

**Study on the
Book of Philippians
1:12-18;**

C. PAUL'S PERSONAL CIRCUMSTANCES. (1:12-26;)

- 1. The progress of the gospel in Rome discussed.
(1:12-14;)**
- 2. Paul has rivals in Rome who are attempting
to make things difficult for him;
their motives are wrong. (1:15-18;)**
- 3. Whatever the circumstances, the apostle hopes
that Christ will be magnified. (1:19-26;)**

Overview of Philippians:-

Paul's Prayer for the Philippians. (1:1-12;)

A) A prayer of thanksgiving:-

- 1. Paul gives thanks for the fellowship he shares with the Philippians in the area of spreading the gospel message.**
- 2. Paul give thanks for the sharing he has with them in the area of bonds, defence, And confirmation of the gospel.**

B) Paul's prayerful request for the Philippians:-

- 1. Paul prayed that the Philippians would grow in knowledge and discernment.**
- 2. Paul prayed for the Philippians sincerity and purity of life.**

Paul calls upon the Philippians to live a life worthy of the gospel message. (1:12-30;)

A. Paul rejoices in the fact that the gospel is preached:-

- 1. Brethren were motivated by his bonds.**
- 2. Some brethren preached of a pure and sincere disposition.**
- 3. Some brethren preached a pure doctrine; however, their motives were sinful.**

B. Paul desires to be a part of the Philippians progress in the gospel.

C. Paul calls upon the Philippians to walk worthy of the gospel of Christ.

D. God has “granted” the Christian to both believe and suffer on behalf of Christ. (1:29;)

1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

12 Now I want you to know, brothers, that what has happened to me has really served to advance the gospel.

13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.

14 Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

1:12; "Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward."

The progress of the Gospel. verses 12-18;

These verses may be divided into three sections;
Persecution, Publicity and Praise.

Persecution had resulted in progress for the gospel.

"Furthermore" (v.12) is **"prokope."**

In the Revised Version **"progress."**

The Roman army had a section which had this responsibility of **"preparing the way"** for the rest to advance.

1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

The word describes **the advance** of an army,
PROKOPE is a word specially used
for **the progress** of an army or an expedition

It is the noun from the verb **PROKOPTein**,
which means 'to cut down in advance.'

It is the verb which is used for cutting away
the trees and the undergrowth
and removing the barriers which
would hinder the progress of an army.

PROKOPE came to be used of a corps in the
Roman army who went on ahead to prepare the way
for the advance of the main body of soldiers.
(as the Pioneer Corps in the British Army.)

1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

The past leading up to Paul’s Roman imprisonment has been one of personal suffering. :-

**His Arrest and imprisonment in Jerusalem.
(Acts 21:27-22:29;)**

(1) Crowds all against him. (21:20;)

(2) Trying to kill him. (21:31;)

(3) Beating him. (21:32;)

(4) Bound in chains by the Roman Tribune. (22:33;)

1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

It seems to me that Paul would have understood their zeal for he once did as they were doing. (22:4;)

Trial before the **Sanhedrin**. (Acts 22:30-23:11;)

The plot by the **Jews** to kill him. (Acts 23:12-22;)

Imprisonment in Caesarea lasting. 2 years with the trial and questionings before **Felix**. (Acts 23:23-24:27;)

The trials before **Festus** and King **Herod Agrippa**
(Acts 25:21-26:32;) Note: 26:31-32;

The voyage to Rome with the storm and shipwreck
(Acts 27:1-28:15;)

The arrival in Rome —not in the manner of a preacher or apostle but **as a prisoner**. (Acts 28:16;)

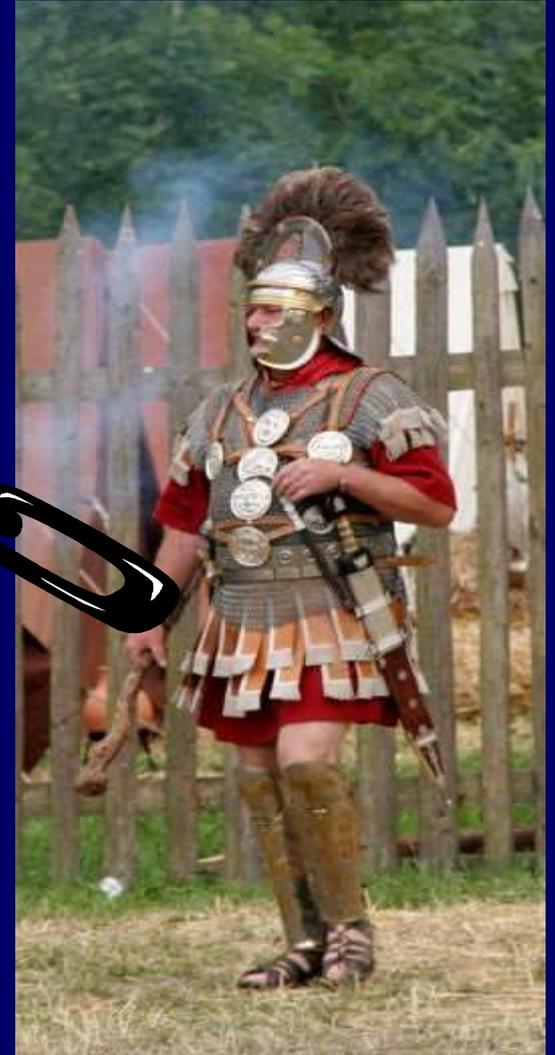
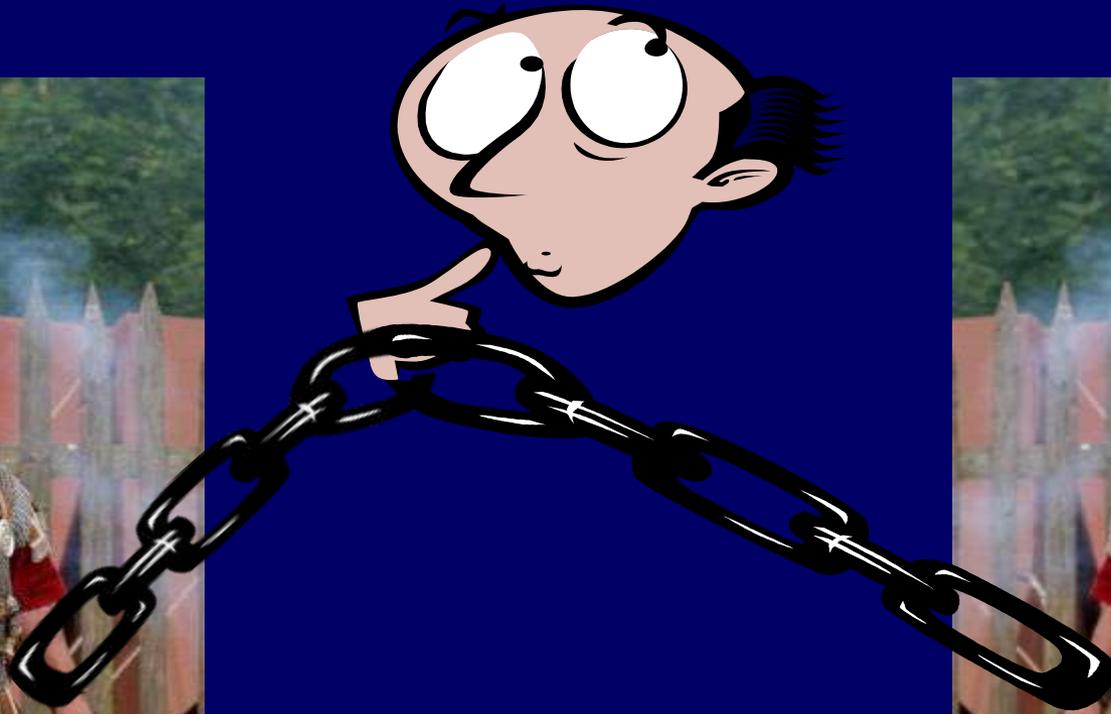
1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

God uses calamity (suffering, illness, persecution), first for His children’s good, then for the furtherance of the gospel. Acts 8:1; 16:19-34;

Paul said his imprisonment served to advance the gospel.

I think it was mostly his fearless preaching and his success in converting so many in Rome including members of the Praetorian Guard and of Caesar’s household.

Who is chained to who?



1:12; “Brothers , I want you to know that the things which have happened to me have really helped the gospel to go forward.”

When Paul begins with, **“Now I want you to know”** he is signalling his readers that he wants to call attention to **a subject of considerable importance.**

This relates to the by-products of Paul’s imprisonment...

Specifically, **the Praetorian Guard** (modern day secret service) has been **exposed** to the gospel. Also In general, everyone else has heard. vs:13;

The majority of the Christians based in Rome **are now empowered** to evangelize like never before **because of Paul’s impending trial.** vs:14;

1:13; "Throughout the whole of the praetorian guard and everywhere else it is recognised that I am in these chains on account of my connection with Christ."

How the persecuted saints **react to their suffering** has a great influence on everyone around them.

They cannot chain the gospel of Jesus.
The gospel was going forth. 1:12;

HOW? "Because I'm in prison, the **story of Christianity** is being talked about all over the city."

Praetorian Guard



1:13; "Throughout the whole of the praetorian guard and everywhere else it is recognised that I am in these chains on account of my connection with Christ."

Publicity for the Gospel.

Paul talks of his "**bonds**" and uses the word **halusis**. This was **the short chain** which was fastened to the wrist of a prisoner and also to the wrist of a soldier. So the prisoner was attached to his guard and this made escape impossible.

All the time Paul was attached, by **the halusis**, to a Roman soldier. There would be a rota of soldiers on guard duty.

Guards were probably changed every four hours; so for periods of four hours, **Roman guards would hear Paul preaching and teaching Jesus** - perhaps direct to them - or listening to him dictate letters to fellow Christians.

1:13; "Throughout the whole of the praetorian guard and everywhere else it is recognised that I am in these chains on account of my connection with Christ."

