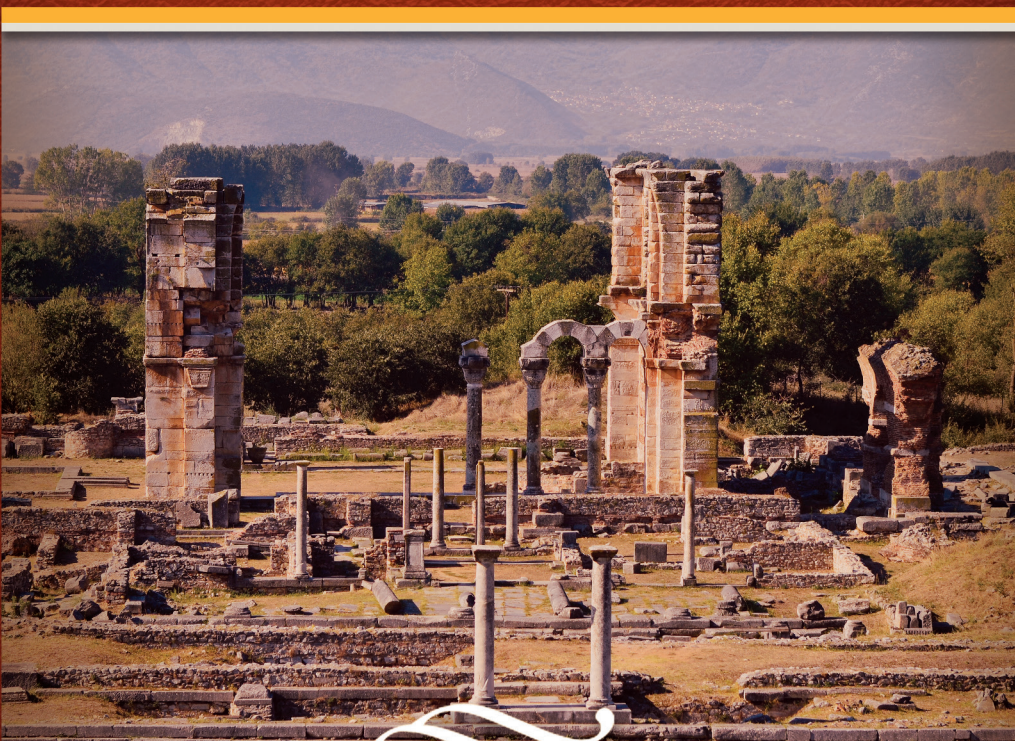


APOSTOLIC BIBLE COMMENTARY



The Bride's Prize  
**Philippians**



Brian Kinsey

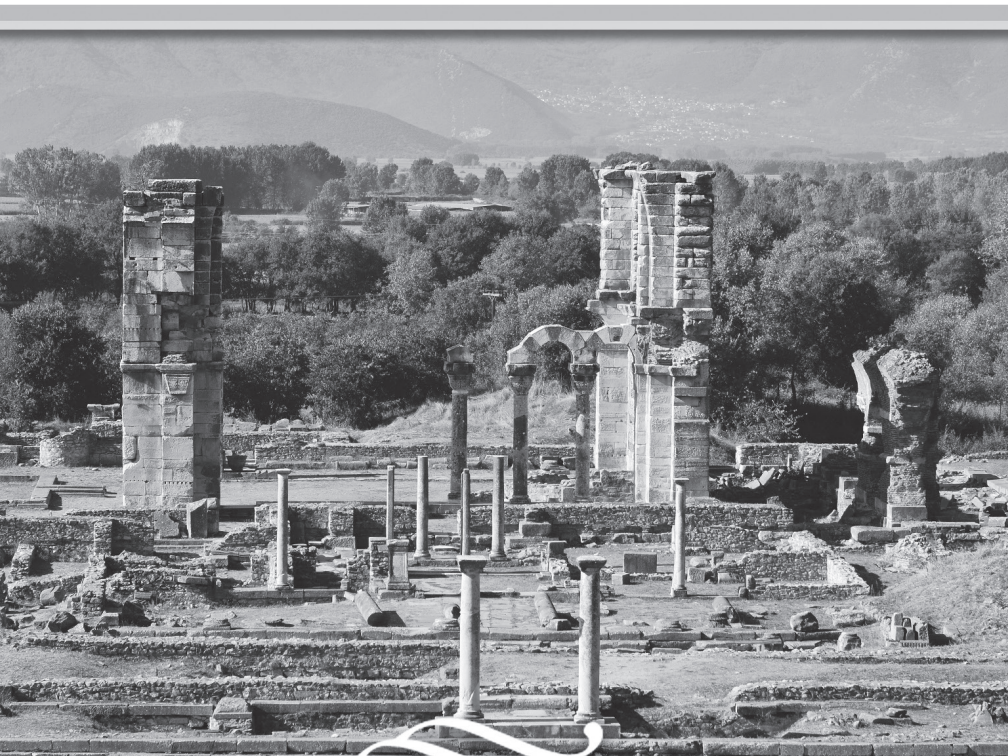


APOSTOLIC BIBLE COMMENTARY



The Bride's Prize

# Philippians



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Scripture verses quoted are from the King James Version unless otherwise identified.

Scripture verses marked (NIV) are from the New International Version © 1973, 1978, 1984, 2011 by Biblica, Inc.

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To the precious saints of  
the First Pentecostal Church  
of Pensacola, it is a delight  
to serve you. Our destiny is linked  
by the majestic plan of God,  
and our journey is uniquely anointed.  
Together we fight against the forces  
of this present culture. We rejoice in victories won;  
but most of all, in this evening hour, we find joy  
in one another as we pursue the prize  
of the high calling of God in Christ Jesus.

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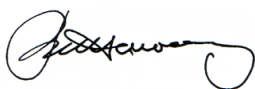
## FOREWORD

A fresh and inspiring look at the apostle Paul's letter to the Philippians, Brian Kinsey's book is not to be missed.

The Bride's Prize is focused on the vital work of preaching Christ, the mission to all believers. Kinsey inspiringly points out that Paul's letter to the Philippians was to remind them that although he had suffered shipwreck, imprisonment, and many other troubles, he had discovered that all things brought a "furtherance of the gospel" and that actually the troubles became joy. The author's admonition on this point will change our thinking.

