
a *Grace Notes* course

Philippians

Lesson 2: Philippians 1:12-26

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Grace Notes

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Philippians

Course Outline

There are ten (10) lessons in the Philippians course. Each lesson has a Quiz, to be completed and returned to Grace Notes after studying the lesson. Here is a list of the Philippians portion to be studied in each lesson.

Lesson 1	Philippians 1:1-11
Lesson 2	Philippians 1:12 to 26
Lesson 3	Philippians 1:27 to 2:8
Lesson 4	Philippians 2:9-22
Lesson 5	Philippians 2:23 to 3:5
Lesson 6	Philippians 3:6-3:12
Lesson 7	Philippians 3:13-16
Lesson 8	Philippians 3:17 to 4:5
Lesson 9	Philippians 4:6-9
Lesson 10	Philippians 4:10-23

Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Study each topic carefully. Take particular care to trace all of the discussion through all of the Bible passages which are included. **Review** all of the notes in the all of the topics. **Some Quiz questions will be taken from the Scripture passages which are called out in the lesson.**
2. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is “open book”. You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
3. When you have completed the Quiz, be sure to **SAVE your file**. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
4. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

Philippians 1:12

"But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel."

We now turn from Paul's prayer for the Philippians to Paul's attitude about being jailed (1:12-24). His attitude is connected closely with how he viewed God's sovereign hand on his situation.

The Philippian church was deeply concerned about Paul. They loved him. Under God, they owed their salvation to him. When Paul left Philippi for the last time they lost track of him. Paul had gone back to Jerusalem. He was arrested and spent two years in jail in Caesarea. He was shipped to Rome and imprisoned there where finally the Philippians found him.

In this section Paul is assuring the Philippian church. He is alleviating their fears to calm their concern for him.

"But I want you to know"

Invariably the very thing God wants us to know is the thing about which we are most ignorant. Here Paul puts it in the positive--"I want you to know."

Hebrews 11:3 says "By faith we understand that the worlds were framed by the word of God..." That is a difficult concept to grasp for a non-Christian. They can understand: "by brains we understand;" "by education we understand"; "by intuition we understand". The Christian, however, understands that faith is crucial to understand divine things. Especially when it comes to coming to grips with the adversity we face, faith is foundational to coping with the pain.

"that the things which happened to me"

Paul was in danger of death and this put great pressure on his confidence in God's plan for his life. Very shortly he may be dead. Yet he makes a clear appraisal of his situation from God's viewpoint.

In the New King James Version the words "which happened" are in italics which means that these words are not in the original text. Nothing just happened to Paul. Nothing just happens to us. There are no "rotten breaks" or "bad luck" for the

Christian. Everything that comes into the life of the child of God comes by divine design. Our lives are divinely ordered. Good health, poor health; prosperity, poverty; all of these God mixes into our lives with a clear blueprint in his mind. All of the specifications are in God's plan for your life.

There is no accident, no luck, no coincident with the believer. Paul left Philippi the last time in Acts 20. In Acts 28 he is in prison at Rome where he wrote the book of Philippians. These are the "things which happened to me." Some mighty ugly things happened to him. He lay in prison in Caesarea without a fair trial. During that time he could not do his missionary work freely. From a human viewpoint it appeared that his time there was wasted. Again, at Rome he is in jail. God had a definite plan in all this as we will see in the ensuing verses.

PRINCIPLE: God is sovereignly in control of every thing that happens to us. God wants us to "know" this principle for sure.

APPLICATION: Do you "know" that God's hand is sovereignly working in your life? Do you believe that God has a divine design behind every situation, event, blessing and burden you face?

In our study of the first phrase we saw that there are no accidents in the life of the child of God. Now Paul demonstrates what this means in his own life.

"have actually turned out for the furtherance of the gospel."

The phrase "turned out" is in a tense which means the action was completed in the past with the results remaining unto the present. His imprisonment and near death experience has had a permanent effect on advancing the gospel!! Man proposes but God disposes. The best laid plans of men are not adequate for God's designs for the universe.

God overruled all the unfortunate events of Paul's life. He took Paul's imprisonment and turned it into a benefit. Souls have come to personally know Jesus Christ as their Saviour as a result of his incarceration.

This same principle is found in Romans 8:28, "And we know (this is often something we do not

know) that all things work together for good to those who love God, to those who are the called according to His purpose." God does not make a mistake. God is too good to do wrong and too wise to make a mistake. If we are in deep pain at the present time it is no mistake. God is in control of everything. Nothing is capricious with God. He manages every thing that comes into our lives and works them together into a pattern which will result in "good."

We may be disappointed from the standpoint of our personal design; however, from God's design he has something better in mind. God knows our plight better than we do. God knows the future. He has not chosen to reveal to us everything in that plan. He is infinite and we are finite. Finiteness cannot fully comprehend infiniteness. We do not have to take an exam on "why" God has allowed our predicament to happen. We will take an exam on our confidence in God's plan for our life. If we flunk it, we will have to take the course and exam again.

PRINCIPLE: Man proposes plans but God often disposes of them. A finite mind can never compete with an infinite God and his plans for man.

APPLICATION: Are we willing to flex our lives so that we submit to God's plan even though it may be different from ours?

We come to the last phrase of verse twelve. This is the reason for the sovereign hand of God upon Paul.