William Barclay refers to the **Praetorian Guard** as follows:

"The Praetorian Guard were the imperial Guard of Rome.

They had been instituted by Augustus and were a body of 10, 000 picked troops."

"Augustus had kept them dispersed throughout Rome and the neighbouring towns. **Tiberius** had concentrated them in Rome in a specially built fortified camp."

"Vitelellius had increased their number to 16,000. They served for 12 and later 16 years. At the close of their term they received citizenship and a grant of more than £250"

"Later they became very nearly the emperor's private bodyguard and in reality became king makers; for inevitably it was their nominee who was made the Emperor every time,"

1:13; "Throughout the whole of the praetorian guard and everywhere else it is recognised that I am in these chains on account of my connection with Christ."

“since they could impose their will by force, if need be, upon the populace. **It was to the prefect of the Praetorian guard**, the commanding officer, that Paul was handed over to when he arrived in Rome.”

During his two year's imprisonment **Paul would be able to teach many about his Saviour.** The audience of the guard would be unable to get up and walk away from the preacher.

Praetorian Guard Of the Emperor Augustus.



1:13; "Throughout the whole of the praetorian guard and everywhere else it is recognised that I am in these chains on account of my connection with Christ."

Paul refers to two words to refer to his imprisonment:-

(1) DESMOS – ‘actual bonds which bind a prisoner’ (Vine). (Philip 1: 7, 14, 16; and Col 4:18;) These are rightly translated as chains.

(2) HALUSIS (Acts 28:20; and Ephesians 6:20;). This means a short chain about 18" long which manacled (handcuff, fetter for the hand) a prisoner to his guard.

The publicity involved "the whole Praetorian Guard" - and "everyone else". They knew why Paul Was a prisoner; **He was a prisoner for Christ's sake.**

1:14; "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."

Two other things should be noted here. **First, the power of example. Paul** was in prison **suffering (wrongfully)** for his faithfulness to his Master. **His faithfulness under persecution gave heart to others.**

"And my being in prison has given most of the brothers **more confidence** in the Lord, so that they grow bolder all the time in preaching the message without fear." 1:14; (Good News.)

Our example can greatly help or hinder - other Christians.

1:14; "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."

One commentator says,

"The majority of the brethren were infected with the contagion of Paul's heroism."

The effect of Paul's imprisonment on the church in Rome.

'Most' ...have been made confident in the Lord.... much more bold to speak the word of God without fear." **Not all** - but most:-
This shows that some were still fearful.

1:14; "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."

Today it is often felt that the preachers are the ones who should **"speak the word"** witness to the world.

Notice here that it was the "brethren" who were speaking the word.

"to speak" – **lalein** [Greek]: is not 'preach' but means **'everyday conversation'** gossiping. We can see what happened when one person was totally given over to the Lord.

Imagine 10 like that! Now imagine 100! Now **imagine the whole congregation speaking about Jesus!**

Our chains might not be as Paul's but surely we can use them the same way.

1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

Philippians 1:15-18;

15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill.

16 The latter do so in love, knowing that I am put here for the defence of the gospel.

17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.

Right and wrong motives for preaching the Word.

Some were preaching Christ

"of envy and strife, of faction, not sincerely."

1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

In the midst of a great gospel push in Rome, one group of Christians felt they were in competition with Paul – sad.

WHO WERE THEY We don't know for sure.

Our best guess is that they were a remnant from the Acts 2, on Pentecost at the birth of the church.

Jews had come into Jerusalem for Pentecost and **heard Peter's message** and **experienced God's miracles.**



1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

These Jews returned to their respective countries as Christians to start small congregations.

It may have been that the group in Rome felt that they were being overshadowed by Paul. Acts 2:10;

Paul's enemies among the Christians at Rome preached very plainly and forcefully, thinking that by so doing they would cause things to be much more difficult for Paul, and cause him to receive a harsher judgment from Caesar.

They had the **right message but the **wrong motive**.**

1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

The Character of a Man

Sincere

Insincere

One who preaches truth with a pure motive (Phil. 1:15-17).

One who preaches truth with a faulty motive (Phil. 1:15-17).

Preaching that does not represent the whole truth done by one who has good intentions (cf. Apollos @ Acts 18:24ff / Paul @ Acts 26:9 / Disciples of John @ Acts 19:1ff).

Preaching that does not represent truth done by one who has evil motives (Acts 13:6-12)

Acceptable Preaching based upon truth taught (Phil. 1:18).

Unacceptable Preaching based upon untruths taught (I Jn. 4:1-6; II Jn. 9).

1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

**Pretence (wrong motive) – “envy... rivalry” (v15)
“...partisanship / selfish ambition” (v17).**

**This is self-seeking and divisive. Motyer comments:
...their hearts were at war with their testimony.**

[The Message of Philippians, p75].

Thus they were divided in their hearts.

“On one hand they appeared to be faithful gospel preachers committed to declare a selfless, self-sacrificing, unself-seeking Christ...”

“On the other hand they... indulge in a different set of values, self-seeking, self-regarding..”

[Alec Motyer, The Message of Philippians, p76].

1:15; "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will."

In doing this they become all that the message is not.

These people wanted to **promote themselves** and **not Jesus Christ**. Rather than being concerned with the individuals relationship with God their concern was whose side they were on—theirs and not Paul's. Unfortunately this still goes on today.

1:16; "preaching because they love me, for they know that the Lord has brought me here to use me to defend the Truth. And some preach to make me jealous, thinking that their success will add to my sorrows here in jail"

There were others who did the same things, so far as preaching was concerned they did so with **different motives**, namely **out of a sense of love**.

They understood that **he was God's appointed man to spread the good news to the gentiles...**

Acts 9:15; "But the Lord said to him, Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 16 for I will show him how much he must suffer for My names sake."

They had the **right message** and the **right motive**.
"Speaking the truth in love." (Ephesians 4:15;)

1:16; "preaching because they love me, for they know that the Lord has brought me here to use me to defend the Truth. And some preach to make me jealous, thinking that their success will add to my sorrows here in jail"

**1 Cor 1:12 Now I exhort you, brethren,
by the name of our Lord Jesus Christ,
that you all agree and that there be no divisions
among you, but that you be made complete
in the same mind and in the same judgment.**

**11 For I have been informed concerning you,
my brethren, by Chloe's people,
that there are quarrels among you.**

**12 Now I mean this, that each one of you
is saying, "I am of Paul," "I am of Apollos,"
and "I am of Cephas," and "I am of Christ."**

1:16; "preaching because they love me, for they know that the Lord has brought me here to use me to defend the Truth. And some preach to make me jealous, thinking that their success will add to my sorrows here in jail"

Paul's main concern was that whether **the preaching** was done out of good motives or evil ones, **the gospel was being preached**, and in that **he would rejoice**, both then and in the future.

If people of **honest heart** hear the gospel it will bring them to salvation, for "faith comes by hearing ... with word of God."
(Rom 10:17;)

Paul was glad that so many were hearing the Word of life, even though he regretted the motives of some.

1:17; “the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment.”

How could Paul rejoice when he knew that there were men who preached in “**pretence.**” (**prophasis**)?

The word **prophasis** = “that which appears in front, that which is put forward to hide the true state of things; **a fair show or pretext... an excuse.**” (Moulton 354).

The thought is complete and clear. These teachers of truth yet with faulty motives preached Christ as an excuse to gain their real desire; i.e., the pre-eminence among brethren.

Their preaching was not about soul winning
it was about **gaining a popular following.**

The gospel is preached from various motives.
Nevertheless, the gospel is being preached



Today is different many DIFFERENT
gospel messages are being preached.

1:18; “What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.

Yes, and I will continue to rejoice.”

Paul’s rejoicing was due to **truth being preached no matter the motive**. When a man or woman becomes a Christian they are a new creature in Christ. They begin their journey of studying, learning, serving, and bring God glory.

Each man gives account for self.

Paul knew that if a convert were made, even through faulty motive preaching

That individual had the potential to be a wonderful Christian who brings glory to God.

1:18; “What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice. Yes, and I will continue to rejoice.”

How preaching the gospel by one preacher can stir up trouble for another preacher is a concept I find hard to understand.

Perhaps we should, like Paul, be happy that the gospel is being preached by anyone who will preach it even if their motives are not always pure.

It is the gospel, not the preacher, that has the power of God for salvation.

Answer: Paul didn't care! He kept his eye on the ball, that is, it only mattered if people were hearing the gospel and coming to faithful obedience in Christ.



Philippians 1:18-22;

**Yes, and I will continue to rejoice,
19 for I know that through your prayers
and the help given by the Spirit of Jesus
Christ, what has happened to me
will turn out for my deliverance.**

**20 I eagerly expect and hope that I will
in no way be ashamed, but will have
sufficient courage so that now as always
Christ will be exalted in my body,
whether by life or by death.**

**21 For to me, to live is Christ
and to die is gain.**

**Paul was driven by those things
that brought Christian joy. What can someone
in prison tell us about JOY?**



What do most people think it takes to be happy?



What do most people think it takes to be happy?



