

9-17-25 Wed Bible Study Phil

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Philippians study, Roman citizenship, Paul's imprisonment, church governance, bishops and deacons, grace and peace, joy in suffering, Timothy's role, Luke's connection, historical context, doctrinal importance, spiritual leadership, early church development, prayer requests, thankfulness.

SPEAKERS

Pastor Dow Boyer, Speaker 1



Pastor Dow Boyer 00:00

Man, good evening, everybody. Most of you feel like that you're paying rent because you've been here so many times over the last few days. So how many of you guys went to all the answers Genesis sessions? Least half then you went to some answers and Genesis sessions. Okay, very cool. We had a great time with it. We were glad that they were able to come and learned a lot. And so we're going to hopefully continue the learning process tonight. And this is our second week of doing this. We did a lot of background information last week, so we're going to jump right into Philippians tonight, but I will tell you, if you're expecting to get through a lot of it, you won't tonight, but you will have certain weeks where we will cover way more than we're going to tonight. But there's a lot in this introduction, so I think it's important that we take our time with it. I'm going to open us in a word of prayer in a moment, but I want to give a little bit of a praise. We had an air conditioner go out, and I mentioned it just briefly on Sunday morning, right before Answers in Genesis came up. And already we've, we've had \$5,500 pledged of the 8700 so we are on our way. So continue to pray for us, and hopefully, in the next few days or so we can get that taken care of. And that'll be a big, big blessing to get that, to get that taken care of. It's, oh, it's over the foyer, and Donna's office is that pretty much the one. Okay, so that's where that's at. So if it's anything Lord puts on your heart or you want to put anything towards it, great. But if not just, please pray for us. We're already making some good progress, so I'm sure we're going to get there. So anyway, well, it's Carol Debney, not not to embarrass you, but it's so glad to see you here tonight. Alright, we're going to open up in a word of prayer, and we will get going. Dear Heavenly Father, thank you for this day. Thank you for the people of grace point and the opportunity to open Your Word with family, Lord, and it's an awesome opportunity, Lord, to be able to to go through verse by verse and see things in its original context and put a little bit more depth to it. And Lord, to really understand what was going on 2000 years ago and also see where we can apply things today. So well, we're just excited, Lord, that there's enough people here that are interested in this. I pray that it would be a blessing to them, Lord, I know it will be to me and Lord, these a lot of the questions they ask are great questions. They cause me to go back and do some digging, and I appreciate that as well. So I pray we all grow together tonight, Lord, we give you all the honor and glory in Jesus name Amen. All right, well, there will be a three minute video here in just a moment that we're going to share. We're going to try to build a timeline, and so I'm going to share with you guys

how we arrived at the timeline. But a very good question was asked that I had always just kind of taken for granted last week, and last week, the question was asked, but I've always taken the answer for granted for much longer than one week, so So I clarify that, but it is Paul's citizen Roman citizenship was the kind of question. So I pulled about everything that I could just to say, well, it was always this, what I always thought, and there's just still a week later, after how much time I've spent in this I'm probably have the same answer that I did last week. I mean, the best thing I can give you is a verse we did not look at last week, and that's acts 22:28 and this verse, this is this is Paul talking, and he's before the Roman court, and he's having a little interesting discussion here. And in verse 26 there's a Centurion involved, and he's talking about Roman citizenship, which kind of leads to this. In 27 and 28 it says the chief captain came and said unto him, tell me, are thou a Roman? He said, Yeah. And the chief captain answered with a great sum obtained i this freedom. And Paul said, but I was free born. And so the best thing you can probably come up with on this is probably tied to Tarsus being basically friendly to the Romans, maybe his dad or grandfather. But since he didn't go into the whole Well, I paid a great sum for my citizenship as well. Then I don't think that was what happened with Paul. It seems likely that somewhere down the line with his probably Tarsus, and with his father and maybe even grandfather, that there was some connection there that gave him the Roman citizenship. And you may be like, Why did you research so much? That's basically what we said last week. Well, yeah, well, it made me feel better that I'm still coming up with the same answer. There's just not really much out there. But this is the verse a lot of people. Will point to. And so at least, want to give you a little bit more case you are curious about it. That's all really from last week. As far as that, I went and chased, I think the rest of them, we kind of answered. But we are going to start in Philippians, one and one, one, and we're only going to go to about verse four tonight. So there's a reason, you know, kind of for that. Next week we'll be able to dive in a little bit different, maybe cover a little bit more ground, but there's just a lot to this that when I started putting this together, I was like, oh, I want to include this. I want to include this. So if I start feeling like, well, this is too much, then we might switch things up a little bit. So I am taking you along with My Personal studies, so hopefully you all are enjoying it. But you guys are going to help me a little bit, because you may be my gas or break to know if we're going the right path or if we need to pick up the pace or not. So starting right away in Philippians, one one which we're going to keep coming back to this verse for a little bit. It says Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi with the bishops and deacons. So there's four prepositions in this verse alone. We're going to kind of break this thing down. But starting this out, we talked about acts 16 last week, so we're like, Alright, now we're writing Philippians. So how much time has passed between acts 16 and Lydia and the women, women outside the city, because there was no synagogue, versus now, we see some interesting facts right in this first verse. And so there are some things that help us understand this from both history and archeology. And so I'm going to try to put these things together for you right now. And the first thing is, I'm going to show you this video, an archeological video that's really going to help us probably set the tone for when acts 16 was written. And then we'll be able to kind of, I guess, piggyback on that with some information from Josephus, and we can see how long period of time there was between these two things. So this video is about three minutes, and then we'll get right back into this.

