

# 9-24-25 Wed. Bible Study Phil

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## SUMMARY KEYWORDS

Luke, Gospel, Paul, Gentile believers, Divine dispensation, eyewitness accounts, Philippians, fellowship, Koinonia, rapture, day of Jesus Christ, judgment seat of Christ, love, knowledge, righteousness.

## SPEAKERS

Pastor Dow Boyer

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### Pastor Dow Boyer 00:00

Uh, the question last week that I promised that we would begin with this week is about Luke and I looked and looked and looked, and it's, I'll tell you, there is not good information on this other than Paul. I mean, everything seems to point that the reason that that book was canonized as a gospel, was really the association with Paul. And so a couple things, though I did find I thought this was pretty fascinating, and this was from a guy who is not even a rightly divider, but this is what he says about the Gospel of Luke. And this is okay, was his last name is Powell. Ivor Powell, I don't know if anybody's heard of him. This actually was one that was in pastor's library and that we kept all the commentaries and so this, this actually was very helpful this week. So I feel like Pastor gave me a little heads up this week, so I appreciate that. But what he says here is that, talking about Luke, and he says, in his prolog, this guy, in his book, he makes this very point clear that other Gospels have been written before his, and that it was necessary to expound to the Gentile believers the accurate account of the Divine dispensation, so that they should not be perverted by Jewish fables, nor be deceived by heretical and vain imaginations and thus err from the truth. I found that really interesting, because the question starts coming to your mind is, why does Luke, if really it's not just Paul, but the reason that he gets canonized because he needed an apostle was Paul. But when you read the very beginning of Luke, and knowing he's a historian, these first four, first, I think three, well, four verses really tell the story as far as how he gained information. As the Holy Spirit, obviously, then wrote through Luke. But since he wasn't an eyewitness and he wasn't one of the twelve, since he is a, by all accounts, a Gentile, and since he is writing to Gentiles, it's like, why? What is the point, then, of this gospel? Well, in verse one of Luke one, he says, For as much as many have taken in hand to set forth, in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word. It seemed good to me also, having had perfect understanding of all things from the very first to write unto thee in order, most excellent Theophilus. And so he's saying. Here is he. He very carefully took eyewitness accounts. He gathered data from a lot of places. Remember he was we catch him basically in Troas, in the Macedonia, kind of area nearby Macedonia. So we don't know really what he was doing in that area. So he probably had some encounters with the disciples as well, but he had a lot of opportunity to learn things from Paul, who would have definitely had a lot of old school background Judaism, not so much the Jesus part of that, because obviously he was a big

