

Philippians

Part 9 Philippians 1:20-23

Departing to Heaven

OR

The Return and The Presence of Christ? -1:23

Philippians 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;

Philippians 1:20-30

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.

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

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.

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

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

25 Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,

26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

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 will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

28 in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God.

29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

30 experiencing the same conflict which you saw in me, and now hear to be in me.

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

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Philippians 1:22-30

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.

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

EW Bullinger on remoter context;

'By this we mean that the Word of God, being one whole, is its own Context, for every separate passage, quite apart from all that is outside its own covers; and each passage has to be read in reference to the whole book.

Each passage stands, not only in its own immediate Context, but it stands also in the Context of the Bible as a whole; and is to be read, and explained, and understood, and interpreted in the light of the rest of Scripture.

An inexplicable verse, or act, or fact may find its solution in some other part of Scripture. For all of it is God-breathed. All has one Author. The Bible is not a "Symposium" of many authors; for though there are many writers there is only one Author, the Holy Spirit of God.

He has used various mouths to speak and various pens to write; He has "spoken at sundry times, and in divers manners": but it is the same God who has spoken.

When we realize this great fact, we shall perceive the all-pervading presence of that one Author in all parts of the Word, which was written as holy men of old spake from God as they were moved by that same Spirit.'

LIFE BEING CONNECTED WITH RESURRECTION

DEATH BEING CONNECTED WITH GOING BACK TO DUST IN THE GRAVE.

1 Thessalonians 4:13-18

13 But we do not want you to be uninformed, brethren, about those who are asleep so that you will not grieve as do the rest who have no hope.

14 **FOR IF** (*First class conditional -1 instances where the condition was obviously true.*) we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

John 3:13 NO ONE has ascended into heaven, but He who descended from heaven: the Son of Man.

1 Thessalonians 4:15 For this we say to you by the word of the Lord, that we who are alive and remain **UNTIL the coming of the Lord, WILL NOT** precede (*go before-arrive ahead of time*) **those who have fallen asleep.**

Quote:

'If we consider that experts indicate that between the year 5 thousand BC and today 108 billion people were born, almost 101, 088 billion of the Earth's total inhabitants have died. A number that seems very high, but it's really not so much if we consider future predictions.'

As of 2015, Haub estimates that a total of 108.2 billion people have ever been born in the history of the world. But I'm subtracting about **7.4 billion** of them who are alive today to get you the 100.8 billion estimate. That means that 6.8 percent of everyone who has ever lived is alive today. Or, put another way, the dead outnumber the living 14 to 1.

<https://fivethirtyeight.com/features/what-are-the-demographics-of-heaven/>

1 Thessalonians 4:16-18

16 For the Lord Himself will descend **FROM heaven** with a shout, with the voice of the archangel and with the trumpet of God, **and the dead in Christ WILL RISE first.**

17 THEN we who are alive and remain will be caught up together with them in the clouds **TO MEET the Lord in the air**, and so we shall always be with the Lord.

18 Therefore comfort one another with these words.

<http://www.thegrovebiblefellowship.com/index.html>

Philippians 1:21-25

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

22 But IF (*First class conditional - III - 2. Uncertain by reason of of providence, 'the course of events'*) I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.

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

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

25 Convinced of this, I know that I will remain and continue with you all for YOUR progress and joy in the faith,

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

PHL 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Prev Book	Prev Chapter	Prev Verse	Next Verse	Next Chapter	Next Book
Nestles Text	Word/Numb		Grammar	PHL 1:23	Translation
suvecw	4912	1	pres pas ind 1s	---verb	to constrain
de	1161	2	----	--- conj---	but/also/and/moreover
ek	1537	3	----	--- prep---	out of
o	3588	4	neu artl gen p	-----	the
duo	1417	5	neu adj gen p	-----	two
o	3588	6	fem artl acc s	-----	the
epiqumia	1939	7	fem ---- acc s	noun---	lusts
ecw	2192	8	pres act nom s	mas-Ptc	to have/regard/esteem
eis	1519	9	----	--- prep---	reading into/unto/for
o	3588	10	neu artl acc s	-----	the
avaluw	0360	11	aor act ---	--- infn	to depart
kai	2532	12	----	--- conj---	and
suv	4862	13	----	--- prep---	with
crastos	5547	14	mas ---- dat s	noun---	Christ
eimi	1510	15	pres act ---	--- infn	to be/endure
polus	4183	16	neu adj dat s	-----	much/many
gar	1063	17	----	--- conj---	for
mallov	3123	18	----	--- adv ---	more
kreittwv	2909	19	neu adj nom s	-----	better