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Speaker 1 07:04

Hi again, everyone, and welcome to another episode of gospel and spade. Today, we will take a look at the Galio inscription. This fragmentary Greek inscription was discovered in 1908 at the Temple of Apollo at Delphi, Greece. The inscription records a decree of the Roman Emperor Claudius, who reigned from 41 to 54 ad in his 12th year, or in other words, 52 ad, where he

invited citizens to repopulate the site of the famous city of Delphi because the city's population had dwindled over time. In the inscription, Claudius mentions that his friend, Lucius, Junius Galio, who was Pro Consul or governor of the Roman province of Achaia, or modern day southern Greece, had helped to influence Claudius in making this particular decision in relation to the Bible Acts, chapter 18, verses 11 to 17. Records that Paul ministered in the city of Corinth in Aki for 18 months during this time, Luke records that Paul was brought before the Roman governor of Aki Galio to be put on trial as a result of attempted Jewish persecutions of Paul's successful ministry within the city. However, this attempted persecution of Paul by the Jews of the city backfired, as Galileo could see that Paul had firstly committed no crime worthy of prosecution, and that secondly, Galio was uninterested in the clearly theological nature of the dispute between Paul and the Jews of the city, Paul was therefore released as a result and left the city at some point soon after this attempted trial. This inscription is therefore important for two different reasons. Firstly, it places Paul's 18 month ministry during the years 51 to 52 ad as a Roman governor typically only remained a governor for a single year, starting from July the first until July the first of the following year. This therefore means that Paul was brought before Galio sometime between July the first 51 ad and July the first 52 ad, this secure day helps students of the New Testament to figure out the timing of other important events during Paul's life and ministry, both Before and after his 18 months day in Corinth. Secondly, this inscriptions record of both Claudius as emperor and Galio as Pro Consul of Achaia during 51 to 52 ad also supports the historical accuracy of Luke's account found within Acts chapter 18. Nine, as Luke correctly mentions in Acts chapter 18, verse two, that Claudius was the emperor at the time when Paul came to Corinth. And he also correctly records that Gallio was governor of Achaia at the time that Paul was in the city. This inscription therefore demonstrates the historical accuracy of Luke's record that is found within the New Testament book of Acts. Thank you for watching as always. Please don't forget to leave a like comment and subscribe for more new content every Friday, you don't have to do that. Hi again, everyone, and welcome to

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Pastor Dow Boyer 10:38

it. We don't have to watch it a second time. I can tell you that much. So here's what we know, is that acts 18 was written after acts 16, right? We know the council that takes place in Acts 15 is traditionally held at 49 so that means that that Church was founded somewhere around that 51 ad. So we can at least put, I guess, if you will, we can plant a flower there, kind of as one marker. But the next question is, how can we get then to when was the book of Philippians written? But there's something that happens in between, because Paul actually visits there on his third missionary journey in Acts 20, verse five and six. So we'll pick that up, because that's where he picks Luke up. And then we'll get to the next part. So in Acts 20, after Luke's been left at Philippi, where we left him last week, it says these going before tarried for us at Troas and we so here's where the we begins again after it's been dormant, really, since acts 16. It says we sailed away from Philippi, which is where Luke was at after the Days of Unleavened Bread, and came unto them and Troas in five days where we abode, seven days. We talked last week about how it was a two days it took them to actually get to Philippi, but on the way back five days. So it showed how they had the wind at their back and weren't having any issues getting to Philippi from Troas. So now it's been about five years, and Luke's getting picked up, and then Luke's on with this third missionary journey. So then the question is, we've got at least five years there. We're still not to the point of writing the book of Philippians, and we know that it had to be in his Roman imprisonment, because we looked at several of those texts last week. Well, this is where another piece of history, not so much archeology, is going to help us uncover when this would have been. Because if Paul had been in prison, which he was, and if it had to be like in Acts 28 we know in verses 30 and 31 that he was in basically house arrest for two

