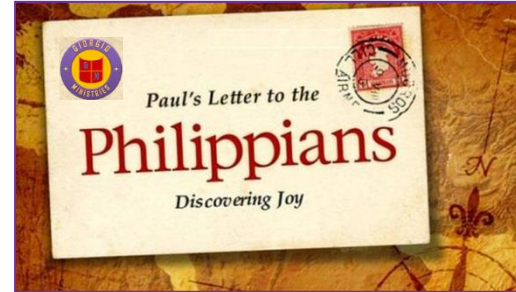




# Philippians

Joy In Christ

*Lesson 04*



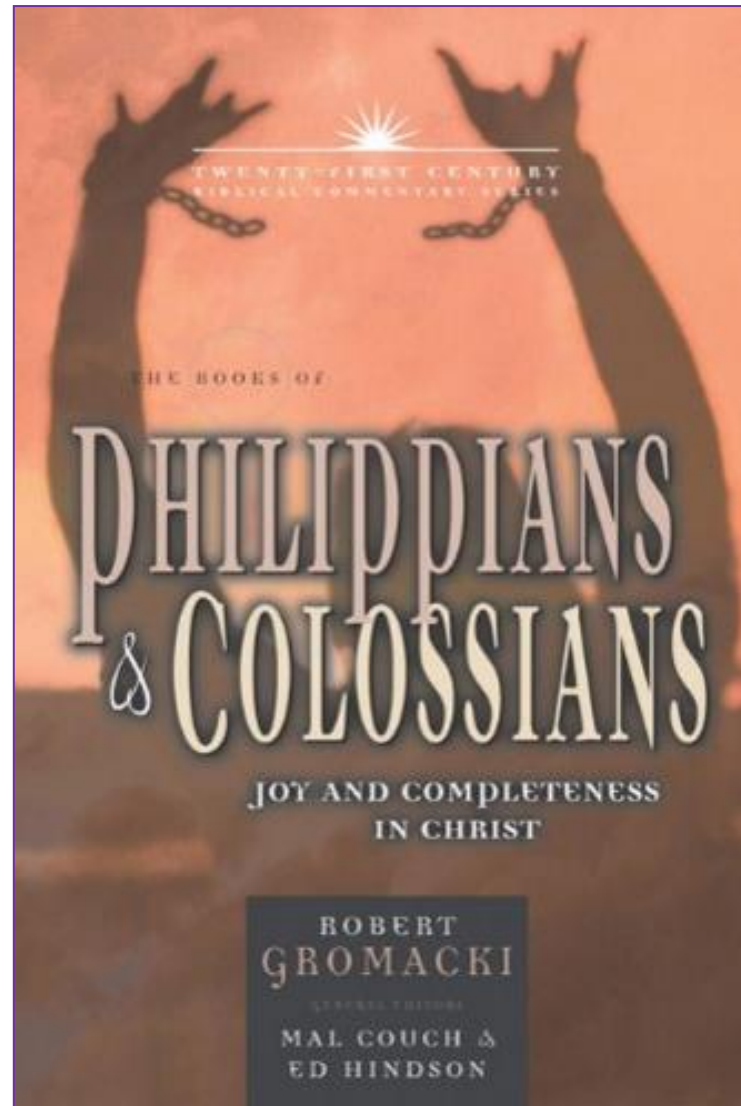
## Blessings of Life and Death

Philippians 1:20-26

Philip Giorgio

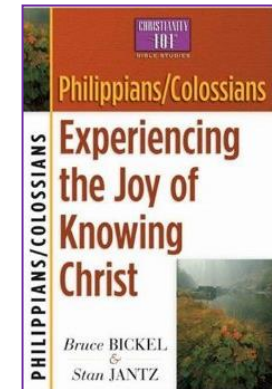
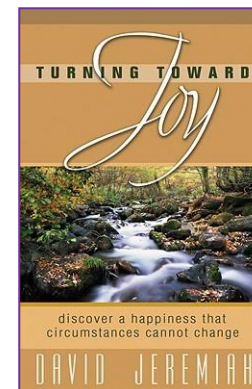
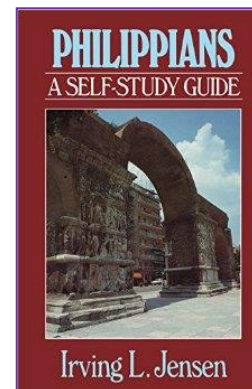
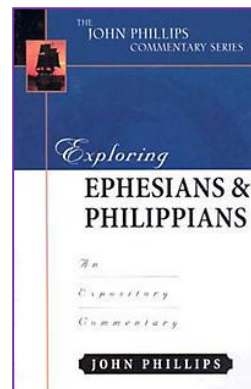
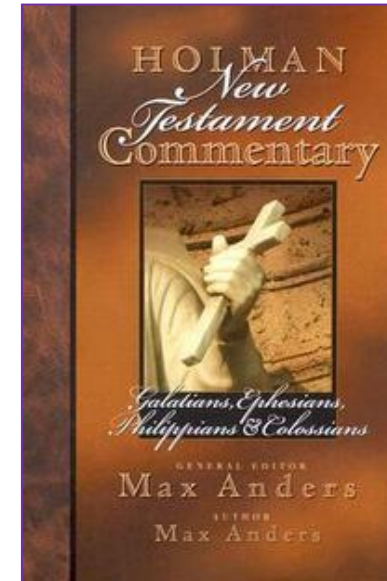
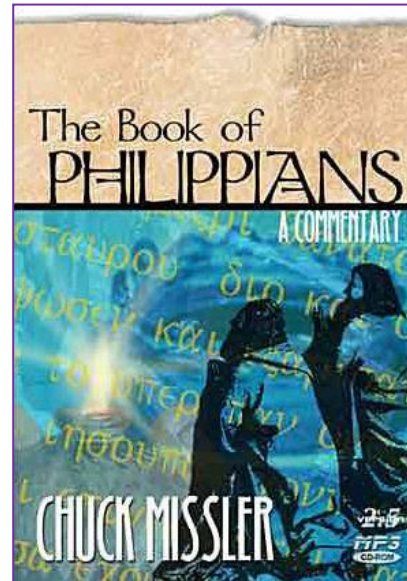