MONEY

TRAVEL

FREEDOM

FRIENDS

HOUSE

CLOTHES

CAR

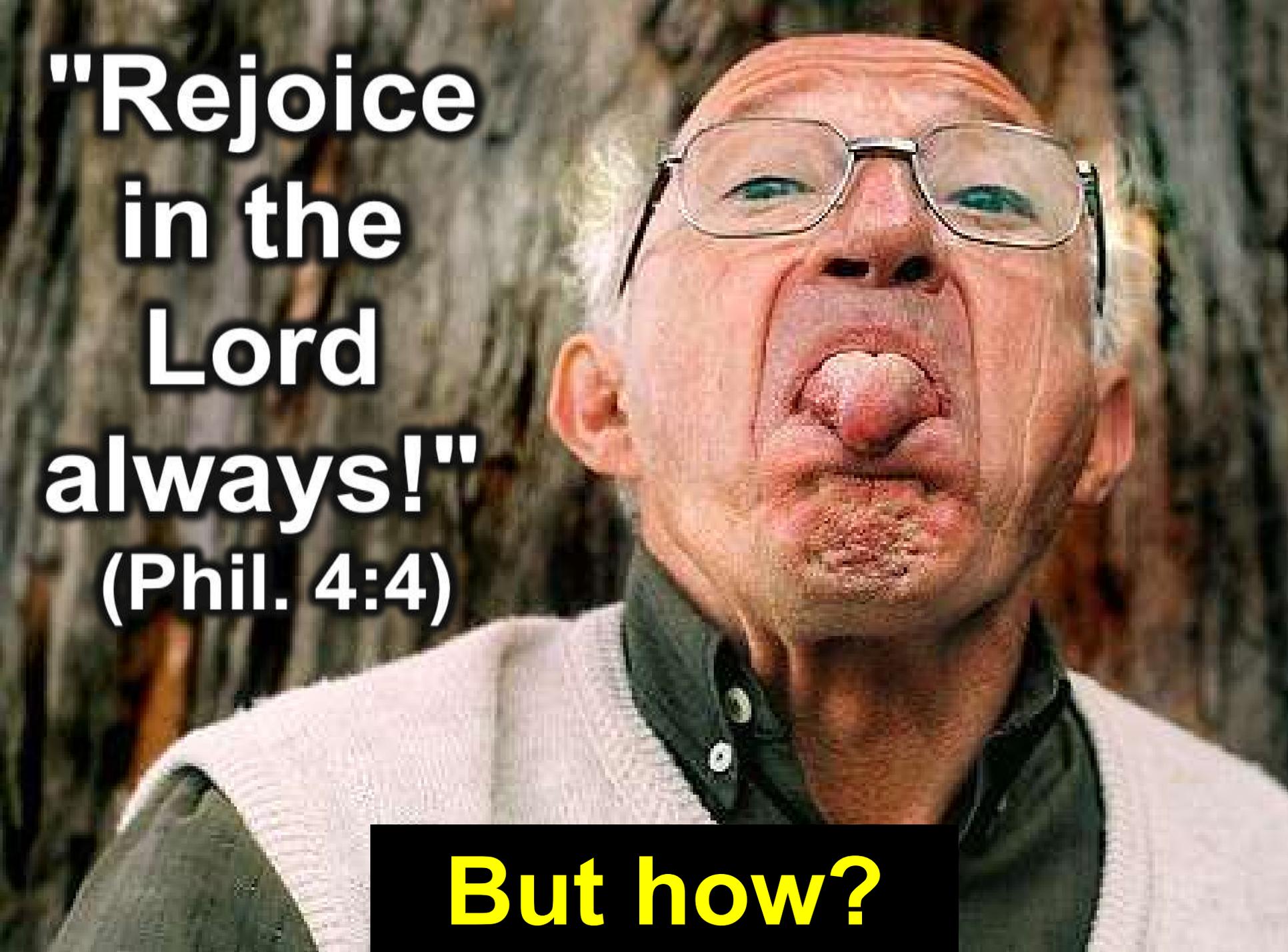
LOOKS

FAMILY

HEALTH

**"Rejoice
in the
Lord
always!"
(Phil. 4:4)**

But how?





HAPPINESS versus JOY



Happiness

Joy

External

Internal

Dependent on circumstances

Independent of circumstances

Emotional response

Act of the will

Having what you want

Wanting what you have

Euphoria

Contentment

Effect

Cause

Result

Foundation

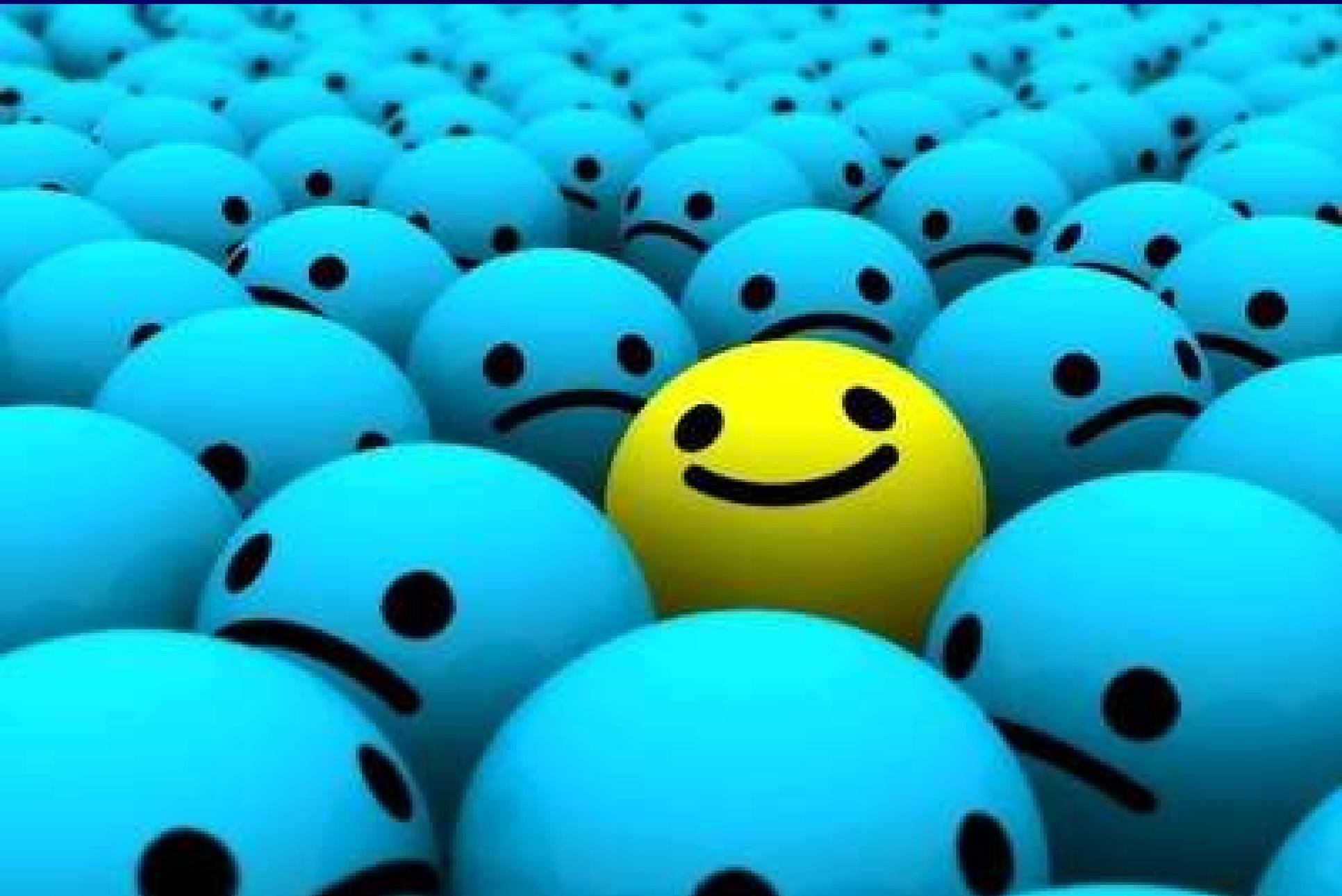
Inconsistent

Consistent

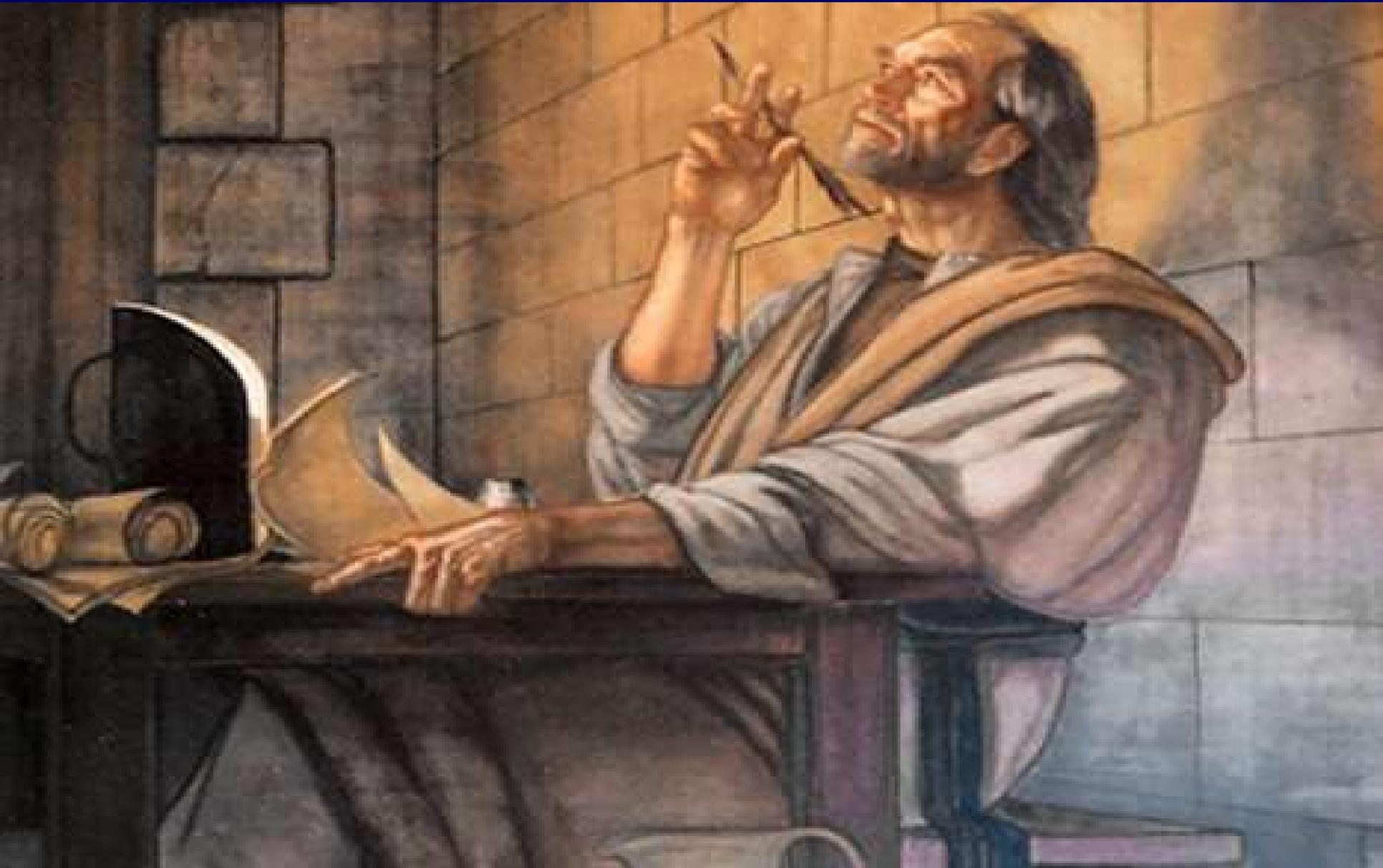
Temporary

Eternal

How can we live with JOY?