years. So this will help us quite a bit, but really it's Josephus's writings that actually kind of put all the pieces together, because we know when we look at his antiquities in chapter 20 that there is a section that talks about Felix and Festus, which is then going to tie you back into these late chapters in Acts. So we know that Festus basically takes Felix's place somewhere around 59 so if Paul gets in prison around 59/60 and then he's in Rome. He's basically imprisoned in Rome till 62 then that means 62 minus 51 we've got about 10 or 11 years between when he visited and when he writes this book. Does that make sense? I didn't want to just tell you it was 10 or 11 years and not tell you how I got there, all right, but this is pretty exciting to me, because this church and we start thinking about things, we've been here 17 years. So when I was looking at what does a church look like after 10 years, right? We caught it at the very beginning. And there's like no men in spiritual leadership, there's no synagogue. It's just a few women that are out by the river. And here we're basically going to pick up in verse one that everything looks radically different in just 10 years. That's pretty exciting. Because not only that, Paul, when he makes a pit stop on the third missionary journey, doesn't really stay in these other places, like when he's in Ephesus for like, a year and a half and he's or, I think, three years in Corinth, he's in a year and a half, but, but he wasn't really there very long, so it means he really wasn't correcting anything. There was no real need for him to have to stay very long. So it says a lot about a church that basically had nothing going on 10 years prior, to a point where Paul says, oh, seems like you guys got things under control. I'm gonna go ahead and take Luke and I'm gonna take off in 10 years period of time that's pretty remarkable, when I think about it, because of how much Paul writes about these other issues in all these other churches. So that's our time frame. We've got basically 10 to 11 years since we visited and we got thrown in jail to where we're writing this letter. Yeah. So let's talk about this a little bit. Right off the bat. He says, Paul and Timothy. So real quick. Why is that significant to anybody in here? What do we remember from last week about Timothy? He was what Mark? Mark left, yeah, Tim you are starting rumors. We got bad doctrine going. He's probably not gonna be teaching Timothy in his Sunday school class. Yeah. So yeah, Mark definitely left. We did talk about him last week, but Timothy, he was part of the we So, I mean, kind of makes sense that he's over here in prison. He's probably not in prison, but he's right there with Rome in support of Paul. And then Paul said, Hey, me and that young guy that I brought with me, hey, we're writing to you, right? And Timothy had a good testimony. We learned about that because talked about that right at the very beginning of Acts chapter 16. But a couple of things here. The first one is, this is just one verse of many. But Paul says this about Timothy in First Timothy, one two unto Timothy, my own son, in the faith, Grace, mercy and peace from God our Father and Jesus, Christ, our Lord. And then from last week, it was then came he to Derby and Lystra, or Lystra. And behold, certain disciple was there named Timotheus, or Timothy, the son of a certain woman which was a Jewess and believed, but his father was a Greek which was well reported of by the brethren that were at Lystra and Iconium. I thought this kind of interesting, because I was trying to think through how old would Timothy have been? And now, because we've had 10 years. But here's the crazy thing about it, Paul would tell him in First Timothy four, which was written after this, let no man despise thy youth. So he had to be younger here by a couple years than even when Paul said that, but then 10 years prior to that was when he was physically there, so I don't know maybe he would have been maybe, like Luke's age or something, but best I can tell is that there's probably about 30 years between Paul and Timothy, which is kind of cool for me, because I've always thought pastor Jim and myself, there's about 30 years in between. And so it is neat when you kind of see that right, and you're like, Well, how do you come up with that? Well, for one thing, we know in Acts 7:58 that when Stephen's being stoned, then this is roughly about 35 AD, most people would say that his clothes were laid at a young man's feet. That young man was Saul. So he's called a young man in 35 and we know that Timothy is called Youth in roughly 65/66 I would say it's pretty safe bet there's probably about 30 years in between, give or take between Timothy and Paul. So

