

1/24/99

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 another 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 **Paul's certainty about his life.**

1:19 Regarding his deliverance.

- 1) What is meant by deliverance?
 - a) Some say it is his deliverance from prison.
 - b) Some see his vindication before God due to the fact he is perhaps quoting Job. Job. 13:16
 - c) Others say spiritual glorification?
 - d) Paul in the context is important, he is talking about being set free, so I think

primarily it is his freedom. 1:24, 25, 2, 2:24

- 2) The way Paul knew this is two-fold combination.
 - a) 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; Phile. 22
 - 2) Here we have a beautiful blend of the human and divine to bring about the purposes of God.
 - 3) James was killed by the sword, while Peter was released. Acts 12
* Precious in the sight of the Lord is the death of the saints. Ps. 116:15
 - b) The supply of the Spirit of Jesus Christ.
 - * Without doubt by revelation of the Holy Spirit, since he is so sure.
 - c) He knew "oida" referring to intuitive absolute knowledge, a settled conviction.
 - * Jesus told Paul he would testify for Him at Rome. Acts
- 1:20** Regarding his trial.
- 1) Paul had great anticipation for his coming trial.

- a) The phrase my earnest anticipation “apokaradokia” is made up of three expectation
 - b) Away, the head and to watch, 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.
 - * The word is used of the expectation of the manifestation of the sons of God. Rom. 8:19
 - d) Hope always speaks of the future and Paul has great certainty, not uncertainty, well founded hope evident by having one’s head stretched out looking!
 - e) The same certainty is embraced by the believer regarding his inheritance reserved in heaven which is incorruptible. 1Pet. 1:4
- 2) Paul was confident that he would be ashamed in nothing, appear before the Roman tribunal. Rom. 1:16-17
- a) Shame would be evident of feelings that accompany dishonor for deeds or words.
 - b) Not to appear before God.

- 3) Paul rather would with all boldness “parrhesia” means freedom of speech, suggesting all openness and confidence to speak as he ought., as always, **so now** in his trial.
- a) Christ would be magnified “megalunthesetai” to make great or enlarge in and through his body, be it by life or death, not that he would magnify Christ in his body.
 - b) He would not be presumptuous and provoke Nero but honor God.
 - * You are not your own... 1Cor. 6:19-20

1:21 Regarding Christ.

- 1) Paul plainly declares the master passion of his life and purpose for living., “For to me to live is Christ”,
 - a) The principle of life that Christ enables us to accomplish what He asks of us.
 - b) But He does not do it apart from us or without our yielding, we have to step out and do for ourselves and He will do it for us, through us!
 - c) Paul died on the Damascus road when he accepted Christ, as the Savior of the Torah..
 - d) I am crucified with Christ... Gal. 2:20

- 1)) 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)) To follow, Serve and fellowship with Him. 3:10
* Benjamin Disraeli, one of Britan’s greatest empire-building statesmen, said, “Youth is a blunder, manhood a struggle; old age a regret.” (Philips:61)
 - 4)) I cannot detach myself from Christ, at work, recreation, etc!
* When Christ who is our life shall appear... Col. 3:4
- 2) Paul declares his understanding about death, “to die is gain”.
- 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 can not 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.

Job 19:23-27; Jn. 5:24; 11:25; 1Cor. 11:30; 15:51-56; 1Thess. 4:13-18

- * For Paul life and death are not opposites in Christ but different stages of the believer in Christ, alive Christ lives through Paul, dead Christ likeness is gained!
- 1)) Paul’s discussion is not about whether he is going to live but rather that he is not going to “live in the flesh”.
 - 2)) In principle, to die to self daily is far better than to live for self, regarding sin.
 - 3)) Paul’s motive is love for Christ, that is the only power to enable us to die on a daily basis, deny ourselves!

1:22-26

Paul’s meaning of, to live is Christ.

1:22

Paul saw himself as a chosen vessel.

- 1) If Paul lived in his body it meant fruit for his labor in serving the church.
- 2) Yet Paul does not make his decision known but leaves it to the Lord.
 - a) The word choose “harireomai” is used of the election of believers by God. 2Thess. 2:13
 - b) 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 know his decision but leaves it with the Lord.

1:23 Paul expresses his dilemma of choice and desire, not that he could choose when to die.

- 1) The apostle's position is marked by the phrase hard-pressed between "Sunechomai" means a strong expression to be held together, hemmed in and under pressure from both sides.
 - a) Of the twelve time it appears in the New Testament, two are by Paul, nine by Luke and one by Matthew.
 - b) The term is used sometimes of diseases that are viewed as seizing, gripping, or controlling their victims.
- 2) The apostle's passion is marked by the word desire "epithumia" is translated "lust", often in a negative way for sin.
 - a) Paul in a positive way was lusting after heaven, remember he had been caught up there one time before. 2Cor. 12:1-5
- 3) The apostle's preparedness is marked by the word depart "analu" is vivid word used in various ways.
 - a) To take down camp.
 - b) To pull up anchor.