## Textbook



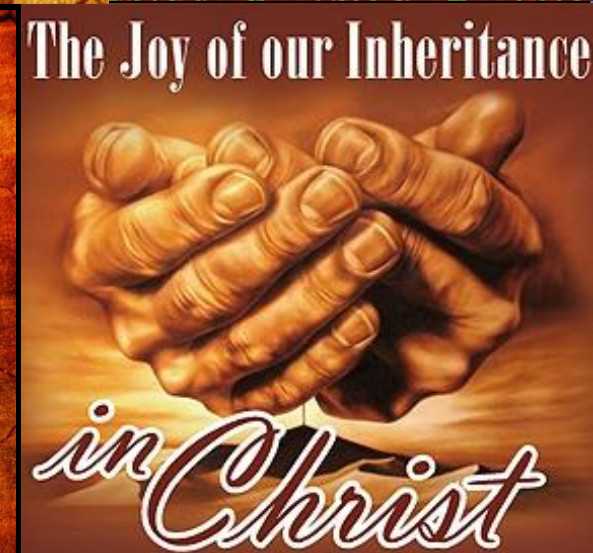
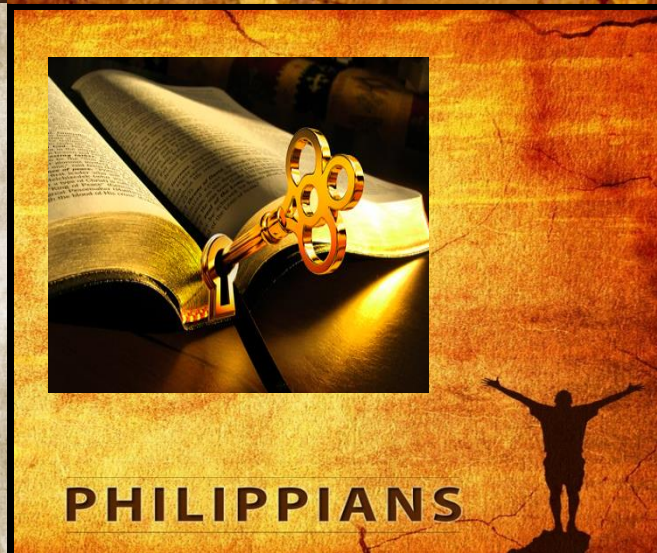
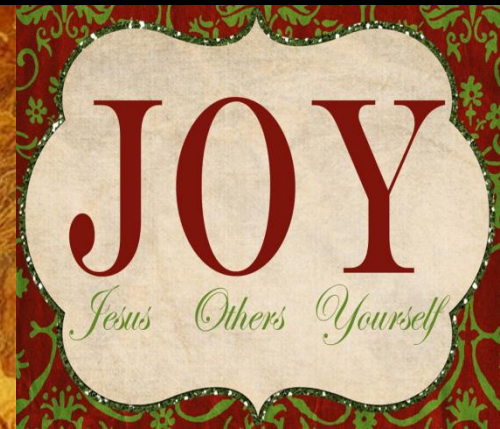
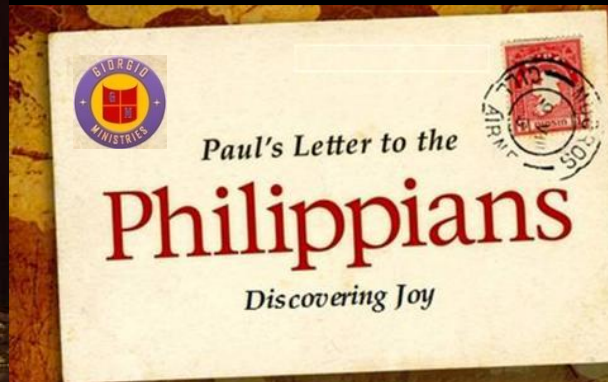
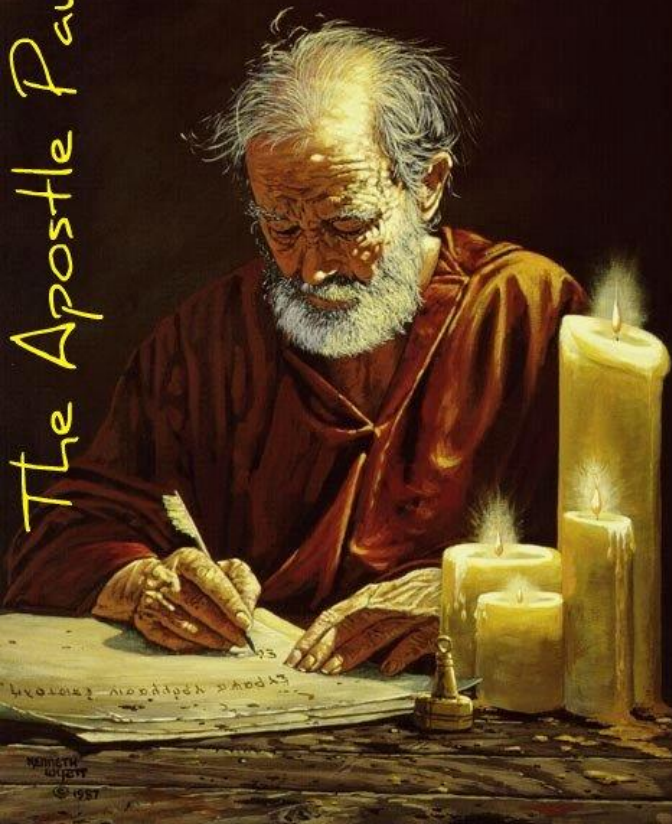


## References





The Apostle Paul





# Course Outline



# Course Outline - Lessons

## ■ Philippians: Joy In Christ

- Lesson 01: Introduction ..... [PHILIPPIANS]
- Lesson 02: The Prayer..... [PHILIPPIANS 1:1-11]
- Lesson 03: Opportunity of Obstacles ..... [PHILIPPIANS 1:12-19]
- Lesson 04: Blessings of Life and Death ..... [PHILIPPIANS 1:20-26]
- Lesson 05: Challenge to the Church ..... [PHILIPPIANS 1:27-2:4]
- Lesson 06: Humiliation and Exaltation ..... [PHILIPPIANS 2:5-11]
- Lesson 07: Marks of Humble Service ..... [PHILIPPIANS 2:12-16]
- Lesson 08: Three Examples of Humility ..... [PHILIPPIANS 2:17-30]
- Lesson 09: Danger of Legalism ..... [PHILIPPIANS 3:1-6]
- Lesson 10: The Joy of Salvation ..... [PHILIPPIANS 3:7-14]
- Lesson 11: The Joy of Maturity ..... [PHILIPPIANS 3:15-21]
- Lesson 12: The Joy of Peace ..... [PHILIPPIANS 4:1-9]
- Lesson 13: The Joy of Contentment ..... [PHILIPPIANS 4:10-23]

