

Philippians 1:12-20

- Common of friendly letters of this time (around 60-62 AD) the salutation, thanksgiving and prayer beginning are followed by the writer informing the recipients concerning his condition.
- In fact the very words Paul uses “I wish you to know...that...” are found in two contemporary letters of Paul’s day.
 - One, from Apollinarius to his mother Taesis
 - Two, from Isis to her mother Thermouthion
- Usually this part is brief. At times it is the whole of the letter, merely letting the recipient know all is well.
- Paul uses this in an expanded form.
- First, Paul relieves the Philippians of any anxiety concerning his personal well-being (they had been at a loss for updated information while Paul was in Jerusalem, in Caesarean prison, on the ship and if he had arrived in Rome. Now Paul will personally provide them an update. (1:12)
- Paul’s personal update quickly moves into a ministry update concerning the advancement of the Gospel from his position (1:13-18)
- 1:18-26 is Paul discussing his upcoming tribunal before Nero, but he focuses on Christ instead of Paul.
- Similarities that are picked up again and used later in the letter:
 - 1:12 - thanksgiving **as in** 1:5, 7 for advance of the gospel
 - 1:13, 14, 15 - chains and 1:16 - defense of Gospel **as in** 1:7
 - 1:16 - motivated by “love” **as in** 1:9
 - 1:17 - “selfish ambition” **as in** 2:2-4
 - 1:12 - “advance the gospel” **as in** 1:25 - “progress”
- So, Paul’s words describing his situation in 1:12-26 set the stage for Paul’s words to the Philippians about their situation in 1:27-2:18
 - 1:30 - “you are going through the same struggle you saw I had, and now hear that I still have.
 - This opposition is coming from two locations:
 - Roman society
 - Christian selfishness
- Even as Paul describes his situation he says very little about himself, but instead is focused on the gospel, Christ and the mission of advancing the message.

Philippians 1:12 - “I want you to know, brothers, that what has happened to me has really served to advance the gospel,”

1097 [e]	1161 [e]	4771 [e]	1014 [e]	80 [e]	3754 [e]	3588 [e]	2596 [e]	1473 [e]	3123 [e]
Ginōskein	de	hymas	boulomai	adelphoi	hoti	ta	kat'	eme	mallon
12 Γινώσκειν	δὲ	ὑμᾶς	, βούλομαι	, ἀδελφοί	, ὅτι	τὰ	κατ'	ἐμὲ	, μᾶλλον
to know	moreover	you	I want	brothers	that	the things	concerning	me	really
V-PNA	Conj	PPro-A2P	V-PIMP-1S	N-VMP	Conj	Art-NNP	Prep	PPro-A1S	Adv
1519 [e]	4297 [e]	3588 [e]	2098 [e]	2064 [e]					
eis	prokopēn	tou	euangeliou	elēlythen					
εἰς	προκοπήν	τοῦ	εὐαγγελίου	, ἐλήλυθεν					
to	[the] advancement	of the	gospel	have turned out					
Prep	N-AFS	Art-GNS	N-GNS	V-RIA-3S					

- 1:12-14 is a single Greek sentence:
 - Informational clause in 1:12
 - Result clause doubled in 1:13-14
 - Gospel is advancing in prison
 - Gospel is advancing outside of prison

- Point: Things are not as the Philippians may have expected, but instead the very purpose for the Apostle Paul in Rome is happening: The Gospel is being proclaimed and advancing.
- Application: If this is the case with Paul while in prison, then the Philippians should also be seeing similar results → namely, the advance of the Gospel because of their lives.

Three things indicate Paul is transitioning here in verse 1:12:

- “Now...”
- “brothers and sisters...”
- “I want you to know...”

“What has happened to me” is clearly referring to Paul being imprisoned in chains since it is stated three times:

1. 1:13
2. 1:14
3. 1:17
4. (and, previously, in 1:7)

One of Paul’s major desires of this letter is to communicate to the Philippians that his imprisonment has actually served to advance the gospel. And, they do not need to worry!

Philippians 1:13 - “so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ.”

