

Philippians Series

Lesson #030

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Dean Bible Ministries

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Philippians

Gospel Expansion

Philippians 1:12–18



- **Overview of Php. 2:12–26**

Major themes in Php. 1:3–11

- Fellowship (*koinonia*) in the gospel = financial partnership with Paul in his gospel ministry, Php. 1:5
- The “good work” (the *koinonia*) which was begun (vs. 6) was this financial partnership.
- Paul’s hope, confident expectation, was that God would mature them in this work.
- Paul and the Philippians have a mindset, *phroneo* (Php. 1:7), which is their common mission in the gospel (foreshadows chapter 2).
- This work would bear fruit from the beginning until the day of Christ.
- The Philippian believers were joint-partners with Paul both in his chains, and in the defense and confirmation of the gospel (which foreshadows chapter 3).
- Those who grow in love as worked out by participation in the gospel ministry will grow in purity and blamelessness until the day of Christ.
- The end result will be characterized by the fruits of righteousness.

Php. 1:12, “But I want you to know, brethren, that the things which happened to me have actually turned out for the progress of the gospel,

Php. 1:13, “so that it has become evident to the whole Praetorian guard, and to all the rest, that my chains are in Christ;

Php. 1:14, “and most of the brothers and sisters in the Lord, having become confident by my chains, are much more bold to speak the word without fear.”

- 1A. Prologue: 1:3–26 1B comprised of Thanksgiving and prayer 1:3–11; 2B biographical prologue, 1:12–26**
- 2B. Paul’s topical sentence is in vs. 12 “what has happened to me turned out to further the gospel”**
- First result (vs. 13): it became evident to two groups**
- a. the Praetorian guard,**
 - b. and all the rest**
- Second result (vs. 14): the believers in Rome became more confident in giving the gospel, even emboldened to speak without fear.**
- Third result is that some preach Christ from false motives (vs. 15) along with those who do so from kind intentions.**

**Php. 1:12, “But I want you to know, brethren, that:
the things which happened to me have actually turned out
for the furtherance of the gospel,**

Php. 1:13, “so that** it has become evident to the whole
palace guard, and to all the rest, that my chains are in
Christ;**

**Php. 1:14, “and most of the brothers and sisters in the
Lord, having become confident by my chains, are much
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Php. 1:12, “But I want you to know, brethren, that: the things which happened to me have actually turned out for the progress of the gospel,

Php. 1:13, “so that** it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;**

Php. 1:14, “AND** most of the brothers and sisters in the Lord, having become confident by my chains, are much more bold to speak the word without fear.”**

Php. 1:12, “But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel,” ~NKJV

Php. 1:12, “But I want you to come to know, brethren, that: the things which happened to me have actually turned out for the progress/expansion of the gospel,” ~RD

***προκοπή prokopē* fem sing acc**

progress, success; ~BDAG “a movement forward to an improved state, *progress, advancement, furtherance*

Php. 1:25; 1 Tim. 4:15.”

Note: Used in the first sentence of the section and the last sentence of the section.

Php. 1:12, “But I want you to come to know, brethren, that: the things which happened to me have actually turned out for the progress/expansion of the gospel,” ~RD

Php. 1:25, “And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,” ~NKJV

***προκοπή prokopē* fem sing acc**

progress, success; ~BDAG “a movement forward to an improved state, *progress, advancement, furtherance*

Php. 1:25; 1 Tim. 4:15.”

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Php. 1:13, “so that it has become evident to the whole Praetorian guard, and to all the rest, that my chains are in Christ;

Php. 1:14, “and most of the brothers and sisters in the Lord, having become confident by my chains, are much more bold to speak the word without fear.”

ὥστε *hōste*

Conjunction subord (result)

**so that, in order that, thus
introduces two results ...**

“it has become evident ...”

“and most of the brothers ...”

Who were the Praetorian Guard?

- This term appears only here in the Epistles.
- The root is the Latin *praetor*, which designated the tent of the general in a military encampment. The word eventually was applied to the residence of a governor or other official such as Pontius Pilate, the procurator of Judea.
- It also described the barracks of the soldiers.
- Jesus Christ appeared before Pilate in the Praetorium which is located on the western wall just south of what is today the Citadel of David.

Why is this important?

Because if Praetorium can refer to places other than Rome, from where was Paul writing?

Acts 23:35, “he said, ‘I will hear you when your accusers also have come.’ And he commanded him to be kept in Herod’s Praetorium.”

Jerusalem (Acts 21:33–23:30), in Caesarea (Acts 23:35–26:32), and in Rome (Acts 28:16–31), even Ephesus have been suggested.

1 Cor. 15:32, “If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’ ”

2 Cor. 1:8, “For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.

2 Cor. 1:9, “Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,

2 Cor. 1:10, “who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,

2 Cor. 1:11, “you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.”

2 Cor. 6:5, “in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;”

2 Cor. 11:23, “Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.”

Third result is that some preach Christ from false motives (vs. 15) along with those who do so from kind intentions.

Verses 16–17 present the contrast.

Php. 1:16, “The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;”

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Php. 1:7, “just as it is right for me to think this about you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.” ~NKJV

Php. 1:16, “The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;”

ἐριθεία *eritheia*

fem sing gen strife,

selfish ambition,

arrogant, self-centered

driven strife

Php. 2:3, “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.”

Gal. 5:20, “idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,”

James 3:16, “For where envy and self-seeking exist, confusion and every evil thing are there.”

Php. 1:17, “but the latter out of love, knowing that I am appointed for the defense of the gospel.”

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Phr. 1:17, “but the latter out of love, knowing that I am appointed for the defense of the gospel.”

κεῖμαι *keimai* 1 sing pres mid indic appointed, basic meaning to be placed somewhere or to have a xplace

ἀπολογία *apologia* fem sing acc defense; legal defense, explanation

Php. 1:18, “What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.”

πρόφασις *prophasis*

fem sing dat

false motive, excuse,

pretext