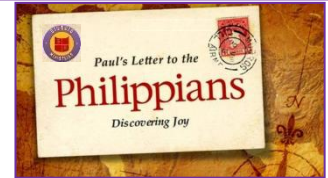


# Lesson Outline

# Lesson 04 - Outline

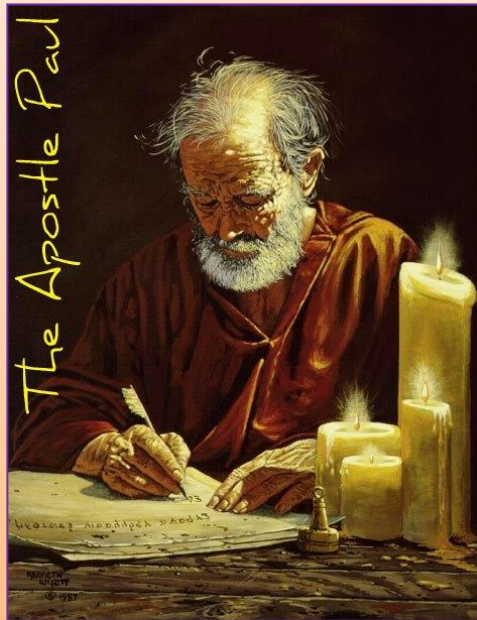
## ■ Philippians: Joy In Christ

### • Lesson 04: Blessings of Life and Death



### • STRUCTURE

- ➔ » Lesson Preview ..... Introduction
- » To Live is Christ ..... *Philippians 1:20-23*
- » I Shall Remain ..... *Philippians 1:24-26*

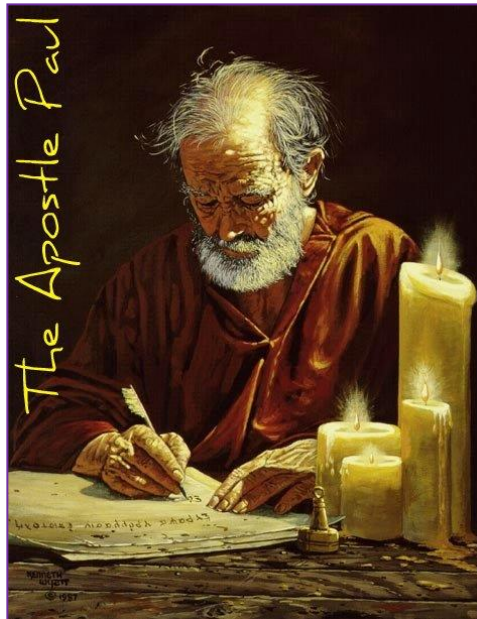




# Lesson Preview - INTRODUCTION

- Preview ... BLESSINGS OF LIFE AND DEATH

Paul did not want to be **shamed** for the **sake** of the **gospel**, but **he** was **ready to die** if necessary. **Death** to **him** was **gain**! **He** realized that to remain on **earth** and **serve** the **Lord** was **important** for the **cause** of the **gospel** but also for **serving** and **encouraging** the **believers**. In all of this **Paul** admitted being “**hard-pressed**.”



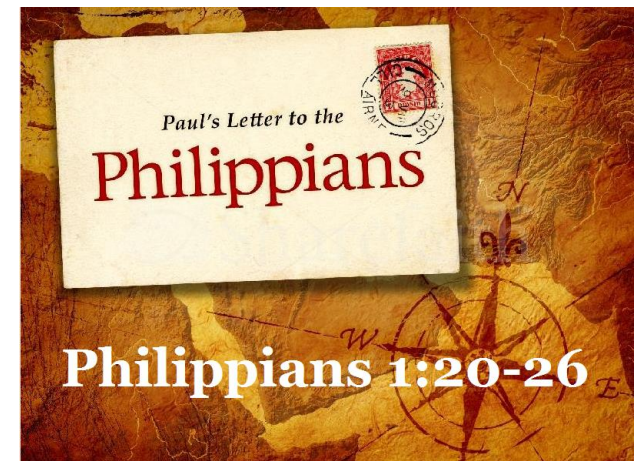
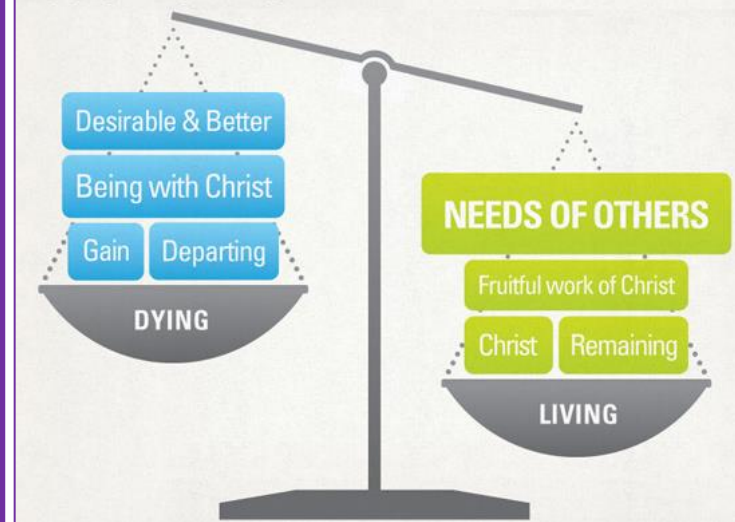
# Lesson Preview - INTRODUCTION

## • INTRODUCTION

To **Paul**, **death** was the **bridge** between two distinct **expressions** of **life**. It was the **end** of the **old life**, but it was also the **beginning** of a **new life**. Therefore **he** could **rejoice** in either **circumstance** and could use **both** for the **glorification** of **God**.

The **Philippians** **wanted** the **apostle** to **live**, but **they** were **afraid** that **he** would **soon** be **martyred**. For **them**, only **Paul's** **living** would bring **advantages**. **They** **needed** to look at **his** **life** and **death options** through **his** **eyes** and from the **divine perspective**.

