

10-8-25 Wed. Bible Study Phil

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SUMMARY KEYWORDS

Philippians study, Pastor Dow Boyer, prayer requests, EADS family, living for Christ, dying is gain, gospel furtherance, unity in faith, adversaries, suffering for Christ, ambassadors for Christ, spiritual growth, bishops and deacons, church leadership, end times.

SPEAKERS

Pastor Dow Boyer

P Pastor Dow Boyer 00:00

Good to see each and every one of you here tonight, we are going to get through Philippians one. So we will never be able to look back and say we sprinted through Philippians. It's only taken us five weeks to get to the end of chapter one. But hey, you know what? What's a What's five weeks between friends? So you know what? That this will become a four to five month process, but I feel like we're going to really uncover a lot, and we're going to feel like we have a really good understanding. So that's the goal, right to take this time to do that and see it in context. Alright, a couple things. We'll pray and get started. I was rushing to get back. I was able to get over and see Debbie a little while ago, and Earl Furr, both of them. So continue to pray for both of them. I think I don't know how much to share or not, or what's proper to share, but I will, will say, just continue to pray for both of them. I know I was happy that I wasn't expecting it, really. But Debbie opened her eyes when I was there. So I don't know, to me, that was encouragement. She tried to talk to me. I did hear her say, Rachel, which would make sense, because, you know, if you're looking at me, then probably you would think about the better half before you think about me. But so it was, that was encouraging. I was had the blessing of being able to pray with her and pray with Earl and, yeah, just continue to lift her up. These next few days are going to be real telling, as far as you know, next steps and things like that. So really, just lift up the family right now. So we're going to do that together as a family, and then we'll get started tonight. Dear Heavenly Father, I thank you for the opportunity to open up your Word. Lord, this is so good for me, Lord. And I feel kind of like I'm studying, but I'm just bringing these people along my personal study. And Lord, I just pray that anything that I get wrong, Lord, I pray that they would be able to look past and be able to see truth, Lord And Lord, I pray that you'd stop my mouth before saying anything that's false tonight. Lord, just pray that you just lift up the EADS family right now. Lord, Lord, it is, it is tough to it's tough to get the point of saying goodbye to people you love, and when you see them kind of in in difficult situations. We're so thankful for the EADS family and Debbie and stepping up and leading our women for like, three years to keep it going after Bev stepped away the first time, Lord, and we just, we just pray you just be with her right now. And Lord, we know you're the God of all comfort. Lord, we know that your strength is perfect in our weakness, we know that you seal us with your Holy Spirit of promise the very moment that you believe you know that. We know that she's not alone, Lord, that that you are with her, and Lord, we just pray that