persecutor of the church. But through all of these accounts, then Luke writes this gospel to Gentiles. And it would make a lot of sense, because still, in order to believe the gospel for today, it starts with Jesus. You still have to know that part. You have to know sin and Jesus to even begin the gospel. When you look at First Corinthians, 15, one through four, so a Gentile who doesn't have the background, it would make sense for them to have this background, and knowing he was writing two volumes, and the second volume, being acts, is going to take us all the way up through the dispensation of grace. So when read together as two volumes, it's not really a whole lot different than our Bible when the fact that we see both programs, when we see it all together. So those were a few things there, but most of the things you get from Luke are found in Paul's writings. Whether it's Philemon chapter 124, it's second, Timothy, 411, or Colossians, 410, through 414, he's mentioned in that list there. So primarily, we know he has a lot of influence from Paul, but did a lot of research and had a lot of eyewitness accounts in order to write that gospel. So we talked a little bit about this last week, and I had thought maybe he had some influence from from Peter. That's I knew Mark did, but I can't really find any evidence to support that. If we could, we can speculate, but the one apostle we definitely know he had influence from is the apostle Paul. So I said I'd give you guys a little primer at the beginning this week to hopefully give you a little bit more information on Luke. If we still have some questions on him. At the end, let me know. But I know we got a lot to go through today, but I wanted to be a man of my word, and since I said we would do that. But then that's what we're going to do now to the matter at hand, we took our time four verses, and tonight we're still going to take a lot of time. This packet feels a little heavy. I do apologize, but I think it'll be a blessing for you tonight. Philippians one five. Paul starts out. He says, For your fellowship. Remember, in verse four, he ended with the word joy, and then we had a comment. He says, For your fellowship in the Gospel from the first day until now, it may not feel like there's a lot in that verse, but let's break down a couple of things. The first thing is the word fellowship, and in the Greek, that's the word Koinonia. And there's gonna be a version of this that's used later in Philippians chapter four, because it's used with a verb. But this idea of Koinonia essentially means partnership, or in common, I did put the Strong's definition in case. There's those of you who enjoy that in there. And then we'll look at kind of how it is used in the Bible. This g20, 842, which is in this verse, translate as fellowship in other places, is translated as communion, communication, distribution, contribution or communicate. Now there not are no errors with the Word of God, and so it is very specific why they were translated in different ways, in the same way that today, we could probably raise our hands and I could say English word trunk, and you guys could say, oh well, like an elephant has a trunk. And then some of you be like, well, here in a few weeks at the church, we're gonna have trunk or treat. So cars have trunks, right? Or what about a tree trunk? Or sometimes even from a slang terminology. We think about a man's lower half or a woman's lower half. Somebody might say they've got a really strong trunk. And don't get me started about the more kind of slang term, which on the backside, but we see even the word trunk, depending on context, has a ton of different meanings, even in our English language. And you can see that sometimes in Scripture, it wasn't that the interpreters messed up, because this was God divined and inspired for them to be able to preserve his word for us today. So it was very specific. So I'm always keep that in mind, but I also like to let you know, in the same way, that our English words can mean many different things, it could be the same here. So you always kind of want to look at the context. Why was it interpreted this way on this verse and this way in a different verse? So this first verse, fellowship. Basically think about partnership or in common. Now you think about the Philippians, like, what does he mean? Fellowship in the gospel. He basically was there, established a church. Five years later, drops back by, picks up Luke, and then he's gone. There's been some letters back and forth. So what is the fellowship that they really are having? What is the thing in common? Well, it's the gospel, of course, but this idea of fellowship also lends itself to finances, and I do think that that is a part of what's being talked about here in Philippians, 415, and 16. At the very end of this

epistle, it says, Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me. And he wasn't talking about writing letters. The context here is definitely giving, right? He says, No church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica, you sent me once and again unto my necessity. It's an idea here that the word communicated basically meant to financially support, and then the close communication with the word fellowship. But second, Corinthians 11, eight and nine, says, I robbed other churches, taking wages of them to do you service, and when I was present with you and wanted I was chargeable to no man for that which was lacking to me, the brethren, which came from Macedonia. Where is Philippi located? Macedonia, who was the only church that supported him. Where were they located? At? In Macedonia, it was the church of Philippi, right? So he's referencing them, how they came, that they that they said that there was opportunity. There was lacking. The brethren from Macedonia supplied. So we do know part of the reason that he would say fellowship in the gospel was the giving right, was the financial support that was one of the ways that that they were partnering in the gospel or having things in common. It's the same way when we have Dean come this Sunday. This is a missionary that we support who does work in South Africa. When we give to him, and when we pray for him, when we are a support to him, we are in fellowship. With him in the Gospel, right? It's crazy, but our money that we give to him, every soul that takes or every soul that gets saved, it took our money, and God used that in order to fund that. That's crazy. We play a role in that. And I think that's the awesome thing about supporting people that are doing in a work in an area that we can't physically get to, especially those that rightly divide. And so Dean's going to share with us a little bit about that. On Sunday. We're excited about that. There are three things that I noticed here when I did a little research where the word fellowship is used. One is in this verse says fellowship in the gospel here in the book of Philippians, and the next chapter that we'll eventually get to, he talks about fellowship in the Spirit. And then lastly, in chapter three, he talks about fellowship and the suffering. So obviously, this idea of having things in common the Philippians in more ways than just giving and in more ways that are just gospel specific. And so we'll kind of look at those things as we go along, but this is the first of those three things. Now I want to take just a brief moment say, if that's what fellowship looks like to be, having all things in common partnering with then, what does it look like to not be fellowshiping with somebody in the Gospel? Because in Philippians, chapter 318, and 19, it says, For many walk, of whom I have told you often and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. And it reminded me of in Second Corinthians, chapter six, when Paul says, Be not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness, what communion hath light with darkness. And as positive as this letter is to the church at Philippi, you're going to see, as we move forward, a lot of emphasis on unity and being of one accord. And one of the main reasons for this is there are a couple people in the church who are having discord, and they're having people take sides. So you see things like fellowship, having things in common, right? We see the need to basically separate ourselves from those we don't have fellowship with. And I think as we're moving forward, we're like the people we want to be partnering with are the people who are saved. They get it. You understand that this is for the gospel sake, right? And that's why I think he's making it a point here to say that right off the bat that they have had fellowship with Him in the Gospel. And then he gives a time, he says from the first day until now. All right, so here's a little pop quiz from two weeks ago. When would have been the first day? Don't say Genesis, one, one, please. I know Answers in Genesis was just here, but anyway, don't start there. So what would have been the first day? Yeah, Acts, chapter 1613, and 14. Hey, at least this means you're not reading ahead, because it's right there. That's great. You guys all failed the test, and you had it in front of you anyway. So yeah, verse 13 and 14. He says, Remember. He says, We Were there

