

7/26/26

Philippians 1:19-30

Paul was a man who was totally sold out for Jesus Christ, and I believe it was because he was constantly putting on the mind of Christ.

Regardless of what the outward circumstance might reveal, even in a negative way it was just the next step forward in the kingdom of God and the purposes of God.

Having shared that his imprisonment was by God's appointment for the furtherance of the gospel, Paul moves on to share some certainties about himself and his life regarding the gospel. Phil. 1:19-25

1:19-21 The certainty of Paul about his life.

1:19 The certainty of Paul about his deliverance.

- 1) The proclamation of Paul's deliverance, "For I know that this will turn out for my deliverance."
 - a) Some see his vindication before God, due to the fact he is perhaps quoting Job, but it is doubtful. Job 13:16
 - b) Others say spiritual glorification, again this is wrong also.
 - c) The context is important to determine the meaning, Paul is talking about being set

free from his imprisonment, as he is waiting to go before Caesar. Phil. 1:24, 25; 2:24

- 1)) The word know "oida" referring to intuitive absolute knowledge, a settled conviction.
 - 2)) The tense is the perfect active indicative indicating his own settled personal understanding, writing under Inspiration, this is not Paul's opinion.
 - 3)) The word turn out "apobaino" means to result or the outcome.
- 2) The explanation about Paul's deliverance, "through your prayer and the supply of the Spirit of Jesus Christ."
- a) The first thing Paul attributed with certainty about his release from prison was the prayers of the Philippians.
 - 1)) Paul often asked for prayer. 1Thess. 5:25; 2Thess. 3:1-2; 2Cor. 1:11; Rom. 15:30-32; Phil. 22
 - 2)) God honors prayer, but is sovereign and sometime denies our prayers, like Paul about his throne in the flesh. 2Cor. 12:7-10
 - 3)) James was killed by the sword, while God allowed Peter to be released. Acts 12

* "Precious in the sight of the Lord is the death of the saints." Ps. 116:15

- b) The second thing Paul attributed with certainty about his release from prison was the supply of the Spirit of Jesus Christ.
- 1)) Without doubt by revelation of the Holy Spirit, since he is so sure.
 - 2)) This verse gives to us a beautiful blend of the human and divine to bring about the purposes of God.
 - * Paul was told by an angel before the ship was beached at Malta, “you must be brought before Caesar” Acts 27:24

1:20 The certainly of Paul about his trial.

- 1) The great anticipation of Paul for his coming trial, “according to my earnest expectation and hope.” vs. 20a
 - a) The phrase my earnest anticipation “apokaradokia” is made up of three words, away, the head and to watch.
 - b) The meaning is one who is waiting with his neck stretched out and his eyes fixed on an object in the distance!
 - c) Paul was on his tiptoes with his neck stretched out anticipating to share with Nero as he had with Agrippa, Felix and Festus with hope of their salvation.
 - * The word is used of the expectation of the manifestation of the sons of God. Rom. 8:19

- d) Hope “elpis” always speaks of the future, Paul had great certainty, not uncertainty, well founded hope evident by having one’s head stretched out looking!
 - * The same certainty is embraced by the believer regarding his inheritance that is invulnerable reserved in heaven. 1Pet. 1:4
- 2) The great confidence of Paul regarding his trial, “that in nothing I shall be ashamed, but with all boldness, as always.” vs. 20a-c
 - a) This refers to when Paul was brought forth and appeared before the Roman tribunal and Caesar.
 - * This does not mean before God!
 - b) Paul had nothing to be ashamed, for shame is evident by feelings that accompany dishonor for evil deeds or words.
 - * But Paul had been honorable and privileged to share the gospel for two years at Caesarea.
 - c) Paul rather would with all boldness “parrhesia” means freedom of speech, suggesting all openness and confidence to speak the gospel as he ought, as always, so now in his trial. Rom. 1:16-17
- 3) The great courage of Paul, “so now also Christ will be magnified in my body, whether by life or by death.” vs. 20d-e

- a) The word magnified “megalunthesetai” means to make great or enlarge in and through his physical body, be it by life or death, as the servant of Jesus.
- b) He would not be presumptuous and provoke Nero, but honor God.
* You are not your own... 1Cor. 6:19-20

1:21 The certainty of Paul about his relationship to Christ.