she'd be able to rest in you. And right now, we pray be with Richard. Lord, give him stamina, give him peace. Lord, give him patience through this time. And we, Lord, we just pray that the peace of God that passes all understanding would just be with them right now. And Lord, we lift up Earl as well. Lord, it was great to see even in a difficult time for him, he was still having a sense of humor and still giving the nurses a hard time. Lord, it's just good to see that I know he's struggling. Lord, I pray, give the doctors wisdom on how to help with some of the pain going on and different things, and Lord, just pray that you would lift lift up him and Mary right now and encourage them. Lord, we promise to give you all the honor and glory. Be with our study tonight. We love you and praise you in Jesus name, amen. Okay, well, we are same format as we've been doing. We're going to try to see if I can be short winded enough to get done at 715 so that we can open up for some questions for a little bit after, if I happen to go over, we'll still open up for questions. Two weeks ago, you guys, you guys, didn't want me to go home, and last week you wanted me to shut up. That's that is what I'm pulling from the last two weeks, and I think part of it might be content. Anytime you deal with anything End Times related, I think people are going to ask a lot of questions, and we didn't really have that last week, so I you were bored. I mean, I entertained you the week before, but you were bored last week. So anyway, I'm excited, because obviously it's my favorite book. It's going to lead into here in two weeks, not next week. By the way, we are off next week, so we're going to take a week off for fall break, and I will be in Kansas. So give you guys a chance to kind of catch up. But we will, when we resume, we'll get into chapter two and my life verses are Philippians two, three and four. So I'm really excited to be able to get into Philippians two. And of course, five through 11 is, might be one of the most beautiful pictures of Christ, you know, in in Paul's epistles. And so I think there's just going to have a lot of fun. We get into Philippians chapter two, and it's going to be a good time. You can and by all means, you can read ahead. There is nothing wrong with that. Get some studying in. But that's kind. Where we're headed. How have we gotten to where we're at? Remember that when we started this epistle, this is your traditional kind of welcome, except for Paul added a couple of things. He added the words bishops and deacons, which was unique to his writings. And I think it says a lot about how far this church had come in 10 to 12 years. Right? We start out and we see it, Luke, chapter Luke, chapter 16, and there's no synagogue. There's women meeting out by the river because there wasn't enough men to start a synagogue. And so somehow Luke gets left behind. We got five years worth. He establishes the church, and in five to seven years after that, when Paul's writing this letter, now there's there's men and leadership. In a short period of time, you know, this becomes a very powerful church, because now we've got bishops, we've got deacons, we've got men in leadership, we've got the church growing. And so a lot of exciting things to get us to this point. We were talking about even Grace point over a 10 year period of time. Or what does Grace point look like in 10 more years, right? And so it's interesting to see that. And so then we start with your kind of Your grace and peace. Introduction, you're kind of moving down through there's prayer requests, and then he starts really focusing on after a short prayer in nine through 11, he then starts talking about furtherance of the gospel. And he's really wanting them to understand that the things that have happened to him have happened rather to the furtherance of the gospel. And he wants their mind to be focused around the fact that, hey, Caesar's household, people are being saved in Caesar's household. And not only that, people are now being empowered. They're they're being emboldened to go out and share the gospel. So these things that you're worried about for me and that you're anguishing over, just know that that they are working for the gospel, right? And there's a lot of good reminders for us in that today. So we're going to pick up in 21 and we're going to see a couple of these motto verses. And every time I type that, write that, or say that, I think about the Lion King, and every time I type it, it's like a motto. What's a motto? Nothing. What's a motto? With you, but anyway, but there are a couple of these verses that are like these are these are the life motto type verses, right? These are the things when you want to evaluate, if you want to measure, what

your life looks like, if you're looking for some staples. Really, there's a couple of great ones in this passage we're going to look at tonight. And right off the bat, we're going to see a fantastic verse, but I hope that as we build through this tonight, that you're going to see that Paul is going to talk about a hypothetical choice, and he's going to talk about what it means to either be here or not be here. And as a good reminder, as I'm walking through the hospital walls today or the halls today, you know, I'm thinking the same thing, because I've been preparing and working on this this week, and that there's a lot of people that are at this place, right? And so that's where we're going to start things off today. And so Philippians 121, it says For to me, to live is Christ, and to die is gain. I mean, it's simple, and it is so well put. I mean, think about what he's saying here, to live is Christ, and to die is gain. The misconception is that he's thinking living is nothing, that all the gain is in death, because I'll be with Christ. That is not what he's saying. He's going to talk about one perhaps being better than the other, but really the measure of our life as we start looking through this is whether or not it was lived for Christ, not just lived. And this is the big things we look through here. Because a lot of people say, I don't want to die, I just want to live well. Why do you want to live well? You know, because I haven't gotten married yet, or I still want to see this country, or I still want to do this, they start listing out all these things selfishly that they want to do as the reason they don't want to die well. Paul does not do in this passage is come out with a long laundry list of all these secular and selfish things that are still on his bucket list, because, to him, he was at a point that he says living in this life is all about living in Christ, not living in self. It's going to set the framework of what we're going to look at here tonight. So this word live, kind of ties in a little bit. We what tie in live or life. Live in a couple places Paul talks similarly. Is In Colossians, three, three and four. He says, For you are dead and your life is hid with Christ in God. Now keep in mind, this is coming right off of Colossians three, one and two, where he's saying, seek those things which are above essentially, right? And so then he's saying, here in verse three, you are dead and your life is hid with Christ in God. When Christ, that's a time there When Christ, who is our life, shall appear. Then shall you also appear. With Him in glory, or Galatians, 220 that kind of addresses a very similar thought. It says, I am crucified with Christ, nevertheless I live. Remember, that's what Paul was starting out with here to live is Christ, so Paul saying in Galatians, Galatians 220 nevertheless I live. Yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me. Paul stresses to live, is Christ, and that's a good question for us to ponder as we start digging through this tonight. Can you say that about your life? If you had to summarize what it means for you to live, what does it look like for me to live is to have a bunch of children. For me to live is to have \$100,000 in the bank. For me to live is to be able to see all 50 states. I'm saying it's bad to experience anything in this life, but the laser focus that Paul had at this point in time, knowing that his very life is on the line, was for me to live, is Christ, and we may be coming to a place in this country even where there's going to be some decisions that have to be made. And the thing that's going to make you keep going is whether or not you say for me to live is Christ, because all those other things I mentioned may be gone. Paul says for me to live is Christ. Hebrews 215 says, For as much then as the children are partakers of flesh and blood. He also himself, likewise took part of the same that through death, he might destroy him that had the power of death, that is the devil, and deliver them who are through fear of death, were all their lifetime subject to bondage. Because, see, I wanted to put this in here, because the idea a lot of times with death is not necessarily gain, it's usually loss. What do we say at funerals? I'm so sorry for your we don't say gain, even though we go to funerals with believers, it's always I'm so sorry for your loss. Paul viewed to die as gain. I'm not saying you should change what you say to funeral, by the way. I'm saying this is interesting. This should challenge us a little bit. Let's think about this word gain. So we kind of understand life and death. I don't know if we need to spend a lot of time there. We understand those principles. This idea of gain. Twice it's used as a noun. The rest of times it's used as a verb. In the Bible, the only other time