certain days, and then on the Sabbath day, we went out of the city by the riverside where prayer was want to be made, and we sat down, and we spake unto the women. And then we see the first convert that's recorded in history in that area, once Paul got there. And he says a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshiped God, heard us, whose heart was open, she attended unto the things which were spoken of Paul. This would have been that first day. And this is that first of two verses where he gives kind of a time period. He says, this fellowship in the Gospel, which started here some 10 to 12 years later, is still happening. You know, I think that's awesome, because a lot of times today we see big programs, we see things start and they they fizzle out in a couple of years and we're waiting for the next thing to happen. It's awesome when you see people who have stuck by the stuff, right, and who are still going strong and have built something. He says, The fellowship that we've had has been going on for 10 or 12 years. It wasn't hit or miss. It wasn't just one gift here. It was a continual fellowship. You. And I think that kind of support is what we should seek with other believers, that consistency of sticking with it over and over and over again. The next verse will mention another one of these durations. All right, so now let's get to the verse where we're going to camp out today. And I really wasn't sure if tonight was even going to happen. Going to happen, because apparently, the rapture was supposed to take place yesterday, and either we are all lost or it was another failed prophecy, right? But this verse is going to deal with that a little bit, and I hope we learn side note. I really hope we learn our lesson at some point. I mean, remember the Eclipse? Remember every event that happens where believers say the rapture is happening and it doesn't happen. That makes Christianity lose more and more credibility. We become a laughing stock again, right? And so don't anybody in here be one of those people throwing out dates when the rapture is going to happen. Whoa, it's quiet. Okay. All right, maybe you were one of those people. Shame. Shame. Anyway. All right, this verse here, we're going to delve into it, so let's go right into it, and once we get to the end, you're gonna know why. So there's gonna be a lot of information in this verse, because I couldn't leave it alone, and I felt like you would have wanted something. So he starts out by saying, Being confident of this very thing that he which begun a good work in you will perform it until the day of Jesus Christ. Well, it starts out this verse coming right off a semicolon, so we're bringing in a little bit from that previous verse. We're continuing in this thought, giving a little bit more information. But when he says confidence, the Greek word *pytho*, it's used six times in the book of Philippians, by itself, and it's usually translated as trust, confident or confidence, he's saying, being confidence of this very thing, Being confident of this very thing that he and that is God, our confidence is not found in mankind. And Paul's making this very clear, even though they're very fond of Paul, they're very concerned of Paul. But he's bringing this back to God. He says, Being confident of this very thing, comma, what's the very thing that he which hath begun a good work in you, will perform it until the day of Christ? He says, God's going to perform it. And this isn't the only time that he says something like this. I love it in Galatians 3 where he says, are you so foolish, having begun in the spirit? Are ye now made perfect by the flesh? The emphasis was, somehow you started out with my power, and now you think that you can be perfect by your willpower, your strength. Philippians 2:13, which we'll get to here in a couple of weeks, but it says, probably longer than that, but we'll get to it eventually. It says, For it is God which worketh in you both to will and do of His good pleasure. It's a very similar prayer in First Thessalonians five, and it says, the very God of peace sanctify you holy. And I pray God, your holy, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. And then Romans 8:28, we know that all things work together for good. To them that love God, to them who are the called according to His purpose. We have the Holy Spirit working inside of us through the complete word of God. God, he's clearly saying here that God the stuff that he begins in us, he's going to keep working in us. And we would say that probably is this sanctification, this role of the Holy Spirit in us right now, making us more like Christ, right? God doesn't just save us and leave us

