

Paul's Confidence

PHI 1:19 For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,

1. "For I know that this will turn out for my deliverance" - He was confident he was going to be released from prison. See Phil. 1:26, 27.
 - a. He believed that God was not finished using him.
 - b. "soteria" [soh tay ree ah] - "salvation, deliverance, release." It is used here of his release from prison.
2. "through your prayers" - Paul believed in the power of prayer and believed God would answer their prayers on his behalf.
 - a. These brethren could not buy the release of Paul, but they could pray for him.
 - b. They were doing the most powerful thing a Christian can do, that is, beseech the God of the universe for help and strength.
 - c. Prayer reaches the God who can accomplish whatever His will desires or wills. (Eph. 3:20; Jas. 5:16-18; Matt. 7:7-11; 1 Pet. 3:12).
3. "and the provision of the Spirit of Jesus Christ"- "provision" is from "epichoregian" [eh pee kah ray gee ahn] - "support, supply, help."
 - a. This is a reference to the Holy Spirit. (Gal. 4:6; Rom. 8:9-11; Acts 16:7).
 - b. This is a subjective genitive and refers to the help of the Holy Spirit.
 - c. The Holy Spirit would help in the release of Paul.
 - d. Paul does not reveal how this would be done, but most likely it refers to God's providence and the influence of the gospel. There is no record of a miraculous release of Paul like what happened at Philippi. (Acts 16:25,26).
 - e. Paul's conduct likely play a role in his release. He was a model prisoner.

PHI 1:20 according to my earnest [eager] expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted [honored, magnified] in my body, whether by life or by death.

1. "according to my earnest expectation and hope" - Paul did not want to be put to shame because that would bring reproach upon Christ and the church.
2. "that I shall not be put to shame in anything" - He desires that he will not bring shame on Christ or himself or the church.

3. “but that with all boldness, Christ shall even now, as always, be exalted [magnified, honored] in my body”
 - a. He wanted to exalt Christ in his body.
 - b. “Body” seems to stand for his life and death. See words “whether by life or death.”
 - c. He wanted to honor [exalt, magnify] Christ in his words and actions.
 - 1) “megaluno” [meh gah **loo** noh] means “to magnify, exalt, extol.” See Lk. 1:46; Acts 5:13.
 - 2) Paul was an imitator of Christ. (1 Cor. 11:1; Gal. 6:14).
4. “whether by life or death” - He desires to honor Christ in life and death.
 - a. He did not want to shame the One who had died for him.
 - b. More than anything else he wanted to honor His Savior and Lord.

PHI 1:21 For to me, to live is Christ, and to die is gain.

1. “For to me, to live is Christ” - For me life is Christ. For to me living means Christ.
 - a. See Gal. 2:20
 - b. This should be the attitude of all Christians.
 - c. We are not to live to fulfill our own ambitions, but we live to please and serve Christ. (Gal. 1:10; 2 Tim. 2:4).

GAL 1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

2TI 2:4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

- d. Christ should be first in our lives. He is our Lord and Savior.
2. “and to die is gain” - Death would bring blessings to him.
 - a. He would go to “Abraham’s bosom.” (Lk. 16:19-25).
 - b. At the resurrection he would be raised to have a new spiritual body. (1 Cor. 15:49-58).
 - c. His immortal spirit and his resurrected body would be united.
 - d. He would have a body like Christ. (Phil. 3:20-21).
 - e. He would then ascend to be with Christ forevermore. (1 Thess. 4:13-18).
 - f. He would enjoy the home Christ had prepared for him and all the faithful. (Jn. 14:1-3).
 - g. There he would enjoy God’s immense eternal blessings. (Rev. 14:13; 21:4; 22:5).

PHI 1:22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.

1. “But if I am to live on in the flesh” - He recognized God might intend for him to spend more time laboring on the earth.
2. “this will mean fruitful labor for me”
 - a. Paul was confident that if he was allowed to live that the proclamation of the gospel would lead many others to Christ.
 - b. The powerful gospel produced Christians wherever it was preached. (Rom. 1:16).
 - c. Paul had witnessed time and time again the awesome power of the gospel. (Acts 18:8).
 - d. Peter had witnessed this on the day of Pentecost. (Acts 2:41).
 - e. Philip had witnessed this power in Samaria. (Acts 8:12-17).
3. “and I do not know which to choose” - This is explained in the next verse.

PHI 1:23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

1. “But I am hard-pressed from both directions”
 - a. He was in a dilemma or hard position between the two options - life or death.
 - b. “sunecho” [soon eh koh] - “to be in a state of mental constriction, to be hard pressed.” (Lk. 12:50; Acts 18:5; Phil. 1:23).
2. “having the desire to depart and be with Christ” - He really desired “to depart and to be with Christ.”
 - a. The Lord had changed his life by His appearance to him on his way to Damascus. (Acts 9:1-6).
 - b. Though alive during the ministry of Christ, there is no mention of Paul having any contact with Jesus or participating in the death of Christ in any way. There is evidence he was a member of the Sanhedrin that condemned Jesus. He never suggested he was a part of that decision, but if he had been in the Sanhedrin he would have voted to execute Christ. He hated Christianity before his conversion.
 - c. He had come to know Christ by Christ’s appearance to him and by revelation and by his dedicated faith in Jesus.
3. “for that is very much better” - He knew that being with Christ was far better.
 - a. This world has many hardships and trials. (Job 14:1).
 - b. Paul had suffered much for Christ. (2 Cor. 11:23-27).