here we've got Timothy, who still, even at that young age, is right by Paul's side, even through a difficult situation here. And as these letters are getting passed back and forth to the church, he's saying, Timothy is with me. And then he says, servants of Jesus Christ, and this servant's word really goes back to the Greek, and it's *doulos*. And there's a lot of times, especially in the gospels, where it just basically means servant, but then there's other times where it carries a more deeper meaning. And I believe this is one of those places this word *doulos*, basically is going to talk about, from a Roman perspective, as like the lowest class. But this is something that even going back into Hebrew language, we would have understood in Exodus chapter 21 but I guess before we get there. So I skipped a little bit here. There's only three times mentioned when you look at the very beginning of Paul's letters, where he uses the word servant to describe himself and the other two times, not only does he say servant, but he ties it immediately to his apostleship. This is the only time in any of the letters, when I was researching this, that Paul makes it a point to call himself a servant, but doesn't feel the need to defend his apostleship again. I think this is more indicator of the relationship that he had with the Philippians and the strength of this church in only 10 years. And I think part of this is, and we'll probably see this as we go through this book, that there wasn't a whole lot of Jewish influence that was fighting against this message, and so it was easier to penetrate. That's why I think about even today, like sometimes, we spend so much time trying to get our believing friends to rightly divide so that their eyes can be opened. And it's hard work, especially when you start talking about. Are terms like baptism, right? That becomes a very difficult conversation to somebody who's already very grounded. But if somebody gets saved and raised up in a doctrine correctly from the very beginning, you're not fighting that battle. And the majority of Philippi, since there was no synagogue, didn't have all that religious baggage. And look what they were able to do in 10 years. I think it says a lot to us today that we've got to figure out a way not just to get our believing friends to see the deeper meaning of Scripture, but there's a lost and dying world that needs the gospel. And what if they got saved and started out that way? Because the majority of us didn't, and we always say, I wish I would have known this earlier. So why not start with the people who don't already know it and who don't know the gospel altogether. Raise them up in the right doctrine from the very beginning. I think that's one of the reasons why the Philippian church was so successful. Those two references, though, in Romans, one one Paul says a servant of Jesus Christ called to be an apostle, Titus, one, one which was written to an individual pastoral epistle. Paul, a servant of God and an apostle of Jesus Christ. Clearly, he wasn't making it a point to Titus to defend his apostleship at that point, but in Romans, there was some reasoning behind him saying that. But remember, in Romans 11:13 Paul says, I speak to you Gentiles in as much as I am the apostle of the Gentiles, I magnify mine office. But for some reason, he didn't feel like he needed to go into that with the Philippians here, when you think about this, *doulos*, really from a Hebrew perspective, it comes from this idea of Exodus 21 where, if a servant shall plainly say, I love my master, my wife and my children, I will not go out free, then his master shall bring him unto the judges. He shall also bring him to the door or unto the door post, and his master shall bore his ear through in with an awl, and he shall serve him forever. This would be the whole idea is, after six years, a servant would be able to go free. After seventh year, and he says, Wait a second. I love my life as a servant, and I love my master. I want to stay right. So this is what Paul is saying. He says, I consider myself in that same mode, like a *doulos*, one whose life is surrendered or one who is owned by someone else. It's important that he makes that distinction, and I think it's pretty good for us to think about in our own life as well. He starts with a preposition. Though, when he says of Christ, it begs the question, what are we when we understand what a servant is and what *doulos* means? What are we serving today? What are we servants of? Is it? Is it the NFL? Is it the Colts on a Sunday? I was joking with somebody earlier, and I said, I think we would have had more people here on Sunday night if the Colts didn't play at four o'clock. Yeah, but there may be some truth to that. What are the things that we are serving? Right? Is it said

of us that we are servants of Christ, or are we servants of money. Are we servants of prestige? Right? Are we servants of going viral? Right? What are we servants of Paul makes this distinction servants of Christ. That is the preposition we think about some of these places he's talked elsewhere, which, as a believer, this should be why we should say the same thing in First Corinthians, 6:19, and 20, he says, What know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and you are not your own, for you are bought with a price. Therefore, glorify God in your body and in your spirit, which are God's. First, Corinthians, seven, thou being a servant, he says, Art thou called being a servant. Care not for it, but if thou mayest be made free, use it rather for he that is called in the Lord. Being a servant is the Lord's free man. Likewise also ye, that be called being free is Christ's servant. You are bought with a price. Be not servants of men, or in reference to sin, in Romans, chapter six, starting in verse 17, he says, But God be thanked that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness, I speak, after the manner of men because of the infirmity of your flesh, for as you have yielded your members servants to uncleanness and iniquity unto iniquity, even so now yield your members, servants to righteousness unto holiness. For when you were the servants of sin, you were free from righteousness. It's very clear. Paul in multiple places, making it very clear he is the servant of Christ, and in these places, saying, even we as believers are to not serve sin, we are not servants unto unrighteousness. Sure, there's gonna be times that we we fall, but part of having the right mindset, the right mind of who we are in Christ, is the fact that we no longer serve unrighteousness or serve sin. So we are going outside of our relationship with the Lord and serve something that we're not intended to serve today, which is him only right? I think that's important. So the next part is he starts moving through this Paul and Timothy, the servants of Jesus Christ, comma to all the saints, and we'll talk about the rest of that here in a second. So we've we've referenced the who's speaking and now who we're speaking to, and he calls them saints. Now we know in certain denominations, specifically like Catholicism, this looks way different. I've got a little bit information here on your sheets. The process for becoming a saint in Catholicism, and I summarized this, or brought it down in a more easy way to understand, involves a local bishop investigating a deceased person's life to declare them a servant of God. The Vatican recognizing heroic virtues for venerable status, verifying a miracle for beautification, beatification as blessed, and confirming a second miracle for canonization as a saint. But what's interesting is who the Bible calls a saint, right? And since he just said, This is who I'm writing to. So is it writing to people like that? And how many of those really existed in Philippi? And then how many of those existed in the other times that Paul said, Hey, you're a saint. Either there is a ton of saints everywhere, of people who don't really meet the qualifications, or we're really talking. We had two different people calling something the same word when it's not and I would say that that is what's going on here. Listen here, in Acts 9:13 it says Ananias answered, Lord. I have heard by many of this man, and here they're talking about Saul before Paul, how much evil he hath done to thy saints at Jerusalem. So even this is pre Body of Christ, and it's called saints. Famous verse used at funerals is talking about the death of the saints, right? So these people here are one group. But 9:32 came to pass. As Peter passed throughout all quarters, he came down also to saints which dwelt at Lydda. But then Paul, even when he's talking to the body of Christ, Ephesians. One, one, Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus or Colossians. One, two, to the saints and faithful brethren in Christ, or first, Corinthians, one two unto the church of God, which is at Corinth to them that are sanctified in Christ. Jesus called to be saints. Ephesians four, or Romans 4:22, through 24 says, Therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but also, but for us also to whom it shall be imputed if we believe on him to raise up Jesus, our Lord from the dead, we are saints because we are in Christ, His righteousness has been imputed to our account. But what's