**Paul modelled JOY in his prison ministry
by having the ATTITUDE of CHRIST.**



JESUS lived in a Spirit of JOY!



Then he was filled with the joy of the Holy Spirit and said, `I praise you, O Father, Lord of heaven and earth, for hiding these things from the intellectuals and worldly wise and for revealing them to those who are as trusting as little children. Yes, thank you, Father, for that is the way you wanted it. Luke 10:21;

JESUS lived in a Spirit of JOY!



“I have told you this so that **my joy may be in you** and that **your joy may be complete.**” John 15:11;

“And now I come to you, and these things I speak in the world, that **they may have my joy fulfilled in themselves;**”
John 17:13;

JESUS lived in a Spirit of JOY!



“so that being with you again, **your joy in Christ** will overflow on account of me.” Phil 1:26;

“You love what is right and hate what is wrong. Therefore God, your God, has anointed you, **pouring out the oil of joy** on you more than on anyone else.”
Heb 1:9;

JESUS lived in a Spirit of JOY!



**“Let us fix our eyes
on Jesus, the author
and perfecter of faith,
who for the joy set before
Him endured the cross,
despising the shame,
and has sat down
at the right hand
of the throne of God.”
Heb 12:2;**

JESUS lived in a Spirit of JOY!



We need
to **IMITATE**
Christ's attitude
to experience
genuine **JOY.**

1:18; “What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.

Yes, and I will continue to rejoice.”

How can we imitate Christ’s JOY

We need to get to KNOW Him.

We need to ASK TWO QUESTIONS!

WWJD = What Would Jesus Do?

WWJT? = What Would Jesus Think?

We NEED to respond like Jesus Would.

Mimicking the Master



Mimicking
the Master
enables
US to live
with joy!



The Formula.



+



=



Whatever **we experience** in life, if we **imitate Christ**, we will keep hold of our joy.

Happiness versus Joy





**In what way
do we
need to mimic
the Master
so we can
experience
joy in our
difficulties
today?**

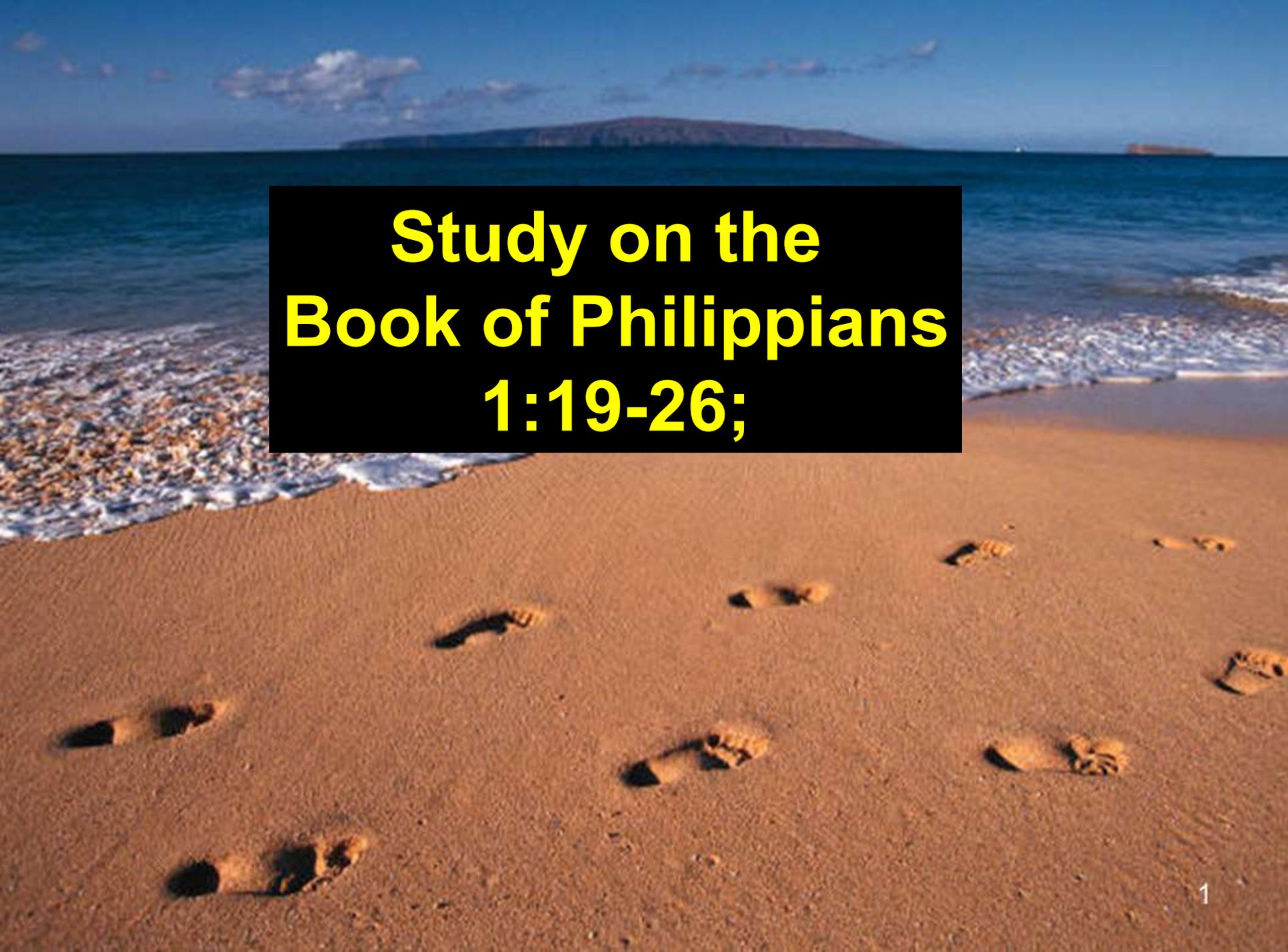
**Study on the
Book of Philippians
1:12-18;**

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Next in the series:- Phil 1:19-26;



**Study on the
Book of Philippians
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1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Paul's dilemma, verses 19-26;

The dilemma is indicated in the words **"a strait betwixt two"** verse **23**. He was **torn in two directions**.

"Strait" is the word **senechomai**, which would be used of a person in a narrow, rocky defile, with a wall of rock on either side, so that he could not turn either right or left, but only go right ahead.

This illustrates how the apostle felt when he wrote this letter. He longed to be with his Lord.

He also wanted to stay and help his brethren.
He expected to be released from imprisonment.

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

They cannot chain the help of Jesus.

"I don't know what is going to happen tomorrow, but I know through your prayers, Jesus is going to help me." 1:19;

**"By the help given
by the Spirit of Jesus Christ."**

Jesus promised this to the apostles.

Mark 13:11;

"Peter and John were filled with the Spirit."

Acts 4:8;

Paul says **"we are to be filled with the Spirit."**

Ephesians 5:18;

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

This verse is a verse of confidence and joy.

"Yes , and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my salvation."

Paul's joyful confidence is rooted in two great supports. One human and the other divine, but both linked very closely.

**The prayers of the brethren.
The help of the Spirit of Jesus Christ.**

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

One of the loveliest things in Paul's letter is the way in which he asks again and again for the **prayers of his friends**. "**Brethren,**" he writes to the Thessalonians **'pray for us.'**

"Finally, brethren," he writes in his second letter to them, **"Pay for us,** that the Word of God may have free course." 2 Thess 3:1-2. 1 Thess 5:25;

He speaks of the Corinthians (2 Cor 1:11;) as **"helping together by prayer for us."**

He writes to Philemon that he is sure that **through Philemon 's prayers** he will be able to be with him again. (Philemon 22;)

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Before he sets out on his perilous journey to Jerusalem, he writes to the church at Rome asking for their prayers. (Romans 15:30-32;)

Barclay said:- "Paul was never too big a man to remember that he needed the prayers of his friends.

"He never stood on a height, looking down; he never talked to people as if he could do everything and they could do nothing;"

"He always remembered that neither he, nor they, could do anything without the help of God."

(Col 4:3;)

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Paul speaks of **"my good" "my salvation" (soteria. safety, deliverance)**. He means his deliverance from prison, and is confident this will come. It will come first, through their prayers.

He often asked his brethren to pray for specific needs.

Read Romans 15:30-32; and note that there he asked them to pray **(a)** that he be delivered from enemies; **(b)** that the gift he was taking might be acceptable to the Judean brethren and **(c)** that he might revisit his brethren.

We ought also to pray for the gospel as the Lord's servants proclaim it. 2 Thess 3:1-2;

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Paul rejoiced over the preaching of truth whether that was done with good or impure motives.

Approaching the verse from this angle we may see that Paul was dependent upon **three things for his salvation:-**

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

The first thing Paul is dependent upon for salvation is truthful preaching.

Secondly, Paul was dependant upon was the prayers of brethren.

Thirdly, Paul was dependent upon "the **supply of the Spirit of Christ.**"

The word "supply" (epichoregia) = "additional help." (LS 307). "Aid." (Moulton 163.) "Support." (AG 305.)