The word "furtherance" was used to refer to a group of people who cut brush and trees down in an impenetrable forest before an advancing army. The word means literally "to cut down in advance."

The point here is that "the things which happened" to Paul "advanced" the gospel. The adverse circumstances were the divine wood cutters. How could losing his liberty by imprisonment "advance" the gospel? He was chained to a Roman guard. He had what appears to us handicaps to preach the gospel. He was no longer free to roam the Roman Empire. But to Paul these hindrances were stepping stones to further the gospel throughout the Empire.

Paul had travelled thousands of miles to advance the gospel, how can he now say that the gospel has advanced while he is in prison? He is now in one location. He does not have a great number of contacts with non-Christians.

As we will see in the next verse, he led some strategic people in the Roman Empire to the Lord Jesus. Instead of one person carrying the gospel to the Empire, it is now a number of people. These were people of great influence politically. Instead of everyone banking on Paul to do the strategic evangelism, now his number has multiplied. One of the most important things that ever happened to Paul was that he was put into jail. The number of people dispersing the gospel has multiplied.

Going into prison he thought that his missionary career was ruined. It seemed to him as if his years in jail were going to be wasted. But God overruled the Roman Empire! God expanded his number. Many more people came to Christ as a result.

THE GOSPEL

In verse 5 we have the phrase "fellowship in the gospel," in verse 7 "confirmation of the gospel" and now "furtherance of the gospel." The gospel is one of the cardinal reasons for our taking up space on earth. What part have we played in the furtherance of the gospel? God is far more interested in the furtherance of the gospel than he is in politics. Are we coupled to the Great Commission? The reason Paul could recognize God's plan for his imprisonment is that it advanced the gospel.

When we get to the Judgment Seat of Christ, God is not going to ask us how well we manicured our lawns. He is going to ask us what part we played in advancing the cause of Christ. Obviously God wants us to care for our lawns, if only for our neighbor's mental health! It is a question of majoring on majors. However, we often major on minors. We make much ado about things of little consequence. We squander our energies. We prostitute our time making religious daisy chains.

PRINCIPLE: God's plans to use us transcend our ability to anticipate, from a finite perspective, the global strategy of reaching those without Christ. God has factored adversity into our lives. This

often makes no sense to us but nevertheless advances the gospel.

APPLICATION: Are you absorbed in advancing the gospel? Have you placed yourself in the infinite hands of God to get the gospel out?

Philippians 1:13

"so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;"

Now we come to the results of God's sovereignly placing Paul in prison. There are two results, two ways his adversity advanced the cause of Christ.

1. The impact his imprisonment had on non-Christians, v13.
2. The effect his incarceration had upon believers, v14.

Today we examine the first result.

"so that it has become evident to the whole palace guard"

"So that" is a result clause.

Paul had become a celebrated prisoner. He was renowned not because he had committed a crime; he was notable because of his testimony. He was in jail for Jesus' sake.

The "palace guard" was the Praetorian guard. This group was instituted by Augustus Caesar. They were the emperor's private bodyguard. They were an elite troop. Eventually they became the king makers; they appointed the Caesar. As Rome conquered the nations of the world these men were appointed to rule over them. Obviously this band of men were strategic in the Roman Empire.

Paul had become a famous prisoner to the Praetorian guard. Some of these men came to trust Christ as their Saviour. Note the last chapter, "All the saints greet you, but especially those who are of Caesar's household" (4:22). Paul was able to reach a segment of society normally out of reach of most Christians of the time. The conventional arm of the church could not reach these men. No wonder God had a design for his imprisonment! After these men came to Christ they went throughout the empire sharing their faith. Paul had multiplied himself strategically in the Roman Empire.

Evidently the church at Rome was typically ineffective in reaching these men. Paul came to Rome as a prisoner and was able to evangelize this Praetorian guard. He had a captive audience. One guard at a time was chained to him. Each shift he had a new opportunity to share Christ. Can you imagine the talk of the barracks? "Have you been chained to that Paul yet? Boy, are you going to get an ear full! All he can talk about is that Jesus Christ and his death and resurrection for our sins."

Paul was an effective witness one man at a time. That is where most Christians fail--one on one testimony. The most effective way to reach people for Christ is one on one. I doubt that any of the Praetorian guards attended the stated services of the church in Rome or any evangelistic services. We are the best witness to our relatives, neighbors and friends. We are the best Christians some people know; it may be that we are the only Christians some people know.

"that my chains are in Christ"

Paul never lost perspective that it was not the Roman Empire which placed him in jail. He was not a prisoner of Caesar but of Jesus Christ. The sovereign hand of God put him there.

PRINCIPLE: Each soldier presented to Paul a fresh opportunity to preach Christ to a strategic group of people in the Roman Empire. Because of Paul's confinement he was able to multiply himself many times. The gospel spread much faster because of it.

APPLICATION: Are you sharing your faith one on one?

Philippians 1:14

"and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear."

We come to the second result of Paul's imprisonment. The first result spread the gospel all over the Roman Empire--a number of the Praetorian guard came to Christ. The second result impacted the Christians of Rome.

In Rome the church lived their Christianity with caution and care. They would take no chances; they shirked from sharing their faith. Yet they were already ready to say "we told you so." Their insecurities were obvious.

"and most of the brethren in the Lord, having become confident by my chains"

The phrase "having become confident" means to "receive confidence." Paul's testimony impacted them so powerfully that they derived confidence from it.

