

## **Thanksgiving And Prayer**

1:3-11

### **PHI 1:3 I thank my God in all my remembrance of you,**

1. "I thank my God" - Paul speaks of God as "my God." See 1 Cor. 1:4; Phil. 4:19.
  - a. He was a prayerful man and one who constantly gave thanks to God.
  - b. He knew God was the source of his blessings including the blessing of the brethren in Philippi. (Jas. 1:17).
2. Every born again believer can speak of God as "my God."
  - a. Jesus taught we can call the God of heaven "Our Father." (Matt. 6:9).
  - b. What a blessing to be able to call the Creator of the universe "my God" and "my Father."
  - c. God becomes our spiritual Father through the new birth. (Jn. 3:1-5; Gal. 3:26,27).
3. "in all my remembrance of you" - Every memory or recollection of them was a cause for thankfulness.
4. Paul had been treated exceptionally well by the church in Philippi, but this was not the case in regard to the unbelievers who had beaten he and Silas and had treated them very harshly.

### **PHI 1:4 always offering prayer with joy in my every prayer for you all,**

1. Paul "always" offers joyful thanksgiving to God because of these fine brethren.
2. They were a blessing to Paul, the community and the world. See Phil. 2:15.
3. This does not mean he mentioned them in every prayer he offered to God, but every time he prayed for them he gave thanks for them.
4. They were very close to his heart.

### **PHI 1:5 in view of your participation [partnership, fellowship] in the gospel from the first day until now [this moment].**

- Lit. "over your participation [fellowship] in the gospel"
1. "Participation" is from the Greek "koinonia" [koi noh **nee** ah] meaning "participation, partnership, fellowship, sharing."
  2. They had helped Paul from the time the church was established in Philippi even to this most difficult time in which he is writing this epistle in prison.
    - a. This kind treatment began with Lydia's hospitality following her conversion. (Acts 16:15).

- b. The jailor also manifested kindness to Paul and Silas. (Acts 16:33,34).
3. They had remained committed to Paul and the gospel in good and bad times, in and out of prison.

**PHI 1:6 For I am confident [persuaded, quite sure] of this very thing, that He [God] who began a good work in you will perfect [keep on completing] it until the day of Christ Jesus.**

1. “That He who began a good work in you” - The “He” here refers to God the Father.
  - a. He gives God the credit for their conversion and spiritual growth. See 1 Cor. 3:6.
  - b. “a good work” may refer to their generosity, and to their conduct.
2. “will perfect it until the day of Christ Jesus”
  - a. “will perfect it” - God will keep on completely it.
  - b. “until the day of Christ Jesus” - “until” is from “achri” [**ah** kree] means “as far as, until, up to”
    - 1) The idea is not that this church would exist until the coming of Christ. No congregation has ever been given this promise. No first century congregation exists today.
    - 2) The idea is their work would stand in [for] that day. The work they were helping had eternal consequences.
    - 3) The members of this congregation would die long before the 2<sup>nd</sup> coming of Christ.
    - 4) They did not know this, but were taught to be prepared for Christ’s coming by living godly lives.
    - 5) No one knows when Christ is coming again. (Matt. 24:36; 25:12).

**PHI 1:7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.**

- “partakers of grace with me” - McCord has “you are my gracious partners”
1. Paul is affirming he is right or justified in having this great confidence in them.
    - a. “And I have a right to think this way about you” - Wms.
    - b. He had a warm place for them in his heart. This was based on their loyalty to him and to Christ.
  2. They had remained loyal to Paul even in his imprisonment in Rome, and had sent Epaphroditus to check on him and minister to his needs. (Phil. 2:25).
  3. It could be dangerous to be associated with Paul, but they had remained partakers with him as he kept on defending and confirming the gospel in a hostile environment.

**PHI 1:8 For God is my witness, how I long for you all with the [deep] affection of Christ Jesus.**

- “witness” is from “martus” [**mahr** toos].
- “splanchnos” [**splangk** nahs] - “bowels (seat of emotions), affections.”

1. He is calling God as a “witness” to how much he had longed for them.
2. All oaths are not forbidden.
  - a. Jesus took a religious oath. (Matt. 26:62-64). See Lev. 5:1
  - b. Paul occasionally took oaths. (Phil. 1:8; Rom. 1:9; 2 Cor. 1:23).
  - c. The scriptures condemn ordinary oaths (Matt. 5:33-37; Jas. 5:12), but not all oaths.
  - d. Many oaths are a part of legal documents, and a part of our legal system in general.
  - e. We must frequently, in legal matters, swear certain things to be true.
3. Things were really tough and unsure for Paul in Rome and he longed for their fellowship.

