

PHILIPPIANS

To Live Is Christ

*Castle Rock Church of Christ
Philippians Class 4 - 053126*

A close-up photograph of two hands clasped together in a prayer position. The hands are positioned with fingers interlaced, palms facing each other. The skin is a warm, light brown tone. The word "Prayer" is written in a large, white, serif font across the center of the image, partially obscuring the hands. The background is dark and out of focus, with some faint, illegible text visible in the lower-left corner, suggesting the hands might be resting on a book or a similar surface. The lighting is soft, highlighting the texture of the skin and the details of the fingers.



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May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

WELCOME TO THE BAUGH FAMILY HOMEPAGE



PHILIPPIANS CLASS

Castle Rock Church of Christ — 8 Sessions

Click any link below to open the class notes as a PDF. Each file can be viewed in your browser or saved to your computer.

SESSION	FILE	OPEN
Session 1	Historical Background of Philippi	Open PDF
Session 2	Presentation	Open PDF
Session 3	Class 3	Open PDF
	Slide Notes	Open PDF
Session 4	Coming soon	
Session 5	Coming soon	
Session 6	Coming soon	
Session 7	Coming soon	
Session 8	Coming soon	

Contact us at denniscraigbaugh@gmail.com



USER MANUAL

The Beginning Structure of Philippians

- ***The Letter Opening (Phil 1:1-2)***
- ***The Introductory Thanksgiving (Phil 1:3-8)***
- ***The Intercessory Prayer (Phil 1:9-11)***

The Letter Opening (Phil 1:1-2)

Today it is widely recognized that the openings of the Pauline letters reflect many of the concerns raised in the letters themselves.

***David Alan Black in Linguistics for
students of New Testament Greek Second
Edition, p. 174***

Paul levels the playing field in the Philippian congregation.

- Everyone in the congregation was equal. No one was better. No one was worse.**
- Self-promotion was not allowed.**
- In contrast, every member was to be humble and value others above ourselves. (Phil 2:3b-4)**

**Pay attention to the
Introductory Thanksgivings
and Intercessory Prayers**

The Introductory Thanksgiving (Phil 1:3-8)

Philippians 1:3 I thank my God **every** time I remember you. ⁴ In **all** my prayers for **all** of you, I **always** pray with joy ⁵ because of your partnership in the gospel from the first day until now, ⁶ being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. ⁷ It is right for me to feel this way about **all** of you, since I have you in my heart and, whether I am in chains or defending and confirming the gospel, **all** of you share in God's grace with me. ⁸ God can testify how I long for **all** of you with the affection of Christ Jesus.

Most of Paul's letters contain a section of thanksgiving, typically after the formal greeting and address. . . . Paul offers thanks to God the Father, usually in regard to the faith of the specific church he is addressing.

His thanksgiving statements also serve to introduce the primary themes of his letters.

*The introductory thanksgivings in the letters of the Apostle Paul are a distinct literary and theological feature found at the beginning of most of his New Testament epistles. Following the standard greeting, Paul traditionally includes a formal prayer of thanksgiving (usually characterized by the Greek verb *eucharisteō*) to praise God for the specific spiritual growth, faith, and love demonstrated by the recipient congregation.*

Introductory Thanksgivings serve multiple purposes:

Thematic Introduction: They introduce the main themes, vocabulary, and theological arguments that Paul will unpack later in the letter.

Pastoral Care: They reassure struggling or messy congregations that God's grace is actively at work in them, establishing a foundation of encouragement before any harsh rebukes are delivered.

God-Centered Focus: They anchor the letter's ethics in the unchanging character of God rather than human achievement, reminding believers that all their spiritual giftings come from a divine source.

The Intercessory Prayer

Phil 1:9-11

**Philippians 1:9 And this is my prayer:
that your love may abound more and
more in knowledge and depth of
insight, ¹⁰ so that you may be able to
discern what is best and may be pure
and blameless for the day of
Christ, ¹¹ filled with the fruit of
righteousness that comes through
Jesus Christ—to the glory and praise
of God.**

Intercessory prayer, the act of praying on behalf of others, is a significant theme in the life and ministry of the Apostle Paul. As a pivotal figure in the early Christian church, Paul's letters provide profound insights into the practice and theology of intercessory prayer. His epistles reveal a deep commitment to praying for the spiritual growth, well-being, and perseverance of the believers and churches he ministered to.

In his letter to the Philippians, Paul expresses confidence in the power of prayer, stating, "I am confident of this, that He who began a good work in you will continue to perfect it until the day of Christ Jesus" ([Philippians 1:6](#)). This assurance reflects Paul's belief in God's faithfulness and the transformative power of prayer.

