

## Introduction

In order to play on the PGA Tour, players in the past had to go through a series of qualifying tournaments called Q-School. There were local qualifying tournaments, regional qualifying tournaments, and then the finals. They would narrow the field of hopefuls from several thousand down to the top twenty-five players. If you were already on the PGA Tour, you had to finish in the top 125 players on the money list or you had to go back to the Q-School.

In 1993, I had to go back to the Q-School. I was playing pretty good golf at the end of the year. I made it to the finals without too much problem. The finals were played at the La Quinta Resort on the Nicklaus and Dye courses. I played well all six rounds and with one hole to go I was about fifteen under par. They did not have leader boards, so nobody knew exactly what it was going to take. I thought I needed one more birdie to earn my Tour card. The last hole was not a birdie hole. In fact, my game plan was not to hit a driver on the hole, but to take a fairway wood and then hit a longer iron into the green. Because I thought I needed a birdie, about the only way to make birdie was to change my game plan for the hole. A long story short. I ended up getting a couple of bad breaks and made a triple bogey on the hole, only to find out that a bogey or double bogey would still have earned a spot on the Tour.

As I walked off the last green, it would have been natural to feel angry, depressed, or a host of other negative emotions. Instead, the Holy Spirit gave me a new song out of Romans 15:13. I was instantly filled with joy and peace and hope.

(Rom 15:13) Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

As I looked at the scoreboard, Sports Illustrated approached me. They had seen my score posted on the last hole, and they wanted to ask me about it. The reporter could not believe how I was doing emotionally. This interview led Sports Illustrated to do a story on me, and it came out a few months later. We were able to share the gospel with millions of people around the world because of what happened to me on that last hole. In addition to the Sports Illustrated article, CNN did a special on our family. ESPN did two different specials. ABC, and NBC also did specials on our family. Golf Magazine did a special. And, thousands of newspapers around the world continually ran stories about our family. We even had a Japanese newspaper send a reporter to do a special. We were able to share the gospel, and share God's principles with millions and millions of people. My circumstances turned out for the greater progress of the gospel.

This is exactly what Paul shares with us this morning. He is rejoicing because his circumstances have turned out for the greater progress of the gospel. Paul is writing this letter to a very special people, the saints at Philippi. Paul and the Philippians have a very close and affectionate relationship. Paul was the one who came to Philippi because of a vision. He preached the gospel and Lydia and her household believed and were baptized. The jailer and his household believed and were baptized. A church was planted. It is ten or so years later and Paul is writing to the saints at Philippi, including the overseers and deacons. The church has been set in order. There are shepherds or pastors who are feeding and caring for the flock. There are deacons who are handling many of the practical ministries in the church.

Paul tells the Philippians how he is thankful of them, and that they are in his heart. He explains that they have supported his ministry and the preaching of the gospel from the first day until now. Paul is under house arrest and is living in his own rented quarters. He cannot go out and work to pay his rent and for his food. The church at Philippi has been supporting him. In fact, they have just sent a gift to Paul, and he says that he is amply supplied. If it were not for the Philippians, Paul would be kept in the regular prison in Rome, where the conditions would be horrific. The Roman prisons were dark, dungey, unsanitary and smelly. There was a terrible problem with lice and disease in the prisons. The Philippians have enabled him to live in his own rented quarters, but he is not living a luxurious life. He is not free to move about; he has chains on him. He is chained to one of the Praetorian guards. But, Paul has come to the realization that his circumstances have turned out for the greater progress of the gospel.

Our text today is Philippians 1:12-20. In this passage Paul is rejoicing for two reasons. First, his circumstances have turned out for the greater progress of the gospel. Second, he rejoices because of the prayers of the saints in Philippi are going to result in his deliverance by God. Let's read the passage together.

(Phil 1:12-20) Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, {13} so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, {14} and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. {15} Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; {16} the latter do it out of love, knowing that I am appointed for the defense of the gospel; {17} the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. {18} What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice, {19} for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, {20} according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

### **Why Paul rejoices in his circumstances**

1. Paul rejoices about the gospel being proclaimed
2. Paul rejoices about his deliverance through their prayers

### **1. Rejoicing about the gospel**

Paul wants the Philippians to know that his circumstances have turned out for the greater progress of the gospel. On the surface it would appear that he is confined and his ministry would be minimized. He is unable to plant churches. He is unable to visit and strengthen the churches he has planted. It would appear that this would slow down the progress of the gospel. But, Paul is quick to note that it is not that way. Instead, it has turned out for the greater progress of the gospel.

