause me” is from ἐγείρω (egeirō) which means “raise” or “raise up”.
  - Here it is best translated “to add” as in raising the amount of something.
  - The word “distress” is from θλίψις (thlipsis) which means “affliction” or “oppression”.
  - This word describes trouble that inflicts distress.
  - The phrase “in my imprisonment” is actually “to my imprisonment”.
- Principles of Philippians 1:15-17
  - After mentioning the courageous brethren who were speaking the word of God to others, Paul turns his thoughts to the motives of various preachers of the gospel.
  - Some of these preachers were envious of Paul’s accomplishments and considered him a rival rather than a fellow soldier in the ministry.
  - These preachers were proclaiming the true gospel (faith alone in Christ alone), but were doing it to promote themselves and their own ministries rather than from pure motives.
  - These men failed to recognize that God had appointed Paul to the ministry of defending the gospel and was blessing that ministry.
  - Their desire for “greatness” was wrought out of pride and this was producing strife in their souls.
  - This strife was causing them to envy Paul’s ministry and to want to bring him distress.
  - These preachers failed to understand that the greatest in God’s plan is the one who has a servant’s heart [Mark 9:34-35].
  - There were other preachers who loved the Lord as well as Paul.
  - These preachers recognized Paul’s calling and were thankful for his success in spreading the good news about Christ.
  - These men had their hearts in the right place regarding preaching the gospel.
  - They understood that the preaching of the gospel is not a competition, but rather a fellowship of servants [1 Cor 1:9-13; 3:21-23].

- What is the result? Only that in every way, whether in false motive or in truthfulness,  
 Τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,
  - The phrase “What then?” is Τί γάρ; (Ti gar) which literally means “For what?”.
  - Here it is best translated, “What is the result?” or “To what end?”.
  - The word “pretense” is from πρόφασις (prophasis) which means “false motive”, “pretext” or “excuse”.
  - The word “truth” is from ἀλήθεια (alētheia) which means “truth” or “truthfulness”.
- Christ is proclaimed; and in this I rejoice.  
 Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω.
  - The word “proclaimed” is from καταγγέλλω (katangelō) which means “announce” or “proclaim”.
  - As we saw in our study of verse 15, this word carries the idea of an expectation of wide dissemination.
  - The word “rejoice” is χαίρω (chairō) which means “rejoice” or “be glad”.
  - This word is found 9 times in this letter to the Philippians.
  - The cognate noun χαρά (chara = joy) is found 5 more times in this letter.
- Principles of Philippians 1:18a
  - It is a good thing when the true gospel is being proclaimed, regardless of the purity of the motives of the ones proclaiming Christ.
  - The result of speaking the true gospel is that seeds will be planted and then God is the one who brings about the positive results [1 Cor 3:6-7].
  - The key to understanding this is that it must be the true gospel being proclaimed which is the power of God for salvation [Rom 1:16; 1 Cor 1:18].
  - If someone is proclaiming a “different gospel” (which is actually a distortion of the true gospel), then this principle does not apply [Gal 1:6-9].
  - Some common distortions of the true gospel...
    - Salvation can be earned through works (attending church, following the Ten Commandments, changing society, etc.).
    - Salvation is acquired through faith plus works.
    - Having good morals is enough to be saved.
    - Knowledge of the Bible means you are saved.
    - Salvation involves an emotional experience.
    - Salvation will result in temporal prosperity (perfect marriage, wealth, great job, etc.).
    - Everyone will be saved and go to heaven.