

Philippians 1:19-30

Backing up a Bit

Philippians 15-18

Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; ¹⁶ the latter do it out of love, knowing that I am appointed for the defense of the gospel; ¹⁷ the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. ¹⁸ What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.

- *The motives for preaching Christ were not correct, so why did Paul still rejoice?*
- *The reason Paul could rejoice was that “Christ was proclaimed”. They were “preaching Christ”, the true gospel of grace and not “another”.*
- *In contrast, Paul was not pleased with the “other” gospel that was being preached in Galatia. He rebuked them for preaching “another gospel” and pronounced a curse on anyone preaching it.*
- *He was NOT REJOICING about what the Galatians preached.*

VERSES 19-20

Yes, and I will rejoice, ¹⁹ for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, ²⁰ according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

XIX. “This” likely refers to everything Paul was experiencing including his upcoming trial.

19 The result is a sentence which reads (paraphrased): “This whole affair will turn out to my ultimate salvation and present vindication, when, through your prayers and the supply of the Spirit of Christ my earnest expectation and hope are realized at my trial and not only am I not brought to shame but in a very open (or bold) way Christ is magnified in every way – whether I am given ‘life’ or sentenced to death.”-Fee

- A. “My deliverance” is “My soterio”. Soterio means “salvation” and here likely refers to the fact that no matter what happens it will work for the good of the gospel, whether through life or through death.
- B. “Through your prayers” has been twisted to mean, “The more you pray, the better chance I have of being delivered,” but that is incorrect. He is simply expressing his confidence that their prayers will be effective toward Christ being exalted through Paul.
- C. “The supply of the Spirit of Christ” refers to Paul’s trust in the Spirit of God to work in this situation to magnify Christ.

XX. Paul’s earnest expectation and hope was that Christ would be magnified in his body.

- A. “Earnest expectation” is “apokaradokia” which is a compound word literally meaning “the head watching” and means intense anticipation, earnest expectation.
- B. “Hope” is “elpis” which means to anticipate, usually with pleasure, expectation or confidence.
- C. “That I will not be put to shame” in the Amplified reads, “that I shall not disgrace myself nor be put to shame in anything”.
2 Timothy 1:12
For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.
- D. To better understand what Paul meant by saying He did not want to be put to shame, we can examine what he wanted instead. He says, “but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.” So to be ashamed in this case would be that he would not be bold, and that Christ would not be exalted in His body.
- E. “Boldness” refers to confident speech. It is all outspokenness, that is, frankness, bluntness, publicity, by implication assurance; boldness of speech, confidence; to speak freely, openly, plainly.¹
- F. Paul’s desire was that whatever happened to him in his mortal body would exalt Christ.

VERSES 21-24

For to me, to live is Christ and to die is gain. ²² But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. ²³ But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; ²⁴ yet to remain on in the flesh is more necessary for your sake.

- XXI. Paul’s reasons for living had to do with glorifying Jesus. To die would only mean that he would be with Jesus.
- XXII. Living in the flesh has to do with living in his mortal body. If Paul were to keep living, he could get more work done for the kingdom.
 - A. It is interesting that Paul says that he doesn’t know which one to choose. We might at first think Paul had a choice whether to live or die, but it might have more to do with which seemed more desirable.
- XXIII. Paul felt drawn to both options. He had a strong desire to depart (leave this earth) and be with Christ, which he considers to be better than staying.
- XXIV. He also felt a strong desire to stay. Although being with Christ is clearly better, he felt that staying alive would be better for the Philippians.
 - A. We also experience this conflict. When faced with life and death, we might want to just go be with Jesus which is clearly better than living on in this world, but

¹ Unless otherwise stated, all definitions are from Strongs Concordance.

usually we can bring to our minds that staying on earth would be beneficial for someone else or for a ministry calling.

VERSES 25-26

Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,²⁶ so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

- XXV. Because Paul knew that staying alive would benefit the Philippians, he had confidence that he would remain and continue.
- A. For your progress (advancement)
 - B. For your joy in the faith (cheerfulness, calm delight)
- XXVI. Paul knew that the Philippians wanted him to come to them again. He wanted to remain so that he could fulfill this “proud confidence” which is really a boasting in the Lord that God would bring this to pass.
- Verse 26 in the ESV:*
So that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

VERSE 27

Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

- XXVII. What does it mean to conduct oneself in a manner worthy of the gospel of Christ?
- A. Conduct yourself means to behave as a citizen, to live.
 - B. “In a manner worthy” means appropriately: - as becometh, after a godly sort, worthily (-thy).
 - C. So we are to live worthily (in a worthy manner) of the gospel, the good news.
 - D. Whether he was set free and could come to them or even if he couldn't, Paul wanted to know that they were standing firm in one spirit and with one mind striving together for the faith of the gospel.
 - E. Notice the importance in Paul's mind of the gospel: that we walk according to it, stand firm in it, and strive together for it.