Sometimes, we do not measure things against the progress of the gospel. We look at our ministry in terms of numbers. How many people are attending? How much growth has there been in the church in the past year? How many members? How many are coming to the Ladies' Bible study? How many are coming to the Men's Bible study? We like to measure in terms of numbers.

Paul is not discouraged because of his circumstances. He is rejoicing because the gospel is being proclaimed. **Paul had a passion for the gospel.** In fact, Paul wrote the letter to the Galatians to defend the gospel message. He writes in Galatians 1, “I am so amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.” He goes on to say that some others are distorting the gospel of Christ. Then he says, “if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!” Then, he repeats himself to make sure that his point has been heard loud and clear. “As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!” Those are very strong words coming from Paul. He is passionate about the gospel. It is no wonder that he is rejoicing while in prison that the gospel is being preached.

(Gal 1:6-9) I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; {7} which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. {8} But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! {9} As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

In chapter two Paul writes that God had entrusted him with the gospel to the uncircumcised. The calling on his life and the ministry he had been given was to preach the gospel. He was to preach the gospel to a select target audience – the uncircumcised. Peter was sent to the circumcised or Jews, and he was sent to preach the gospel to the Gentiles. Paul was passionate about the gospel because it was a big part of his calling. **Paul had been entrusted with the gospel.**

(Gal 2:7-8) But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised {8} (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),

I fear that many people today do not have a passion about the gospel because they have not believed it is their calling or mission. **Jesus gave a mandate to the church to preach the gospel.** The church is you and I. The church is the body of Christ and those of us who have received Christ, have been given the mandate to preach the gospel. It is our calling also. May we have the same passion for the gospel as Paul. May we rejoice when the gospel is being preached.

What is this gospel that Paul is rejoicing about? When we think of the gospel today, many of us think about the “Four Spiritual Laws” or some other presentation to get someone saved. Is this what Paul meant? Is this the gospel that we find in the Scriptures?

The word gospel is not used in the Old Testament; it is only found in the New Testament. The Greek word is euaggelion (Strong’s 2098; eu – good + aggelos – message), which means good news. We get the word angel from this word. Angel simply means messenger. In the NASB, it is translated as gospel seventy-five times and good news one time. Euaggelion is the noun form of good news. The verb form is euaggelizo, which is used sixty-one times. It is translated as preach in most cases. There are two words for preach, euaggelizo and kerusso. Kerusso means to preach or proclaim. It is used sixty-one times and is most commonly translated as preach. All of us are called to euaggelizo or proclaim the good news. However, I do not believe that everyone is called to kerusso or preach. Not everyone is called to a public preaching ministry, but all of us are called to proclaim the gospel.

In the *Dictionary of Jesus and the Gospels*, the gospel is defined as “Jesus' message of the appearance of God's kingdom, a message entailing liberty for those held captive to any form of affliction and demonstrated most dramatically in acts of healing.” This is very different than just telling someone that God has a plan for their life, that they have sinned, that Jesus has paid the price for their sins, and that they need to ask Jesus to be their Savior. That means that Jesus has come to bring liberty and freedom to people from any form of bondage or affliction, and is demonstrated dramatically by acts of healing. We would refer to this in the charismatic church today as power evangelism. In the Bible, it is simply evangelism. Let's take a look at some Scriptures.

In Matthew 4, Jesus went about teaching in the synagogues and “proclaiming the gospel of the kingdom.” Matthew does not stop there. He continues, “and healing every kind of disease and every kind of sickness among the people.” **The gospel of the kingdom included teaching about the kingdom and healing** of every kind of disease and sickness.

(Matt 4:23) Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

In Matthew 9, we find a similar account of Jesus going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom. It also includes healing every kind of disease and every kind of sickness.

(Matt 9:35) Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

In Matthew 11, John is in prison. He was arrested and imprisoned because he had confronted Herod about marrying his brother's wife, Herodias.

(Mark 6:17-18) For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. {18} For John had been saying to Herod, "It is not lawful for you to have your brother's wife."