"are much more bold"

Boldness in Rome took some courage. A person could risk imprisonment or even death. There was open season on Christians. This issued a timid and mousy witness. They were not sure of themselves. They were afraid of what might happen if they ran afoul of Roman authority.

Christians today often are mousy and afraid to share their faith with far less consequence than the Romans. We are apologetic and quiet about our faith. We are afraid to hurt feelings. We do not want to speak up so that the issues are clear--heaven and hell.

The word "are" is continual action in the Greek. Their boldness became a pattern. Previously Paul had written to the Romans "that your faith is spoken of throughout the whole world" (Rom. 1:8). Evidently they did witness previously but it had become intermittent and anemic. They were cautious because they were afraid. But here they established a pattern of "much more" boldness.

To be bold is one thing. To be more bold is another. Yet, to be much more bold is another. Paul's testimony had a mighty impact on advancing the gospel among Christians!

Why were they bold? Because they "received confidence" from Paul's witness in prison. They saw that he was always on the move when it came to sharing his faith. He had another ministry in prison. We often are quick to find excuses for not sharing our faith; Paul was alert to every opportunity.

"to speak the word without fear"

Fear disappeared from their witness. The prayer of the church shortly after it began was "grant to Your servants that with all boldness they may speak Your word" (Acts 4:29).

One of the least common denominator in witnessing is boldness. If we are not confident of

what we are sharing we are dead in the water before we begin. People will know that we do not believe what we are saying.

PRINCIPLE: Confidence vanquishes fear. Paul's great model of sharing his faith under adversity and winning some of the Praetorian guard to Christ encouraged Christians to share their faith.

APPLICATION: Are we a witness to Christians? Do we model the dynamics of witnessing for our faith?

Philippians 1:15

"Some indeed preach Christ even from envy and strife, and some also from goodwill"

In Prison Paul had two sorts of opposition, both from without and from within. Antagonism from without came from Roman authorities. Animosity from within came from the church! And this from a church that Paul said their "faith was spoken of throughout the world."

Beginning at verse 15 and running through verse 17 Paul catalogues incentives for preaching the gospel. Their message was the same (thank God!) but their motive was different.

"Some indeed preach Christ"

They all preached Christ. They were not preaching Moses or Abraham. They were outstanding men of God but they were not Christ. Jesus was more than a man, he was the "great God and Saviour" (Tit. 2:13). He stands like a majestic skyscraper over a shack.

"even from envy and strife"

"Envy and strife"--what a blend of motives with which to preach! The word "from" means "because of" (motives). The message was fine but the motive was something else!

Envy is the feeling of disapproval by hearing the successes of others. This term is always used in the negative or evil sense in the New Testament. Some preachers in Rome evidently resented Paul's success in ministry.

It takes maturity to rejoice in the success of others. Immaturity constantly compares self with others. Juvenile Christians are intimidated by the accomplishments of others.

Envy not only means to desire to have what someone else has but to seek to deprive another person of what they have. In other words, in some way envy seeks to diminish the accomplishments of others. If a church in town is blessed with significant growth, another church may say "all they are concerned about is numbers." Envy never builds up; it always lessens the person who exercises it. "Envy is rottenness to the bones" (Prov 14:3); envy will rot the core of our person.

When people feel diminished by the success of others there is a corollary that always comes with this--strife. Strife is an expression of enmity. These two evils are stitched together in James 3:16, "For where envy and self-seeking (strife) exist, confusion and every evil thing are there." People try to outdo and eclipse others where there is envy in motivation.

Churches are often neutralized because of this deadly combination. Think of a church full of people threatened by everybody else. Strife is inevitable.

"and some also from good will"

"Good will" means a kind purpose. Thank God some in the church at Rome had good motives. The word "from" here means "because of" as well. These people did not have a twisted sense of ill will at Paul's achievements.

PRINCIPLE: Motivation is crucial because if false motivation drives us it distorts our maturity.

APPLICATION: Paul had no bed of roses in Rome. Small jealousies tried to undermine him. Paul stood independent from these hurts. He did not retaliate with distortions of his own. Are immature motivations distorting your soul and keeping you from being what God wants you to be? Is your motivation to gain approbation from others? In your ministry do you try to impress?

Philippians 1:16

"The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains"

Verse 15 marked three motives for preaching the gospel. Verse 16 assigns three more negative motives.

"The former preach Christ from selfish ambition"

Christ is preached but from the motive of "selfish ambition." These words in the Greek originally meant a person who works for hire. To many, to work for hire was demeaning since he worked for his own interests. Instead of working for the good of the group this person worked for himself. Also, it was used in a political sense; it had the idea of party-making. It denotes pursuing political office by unfair means. This person would plot and scheme to reach his ends. Intrigue was the name of the game.

This is a person who is out for his personal approbation. He operates on power lust. This motivation causes strife, contention and discord. It is an expression of enmity. It is the desire to fight back. They had the spirit of rivalry; they had an argumentative spirit.

"not sincerely"

"Sincerely" means "pure," in this context, pure intentions. To not to be pure is to blend something impure with something pure. They had a pure message but added something impure to it. It is an arresting idea that God can bless the gospel preached from impure motives. Later, Paul says that he rejoiced that the gospel was preached by these people (v.18).