Paul's letter was to teach the church "the mind of Christ" and to inspire them that "in nothing be terrified by your adversaries." This book is timely and needed. It will open our understanding concerning personal conflicts and trials that are actually leading us to victory. We are facing a darkening world, and the author has given us a shield of understanding. As Kinsey puts it, the world is "traveling into danger" but The Bride's Prize is a reminder that "conflict leads to victory."

Leaders and laymen need to read this book!

A handwritten signature in black ink, appearing to read "Paul D. Mooney". The signature is fluid and cursive, with a large, sweeping flourish at the end.

Paul D. Mooney

# **INTRODUCTION**

- I. The Mind of Christ
- II. Authorship, Date, and Place of Writing
- III. Destination
- IV. Occasion and Purpose
- V. Unity of the Letter
- VI. Distinctives of the Letter
- VII. Definitions and Terms
  - A. Key Verse
  - B. Key Word
  - C. Additional Key Terms
- VIII. Conclusion

## **I. The Mind of Christ**

Pastors have a unique relationship with the congregations they serve. The office of shepherd, encompassing as it does the roles of evangelist and discipler, spiritual and organizational leader, corrector, and counselor, creates an intimacy with their congregation that exists in few other human relationships. That may be especially true for church planters, who have the joy of both ushering many souls into the Kingdom and forming a new local expression of the body of Christ. A founding pastor both establishes the spiritual DNA of the congregation and becomes a spiritual parent to its leading members. The bond between a beloved pastor and a congregation can last for a lifetime. The apostle Paul enjoyed such an attachment with the church at Philippi. Though his apostleship quickly led him on to other harvest fields, Paul's connection with and affection for the Christians in Philippi, and theirs for him, remained strong for years to come. Perhaps that was due, in part, to the fact that their meeting was by divine appointment.