**PHI 1:9 And this I pray, that your love may abound still more and more in real [full] knowledge and all discernment [perception],**

1. “And this I pray, that your love may abound still more and more” - He desires that their love would become stronger and stronger and “abound still more and more.”
2. “in real knowledge and all discernment”
  - a. This love would be based on a true knowledge and understanding of the Christian faith.
  - b. It was not a love based on feelings or ignorance or false knowledge.
  - c. It was a love based on the love of Christ. (Jn. 13:33,34; 1 Jn. 3:16).
  - d. It was a love based on the teachings of Christ either that Christ gave personally or through His apostles. (Matt. 22:37-39; Jn. 15:12; 1 Cor. 13:1-13; 1 Jn. 4:7,8).

**PHI 1:10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;**

- “approve” is from “dokimazo” [dah kee **mah** zoh] - “approve, prove, discern.”
1. “so that you may approve the things that are excellent” - Christians are to approve and be involved in good and excellent things. See Phil. 4:8.
  2. “in order to be sincere and blameless until the day of Christ” - From now until Christ comes again.
    - a. They were to live faithful lives until death. Their deaths could come before or after the coming of Christ.
    - b. Paul did not teach that Christ would come immediately.
    - c. He did not know when Christ would come (Matt. 24:36), but believed it could be a long time. (Eph. 2:7;3:21).

EPH 2:7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

EPH 3:21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

**PHI 1:11 having been filled with the fruit [harvest] of righteousness which comes through Jesus Christ, to the glory and praise of God.**

1. “having been filled with the fruit of righteousness” - This is another way of describing “the fruit of the Spirit.” (Gal. 5:22,23).
2. “which comes through Jesus Christ”
  - a. This fruit is produced by coming to Christ and living for Him.
  - b. Those who come to Christ receive the Holy Spirit, and the Holy Spirit produces a harvest of righteousness.
3. “to the glory and praise of God” - Those who produce “the fruit of righteousness” bring “glory and praise to God.” (Matt. 5:13-16).

### **Imprisonment Had Advanced The Gospel**

1:12-14

**PHI 1:12 Now I want you to know, brethren, that my circumstances [hardships] have turned out for the greater progress [advancement] of the gospel,**

1. One would think that the imprisonment of Paul would spell much trouble for the church and perhaps doom or a great set back for it,
2. Jesus had promised the church would not be destroyed. (Matt. 16:18). See Dan. 2:44.
3. God can make negative things positive, and this is what Paul’s imprisonment turned out to be.
4. Paul wanted the brethren in Philippi to know good was coming from his imprisonment.
5. This would help them not to be discouraged and think Christianity was going to be destroyed.
6. It was a time of joy for those “in the Lord.” (Phil. 3:1;4:4).
7. This joy came from peace within their hearts. (Phil. 4:6,7).

**PHI 1:13 so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard [garrison] and to everyone else,**

1. His “imprisonment in the cause of Christ” was “well known.”
2. “throughout the whole praetorian guard” - The word “Praetorian” can have several meanings.
  - a. It can refer to the tent of the commander-in-chief in a camp.
  - b. It can refer to the palace of a governor. (Matt. 27:27; Mk. 15:16; Acts 23).
  - c. It is used to refer to the camp of Roman guards at Rome.
  - d. It seems to mean here the Roman emperor’s palace and likely refers to the “Imperial Guard.” (Phil. 1:13; 4:22).

3. “And to everyone else” - It was common knowledge in Rome and elsewhere that Paul had been imprisoned because of His sharing Christ.
  - a. Christianity was being put to a test. How would Paul hold up under the threat of punishment or death or both?
  - b. The eyes of the known world were upon him.
  - c. Luke reveals that Paul openly and boldly preached from prison. (Acts 28:31).

ACT 28:31 preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openness, unhindered.

**PHI 1:14 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.**

1. “and that most of the brethren” - His imprisonment had increased the courage of others to speak out for Christ.
2. “trusting in the Lord because of my imprisonment have far more courage to speak the word of God without fear” -
  - a. His imprisonment was giving others more courage to speak out for Christ without fear.
  - b. Courage is contagious just as fear and pessimism and doubt.
  - c. Paul’s enemies had not counted on his courage or his courage inspiring courage in others.
  - d. Persecutions have often resulted in Christians becoming emboldened to preach Christ and souls being led to Him.

### **Motivations For Preaching Christ**

**PHI 1:15 Some, to be sure, are preaching Christ even from envy [jealousy] and strife [opposition], but some also from good will;**

- “good will” is from “eudokia” [yoo dah kee ah]. This is in stark contrast to those who opposed Paul.
  - “envy” is from “phthonon” [fthah nahn] meaning “envy, spite, jealousy.”
  - “strife” is from “eris” [eh ris] meaning “strife, contentious disposition.”
1. “Some, to be sure, are preaching Christ even from envy and strife”
    - a. Some were preaching the gospel because they were jealous of the way God had used Paul. They preached for wrong motives. Some preach for fame or money or out of envy.
    - b. The identity of these preachers is not known.
      - 1) Some think they were Judaizing teachers who sought to bind circumcision, the Sabbath and other parts of the Mosaic law on Christians. See Gal. 5:4; Phil. 3:2.