When we give the message of Jesus Christ with impure motives it is like mixing gas and water. To put a gallon of gas into the tank of your car is one thing, to put a gallon of water into it as well is another. To preach the gospel is one thing; to preach the gospel with impure motives is another. Impure motives have been placed into the pure gospel. This dilutes the gospel to some extent. It distorts its power because what is preached does not line up with the way it is preached.

"supposing to add affliction to my chains"

The reason they were preaching Christ from "selfish ambition" and impure motives was that they wanted to add to Paul's affliction in jail! They wanted to rub salt into his wounds.

Possibly, they would come to Paul in jail and brag about the numbers of people who were coming to Christ in their ministry. Maybe they would even

leave the impression that he was in jail because something was wrong with his life. They were spiritual; he was carnal.

They would watch to see if he turned green with envy. But they did not know the caliber of his soul. Paul was not jealous, in fact, he thanked God that the gospel was preached (v.18).

PRINCIPLE: Some people do not preach the gospel with pure motives; they are malicious with their message. Recipients of this malice need to be people with a caliber of soul.

APPLICATION: Do you put yourself at the mercy of malice? Are you independent from people who try to hurt you?

Philippians 1:17

"But the latter out of love, knowing that I am appointed for the defense of the gospel."

In verses 15 and 16 Paul lists both proper and improper motives. In verse 17 Paul sets forth another proper motive--"but the latter out of love."

Paul has just made the point that some Christian workers in Rome were seeking to rub salt into his wounds (his prison experience) by bragging about their successes in ministry. They were envious about the way the Praetorian Guard responded to Paul.

"but the latter out of love"

Love is the second valid motive. The first good motive was "good will" of verse 15. Love is an advance on good will.

"Of" in "of love" is source. Love is the source (motive) for what they do. Wolf packs turn on their own when one falls in the fray. Christians often shoot their wounded as well.

"Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal" (I Co. 13:1). Preaching without love is just a lot of noise. Preaching like that is just sound and fury but without integrity.

"knowing that I am appointed for the defense of the gospel."

Paul saw his purpose as defending the gospel. Note the emphasis upon the gospel in this chapter:

- "fellowship in the gospel" (v.5)

- "confirmation of the gospel" (v.7)

- "furtherance of the gospel" (v.12)

- "defense of the gospel" (here)

Paul was greatly exercised about advancing the gospel. Paul viewed himself as "appointed" for the gospel. He knew his mission. He saw himself clearly in God's plan of world evangelism.

PRINCIPLE: The reason some Romans loved Paul was that they knew God had appointed him to advance the gospel. Love found its source in viewing things from God's perspective.

APPLICATION: Is love more than maudlin sentimentalism to you? Does your love find its source in God's viewpoint. Does your love have content? Are you in love with people who are advancing the gospel? How are you expressing that love?

Philippians 1:18

"What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice."

Verse 18 is the conclusion to the paragraph dealing with motives. Two more motives are treated: "pretense" and "truth."

"What then?"

A conclusion is drawn. We would say, "so what?"

"only that in every way"

Paul did not care much about form or methods. His heart was to elevate the gospel. Paul did not concern himself even with motives as long as Christ was preached. God can even use carnality to advance the gospel, as here-- "pretense."

"whether in pretense or in truth Christ is preached"

"Pretense" means to cover the real motive and present others with a false idea. This is an attempt to disguise true motives. They used Christ as a cover for their lust for power and "selfish ambition."

Paul did not condone their cunning. However, he did approve of their preaching Christ. Notwithstanding their motive, they were preaching

the gospel. He had a single eye for his purpose (appointed) on earth. Salvation of souls were more important to him than some perceived rivalry with him.

"Truth" is to preach without false motivation in this context. What you see is what you get. A person whose motive and message are the same is a person with integrity. This is a person with no ulterior motives.

"and in this I rejoice, yes, and will rejoice"

"I rejoice" is present tense. "While I sit in jail I am rejoicing over the fact that Christ is preached." "Will rejoice" indicates his purpose to continue to rejoice no matter what may come his way.

Paul's point is that the people who were trying to hurt him were contributing to his joy! Paul had such deep appreciation for the work of Jesus Christ upon the cross nothing could alter his focus. Christ's death upon the cross, his resurrection, ascension, and glorification were so dominant in this thinking that nothing tawdry daunted him.

PRINCIPLE: God turns cursing into blessing. Paul's foes were out to compete with him, to diminish him. Instead, he was blessed.

APPLICATION: Are the people who are attempting to make your life miserable succeeding? Are they controlling your happiness or unhappiness? Is it possible for you to be independent from your antagonists? Paul was. Paul did not concern himself with their motives. That is why cursing was turned into blessing in his life.

Philippians 1:19

"For I know that this will turn out for my deliverance through your prayer and the supply of the spirit of Jesus Christ"

Now Paul turns to the subject of his attitude toward imprisonment and death. He viewed everything from the viewpoint of his purpose on earth from God's Word. That gave him stability and strength. A person who is stable has courage and confidence.

Paul is about to face trial. If he is found guilty he will face death. Yet in the face of such ominous circumstances he is calm. Verse 19 gives three

reasons for Paul's confidence for his deliverance from prison.

"for I know that this will turn out for my deliverance"

The "this" refers to the preceding section, "Christ is preached." "Deliverance" means, in this context, deliverance from prison, not the salvation of the soul. The preaching of the gospel with new intensity both by him and the Romans will contribute to his release from prison. This is the best way to conquer social problems--win people to Christ.