While John is imprisoned, he sends his disciples to Jesus to ask Him if He is the “Expected One” or should we look for someone else? The Jews believed that the Messiah was going to bring freedom and deliverance, and in particular, from the Roman rule that they were under. The freedom that the Christ, the Messiah, the Expected One was going to bring was not deliverance from Rome. Jesus answers John's disciples and tells them to report to John what they are hearing and seeing, “the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” He was quoting a prophecy about the Messiah in Isaiah 35:5. Notice that healing is part of the gospel message that Jesus was proclaiming and demonstrating.

(Matt 11:4-5) Jesus answered and said to them, "Go and report to John what you hear and see: {5} the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.

(Isa 35:5) Then the eyes of the blind will be opened And the ears of the deaf will be unstopped.

In Luke 9:6, Jesus called the twelve apostles together and gave them power and authority over all the demons and to heal diseases. He sent them out to proclaim the kingdom of God and to perform healing. Then, He gave them some pre-ministry instructions. In verse six, Luke records that “they began going throughout the villages, preaching the gospel and healing everywhere.” What was the gospel message? The gospel message was the good news about the kingdom of God, and it included freedom from sin, deliverance from demons, and healing from sicknesses and diseases. It was not just about telling someone to pray a sinner’s prayer.

(Luke 9:1-6) And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. {2} And He sent them out to proclaim the kingdom of God and to perform healing. {3} And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. {4} "Whatever house you enter, stay there until you leave that city. {5} "And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them." {6} Departing, they began going throughout the villages, preaching the gospel and healing everywhere.

In Luke 4, Jesus had just come out of the wilderness where He had been fasting for forty days and had been tempted by the devil in all things. He went to Nazareth and went into the synagogue on the Sabbath and read from Isaiah 61. He read, “The Spirit of the Lord is upon me, because He anointed Me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.” Then, He states, “today, this Scripture has been fulfilled in your hearing.” Jesus was declaring to them that He was the Messiah. He was the Christ, the Anointed One. Christ comes from the root word *chrío*, which means to rub, smear, or anoint. When a king, priest, or prophet was set into office, they would rub or smear oil on them, or anoint them. Jesus has been anointed by the Spirit, and is the Messiah. The Anointed One had come to preach the gospel to the poor, and it included proclaiming release to captives, and recovery of sight to the blind, and to set free the oppressed, and to proclaim the favorable year of the Lord. **Jesus was anointed to preach the gospel.**

(Luke 4:16-21) And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. {17} And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, {18} "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor, He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, {19} to proclaim the favorable year of the Lord." {20} And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. {21} And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

(Isaiah 61:1-3) The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; {2} To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, {3} To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

The gospel contained deliverance, healing, and teaching about the kingdom. When Paul preached the gospel, people were healed and saved. We saw that all the sick at Malta were healed. We saw the slave girl delivered from a demonic spirit. **All the signs of the gospel were apparent in Paul's ministry.** But, Paul was a teacher, and he wants people grow in their walk with Christ, and become mature. He did not just preach salvation; he taught about the kingdom. This process starts with proclaiming Christ. Listen to what he says in Colossians 1:28-29. We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. **Paul had a desire to see every person to be complete in Christ,** and it all begins with proclaiming Christ.

(Col 1:28-29) We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. {29} For this purpose also I labor, striving according to His power, which mightily works within me.

There is another important aspect of the gospel. **The gospel is by faith, not works.** It is something that is freely given; it is not something that is earned. Abraham believed God and it was reckoned to him as righteousness. Abraham received his righteousness by faith. In the New Testament, we also receive salvation by faith. The reason Paul wrote Galatians was to defend the message of the gospel. There were those who said that the Gentiles had to be circumcised, which implied that it came about as works. Paul makes it very clear that it is by grace that we are saved, not works. We cannot earn our salvation by doing enough works of the Law. It is by grace, God's unmerited favor that we are saved. It is by Christ's finished work on the cross that we are saved, and we can add nothing to it.

(Gen 15:6) Then he believed in the LORD; and He reckoned it to him as righteousness.

(Gal 2:16) “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

This is the gospel that Paul is writing about. This is the gospel that Paul would defend by writing a letter to the Galatians. This is the gospel that Paul labored and strived for. This is the gospel that Paul is rejoicing about while he is in prison.

