



- C. Paul's Rejoicing in His Trials (Philippians 1:18-20)
1. Because Christ was preached (Philippians 1:18)
 - a. Every way
 - (1) Whether in pretence; This word suggests something false or hypocritical and is connected to the word *pretend*.
 - (2) Whether in truth
 - (3) Note: Each of these speak of the motives of the preaching rather than the content of the preaching. As such, it ties back to the previous breakdown of motives (Philippians 1:15-17). It should be noted that:
 - a) Paul was not rejoicing over false preaching or teaching (Galatians 1:6-9; Colossians 2:8; Titus 1:10-11).
 - b) Paul knew men's motives could be judged at the judgment seat of Christ (1 Corinthians 3:11-15).
 - c) Paul did not feel it was his problem to stop all those who were preaching just because they were not all of the same mind as himself. Instead, he rejoiced when others heard the name of Christ. This is a difficult but necessary balance.
 - b. Christ was preached (see Philippians 1:15, 16; Acts 5:42; Acts 17:3; 1 Corinthians 1:23; 2 Corinthians 2:12; 2 Corinthians 4:5; Colossians 1:27-28). Note: Even those who sought to do Paul harm were brethren who were preaching Christ.
 - c. Paul rejoiced.
 - (1) I *therein* (in the fact that Christ was being preached) **do rejoice** (presently).
 - (2) And **will rejoice** (future)
 - (3) Note: Very few things in this world can bring both present and future rejoicing.
 2. Because Christ would deliver (Philippians 1:19)
 - a. Paul's salvation
 - (1) The salvation of which Paul spoke was not the new birth but, rather, deliverance from the present physical trials. Note: The word *salvation* or *saved* frequently suggests a deliverance other than that of the new birth (Acts 27:20, 31; Romans 5:9).
 - (2) This salvation was going to occur through the preaching of Christ and the prayers of the believers at Philippi.
 - (3) This is confirmed in Paul's epistle to Philemon which was also written while Paul was in Rome (see Philemon postscript and Philemon 1:22).
 - (4) He was certain the prayers of the saints were going to be effectual in his own physical deliverance (Philippians 1:25-26).
 - b. Paul's supply
 - (1) The identity of the supply
 - a) Some have suggested that this was the supply of the Spirit Himself, but Paul already had the supply of the Spirit in this manner (Romans 8:9).



- b) In a very basic sense, the word *supply* is always associated with a need (1 Corinthians 16:17; 2 Corinthians 8:14; 2 Corinthians 9:12; 2 Corinthians 11:9; Philippians 2:30; Philippians 4:19).
 - c) It is possible that the specific supply was that of grace (Hebrews 4:16; see 2 Corinthians 12:8-10). Paul knew that grace would allow him to magnify Christ “by life, or by death” (Philippians 1:20). This would fit the pattern of the phrase suggesting that the word following the preposition showed ownership. See *preaching of Jonas* (Matthew 12:41).
- (2) The origin of the supply—the Spirit of Jesus Christ
3. Because Christ would be magnified (Philippians 1:20)
- a. Paul’s expectation
 - (1) The nature of Paul’s expectation—“earnest”
 - (2) The concern of Paul’s expectation
 - a) In nothing he would be ashamed (Romans 6:20-21; 2 Thessalonians 3:14; Titus 2:8; contrasted with Romans 1:16; 2 Timothy 1:12; 2 Timothy 2:15; 1 Peter 4:16; 1 John 2:28).
 - b) His life would be a life of boldness (Proverbs 28:1).
 - i) The world demonstrates pride; the saint of God should demonstrate boldness. One is self-confidence; the other is God-confidence (1 John 4:17).
 - ii) The Lord demonstrated boldness (John 7:26), and His followers did likewise (Acts 4:13).
 - iii) The Christian’s life should be one entirely associated with boldness.
 - (a) In preaching the word (Acts 4:29, 31; Acts 9:27, 29; Acts 14:3; Acts 19:8; Ephesians 6:19-20; 1 Thessalonians 2:2)
 - (b) In prayer (Ephesians 3:12; Hebrews 4:16; Hebrews 10:19-21)
 - b. Paul’s desire
 - (1) The continual nature of Paul’s desire—“as always”; nothing changed for Paul, it was business as usual.
 - (2) The present nature of Paul’s desire—“so now also”; Paul’s desire was not a thing of the past that was changed by his present suffering.
 - (3) The content of Paul’s desire—“Christ shall be magnified in my body” (see 1 Corinthians 6:20).
 - (4) The means of fulfilling Paul’s desire
 - a) By life
 - b) By death
 - c) Paul was surrendered to either, as long as Christ was magnified in his body.



IV. PAUL'S PREFERENCE OF THE BELIEVERS (Philippians 1:21-26)

A. Paul's Dilemma (Philippians 1:21-23)

1. The possibilities
 - a. Live—abiding in the flesh (Philippians 1:22, 24); Note: When Paul said, “For to me to live is Christ,” he was suggesting that for him to live on this earth was for Christ to be able to live, work, and minister through him (Galatians 2:20).
 - (1) Paul saw his earthly life as a life completely sold out to the cause of Christ.
 - (2) His life was to be given as an ambassador for Christ, ministering “in Christ’s stead” (2 Corinthians 5:20).
 - b. Die—to depart, and to be with Christ (Philippians 1:23)
2. The potential
 - a. Of living
 - (1) Blessing—“to me to live is Christ” (Philippians 1:21).
 - (2) Trials—“this is the fruit of my labour” (Philippians 1:22).
 - b. Of dying
 - (1) It was gain (Philippians 1:21).
 - (2) To be with Christ; which was far better (Philippians 1:23)
 - (3) Note: Some suggest that Paul was unsure of what was best. He made it quite clear that for him, it was better to be with Christ; but for the saints, it was better for him to stay.
3. The problem
 - a. What I shall choose I wot not (Philippians 1:22).
 - (1) Whether to stay and suffer for serving the Lord
 - (2) Or to depart and go be with Christ
 - b. I am in a strait betwixt two (Philippians 1:23).
4. The preference
 - a. To die was gain (Philippians 1:21).
 - b. He had a desire to depart (Philippians 1:23).
 - c. Being with Christ was far better (Philippians 1:23).

B. The Believers' Need (Philippians 1:24-26)

1. The content of their need (Philippians 1:24)
 - a. Regardless of Paul's dilemma—“Nevertheless”
 - b. Paul's life was necessary for the saints.
2. The confidence of their need (Philippians 1:25-26)
 - a. Paul knew he would abide with the saints (Philippians 1:25).
 - b. Paul knew the joy of the saints would increase (Philippians 1:25-26).
 - (1) Their faith would be strengthened (Philippians 1:25).
 - (2) They would find joy in their faith (Philippians 1:25).
 - (3) Their rejoicing would be more abundant in Jesus Christ (Philippians 1:26).
 - c. Paul knew he would see them again (Philippians 1:26).