it's used as a noun is in Philippians three seven. But we understand even from our natural English language, what something gained means, right? Philippians three seven, which we will get to eventually, says what things were gained to me, those I counted loss for Christ. It's important to understand, in order for something to be gained, there had to be a baseline of something else, because now you have something more, right? I think as you're looking through the use of the word, you kind of understand that a little bit. Then sometimes it's a direct contrast to the word loss, gain means to be in addition to so in First Corinthians 919, through 22 he's going to talk quite a bit about this word gain in the verb form, but he's going to talk about souls. And I love this passage. But in First Corinthians 919, it says, Though I be free from all men, yet Have I made myself servant unto all that I might gain the more and unto the Jews. I became a Jew that I might gain the Jews, to them that are under the law as under the law. That I might gain them which are under the law to them that are without as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law, to the weak, became i as weak. That I might gain the weak I am made all things to all men, that I might by all means, save some. It's interesting that the that the, I guess the biggest use of this word, or the most repetition you find, is in regards to seeing people saved, seeing the body of Christ, gaining members, right? And so he says, My life is I'm going to let to live is Christ, but to die is gain. And the same way that he we can understand this gain here, he's going to tell us that there's a great gain for him being in death. First, Timothy six, five and six says perverse disputings of men, corrupt minds, destitute of the truth. Supposing that. Gain is godliness from such withdraw thyself, but godliness with contentment is great gain, For we brought nothing into this world, and it is certain we can carry nothing out that will lead you into if you were to continue reading that for the love of money is the root of, excuse me, root of all evil. But you see the idea here is the word great before gain, and that is unique to this passage as well. So you see, plenty of times when the Bible uses the word gain, of the importance of that word, it isn't just lost in this verse, right Paul, when he's saying, to live is Christ and to die is gain. There is something that is lost naturally with people that do not see death as gain. And we're going to find out what that is. But we want to kind of set that up for tonight. So in the very next verse, he says, but that's where we start out right away. So when you have but, and we've got therefore and wherefore, you know, we want to make sure that we're seeing things in context. For for to me to live is Christ, and to die is gain. But if I live in the flesh, that goes right back to what he said at the beginning of 21 when he's talking about to live is Christ. He says, If I live in the flesh, this is the fruit of my labor. Yet what I shall choose? I what not? He's like, I really can't say what I would choose here. It's interesting as he moves through us a little bit. He says, If I live in the flesh, this is the fruit of my labor. It's not specifically talking about the fruits of the Spirit, like in Galatians 516 or it's not specifically talking about flesh as far as our sin nature, but it is the existence of humanity, right? It is life. When he's talking about living in the flesh, he's not talking about living carnally. He's not talking about living in sin. He's talking about if I live here in the flesh, in my body, in my human body, if I'm living here in my human body, this is the fruit of my labor that I'm performing in my human body, like Galatians 516, walk in the Spirit, and you shall not fulfill the lust of the flesh. That is not the type of flesh that he's talking about here. Instead, you might see it like in Galatians or Genesis Chapter Two, the flesh is a body or person. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. We're gonna get into some of these wedding verses, right? She shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh. All of these references were before there was even sin in the world. So it helps you understand that not every time the word flesh is used, it's directly talking about our sin nature, and that's not at all what Paul was talking about there. We know that we are spiritual

