

Can We Talk About the 'E'

Word?
Philippians 1:15-18

Philippians

1:12-14

Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, 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.

Philippians

1:15-18

Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.

Philippians 1:15-18

The Good

The Bad

The Ugly

The Beautiful

Context – v.12-14

- Paul under confinement of Rome's Praetorian Guard
- "In the cause of Christ"
- The Gospel sees greater progress because of Paul's suffering, not in spite of it.

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The Good

v.15 “Some are preaching Christ... from good will...

v.16 “The latter do it out of love, knowing that I am appointed for the defense of the gospel.”

“Preaching Christ”

Paul is dealing with motivation

not content

“Preaching Christ”

Defense – *apologia* (legal term)

Paul – top of society

Roman believers – among the people

“Preaching Christ”

v.18

“What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.”

“Preaching Christ”

Philippians 1:29-30

“For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict you saw in me, and now hear to be in me.”

The Bad

v.15 “Some, to be sure, are preaching Christ even from envy and strife...

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

Defining the Terms

Envy – Fthonos – “strong sour desire”

The trait of not longing to raise oneself to the level of him who he envies, but only to depress the envied to his own level.

Matthew 20:8-16

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.

“When evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last group to the first.’

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Matthew 20:8-16

When those hired about the eleventh hour came, each one received a denarius. When those hired first came, they thought that they would receive more; but each of them also received a denarius. When they received it, they grumbled at the landowner, saying, 'These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.'

Matthew 20:8-16

But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what is yours and go, but I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?' So the last shall be first, and the first last."

The eyes communicate to and from the heart.



Envy at Work

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Envy at Work

Zero-Sum Equation:

If one gets ahead, the other necessarily loses

If one “loses,” it was because another “won”

Envy at Work

The Ugly

Envy is evaluating others on the basis of their getting or having what we want, wish we had more of, or what we used to have.

The Ugly



“In envy, we have sought to throw a wet blanket over our imagined and feared competitors. We have worked to direct whatever might be within reach to make a feeble and frustrated effort to keep them from being more of what we think they don’t deserve to be, and to have less of what we’d like to possess.”

- Mike Fabarez

Those “Preaching Christ” in Rome were a cause of rejoicing for Paul, yet for some, he despised the motives of their heart.

Is it possible to go through the Christian life, seemingly obeying Christ, but quietly or naively doing so from the motive of being “better” than others?

Isaiah 14:13-14

“But you said in your heart, ‘I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.

‘I will ascend above the heights of the clouds;
I will make myself like the Most High.’

Genesis 4:4-5

So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard.

1 Samuel 18:8-16

The women sang as they played, and said,
“Saul has slain his thousands, And David his ten
thousands.”

1 Samuel 18:8-16

Then Saul became very angry, for this saying displeased him; and he said, “They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?” Saul looked at David with suspicion from that day on.

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1 Samuel 18:8-16

Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house, while David was playing the harp with his hand, as usual; and a spear was in Saul's hand. Saul hurled the spear for he thought, "I will pin David to the wall." But David escaped from his presence twice.

1 Samuel 18:8-16

David was prospering in all his ways for the Lord was with him. When Saul saw that he was prospering greatly, he dreaded him. But all Israel and Judah loved David, and he went out and came in before them.

Matthew 27:15-23

Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. At that time they were holding a notorious prisoner, called Barabbas. So when the people gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?”

Matthew 27:15-23

For he knew that because of envy they had handed Him over.

Matthew 27:15-23

For he knew that because of *envy* they had handed Him over.

Matthew 27:15-23

But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. But the governor said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what shall I do with Jesus who is called Christ?”

Matthew 27:15-23

They all said, “Crucify Him!” And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him!”

Mark 7:21-23

“For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, *envy...*”

Galatians 5:19-21

“Now the works of the flesh are evident: [...] rivalries, dissensions, divisions, *envy*...”

Titus 3:3

For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and *envy*, hated by others and hating one another.”

The Nearness of Envy

Envy is a silent rivalry

The Beautiful

The Remedy is Repentance

1 Timothy 6:3-6

Envy as a motive of those who “suppose that godliness is a means of gain.”

The Remedy is Love

1 Corinthians 13:4-8

Love is patient, love is kind and does not envy or brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

The Remedy is Love

1 Corinthians 13:4-8

does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.”

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Final Encouragement