helpless, but he tells them that, hey, God is going to keep doing this work that he started in you, but it's God that's going to be doing this work, and he says, we can be confident when we're talking about the stuff that God does, and not worry about the failure of mankind and what man doesn't do, or when man doesn't follow through with something. I mean, there is a ton of pressure standing behind this pulpit and in this position in this church. And I know, as much as I desire to never let you down, there is going to be a time probably where I do. I'm not going to explain something well enough. I'm not going to call somebody back quick enough. The standards are unreal. It's. Really that's a lot of pressure here. I am a human and I know that if you're looking for me for perfection, you're going to be really disappointed. You're going to want your vote back, because I'm not perfect. But what I hope I do is honestly point to the one who is and the one who can't fail you, and the one who will keep working in there. I'm, you don't know how much time I even have left on this earth, but I can tell you this, that somebody else will step right in here, because God will keep doing it. And I think that's an important thing here. He's telling the Philippians. He's because who knows how much time he really thought he had at this point left. We'll know a little bit about this later in chapter one. But God was going to be with the Philippians, even if Paul was no longer on this earth. It's so important, even right now in our culture, right lot of people, we need to make sure that we appreciate and recognize contributions that Charlie Kirk made to the gospel. But he was a man. He was not God. He was not perfect, and just as he brought a lot of hope, and now he is with the Lord. And so the question is, who now stands up, right? Mankind will always fail eventually, but God won't, so he keeps that emphasis there. So now let's get into some End Times. This is going to be fun, maybe not. We'll see. So we get down to the end of this verse, and he's gonna be the second time, and I'll hit this in a minute, but he's gonna give duration again. So the first verse that we just looked at it was saying, from that first day till now, that's a that's a period of time. And then he says that it is God which begins a good work at salvation, and we'll keep doing that work until a set time. So I guess it's incumbent to us to ask, When is the set time where he's no longer going to do the work? That's why it's very interesting. When we look at the terminology here, he says the day of Jesus Christ. And wow, this has been talked about a lot lately. This is the rapture, not tribulation. And I'm going to build this case for you today, and I'm going to show you why, but to get some things out of the way, the two main places where we do talk about the rapture, and it is not Matthew 24 but it is First Thessalonians chapter four, and it is first Corinthians 15. So most of you know that, but I put it on here just in case you want to review that and kind of know where we're at. This really is where your idea of a rapture comes from. It's from the Latin word, basically the word rapture is not found in the Bible, but it is a Latin word where we pull that idea forward. But first, Thessalonians 4:13, through 18 says, I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him? For this, we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, For the Lord himself shall descend from heaven with a shout, with the voice of an archangel and with the trump of God. And the dead in Christ shall rise first Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. So shall we ever be with the Lord. Wherefore comfort one another with these words. So I think everybody in here has probably heard that before. Probably have it marked in your Bible. And if you haven't, now you do, and now you can the other place we look at is first, Corinthians, 15:1, through 53 you actually go a little bit further. We'll just camp out in those three verses. And it says, Behold, I show you a mystery. So if Paul's showing a mystery, did anyone show it before him? No, because then it wouldn't be a mystery if other people talked about it, it's not a mystery, or it's the most terrible mystery ever. It's like, can you imagine the whole audience saying, Oh yeah, Paul, we already heard that one. It's really not a mystery, bud. Paul, sitting there saying, Well, yeah, it's a mystery. Because I said it's a mystery, right? There

