

Joy in Spite of Circumstances Pt.3

Philippians 1:19-21

19 For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, 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. ²¹ For to me, to live *is* Christ, and to die *is* gain.¹

Introduction

I. The Precepts of the Savior

For I know that this will turn out for my deliverance

Know I Know (1492) (**oida**) in the **perfect tense** refers to Paul's firmly settled conviction and certainty that his present trials would **turn out for** his good because he knew that

God causes all things to work together for good to those who love God, to those who are called according to His purpose" (see **note** Romans 8:28) and that

momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison... for the things which are seen are temporal, but the things which are not seen are eternal." (2Cor 4:17 18)

Paul pondered present predicaments in light of his hope in the glory of God, for he knew

¹ *The New King James Version*. 1982 (Php 1:19–21). Nashville: Thomas Nelson.

that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. (see **note** [Ro 8:18](#))

Deliverance (4991) (**soteria** from **sozo** = rescue from grave danger, heal, protect and preserve) (**Click** word study on **soteria**) refers to one's rescue but can also be rendered "well-being" or "escape" and thus presents several possible interpretations including Paul's ultimate salvation; his deliverance from threatened execution; his vindication by the emperor's ruling or his eventual release from prison. Whatever Paul's precise meaning, the key thought is that Paul knew his current distress was only temporary and that he would be delivered from it.

It is interesting that the phrase "**this will turn out for my deliverance**" is a word for word quote from the Septuagint (Greek translation of the Hebrew) of [Job 13:16](#) which the NASB translates "This also will be my salvation".

Job was a righteous man who suffered greatly, yet he was delivered because God always delivers the righteous. Job was convinced of his "deliverance" as he affirmed in ([Job 19:26](#))

"Even after my skin is destroyed, yet from my flesh I shall see God".

Job knew that either out of death or through death God would deliver him. Paul knew and trusted God's dealings with Job in the Old Testament and he knew he could trust Jehovah to deliver him even as He had Job. Like Job, Paul wasn't being chastened by God. He was confident his circumstances would work out for good whether he was released from prison, vindicated at his trial, delivered from execution, or passed into glory as a martyr for death to a believer is the ultimate most glorious deliverance.

(meditate on these other OT verses on deliverance - [Ps 22:4-5, v8; 31:1 33:18-19, 34:7 41:1](#)).

II The Prayer of the Saints

through your prayer

Paul was confident he would be delivered through the prayers of the saints (cf other examples of his dependence on & humility to seek prayer - [Ro 15:30-note](#), [Ep 6;18, 19-notes](#); [1Th 5:25- note](#) Click [Spurgeon's devotional](#) on praying for the "Paul's" in our life). Paul knew the Word of God is effected through the sovereign will and purpose of God, and that God brings His purposes to pass in concert with the prayers of His children. He also knew that

"the [effective prayer](#) of a [righteous man](#) can [accomplish much](#)" ([James 5:16](#))

Paul knew his beloved Philippians were actively interceding for his needs and this encouraged him greatly. Do you pray for your spiritual leaders regularly? Do they know you are sincerely supplicating for them and not just giving "lip service"? Send your pastor, teacher, elder or missionary an email today to let them know you have interceded at the "throne of grace" on their behalf.

III.The Provision of the Spirit

and the supply of the Spirit of Jesus Christ

Provision (2024) (**epichoregia** from **epi** = upon + **choregeo** = supply, furnish) (**Click** for word study on the verb **epichoregeo**) means literally to furnish or supply upon and refers to lavish or generous giving or furnishing abundantly not in a stingy manner.

Cognate: 2024 *epixorēgía* – apt, lavish resources, making an event a *grand production*. See 2023 (*epixorēgeō*).

In the present context **epichoregia** refers to the gift of God's Holy Spirit, Who was

"poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life." (see **notes** Titus 3:6; 3:7)

The only other NT use of **epichoregia** is by Paul describing the building up of the body of Christ explaining that it is Christ...

from Whom the whole body, being fitted and held together by that which every joint **supplies** (*epichoregia*), according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (see note Ephesians 4:16)

Vincent explains that the derivation of the verb (see note [2 Peter 1:5](#)) **epichoregeo** is

from **choron**, a **chorus**, such as was employed in the representation of the Greek tragedies. The verb originally means to **bear the expense of a chorus**, which was done by a person selected by the state, who was obliged to defray all the expenses of training and maintenance. In the New Testament the word has lost this technical sense, and is used in the general sense of supplying or providing. (Cp [Gal. 3:5](#), in [2Pet 1:11](#) translated "abundantly supplied")

IV. The Promise of the Scripture

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.