amazing through all that we gave this definition at the beginning of what the Catholic church looks for, and he calls the most carnal group of immature believers that he writes to the book of Corinthians, where it is nothing but correction. He calls them saints. That's pretty astonishing to me. I get to go home each night and know that I'm a saint married to a saint. It's awesome, but I mean, the reality is, you're not a saint because you did something. You're a saint because you're in Christ. It's about what Christ did, you know, and that is a huge difference we think about that, because one is not putting the onus on your behavior and your ability to become something, something that would have to be a vessel that did miracles and and be recognized after your death, looking back as far as the as far as certain people saying, Yeah, you meet enough requirements, you're a saint, Paul calls some of the most carnal believe. Verse saints, and that gives me hope today. All right, I think that's good. So right off the bat on Timothy, here he says, I'm writing this letter to the saints in Christ, Jesus. So we saw one prepositional phrase already, the servants of Jesus Christ. So that was talking about of Christ, which would have been the object there to all the saints in Christ, Jesus is the second preposition here, and then the third, which are at Philippi. That also is a preposition. So we have this letter to saints being written. These saints are occupying Philippi. But then he says something that I believe is absolutely extraordinary. He says, bishops and deacons, and there's a with so that is a preposition as well. This is the only letter, when he's doing his introduction that he recognizes the leadership of the church. Let's not forget, this church is 10 years old, and you couldn't find leadership in men, and here the leadership of men are being recognized in 10 years, right? Here's what we know about bishops. This is where you're going to find your pastors today. This is your your bishops, your shepherds. When you find those definitions in the Bible, it's talking about this position. So in Titus one, five through seven, he says, For this cause, left, I left ID in Crete. And this is Paul talking to Titus in the same way he probably was telling Luke before he left. He says, I'm leaving you here, Luke, or I've left you here, Titus, that you should set and order the things that are wanting and ordain elders in every city as I appointed thee, if any, be blameless, the husband of one wife, having faithful children, not accused of riot or unruly, for a bishop must be blameless as the steward of God, not self willed, not soon angry, Not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort And to convince the gainsayers. That's a lot there. First Timothy three, it's going to be a lot on this one too. It says, This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given, given to hospitality, apt to teach, not given a wine, no striker, not given or not greedy of filthy lucre, but patient, not a brawler, but covetous, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God, not a novice, lest being lifted up with pride he fall into condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach in the snare of the devil. Acts 20:28, kind of gives a more of a overseer to this title, it says, Take heed therefore you yourselves that to all the flock over which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood. And even Peter mentions For ye were as sheep going astray, but now returned unto the shepherd and Bishop of your souls as kind of an overall use of that word. So you see, with bishops, it's your Shepherd, your bishop, your elders, your overseers, this is your pastor. So it's interesting that he not only says the word Bishop, but he says it plural. I don't want to keep beating this drum, but I feel like I have to where were these people 10 years ago? Nobody would meet these qualifications, and then Luke left after five years. So Luke probably laid this groundwork. Some people feel like it's going to take forever before I can ever be ready. I've think about my life here, since 2015 when I became the full time youth pastor, here to now, 2025 that's 10 years. A lot can happen in just a few years, right? It? That's why, if God is calling young men like you,