beings, and we know that only our flesh can be die or can die and must be changed for eternity. Paul even references this in chapter three, when he says, Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself. Or in First Corinthians 15, that that that place in the Bible where we're just talking about resurrection, it's like the resurrection chapter of the Bible, and even down into the verses in the 50s, you know, as we start getting into these verses about the Rapture. But it says in verse 53 it says this corruptible must put on incorruption. Means something has to change in our body. He says, this mortal must put on immortality. So when this corruptible shall have put on incorruption, this mortal shall have put on immortality, then shall be brought to pass. The saying that is written, Death is swallowed up in victory, there will be a reunion of our soul, spirit and flesh one day, and it will be a glorified body. This was not something that Paul was experiencing when he was writing this letter. He did not have a glorified body. He understood his flesh from a mortality standpoint, a flesh that could die, that wasn't going to live for all eternity, but that is not going to be the case for us in the future. So next part. Was talking about fruit, right? As he was saying, I live in the flesh. This is the fruit of my labor, and it's the fruit of all of our labor, too. What we do in our flesh, with the time that we have here on this planet, is going to yield fruit based on what we have done, and sometimes it's not the best of fruit, right? And there are these natural laws like reaping and sowing that you find in Galatians six, six through nine. But when you start looking at this a little bit in Galatians 5:22, and 23 this is one place where we where we talk about, we talk about fruit, and these are things that the spirit would produce. Right? The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such. There is no law that's one way fruit is used in the Bible. Another way is as fruit. The Bible talks about a lot of different types of fruits in the Bible, just from a literal, physical fruit. And then it also talks about it as being a picture of our labor Colossians. 1:28 and then 1:29 I'm sorry. 1:28 and 29 I think Paul's actually sharing with them that hey, I am, I am speaking to you so that your lives will produce something. Look what he's saying here in Colossians, 1:28, and 29 he says, Whom we preach, warning every man that's talking about the intent of the preaching, teaching every man and all wisdom that we may present every man perfect in Christ, Jesus, where, where unto I also labor. There's that word again, striving, according to his working which worketh in me mightily. So people is our fruit as well, right? Pouring into people and seeing them change, seeing them grow, pouring into them. Even at the beginning, we've know one thing is that, and you'll see this if you've ever heard Answers in Genesis, right? But only certain types of trees produce certain types of fruit. This is kind of something that Jesus references as well. But in Genesis, 1:11, and 12, God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind whose seed is in itself upon the earth. And it was so. I think this really harkens today in the body of Christ, you have this long list in Galatians, chapter five, of what happens when you live in the flesh. And then you've got these other things later in Galatians 5:22, and 23 that talks happen that that talks about what happens when we yield to the Spirit, when we live in the spirit, right, when we are led by the Spirit, this is what happens in our lives, same kind of principle. So the last part of that verse, He was talking about choosing, he says, Yet, what I shall choose. I what not. He does not ever say what he would choose in this and I think moving forward, we understand that obviously it really wasn't Paul's choice whether he was going to live or die. There wasn't a special revelation where God says, okay, Paul, we don't see this recorded scripture. We think we'd be outside scripture a little bit here. Little bit here, but Paul, do you want to stay or you want to go home? That's a great phone ring there. I mean that we don't have record of that kind of conversation. This is like a hypothetical. If I had to choose, since I said to live is Christ and to die is gain, I'm not sure what I would choose, but he's going to talk about the benefits of both. We know in Hebrews 9:27, It's appointed unto man once to die, and then the judgment God has a part in that choosing right. But in verse 23 he builds off this. He goes, I'm in a straight betwixt two. What are the two? To live is Christ and to