"through your prayer"

This is the second reason for Paul's confidence that he will be released from prison.

Prayer from the Philippian church is one thing upon which Paul could rest. Can our Christian leaders count on us to pray for them? If you are a leader, can you lean on the prayers of people in your organization? Do people think enough of you to pray for you? It is a wonderful thing to trust people enough to pray for us.

It was obvious that the Philippians loved Paul. They cared enough for him to send Epaphroditus over hundreds of hazardous miles. He almost lost his life in the process.

"and the supply of the spirit of Jesus Christ"

This is the third reason why Paul felt he would be delivered from prison. The "supply of the Spirit" means the Holy Spirit. This is a functional title for the Holy Spirit (what he does). The Holy Spirit will move providentially upon the authorities in Rome so that they will be disposed to release him.

The word "supply" was used for a wealthy person who bore the expenses of a city-state drama choir. These productions were very expensive. It took someone very wealthy to pick up the tab. God, who is incalculably wealthy, provided the "supply" of the Spirit so that Paul could continue living.

PRINCIPLE: Paul was a person of confidence because he placed that confidence is something solid--truth.

APPLICATION: Do you place your confidence in truth? Adversity is where we find whether we have that confidence in God's truth. Having poise in setbacks has its root in God's Word.

Philippians 1:20

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

In verse 20 Paul reveals how he establishes his poise and bearing in hardship.

"according to my earnest expectation and hope"

"According to" means according to norms. This is a norm by which he lives. This is his spiritual aspiration.

"Earnest expectation" is an intense compound term of three words in the Greek: away from, head, look. Literally it means to stretch the head away from the body to look; the head bent forward to see something; a looking away towards something. It is an intense term for concentration. It means to anticipate by watching very carefully for something.

This word is used for a sentry watching in the dark. He strains to see the enemy. He is waiting to see the slightest movement.

What is Paul intensely concentrating upon? He wants to magnify Christ in his life. He is ardent when it comes to that. This is the focus of his whole being. He is attentive to anything that even slightly reflects poorly upon the Lord Jesus.

Very few people have the ability to focus and concentrate for long periods of time. One major reason why we do poorly in our jobs, school and other enterprises is lack of concentration. A quality Christian life takes concentration. A football player who does not listen to the play in the huddle will break up the play. A Christian who does not focus upon orienting every aspect of his life to Christ will live with short-term, short-sighted and limited ends in view.

"Hope" in the Greek means more than "wish." It carries the idea of confidence in the ultimate

outcome. Paul is taking a look at his entire life to the very end. At the end of his life he does not want to be ashamed of how his life reflected upon the Lord Jesus. He did not want to have any regrets at the end of his life. Up to this point he had no regrets. Now he wants to finish strongly.

PRINCIPLE: Paul lived his life with an ultimate regulative life principle.

APPLICATION: The focus of many Christians is pleasure, sensual indulgence, money, selfishness, power, flattery. People who live like this simply mark segments of time. They live with no ultimate orientation in view. We need to live with eternal values in view.

The first phrase of verse 20 indicates Paul lived his life with the future in mind. At the end of his life he wanted to look back and say that he lived his life to the glory of God. He had a suspicion about himself, however, a vulnerable kink in his armor which might diminish his passion. He knew that

he had a temptation to be ashamed of Christ and the gospel.

"that in nothing I shall be ashamed"

Paul is looking at shame from the viewpoint of the rest of his life. He is evaluating the future. He does not want to waste his time losing opportunities because of shame. He wants to finish strong.

No matter how many times we have failed in the past, we should not look back with regret, focus on the past. We should use our lives at the moment to set a platform for the future. We may be permeated with regrets: "I should have studied more in college and I would not be such a flop right now;" "If only I would have been more faithful to that relationship;" "I have failed as a person and I have failed as a Christian." This thinking is futile. The past is the past, it cannot change. We can change the future, however. There is our hope. Our lives can have purpose and definition if we look at our "expectation and hope."

"but with all boldness, as always"

"Boldness" is the antithesis to "shame." Boldness means to speak your mind, a frankness of speaking which amounts to an intrepid communication,

fearless candor. Paul had fearless candor when it came to sharing his faith. "As always" indicates this was his pattern. He never had to regret not sharing his faith with forthrightness. He maintained that openness throughout his life. Years earlier he said, "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (Rom. 1:16). Remember verse 14, "much more bold to speak the word without fear."

We fail to witness not only because of fear but because of shame. "Therefore do not be ashamed of the testimony of our Lord..." (II Tim. 1:8). If we stand foursquare without apology, God will use us. Like Paul in jail we need to go out on a limb and risk our "reputation" as a Christian.

PRINCIPLE: Our focus should be future oriented, not past. That future should have goal orientation: a vulnerability with fearless candor about the one we love.

APPLICATION: Is your life tepid or intrepid? Are you willing to orient your life around sharing Christ with fearless candor?

The passion that exercised the great apostle Paul most was that Christ would be made big in his life.

"so now also:

Now when he is in prison he wants Christ to be magnified in his body.

"Christ will be magnified in my body,"

In verse 18 says, "Christ is preached" but this verse is an advance on that, "Christ will be magnified." Christ preached has to do with words; Christ magnified has to do with works. It is not a question of either/or but of both/and. We can get out of balance either way. We can speak the gospel but not live the gospel; we can live the gospel but not speak the gospel.

