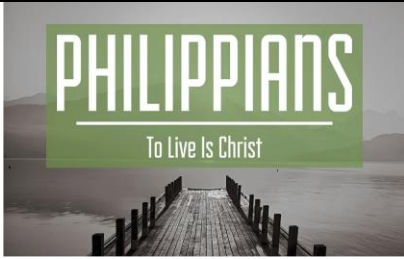


**Slide
1**



Paul had what I call an Amazing Eternal Perspective and he expressed it in Chapter 1 verse 21. For Paul the only thing that mattered was the Gospel. It didn't matter whether he lived or died as long as he could tell people about Jesus Christ. I believe, that's what he was saying in Philippians 1:21 when he wrote "21 For to me, to live is Christ and to die is gain." We're going to explore Paul's Amazing Eternal Perspective in greater depth today.

**Slide
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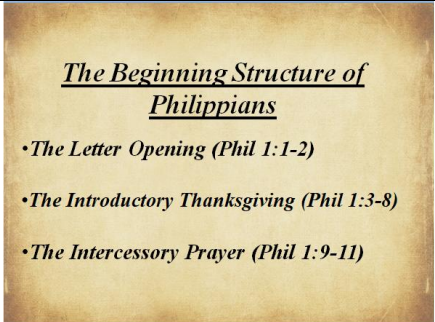
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I've said his before, but I'll tell ya again, I believe Philippians is the User Manual for the Church. Why? Because in Philippians, Paul tells us the kind of attitudes that we need to have in the Church.

Slide

6



During our last class session, we talked about the beginning structure of Philippians – the Letter Opening or Salutation, the Introductory Thanksgiving and the Intercessory Prayer. We said that all three of these sections are important because Paul uses them to introduce themes that he will discuss in the letter.

Slide

7



Let's briefly review each one of these.

**Slide
8**

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

As Dr Black states, “Today, it is widely recognized that the openings reflect many of the concerns raised in letters themselves.” But you have to raise questions of the text to determine what these concerns were. Questions like “Why does Paul call both himself and Timothy, slaves of Christ Jesus? When compared to his other letter openings, this was unusual. So, what was he saying when he put both of their statuses on an equal level?”

**Slide
9**

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)

From the very start of the letter, in this first verse, Paul lays the foundation for teaching the Philippians on unity in the congregation Paul levels the playing field of everyone in the Philippian congregation. All were equal in status. No one was better. No one was worse. Paul also placed the leadership on the same level as the rest of the congregation. Lording it over other church members because of their position as leaders was not allowed. In contrast, every church member was to be humble and value others above themselves. (Phil 2:3b-4)

Slide

10

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

As we go through the Thanksgiving and prayer sections, remember to pay attention and ask questions of the text. Why is Paul making statements in a certain way? Is something going on that leads Paul to craft his letter in a certain way?

Slide

11

The Introductory Thanksgiving
(Phil 1:3-8)

Now, let's look at the Introductory Thanksgiving.

Slide 12

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.

Notice the words in red as I read the Thanksgiving section.

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All these words in red are unity words and his repetition is an indicator that Paul was emphasizing unity to the Philippian congregation. Why was he doing this? If he needed to stress unity to these people, what does that tell us about a potential problem in the congregation especially since the culture surrounding them was so driven by status? The way he writes alerts us of a potential theme in the Philippian letter. Unity. Let's see if that bears out as we go through letter.

**Slide
13**

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.

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His thanksgiving statements, like the Letter Opening, serve to introduce the primary themes of his letters.

**Slide
14**

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.

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**Slide
15**

Introductory Thanksgivings serve multiple purposes:

- 1 **Thematic Introduction:** They introduce the main themes, vocabulary, and theological arguments that Paul will unpack later in the letter.
- 2 **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.
- 3 **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.

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**Slide
16**

The Intercessory Prayer
Phil 1:9-11

**Now, let's look at The Intercessory Prayer section in
Philippians 1:9-11.**

**Slide
17**

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.

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Notice that Paul prays that their love will increase more and more in knowledge and depth of insight. This was love with the brain engaged. Paul wanted these Christians to grow in faith so they could distinguish between honest and sincere motives in people.

**Slide
18**

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.

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**Slide
19**

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.

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20**

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.

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21**

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 bulk of Philippians is found in the Letter Body, but there's no consensus among Philippians scholars where the Letter Body begins. So, I will be using Dr Black's starting point for where the Letter Body begins. Dr Black differs with most scholars, because he begins the Body at Chapter 1:3 which makes the Thanksgiving and Prayer as introducing the Letter Body.