die is gain, right to live in the flesh, and there's fruit of that labor. Or to die is gain. He says, I'm in a straight betwixt two, having a desire to depart, to die is gain and to be with Christ, which is far better. Now I want to spend a couple moments here. You notice when he says here, the idea of departing meaning to die and be with Christ, even in this language here, this is an instantaneous thing. We're going to chase a little bit of a rabbit here, very briefly, just so there's no confusion. There is no soul sleep, there is no purgatory. There is no pause in between departing and being with Jesus. All right? And so just to make sure we're clear with this second Corinthians five eight says we are confident that. It's important that you realize those first three words when you're reading this verse, we are confident, I say, and willing, rather, to be absent from the body and to be present with the Lord. Of course, that would give you confidence. You would have fear and uncertainty and doubt if you departed or absent from your body and Oh, at some predetermined time, eventually you're going to be present with the Lord. Confidence isn't exactly the word I would use to describe there. See the confidence comes knowing that the moment you are absent from the body, as a child of God, you are immediately present with the Lord. And this is what Paul is illustrating here in Philippians, 123 that's why it's better. That's why it's considered gain. Is because the very moment he's going to breathe his last here, he's going to be in the presence of the Lord, right? And that gives us a hope that the lost world does not understand. They don't understand why we're not crying and try to jump into caskets at funerals, they they don't understand how we can have celebration of lives. It's because we have a heavenly hope. We know this is not a goodbye, it's a See you later, right? This makes us different, but it's not just to see your loved ones later. It's us knowing that as a child of God, you know and and even when I was praying with Debbie eats tonight, it was like if the Lord chooses to bring her home the very moment that she stops breathing here, she's going to be in the very presence of Jesus, which is far better. That's what Paul's illustrating here. Luke 2340 through 43 says the other, this was the whole thief, or this was the thief on the cross, He says. But the other, answering, rebuked him, saying, does not thou fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds. But this man hath done nothing amiss or nothing wrong. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, someday you shall be with Me in Paradise, or sometime after your soul is done taking a nap, you will be with Me in Paradise. But even under the Jewish economy, he was saying today, thou shalt be with me in paradise. So as he's building this, he goes, I'm in a straight betwixt two to live, which is Christ or to die is gain. I have this desire to depart because that's where the gain is, and to be with Christ, which is far better. But in 24 he says, Nevertheless, to abide in the flesh is more needful for you. And I put on here. This is a key point when Paul's referencing to die is gain, and this would be better he's looking at it from the lens of himself, but also when he's living and him understanding the needful part was the fact that to continue to live in Christ would be needful for someone else. And this was what I was talking about the very beginning. Now let's not forget when Hezekiah was granted 15 extra years, what did he do with them? He showed them the gold, right? The Babylonians. He couldn't even really tell you. These are just people from far away. I mean, they seem like nice guys. I felt like, with the extra time God gave me, it was time to show off my awesome collection, right? And as a result of that, it's like, Isaiah comes right in, and he basically says, All right, judgments coming Hezekiah, and he starts telling him what's going to happen to his kids and and his line after him, you know? And I just, I wonder, sometimes it's like, do we view the days that we have, the time that we have on this planet, as in Christ, we know it's our identity, but do we live it? Does our behavior represent what it means to be in Christ? Is that the thing that is passionately moving us? Because if it is, it should be a life of serving others. That is what Paul is saying here. I understand that for me to live as Christ, right? And for me to stay in my flesh is needful for you. If it were up to me, the better part would be to be with Christ. But I understand if I'm left here, it's for a purpose for other people that would make this world look a lot