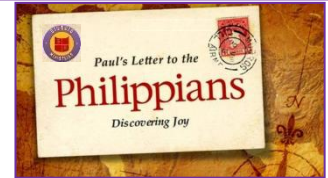
Paul's Dilemma



# Lesson 04 - Outline

## ■ Philippians: Joy In Christ

### • Lesson 04: Blessings of Life and Death

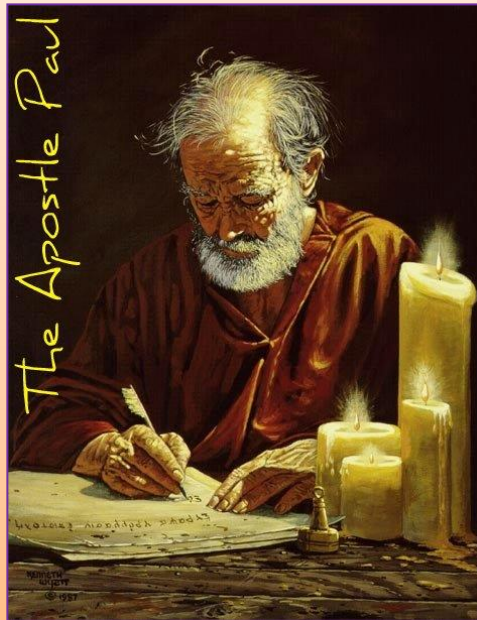


#### • STRUCTURE

» Lesson Preview ..... Introduction

➔ » To Live is Christ ..... Philippians 1:20-23

» I Shall Remain ..... Philippians 1:24-26





# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

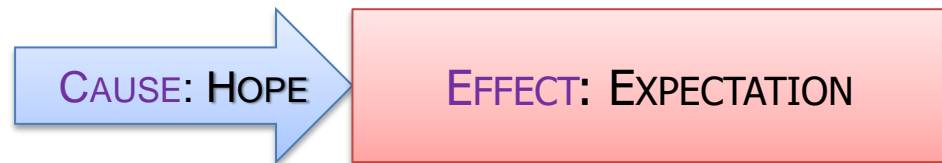
- Philippians 1:20-21 ... NKJV

<sup>19</sup> For the **EARNEST EXPECTATION** of the creation eagerly waits for the revealing of the sons of God. --- Romans 8:19 ... NKJV

## • PAUL HAD HOPE

### • ACCORDING TO

- The opening preposition “ACCORDING TO” (Greek *kata*) shows the standard behind Paul’s confession.
- The outward manifestation of hope is “EXPECTATION”, whereas the inward conviction of the heart is “HOPE”.
- The latter is its cause, and the former is the effect.



### • EXPECTATION

- In ancient times, the noun “EXPECTATION” was used of the spectator who sat on the edge of his seat and stretched his neck to see the outcome of an athletic event. Thus, it meant to watch eagerly with strained expectancy and longing. Elsewhere it is used of all creation, which anticipates a deliverance from the curse when the children of God receive their new bodies (Romans 8:19).

# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

<sup>24</sup> For we were saved in this **HOPE**, but **HOPE** that is seen is not hope; for why does one still **HOPE** for what he sees? <sup>25</sup> But if we **HOPE** for what we do not see, we eagerly wait for *it* with perseverance.

--- Romans 8:24-25 ... NKJV

## • PAUL HAD HOPE

### • HOPE

- The word “HOPE” (Greek, *elpis*) denotes one of the three main Christian virtues (1 Corinthians 13:13).
- It refers to a settled assurance of heart caused by a firm conviction that what is believed will come to pass

(Romans 8:24-25).

- All committed believers are looking for the “BLESSED HOPE” of the coming of Jesus Christ (Titus 2:13).
- Thus, HOPE is not a crossing of the fingers, a naïve wishful thinking against great odds; rather, it is a divinely implanted response to the sure promises of God.
- Consequently, Paul had an expectant HOPE that he would be released, that he would see the Philippians again, that he would love to have further ministry, and that he would see Christ, either at his death or at Christ’s coming.

<sup>13</sup> looking for the blessed **HOPE** and glorious appearing of our great God and Savior Jesus Christ, --- Titus:2-13 ...NKJV

# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

**KJV = "MAKETH NOT ASHAMED"**

<sup>5</sup> Now **HOPE** does not **DISAPPOINT**, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

--- Romans 5:5 ... NKJV

## • PAUL WAS NOT ASHAMED

### • ASHAMED

- SHAME should not become a blot upon the family of God.
- God is not ASHAMED to be called their God (Hebrews 2:11).
- Thus believers should not be ASHAMED of God.
- They should not be ASHAMED
  - to confess the name of Christ in salvation (Romans 10:10)
  - to share the gospel (Romans 1:16)
  - not to identify themselves with other Christians (2 Timothy 1:8).
- In addition, **ASHAMED = DISAPPOINTMENT** in Biblical usage
  - Romans 5:5; Isaiah 49:23; Romans 1:16; 2 Timothy 1:12; Philippians 1:20

<sup>16</sup> 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.

--- Romans 1:16 ... NKJV

<sup>11</sup> For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not **ASHAMED** to call them brethren,

--- Hebrews 2:11 ... NKJV



# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

## • PAUL WAS NOT ASHAMED

- Paul magnified Christ, who sits in the third heaven at the right hand of the Father in His resurrected, glorified human body.
- At the same time, Christ is spiritually present in the world through His divine attributes of omnipresence.
- He also dwells within the life of each Christian (Galatians 2:20).
- Thus, the only way for an unsaved person to “see” Christ today is in and through the life of a believer.

<sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. --- Galatians 2:20 ... NKJV

# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

## • PAUL WAS NOT ASHAMED

- Paul expressed FIVE (5) features about his magnification of Christ.

### • FIRST

- Its manner was “WITH ALL BOLDNESS”.
- The idea behind “BOLDNESS (Greek, *parresia*) is a total freedom of speech before God, friends and foes (Hebrews 10:19).
- Paul prayed that he might have BOLDNESS to testify (Ephesians 6:19-20).

# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

## • PAUL WAS NOT ASHAMED

### • SECOND

- Paul magnified Christ consistently (“EVEN NOW, AS ALWAYS”).
- He had magnified Christ through the success of his three missionary journeys, and he was not about to change now that he was a prisoner in Rome.
  - In the past he had forthrightly stood for Christ before sorcerers (Acts 13:8-11).
  - Enrages synagogue Jews (Acts 13:44-45), polytheistic heathens (Acts 14:11-18), Judaizers (Acts 15:1-2), city officials (Acts 16:20-22), philosophers (Acts 17:18-34), and materialistic silversmiths (Acts 19:23-41).
  - After Paul’s arrest in Jerusalem, he gave a bold witness five times: before the Jewish multitude at the temple (Acts 22:1-24), before the religious council (Acts 23:1-10), at Caesarea before the Roman governors Felix and Festus (Acts 24:1-25:12), and later before Herod Agrippa II (Acts 26:1-32).
  - During his voyage, shipwreck, and subsequent arrival at Rome, the apostle remained constant and steadfast in his testimony (Acts 27-28).