would be mass confusion. But since the Holy Spirit is the one who's writing the word of God through the apostle Paul, and when the Holy Spirit, God himself, is saying, Behold, I show you a mystery. It was a secret and was not revealed prior. So what is this mystery? Specifically, it's talking about right here. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So the argument we're going to make here is that the day of Christ, that he's talking about here, that that God is going to keep doing the work to the Philippians until this date, this fast, hard date that he gives them, we're saying is the rapture. So let's at least identify what the rapture is. But now let's focus on the actual phrase. When he uses this phrase, day of Jesus Christ. He is the only author in Scripture that ever uses that phrase. When things like that happen, the same thing when Paul's the only one who mentions the body of Christ. When you have certain things that are not mentioned by any other author throughout the entire Bible, then they become very specific to the dispensation that you're in. So Paul is wording this in a way here that has never been worded before in Scripture. We've had similar and we're going to show you the differences here three times he mentions this phrase in Philippians two we'll look at tonight, and then the other one will be in chapter two, verse 16, some examples of how he has used this in other places. First, Corinthians, one eight, who shall also confirm unto the end that ye may be blameless in the day of our Lord Jesus Christ. Now the question I will ask when we look at each one of these references, do references, do we see judgment? Okay, so this first one, he's saying, You be blameless in the day of our Lord Jesus Christ. Notice there's no preparation for judgment in this verse. How about in First Corinthians, five, five. And this was actually the man who's committing the sexual sin. And verse one, and he's basically saying, kick him out of the church because he's not repenting. And a little leaven will leaven at the whole lump. But in verse five, it says, to deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus, I'd say Second Corinthians, 114 is another one, as also you have acknowledged us in part that we are your rejoicing. It would seem pretty strange to use the word rejoicing. We're talking about the tribulation, but rejoicing even as you also are ours and the day of the Lord Jesus. And we're going to look at a reference that kind of where Paul uses the word that day, but then he kind of discusses something that's going to be very, I guess, very consistent with the body of Christ in First Timothy, 48 he says henceforth that there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing. This is that idea of the judgment seat of Christ, which is for believers, that happens after the rapture. I've got a few of these verses here. I can probably dig into them pretty quickly here, but first, Corinthians, 313, every man's work shall be manifest for the day shall declare it. It shall be revealed by fire, and the fire shall try every man's work, of what sort it is, has nothing to do with the Great White Throne Judgment at the end of Revelation. Wherefore we labor in Second Corinthians, five, nine and 10, that whether present or absent, that we may be accepted of him or pleasing of him or to Him, for we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad. Or in Romans, 1410, verse 1410, through 12. But why does thou judge thy brother? Or why does thou set it not thy brother? For we shall all stand before the judgment seat of Christ. For it is written as I live, saith the LORD, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. So we've kind of built this idea that the day of Jesus, Christ, or similar, he would say the day of Christ our Lord, I think, is one of the ways he used it. But when Paul's referencing that, he's referencing the rapture. And there's an event that takes place right after the rapture, that believers will then have our time before the Lord in the judgment seat of Christ, where we'll give an account for the things that we've done, but not for our sin. It's already been covered. But how is this? Different than all these other places in