The word "magnified" means to make great, enlarge, praise. We get our English word "megaphone" from this word. A megaphone makes your voice big. A magnifying glass makes print big. We are to make Jesus big with our lives and lips!

The Greek in the word "magnified" means that Christ receives magnification by our actions. There are two types of magnification: microscope and telescope. The microscope makes the little seem big. That is not the picture here. The telescope makes the actually big loom big. Our task as Christians is to bring the proportions of who Jesus truly is to the fore.

Mary used this word when she said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour" (Lk 1:46,17). It is easier to magnify the Lord in your soul than in your body. No one sees your soul but people can see your body. Paul wanted Christ to be magnified in his "body." The soul and spirit shines through the body (i.e., what the body does).

"Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body" (I Co. 6:13). God is concerned with the body as well as the soul. We should exercise care for the body as well as the soul. If we change oil and tune the engine but do not wash or wax the exterior of our automobile that is imbalance. If we wash and wax the car but do not care for the motor that is distortion. If we care for our body but not our soul, that will warp our spirituality. If we nurture our soul but do not tend to our body activities that will distort our testimony. Jesus should be magnified in spirit, soul and body. "For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's" (I Co. 6:20).

"whether by life or by death."

Here are two alternatives. If Paul should die at the hands of an executioner, he wants to make Jesus big in that situation. If Paul should continue to live, he wants to make Jesus grand to everyone he meets.

PRINCIPLE: God's purpose for the believer is to make what is truly magnificent about the Lord Jesus loom magnificent.

APPLICATION: Do you want your body to be a magnifying glass for the Lord Jesus? Do you want to make him big to the world? Not life-size but King-size. If we magnify Jesus people will be attracted to him and embrace him as their Saviour.

Folks will sit up and take notice of him. By this we will enhance the world's estimation of the Lord.

Philippians 1:21

"For to me, to live is Christ, and to die is gain."

What do you think about when you think of the future? Do you think of your children or grandchildren, your health, job or retirement? Are spiritual aspirations a part of the future for you?

Verse 21 amplifies verse 20. In verse 20 Paul stated his spiritual aspiration was to make Christ big in his body. Now he sets forth the alternatives in which he will do that.

Here is a man who did not have much future although he was confident that he was going to be released from prison. Paul is looking at his options. He had two basic options: what would he do with his life if he lived or died? In this verse Paul answers that question for himself. He wanted his body to be a showcase in either option.

"for to me, to live is Christ"

"To me" indicates Paul's personal testimony. He is not speaking for anyone else, not Peter or John. I will define what life and death are to me.

Note that both verbs ("is") are in italics. That means that they were supplied by the translators. Here then is the literal idea: "to live... Christ." Or to put it in a formula "to live=Christ." To live equals Christ. Living for Christ was his ambition. As long as Paul continued to live he would live for the purpose of glorifying Christ.

It is also true that the dynamic that produces a spiritual life is Christ himself--"When Christ who is our life" (Col. 3:4). Christ our life. The Christian life is Christ moving into the believer, invading them so that his life is lived through them. This is far more than imitating Jesus. That would be too difficult with a sinful heart. "Christ lives in me" (Gal. 2:20). He is more willing to live his life through us than we are willing to allow him.

"Always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body" (II Co. 4:10). We need to think of our body as an exhibit to demonstrate Jesus. There are automobile exhibitions where

they reveal the latest models. These cars are presented in their most appealing context. The believer is to present Christ in the most appealing setting. "To reveal his Son in me" (Gal. 1:16).

PRINCIPLE: For Paul, the Christian life was not a hobby; it was his very life. This is what should be normal Christian living. With most of us our Christian life is subnormal.

APPLICATION: What would you put in place of "Christ"? For me to live is _____.

Some might insert "my wife. I worship the ground she walks on." Others my say, "my children. I will sacrifice anything for them." Yet some may say, "my job. I love my work. I love business."

Why not place Christ in the center of our lives?

In Philippians 1:21 Paul not only defines what life is to him but he also defines what death is to him.

In the first part of the verse Paul says that the ruling principle of his life is to live in fellowship with Christ. For him, the ruling-principle was not money, fame or pleasure. Life was synonymous with Christ. He could not conceive of living without fellowship with the Lord. He was gloriously alive by pervading everything with Christ.

"and to die is gain."

For Paul, life was a wonderful fellowship with the Lord Jesus, but death was a prospect for even more intimate fellowship with him.

Not only should we have a philosophy of life but we should have a philosophy of death. If we do, we have a win-win situation. If we live, we win; if we die, we win. Now Paul gives his philosophy of death.

The word "gain" means profit or advantage. It was used for monetary profit, to make money. "Gain" was also used in the sense of "to win something." Death was a win for Paul. To die-- success; to die--a win.

Notice again there is no verb because "is" is italicized in "to die is gain." This put great emphasis in the Greek on the word "gain." Paul is shouting that death is a gain for a person who will meet Jesus face to face.

"To die is gain" is a productive sequence to "to live is Christ." If Christ is everything that makes life worthwhile then meeting him in death will even be a more valuable experience yet. It will make him more alive. Death removes the veil of knowing Jesus from afar to meeting him face to face. Death will usher us into his very presence. Death, therefore, should be computed as a friend.