GAL 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

PHI 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision;

- 2) Others think they were merely teachers who were envious of Paul and wanted to have the fame and attention of Paul.
2. “but some also from good will” - Some were preaching for the right reasons.
    - a. They were not jealous of Paul, but had “good will” toward Paul by accepting his apostolic authority.
    - b. They sincerely wanted to lead others to a saving relationship with Christ.

### **“ The Latter”**

**PHI 1:16 the latter do it out of love, knowing that I am appointed [set] for the defense of the gospel;**

- “I am appointed” is from “keimai” [**kay mi**] - “I am appointed, I am set.”
  - It was God’s will that Paul defend the gospel and Paul was prepared and ready to defend it.
1. “the latter do it out of love” -
    - a. This refers back to “but some also from good will.”
    - b. Their motives are pure and motivated by love - not jealousy or resentment toward Paul.
  2. “knowing that I am appointed for the defense of the gospel” - They recognized Paul had been appointed to defend the good news of Christ.

### **“The Former”**

**PHI 1:17 the former proclaim Christ out of selfish ambition, rather than from pure motives, thinking to cause me distress [anxiety] in my imprisonment.**

1. “the former proclaim Christ out of selfish ambition, rather than from pure motives” - This refers back to those preaching Christ even from envy and strife.”
2. “thinking to cause me distress in my imprisonment”
  - a. As pointed out in the introduction of the epistle, Paul was in prison at Rome.
  - b. They preached to distress Paul. Paul knew they did not have sincere motives.

**PHI 1:18 What then? Only that in every way, whether in pretense [out of strife and selfish motives] or in truth [out of pure motives], Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.**

1. “What then [do I think or feel about this]? Only that in every way, whether in pretense or in truth.” McCord “whether with true or false motives.”
2. “Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.”
  - a. Paul rejoiced that Christ was being preached. Reason (Rom. 1:16).
  - b. Even if one had impure motives, good was done as long as Christ was faithfully proclaimed as Lord and Savior.

c. Some might preach for money or fame or because of their jealousy of Paul, but if the preaching was sound Paul still rejoiced.

d. People have been converted by preachers who taught the truth with wrong motives.

3. Here are some things we can be certain Paul did not mean by these words.

It is certain Paul would not rejoice if a perverted gospel was taught. (Gal. 1:8-10).

It is certain Paul would not rejoice if the gospel and the law of Moses were both taught as binding. (Gal. 5:4).

It is certain Paul would not rejoice with the preaching of Christ and “perverse things.” (Acts 20:28-30).

It is certain Paul would not rejoice if Christ and the “works of the flesh” were taught. (Gal. 5:19-21).

It is certain Paul did not approve “myths and endless genealogies” being taught. (1 Tim. 1:3,4).

It is certain Paul did not approve of Christ being preached, but His resurrection being denied. (1 Cor. 15:1-4,12-19; 2 Tim. 2:16-18).

It is certain Paul wanted sound doctrine to be taught. (2 Tim. 4:3; 1 Tim. 1:10; 4:6; 6:3; 2 Tim. 1:13; Tit. 1:9; 2:1).

It is certain Paul did not approve a perverted gospel being taught. (Gal. 1:6-9).

It is certain Paul would not rejoice if the preaching of Christ denied Christ’s Deity. (Rom. 1:4; Phil. 2:5-11; Col. 1:15; 2:9).

It is certain Paul would not rejoice when those who persisted in immorality were fellowshiped. (1 Cor. 5:1-13).

It is certain Paul would not approve of those who preached Christ, but denied His vicarious death on the cross. (1 Cor. 15:3; Gal. 1:4; 1 Cor. 2:1,2; Eph. 1:7).

It is certain Paul would not approve of those who in some way preached Christ, but denied salvation by grace. (Eph. 2:8-10; Rom. 6:23).

It is certain Paul would not approve of those who preached Christ, but denied the importance of His church. (Eph. 5:23, 25; Acts 20:28).

It is certain Paul did not approve those who taught one could not fall away from Christ. (1 Cor. 9:27; 10:12; Gal. 5:4).

It is certain Paul did not approve those who preached Christ, but taught one could come to Him apart from baptism. (Acts 22:16; Gal. 3:26, 27; Rom. 6:3,4; Eph. 5:26; Col. 2:12; Tit. 3:5; Acts 16:31-33; 18:8; 19:6).

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