Luke or or even people who are older. I love the fact that that Don Smith says it doesn't matter how old I am, I'm answering the call and I'm going to go to Bible college, right? It doesn't take long to build that foundation and then get put into service, right? I think it's important to know that Luke said I saw something in some guys, more than just one. Right? And I put things in order as Paul instructed. And then it talks about the deacons. And here's what we know about the deacons. And there's a lot of the same qualifications, except for one. But first, Timothy three, eight through 13 says likewise, must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. Let these also first be proved, and let them use the office of a Deacon. Be found blameless even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own house as well. For they that have used the office of a Deacon well, purchased to themselves a good degree and great boldness in the faith, which is in Christ. Jesus. Was there anything you guys saw there that stood out the difference between those two roles? What'd you say? So, okay, I heard for live stream. I'll try my best to repeat what you said. What did you say? Hold, holding the mystery of faith. So this was a little bit different verbage. There absolutely is a good find, yeah. And then Bev, or somebody over here, said something, yeah, requirements. There for the for the wife, yeah. What? Okay, what about what I'm doing right now. There's no requirement for a deacon to be apt to teach. And sometimes we're like, well, your your Deacon should be able to fill the pulpit if you need them to and do these things. I'm like, well, that's not a requirement of a deacon. It's great when they can. That's a big difference kind of between the two, I think. But really, when you look at the deacon, that gives the idea of of serving the body really is what you see. And even going into, I think your kind of, your beginning form of that was probably found in early Acts, Acts six, when Stephen actually was kind of brought to the table. But that's that's a pretty big difference there. As far as the apt to teach, they both having the knowledge right, but, but some of us are apt to teach and some of us are not, but yet, still, the requirement to be the best spiritual leaders we can be, whether we have whether we are apt to teach or not, I think is important there. So somehow we have gained bishops more than one, and we have gained deacons. We've done a lot in 10 years here. And I think it's an awesome start to the church, and it gives us great hope. What does Grace point look like in 10 years? I think about all these places I hear about from Tim board, all these little grace churches that need a pastor. There's no they're not finding pastors anywhere. There are 80 people churches here, 100 there. They're following people on live stream, but they have no Pastor. It would be great if Grace point could become almost like a factory. You think about what could look like over the next 10 years, these young men coming up through and we're developing leaders. We're pushing pastors out to all these places that need them. Pastor had even a goal at one time, he had shared, you know, with us as a staff that somehow similar to Richard Jordan, but having a Bible school here, you know. And I think if somehow we can do that sort of thing as well, but I think about how much difference 10 years made in Philippi and Lord willing, if we're still here in 10 years, we hope the rapture comes first. But if it doesn't right, what do we look like in 10 years? Hopefully we've developed a lot of leaders, a lot of bishops and a lot of deacons, and that we're moving forward together. Alright? So he goes on to verse two, and there's a lot in verse one that's so different than a lot of his other letters. So he goes right into something that is not as odd. In fact, pretty much every one of his letters starts out this way. He says, Grace be unto you, and peace from God our Father and from the Lord Jesus Christ. I didn't want to take us through every one of these, but I did write the references down, or type them down, in case you guys want to go through them, he uses this reference of grace and peace in every one of his letters, but there is a couple of exceptions where he adds something. When you get to the pastoral epistles, he doesn't leave it at just grace and peace, but he adds the word mercy, which I think is interesting when you think about what the pastoral epistles were written for. But let's run through this a little bit, the idea of grace, which certainly in this

dispensation, Grace. Every time he's writing this letter, he starts out with saying, Grace. We think about grace, it's we are saved by grace, through faith, and that not of ourselves is the gift of God, not of works. Lest any man should boast when, whether you're whether you're writing it or whether you're receiving it, the start is always, it's not about you. It's. And we have what we have in God because of him, and what he has done, it is by grace, we are saved right at the forefront, before Paul's really addressing anything else, he says, Grace. We look at our church. You pull up into the parking lot, you look at our website, the first word you see is grace, right? And we kind of, me and big beautiful bill, kind of joke around a little bit about it. We're and I think autumn as well, but we're like, trying to find some creative way of saying grace. What's the point grace? You know, trying to tie the two together there. But it's awesome that we start with Grace right here in this letter. It's where our walk begins with grace, but also then there's peace. And this is the big difference of the dispensation of grace, because, because you're saved by grace, through faith, you now have peace with God. It's not contingent upon you doing a bunch of things. Is because what he did. And I think that's an awesome way to start it. Grace, your salvation Peace Now you can rest in what he has done. Romans. Five. One says, Therefore, being justified by faith, we have peace with God through our Lord, Jesus, Christ, and a world that's looking for peace, they can have it in Christ, and there's no reason us as believers should not have peace, because we're just not claiming what's already been given to us. If we understand our standing and God because of what he's done, we would understand we are people of peace. We have peace with God. We are not fearful of His judgment, his wrath, we are at peace with him, not because of your behavior, but because of what Jesus Christ did on the cross and what we chose to believe about about that. So he starts this off with grace and peace, but he adds mercy with the pastoral epistles, which I thought this was kind of interesting. But Titus three, five, says, not by works of righteousness, which we have done, but according to his mercy, he hath saved us by the washing and regeneration and renewing of the Holy Ghost. Even in Ephesians, two, four, he says, But God, who is rich in mercy for his great love, where with he loved us, not to oversimplify things, but grace is receiving what you don't deserve, and mercy is not getting what you deserve. And both of those things ring true because of us being in Christ by faith alone and the death, burial and resurrection of Jesus Christ. And you read the book of Revelation, and I can tell you, for the people that aren't saved, and for the people have to go through that, they will not know peace. They will only know wrath. They will only know judgment. But we, in the body of Christ, it is not said of us, because we have peace, we have mercy, we have grace. So he starts out this, setting the tone in every one of these letters, making them realize what they have in Christ. And then he always thanks them. It goes right into a prayer request. This is very similar formula for all of them. In verses three and four, he says, I thank my God. Upon every remembrance of you, always in every prayer of mine for you all making requests with joy, we've talked a great deal on Sunday mornings about being thankful, but as a couple reminders, Ephesians 5:20 says, Giving thanks always for all things unto God and then and the Father, in the name of our Lord Jesus Christ, first, Thessalonians 5:16 and 17 says, Pray without ceasing in everything, give thanks for this is The will of God and Christ, Jesus concerning you. And then even when, as it ties into prayer, be careful for nothing in Philippians four, six, he'll say later in this letter, but in everything, by prayer and supplication with thanksgiving, let your request be made known unto God. And I mentioned this a couple of Sundays ago. But in every church, not individual, but every church, Paul is thankful for something, or thankful to God in the letters. And most of the times, it's right at the beginning, except for Galatians, that was when we showed the whole slapping, slapping the face kind of cartoon a couple weeks ago. I think that when we're looking through this, we're seeing that he sets normal framework for what He's about to say. But also, there is a reason behind what he is saying. Not only is it inspired by God, but it always sets the doctrine in order right off the bat, and that's where it always starts. You know when by hit something? As simple as Grace and peace that we may miss, we may say all the time, it has doctrinal importance,