- 1) The declaration of Paul’s master passion of his life and purpose for living, “For to me, to live is Christ.” vs. 21b
 - a) The principle of life that Christ enables us to accomplish what He asks of us.
 - b) But Jesus does not do it apart from us or without our yielding, we have to step out in obedience and Jesus will do it for us, through us!
 - c) Paul told the Galatians, “I am crucified with Christ...” Gal. 2:20
 - 1)) Paul was bought to serve and please his master. Matt. 16:24-26
 - 2)) Too many can only say, “For me to live is money, sex, drugs, popularity, beauty, etc.
 - 3)) Paul’s life was to follow, serve and fellowship with Him. Phil. 3:10
* Benjamin Disraeli, one of Britain’s greatest empire-building statesmen,

said, “Youth is a blunder, manhood a struggle; old age a regret.” Philips:61

- 4)) We cannot detach myself from Christ, at work, recreation or anywhere else.
* When Christ who is our life shall appear... Col. 3:4
- 2) The declaration of Paul of his understanding about death, “and to die is gain”. vs. 21c
 - a) Later Paul will say it is “fare better”. vs. 23c
 - b) The reason being, is that the instant a believer dies, he or she are instantly present before the Lord. 2Cor. 5:1-4, 6, 8, 9
 - c) You and I cannot die the death of the righteous unless we live the life of the righteous, this was Balaam’s mistake and many like him. Num. 23:10
 - d) The bodily resurrection is God’s promise and His doing at His return for His church at the Rapture. Job 19:23-27; Jn. 5:24; 11:25; 1Cor. 11:30; 15:51-56; Phil. 3:20-21; 1Thess. 4:13-18
 - 1)) For Paul life and death were not opposites in Christ, but different stages of the believer’s life in Christ, alive Christ lives through Paul, dead Paul is present with Christ!
 - 2)) Paul’s discussion is not about whether he is going to live, but that he is not going to “live in the flesh”.

- 3)) In principle to die to self daily is far better than to live for self, regarding sin.
- 4)) Paul's motive is love for Christ that is the only power to enable us to die on a daily basis to deny ourselves!

1:22-26 The meaning of Paul's words to live is Christ.

1:22 The expression of Paul is as a chosen vessel.

- 1) First, if Paul lived, "But if I live on in the flesh, this will mean fruit from my labor." vs. 22a-b
 - a) The reference to "live on in the flesh" means his physical body.
 - b) The word "but" marks the contrast to dying and gaining being with Jesus.
 - c) The apostle Paul would continue to preach the gospel, serve people and the church, indicated by the words, "this will mean fruit from my labor".
- 2) Second, Paul does not make his decision known, but leaves it to the Lord. "yet what I shall choose I cannot tell." vs. 22c
 - a) The word choose "harireomai" is used of the salvation of believers by God. 2Thess. 2:13

- b) The word is used of Moses who chose to align himself with God's people. Heb. 11:25
- c) Paul uses it in a way that leaves the choice in the hands of God, Paul would not make known his decision, but leaves it with the Lord.

1:23 The perception of Paul is about his dilemma.

- 1) The dilemma of Paul is stated, "For I am hard-pressed between the two." vs. 23a
 - a) The apostle's position is marked by the phrase hard-pressed between "Sunechomai" that means a strong expression to be held together, hemmed in and under pressure from both sides.
 - b) Of the twelve time it appears in the New Testament, two are by Paul, nine by Luke and one by Matthew.
 - c) The term is used sometimes of diseases that are viewed as seizing, gripping, or controlling their victims.
- 2) The passion of Paul, is also stated, "having a desire to depart and be with Christ, which is far better." vs. 23b-c
 - a) The word desire "epithumia" is translated "lust" often in a negative way for sin.
 - b) Paul in a positive way was lusting after heaven, remember he had been caught up there one time before. 2Cor. 12:1-5