The Greek word for 'depart' - **ἀναλύσαι** (analusai) in verse 23, is only used twice in the Greek New Testament.

10:11 AM Mon Sep 6

Select Verse Phi 1:15 - 2:6 NA28

15 τινες μὲν καὶ διὰ θάνατον καὶ ἔριν. τινες δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσωσιν·

16 οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,

17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνώως, οἰόμενοι

18 τί γάρ; (πλὴν ὅτι) παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς

Ἀλλὰ καὶ χαρήσομαι,

19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως.

20 κατὰ τὴν ἁποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ ἰσχυροθήσομαι

ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος·

22 εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι κερδὸς ἔσται, καὶ τί ἰσχύσομαι σὺν

23 συνέγωμαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύσαι ἢ

24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

25 καὶ τοῦτο πεποιθὸς οἶδα ὅτι μενὸ καὶ παραμενὸ πᾶσιν ὑμῖν εἰς τὴν

26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐπιθυμίας

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα

ἐνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτὸ

29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπερ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦν

30 τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε. Ὁ ἐν ἐμοὶ

2 1 Εἴ τις οὖν παρούλησις ἐν Χριστῷ, εἴ τις παρουήμιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγγνα καὶ οἰκτιροί

2 πληρώσατέ μου τὴν χάριν ἵνα τὸ αὐτὸ φρονῶντε, τὴν αὐτὴν ἀνάπνιν ἔχοντες, στήθησι τὸ ἐν φρονοῦντες.

3 μηδὲν κατ' ἐριθείαν ἢ ὑπὲρ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγαθούμενοι ἵνα ὑπερέβητε ἑαυτῶν.

4 μὴ τὰ ἑαυτῶν ἔκαστος σκοποῦντες ἀλλὰ ὁ καθὼς ἑτέρους ἔκαστος.

5 Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ.

6 ὅς ἐν μορφοῦ θεοῦ ὑπάσαντες οὖν ἀπολασμένοι ἠγάσασθε τὸ εἶναι ἴσα θεῷ.

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Luke 12:35-36

35 "Be dressed in readiness, and keep your lamps lit.

36 Be like men who are waiting for their master when he **RETURNS** (*avaluw-analusai*) from the wedding feast, so that they may immediately open the door to him when he **COMES** and knocks.

V:36 'immediately open the door to him **when he COMES** and knocks.

V:37 'on the alert **when he COMES;**'

V:38. 'Whether **he COMES** in the second watch'

V:39. 'that if the head of the house had known at what hour the thief was **COMING,**'

V:40. '**for the Son of Man is COMING** at an hour that you do not expect.'

V:43. Blessed is that slave whom his master finds so doing when **he COMES.**

V:45 'My master will be a long time in **COMING,**'

V:46 '**the master of that slave will COME** on a day when he does not expect him and at an hour he does not know,'

Philippians 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;

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Nouns depict a person, place or thing.

Verbs, depict an action, occurrence, or state of being.

'An articular infinitive, that is, an infinitive with an article, is a verbal noun. An article gives the doing word the same qualities of a noun, so an action can, for instance, be the subject or an object of a sentence.'

1. To depart. *THE* is used so it —changes it to a verbal noun. (The departure)
2. To be – *THE* is used so it —changes it to a a verbal noun. (The Presence)

Philippians 1:23. But I am hard-pressed from both directions, having the desire for **THE RETURN** and **THE PRESENCE of Christ**, for that is very much better;