and it sets up his letters. It puts them in the right framework. It basically states to them, we are not under the law. I'm getting ready to write to you who are participating in this dispensation of grace. Let's set the doctrine in order, and let me then address you in the letter. But the last thing he says on our last point, and we'll have a couple questions, is joy, which is ironic, because most people would identify the book of Philippians as the Epistle of joy. And we know the thing about joy is similar rejoicing. You've got different words they use for it, but rejoicing is a command. And later in Philippians, he's going to say, in verse four of chapter four, Rejoice in the Lord. Always and again. I say rejoice. He didn't say, if you feel like it, why don't you give it a shot. He says, Rejoice in the Lord. Then he doubles down in the same verse. For emphasis, Rejoice in the Lord always and again. I say, rejoice. We have rejoice twice and always in the same verse. So how often should we rejoice? Yeah. And so the point he's making here throughout the book of Philippians is one of joy, which is kind of ironic in light of what he's going through. First Thessalonians, 5:16, says, Rejoice. Evermore, very similar verbiage there, when you look at joy, Rejoice, rejoice, gladness. They all add up to, from what I could find, 15 references in just four chapters and below they are listed. Some of those verses have multiple references in them. When things are repeated in Scripture, it's for emphasis. Now let's remember Paul's in prison telling a group of people who physically watched him get beaten viciously, that they should have joy. Later in chapter one, he's going to say, it's not only for you to believe in Christ, but to also suffer. And yet he's going to talk about joy in the midst of suffering. I would think this makes this a pretty relevant book in the world today, rejoice in the face of suffering. This is Paul. Wasn't Paul didn't just hit the lottery. He wasn't on easy street, he wasn't in a fat condo some place, and he was just saying, Oh, now that I've made it, I can rejoice. He was able to have guests, but he knew, most likely, after this imprisonment, was going to end this two year imprisonment, he knew his days were numbered. As we wrap up kind of this week here and get to a few questions, we're summarizing these four verses. Paul starts out right away by saying, There is obviously I'm writing this letter to a church. It's awesome. The first time I visited you, I couldn't find a synagogue. I had to find a few people by the river. He is now writing to an established church with church governance, and he says, I am thankful for that. And he's reminding them that he is a servant in Christ. And no matter what he's going through, he's not, he's not a servant of the Romans right now imprisonment. He is not a servant to his suffering, but he's a servant of Jesus Christ, right? He's writing two saints, encouraging them who they are in Christ, and he's reminding them, as he's going down through here, about grace and about peace and about joy, he's setting the tone, and he's going to talk about some very hard things in the rest of chapter one. I mean, there's points we're going to be looking at here in just a couple of weeks where he's going to say, I don't know whether it's better to go and be with Jesus or to stay here with you. I think there's a lot of meat. There's some very quotable verses here in chapter one. This is the framework, though. So wanted to get us started off good. We're going to look at a very good verse next week that has a lot to it, and a lot of interpretation to it. It's verse chapter one, verse six. So I wanted to get this kind of out of the way so we can kind of camp in some of these verses next week. But let's see what we have. Question wise, I'm going to do my best for the live stream to repeat the question so that people can hear yes. This is not a synagogue. Luke was traveling with Paul, and then was left there. And then, if you read back through Acts chapter 16, but make sure I repeat the question. Sorry, in case you couldn't hear Rachel, she was asking was. This a church, or was it a synagogue? That was the first part of the question, which we said it was not a synagogue. But the second part was, was Luke then preaching the kingdom message, or the body of Christ Message? And this would be helpful to go back through last week's notes. Luke, we was picked up in Troas, but you read certain things in Acts 16, where it was like, there were certain days that we were sitting here hanging out at Lydia's house, and then after they were told to leave, they didn't just leave right away. I believe this were training opportunities, as well as on the boat from Troas. There it was probably there was already framework for Luke, And then Paul