# To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

## • PAUL WAS NOT ASHAMED

### • THIRD

- Christ was magnified in Paul by the agency of the Holy Spirit.
- The passive voice of the verb (“WILL BE MAGNIFIED”) suggests an outside influence.
- Since the Holy Spirit was sent into the world to glorify Christ (John 16:13-14), He was the One who controlled the apostle.

### • FOURTH

- Paul exalted Christ in his “BODY”.
- The body is the arena in which natural life occurs and which death so forcefully attacks. It is the most observable feature of human existence. It is impossible to talk about the magnification of Christ in one’s thought and feelings without seeing a visible demonstration. There can be no glorification of God in the spirit without the body being involved (1 Corinthians 6:19-20).

## To Live is Christ - Philippians 1:20 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to me, to live *is* Christ, and to die *is* gain.

- Philippians 1:20-21 ... NKJV

- PAUL WAS NOT ASHAMED

- FIFTH

- The magnification of Christ had a double means of accomplishment (“WHETHER BY LIFE OR BY DEATH”).
- To Paul, death was just as much a means to glorify Christ as was life.
- Most people view death with a pessimistic, defeatist outlook, but Paul saw it as a victory to be won.
- He wanted people to say, ‘Look at how he lived! Look at how he died!’

# To Live is Christ - Philippians 1:21 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to **me**, to **live is Christ**, and to **die is gain**.

-- Philippians 1:20-21 ... NKJV

## • PAUL'S CREED

### • FOR

- The connective "FOR" (Greek, *gar*) introduces the explanation for Paul's strong testimony.
- He had an intense, personal philosophy of life and death.

### • TO ME

- The prepositional phrase "TO ME" is actually just one Greek word (*emoi*).
- In the sentence it is very emphatic because it stands first and because it is the emphatic form of the personal pronoun.
- Paul thus stressed his own outlook.





# To Live is Christ - Philippians 1:21 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to **me**, to **live is Christ**, and to **die is gain**.

-- Philippians 1:20-21 ... NKJV

- **PAUL'S CREED**

- **FOR LIFE**

- Paul's creed was simple yet profound "TO LIVE IS CHRIST."
- Literally, the Greek reads, "THE ACT OF LIVING: CHRIST."
- Paul's thoughts, feelings, and actions were fixed on Christ and controlled by Him.
- The Savior was both the center and the circumference of Paul's daily existence.

# To Live is Christ - Philippians 1:21 - OBSERVATIONS

<sup>20</sup> 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. <sup>21</sup> For to **me**, to **live** *is* **Christ**, and to **die** *is* **gain**.

-- Philippians 1:20-21 ... NKJV

## • PAUL'S CREED

### • FOR DEATH

- The emphasis of the phrase "TO DIE", (Greek, to apothnēskō) is on that split second of time when death actually occurs, when the self is separated from the body.
- That even is instantaneous, whereas life is constant. The process of death, which is often long and painful, is not contemplated in this concept.
- When believers die, they are immediately free of suffering and are directly present with Christ in the third heaven.
- From that point on, they will be with the Savior forever.
- This is why Paul could call the instantaneous act of death "GAIN" (Greek, *kerdos*).
- God views the death of His children as precious (Psalm 116:15).
- Thus, when believers pass away, earth's loss is always heaven's gain.

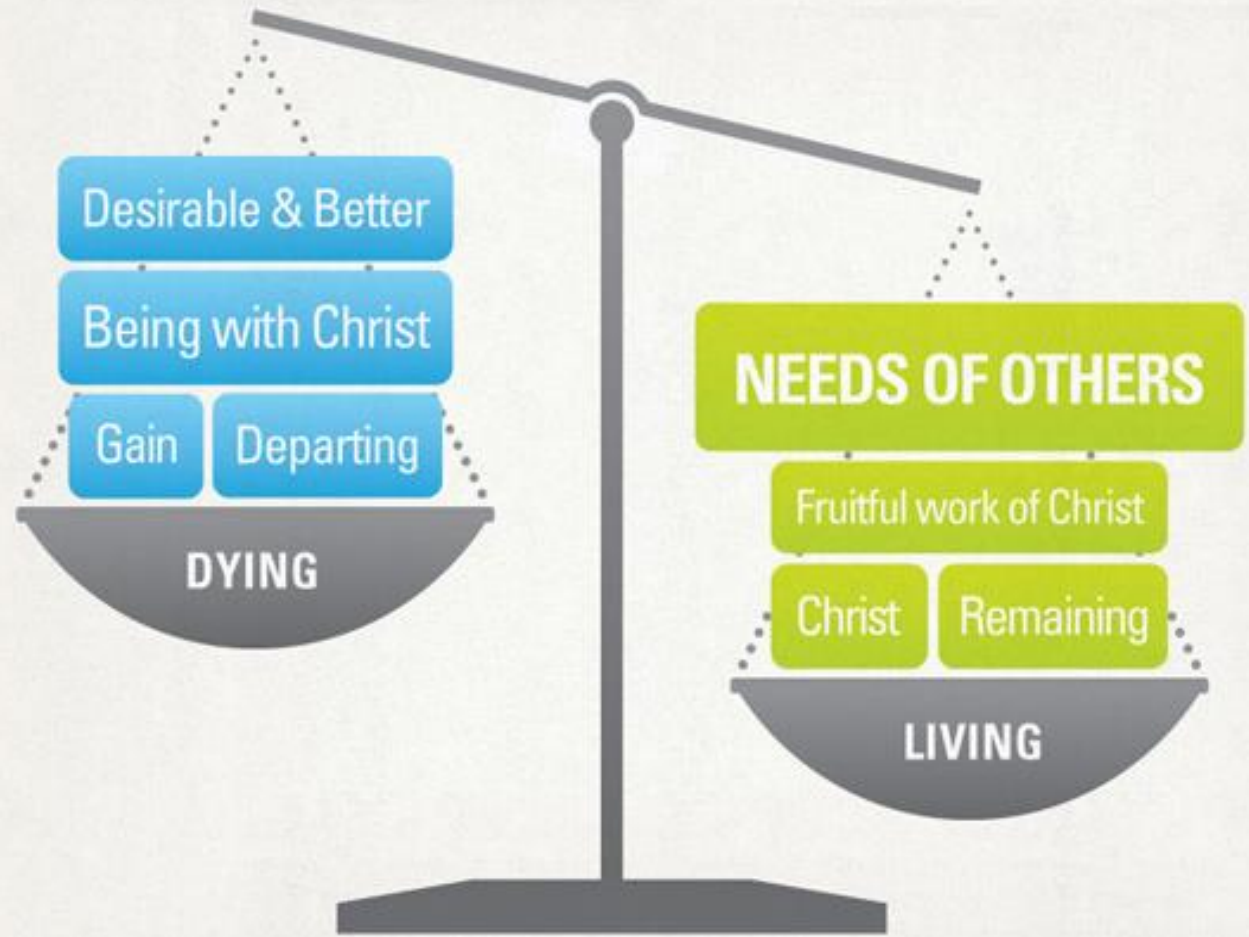
# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