2CO 11:23 Are they servants of Christ? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death.

2CO 11:24 Five times I received from the Jews thirty-nine lashes.

2CO 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I

have spent in the deep.

2CO 11:26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren;

2CO 11:27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

- c. He suffered without complaint, but he was ready to go and be with the Lord.

What Was Better For The Philippians

PHI 1:24 yet to remain on in the flesh is more necessary for your sake.

1. It was best for them that he remain “in the flesh.”
2. This would be good for them spiritually.
3. He would be able to bless and strengthen them through fellowship and teaching.

PHI 1:25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

1. “And convinced of this” - “Convinced” is from “peitho” [pay thoh] means “to be confident, to persuade.”
2. “I know that I shall remain and continue with you all for your progress and joy in the faith” - Being allowed to live would lead to spiritual “progress and joy in the faith” on their part.

PHI 1:26 so that your proud confidence [boast] in me may abound in Christ Jesus through my coming to you again.

1. “so that your proud confidence in me may abound in Christ Jesus”
 - a. These brethren were really proud of Paul and had great confidence in him.
 - b. Paul desires that their confidence in him would “abound,” that is, continue and grow.
2. “through my coming to you again” - “through my presence with you again” - ASV
 - a. He is very hopeful that he will be able to come to them again and have sweet fellowship with them.
 - b. A study of the New Testament reveals that Paul did gain release from his first Roman imprisonment.

PHI 1:27 Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

- KJV has “conversation” which has the meaning of “conduct, manner of life.” KJV “only let your conversation be.”
- ASV has “only let your manner of life be”
- Greek “politeuo” [pah lee too oh] - “to be a citizen, to order one’s life and conduct, live.” (Acts 23:1; Phil. 1:27).

In Acts 23:1 it is translated “I have lived.”

1. “Only conduct yourselves in a manner worthy of the gospel of Christ” - KJV has “as becometh the gospel of Christ.”
 - a. This means they were to live the way Christ taught them to live through the gospel.
 - b. They were to live godly lives, and be shining lights to the world. (Phil. 2:15).
2. “so that whether I come and see you or remain absent”
 - a. Paul wanted to come to them and have fellowship with them, but knew it might not work out that way.
 - b. Even if released from prison, he might not be able to see them immediately and perhaps not at all.
 - c. Either way, present or absent, he wanted them stand firm “in the faith of the gospel.”
3. “I may hear of you that you are standing firm in one spirit, with one mind [soul] striving together” - The words “with one mind [lit. soul] striving together” likely defines “in one spirit.”
4. “in the faith of the gospel” - The Greek has the definite article “the” before “faith” and “gospel.” See Jude 3, Acts 6:7; Gal. 1:23). “Faith” represents the gospel, the system of faith.
 - a. He wants them to be united in regard to “the faith of the gospel.”
 - b. This was vital for their sakes and the sake of those expose to their influence.

PHI 1:28 in no way alarmed [being terrified] by your opponents-- which is a sign of destruction for them, but of salvation for you, and that too, from God.

1. “in no way alarmed by your opponents” - Do not be frightened or intimidated by opponents.
 - a. Fear is a natural reaction to opposition.
 - b. The Christian recognizes He has God on his side, and does not let fear keep him from living the Christian life and doing God’s will.
 - c. This opposition could come from those claiming to follow Christ or from the world.
 - d. Those who stand for the faith of the gospel have opposition in many ways from many different people.
2. “which is a sign of destruction for them”
 - a. Confidence would frighten those opposing them.
 - b. “Your fearlessness is a clear omen of ruin for them” - Mof.
3. “but of salvation for you, and that too, from God” - Salvation is from God through His grace. (Eph. 2:5, 8-10).

PHI 1:29 For to you it has been granted [given] for Christ's sake, not only to believe in Him, but also to suffer for His sake,

1. “For to you it has been granted for Christ's sake” - “Granted” has the idea of God’s grace extended to man “for

Christ's sake.”

2. “not only to believe in Him, but also to suffer for His sake”
 - a. Christians have the privilege of believing in Christ.
 - b. Paul recognized that those who believe in Christ would also be called upon “to suffer for His sake.” (Matt. 5:10-12; Jn. 15:20-23; 2 Tim. 3:12).
 - c. It is a privilege to be permitted to suffer for Christ - the One who gave His life for us.

PHI 1:30 experiencing the same conflict [hard struggles] which you saw in me, and now hear to be in me.

1. “experiencing the same conflict which you saw in me” - This church had and would have struggles.
2. “and now hear to be in me” - NIV “and now hear that I still have”
 - a. News was slow, but they were still hearing about Paul.
 - b. News had arrived about Paul's condition in Rome.

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