Motyer says of this word:-

"**Supply**" has a 'plus' element in it, it is the 'full sufficient supply' (Ephes 3:20;)

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

"Of the Spirit" means either that the Spirit is the giver of the full supply to us, or else the Spirit Himself is the full supply as He indwells the believer.

Paul leans heavily on this abundant supply. To him it was real, not just a doctrine to be believed. In this same letter (4:13;) he can confidently say,

"I can do ALL things in Him who strengthens me."

To the Galatians (Gal 2:20;) he says:-

"it is no longer I who live, but Christ who lives in me."

1:19; “for I know that through your prayers
and the help given by the Spirit of Jesus Christ,
what has happened to me will turn out for my deliverance.”

Note that the Spirit here is called "**the Spirit of Jesus Christ**". This is one of the many descriptions of the Holy Spirit - **the Spirit - the Spirit of God – the Spirit of Him** that raised up Jesus from the dead.”
Romans 9:9-11;

The Spirit is a source of strength to the Christian, and this divine aid is of unspeakable value in times of trial.

Ephesians 3:16-18; Acts 5:32;
2 Thess 1:7; 1 Thess 5:19;

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

The **doctrine of the Holy Spirit**, however **profound** and **complex** to Paul is still **very practical**.

He lives in us. Gal 2:20;

He helps. Phil 1:19;

He strengthens. Phil 4:13;

He intercedes in prayer. Rom 8:26ff;

Whatever else we do not know, we can know this.

We need to believe it

and go forward with it as a reality.

The work of the Spirit is revealing truth.

Truth, when studied, will help, **aid, and support us** in our quest for **heaven**.

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

**Paul challenges us
to use Life's Circumstances
To Advance The Cause Of Christ.**

The interplay between what God causes and what we do through our own free will is quite interesting and none dissectible most of the time.

What we do know is that **God is a master
at weaving our life experiences
into the fabric of His will and His glory.**

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Rom 8:28; And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

There is this thread in scripture.



At various junctions in the Bible, one can see God's mastery in taking difficult circumstances and doing something really great and wonderful.

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

"As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive."

Genesis 50:20;

"For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your fathers house will perish. And who knows whether you have attained royalty for such a time as this?"

Esther 9:14;

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

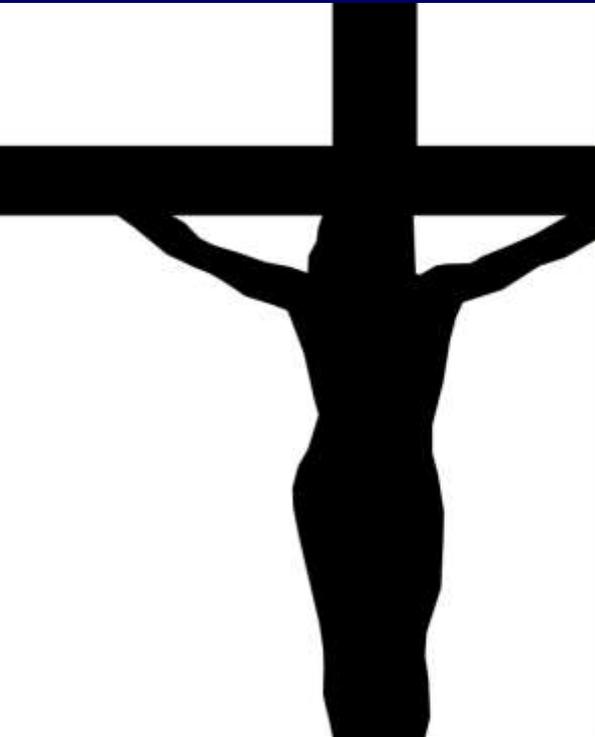
THE EARLY CHURCH?

Acts 8:1; "Saul (Paul) was in hearty agreement with putting him to death. And on that day a great **persecution began** against the church in Jerusalem, and they were all **scattered** throughout the regions of Judea and Samaria, except the apostles."

"Therefore, those who had been scattered went about preaching the word." Acts 8:4;

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

What is the **worse event in the history** of everything?

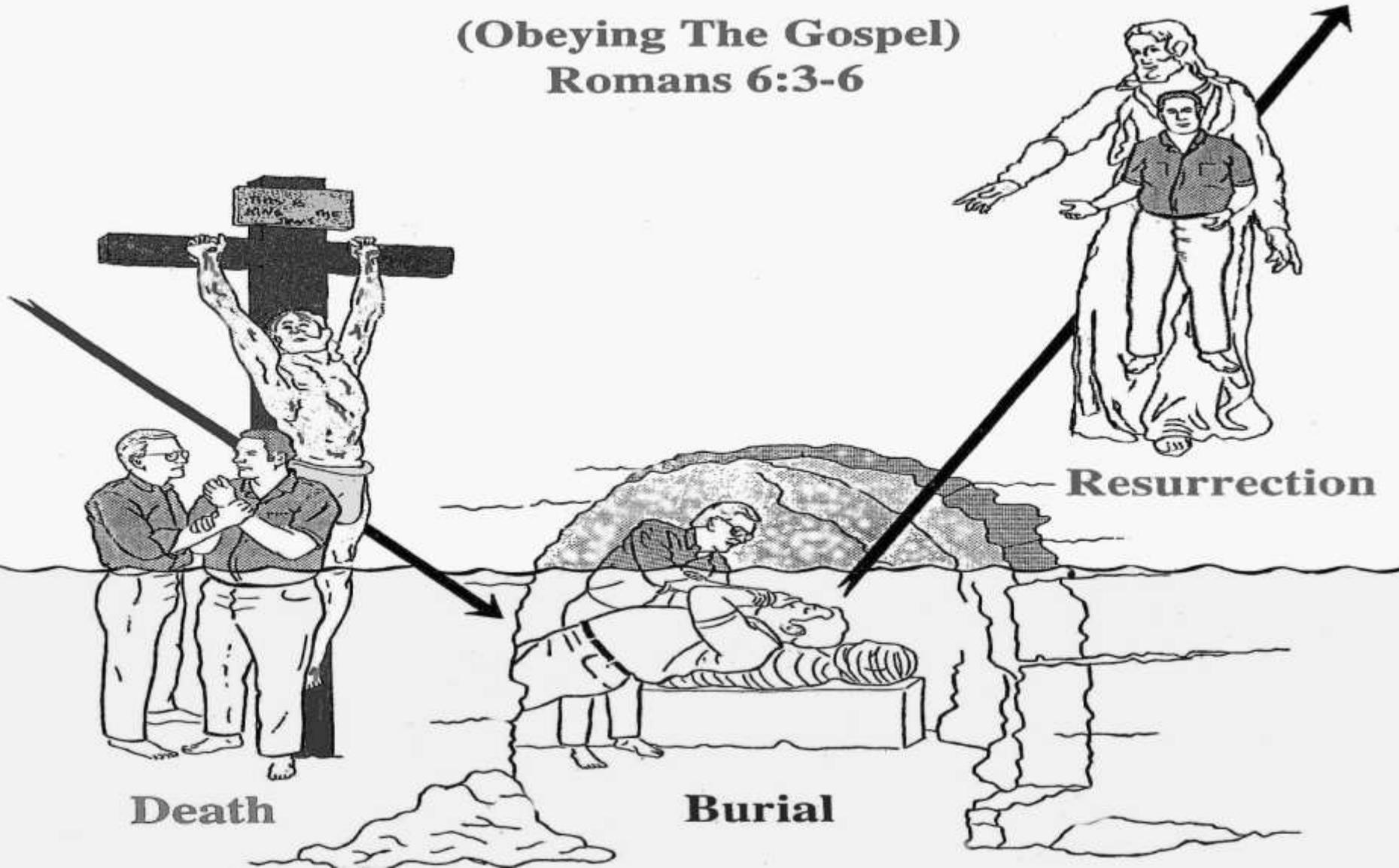


The cross is so ugly
and yet so beautiful
If Christ had been killed
in the twentieth century,
It would not have been
by a cross.



What is the **greatest event** ever? **HE IS RISEN.**

(Obeying The Gospel)
Romans 6:3-6



1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

Spiritual outlook Christians should practice:-



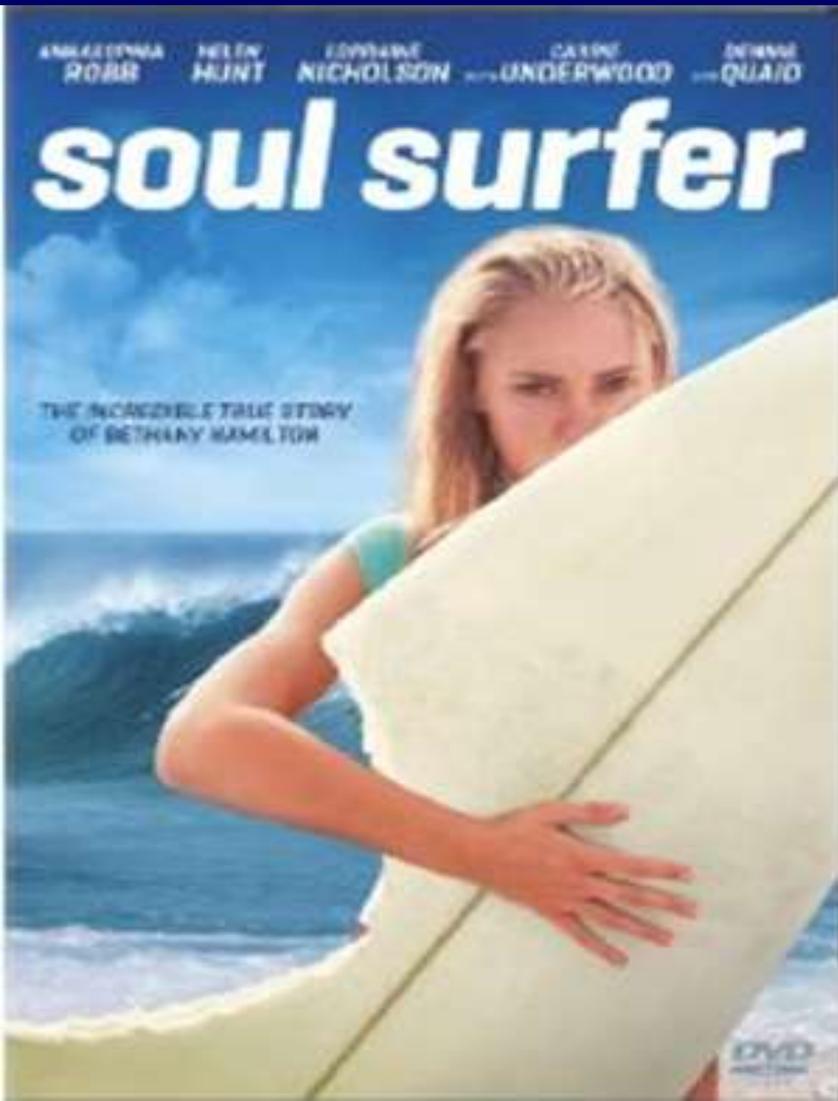
"How is the cause of Christ affected by what happens to me?"