Moreover, Paul viewed intercessory prayer as an expression of love and unity within the body of Christ. In Colossians, he writes, "We always thank God, the Father of our Lord Jesus Christ, when we pray for you" ([Colossians 1:3](#)). His prayers are filled with thanksgiving and joy, underscoring the relational aspect of intercession as a means of strengthening the bonds between believers.

The Letter Body According to Black
(Phil 1:3-4:9)

The Letter Body According to Hellerman
(Phil 1:27-4:9)

The Letter Body According to Guthrie
(Phil 1:12-4:9)

The Letter Body as depicted on the previous slide demonstrates that scholars disagree on how divisions of the text should be determined. Black, Hellerman, and Guthrie conclude three different beginning and stopping points for the Letter Body. For this class, I will use the discourse analysis of Dr David Alan Black for the divisions of the text. Further study is needed to determine which of the scholars is correct.

Craig

Joseph H. Hellerman



EXEGETICAL
GUIDE TO THE
GREEK
NEW
TESTAMENT

PHILIPPIANS

Andreas J. Köstenberger
Robert W. Yarbrough
GENERAL EDITORS

III. Body of the Letter (1:27–4:9)

pp 76

ZONDERVAN

Exegetical Commentary

ON THE

New Testament

GEORGE H. GUTHRIE

CLINTON E. ARNOLD
General Editor

pp 37

SECOND EDITION

Linguistics FOR STUDENTS OF *New* *Testament* *Greek*

A Survey of Basic Concepts
and Applications

David Alan Black

Foreword by Moisés Silva

**See Chapter 7
A Complete
Discourse
Analysis of
Philippians
pp 170 - 198**

The Letter Closing (Phil 4:21-23)

On a broader canvas, it is evident that “unity for the sake of the gospel” – the one thing that Paul urges as the only needed thing (1:27) – is a permeating, interlocking theme in Philippians. Paul’s purpose is to persuade his readers to undertake a united course of action in the future on the grounds that it is the most advantageous course.

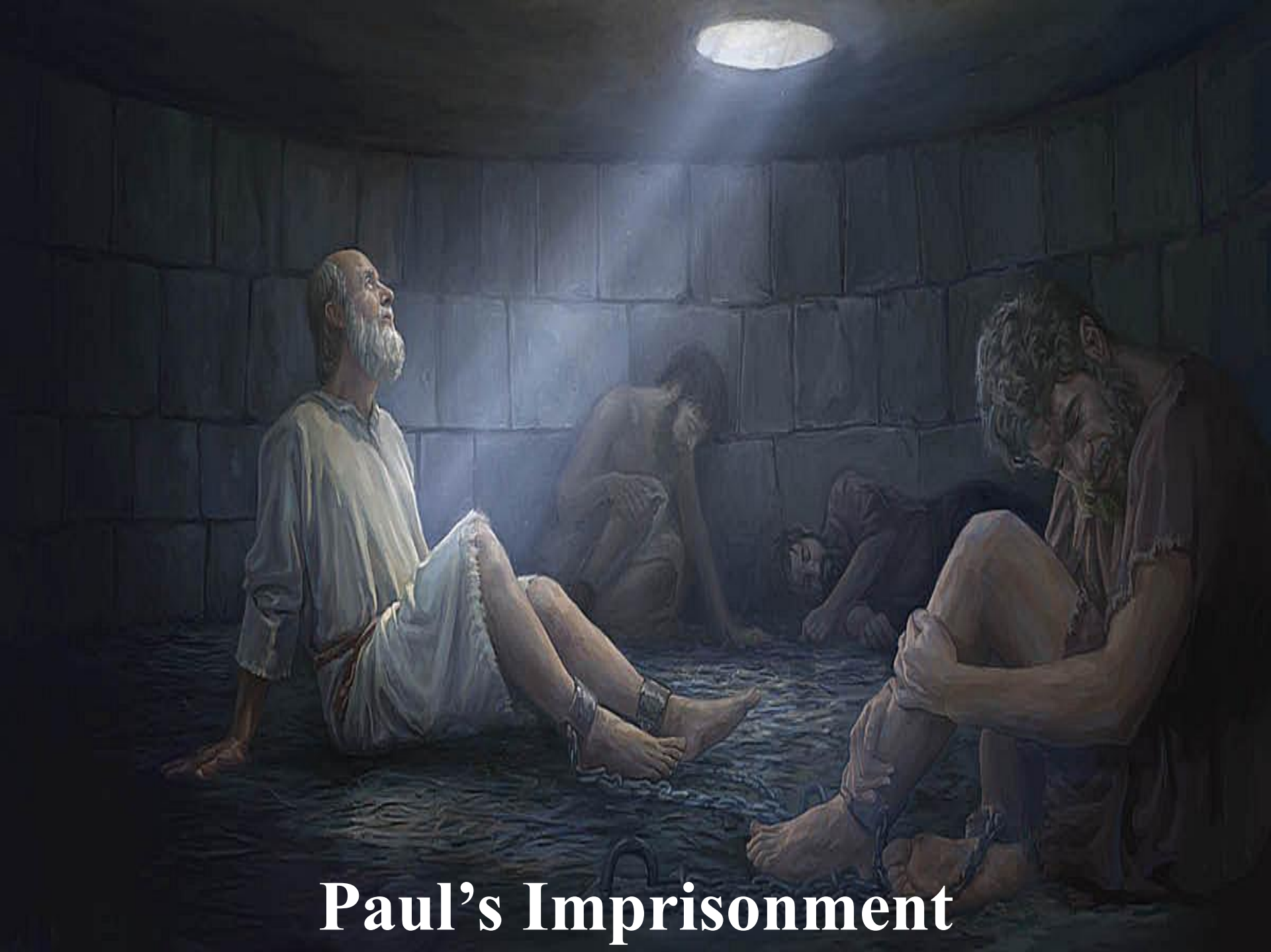
***David Alan Black in Linguistics
for students of New Testament
Greek Second Edition, p. 193***