the Bible that talk about the day of the Lord. This is where people get hung up a lot, and this is where they get confused. Paul does not call this verse here. He does not call this day the day of the Lord. That's very specific, because Paul does talk about the day of the Lord later in First Thessalonians, five, which we'll look at. There's a reason he didn't say day of the Lord. And see if you see some differences here, the first place in scripture you find anything about the day of the Lord is Isaiah, chapter two, verse 12, for the day of the LORD of hosts shall be upon everyone that is proud and lofty and upon everyone that is lifted up and he shall be brought low. So apparently this is a day that brings humanity down low. Later in 13 six, he says, how ye, for ye, I'm sorry for the day of the Lord is at hand. It shall come as a destruction from the Almighty. So we see destruction people being brought low. Three verses later, he says, Behold the day of the LORD cometh cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. So now we have wrath, which a lot of people understand that when you're looking at the the different judgments, specifically the last seven, if not before, which, I would argue, before God's wrath is being revealed in Revelation, when you look at verses or chapters six through eight, this end time event much different. I mean, if Paul was talking about that, then he does a really lousy job of preparing people for this incoming judgment. Instead, he just says things like that, you be found blameless in this day. But he doesn't call it the great and terrible day, the day of God's wrath, the day that God is bringing everybody down low. Listen What Zephaniah says in chapter one, verse 14 and 15. He says, The Great Day of the Lord is near. It is near and it hasteth greatly. Even the voice of the day of the Lord, the mighty man shall cry there bitterly, that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. Or in Joel, chapter one, verse 15, alas, for the day for the day of the Lord is at hand, and as a destruction from the Almighty shall it come? Are you seeing the differences here? Jeremiah, 4610, for this is the day of the Lord God of hosts, a day of vengeance that he may avenge him of his adversaries, the sword shall devour it shall be satiated and made drunk with their blood. For the Lord, God of hosts, hath a sacrifice in the North Country by the river Euphrates and Amos 518, Woe unto you that desire the day of the Lord to? What end is it for you? The Day of the Lord is darkness and not light. Paul does not describe the day of Jesus Christ anywhere close to how the day of the Lord is described in the Bible. The problem is, if you want to say that Paul is describing this same event, then it says something about the body of Christ participating in that wrath, and that's why you have to be really careful to understand and study these things out. We also know in Jeremiah 37 it talks about that great day, or that day is so great and that none is like it. He calls it Jacob's trouble. This is that day of the Lord when his wrath is being revealed. Now, Amos just talked about darkest, darkness and light, and I think it's going to help us understand how Paul goes from First Thessalonians four talking about comfort, and talks about the Rapture. And in the very next chapter, he talks about the day of the Lord, and listen to what he says here. And I highlighted for you some pronouns. This will help you. The ones in green are not you. The ones in yellow are and it'll help you, I think when you're going through this passage, he says of the times and the seasons, brethren, wow, that's pretty relevant for today. You have no need that I write unto you. Ye, Thessalonians, believers, Body of Christ, have no need that I write unto you, believers. For yourselves, believers know perfectly that the day of the Lord believers will be gone so cometh as a thief in the night. For when they, those who will participate in the day of the Lord, shall say, Peace and safety, then sudden destruction cometh upon them, unbelievers as travail upon a woman with child, and they unbelievers shall not escape, but ye believers, brethren are not in darkness. Whoa, what did Amos 518 say the day of the Lord is darkness and not light. So Paul here says, Ye Thessalonian Believers are not in darkness that that day should overtake you as a thief. Ye believers are all the children of light and the children of the day. We are not of the night nor of the darkness. Therefore let us not sleep and do others as do others, but let us watch and be sober. For they that sleep sleep in the night. They that be drunken are

drunken in the night. Let us, who are of the day, be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation. For God hath not appointed us believers to wrath, but to obtain salvation by the Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him. Wherefore, comfort same word that he used about the rapture, comfort yourselves together and edify one another, even as also ye do. How could they comfort one another if they were going to be participating in the day of the Lord, what comfort would you find in that passage? Well, you wouldn't. Seems pretty clear that there was some confusion and letters were being written. That's why he wrote chapter four right as far as the day of the Lord is, is already happened or or these things are happening, or Paul is wrong about these things, and so he's clarifying some things that are going to be happening in the end time. Because obviously in this church, there are questions arising, which is why he is addressing them in that letter. Does that make sense? So this also makes a lot of sense. Why would God need to keep doing a work in believers lives after the rapture, at that point, you have your glorified body, right? You are now with him. The work that he's doing is that sanctification process before we're glorified. So that's why, when he's talking to the Philippians, he says, he which begun a good work in you will perform it until this day here, because he doesn't need to perform it after that day, because you are going to be with them and have a glorified body, and your incorrupt and your your corruption, is going to put on incorruptibility. Does that make sense? How that all kind of fits together there? Okay, well, I thought it was gonna be tougher. Well, we haven't got to the Q and A, but maybe it'll get rough. Alright? Verse seven, after that one, he says, even at his meet back in Philippians. Now we took our little end times break there. Now we're back into the text. It says Philippians one seven, even as it is meet or acceptable for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defense and confirmation of the gospel, ye all are partakers of My grace, so obviously the defense and confirmation of the gospel that's going to be his Roman imprisonment that you'll see from Acts 28:16 through 31 he's referencing that we know in other places he talks about being imprisoned for the gospel Colossians 4:3 with all praying also for us that God would open A door of utterance to speak the mystery of Christ, for which I also am in bonds in Philippians, 1:12 which will start us off next week. I would have you understand, brethren, that the things which happen unto me have fallen out rather unto the furtherance of the gospel. So some of the things that have happened to him, one of the major things is the imprisonment, this idea of being a partaker with him, I'm keep in mind, depending on which route they took, this is 800 to 13 miles away. Sometimes we have a hard time being a partaker of the gospel when we live 10 minutes away. I was talking to a kid at the after school Bible study today and at Whiteland, and I thought, thought this was kind of interesting, but they said they're trying to explain to me what church they go to. I thought that was a little interesting. And then they started telling me directions. And I said, Oh, Greenwood Christian church. Yeah, that's it, okay, man, they said, but I'm going to be leaving that church soon. I was like, oh. Really, what's going on? He said, Well, my family's moving. I was like, Where are you moving? She goes, we're moving. Like, five minutes away. Isn't that American Christianity day. It's like, we want, we think it's time to put up a new satellite church. People are driving 10 minutes from church. We need to make it really easy for these people. And so it's like, boom, we're gonna put one here, here, but here is like 800 to 13 miles, depending which track you took. They were partaking in the gospel. They were sending gifts, they were praying, they were communicating back and forth over a period of 12 years. And it wasn't convenient. And we are people today that feel like if I'm really going to get involved, I got to live pretty close to the church. It's kind of got to fit with what I want in a house and in a neighborhood, and if not, then I'll just go find kind of a different church. Mike, if you believe in it, and the doctrine is right, and you believe in the movement of the church, right, and you want to be a part of that, then do what you need to do to be a partaker with the church, right? And I think it's cool that he says that about them. He says, You all are partakers of my grace. And I like that idea of my grace being similar to my