For many, death is an enemy. It is destructive and a great loss. For the person who anticipates meeting Jesus face to face it is a "gain." If we are consumed with money as the object of our lives death would have to be placed on the debit side of our assessments. Death plunges us into a pathetic end. For Paul, death was not a dark, bleak termination of the dynamics of life but the beginning of even a greater life.

PRINCIPLE: Do you have a philosophy of death? Death is a win because we will be more alive than we are now. We received "eternal life" at the moment of salvation. Death will release the shackles that keep us from full fellowship with the Lord.

APPLICATION: Every believer will be successful one day when he/she meets the Lord Jesus. Are you looking forward to this success? "To be absent from the body is to be face to face with the Lord Jesus" (II Co. 5:8). Are you looking forward to this eternal "win"?

Philippians 1:22

"But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell"

In verse 21 Paul gave his outlook on life and also his outlook on death. He had a wonderful viewpoint on both. He had a win-win view of both life and death. If he lives, he lives for Christ. If he dies, he will meet Jesus face to face. Jesus not only changes your outlook on life he changes your outlook on death.

We look for to death with anticipation (not masochism). Only those who have come to Christ and are looking to see him again have such an outlook on death.

In verses 22-24 he gives his assessment of which of these two alternatives is more important.

"But if I live on in the flesh, this will mean fruit from my labor"

Now Paul looks at the alternative of his continuing to live physically. "Live on in the flesh" means to continue to live in the body. This is the first part of verse 21, "For to me to live is Christ."

Very few Christians could say "my life is living for Christ." That was his definition of life. With most of us Christian is just a hobby. It merely occupies the fringe area of our spare time. We will not let our Christianity interfere with our life! We practice Christianity on Sunday morning but make it marginal the rest of the week. We use church like a religious country club. It is fun to be there once in awhile.

"Yet what I shall choose I cannot tell"

Paul is in a quandary. If he lives, he wins; if he dies, he wins. This is a quandary between two wins! It is like someone giving you a BMW or a Mercedes. The choice is up to you.

The two alternatives are whether he should continue his work in time or see Jesus in eternity. A person who is not deeply in love with the Lord Jesus would view "to die is gain" as odd. But a reflection of the quality of our spiritual life is how we anticipate eternity. There is probably a correlation between how we live for Christ and our anticipation of eternity. On a descending scale, if we do not live for Christ, meeting him in eternity is of little value either. Living and dying in Christian values are linked together.

Dying will be gain to those who do not live for Christ but they will not be able to appreciate it until eternity. Faith enables us to participate in the future.

PRINCIPLE: A spiritual Christian with the right sense of expectancy always faces a quandary between two positive alternatives.

APPLICATION: Do you fear death? We always fear the things we do not know. We have not experienced death, therefore, we fear it. The more real Jesus is to us in time the less fear we will have of eternity. If we know Jesus in time, knowing him in eternity is just an extension of fellowship with him.

Philippians 1:23

"For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better."

Paul is on the horns of a dilemma. He has a desire to be with Christ in eternity which is the better of the two options. He also has a desire to continue to have an effective ministry in time. In this verse he gives the first side of the dilemma.

"for I am hard pressed between the two"

Paul is in a squeeze. He is pressured in his mind. His is pressure of two (v. 21) excellent options: to have full fellowship with the Lord Jesus and to have a productive ministry.

He perceives death from two viewpoints: 1) a departing 2) being with Christ.

"having a desire to depart"

The word "depart" is used as a nautical term--a loosing of the anchor prior to setting sail. A term with the same root is used in II Timothy 4:6, "...the time of my departure is at hand" (his death was immanent). Death is an embarking upon a voyage; it is to leave the body. So death is more than leaving this life it is a separation from the body, "I have a desire to leave this body."

The soul and spirit do not remain in the body at death. They leave the body. When a Christian goes to a grave side service, he only takes the "remains" of his loved one. His loved one is not there; he has loosed the anchor of his soul and departed into the presence of the Lord Jesus.

"and be with Christ"

This is the second description of death. It is one thing to visit a friend, it is another to live with him permanently. It is one thing to fellowship with the Lord Jesus, it is another to fellowship with him perpetually! Heaven is to be with Christ.

That was Paul's "desire" (yearning, longing). He wanted to be "in conjunction with" Christ. cf. 3:10.

"which is far better."

It is far better for a Christian to die than to live, although few of us believe it. In this verse Paul

says that the "gain" of verse 21 "to die is gain" is "far better," not just "better" but "far better."

To be absent from the body for the believer is "to be present with the Lord," not present with the worms in the grave! It is better because the soul departs the body at death and goes into the presence of the Lord.

PRINCIPLE: Death for the Christian is no bleak, black, terminus of existence; it is a separation from the physical body and an entrance into fellowship with Jesus Christ.

APPLICATION: Do you look upon death with dread or as a "departure" from planet earth into the presence of the Lord Jesus?

Philippians 1:24

"Nevertheless to remain in the flesh is more needful for you."

The second half of Paul's dilemma is verse 24. The first part of his dilemma was to go to be with Christ. "Where Jesus is 'tis heaven there.

Verse 24 deals with the first half of verse 21, "to live is Christ."

"Nevertheless"

This is the contrast to verse 23, "to depart and be with Christ."