## Paul's Dilemma



# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean fruit* from *my labor*; yet what *I shall choose I cannot tell.*

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better.*

--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

- No person can will his or her own death

<sup>8</sup> No one has power over the spirit to retain the spirit, And no one has power in the day of death. *There is* no release from that war, And wickedness will not deliver those who are given to it. --- Ecclesiastes 8:8 NKJV

- Only one person, Jesus Christ, had the delegated authority to release His spirit at death and to resurrect Himself (John 10:17-18).
- Nevertheless, the apostle could express his preferences, leaving the actual choice with the sovereign God.
- He stated the ramifications of two distinct possibilities for his immediate future.

<sup>17</sup> "Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." --- John 10:17-18 ... NKJV



# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE ON EARTH (1:22)

- THREE aspects are related to this choice.

#### FIRST

- Paul knew that he would continue to live.
- The usage of the conditional particle "IF" (Greek, *ei*) does not mean that his future was uncertain; rather, it introduces a condition of reality on which he could base a conclusion.
- The phrase "IN THE FLESH" denotes life on earth in the natural

# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE ON EARTH (1:22)

#### SECOND

- Paul knew that his ministry would be successful.
- The demonstrative pronoun “THIS” (Greek, *touto*) refers to the continuation of his natural life.
- To Paul, living meant more working, and more working meant more fruit bearing.
- “FRUITFUL FROM MY LABOR” specifically refers to the results of Paul’s missionary activity (Romans 1:13).
- It included the salvation of sinners, the edification of saints, the establishment of churches, the training of new leaders, and the writing of inspired Scripture.

<sup>13</sup> Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. -- Romans 1:13 ... NKJV

## To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

### • PAUL'S CHOICES

#### • TO BE ON EARTH (1:22)

##### THIRD

- Paul did not disclose his personal preference ("AND I DO NOT KNOW WHICH TO CHOOSE").
- Death would be a personal gain to him, but an extended ministry would have value both for him and for others.
- He knew what course he would choose for his life if he would have had that prerogative, but he determined not to reveal his inner feelings to others.

## To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

### • PAUL'S CHOICES

#### • TO BE IN HEAVEN (1:23)

- Most people want life without death rather than life with death.
- The natural desire of humans is to live, not to die. Paul's case, however, was much different.
- He had to determine where he wanted to live - on earth or in heaven.
- Either location had advantages.



# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

<sup>14</sup> For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

--- 2 Corinthians 5:14

## • PAUL'S CHOICES

### • TO BE IN HEAVEN (1:23)

- Paul gives THREE (3) reasons why he preferred heaven.

#### FIRST

- It was an inner compulsion ("BUT I AM HARD-PRESSED FROM BOTH DIRECTIONS").
- The Greek verb *synechō* literally means "TO HAVE WITH."
- It refers to pressure being imposed upon someone from two different directions.
- Paul elsewhere used the word to describe the constraint of the love of Christ on his life (2 Corinthians 5:14).
- Christ used the same term to describe the pressure on Him as He faced the cross (Luke 17:50).
- The two constraints that pushed at Paul were the necessity to abide on earth and the desire to depart.
- Both compulsions were valid and equally strong.

# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE IN HEAVEN (1:23)

#### SECOND

- He had a "DESIRE" (Greek, *epithymia*), an intense passion or drive for heaven.
- This desire was no mere whim. The verb "HAVING" shows that it was a constant part of Paul's feelings at this time in his life.
- Age, physical exhaustion, persecution and imprisonment had quickened his interest in heaven.
- Paul's desire for heaven had a single purpose with TWO (2) aspects within it.
  1. He wanted to "DEPART".
  2. He wanted "TO BE WITH CHRIST"

# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

<sup>23</sup> For *I* am hard - pressed between the two, having a desire to depart and be with Christ, *which is far better*.

--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE IN HEAVEN (1:23)

#### SECOND

- Paul's desire for heaven had a single purpose with TWO (2) aspects within it.

1. He wanted to "DEPART".

2. He wanted "TO BE WITH CHRIST"

This unusual Greek verb (*analyō*) is used of the releasing of prisoners, the removal of the yoke from an ox, the breaking up of a tent, and the loosing of a ship from its moorings.

Later when the apostle did expect to be martyred during his second Roman imprisonment, he confessed that the time of his "departure" (Greek, *analysis*) was at hand (2 Timothy 4:6).

<sup>6</sup> For I am already being poured out as a drink offering, and the time of my departure is at hand. -- 2 Timothy 4:6 ... NKJV

# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

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--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE IN HEAVEN (1:23)

#### SECOND

- Paul's desire for heaven had a single purpose with TWO (2) aspects within it.

1. He wanted to "DEPART".

2. He wanted "TO BE WITH CHRIST"

Death was not an escape for Paul; rather, it meant that he would be with the most important person in his life.

The verb "TO BE" (*Greek, einai*) indicates eternal fellowship.

The Bible says nothing about a soul sleep after death or a temporary residency in purgatory.

At death a believer goes into the presence of Christ and continues to live (2 Corinthians 5:6-8).

<sup>6</sup> So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord. <sup>7</sup> For we walk by faith, not by sight. <sup>8</sup> We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. -- 2 Corinthians 5:6-8 ... NKJV



# To Live is Christ - Philippians 1:22-23 - OBSERVATIONS

<sup>22</sup> But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what *I* shall choose *I* cannot tell.