While on a tour of fledgling churches in Asia Minor, Paul's second missionary journey, the apostle was drawn to Philippi by the vision of a man pleading for help. Paul responded immediately and went there to preach the gospel, his first opportunity to do so outside the Middle East. This visit led to the salvation of Lydia, the first convert to Jesus Christ on the continent of Europe. Others soon followed, and a church was established in her home. Here also Paul, along with his companion Silas, was arrested and beaten after casting out demons from a young slave girl. Though framed in religious terms, the arrest was really motivated by the economic clash between the way



of Christ and the way of the world. The girl had been used as a fortuneteller to make money for her owners. Paul's action not only freed the girl but also established the ethical nature of this new faith: Christians care for others, even at risk to themselves.

Paul's visit to Philippi may be most memorable to us because of the conversion of Paul's jailer. When an earthquake shook open the prison doors and the prisoners' bonds were loosed, Paul and the other captives remained in place, astounding the jailer who assumed that all would flee if given the chance. In astonishment and gratitude, he uttered what is one of the signature lines of the Bible, a question that prompted the apostle's response. The warden asked, "Sirs, what must I do to be saved?" to which Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30–31). He did, and as a result they all were baptized on the spot. Paul wisely left Philippi soon after his release from prison, though his time in Philippi produced a lasting bond with this congregation, one furthered by two return visits. This band of believers was devoted to the Lord and supportive of their founding pastor, providing what seems to have been the first instance of missionary support from a local church.

This is not to say the Philippian congregation was perfect. As Paul confessed that he personally was still shy of perfection in Christ, this letter also forms a confession of sorts for the church. We read of the doctrinal dispute that threatened the integrity of this young church, and of the personal conflicts that distracted its members. Yet overall we are inspired by a vision of what that model congregation had become, and what we too can become. We are moved again and again by Paul's central call to aspire for more in

our relationship with Christ. We feel the deep affection and gratitude of a pastor for his people, and we are stimulated to press on for the prize of full unity with our Lord.

If Ephesus was Paul's home base for ministry and his letter to the congregation there reveals God's high aspiration for His church—the bride's pearl—then Philippi represents Paul's heart for ministry, and his letter to that congregation reveals God's overwhelming desire that they experience the mind of Christ—the bride's prize. Here we have a rich statement of both the pastoral love of a shepherd and a triumphant, inspiring vision for what his flock can become as they are fully united with Christ in His humility, suffering, and resurrection. This is the prize and our goal: to have the mind of Christ. This timeless and compelling letter from a pastor to his beloved congregation has inspired generations of believers to press on through every adversity to victory, being triumphant with all joy.

## **II. Authorship, Date, and Place of Writing**

The Epistle to the Philippians belongs to a group of four letters, including Ephesians, Colossians, and Philemon, which are known as the Prison Epistles. These letters are so named because they were written by Paul during his two years of imprisonment at Rome, which is mentioned at the end of the Book of Acts (28:11–31).<sup>1</sup> In this letter, Paul referred to his “bonds” (Philippians 1:7, 13, 14, 16), indicating that he was in chains at the time of his writing. Paul was under a form of house arrest in Rome, chained to a guard (see Acts 28:16), the first-century equivalent of an ankle monitor. Paul also wrote of being uncertain of his fate (Philippians 1:21), which

would certainly have been the case during his imprisonment. There can be no doubt of Paul's confinement while writing the epistle.

The Philippian letter was probably written between AD 60 and 64. However, no date can be set exactly because of our limited knowledge of the dates associated with events in the first century.

That Paul is the author of this work is undisputed among most scholars. The letter is unquestionably written in Paul's style and gives no reason to doubt its authenticity. Paul wrote this letter from prison to a specific group of believers who had been birthed by his desire to preach the gospel to the Gentiles in the city of Philippi, the Gateway to the West.

### **III. Destination**

*The City of Philippi.* Philippi was originally known as Crenides, "The Place of Fountains." Philip of Macedonia, the father of Alexander the Great, conquered Crenides in 356 BC and renamed the city after himself. In 168 BC, Philippi, along with all of Macedonia, was conquered by the Romans. In 42 BC, Octavian, who would become Augustus Caesar, defeated the republican armies of Brutus and Cassius in the decisive Battle of Philippi and made the city a Roman colony. J. Dwight Pentecost comments,

This meant they had the same rights and privileges as Roman citizens as did the residents of the city of Rome. They were under the special, protective care of the emperor; they had all the privileges afforded by Roman law. Like residents of Rome, they were given privileges of freedom from taxation. They