Paul mentions that his circumstances have turned out for the greater progress of the gospel. Then, he mentions that because of his imprisonment, the cause of Christ has become well known throughout the whole Praetorian Guard and to everyone else. There were about ten thousand soldiers in this elite group called the Praetorian Guard, which took care of the emperor. There were three different divisions in the Roman military, which had been instituted by Augustus. The Praetorian Guard had nine cohortes, the Urban Guard had three, and the Vigiles Guard had seven cohortes. Each cohortes about 1000 men, so the Praetorian Guard had between 9,000 and 10,000 men. For Paul to have reached the whole Praetorian Guard, thousands of soldiers had heard the gospel message.

(Phil 1:12-13) Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, {13} so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else

How did all these guards hear about the cause of Christ? These guards heard of everything that had happened on the voyage. They had heard about the shipwreck, and how everyone on the ship had been able to get to shore safely. They had heard about Paul being bitten by the venomous viper. They had heard about Publius' father being healed, and then how everyone that was sick on the island at Malta had been healed. They had heard about the favor they had because of Paul, and how they were given supplies by the islander to finish their journey. All these stories had circulated among the Praetorian Guard.

And now that Paul is in Rome, there is always a guard chained to Paul. When I was in prison ministry, we use to joke about the captive audience we had. Well, in this case, it was the other way around. Paul was in prison, and he had a captive audience with the guards. The guards heard every conversation that he had with the people from the various churches that visited him. These guards heard Paul's prayers. These guards heard Paul worshipping. These guards heard the letters that Paul was dictating to Timothy and others. And there is no doubt that they talked about it among themselves. So Paul is aware that the whole Praetorian Guard has heard the cause of Christ.

**Paul also rejoiced because brethren had more courage to speak the word of God without fear.** His suffering and imprisonment gave courage to others. Paul was an example to the church. They saw Paul's courage and boldness in sharing the gospel. Paul was ready to die for the sake of the gospel. Because Paul was suffering for the sake of Christ, it encouraged others to be bold.

(Phil 1:14) and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

Paul rejoices that some are preaching the gospel with good motives. **Paul rejoiced, even when some had wrong motives in proclaiming the gospel.** Paul does not concern himself with their wrong motives. He says it does not cause him distress. He simply rejoices that Christ is being proclaimed. Paul does address having the right motives in Philippians 2, when he says do nothing from selfishness or empty conceit. But, in chapter one, he simply rejoices that Christ is proclaimed.

(Phil 1:15-18) Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; {16} the latter do it out of love, knowing that I am appointed for the defense of the gospel; {17} the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. {18} What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice,

Sometimes we are quick to judge the motives of other people and other groups. Paul does not try to judge their motives. He recognizes that some of them do not have pure motives, but he does not allow himself to go down that road. He just rejoices that the gospel is being preached.

Most people are familiar with John 3:16. We see it at football games, golf telecasts, and other televised events. Not as many are familiar with the next verse. In John 3:17, we find that "God did not send the son into the world to judge the world, but that the world might be saved through Him." I like that. If Jesus was sent to save souls and not to judge them, that is a worthwhile example to follow.

(John 3:17) For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

Peter tells us to arm ourselves with the same purpose as Christ, who has suffered in the flesh. I think Paul had this in mind. He had the same purpose as Christ, to save souls. He was not there to judge other peoples motives. He simply rejoiced that the gospel was being preached, and that Christ was being proclaimed. **We should have the same purpose as Christ.**

(1 Peter 4:1) Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

## 2. Rejoicing about his deliverance

**Paul rejoices about his deliverance to come.** Even though when verse numbers were added to the Bibles, they included the first part of this verse with verse eighteen, most translators put it with the start of verse nineteen. Many Bibles separate the text into paragraph format. They do that with indentation or with a bold numbering of the verses that start a new paragraph. None of this is in the original manuscripts. It was all added to make it easier for us to read.

(Phil 1:19) “Yes, and I will rejoice, {19} for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,

Last week we looked at Paul’s attitude in prayer. He prayed with thanksgiving, joy, and confidence. We see some of that confidence surfacing in his statement. He says, “Yes, and I will rejoice, for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, according to my earnest expectation and hope.” Paul says that he knows that this will turn out for his deliverance. It is not just an expectation and hope; he knows this. He is confident about his deliverance to come.

