

\Philippians 2026 Series -Lesson 8
“The Magnification of Christ”
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Introduction:

Our study now moves to verses 19 and 20 where Paul’s confidence that the continuing proclamation of Christ, coupled with the prayer of the Philippian believers and the supply of the Holy Spirit, would result in his being freed from prison – either in life or in death, but regardless, Paul’s objective was to magnify Christ. What does it mean to magnify Christ?

Philippians 1:19-20

- 19 *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,*
- 20 *According to my earnest expectation and [my] hope, that in nothing I shall be ashamed, but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.*

I. Paul’s Confidence of A Future Deliverance:

Verse 19:

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

A. Paul Knows and Uses the Principle of Romans 8:28

For I know (oi-da)(gar) = **I know positively...**

Paul knows positively as a result of his understanding of Romans 8:28 *“...and we know that God causes all things to work together for good to them who love God to those who are called according to His purpose...”* and James 1:2-4 *“...count it all joy when you fall into various trials, knowing that the trying of your faith worketh patience. But let patience have her perfect work, that you may be perfect and entire lacking nothing,”* that this situation is

going to result in his deliverance.

Paul says, “...for I know positively...”

that this (hoti)(tou-to) = **that this...**

This is a reference back to the circumstances of Paul's situation and the further proclamation of Christ by the events that have occurred:

1. A witness among the Roman Praetorium
2. Boldness now on the part of others
3. The gospel was also being advanced through others, some who are envious of Paul, and are preaching in an attempt to gain attention to themselves...

shall turn to (apo-bae-se-tai)(eis) = **will result in...**

my salvation (soh-tae-ri-an) = **my deliverance.**

This Greek noun can be used either of physical or spiritual deliverance. Context must determine the usage. Here the context is not concerning Paul's spiritual salvation, but his physical deliverance from prison.

B. The Instrument of Deliverance is Prayer:

through your prayer, Prayer can be a very effective tool

1. We are admonished, both by example and command, to pray
 - (a). Daily in the morning (Psalms 5:3; 88:1; 143:8 Isaiah 33:2)
 - (b). Twice a day (Psalms 88:1)
 - (c). Three times a day (Psalms 55:17; Daniel 6:10)
 - (d). All night (Luke 6:12)
 - (e). Without ceasing (I Thessalonians 5:17)
2. We are to be bold in our prayers (Hebrews 4:1)
 - (a). Abraham concerning Sodom (Genesis 18:2-32)
 - (b). Moses for help in delivering Israel from Egypt (Exodus 33:12-18; Deuteronomy 9:25)
 - (c). Jacob wrestling with the angel (Genesis 32-24)
 - (d). Gideon putting out fleeces (Judges 6:36)
 - (e). Samson (Judges 16:28)
 - (f). Paul's recognition that his prayer had been answered ()
3. We are to intercede on behalf of others (Ephesians 5:18)
4. We are to give thanks in everything (I Thessalonians 5:18)
5. We are to give thanks before taking food (Joshua 9:14; I Samuel 9:13;

Matthew 14:19; 26:26; Mark 8:6; Acts 27:35; Romans 14:6; I Corinthians 10:30-31; I Timothy 4:3-5)

6. Prayer is different in the Old Testament because the focus is upon God's covenant with Israel and the coming Messiah. In the Church age we have the indwelling of the Holy Spirit as a prayer partner and are in union with Christ.

Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

Fasting was frequently a part of Old Testament prayer but not prayer in the Church Age. Jesus was asked why His disciples did not fast and He told them there was no need to mourn when the "Bridegroom" was with them (Matthew 9:14-15). Some say, "but Jesus said that His disciples would fast when the bridegroom was taken away." And Christ's disciples apparently did fast follow the crucifixion. But although we await the "Bridegroom" coming to snatch us away to His Father's house, He indwells us today and will never leave us or forsake us, so there is no need to sorrow but to rejoice. (Colossians 1:27; Galatians 2:20; Romans 8:9-11; Hebrews 13:5).

The disciples asked Jesus to teach them to pray, and we have what is called "The Lord's Prayer" (Matthew 6:9-13). It was a model prayer during the Jewish administration but is not the model for us today.

The pattern for prayer in the Church Age is to pray without ceasing (I Thessalonians 5:17). That means we are to maintain an open line of communication with God, an open dialogue with Him. He dwells within us and is approachable day and night.

There certainly can be times for fervent prayer when one might withdraw from others (go into a closet) to pray about a matter, but primarily, prayer is to be that open dialogue we have with God as we go through out our day. We are no longer isolated from His throne on high- He lives within us, so talk with Him as you go throughout your day. We must bear in mind, prayer was not designed to change God's mind, it was designed to provide us an opportunity to talk things over with God – it is we who will be changed, He is the same yesterday, today, and forever (Hebrews 13:8)

7. Some Random Notes Concerning Prayer:

- Prayer is to be addressed to the Father
- In the name of the Son
- with the assistance of the Holy Spirit

-There are two aspects of prayer: petition and desire

-There are four ways God answers prayer:

Yes to the petition but No to the desire

Yes to the desire but No to the petition

Yes to the desire and Yes to the petition

No to the desire and No to the petition

- Prayer is not designed to change God's mind but to put us in harmony with the Plan of God.