Untitled Sermon
Philippians 1:15-18

Preached at Burlington on 7/18/21
&

Making the Best of a Bad Situation
Philippians 1:12-26

Preached at Burlington on 6/19/22



Paul's Imprisonment

Philippians 1:12-14 Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. ¹³ As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. ¹⁴ And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear.

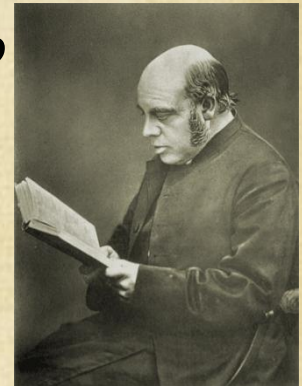
**Philippians 1:12 Now I want you to know,
brothers and sisters,**

Disclosure Formula - This is a device in the Greek language used to get the audiences' attention. Most translations don't even mention this and it is lost to you if you don't understand the language. Most exegetical commentaries on Philippians will point this out.

Philippians 1:13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.

•“the whole palace guard” is not in the text. This is an interpretation by the NIV translators of the Latin word that is in the text “pretorio”. The pretorio or pretorium was the headquarters area or tent of a legionary encampment.

•J.B. Lightfoot in his English-language commentary on Philippians erroneously concluded that the Latin word “pretorio” referred to the “Pretorian Guard”, therefore placing Paul’s imprisonment in Rome.



•Google search states “J. B. Lightfoot’s *Saint Paul's Epistle to the Philippians* is a landmark 19th-century commentary that remains a foundational exegetical tool. Published in 1888.”