different. It would make our marriages look a lot different. It. Our kids, our youth groups, our schools, would look way different if everybody thought, Man, I exist for other people. I'm here in the flesh for other people. The problem is, everything in society is saying you're here for you. It's about you taking care of self. Everything today is about self, guarding yourself, not getting hurt by other people, lifting up yourself, powering through with your self discipline, loving yourself. And that's why the world would say to live is self not at all what Paul is saying here, he understood if he was going to get more time, that would be intentional to use that time to serve other people. That's what's really going to start us out in chapter two next week, Paul acknowledges that there is value in being physically present. Think about First Corinthians for a moment. We know they had some challenges, and I would say that Paul being alive was very needful for them. We look at First Corinthians, 110, and 11, he says, I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you may be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. So I would say that Paul's very presence of being alive was very needful to the Corinthian church. They had issues. They're writing letters, and they're like, help us, Paul. Here's all the things that are going on. We've got sexual sin in First Corinthians chapter five. We've got brothers and sisters suing each other. They can't even find any righteous person to judge, right? We're talking about these spiritual gifts being neglected. We're talking about the lack of love towards each other, but the but the whole idea of being able to speak in tongues, I'm better than you. We're talking about meat offered to idols. We're talking about communion meals and, I mean, there's just, you go all through Corinthians, and he's addressing all of these issues. It was very needful for Paul to be alive to answer those questions. Even in chapter seven, verse one, he says, Now concerning the things whereof you wrote unto me it is good for a man not to touch a woman. He's going to talk about some great principles of of marriage and intimacy in the marriage in verses two through four, and he's going to talk about what singleness looks like and in the rest of chapter seven, but he's addressing things. See, Paul understood, if I'm still on this earth, it is to live in Christ. And part of living in Christ is serving other people. Paul wasn't looking for a vacation. His desire to go to Rome was never just to check out the sides. See what's see what the Coliseum looked like when it was in full bloom, right? There was a purpose. And we see that even couple of different times, in Acts, even in late Acts, where Jesus Himself, by revelation, says, Paul, you will go to Rome. So a big reason I wanted to go to Rome is all right. Lord says, I'm going to go to Rome. I'm going to go to Rome. And what was Paul's mindset, even going back to the Macedonian man, hey, wherever I'm led, it must be to preach the gospel. So in Paul's mind, getting to Rome would have been about sharing the gospel. Now moving on verse 25 he says, and having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith. And it does seem a little interesting when you read through Chapter One and some of chapter two, you feel like, Well, Paul seems confident, but then he's saying, but if I'm but if I die, it's like, which one is it? Was he going to see them again? Was he not going to see them again? I think Paul was understanding that some things, just like each and every one of us in here, no matter how much you are pursuing the Lord, how much you are praying, how much you're reading the Bible, how much you are studying. There's not a person in here that can say, I know for a fact I'm waking up tomorrow. I'm pretty confident that the odds are pretty good that at age 49 in pretty decent health, that I'm going to wake up tomorrow. But I can't say dogmatically that I can guarantee that I'm going to wake up tomorrow or that the rapture is going to happen tomorrow. Oh, sorry, that was a couple weeks ago. Sorry about that. And so I think this is kind of what you're dealing with with Paul and these verses. It's, I don't think it's a situation where he's confused. He's just he feels in him. Him and what he knows, he's confident he's going to see them again, but he understands that if that's not the case, to die is gain. This is where that confidence goes through. He mentions it several times,

but we also see this idea of furtherance. We looked at that this last week, and he spent a big chunk of the middle portion of chapter one talking about the furtherance of the gospel. Now he's using this word, though, talking about the need for them to be furthered spiritually. He talks about the joy of faith in here, of course, there's great joy. We talk about faith. We are saved by faith. Right? Ephesians, two, eight and nine, For by grace, are you saved through faith? And that not of yourselves. It is the gift of God, not of works. Lest any man should boast, it's a common verse. We we all understand. We know that faith cometh by hearing, hearing by the Word of God. In Romans, 10:17, if there's something we should joy in. I think that we should be able to find joy in faith, right? This would have been a common thing, and the need that he just got through saying, I have confidence I'm going to see you, that takes a little bit of faith, right? He says, I've got a plan. If I'm going to see you again, this is what's going to happen. But we'll see in chapter two, he's he's going to hedge his bets. Well, I'm going to send Timothy to you right, just in case he doesn't get there. But he had this quiet confidence that he was going to see them again. It keeps popping up several times in his first couple chapters. Verse 26 he says that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again, we're starting to see what we talked about the very beginning, and that is the use of the word joy, whether it be rejoicing, gladness, rejoicing, rejoice, over and over again, up to like 15 times, I think, that you see in this short little epistle. And now he is using it quite a bit here in chapter one, but it's interesting. He says your rejoicing may be more abundant in Jesus Christ, right? In some other places, you might say, glorying in Jesus Christ. You know, there's things in life where, like man, boasting is bad, bragging is bad. But if there's something to boast in, it's Jesus Christ, right? And I think that's awesome. When he says, Your rejoicing may be more abundant in Jesus Christ for me. But he didn't say that your rejoicing may be more abundant in me. He said, in Jesus Christ for me, by my coming to you again, this brought up some things that I kind of wanted to just throw in here, that I think is awesome. I wanted us to be able to focus on the fact that we should boast in Jesus. If there's something worth bragging about, something worth glorying in, more worth boasting in. It is Jesus Christ. It is the cross. It is the gospel. We should never be ashamed of the gospel of Christ. We should be vocal in our boasting of our greatness of our Lord and Savior, Jesus Christ. In Romans 5:11 it says, Not only so, but we also joy in God through our Lord, Jesus Christ, by whom now we have received the atonement that would be something worth bragging about, that would be something worth boasting about, that we have received the atonement, this thing that was pursued by Israel over and over again, that had to wait once a year in order for them to get covered of their sins and to just to start the whole process over again. Today, we have the atonement. That is some joy. That's some joy that we should have in the Lord for the atonement. Second Corinthians, 10:17, but he that glorieth Let him glory in what the Lord this is echoed in First Corinthians, 13:1, as well. It says, According as it is written, He that glorieth Let him glory in the Lord. That's why Paul saying rejoicing in Jesus more abundant in Jesus Christ, absolutely. That's where our rejoicing should be. That's where our glorying should be. That's where our boasting should be in Jesus Christ. Now he mentions in 25 that I shall abide and continue with you all for your furtherance of joy and faith. And then 26 sorry, that's where we were just at. It says, My coming to you again. This is again, another one of those places where he's talking about this, the other place that we talked about last week, Philippians, 2:24, but I trust in the Lord that I also myself. After he just talked about sending Timothy, I also myself shall come shortly to. You. So there was a confidence that Paul thought he was going to see them again. And he thought the reason would be that it was needful for him to see them again, which I think is pretty exciting too, because at this point there would have been more doctrine. There would have been probably the fullness of the mystery. There would have been a real reason to see them again, to grow them up into the fullness of this doctrine, of this this doctrine, this dispensation of grace. So I think a part of this was he says, well, even if I can't go, I'm going to send Timothy. But he has progressively got more of the picture, especially from Acts 16 to where he is today. So he