There is a difference in the confidence that Paul demonstrates and the confidence that many people demonstrate today. Paul uses a future tense, saying this will turn out for my deliverance. He does not say that he has already been delivered. Many today state things today as if they have already happened. They would say, I have already been delivered, when in fact it has not happened yet. I think that Paul shows confidence and humility. He shows confidence and honesty. There is nothing untruthful, phony or insincere about Paul. We should follow his example in this matter.

Paul also shares this in a way that makes the Philippians feel good about their prayers. **Paul gives the Philippians credit for their prayers on his behalf.** He lets them know that his deliverance is going to be brought about by their prayers. That is an encouragement to the Philippians.

He also mentions that his deliverance will come through the provision of the Spirit of Jesus Christ. **Paul acknowledges that God is the source of all things.** We have a part to play. We pray or we do this or that, but it is God that ultimately is responsible. When Paul planted the church at Corinth, he said, “I planted, Apollos watered, but God caused the growth.” In a similar manner, he says that they are praying and doing their part, and God, through the provision of the Holy Spirit, is going to bring about his deliverance. Again, this shows humility and a recognition that God is sovereign. He is Lord over all things. For “from Him and through Him and to Him are all things.”



(1 Cor 3:6) I planted, Apollos watered, but God was causing the growth.

(Romans 11:36) “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

Finally, **Paul’s earnest expectation and hope was that Christ would be exalted by his life.** He does not want to be put to shame by anything. His desire was that Christ would always be exalted in his body, whether by life or by death.

(Phil 1:20) “according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.”

Paul shared this thought with the Romans and the Corinthians. He told those in Rome that none of us live for ourselves or die for ourselves. We are to live for the Lord and die for the Lord.

(Rom 14:7-9) For not one of us lives for himself, and not one dies for himself; {8} 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. {9} For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

When Paul wrote the Corinthians, he was writing about not offending our brothers with food or drink. He wants us to be sensitive to our brothers. He concludes by saying, whether we eat or drink, or whatever we do, do all for the glory of God. That should be our goal in all that we do. We want to exalt or glorify God in everything that we do, both individually and corporately.

(1 Cor 10:31) Whether, then, you eat or drink or whatever you do, do all to the glory of God.

Paul states that whether he lives or dies, he wants Christ to be exalted in his life. This is a man who is sold out to Christ. This is a man who lives for Christ. This is a man who cares more about God being honored than anything else in his life. This is the kind of person that God will use. This attitude is not easily tempted by sin. The question for every decision that Paul makes is, “will this bring honor to God? Will this exalt Christ?” Paul is not going to do anything that will jeopardize the name of Christ. He is not going to do anything that will compromise the name of Christ. This is the same attitude that you and I need to have. When we make financial decisions about how we are going to spend or give, we must ask ourselves if this will honor and exalt God. When we make a decision about the things that we do or the things that we watch, is this going to exalt and honor God? When we make a decision about how to respond to people, we should consider responding in a way that exalts God. When people compliment or praise us, we should respond in a way that exalts God. **Everything in our life should exalt God.**

## **Conclusion**

Paul rejoiced about the gospel being preached. His priorities were right. His focus was right. He measured progress by whether the gospel was being preached. He also rejoiced because he was confident that he was going to be delivered from his circumstances by the prayers of the saints and the provision of God.

### 03 Two Reasons Paul Rejoices

Paul ends with a transition statement about exalting God in life or death. He starts his next section with, “for to me, to live is Christ and to die is gain.” That is where we will start next week. Tony Vaughn will be preaching next week.

(Phil 1:21) “For to me, to live is Christ and to die is gain.”

Let’s pray....

Father, we want to be a people that have a passion for the gospel being preached. Lord, we ask You for more power so that our preaching will not be in persuasive words of wisdom, but in demonstration of power. Lord, we want to see people come to Christ. We want to make a difference in the East Mountains. Father, we want to see people healed and delivered. We want to be a people who preach good news.

Father, we want to be a people of prayer. We want to be a people who are confident in our prayers. As we lift up various ministries and servants of yours today, may we be an encouragement to them, just as the church at Philippi was to Paul.

Lord, we want You to be exalted in our lives. We want You to be exalted in this church. We want to honor You in all that we say and do. Help us to live our lives and make decisions that always honors You.

Lord, we thank You for your word. Thank You for the work that You are doing in our church and in our lives. We love You. We pray these things in Jesus’ name. Amen.