Only behave as heavenly citizens worthily of the Gospel of Christ: in order that whether I come and see you, or else be absent, I may hear the things concerning you, in order that ye stand fast in one spirit, with one mind striving together for the substance of things believed of the gospel: Bullinger

Vs. 27 The Greek word translated "becometh" is most interesting. When it is used with the genitive case, it means "having the weight of (weighing as much as) another thing." It means, "of like value, worth as much." Other meanings are "befitting, congruous, corresponding." The saints are to see to it that their manner of life weighs as much as the gospel they profess to believe, or their words will not have

weight.-Wuest

In the Greek word translated "stand fast," the ideas of firmness or uprightness are prominent. It means "to stand firm and hold one's ground."-Wuest

VERSE 28-30

In no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God. ²⁹For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, ³⁰experiencing the same conflict which you saw in me, and now hear to be in me.

- XXVIII. "Alarmed" means "frightened". "Opponents" means "adversaries".
- A. It is stunning to think in terms of having opponents, but there are people who are AGAINST the good news AND those who teach it.
2 Timothy 4:14
Alexander the coppersmith did me much harm. May the Lord repay him according to his works.
 - B. For us, it will work out for our salvation.
 - C. For them, their opposition is a sign of their destruction.
 - D. Our salvation and their destruction are both from God.
- XXIX. We not only have the pleasure of believing in Jesus, but it has been granted to us as grace from God to suffer for His sake.
- A. We should not be surprised if we face persecution.
1 Peter 12:13-14
Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; ¹³but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. ¹⁴If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.
 - B. We are instructed to rejoice in persecution.
Matthew 5:10-12
Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.
¹¹ "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² **Rejoice and be exceedingly glad**, for great is your reward in heaven, for so they persecuted the prophets who were before you.
 - C. Persecution does not come because we have a personal flaw.
1 Timothy 3:10-13
But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, ¹¹persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me. ¹²Yes, and all who desire to live godly in Christ Jesus will suffer persecution. ¹³But evil men and impostors will grow worse and worse, deceiving and being deceived.

Vs. 28 "those who are entrenched in their opposition against" you.-Wuest's

On the other hand, to those who are the persecuted, persecution is a token that they are truly born again. Jesus taught that godly people would be persecuted (Mt 5:10-12), and so did Paul (2Ti 3:12). The fact that these believers were being persecuted confirmed their salvation and, at the same time, revealed their persecutors as being enemies of Christ with the result of eternal perdition. AWMJ Vs. 29 The words "in the behalf of" are the translation of the Greek preposition used of the substitutionary aspect of our Lord's death on the Cross. It means not only "for the sake of," but "in the place of." It has been graciously given the saints to suffer not only for the sake of but in the place of Christ.-Wuest

Persecution isn't always life threatening or physically abusive. Some of the most subtle persecution is just rejection or mockery.-AWMJ

XXX. Persecution has always existed against Christians. It always will. The cross is offensive both to the sinner and the religious person.

A. Persecution raises many conflicts.

1. Physical-actual beatings, imprisonments,
2. Emotional-threats, intimidation, shunning, excommunication, mockery, misunderstandings by friends and family.
3. Spiritual-lies from the enemy or others that if you were really God's man/woman...if He really loved you, none of this would be happening to you; the idea that God is sending persecution to punish you for some sin

2 Corinthians 11:18-33

Seeing that many boast according to the flesh, I also will boast. ¹⁹ For you put up with fools gladly, since you yourselves are wise! ²⁰ For you put up with it if one

- *brings you into bondage,*
- *if one devours you,*
- *if one takes from you,*
- *if one exalts himself,*
- *if one strikes you on the face. ²¹ To our shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also. ²² Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. ²³ Are they ministers of Christ?—I speak as a fool—I am more:*
- *in labors more abundant,*
- *in stripes above measure,*
- *in prisons more frequently,*
- *in deaths often.*
- *²⁴ From the Jews five times I received forty stripes minus one.*
- *²⁵ Three times I was beaten with rods;*
- *once I was stoned;*
- *three times I was shipwrecked;*
- *a night and a day I have been in the deep;*
- *²⁶ in journeys often,*
- *in perils of waters,*
- *in perils of robbers,*
- *in perils of my own countrymen,*
- *in perils of the Gentiles,*
- *in perils in the city,*
- *in perils in the wilderness,*
- *in perils in the sea,*

- *in perils among false brethren;*
- ²⁷ *in weariness and toil,*
- *in sleeplessness often,*
- *in hunger and thirst,*
- *in fastings often,*
- *in cold and nakedness—*
- ²⁸ *besides the other things, what comes upon me daily: my deep concern for all the churches. ²⁹ Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?*
- ³⁰ *If I must boast, I will boast in the things which concern my infirmity. ³¹ The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.*
- ³² *In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; ³³ but I was let down in a basket through a window in the wall, and escaped from his hands.*

Thus, Paul's concerns:

- (1) *The exhortation: that they live as worthy (live worthily as²) citizens of the gospel of Christ;*
- (2) *The reasons: that in his current absence, he may hear about "their affairs":*
 - (a) *that they stand firm in the one Spirit*
 - (b) *contending side by side as one person for the faith of the gospel*
- (3) *The circumstances that called this forth: intimidation by their adversaries*
- (4) *Which leads to an aside:*
 - (a) *Their doing 2 and 3 will become an "omen" of the opponents' destruction;*
 - (b) *but evidence of the Philippians' salvation,*
 - (c) *which has God as its source;*
- (5) *A concluding theological explanation of their suffering (implicit in item 3):*
 - (a) *It is a "grace" given to those who believe*
 - (b) *It is consonant with Paul's own struggles (past and present). -FEE*

² Parenthesis SGF