5620 [e]	3588 [e]	1199 [e]	1473 [e]	5318 [e]	1722 [e]	5547 [e]	1096 [e]	1722 [e]	3650 [e]	3588 [e]
hōste	tous	desmous	mou	phanerous	en	Christō	genesthai	en	holō	tō
13 ὥστε	τούς	δεσμούς	μου	, φανερούς	, ἐν	Χριστῷ	, γενέσθαι	ἐν	ὅλῳ	τῷ
so as	the	chains	of me	clearly known	in	Christ	to have become	in	all	the
Conj	Art-AMP	N-AMP	PPro-G1S	Adj-AMP	Prep	N-DMS	V-ANM	Prep	Adj-DNS	Art-DNS

4232 [e]	2532 [e]	3588 [e]	3062 [e]	3956 [e]
praitōriō	kai	tois	loiipois	pasin
πραιτωρίῳ	, καὶ	τοῖς	λοιποῖς	πᾶσιν ;
palace guard	and	to the	rest	all
N-DNS	Conj	Art-DMP	Adj-DMP	Adj-DMP

- “So that” begins the compound result clause
- Anyone in Rome who is familiar with seeing Paul in chains knows that Paul is in chains because of Jesus Christ. They know Paul is NOT in chains because of criminal activity, but at least they know he is in chains because of his religious opinion.
- “The chains of me” is a phrase that is connected with “in Christ” so that Paul is capturing what he will say later when he writes, “participate in Christ’s suffering”
 - Paul is a man in Christ this truth is manifest in the fact that Paul is a man in chains.
 - Fee says it could be written like this: “it has become clear that I am in chains because I am a man in Christ, and that my chains are in part a manifestation of my discipleship as one who is thereby participating in the sufferings of Christ himself.”
- “Palace guard” is praetorium
 - The word originally meant “the general’s tent” or “the headquarters within a camp”, and then, to mean “a governor’s palace (see Mark 15:16 and Acts 23:35)
 - By this time, 60-62 AD, it was common to use this term to refer to the emperor’s own elite troops stationed in Rome, known as the Praetorian Guard”.
 - In Rome there is no “governor’s palace” so this is referring to the Praetorian Guard.
 - The Praetorian Guard would have been guarding Paul 24 hours a day on four hour shifts while allowing him visitors and freedom to write and live in his apartment. In other words, many members of the Praetorian Guard would have had “Apostle Paul Duty” and heard the apostle’s message one way or another.
 - They were the only troops in Italy after the time of Augustus
 - Paul was not staying in a prison or at the barracks of the guards since he rented.

- Paul seems to relish in the fact that the prisoner had taken captive his guards! Note: 4:22 - at the closing of the letter even some of these guards and other members of Caesar's household are sending their greetings to the Philippians!
 - This was intended to encourage the Philippians in their hardship while promoting the Gospel.

Philippians 1:14 - "And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word[c] without fear."

2532 [e]	3588 [e]	4119 [e]	3588 [e]	80 [e]	1722 [e]	2962 [e]	3982 [e]	3588 [e]	1199 [e]	1473 [e]
kai	tous	pleionas	tōn	adelphōn	en	Kyriō	pepoithotas	tois	desmois	mou
14 καὶ	τοὺς	πλείονας	τῶν	ἀδελφῶν	, ἐν	Κυρίῳ	πεπειθότας	τοῖς	δεσμοῖς	μου
and	-	most	of the	brothers	in	[the] Lord	trusting	-	by chains	my
Conj	Art-AMP	Adj-AMP-C	Art-GMP	N-GMP	Prep	N-DMS	V-RPA-AMP	Art-DMP	N-DMP	Pro-G1S

4057 [e]	5111 [e]	870 [e]	3588 [e]	3056 [e]	3588 [e]	2316 [e]	2980 [e]
perissotēros	tolman	aphobōs	ton	logon	tou	Theou	lalein
περισσοτέρως	τολμᾶν	ἀφόβως	τὸν	λόγον	τοῦ	Θεοῦ	λαλεῖν
more abundantly	to dare	fearlessly	the	word	of	God	to speak
Adv	V-PNA	Adv	Art-AMS	N-AMS	Art-GMS	N-GMS	V-PNA

- This is the second result of Paul's circumstances: The church at Rome.
- A new evangelistic effort began in Rome because of Paul's presence there.
 - Some believers supported Paul and his message.
 - Some believers for ulterior motives. The only expressed error Paul gives was their motivation

Philippians 1:15 - "Some indeed preach Christ from envy and rivalry, but others from good will."