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--- Philippians 1:22-23 ... NKJV

## • PAUL'S CHOICES

### • TO BE IN HEAVEN (1:23)

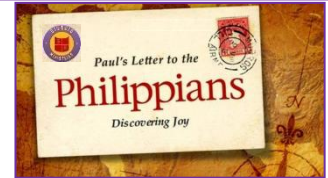
#### THIRD

- Paul preferred heaven because it was "FAR BETTER".
- Actually, there are three comparative adjectives in this *phrase* (*Greek, polys mallon kreisson*).
- Literally, it reads "MUCH MORE BETTER".
- In quantity, quality, or any other comparative values, heaven and the presence of Christ are far superior to earth.

# Lesson 04 - Outline

## ■ Philippians: Joy In Christ

### • Lesson 04: Blessings of Life and Death

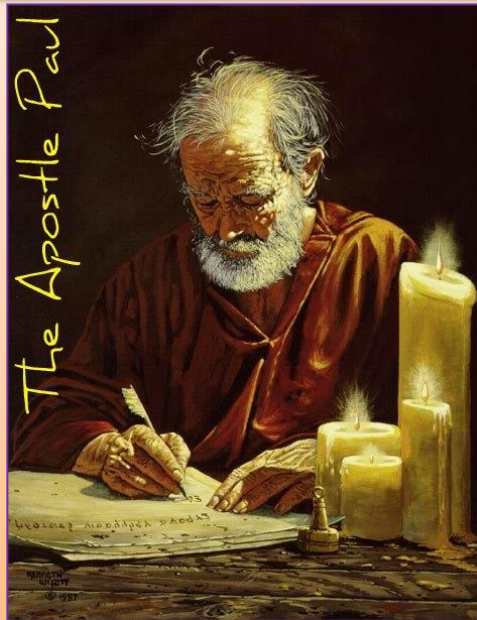


#### • STRUCTURE

» Lesson Preview ..... Introduction

» To Live is Christ ..... Philippians 1:20-23

➔ » I Shall Remain ..... Philippians 1:24-26



## I Shall Remain - Philippians 1:24 - OBSERVATIONS

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

**25** And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, **26** that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

--- Philippians 1:24-26 ... NKJV

### • PAUL'S CONCERN

- Paul's inner struggle was whether to depart or to abide.
- His preference for heaven and Christ, though sincere and holy, manifested a slight selfishness.
- After all, Paul was foremost a servant, and a servant must live to meet the needs of others.
- He knew what he wanted to do, but he also recognized what he had to do.

# I Shall Remain - Philippians 1:24 - OBSERVATIONS

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

**25** And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, **26** that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

--- Philippians 1:24-26 ... NKJV

## • PAUL'S CONCERN

- THREE (3) aspects of Paul's concern are given.

### FIRST

He accepted the fact that he would “REMAIN ON IN THE FLESH”. The verb means “TO REMAIN UPON” (Greek, *epimenō*). Thus, he planned to remain on the earth in his natural body.

### SECOND

His continued living was “MORE NECESSARY” (Greek, *anagkaios*). People who make decisions out of love and humility will always do what is best for others, not what is best for themselves. In this fashion, Paul could again prove himself to be an example to them.

### THIRD

Paul wanted to abide for them (“FOR YOUR SAKE”). Since he had them in his heart (1:2), he had to think of them when he contemplated his own personal future.



## I Shall Remain - Philippians 1:24 - OBSERVATIONS

<sup>24</sup> Nevertheless to remain in the flesh *is* more needful for you.

<sup>25</sup> And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, <sup>26</sup> that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

--- Philippians 1:24-26 ... NKJV

### • PAUL'S CONCERN

- Paul could see value in both his life and death, but the Philippians would only receive benefit if the apostle lived.
- That factor alone gave the apostle an inner conviction that he would be spared from a Roman death (note his words "BEING CONFIDENT OF THIS").
- Paul knew that his return to active missionary service would produce TWO (2) major blessings for the church

- (1) an increase in their faith
- (2) the joy of reunion.

# I Shall Remain - Philippians 1:25 - OBSERVATIONS

<sup>24</sup> Nevertheless to remain in the flesh *is* more needful for you.  
<sup>25</sup> And being **confident** of this, **I know** that **I shall remain** and **continue** with **you all** for **your progress** and **joy of faith**, <sup>26</sup> that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

--- Philippians 1:24-26 ... NKJV

## • THE INCREASE OF FAITH

### • PAUL'S KNOWLEDGE

- Paul knew intuitively by the indelible conviction of the Holy Spirit that he would be set free.
- The verb "I KNOW" (Greek, *oida*) stresses an innate knowledge in contrast to experiential, learned wisdom.
- No objective criteria produced by the trials themselves would have caused the apostle to have a glimmer of hope.
- Paul's knowledge manifested itself in TWO (2) predictions.
  - He knew he would remain alive ("I SHALL REMAIN")
  - He knew he would return to Philippi ("CONTINUE WITH YOU ALL").
- It was one thing to get out of prison; it was another to be able to travel to their city once again.

# I Shall Remain - Philippians 1:25 - OBSERVATIONS

<sup>24</sup> Nevertheless to remain in the flesh *is* more needful for you.  
<sup>25</sup> And being **confident** of this, **I know** that **I shall remain** and **continue** with **you all** for **your progress** and **joy of faith**, <sup>26</sup> that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

--- Philippians 1:24-26 ... NKJV

## • THE INCREASE OF FAITH

### • THE PHILIPPIANS FAITH

- The word “FOR” (*Greek, eis*) introduces the reason behind Paul’s release.
- Two (2) results could be achieved.

#### FIRST

Their faith would advance (“YOUR PROGRESS ... IN THE FAITH”). Just as adverse circumstances furthered the outreach of the gospel (1:12), so the good news of Paul’s release would increase their faith in God, would can deliver believers from all difficulties.

#### SECOND

Their faith would be full of “JOY”. Faith not only must be intellectual and volitional; it must be emotional. Belief must cause tears of happiness. An anticipating faith should shout and sing at the fulfillment of redemption. When faith becomes married to sight, joy will officiate.