- c) The preparedness of Paul to go to heaven is marked by the word depart.
 - 1)) The word depart “analuo” is vivid word and used in various ways.
 - a)) To take down camp.
 - b)) To pull up anchor.
 - c)) To unyoke an oxen.
 - d)) To solve a problem.
 - 2)) For Paul either departure to go with Christ or liberty from prison was deliverance according to the will of God!
 - 3)) The word is used of the Lord’s return and Paul’s departure at death. Lk. 12:36; 2Tim. 4:6
- 3) The perception or insight of Paul is marked by the phrase, “Far better”, the words “*which is*” are in italics to indicate they are not in the Greek text, but incerted to make the though clear.
 - a) The Greek is stronger, “Far, far better”.
 - 1)) Being just like him. 1Jn. 3:3
 - 2)) Knowing even as I am known. 1Cor. 13:12
 - 3)) Being instantly present with Christ. 2Cor. 5:1
 - 4)) Receiving his glorified body at the rapture. 1Thess. 4:16-17
 - 5)) There being no more sorrow or pain. Rev. 21:4
 - b) The caution.

- 1)) A Christian cannot choose when to go and be with Christ.
- 2)) Some would attempt to interpret this to fit suicide, but Paul has no such thing in mind nor is suicide a compatible teaching with Paul’s teaching, the rest of the Scriptures or the history of Christianity and the church. It is a Post-Modern liberal subjective teaching of the day we live in.
- 3)) God decides when He takes me home, not I!
 - * We are but pilgrims and sojourners. 1Pet. 1:1; Heb. 11:13

1:24-26 The passion of Paul for the benefit of the Philippians.

1:24 The concern of Paul was for their needs.

- 1) Paul knew his physical presence was sure, “Nevertheless to remain in the flesh.”
 - a) He would be able to preach and teach the word of God by being released.
 - b) He would be able to pray for others and advise them, when needed.
- 2) Paul knew what was more necessary for them, “is more needful for you.”
 - a) Paul chose the needs of others instead of the better for himself. vs. 23

- b) Paul was willing to go to hell for the salvation of his brethren, the Jews. Rom. 9:3
- c) Paul was willing to postpone heaven now for the Philippians. Phil. 1:24
- d) The principle is that all things are lawful, but all things are not expedient." 1Cor. 6:12; 10:23

1:25 The concern of Paul was their growth.

- 1) Paul knew confidently that he would remain and continue with them through his release, "And being confident of this, I know that I shall remain and continue with you."
* The word know "oida" perfect active indicative tense.
- 2) Paul knew he would be of help for their spiritual growth, development and maturity, "you all for your progress and joy of faith."
 - a) The word progress "prolopo" is the same as in verse twelve, "furtherance" and means to make an advance as reconsons to cut down the forested area or another obstacle so the army could advance.
 - b) The word of God is the only thing that will cut down our spritual forested areas that hinder Christ from having full control for our growth, development and maturity in the Spirit!
 - c) Paul knew their spiritual progress was to include joy of faith.

- 1)) Their joy of faith, refers to their hopeful and victorious respond to the objective faith of the gospel!
- 2)) The entire idea is of serving them as an example of Christ!

1:26 The concern of Paul was that they give Jesus the glory.

- 1) Paul wanted their rejoicing to be in Jesus Christ, "that your rejoicing for me may be more abundant in Jesus Christ."
 - a) Some times the word rejoicing "kauchema" is translated boasting or glorying.
 - b) The measure is said to be more abundant "perisseuo", it means to exceed a fixed number of measure.
* All the glory is to be given to God, not man. 1Cor. 1:30-31
 - c) The reason was for knowing Jesus had been faithful to what He had revealed to Paul about being released.
- 2) Paul gave the occasion, "by my coming to you again."
 - a) This would be some time after 60-61 A.D. when he was released.
 - b) The second imprisonment of Paul when he was put to death confirms his release from his first imprisonment at Rome.
 - c) Paul wrote his last will and testament to Timothy, "For I am already being poured

out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.” 2Tim. 4:6-8

- c) This epistle to the Philippians has been called by many the epistle of joy.

1:27-30 The plead of Paul for their proper conduct.

1:27 The walk of the Philippians was to be one with the gospel.

- 1) The Philippians were to live out their faith, “Only let your conduct be worthy of the gospel of Christ.” vs. 27a
 - a) The word conduct “politeuomai” means to be a citizen.
 - 1)) A present imperative command in the middle voice, each believer was to obey, no one could obey for them.
 - 2)) We get our word politics from it.
 - 3)) Philippi was a Roman Colony, though far from Rome they were subject to all the laws of Rome and privileges.