5100 [e]	3303 [e]	2532 [e]	1223 [e]	5355 [e]	2532 [e]	2054 [e]	5100 [e]	1161 [e]	2532 [e]	1223 [e]	2107 [e]
Tines	men	kai	dia	phthonon	kai	erin	tines	de	kai	di'	eudokian
15 Τινές	μὲν	, καὶ	διὰ	φθόνον	καὶ	ἔριν	, τινές	δὲ	καὶ	δι'	εὐδοκίαν
Some	indeed	even	from	envy	and	strife	some	moreover	also	from	goodwill
IPro-NMP	Conj	Conj	Prep	N-AMS	Conj	N-AFS	IPro-NMP	Conj	Conj	Prep	N-AFS

3588 [e]	5547 [e]	2784 [e]
ton	Christon	kēryssousin
τὸν	Χριστὸν	κηρύσσουσιν
-	Christ	are proclaiming
Art-AMS	N-AMS	V-PIA-3P

- Paul exposes their method and motivation.
- Those who opposed Paul were operating with:
 - Envy
 - Rivalry
 - Selfish ambition

Philippians 1:16 - “The latter do it out of love, knowing that I am put here for the defense of the gospel.”

3588 [e]	3303 [e]	1537 [e]	26 [e]	1492 [e]	3754 [e]	1519 [e]	627 [e]	3588 [e]	2098 [e]
hoi	men	ex	agapēs	eidotes	hoti	eis	apologian	tou	euangeliou
16 οἱ	μὲν	ἐξ	ἀγάπης ,	εἰδότες	ὅτι	εἰς	ἀπολογία	τοῦ	εὐαγγελίου
The [latter]	indeed	out of	love	knowing	that	for	defense	of the	gospel
Art-NMP	Conj	Prep	N-GFS	V-RPA-NMP	Conj	Prep	N-AFS	Art-GNS	N-GNS

2749 [e]
keimai
κεῖμαι ;
I am appointed
V-PIMP-1S

- Motivation of the good men was:
 - Goodwill
 - Love

Philippians 1:17 - “The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment.”

3588 [e]	1161 [e]	1537 [e]	2052 [e]	3588 [e]	5547 [e]	2605 [e]	3756 [e]	55 [e]	3633 [e]
hoi	de	ex	eritheias	ton	Christon	katangellousin	ouch	hagnōs	oiomenoi
17 οἱ	δὲ	ἐξ	ἐριθείας	τὸν	Χριστὸν	καταγγέλλουσιν ,	οὐχ	ἀγνῶς ,	οἰόμενοι
the [former]	however	out of	self-interest	-	Christ	are proclaiming	not	purely	supposing
Art-NMP	Conj	Prep	N-GFS	Art-AMS	N-AMS	V-PIA-3P	Adv	Adv	V-PPMP-NMP

2347 [e] 1453 [e] 3588 [e] 1199 [e] 1473 [e]
thlipsin egeirein tois desmois mou
θλίψιν ἐγείρειν τοῖς δεσμοῖς μου .
tribulation to add to the chains of me
N-AFS V-PNA Art-DMP N-DMP PPro-G1S

- Paul’s supporters knew Paul was in prison for the defense of the gospel (1:16)
- Paul’s opposition hoped to “stir up trouble” for Paul “while he was in chains.” (1:17)
- The opposition were likely “leaders” and factions within the church of Rome wanting to maintain their place or power or establish a position of authority. They saw Paul as a challenge, but embraced his message and his Christ. (The opposition could not have been Judaizers. Consider Galatians refutation of them.)

Philippians 1:18 - “What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.

