

Philippians Class Schedule

2/4/2024	Phil 1:12-14	Imprisonment in the cause of Christ
2/11/2024	Phil 1:15-17	Preaching Christ
2/18/2024	Phil 1:18-20	Christ is proclaimed
2/25/2024	Phil 1:21-24	To live is Christ
3/3/2024	Phil 1:25-27	Convinced of God's plan
3/10/2024	Phil 1:28-30	Suffering for Christ's sake
3/17/2024	Phil Chp 1	Chp 1 Review
3/24/2024	Phil 2:1-2	Being of the same mind
3/31/2024	no class	Resurrection Sunday

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Last Week's Verses

¹² Now I want you to know, brethren, that my circumstances have turned out for the greater **progress** of the gospel,

- **progress** – *prokopē* - advancement - lit: to cut before
- It is used of an army of pioneer wood cutters which precedes the regular army, cutting a road through an impenetrable forest,*
- Thus making possible the pioneer advance of the latter into regions where otherwise it could not have gone.*
- ^{12b} that the things which are holding me down have come to result rather in the pioneer advance of the good news*

* Wuest

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Last Week's Verses

¹³ so that my imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to everyone else,

- recognized that my shackles [imprisonment] are because of Christ*
- not just some but the whole praetorian guard

¹⁴ and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

- having been influenced by the gentle persuasion of my shackles to take that step of confidence*
- are more abundantly bold, fearlessly breaking their silence and speaking the word of God* *Wuest

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Today's Verses

¹⁵ Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;

¹⁶ the latter *do it* out of love, knowing that I am appointed for the defense of the gospel;

¹⁷ the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.

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¹⁵ Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;

Some, to be sure, are preaching Christ

Who are the “some” ?

- Wuest calls them “certain ones”

preaching – *kerysso* - to preach, to herald, proclaim
present tense – continuous action

- 1 Cor 1:23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

Next, the motivations of the “the some” are given

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¹⁵ Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;

1st [some] - even from envy and strife

even from – *dia* – because of

envy – *phthonos* - displeasure produced by witnessing
(or hearing of) the advantage of others

- this desire is to deprive another of what he has

Vine

envy is a “deed of the flesh” in Gal 5:19-21

- Titus 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

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¹⁵ Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;

1st [some] - **even from envy and strife** (cont.)

strife - *eris* - strife, quarrel (especially rivalry), contention, wrangling

- again **strife** is a deed of the flesh in Gal 5:19-21
- Titus 3:9 But avoid foolish controversies --- and **strife** and disputes about the Law.
- One group preached because they were envious of Paul and were at odds with him. *
- They preached Christ, but their real object was to gain adherents to the law. * *Wuest

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¹⁵ Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;

2nd [some] - **but some also from good will**

lit: but some (are preaching Christ) from good will

good will - *eudokia* - good pleasure, from the word to please or favor

- Phil 2:13 for it is God who is at work in you, both to will and to work for His **good pleasure**.
- Eph 1:9 He made known to us the mystery of His will, according to His **kind intention** which He purposed in Him.

What is the source of this good will ?

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- ¹⁶ the latter *do it* out of love, knowing that I am appointed for the defense of the gospel;
the latter [the 2nd] *do it* (proclaim Christ) out of love
- The idea is out of God's love as a source
 - Some indeed out of a spirit of love Wuest
 - 1 Thess 1:2 We give thanks to God always for all of you --- ³ constantly bearing in mind your work of faith and labor of love and steadfastness of hope --
 - The other group was composed of Gentile converts, friends of Paul,*
 - who were encouraged to preach by the thought that it would give joy to the great apostle whose liberty was restricted.*

* Wuest

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- ¹⁶ the latter *do it* out of love, knowing that I am appointed for the defense of the gospel;
knowing that – “the some” doing it [preaching] out of love, understood about Paul's ministry
I am appointed - *keimai* - to be set or destined – present tense cont. action
 1 Thess 3:3 so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this.
defense - *apologia* - is from a technical word in the law courts speaking of the verbal defense presented by a lawyer who defends his client Wuest
 Phil 1:7b since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.

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¹⁷ the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.

the former [1st some] proclaim Christ out of selfish ambition

- There is no indication that the content of the message of each was different—both preached Christ, a fact repeated three times (1:15, 17, 18). McCalley

selfish ambition - *eritheia* - denotes ambition, self-seeking

- “self-will” being an underlying idea in this word Vine

rather than from or not from

pure motives - *hagnōs* - akin to words under pure, sincerely

- This group [apparently] was composed of the Judaizers, Jews who taught that the Gentiles had to enter Christianity through the gate of Judaism. Wuest

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¹⁷ the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.

thinking - *oiomai* - to expect, imagine, suppose

to cause – *egeirō* – metaphorically, to raise or stir up
(present tense – cont. action)

distress - *thlipsis* - means “a pressing, pressure”

- Phil 4:14 Nevertheless, you have done well to share with me in my affliction.
- 2 Cor 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.

in my imprisonment

- thinking to raise up additional afflictions to my already existing chains

Wuest

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Final Thoughts*



- They [with wrong motives] were pro-Christ but anti-Paul
- For those with the wrong motivation, important lessons may be learned:
- First, it is possible for men who teach truth to stand in bitter opposition to others who teach the same truth.
- Second, it is possible to teach truth for selfish reasons.
- Third, it is possible for believers to use the suffering of others to promote themselves. * McCalley

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