**When I am challenged by life
how do I respond?**

WHY ME? or a Growth OPPORTUNITY!

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."

WHY ME? or a Growth OPPORTUNITY!



EXAMPLES.

The loss of a job.

Divorce.

Loss of a child.

Broken relationship.

Illness.

Relocation.

Imprisonment.

1:19; "I am going to keep on being glad, for I know that as you pray for me, and as the Holy Spirit helps me, this is all going to turn out for my good."



**Do WE really
have that much
to complain about?**

**Should we be
more thankful of
what we have instead
of complaining about
what we do not have!**

Nick Vujicic

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

Paul's desire to be with Christ (verses 20/21).
He talks about his eager expectation; that is, **eager, concentrated gaze fixed on something to the exclusion of everything else.**

“That **Christ** may be **honoured**” “**magnified**”:-
MEGALUMO (strictly speaking “**to make greater.**” We cannot make Jesus any greater.

It is really magnification; as we would see the same thing in more detail under a magnifying glass.
That **we might see more of Jesus.**

1:20; "According to my earnest expectation and hope that in nothing shall I be put to shame, but with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death.."

The great truth evident in this verse was concisely stated by Boice: **"Christ must be magnified in the bodies of those who believe in him, or he will not be magnified at all."**

God is not magnified in political movements, Earthly cathedrals, temples or church houses, but in the bodies of Christians.

"You are the temple of the Holy Spirit?" God did not dwell even in the temple of Solomon. (Acts 7:47-48;)

Solomon in the prayer of dedication acknowledged that heaven and earth could not contain God, much less a building he had constructed.

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

Paraphrase:- "My desire is that whether by my living or my dying people will see Jesus more clearly."

NEB 20-21:- “For, as I passionately hope, I shall cause to be ashamed but shall speak so boldly that now as always the greatness of Christ will shine out clearly in my person whether through my life or through my death. This is the only adequate way of living as a Christian.”

The name of the Lord was magnified at Ephesus (Acts 19:17;) “The real value of the Christian life is the extent to which it magnifies Christ i.e. makes His glory and beauty seen more clearly by others.” (A. E. Winstanley.)

1:20; "For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die."

"but that with full courage."

This is the positive side. Not only does Paul desire not to be ashamed but he desires to maintain a **bold** outspoken testimony."

"Full courage" is a phrase which primarily refers to unreservedness and absence of concealment in speech."
(Eph 6:19;) (**Motyer** p ..53)

Lightfoot says:- 'This right of free speech is the badge, the privilege, of the servant of Christ. (2 Cor 3:12;)

Barclay adds:- "To speak the truth with boldness is not only the privilege of the servant of Christ; it is also at all times his duty."

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

**Paul trusts God to do what is best,
not only for him, but for others.**

**If God wants him to continue in the flesh
because others need him,
or if he has to die in prison.**

**Whatever the future holds, Paul is OK with it.
His hope is that he will have the courage to **accept
his lot bravely and do nothing that would bring
shame on Christ but would instead exalt Him.****

To Live is Christ; to Die is Gain”

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

**If death - literally is gain
to be with Christ is very far better.**

**If life - to live "is Christ" –
What does this mean to us?**

**To live, then, “this shall bring fruit from my work.”
(John 15:8; I Tim 4:16;).**

**3:24; - "needful for your sake" –
live so that some need you.**

1:20; "It is my eager expectation and hope
that I will not be put to shame in any way,"

**"This isn't my home; this isn't where I belong,
because I'm ready to go home,"
2 Corinthians 5:1-2;**



1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

Paul does not know what the future contains but in this verse he briefly considers both possibilities and expresses **the equal desirability of life and death.**

Because **life meant Christ**
and **death meant gaining more of Christ.**

Think about this; I think often we are so removed from that total involvement that we do not grasp the greatness of such a dynamic statement.

A good commentary on this passage
is Phil 3:7-11;

Paul could honestly sing **"He is my Everything."**

1:20; "For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die."

If Christ were to be taken out of life,
for Paul there would be nothing left in life.

Take everything else away and leave Christ that is life indeed. **Christ was nothing less than life itself.**

Christ provides the purpose for joy and living.

Paul loved living, because that meant that he could bring the joy of Jesus to other people.

Philippians 1:26;

"As long as God has got something for him to do, Paul will stay."

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

“Jesus Christ is our saviour and He is the Son of God, to know Him means to know eternal life.
I, a useless sinner, have believed in His beloved person and all His words and miracles recorded in the gospels and have committed my life into His hands.”

"Life for me is an opportunity to serve him and death is a better opportunity to be with Christ."

“Therefore, I am not only satisfied to be in prison for the honour of his Holy name, but I am ready to give my life for the sake of Jesus Christ”

“Amen” by Meby Debash

1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

**They cannot chain the glory of Jesus.
Paul’s obsession to proclaim the Christ
could not be chained.**

For me to live is
For me to live is

**Education.
making money.
Family.
Success.
getting married.
getting out of my marriage.**

1:20; "It is my eager expectation and hope that I will not be put to shame in any way,"

What are we going to say to God?

We can say, "Well, in my life time, I built a house."



We can say, "Well, in my lifetime, I had a good job."

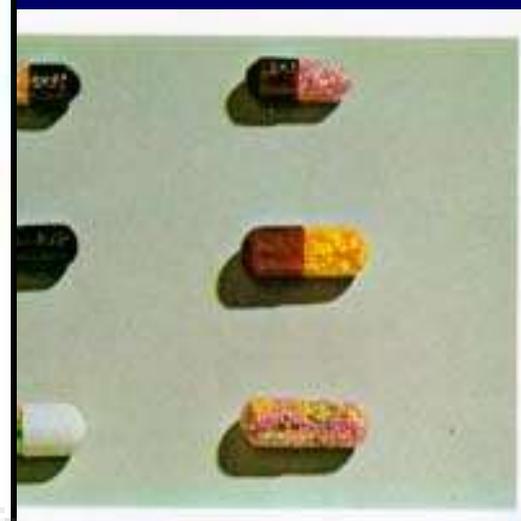
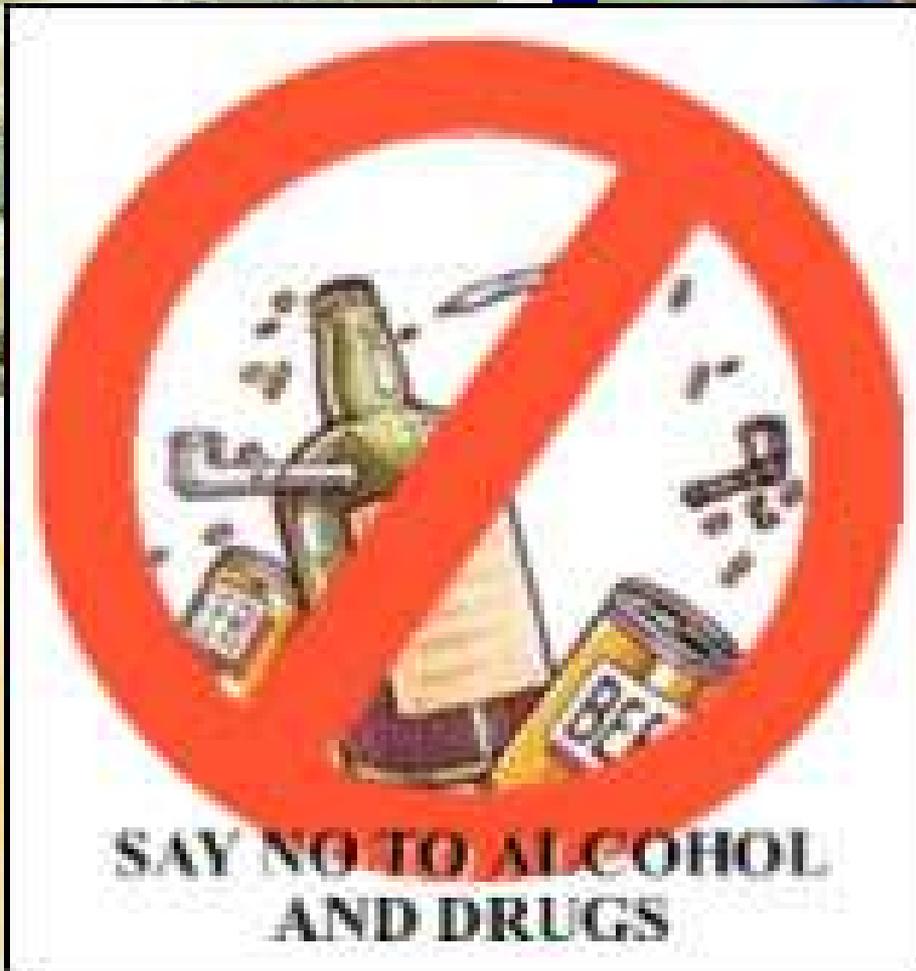
We can say, "God, I had a nice retirement."



We need to realize that all that stuff is going to be incinerated when Jesus comes back?