Yes, and I will rejoice,”

5101 [e]	1063 [e]	4133 [e]	3754 [e]	3956 [e]	5158 [e]	1535 [e]	4392 [e]	1535 [e]	225 [e]	5547 [e]
ti	gar	plēn	hoti	panti	tropō	eite	prophasei	eite	alētheia	Christos
18 τί	γάρ ?	πλὴν	ὅτι	παντὶ	τρόπῳ ,	εἴτε	προφάσει	εἴτε	ἀληθεία ,	Χριστὸς
what	then	Only	that	in every	way	whether	in pretext	or	in truth	Christ
IPro-NNS	Conj	Conj	Conj	Adj-DMS	N-DMS	Conj	N-DFS	Conj	N-DFS	N-NMS

2605 [e] 2532 [e] 1722 [e] 3778 [e] 5463 [e] 235 [e] 2532 [e] 5463 [e]
katangelletai kai en toutō chairō alla kai charēsomai
καταγγέλλεται . καὶ ἐν τούτῳ χαίρω . ἀλλὰ , καὶ χαρήσομαι .
is proclaimed and in this I rejoice yes and I will rejoice
V-PIMP-3S Conj Prep DPro-DNS V-PIA-1S Conj Conj V-FIP-1S

Philippians 1:19 - “for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance,”

5101 [e]	1063 [e]	4133 [e]	3754 [e]	3956 [e]	5158 [e]	1535 [e]	4392 [e]	1535 [e]	225 [e]	5547 [e]
ti	gar	plēn	hoti	panti	tropō	eite	prophasei	eite	alētheia	Christos
18 τί	γάρ ?	πλήν	ὅτι	παντὶ	τρόπῳ ,	εἴτε	προφάσει	εἴτε	ἀληθείᾳ ,	Χριστὸς
what	then	Only	that	in every	way	whether	in pretext	or	in truth	Christ
IPro-NNS	Conj	Conj	Conj	Adj-DMS	N-DMS	Conj	N-DFS	Conj	N-DFS	N-NMS
2605 [e]		2532 [e]	1722 [e]	3778 [e]	5463 [e]	235 [e]	2532 [e]	5463 [e]		
katangelletai		kai	en	toutō	chairō	alla	kai	charēsomai		
καταγγέλλεται .		καὶ	ἐν	τούτῳ	χαίρω .	ἀλλὰ ,	καὶ	χαρήσομαι .		
is proclaimed		and	in	this	I rejoice	yes	and	I will rejoice		
V-PIMP-3S		Conj	Prep	DPro-DNS	V-PIA-1S	Conj	Conj	V-FIP-1S		

Philippians 1:20 - “as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.”

2596 [e]	3588 [e]	603 [e]		2532 [e]	1680 [e]	1473 [e]	3754 [e]	1722 [e]	3762 [e]	153 [e]
kata	tēn	apokaradokian		kai	elpida	mou	hoti	en	oudenī	aischynthēsomai
20 κατὰ	τὴν	ἀποκαρδοκίαν		καὶ	ἐλπίδα	μου ,	ὅτι	ἐν	οὐδενὶ	αἰσχυνθήσομαι ,
according to	the	earnest expectation		and	hope	of me	that	in	nothing	I will be ashamed
Prep	Art-AFS	N-AFS		Conj	N-AFS	PPro-G1S	Conj	Prep	Adj-DNS	V-FIP-1S
235 [e]	1722 [e]	3956 [e]	3954 [e]	5613 [e]	3842 [e]	2532 [e]	3568 [e]	3170 [e]	5547 [e]	1722 [e]
all'	en	pasē	parrēsia		hōs	pantote	kai	nyn	megalynthēsetai	Christos en
ἀλλ'	ἐν	πάσῃ	παρρησίᾳ ,		ὡς	πάντοτε ,	καὶ	νῦν ,	μεγαλυνθήσεται	Χριστὸς ἐν
but	in	all	boldness		as	always	also	now	will be magnified	Christ in
Conj	Prep	Adj-DFS	N-DFS		Adv	Adv	Conj	Adv	V-FIP-3S	N-NMS Prep
3588 [e]	4983 [e]	1473 [e]	1535 [e]	1223 [e]	2222 [e]	1535 [e]	1223 [e]	2288 [e]		
tō	sōmati	mou	eite	dia	zōēs	eite	dia	thanatou		
τῷ	σώματί	μου ,	εἴτε	διὰ	ζωῆς	εἴτε	διὰ	θανάτου .		
the	body	of me	whether	by	life	or	by	death		
Art-DNS	N-DNS	PPro-G1S	Conj	Prep	N-GFS	Conj	Prep	N-GMS		