"to remain in the flesh"

This means to continue to live physically. A corollary verse is II Corinthians 5:6, "... while we are at home in the body we are absent from him."

There are other verses which indicate death is a separation of the soul from the body. When Rachel was dying, it was said "her soul was departing (for she died)" (Gen. 35:18). Elijah prayed to raise a young boy from the dead, "'let this child's soul come back to him,' Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived" (I Kg. 17:21,22).

"is more needful for you."

"For me to go to be with the Lord Jesus is good for me, but not for you. You people in Philippi would not benefit from my ministry." There is no Scriptural evidence that any believer in heaven can

help us down here. Their only help they can give is while they are here in time on earth.

The word "needful" simply means "necessary." There is a need for our being alive at this time on earth.

PRINCIPLE: As long as we are alive on earth, God has a purpose for our being here.

APPLICATION: Why does God have you here on earth?

Philippians 1:25

"And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith."

Here is the reason God had Paul upon earth. Paul had no mere desire to dangle around on the frayed edges of existence. It is not enough just to live a long time. Purpose gives life meaning and definition.

The Philippians needed him more than he needed to go to heaven at this time in his life.

"and being confident of this"

Paul was confident of his upcoming acquittal. Confidence serves our orientation to life. Confidence that God has a need for us places boundaries around what we do; it gives meaning to our existence.

"I know that I shall remain and continue with you all"

He is going to continue to live. The Roman authorities will not put him to death; he will be delivered from prison.

"for your progress"

"Progress" means to go forward, advance. It is the same word used in II Timothy 4:15, Meditate on these things; give yourself entirely to them, that your progress may be evident to all." We need to develop towards maturity in our faith. This is the "progress of faith."

Some believers are baby Christians. A baby's mind and body have not developed yet. A new or static believer remains at a low level of development. Others are adolescent believers. They are half child, half adult. They have not reached a point of

independence. They still need their parents but they are resentful toward the authority of their parents. The adult or mature believer is a Christian who does not depend on others to appropriate the principles of the Word to their experience. He does have an interdependence with others, however.

"and joy of faith"

As faith progresses joy escalates. Many of us endure Christianity. There is little excitement anymore. We have lost our first love. We need revival. We need to be awoken.

"Joy" means to be animated about something you believe in. This is a word of enthusiasm. When we brag about self that is boasting in the un-Biblical sense. But enthusiasm about the Lord Jesus and what he did on the cross is the point here. Christians who are animated about their faith can be very expressive. They love to talk about their favorite subject. Some people are dull until you talk hockey and then they come alive.

PRINCIPLE: One purpose for our existence upon earth is to be animated about both the maturity and joy of the faith of others.

APPLICATION: What are you doing to advance the faith of others?

Philippians 1:26

"That your rejoicing for me may be more abundant in Jesus Christ by my coming to you again."

In verse 25 Paul was confident that he would be released from jail so that the Philippians would continue to progress in joy in their faith. Here, he finishes the thought.

"That your rejoicing for me may be more abundant in Jesus Christ"

Paul picks up the word "joy" from verse 25. If there is "progress" "and joy" (v25) in the faith there will be "more abundant" rejoicing.

Often we find ourselves in situations where we cannot rejoice. The Word of God never says we are to rejoice in our circumstances nor under them. The focus of our joy is Jesus Christ. "Rejoice in the Lord always. Again I will say, rejoice!" (4:4).

We can rejoice "in Jesus Christ" because he is always the same, "Jesus Christ the same yesterday, today, and for ever" (Heb. 13:8). We can always count on him. That is why we are enthusiastic about him.

"by my coming to you again"

There was a spiritual bond between Paul and the Philippians. That kind of bond was not found with all the churches to which he ministered. In Corinth he was the target of much criticism even though he had an effective ministry there. There is a great difference in churches.

There are some churches that are friendly. Others are outreach oriented. Some are a religious country club caring only for their own interests. Some are receptive to the Word of God and have a great hunger to be taught; others veto any serious teaching of the Bible. Paul knew the Philippians would rejoice in his ministry of the Word to them.

PRINCIPLE: Biblical joy is independent from circumstances; it is focused on a person who never changes.

APPLICATION: Are you trying to get all your ducks in order? Are you hoping to manage your life so that there are no more problems? That very desire will set us up for failure because circumstances will go bad at some point. The only one who will always be there for us is Jesus Christ.

Lesson 2 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word “Answer:”. A question may be True/False, multiple choice, fill in the blank, or short answer type.

If a question requires you to write one or two paragraphs in “essay” form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Philippians, Lesson 2

1. How long was Paul in jail in Caesarea?

Answer:

2. How is it that we can understand that the “worlds were framed by the word of God”?

Answer:

3. Where was Paul when he wrote his epistle to the Philippians?

Answer:

4. In what scripture do we read “Envy is rottenness to the bones”?

Answer:

5. What are the two evils mentioned in James 3:16?

Answer:

6. What are the two “good motives” for preaching the gospel?

Answer:

7. What are the four types of emphasis on the gospel that we find in this chapter of Philipians?

Answer:

8. Paul was very careful to observe all of the forms and methods which had been adopted by the churches. [True/False]

Answer:

9. In verse 19, when Paul speaks of deliverance, he is talking about salvation of the soul. [True/False]

Answer:

10. What is the meaning of the word “magnified”?

Answer:

End of Quiz