8. Some observations concerning prayer:

- a. We are not to use prayer to get God to do what we want done.
- b. We are not to use prayer to get way but to understand God's way.
- c. Prayer must be compatible with God's will, one of the three aspects of it.
- d. Prayer helps us recognize who and what God is.e. Prayer is not designed to get us out of trouble, but to identify our helplessness and our dependence on God.
- f. Prayer is not designed to manipulate God, but to conform to the will of God.
- g. Prayer is not to seek what we want but what God wants for us.
- h. Prayer is our recognition and orientation to the grace of God.
- i. Prayer is an expression of the Bible doctrine resident in the soul.
- j. Prayer was designed to give us access to heaven. Jesus Christ as our High Priest makes intercession for us at the right hand of the Father, (Hebrews 7:24-25). This also explains why the Holy Spirit makes intercession for us with groanings too deep for words, (Romans 8:26-27).

C. The Result of This Intercessory Prayer Concerning Paul is *"...the supply of the Spirit."*

This is introduced by the phrase, *"...and the supply of the Spirit of Jesus Christ."*

This phrase is genitive of source – That means that this is the supply of the spirit that is from the source of Jesus Christ. The word *"supply"* is from the Greek word *"epi-chor-ae-gias"* which is a feminine noun and refers to the provision and support of all that is needed. Paul expresses his confidence that the Holy Spirit will provide everything that is needed for his deliverance whether in life or in death. Paul understands his deliverance may come by way of his physical death which would be the ultimate deliverance.

II. Paul Is Confident That He Will Not Be Shamed In Anything:

Verse 20a

According to my earnest expectation and [my] hope, that in nothing I shall be ashamed,

A. It is According to the Norm and Standard of Paul's Faith and Confident Expectation That He Will Not be Shamed.

"According" (kata) = **according to the norms and standards of...**

"my earnest expectation" (apo-kara-dokian) **my watching with my head out stretched...**

"and [my] hope," (kai)(elpida) = **and my confident expectation**

"that in nothing" that in **not one thing...**

"I shall be ashamed," (ais-chun-thaes-o-mai) = **I shall be shamed...**

This word is always used in the passive voice meaning to be acted upon in such a way to feel shame.

III. Paul is Confident That Christ Will Be Magnified In His Body:

Verse 20b

but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.

A. Paul Magnifies Christ with boldness

"boldness" (par-re-sia) = **unreserved utterance**

B. Paul Magnified Christ by his life

"Christ shall be magnified in my body"

"magnified" (mega-lun-thae-se-tai) = **shall be magnified**

"whether it be by life"

To magnify Christ in our bodies means to so enlarge the visibility of Christ in our lives that He is clearly seen by others. (We could park here and do an entire sermon series on making the presence of Christ in our lives visible to those around us, but it will suffice us to simply note a few things.

1. In order to magnify Christ in your life He must reside there. He takes up residence in the life of the believer at salvation (John 5:56; 14:20; 17:23; Romans 8:10; II Corinthians 13:5; I John 4:13; II John 9).
2. If Christ is to be magnified in your body you must put off the "Old Man"

(the Old Sin Nature) and your former manner of life and operate under the control of the Holy Spirit (Ephesians 4:22-32; 5:18; I John 1:5-9).

3. If Christ is to be magnified in your body you must present your body as a living sacrifice (Romans 12:1).
4. If Christ is to be magnified in your body you must have a renovated mind acquired by knowledge of God's Word (Ephesians 4:23; I Corinthians 2:16; Romans 12:2).
5. If Christ is to be magnified in your body you must understand His design and gifting (supply) for your life and allow that understanding to dictate your activities and behavior.
6. The result of these actions will be that others will be able to see Jesus in you and will glorify God (Matthew 5:16).
7. Christ is to be magnified through your speaking boldly for Him (Philippians 1:20)

C. Paul Magnified Christ in His Death

1. Christ is to be magnified by us with regard to the death of others. As believers we are to magnify Christ by not sorrowing death as those who have no hope (I Thessalonians 4:13). Our peace relative to the death of our loved ones will reflect the degree of our confidence that this life is but the beginning.
2. Christ is to be magnified in our death through our orientation to "dying grace" as we manifest confidence in the face of death (Psalms 23:4; II Corinthians 5:6-8; Philippians 1:21).

It is acknowledged that the Apostle Paul had a real advantage over us concerning confidence in death. He had already been there. He didn't know if it was in the spirit or in the flesh but had been caught up to the third heaven (the Throne Room of God) and saw how wonderful it was but was forbidden to tell give us an details,

II Corinthians 12:2-4 records his statement: *"...I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

The timing of this experience was when he had that "near death"

experience having been stoned at the city of Lystra and left for dead. concerning life and death and the need to remain fearless when threatened by or approaching death. Paul concluded that it was far better to go to the Lord but at the time of his writing to the Church at Corinth, God deemed it more needful for him to remain. But now that assurance is not there and Paul is confident he will be delivered from this imprisonment either by life or by death.

We know now, it was probably by death, although there is some tradition he might have been released for a short time and then executed by being beheaded. Either way he was ready and he was delivered.

Conclusion:

In verses 21-26 we will examine the concept of living and dying with Christ as our focus. In that text we will explore the amazing concept Paul expresses and one that we are challenged to adopt: *For to me to live [is] Christ, and to die [is] gain. But if I live in the flesh, this [is] the fruit of my labour: yet what I shall choose I wot not.*

Paul's philosophy concerning life and death is contained in a 'Nut-Shell Summary' by the statement, *"For me to live is Christ, and to die is gain."* We will explore it next time. Till then examine your prayer life abandoning the ritualist formality of it and maintain a continual dialogue with the Father.

But it begins at Salvation:

*For all have sinned and come short of the glory of God...
The wages of sin is death, but the gift of God is eternal life...
With the heart man believes unto righteousness...
But with the mouth confession is made unto salvation...
For whosoever shall call upon the name of the Lord shall be saved!*

"And your joy no man taketh from you..."

(Luke 16:22)