desired to see them again, and was confident he was going to see them again. Alright, these last three verses, I'm going to try to get us to point of doing some Q and A. But Philippians 127 says, Let your conversation or your life, the way you live, be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that you stand fast in one spirit with one mind, striving together for the faith of the gospel, and eventually you're going to see that there the as even though there may be the the apple of his eyes, so to speak, the Philippian church did have a challenge, and it was between a couple of women in the church having a dispute and causing some division. So you see him coming into this one spirit and one mind quite a bit, and we're going to start next time we get together, focusing on that. But he says, striving together for the faith of the Gospel, the point of unity should be all working together for the gospel and for the body of Christ. Remember, we're told in the body of Christ just to be no schism. We're supposed to have the same care one for another, right? Not even the comely parts. We're even the less comely parts we're supposed to be looking out for. Right? We know that the body is filled with ears and mouths and and eyes, legs and everything else, but it all jointly fits together as it talks about in Ephesians, chapter four, and when it's all unified towards the one goal of seeing all men saved and come to knowledge of truth that gives you salvation, and that gives you discipleship or growing up in the faith, right? And I think that's why he says, one spirit, one mind. When you are have one Spirit, one mind, you will strive together for the faith of the gospel. But in this verse at the very beginning is another one of those life mottos. This is the second one. He says, to live is Christ and die is gain, but this one is Let your conversation be as it becometh the gospel of Christ. Let the way that you live your life be as it becometh the gospel of Christ. See a couple of these verses are what I would call mirror verses, and it's where the toughest conversation you're going to have is with the person you're looking at in the mirror. Does my life look like? This? Is my life pointing people towards the gospel, and it's hard. I mean, it's time I'd look in there. Sometimes I'm like, I I'm not worthy to stand up here, right? There's times I know I blow it in my marriage, or I blow with my kids, and I have to look in the mirror and I'm saying, did that reflect the gospel of Christ, or did it focus on me and my flesh and what I wanted in that moment. I love this in Titus 210, through 12, he says, Not purloining, but showing all good fidelity, that they may adorn the doctrine of God, our Savior in all things. Does my life? Do that? Do we adorn the doctrine of God? But then we're like, Yeah, but this we're in, we're under grace, and this dispensation of grace, okay, well, in verse 11, it says, the grace of God that bringeth salvation hath appeared to all men. And what does this grace do? It teaches us to deny ungodliness and worldly lust, that we should live soberly, righteously and godly in this present world. So Grace is not a license to sin. It's really the exact opposite. Be not being under the law, but being under the grace gives us freedom to live the lives that we were meant to live, being motivated by the love of Christ, constraining us not by a law, but even as it talks about the grace of God, this is what grace produces in our lives. And to me, that is a conversation or a life as becometh the gospel of Christ. But Paul was really laser focused on his mission. And as we should be second Corinthians 518, through 20, says all things are of God, who hath reconciled us to himself by Jesus Christ and hath given us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be reconciled to God. He knew he was an ambassador. He was raising up ambassadors and then on the walls, first, Timothy, two, four, who will have all men to be saved and come unto the knowledge of the truth. Whether I come or see you or be absent, I may hear of your affairs that ye stand fast and one spirit with one mind, striving together for the faith of the gospel. He's saying that if I'm not present, I hope what I hear about you is that you're staying laser focused on the mission, even if I never get to you again, that the testimony I hear of you is that you're laser focused on the mission. And as we are pouring into people, and as we're raising up people in our own homes,