- c) To unyoke an oxen.
- d) To solve a problem.
 - 1)) For Paul either departure to go with Christ or liberty from prison is a deliverance according to the will of God!
 - 2)) The word is used of the Lord's return and Paul's departure at death. Lk. 12:36; 2Tim. 4:6
- 4) The apostle's perception is marked by the phrase, "Far better".
 - 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)) Receiving my celestial body. 2Cor. 5:1
 - 4)) There being no more sorrow or pain. Rev. 21:4
 - b) The caution
 - 1)) A Christian can not 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 or the rest of the Scriptures.
 - 3)) God decides when He takes me home, not I!

* We are but pilgrims and sojourners. 1Pet, Heb. 11

1:24-26 Paul expresses his desire for their benefit.

1:24 Paul had their needs in mind.

- 1) Paul knew that his physical presence was sure.
- 2) Paul knew what was more needful for the Philippians.
 - a) Paul chooses the needs of others instead of the better for himself. vs. 23
 - b) He was willing to go to hell. Rom. 9:3
 - c) He was willing to postpone heaven. Phil. 1:24
 - d) The principle is that all things are lawful... 1Cor. 6:12; 10:23

1:25 Paul had their growth in mind.

- 1) Paul knew confidently that he would remain and continue with them through his release.
- 2) Paul knew he could be of help for their progress.
 - a) The word progress is the same as in verse twelve, furtherance” to make an advance as a reconason to cut down the forested area or another obstacle so the army could advance.

b) The word is the only thing that will cut down our forested areas that hinder Christ from having full control for growth, development and maturity in the Spirit!

c) Paul knew their progress was to include joy of faith.

- 1)) Their joy of faith, referring 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 Paul had their joy and glory in Jesus in mind.

- 1) Paul’s coming to them would in fact be their rejoicing in Christ knowing that Christ had been faithful to what He had revealed to Paul.
- 2) Paul’s purpose is expressed, the glory of God, not man. 1Cor. 1:30-31
 - * The second imprisonment and death confirms his release. 2Tim. 4:6-8
 - a) Some times the word rejoicing is translated boasting or glorying.
 - b) This epistle has been called by many the epistle of joy.

1:27-30 **Paul pleads their proper conduct.**

- 1:27** Their walk was to be one with the gospel.
- 1) The word conduct “politeuomai” means a citizen.
 - a) We get our word politics from it..
 - b) Philippi was a Roman Colony, though far from Rome, they were subject to all the laws of Rome and privileges.
 - 2) Their conduct was to be worthy, having the idea of weight, in proportion or kind as the gospel purports to be!
 - a) So Paul desired that their conduct or citizenship reflect the kingdom of the gospel. 3:20
 - b) To walk worthy of vocation... Eph. 4:1
 - c) Unto all pleasing. Col. 1:10
 - d) God has made us son, joint-heirs, kings and priests unto himself!
 - e) We are to stand fast in one Spirit, in unity, harmony and steadfast. Eph. 4:1-6
 - 3) This was his desire, whether he was absent from them or present.
 - a) That they stood fast in one spirit.
 - * Not as those who were preaching out of a wrong motive. Phil. 1:16
 - b) That they stood with one mind.
 - * The mind of Christ being servants of all. Phil. 2:5
 - c) That they striving together “synathleo” for the faith of the gospel.

- 1)) We get our word athlete, the idea being teamwork.
- 2)) Their teaching being in accord with the word and the Holy Spirit. 3:1-3

1:28 Their opposition was to be met with courage.

- 1) They were not to be terrified “ptyreomai” intimidated or allow fear to enter in our hearts as we stand for the gospel. 2Tim. 1:7
- 2) They had adversaries.
 - a) The adversaries seem to of been the pagans who were opposing the gospel.
 - b) Later he will warn about the Judaizers. 3:1
 - c) Satan is the source using unsaved people. 1Pet. 5:8
 - d) God of all comfort. 2Cor. 1
 - e) Nazi Germany, Mao Tse-tung, Viet Nam, Rwanda, Yugoslavia, etc.
- 3) Two reasons
 - a) Their adversarial activity was proof of their perdition by rejecting the gospel, judgment awaiting them.
 - b) Their being attacked was proof of their present salvation in living out the gospel.

- * The practice of burning a pinch of incense to Nero, declaring him Lord was a test of allegiance to Rome, Christians died.

1:29-30 Their sufferings were to be met with perseverance.

- 1) The Lord had granted them to suffer on Christ's behalf. vs. 29
 * 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 yet He is a Faithful Creator. 1Pet. 4:12-19
 * Blood of the martyrs is the seed of the church.
- 2) The Lord allowed them first to believe in Him before He asked them to trust in Him. Hab.1-2

1:30 They were going through what Paul went through in Philippi.

- 1) The word conflict "agonia" means agony as in athletic contest.
- 2) The same suffering agony Paul experienced in Philippi. Acts 16
 * 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