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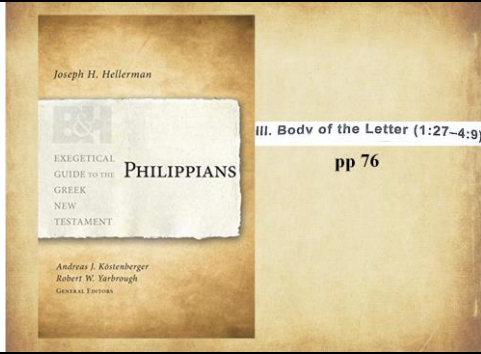
The Letter Body as depicted on the previous slide demonstrates that scholars disagree on how divisions of the text should be determined. Black, Hellerman, and Guthrie conclude three different beginning and stopping points for the Letter Body. For this class, I will use the discourse analysis of Dr David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

Craig

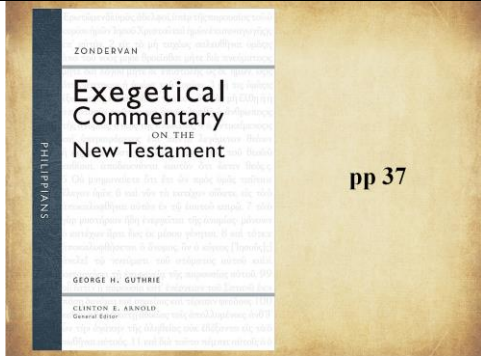
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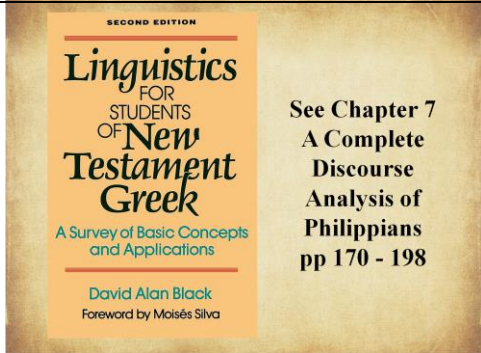
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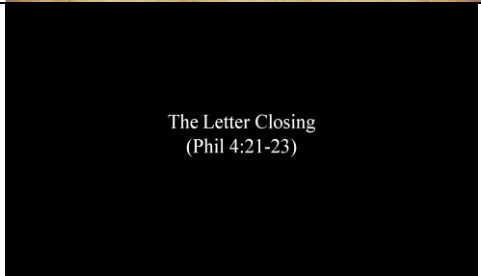
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25**



**Slide
26**



**Slide
27**

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

Quoting Dr Black, “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.”

**Slide
28**

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

At this point in the class, I’ll start use various sermons that I preached at Burlington:

**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 on 6/19/22**

Taken from two Sermons that were preached at the Burlington Church of Christ, Burlington, CO

**Slide
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Setting the Scene – The Apostle Paul was in a Roman jail somewhere after he planted the church in Philippi. We don't know specifically how long it had been, but estimates range from 5-7 years since he had planted the church in Philippi. Their beloved Father in the faith was languishing in a Roman Jail and the Philippian brethren jumped into action. Being in a Roman prison meant you were on your own. The Romans provided nothing to those jailed, not even food. If the Philippian church tried to envision his condition both physically and emotionally, it might have looked something like this picture. In response to this crisis, the Philippian church sent Epaphroditus to minister to Paul's needs. Apparently, his trip ran into a serious problem when Epaphroditus became seriously ill and, according to Paul, almost died.

**Slide
30**

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.

So, with all this as background, Paul's reaction was unexpected. Let's read Philippians 1:12-14

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.

**Slide
31**

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.

I'd like to point two things in this passage. Look at Philippians 1:12 Now I want you to know, brothers and sisters,

Disclosure Formula - This is a device in the Greek language to get the audience's attention or to emphasize what he's about to say. Most translations don't even mention this and it is lost most people if they are not familiar with the language. Most exegetical commentaries on Philippians will point this construction out. This was a device in the Greek language that's like the first Sergeant in the Army yelling to his troops, "Ok, people. Listen up now."

**Slide
32**

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.

Now, look at verse 13 and what Paul writes -
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 “pretorio” in the text. The pretorio or pretorium was the headquarters area or Legate’s tent of a legionary encampment.

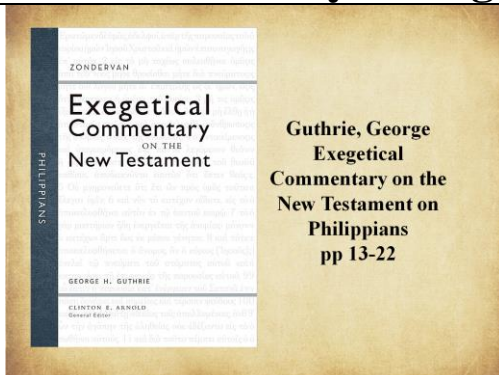
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33**

•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.”