as we're reaching into lives in this congregation, we should hope that their lives look like that of one Spirit, one mind, striving together for the faith of the gospel, that they would be laser focused on why God has left them here. Verse 28 this one will be short, and we'll start wrapping this up and in nothing, terrified by your adversaries, which to them, an evident token of perdition or evil, but to you of salvation and that of God, but in nothing, terrified by your adversaries. And here he's talking about a guy. He's talking as a guy who is in prison in Rome. He knows a thing or two about adversaries. Even talked about some people preaching the gospel out of bad motivations, who who wanted to inflict harm on him by preaching the gospel, he knew what it was like to have adversaries, and he was telling the Philippians, don't be terrified by your adversaries. I think that's a pretty telling verse, even for today, when everybody is at everybody's throat, and social media is a cesspool, and every clip you see of people coming together and having discourse, it's hate, it's enemy at enemy's throat. And we might be good to remember Romans 12:18, through 21 especially for a time such as this, Recompense to no man evil, for evil Provide things honest in the sight of all men, if it be possible, as much as lieth in you, live peaceably with all men, Dearly Beloved. Avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine. I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him. If he thirst, give him drink. For In so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good, which leads you into verse 29 For unto you, it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake. He mentions adversaries the verse before, and now he's talking about suffering. This specific suffering is a spiritual or is a spiritual persecution due to standing on the gospel. First part says it is given unto you to believe on Him. We know this process in Ephesians, 1:13 and whom you've also trusted after you've heard the word of truth, the gospel of your salvation, whom also after you believed you were sealed with that Holy Spirit of promise. But then the suffering part we might remember second, Timothy, 3:12 where Paul's talking to Timothy, and this kind of in his last right and will, if you will, and he says, All who will live godly in Christ. Jesus shall suffer persecution in first century. We've been pretty fortunate here in America, but I do believe we have persecution coming to what extent. I don't know. I'm not a prophet, but it feels like we're going to experience more and more of that as the days grow darker. First, Peter five, nine and 10, says, Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ, Jesus, after that you have suffered a while, make you perfect, establish, strengthen, settle you. In most dispensations, you see people being persecuted and suffering tribulation for standing for the Lord, whether that's mocking ridicule. I mean, you can kind of go through, go through most of dispensations and see that. Especially once you get to law, kind of the law period and on or right before that, like the when you start dealing with kings and governments, was looking for it couldn't even, couldn't get it out, alright. So last verse in Philippians, chapter one, says having the same conflict which you saw in me, and now here to be in me. So this is two fold here. What did they see? Acts 16. They saw Paul being persecuted. He was thrown in jail, right? You remember when the mob kind of get started and the and the and the young guys who who lost their source of income because Paul decided to make sure that the demon possession took place right with the with the damsel in distress, so to speak, right we we see that this happens. And then these guys say, hey, these men are trying to put on us things that are not lawful for us being Romans. And next thing you know, there is some affliction, and they are in prison. And then we goes, of course, we know Paul and Silas have the worship service at night. We have a great earthquake. They are freed, and things kind of change from that point. But he says, which you saw in me. But then we've had a series of letters and information from Epaphroditus, and things moving forward. So they've heard about his affliction in Rome, but this idea of seeing and hearing is pretty common with Paul even later in Philippians four, nine, he says, those things which you have learned and received and heard and seen in me do and the God of

peace shall be with you. This idea of following an example that Paul uses happens pretty frequently, even in salvation. With First Timothy 1:16 he says, how be it for this cause I obtain mercy that in me, first Jesus, Christ might show forth all long suffering for a pattern that meant to be repeated to them, which should hereafter believe on him to life everlasting. Or in first, Corinthians, 11:1, where he says, be followers of me, even as I also am of Christ. Or lastly, Romans, 1:11-13, for I speak to you Gentiles. And as much as I am the apostle of an apostle of the Gentiles, I magnify mine office, given the idea of him being our apostle today, us being able to follow him. So we got through eight pages. We did pretty good. We we sprinted a little bit today. But I also know I use large fonts so I can see it.