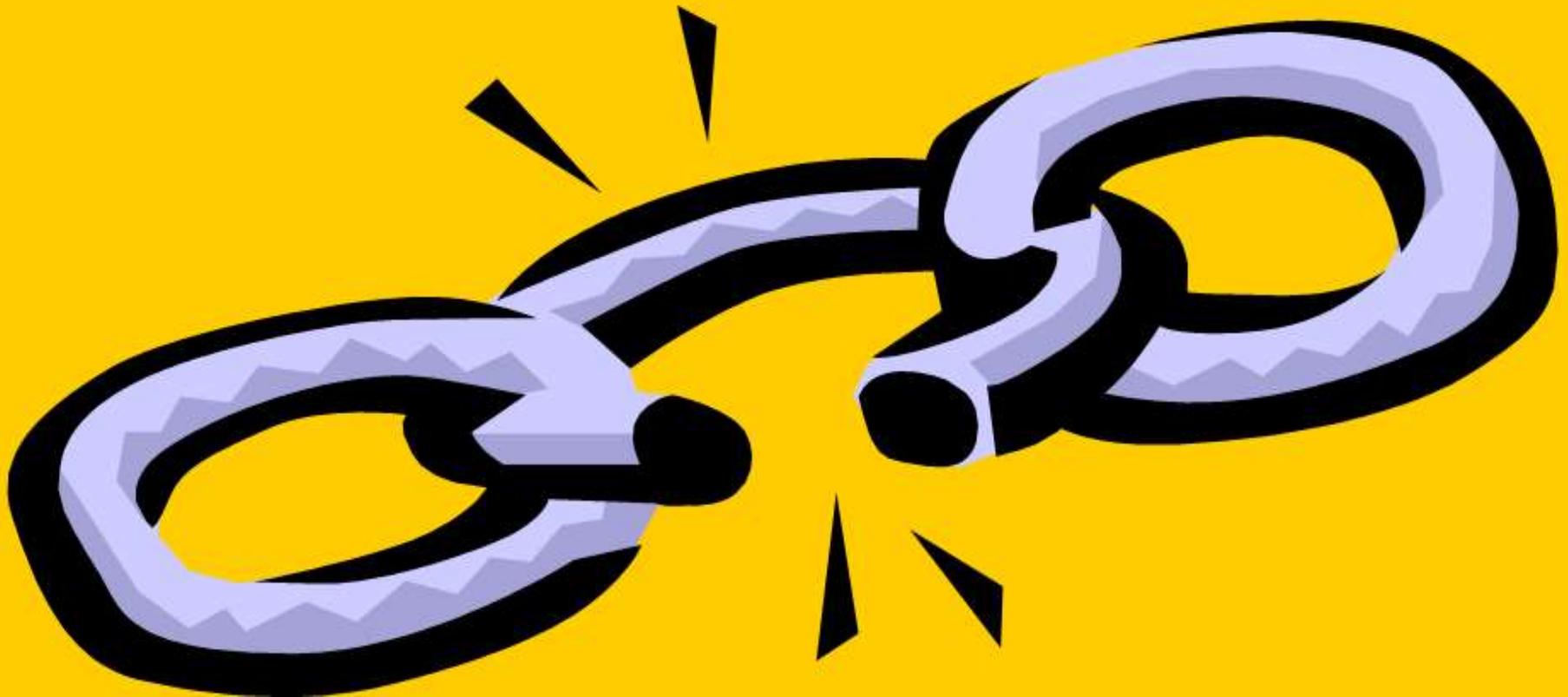
1:20; "It is my eager expectation and hope that I will not be put to shame in any way,"

What happens **when we try ourselves to put meaning into an otherwise meaningless life.**



1:20; “For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself but that I will always be ready to speak out boldly for Christ while I am going through all these trials here, just as I have in the past; and that I will Always be an honour to Christ, whether I live or whether I must die.”

**Are WE willing to let CHRIST
break OUR chains?**



1:20; “According to my earnest expectation and hope that in nothing shall I be put to shame, but with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death..”

**The name of the Lord was magnified at Ephesus
(Acts 19:17;)**

**The real value of this Christian life
is the extent to which it magnifies Christ i.e. **makes
His glory and beauty seen more clearly by others.****

**Paul lived a Christ-centred life v 21;
"For what is life? To me, it is Christ's
- Death, then, will be gain" (Good News).**

**Many without Christ today would say:-
To live is ME and to die is TRAGIC.**

**They are afraid they might die tonight.
They are afraid they might live tomorrow.**

In Shakespeare's Hamlet, the Prince of Denmark delivered a soliloquy in which he viewed both the present life and the after-death state as equally undesirable and terrifying.

**When considering the evils of life,
he could incline toward death, except for the
soul-shattering thought that evil dreams would torture him.**

**Thus, Hamlet stands as the typical unregenerate man,
oppressed by life, but afraid to die.**

**Here, the matchless Paul rises above such a dilemma,
viewing both life and death
as the means of magnifying the Lord Jesus.**

1:21; “For what is life? To me, it is Christ’s
- Death, then, will be gain.”

Paul's life may be summed up as follows:-

A purpose to know as much about Christ as possible. 3:10;

A purpose to be as much like Christ as possible. 2 Cor 3:18;

A purpose to proclaim Christ as widely as possible. Col 1:28;

A purpose to enjoy Christ as fully as possible. Phil 4:4;

His attitude to death:-

(which he viewed as gain not loss):

He would be free from sin.

He would be free from doubts.

He would be free from sufferings.

He would be free from the hatred of enemies.

He would be free from the attacks of false brethren.

He would be free from anxiety.

1:22-23; “But if I am to live on in the flesh, this will mean fruitful labour 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;”

Paul states his dilemma in verses 22-24; **The choice** before him is either **"to abide"** (which was more needful for them) or **"to depart and to be with Christ"** (which was "far better" for Paul himself).

Paul describes death as **"to depart."** This is a wonderful description of the death of a Christian.

It is possible that this is a camping metaphor. Paul, the old **'tent-maker'** (Acts 18:3;) resorts to the language of his trade. In this case, death for the Christian is the end of what was at best **a transitory thing**, a camp-life, in which he travelled, without permanent resting-place, without sure foundation.

1:22-23; "But if I am to live on in the flesh, this will mean fruitful labour 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;"

This life is to be exchanged (2 Cor 5:1ff;) for the

'house not made with hands, eternal in the heavens.'

Camp-life is exchanged for home-life with Christ.

"and be with Christ." This statement has puzzled many. Questions such as, **"Will the Christian be with Christ immediately he dies?"**

Foulkes in N. B. C. p. 1131 makes a good comment:- There is not necessarily any contradiction between thinking of **death as 'sleep'** (as in 1 Thess 4:13-15;) and as departing to be "with Christ." It may be only the limitation of our thinking in terms of space and time that makes it impossible for us to understand what lies beyond the gates of death, is enough to say that to die is gain because it is to be with Christ."

1:22-24; “But if I am to live on in the flesh, this will mean fruitful labour 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;”

**Personal benefits lean toward being with Christ
“for it is very far better.”**

Paul would not have to suffer **persecution**, 2 Cor 11; nor **physical pain**, Cor 12:7ff; any longer.

Paul was a man of selfless love.

Though being with Christ would solve a lot of his own distress he knew it was **“needful”** for the sake of other brethren and lost souls that he continue his work for as long as possible.

1:22-23; “But if I am to live on in the flesh, this will mean fruitful labour 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;”

Paul seriously contemplates this serious dilemma.

Does he want to die and be in the presence of Christ (better option for Paul),

or does he want to stay in this world helping the Philippians grow in their faith (better option for Philippians)?



1:22-23; “But if I am to live on in the flesh,
this will mean fruitful labour 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;”

It should be noted that **the choice** before
a Christian is **not always** between right and wrong.

Spiritual maturity is shown when we are **willing**
to give up something **"far better"** for ourselves
for something **"more needful"** for our brethren.

This is **self-denial**, and, **true love for others**
will make us want to deny ourselves, for their sakes.

1:22-23; “But if I am to live on in the flesh, this will mean fruitful labour 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;”

“that is far better.”

This is how Paul feels about it for himself.

Motyer Says:- “He declares, thirdly, the value of death to the Christian: it is (literally) 'by far the best' Suppose we had been with Paul in Rome just then, and had seen him as he was, a man of immense vigour of mind and body, with gigantic talents, a man irreplaceable in the church.”

“How keenly we would have felt the loss had the case gone against him and he had been executed! What a tragedy! What an untimely end! And all the other things we hear said when a notable Christian dies unexpectedly.

1:22-23; “But if I am to live on in the flesh,
this will mean fruitful labour 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;”

“But what is the reality for the person, for Paul?

He is not the loser; he is not ‘Poor Paul.’

“For him it is **'better by far'** than anything else that
could have happened or could be imagined: indeed,
he is, even as we mourn, the present possessor
of unimagined and unimaginable riches.” (1 Cor 2:9;)

For him, and for us at our death too,
it is 'by far the best'

1:24; “but it is better for you that I live.”

"But" introduces another consideration.

Two words in Greek change the whole scene;
"on your account." Paul did not merely think on
what was **"far better"** for him.

But what was **"more needful for others."**

“Spiritual maturity is shown when we are willing to give up something **‘far better’** for ourselves for something **‘more needful’** for our brethren. This is self-denial and true love for others will make us want to deny ourselves for their sake.”

(A. Winstanley)

“The fruitfulness of remaining in this life could hold him as against the superlative joys of living on with Christ.”

(Motyer)

Paul was in the front line of the battle. There was a possibility of him retiring. But he realised that he was still needed in the battle. **So he was willing to fight on.**

1:25-26; “ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.”

Paul is confident that the **Philippians** **were in need** of his preaching, prayers, and revelation through the Spirit.

Paul is confident that **he “shall abide”** that the Philippians may **“progress” in faith and love of truth.**

Paul was not being arrogant but rather speaking words of truth. The Philippians and all others who heard him would benefit from his preaching.

The consequence of **bold truthful preaching** is that its adherents would **bring glory to the name of Christ.** Thereby Paul expected to be in their presence once again.