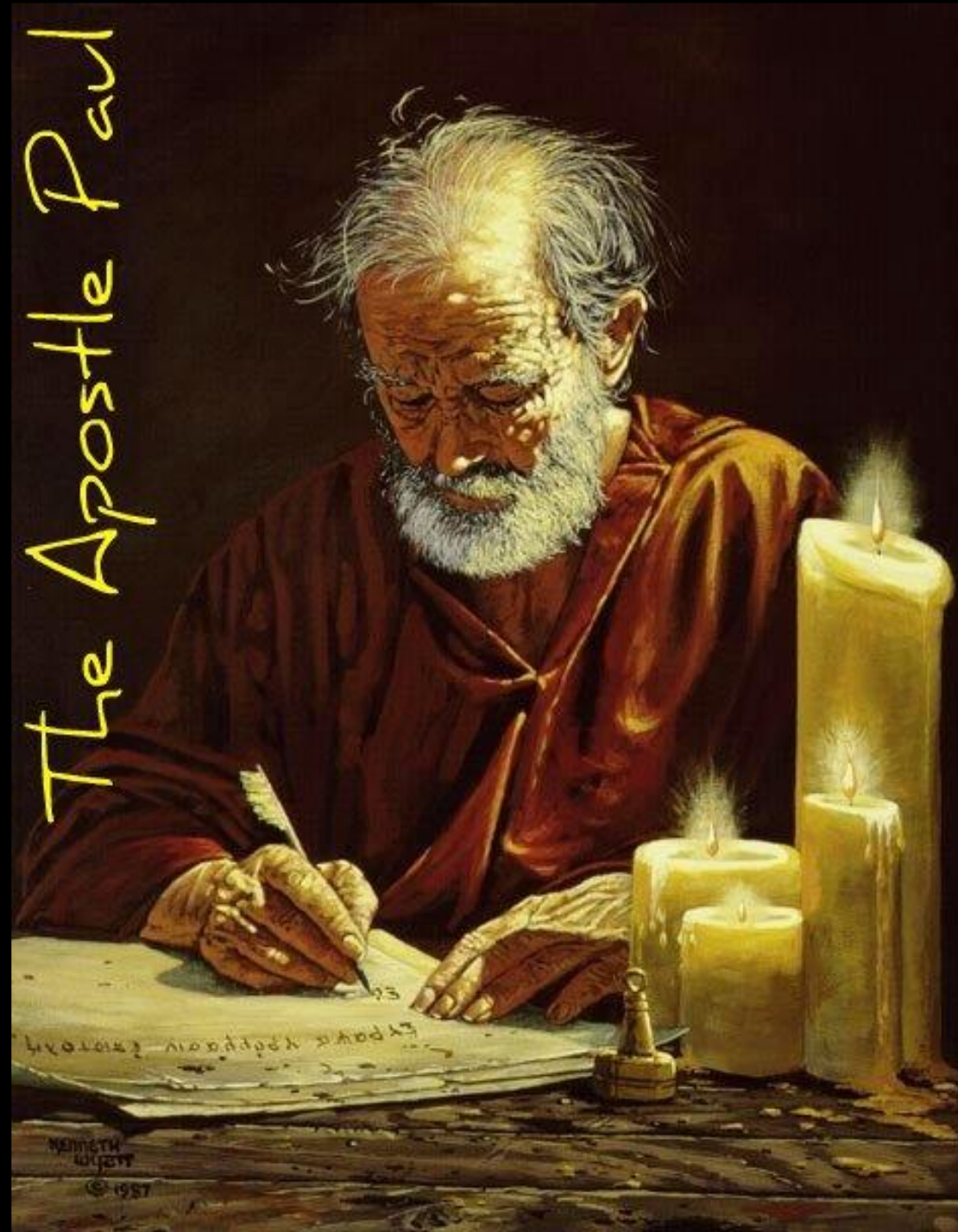
# I Shall Remain - Philippians 1:26 - OBSERVATIONS

<sup>24</sup> Nevertheless to remain in the flesh *is* more needful for you. <sup>25</sup> And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, <sup>26</sup> that **your rejoicing for me** may be **more abundant** in **Jesus Christ** by **my coming to you again**.

--- Philippians 1:24-26 ... NKJV

## • THE JOY OF REUNION

- Paul saw FOUR (4) possible features in the Philippians' proud confidence in him.
  1. It would "ABOUND". It would be full and running over constantly.
  2. Their confidence would rest "IN JESUS CHRIST". He would get the glory and praise for what would be accomplished.
  3. Their confidence would also reside in Paul ("IN ME"). A believer can rejoice at the presence of another believer and of the omnipresent Savior at the same time. Such rejoicing is complementary, not contradictory.
  4. Their confidence would be caused by Paul's personal return ("THROUGH MY COMING TO YOU AGAIN"). Neither Epaphroditus' return nor Timothy's visit would generate the joy that the apostle's physical presence in their midst would produce.



The Apostle Paul

# Philippians

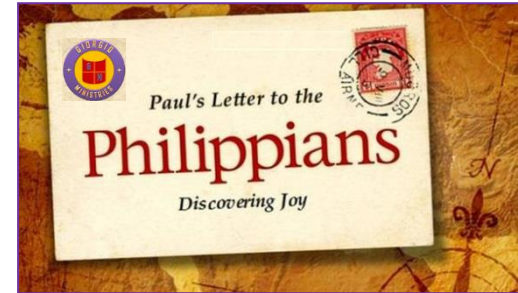
*"Joy In Christ"*

## *End of Lesson*



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# Philippians: Joy In Christ

## Lesson 5: Challenge to the Church

[Philippians 1:27-2:4]

***Next Lesson***

# Next Lesson

## ■ Philippians: Joy In Christ

- Lesson 01: Introduction ..... [PHILIPPIANS]
- Lesson 02: The Prayer..... [PHILIPPIANS 1:1-11]
- Lesson 03: Opportunity of Obstacles ..... [PHILIPPIANS 1:12-19]
- Lesson 04: Blessings of Life and Death ..... [PHILIPPIANS 1:20-26]
- Lesson 05: Challenge to the Church ..... [PHILIPPIANS 1:27-2:4]
- Lesson 06: Humiliation and Exaltation ..... [PHILIPPIANS 2:5-11]
- Lesson 07: Marks of Humble Service ..... [PHILIPPIANS 2:12-16]
- Lesson 08: Three Examples of Humility ..... [PHILIPPIANS 2:17-30]
- Lesson 09: Danger of Legalism ..... [PHILIPPIANS 3:1-6]
- Lesson 10: The Joy of Salvation ..... [PHILIPPIANS 3:7-14]
- Lesson 11: The Joy of Maturity ..... [PHILIPPIANS 3:15-21]
- Lesson 12: The Joy of Peace ..... [PHILIPPIANS 4:1-9]
- Lesson 13: The Joy of Contentment ..... [PHILIPPIANS 4:10-23]