Earnest expectation ([603](#)) (**apokaradokia** from **apo** = from + **kara** = the head + **dokeo** = look, watch) is only used twice in the NT but is a picturesque Greek word which literally means to watch with one's head erect or outstretched and so to direct attention, with intense expectation and earnest watching.

603 *apokaradokia* ("from [575](#) /*apó*, "away from"; *kara*, "the head"; and [1380](#) /*dokéō*, "thinking") – properly, thinking forward (literally with head *out-stretched*), referring to *eager, intense expectation*.

Wuest translates it as "undivided and intense expectancy". The picture in this verse is that of Paul's concentrated intense hope which ignores other interests and strains forward. That which one looks forward to with eagerness and desire signifies "strained expectancy, eager longing," the stretching forth of the head indicating an "expectation" of something from a certain place

The only other use of **apokaradokia** is by Paul who explains

that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us, for the **anxious longing** of the creation waits eagerly for the revealing of the sons of God." (see notes [Romans 8:18](#); [8:19](#))

Here in Philippians, Paul is saying that his head is erect and outstretched and his attention is turned away from his current adversities and is riveted upon just one objective, the exaltation of Christ.

Apokaradokia was used in Greek writings to describe the alert watchman who peered into the darkness, eagerly looking for the first gleam of the distant beacon which would announce the capture of Troy. Paul's heart attitude here is that of a concentrated, intense, confident waiting or watching which is closely related to the concept of hope.

THAT I WILL NOT BE PUT TO SHAME IN ANYTHING BUT THAT WITH ALL BOLDNESS: **hoti en oudeni aischunthesomai (1SFPI) all' en pase parresia:** ([Ps 25:2](#); [119:80](#), [119:116](#); [Isa 45:17](#); [50:7](#); [54:4](#); [Ro 5:5](#); [9:33](#); [2Co 7:14](#); [10:8](#); [Ep 6:19](#), [6:20](#); [1Pe 4:16](#); [1Jn 2:28](#)) (cf [Isa 49:23](#), quoted in [Ro 9:33](#), [Ps 25:2,3](#)) ([Php 1:14](#); [2Cor 4:14](#), [4:15](#), [4:16](#)) (see Torrey's Topic "[Holy Boldness](#)")

Paul was determined not to be dishonored in anything or by anyone. He vividly demonstrated that right actions are not determined by environment but by right thinking.

David prayed

O my God, in Thee I trust, do not let me **be ashamed**.
Do not let my enemies exult over me. ([Ps 25:2](#))

The **psalmist** adds

May my heart be blameless in Thy statutes, that I may not be ashamed...Sustain me according to Thy word, that I may live; and do not let me be ashamed of my hope. ([Ps 119:80](#), [116](#))

Peter encouraged his afflicted readers reminding them that

if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God. ([1Pe 4:16-note](#))

Finally **John** gives us the "formula of the fellowship of the unashamed" exhorting us as

little children (to) abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. ([1Jn 2:28](#))

Be exalted ([3170](#)) (**megaluno** from **megas** = great, strong) means to raise in status, to give dignity and honor. Paul did not say, "I will exalt Christ"; instead, he said, "Christ will be exalted."

Paul did not rely on his own boldness, but rather on the help of the Holy Spirit (cf [Jn 16:14](#)) to produce exaltation of Christ through Paul. Paul wanted his witness to heighten the effect of

God's power and plan. This attitude reminds one of that of Stephen, whose martyrdom Paul himself had witnessed ([Acts 7:58](#)) and through whose death Christ was exalted resulting in an incredible spread of the gospel (Acts 7, 8:1, cp [Jn 12:24, 25, 26](#)).

Paul knew that he had **been bought with a price** and therefore strove to **glorify God in (his) body** ([1Cor 6:20](#)) for Christ

died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf. ([2Cor 5:15](#))

In a parallel passage Paul reminded the Roman saints that

not one of us lives for himself, and not one dies for himself for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. ([Ro 14:7](#), [8-note](#))

Lord Shaftesbury said

Perish all things, so that Christ be magnified.