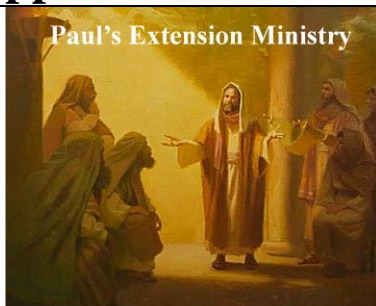
- **J.B. Lightfoot in his English-language commentary on Philippians erroneously concluded that the Latin word “pretorio” referred to the “Pretorian Guard”, therefore placing Paul’s imprisonment in Rome.**
- **Google search states “J. B. Lightfoot’s *Saint Paul’s Epistle to the Philippians* is a landmark 19th-century commentary that remains a foundational exegetical tool. Published in 1888.”**
- **It may be a foundational exegetical tool, but it is fundamentally wrong.**

**Slide
34**



So, we are back to square one, not knowing where Paul was imprisoned. A good summary of the various options can be found in Guthrie’s commentary, pp 13-22

**Slide
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Let’s take look at what I call Paul’s Extension Ministry

**Slide
36**

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,

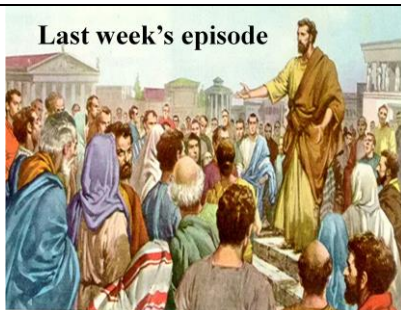
Beginning at Philippians 1:15, we read, Philippians 1:15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill. 16 The latter do so out of love, knowing that I am put here for the defense of the gospel. 17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.

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Imagine that the Philippian letter were a television program, we could call it Paul's Extension Ministry TV.

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Looking at last week's episode in verse 13, lots of people continued to respond to the Gospel.

Slide
39



But by this week's episode at verse 15, Paul identified a problem. Paul writes about some who preach Christ out of envy and rivalry, but others who preach out of goodwill. We don't really have much information on the group of bad preachers. We conclude that they had a big ego problem with Paul getting all the attention. He characterizes them as preachers with false motives with the intent of causing a problem for Paul while he was in prison.

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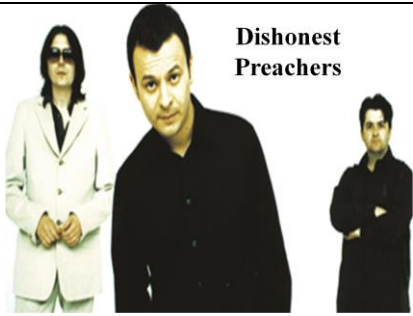
Preachers	
Bad Preachers	Good Preachers
<p>false motives</p> <p>preach Christ out of envy and rivalry</p> <p>preach Christ out of selfish ambition</p> <p>not sincerely</p> <p>stir up trouble for Paul</p>	<p>True motives</p> <p>preach Christ out of goodwill</p> <p>preach Christ Out of love</p>

Vs 15 that **some preach Christ out of envy and rivalry,**
 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.**

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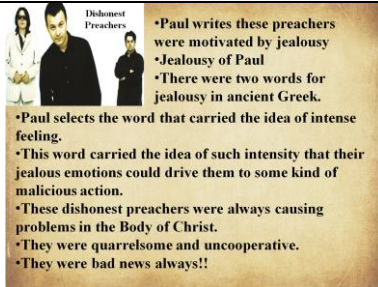
Roy Lanier, Sr

**Slide
42**



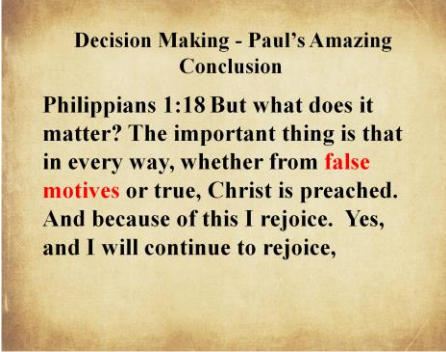
Dishonest Preachers

**Slide
43**



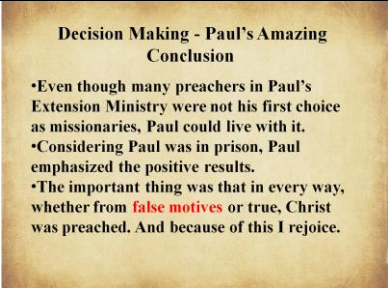
- **Paul writes these preachers were motivated by jealousy**
- **Not just Jealousy in general, but jealousy of Paul specifically.**
- **There were two words for jealousy in ancient Greek.**
- **Paul selects the word that carried the idea of intense feeling.**
- **This word carried the idea of such intensity 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!!**

**Slide
44**



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,

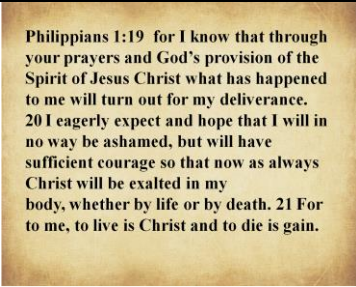
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Decision Making - Paul's Amazing Conclusion

- **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.**

**Slide
46**



**Slide
47**

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.

**Slide
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End