gospel as he uses over and over again in Scripture. You know? I think that's important piece. In Verse eight, he moves into this. He says, For God is my record. How greatly I long after you all, and the bowels of Jesus Christ, and this terminology here, it would be like God is my witness. From a legal standpoint, I speak the truth. I speak it. I'm putting my hand on the Bible right as God is my witness. I'm not just saying these things. Which leads me to believe what I'm reading this is like, why go through the extra exercise of saying God is my record? Unless what you're about to say is something that most people can't do, why even say it? He says, For God is my record. How greatly I long after you all and the bowels of Jesus Christ, even though he's imprisoned somewhere, like I said, between 800 or 1300 miles away, he says, I long after you, not just of my own will, but in the bowels of Jesus Christ say, God is my witness. How much you really mean to me in the deepest parts. He doesn't really say that to the other churches to that degree. And I think that's why I think this is a Dow thing right here. I think it's his favorite church. I do. I think that they hold his heart in a way that doesn't seem like scripture indicates that the others do. Doesn't mean he doesn't love everybody kind of equally. But I mean, I think he longed to be at this church again, to see them again. Philippians, one, nine through 11, is a prayer. After he says all this, he says this, I pray that your love may abound yet more and more in knowledge and in all judgment, that you may approve things that are excellent, that you may be sincere and without offense. Till the day of Christ. There's the second reference of that being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. This is a prayer that starts out talking about love. This is very similar to the prayer in Ephesians chapter three that we talked about on Sunday morning a couple weeks ago, when he says that Christ may dwell in your hearts by faith, that you be rooted and grounded in love, after he just told them in this prayer that they would abound yet more and more in knowledge and in judgment, and that their I'm sorry that their love may abound more and more here that they be rooted in love and that they may be able to comprehend with all the saints, what is the breadth, length and depth and height and to know the love of Christ, which passeth knowledge that you might be filled with all the fullness of God. This emphasis on love is not just in these two isolated places. You see this in Romans, 12:10, be kindly affectioned one to another with brotherly love and honor, preferring one another. Galatians, 5:13, through 14, as even as great as liberty is, listen what he says here. For brethren, you have been called unto liberty. Only use not liberty for an occasion to the flesh, but by love, serve one another for all the laws fulfilled in one word, even in this that thou shalt love thy neighbor as thyself. And we know that's the love of Christ that constrained us in Second Corinthians, 5:14, First Corinthians 13 mentions all these care. Characteristics of charity, which is essentially agape love. And at the very end of it, it says faith, hope and love, right? But the greatest of these is love. Love should be the thing that drives us to get in the Word of God, to serve in the community, to share the gospel. And so when he's saying that love would abound, it gives the idea of super abounding. It's similar to grace in Romans 5:20 where it says that where sin abounded, love did much more abound. Love did super abound over sin, right? Grace super abounded over sin. The same way here, he's saying that love would abound and super abound. He's like, tell him that the motivation for all that they were going to have to do had to be rooted in love. And the church sometimes struggles with this. That's why there's really that warning even we do stuff like this. I mean, knowledge can puff up, but when you go out and you try to communicate the truths of the gospel and how to live in this day, but you don't love people. They're going to feel that. That's why the emphasis always is on love being the ultimate motivation behind what you do, even in pursuing God himself. The next part, he talks about his knowledge, but knowledge is only gained by studying the Word of God and the illumination of the Spirit. In Ephesians, 1:16 and 17 cease not to give thanks for you, making mention of you in my prayers. This was Paul's first prayer in Ephesus that was recorded in that book. It says that the God of our Lord, Jesus, Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. Colossians 1:10 is going to take a step