ZONDERVAN

Exegetical Commentary ON THE New Testament

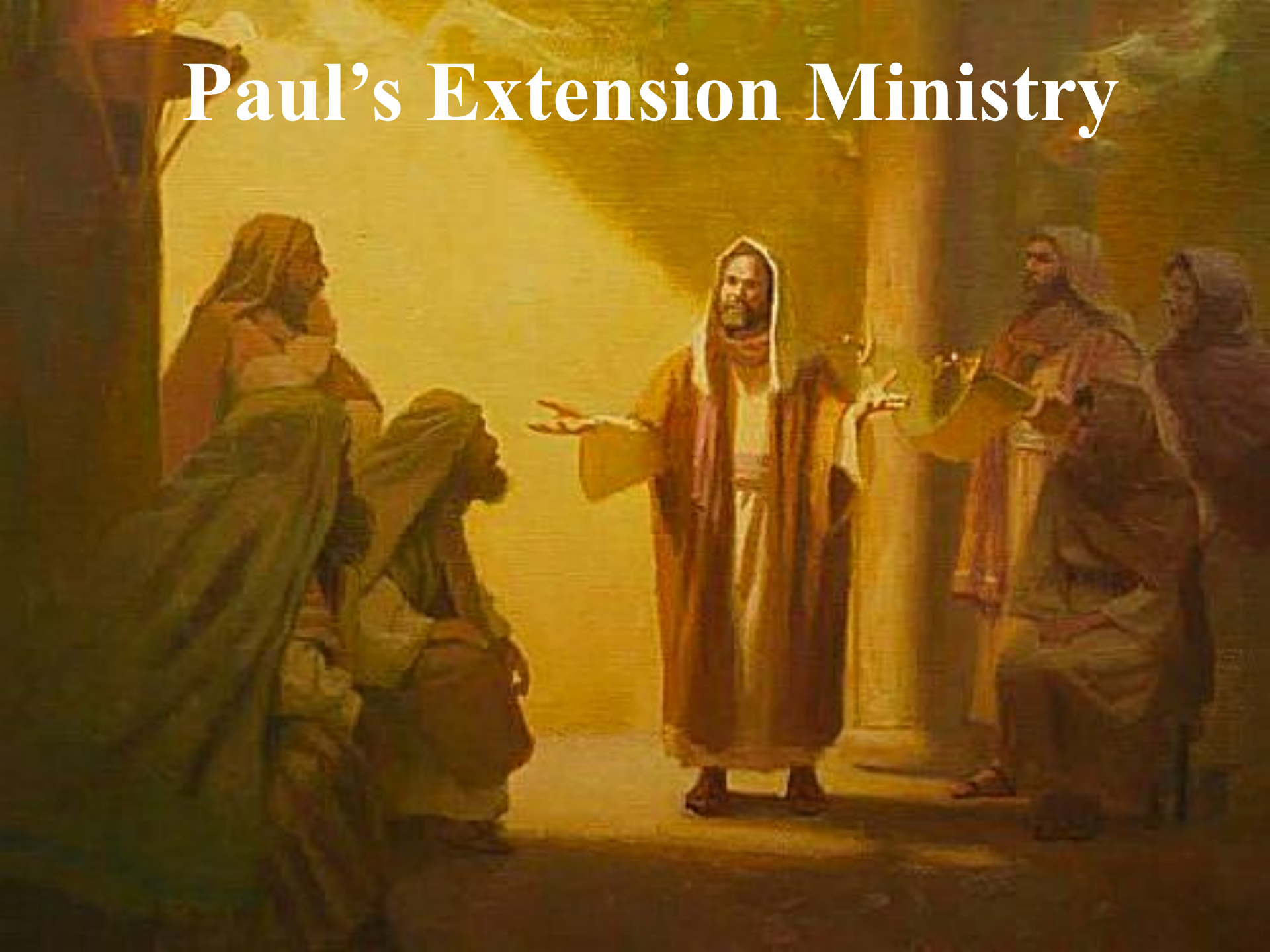
GEORGE H. GUTHRIE

CLINTON E. ARNOLD

General Editor

Guthrie, George Exegetical Commentary on the New Testament on Philippians pp 13-22

Paul's Extension Ministry



Philippians 1:15 It is true that some preach Christ out of **envy** and **rivalry**, but others out of goodwill. **16** The latter do so out of love, knowing that I am put here for the defense of the gospel. **17** The former preach Christ out of **selfish ambition, not sincerely**, supposing that **they can stir up trouble for me** while I am in chains. **18** But what does it matter? The important thing is that in every way, whether from **false motives** or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice,

Paul's Extension Ministry TV



Last week's episode





Pure Motives

It's true that some are preaching out of jealousy and rivalry. But others preach about Christ with pure motives.

Philippians 1:15 (NLT)

Preachers

Bad Preachers

false motives

preach Christ
out of **envy** and **rivalry**

preach Christ
out of **selfish ambition**

not sincerely

stir up trouble for Paul

Good Preachers

True motives

preach Christ
out of goodwill

preach Christ
Out of love



**If you can do
anything
other than
preach the
gospel, then
do it!!**

**Roy Lanier, Sr.
Former Director of
Bear Valley School
of Biblical Studies
1980**

Dishonest Preachers





**Dishonest
Preachers**

- **Paul writes these preachers were motivated by jealousy**
- **Jealousy of Paul**
- **There were two words for jealousy in ancient Greek.**

- **Paul selects the word that carried the idea of intense feeling.**
- **This word carried the idea of such intensity that their jealous emotions could drive them to some kind of malicious action.**
- **These dishonest preachers were always causing problems in the Body of Christ.**
- **They were quarrelsome and uncooperative.**
- **They were bad news always!!**

Decision Making - Paul's Amazing Conclusion

Philippians 1:18 But what does it matter? The important thing is that in every way, whether from **false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice,**

Decision Making - Paul's Amazing Conclusion

- Even though many preachers in Paul's Extension Ministry were not his first choice as missionaries, Paul could live with it.
- Considering Paul was in prison, Paul emphasized the positive results.
- The important thing was that in every way, whether from **false motives** or true, Christ was preached. And because of this I rejoice.

Philippians 1:19 for I know that through your prayers and God's provision of the Spirit of Jesus Christ what has happened to me will turn out for my deliverance.

20 I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. 21 For to me, to live is Christ and to die is gain.

Philippians 1:22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! 23 I am torn between the two: I desire to depart and be with Christ, which is better by far; 24 but it is more necessary for you that I remain in the body. 25 Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, 26 so that through my being with you again your boasting in Christ Jesus will abound on account of me.

End