Awaiting trial, Paul knew that he could either be released or executed; however, he trusted Christ to work it out for his deliverance & His glory. If the verdict were to go against him, Christ would be glorified in Paul's martyrdom. If Paul was to be released, he would welcome the opportunity to continue serving the Lord (cf Shadrach [Da 3:16, 17, 18](#)).

V. The Plan of Salvation

whether by life or by death. ²¹ For to me, to live is Christ, and to die is gain.²

For (gar) explains why Paul is content to magnify the Lord by either his death or his life.

Note **"to me"** (**ego** - dative = **emoi**) is in emphatic position (first word in this Greek sentence). Paul feels very strong on this point as should every saint, for Christ is our life ([Col 3:4-note](#)), our hope of glory ([Col 1:27-note](#)).

Robertson explains that Paul is giving us "his own view of living". And indeed it is the best view and one we should daily seek to emulate for Paul exhorted us to imitate him just as he imitated our Lord ([1Co 11:1, 4:16](#), [Php 3:17-note](#), cp [1Th 1:6-note](#)), [2Th 3:9](#), cp [He 6:12, 13:7](#), Timothy's obedience - [2Ti 3:10, 11-note](#))

Vincent says the idea is

"Whatever life may be to others, **to me** _____."

To continually (present tense) **live Christ** -- This is the literal rendering for the Greek has no verbs for "is" which makes the statement even more dramatic. Paul had no thought of life apart from Christ and so we see in a nutshell Paul's chief end for living! It was not living for money, fame or pleasure (are you as convicted as I am?). The Person and purpose of Jesus Christ are the "warp and woof" of Paul's life, the sum total of his reason for existence. All of Paul's activities and interests, yea, his entire existence was within the sphere of Christ, for indeed, "from Him and through Him and to Him are all things. To Him be the glory forever. Amen." ([Ro 11:36-note](#))

In William Shakespeare's play "Hamlet," the young prince wondered whether to relieve the sorrows of life by suicide, musing

² *The New King James Version*. 1982 (Php 1:19–21). Nashville: Thomas Nelson.

"To be, or not to be: that is the question" but to Paul the answer to life's most profound question is, "To live Christ, and to die gain".

AND TO DIE IS GAIN: kai to apothanein (AAN) kerdos: ([Isa 57:1](#), [57:2](#); [Ro 8:35](#), [36](#), [37](#), [38](#), [39](#) ; [1Co 22](#); [2Co 5:1](#), [5:6](#), [5:8](#); [1Th4:13](#); [14](#); [15](#); [Rev 14:13](#)) ([Php 3:7](#)):

To die (apothnesko from **apo** = intensifies meaning or away from + **thnesko** = die) literally means to die off. It means to die a natural death and is the term applied to both men and animals. It literally means to cease to have vital functions.

Paul says that to die is gain because in the absence of life's limitations union with Christ will be completely realized and that when

the earthly tent (our mortal body) which is our house is torn down, we have a building from God (a body of glory, immortal, incorruptible, eternal - [1Cor 15:40](#), [41](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [49](#), [50](#), [51](#), [52](#), [53](#), [54](#), [55](#), [56](#), [57](#), [58](#)), a house not made with hands, eternal in the heavens. ([2Co 5:1](#))

Gain (2771) (kerdos) describes that which is gained or earned. It is any gain or profit interest on money. It describes what is in the profit column. It can mean advantage.

The noun **kerdos** is used only 3 times in the NT - [Phil. 1:21](#); [3:7](#); [Titus 1:11](#)

Paul knew that death is not a defeat to the Christian but is merely a graduation to glory, a "net gain" in accounting terms! When a Christian dies, he (or she) really begins to live to the full, for he passes into the perfect, eternal, glorious union with Christ unhindered by the world, the flesh and the devil.

Robertson adds that

To die...is to cash in both principal and interest and so to have more of Christ than when living. So Paul faces death with independence and calm courage." For a Christian death is exchanging the burden of earthly life for the eternal joy of heaven.

Hope of Dying - Isaac Asimov tells the story of a rough ocean crossing during which a Mr. Jones became terribly seasick. At an especially rough time, a kind steward patted Jones on the shoulder and said, "I know, sir, that it seems awful. But remember, no one ever died of seasickness." Mr. Jones lifted his green countenance to the steward's concerned face and replied, "Oh, don't say that! It's only the wonderful hope of dying that keeps me alive."