further and talk about the knowledge of his will, but it says this cause also, since the day we heard it, do not cease to pray for you and to desire that you might be filled with the knowledge of his will and all wisdom and spiritual understanding, that you might walk worthy of the Lord, unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. See, there's kind of a pattern there. It's growing in the knowledge. We only understand his will through the word of God. If you're just hoping that it comes to you in a prayer or something, that's not how it works. He's he. He's given us everything to understand his will. Today, he has told us what his overall will is in the Word of God, he says that we know the will, we gain an understanding and wisdom applying that, that we know about the will of God, and we then walk worthy in accordance to that, and it produces fruit and to every good work you see the process there thoughts always precede actions. Bad thoughts will always precede bad actions. That's where our motivations come in place too. So he starts out telling the Philippians, let it be rooted in love and then growing in this knowledge, and then really in Colossians. Here he takes it a little bit further and say that knowledge is actually going to produce fruit. Produce fruit in you, which that's kind of what the end of Philippians said too. He talks about the fruits of righteousness. What are those fruits of righteousness? Are they? Are they different? Because they say of Jesus Christ, not fruit of the Spirit. Well, I would contend that Galatians 5:22, and 23 the fruit of the Spirit is love. Verse one, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such. There is no law but Ephesians five, nine, says the fruit of the Spirit is in all goodness and righteousness, there's fruit and righteousness there and truth. But then you hear this in Romans, five, five Hope maketh not ashamed, because the love of God is shed abroad in our hearts. Love of God shed abroad in our hearts by the Holy Ghost which is given unto us. I don't think that we have to really stretch things out, because it said these fruits were by Jesus Christ, not by the Holy Spirit. To try to make this big delineation here, when, when the fact is even we see here. We see the connection here between the love of God by the Holy Spirit, right? We see the three. We know they are in one here. So I don't think we're pursuing a different set of of spiritual I'm sorry we're pursuing a bunch of spiritual gifts outside spiritual fruits, outside of the Holy Spirit, is what I was trying to say. Didn't word it very well, but that's what I was trying to say. Alright, let's pray, definitely, Father, thank you for the opportunity to come together and open up your word. I can't really think of anything that could bring you more honor and glory right now for this group than us talking about you and your word and studying and trying to grow. We're not talking about the cults or or social events or cultural things. We're trying to grow and learn Lord and we want to grow in our knowledge of you so that we can live out. That right doctrine and be the people that you want us to be and impact this world, Lord. And so I just I can't think that really, we'd be in a in a better place tonight than open up the Word of God and having fellowship, one with another, studying the Word of God. And so I'm thankful that we have that opportunity. I'm thankful that you sent Jesus to die on the cross for our sins, and that He was buried and rose again three days later. So that this rapture hope that we were just talking about, even if we die before the rapture, Lord, we can have confidence that we will rise first, and we will go and meet them in the air. And we're thankful Lord, that all those that have gone before us that we will see again, therefore we can comfort one another with these words, especially our beloved pastor, Lord and we just thank you so much for your grace and mercy and your continued watch care over our ministry. And I pray that Lord, we would bring you honor and glory in everything we say and do in Jesus name, amen. You.