1:25-26; “ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.”

“His task, whatever the future turned out to be, is not to carry a snapshot of Christ in his wallet for occasional sharing with chosen people,”

“but to show an enlarged, life-size Christ to all who care to look, a Christ displayed in Paul’s every dimension and capacity, a Christ magnified in my body.”

[Alec Motyer, The Message of Philippians, p67].

1:26; “Then when I return to you, you will have even more reason to boast about what Christ Jesus has done for you.”

Question to ponder?

We live in a world where everything around us screams purpose.

So it make sense that:-

we who are the highest form of life in our world would also have a purpose?



Our Philosophy shapes our purpose.

**In our western world
there are several predominant world views
which compete for acceptance.**

Materialism – Matter alone exists.

Post-modernism – Everything is relative.

Pluralism – Everyone is right.

Utilitarianism – Happiness is greatest goal.

Here are some high profile people speaking about the purpose of life.



Stephen Hawking.

Work gives you meaning and purpose
and life is empty without it.
- Stephen Hawking



Amy Winehouse.

What does Amy Winehouse think about the purpose of life.

**“My justification is that most people my age
Spend a lot of time thinking about
what they are going to do
for the next five or ten years.
The time they spend thinking of their lives
I spend drinking.”**

Eleanor Roosevelt.

“The purpose of life is to live it,
to taste experience to the utmost,
To reach out eagerly and without fear
for newer and richer experience.”

James Frey (novelist).

WHAT IS THE
MEANING
OF LIFE?
WHATEVER YOU
WANT IT TO BE.

(JAMES FREY)

The real challenge.

Finding a purpose for your life
is not that big of a deal.

Anyone can make up a purpose,
borrow one from someone else,
or have a life purpose to ignore
the whole issue of having a life purpose.

The real challenge
is to seek the answer
as to whether a Creator exists
Who created YOU for a purpose.
And if so, what is THAT purpose?

God's Three-Fold Purpose of our Lives.



Know

To seek, find, and **know** God intimately is why you were placed on this planet.

Philippians 1:21, 3:7-11;

Grow

To **grow** into the image of Christ by becoming more like the Saviour every day.

Phil 1:6, 9-11, 27-30; 2:1-18; 3:12-17; 4:4-9;

Sow

To **sow** a life of significant deeds, actions, and good works which ultimately brings glory to God. Philippians 1:22-26; 4:10-18;

1:26; “Then when I return to you, you will have even more reason to boast about what Christ Jesus has done for.”

Know

- To seek, find, and know God intimately is why you were placed on this planet. Philippians 1.21, 3.7-11

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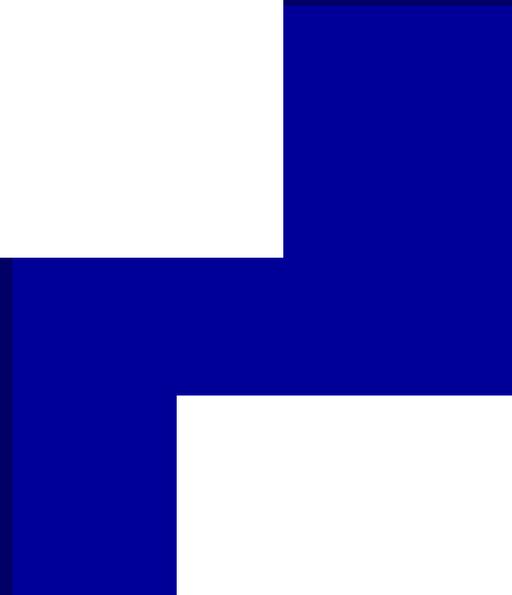
Sow

- To sow a life of significant deeds, actions, and good works which ultimately brings glory to God. Philippians 1.22-26, 4.10-18

1:26; “Then when I return to you, you will have even more reason to boast about what Christ Jesus has done for.”



It



The Apostle Paul.

“For to me to live – Christ!”

genuine

LIVE

real
Philippians

LOVE

CHRIST

life

spirit

Paul wrote most of the New Testament.



1:25-26; “ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.”

Paul's Work was not Finished.

We must remember that in the days before the New Testament was finalized and collated, the work of the living prophets was very necessary to guide and provide the necessary examples for the churches.

No one except an apostle could do some of these things.

It would be several more years before Paul's writings were complete and included in the developing Christian Bible.

1:25-26; “ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.”

There is a **confidence here that replaces the doubt.** After consideration he feels sure of the conclusion. There was never any worry in Paul 's mind that the Roman Emperor was to decide his fate. **God was in control and what was most needful, would be.**

For Paul, **living for Christ** meant living for the true, spiritual good of his brethren. In this he was following the example of Jesus. (2:1-8; 2 Cor 8-9;)

He was convinced he would remain **"for their progress."**

This was their spiritual progress.

He himself was constantly **seeking to grow in faith** (3:12-14;) and eagerly desired it for all his fellow men.



**The emperor
Constantine
(280-337)
Made Christianity
the official religion
Of the
Roman Empire**

1:25-26; “ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again.”

Paul does not say,

**"so that in me you have ample cause to glory"
but the glory is 'in Christ Jesus.'**

**So then, if Paul is spared to come and see them again
they will have in him grounds to boast in Jesus Christ .**

**That is to say, they will be able to look at Paul and to see
in him what Christ can do for the man who trusts Him wholly,
for Paul will be a shining example of how, through Christ,
a man can face the worst, and come through it unafraid.**

**It is the duty of every Christian so to trust and so to live that
men will be able to see what Christ can do for the man
who has given his life to Him. (Barclay)**

Partners in the Gospel.

by Ellis Jones

Jesus is our Partner

When we work for Him

And others, when like-minded,

Will let us work with them.

The preaching of the gospel

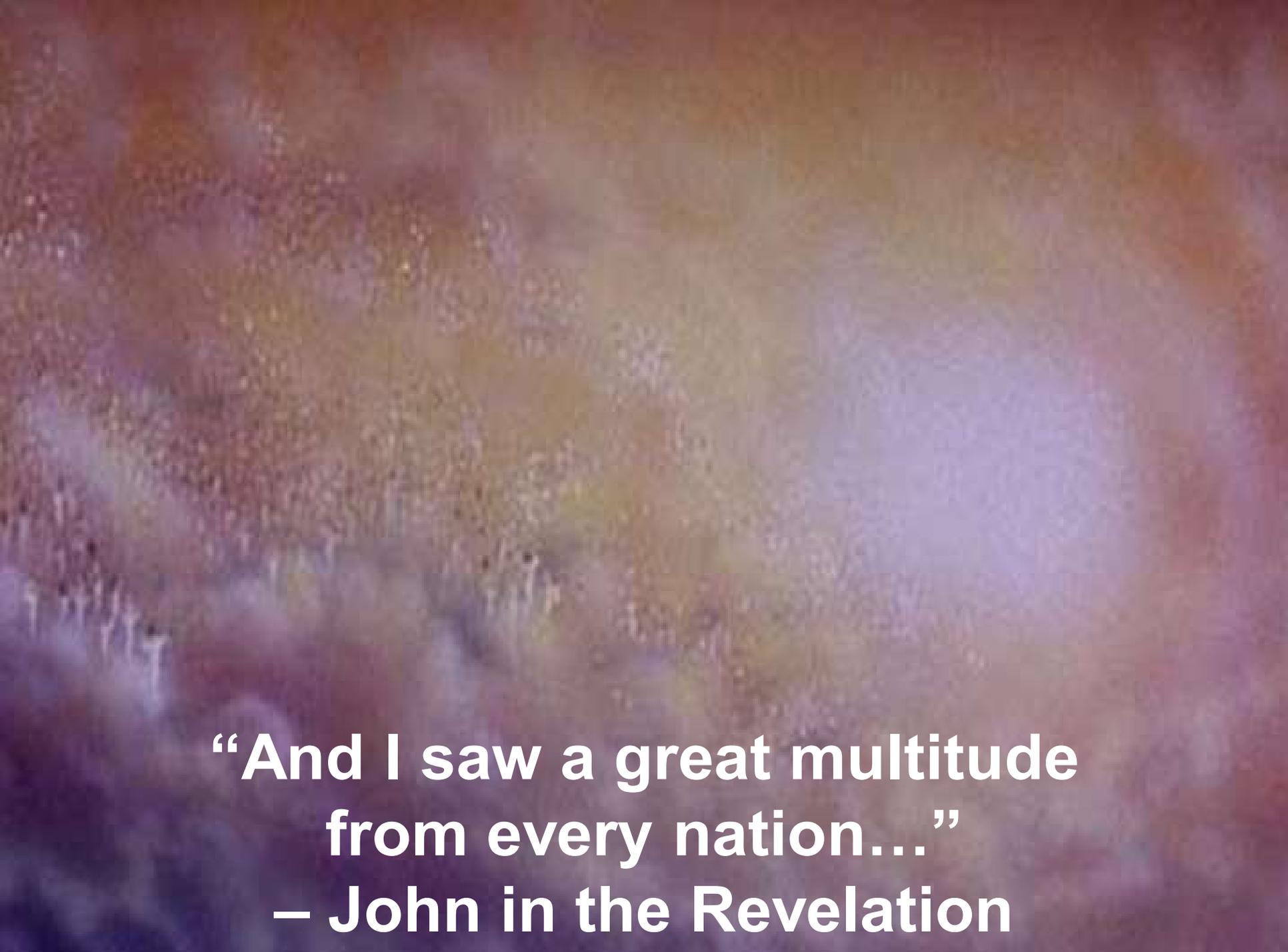
Need not be done alone.

Others will support us

To help the seeds get sown.

**Part of the Great Commission
Is to go where none have gone.
Preaching in each nation,
God's messengers move on.**

**Some day we'll leave our labours
And go to be with Him.
And know it has been worth it
When we see all of them.**



**“And I saw a great multitude
from every nation...”
– John in the Revelation**

**Study on the
Book of Philippians
1:19-26;**

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Next in the series:- Phil 1:27-2:4;