**Introduction** (Rom 15:13, Phil 1:12-20)

**1. Rejoicing about the gospel**

- Paul had a \_\_\_\_\_ for the gospel. (Gal 1:6-9)
- Paul had been \_\_\_\_\_ with the gospel. (Gal 2:7-8)
- Jesus gave a \_\_\_\_\_ to the church to preach the gospel.
- In the *Dictionary of Jesus and the Gospels*, the gospel is defined as “Jesus' message of the appearance of God's kingdom, a message entailing liberty for those held captive to any form of affliction and demonstrated most dramatically in acts of healing.”
- The gospel of the kingdom included teaching about the kingdom and \_\_\_\_\_. (Matt 4:23, Matt 9:35, Mark 6:17-18, Matt 11:4-5, Is 35:5, Luke 9:1-6)
- Jesus was \_\_\_\_\_ to preach the gospel. (Luke 4:16-21, Isa 61:1-3)
- All the \_\_\_\_\_ of the gospel were apparent in Paul's ministry.
- Paul also had a desire to see every man \_\_\_\_\_ in Christ. (Col 1:28-29)
- The gospel message is by \_\_\_\_\_, not works. (Gen 15:6, Gal 2:16)
- Paul also rejoiced because brethren had more \_\_\_\_\_ to speak the word of God without fear. (Phil 1:14)
- Paul \_\_\_\_\_, even when some had wrong motives in proclaiming the gospel. (Phil 1:15-18)
- We should have the same \_\_\_\_\_ as Christ. (John 3:17, 1 Pet 4:1)

**2. Rejoicing about his deliverance** (Phil 1:19-20)

- Paul \_\_\_\_\_ about his deliverance to come.
- Paul gives the Philippians \_\_\_\_\_ for their prayers on his behalf.
- Paul acknowledges that \_\_\_\_\_ is the source of all things. (1 Cor 3:6, Rom 11:36)
- Paul's earnest expectation and hope was that Christ would be \_\_\_\_\_ by his life. (Phil 1:20, Rom 14:7-9, 1 Cor 10:31)
- \_\_\_\_\_ in our life should exalt God.

**Introduction** (Rom 15:13, Phil 1:12-20)

**1. Rejoicing about the gospel**

- Paul had a \_\_\_\_\_ for the gospel. (Gal 1:6-9)
- Paul had been \_\_\_\_\_ with the gospel. (Gal 2:7-8)
- Jesus gave a \_\_\_\_\_ to the church to preach the gospel.
- In the *Dictionary of Jesus and the Gospels*, the gospel is defined as “Jesus' message of the appearance of God's kingdom, a message entailing liberty for those held captive to any form of affliction and demonstrated most dramatically in acts of healing.”
- The gospel of the kingdom included teaching about the kingdom and \_\_\_\_\_. (Matt 4:23, Matt 9:35, Mark 6:17-18, Matt 11:4-5, Is 35:5, Luke 9:1-6)
- Jesus was \_\_\_\_\_ to preach the gospel. (Luke 4:16-21, Isa 61:1-3)
- All the \_\_\_\_\_ of the gospel were apparent in Paul's ministry.
- Paul also had a desire to see every man \_\_\_\_\_ in Christ. (Col 1:28-29)
- The gospel message is by \_\_\_\_\_, not works. (Gen 15:6, Gal 2:16)
- Paul also rejoiced because brethren had more \_\_\_\_\_ to speak the word of God without fear. (Phil 1:14)
- Paul \_\_\_\_\_, even when some had wrong motives in proclaiming the gospel. (Phil 1:15-18)
- We should have the same \_\_\_\_\_ as Christ. (John 3:17, 1 Pet 4:1)

**2. Rejoicing about his deliverance** (Phil 1:19-20)

- Paul \_\_\_\_\_ about his deliverance to come.
- Paul gives the Philippians \_\_\_\_\_ for their prayers on his behalf.
- Paul acknowledges that \_\_\_\_\_ is the source of all things. (1 Cor 3:6, Rom 11:36)
- Paul's earnest expectation and hope was that Christ would be \_\_\_\_\_ by his life. (Phil 1:20, Rom 14:7-9, 1 Cor 10:31)
- \_\_\_\_\_ in our life should exalt God.