- 4)) The Philippians were citizen of heaven and were to conduct themselves as such on earth.
- b) Their conduct was to be worthy “axios”, having the idea of weight, in proportion or kind, suitable as the gospel purports to be from heaven!
 - 1)) So Paul desired that their conduct or citizenship reflect the Kingdom of the gospel. Phil. 3:20
 - 2)) To walk worthy of the vocation they had been called to. Eph. 4:1
 - 3)) Unto all pleasing. Col. 1:10
 - 4)) God has made us son, joint-heirs, kings and priests unto himself!
 - 5)) We are to stand fast in one Spirit, in unity, harmony and steadfast. Eph. 4:1-6
- 2) The reason is stated, “so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel.” vs. 27b-e
 - a) This was his desire, if he went to them or was absent from them that he would hear they were living out their faith.
 - b) That they stand fast “steko” a present active indicative to stand fast, firm, persevere, to keep on standing in one spirit.

- * Not as those who were preaching out of a wrong motive. Phil. 1:16
- c) That they stood with one mind.
 - * The mind of Christ, being servants of all. Phil. 2:5
- d) That they striving together “synathleo” for the faith of the gospel, the plumb-line.
 - 1)) A present active tense.
 - 2)) We get our word athlete from this word, the idea being with teamwork.
 - 3)) Their teaching being in accord with the word and the Holy Spirit. Phil. 3:1-3

1:28 The opposition against the Philippians was to be met with courage.

- 1) The Philippians were not to be afraid, “and not in any way terrified by your adversaries.” vs. 28a
 - a) They were not to be terrified “ptyreomai” intimidated or allow fear to enter in our hearts as they stood for the gospel.
 - * “For God has not given us a spirit of fear, but of power and of love and of a sound mind.” 2Tim. 1:7
 - b) They Philippians had adversaries.
 - 1)) The adversaries seem to have been the pagans at Philippi who were opposing the gospel and maybe by some in the surrounding cities.

- 2)) Paul also warned the Philippians about the Judaizers of the circumcision, dogs. Phil. 3:1
- 3)) Satan is the source of all opposition using unsaved people. 1Pet. 5:8
- 4)) But God is the God of all comfort in our difficulties and persecutions. 2Cor. 1
- 5)) There have been many tyrants against Christians and the gospel, like Nero, the Catholic Church in the dark ages, Nazi Germany, Mao Tse-tung of China, Viet Nam, Rwanda, Yugoslavia, the present day socialist, Marxist and Communist activist in the United States.
- 3) The two different perspectives of the gospel, “which is to them a proof of perdition, but to you of salvation, and that from God.”. vs. 28b-d
 - a) Their adversarial activity declared that their faith in the gospel was evidence of their destruction, a waste of time and the ruin of their lives.
 - * In reality awaiting their adversaries for rejecting the gospel was judgment of eternal separation from God!
 - b) The Philippians being attacked was proof of their present salvation by living out the gospel and not denying the gospel.

- * The practice of burning a pinch of incense to Nero declaring him Lord was a test of allegiance to Rome, Christians refused and died for not doing it!

1:29-30 The sufferings of the Philippians were to be met with perseverance.

- 1) The Philippians had been given grace to believe in Jesus, “For to you it has been granted on behalf of Christ, not only to believe in Him.” vs. 29a-b
 - * The Lord allowed them first to believe in Him before He asked them to trust in Him. Hab. 1-2
- 2) The Philippians had also been given grace to suffer for His person, “but also to suffer for His sake.” vs. 29c
 - * Acts 9:16; 2Cor. 11:23-27; Phil. 3:10; Col. 1: 24; 2Tim. 4:7
 - a) It is a gift of God not given to all, yet all are called to suffer for His name sake. Matt. 5:10-12
 - b) It is the will of God for some to suffer and we are to commit ourselves to Him as a Faithful Creator. 1Pet. 4:12-19
 - c) “Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.” 1Pet. 4:19

- * It has been said that the blood of the martyrs is the seed of the church!
- 3) The Philippians were going through what Paul went through at Philippi. “having the same conflict which you saw in me and now hear is in me.” vs. 30
 - a) The word conflict “agonia” means agony as in athletic contest in the present tense.
 - b) The same suffering agony Paul experienced in Philippi, being accused, beaten and imprisoned. Acts 16
 - * Paul said, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.” Rom. 8:18