just filled in the blanks. Similar, I think, to what was probably going on with Apollos when there was already a good foundation. Once Apollo saw it, you never saw him go back and he started preaching that message. So that's how I would answer that question. There he starts calling himself part of the we as far as the traveling party of Paul's Gospel of Grace message. Yes, yes in several places, especially when the first Timothy and Second Timothy, when he starts talking about that Timothy is or he says that Luke is with me. He calls him the physician. And I think there's probably a reason that he was traveling with him somewhat when Paul has had some of his ailments. There's probably a lot of conversations that we're having, and some of that too is maybe Luke was not one of the 12, by the way, and so that that's helpful to understand from there, but he was one of those crossover people, a little bit yeah, Was it Bev? Was that your question? Yeah, yes, yes. I'm sure, well, he would have most of it. Make sure you guys heard that question. It was a great question. Bev was saying that Paul was receiving the revelation progressively, and was talking about him not having it all at certain points. So acts 16 would have been clear over just barely into the but now stage so when Luke was being left, there's probably some, just some generic stuff. More about probably some Galatians 3:28 that the body of Christ basically exists and that it's no longer, it's basically now, whoever believes no longer Jew or Gentile or things like that, there's probably some basic foundational stuff that they would have had then. But Philippians is pretty much near the end, only a couple years removed from his later writings, which will be First Timothy, Second Timothy and Titus. So I think at this point Philippians and Ephesians, his knowledge is going to be well on to full revelation, I think, by that part. But definitely 10 years has passed. So yes, you're absolutely right. There would have been some progressiveness. I would agree 100% Yeah, and most commentaries would have Ephesians and Philippians both written about the same time, but they're but they're also handling probably different audiences and for different purposes from there. But yeah, yeah, absolutely Ephesians would give especially the first three chapters of Ephesians has a great deal of that doctrine. Yep, you're absolutely right. Yeah. Anybody else? Great, great questions and insights. Appreciate this observation. Okay? Stan, in just how different, yeah, and that's, I hope you guys could hear, that probably could. He has very good voice to to, kind of, he was able to get it out there quite a bit. But he was talking about the grace and peace, really showing the distinction of Paul's message versus one of judgment, and kind of echoing some of the points we were talking about earlier. So, yeah, absolutely, that's awesome. Anybody, anybody else the glare, not only off my head, but from the lights, I can't really see if hands are going up or not? Okay? I imagine there's probably going to be a few more next week. Chapter one, verse six is. A stumbling block to some people. So we're not going to run from it. We are going to run right into it, and we're going to look at it and hopefully get a chance to look at it this week. But yeah, I appreciate you guys coming and giving me a shot. That's only my second week of doing something like this, so I'm hoping this is enjoyable to you. It's what you've hopefully come forward to get to go a little bit more in depth and have a different feel than you have on I on Sunday mornings, we can spend a little bit more time, and we can stay kind of in context, just building verse by verse and do more of expository so I definitely appreciate that. Appreciate the people actually come to listen to it. So we're not just putting all the time in for a couple people. I could just stay home and my PJs, if that was the case, but Alright, last last call, then any observations, questions or specific to this topic, don't Ask me something weird about the Rapture tonight. Okay, yes. Kingdom message. So this is going to go along with what Rachel was talking about. And this will probably be, I've got, I'll probably put a sheet of paper together, but what Luke was saying there was, how exactly did Luke come about hearing the kingdom message. So it sounds like in the same way that I was trying to bring up Paul's citizenship today, that maybe we'll start next week with a page just for you guys to have for reference that breaks all of that down and maybe gives you some different, different key points as to Luke's connection to both sides, both the kingdom message, I think we're pretty good on this side, where he gets it from, but as far as maybe the other side, so God, give me a

homework project for this week to maybe put some stuff together for you. Yes, he was Greek, I believe, or I think he was. Think we talked about that last week, but no, he, but he might have had Roman citizenship, I don't know. I think definitely a Silas and Paul both did. But, yeah, well, sounds like you guys want a little bit more information on Luke. I should have done more homework on him this week. So that's good. I will. I'll bring we'll start out next week with a little primer on Luke, which is awesome. We'll get up to speed on him, and then that way we can kind of put that to rest and kind of move on. Does that sound okay? All right? Well, we're pretty much about where I wanted to get you guys out of here. Feel free to stick around, but I try to keeping you guys starting at 630 and getting out at 730 and I want to see if we do a better job than I did last week. So this helps me to understand that if we'll be around so if anybody has questions that they maybe didn't want to ask in front of everybody else, we can. We can certainly do that. Yeah. Rachel, well, you want pre tread, pre millennial, pre wrath, amillennial. What do you want? It is interesting, though, because in the end of verse six, I just don't want to give too much away for next week, but there is a phrase used at the very end of verse six, that's going to lead us into some differentiation from a similar phrase. So we are going to have to hit on a little bit of this next week, not not full bore, but I am wanting, on a Sunday morning, to do a side by side comparison of Matthew 24 verses, like First Corinthians 13. First Corinthians 15, probably here in a few weeks, but that'll give you what you want, whatever you can't get at home, honey. I'll give it to you on a Sunday. So anyway, anyway. Okay, well, we'll go ahead and close down with prayer. Appreciate you all coming and supporting this as I'm trying something new. Hopefully it's enjoyable to you, Dear heavenly Father. Thank you so much for your grace and Your mercy and Lord for the peace that we have in you. Well, it's awesome to live in this dispensation of grace and to understand how that doctrine has put us in such a different position than if we were under the law and Lord, we are thankful for that Lord. We're excited to read about fellow members of the Body of Christ and what their early journey looked like, and what Paul was talking to them about, and try to find places after we observe and after we interpret that we can apply to us today. Lord, pray you just be with everybody, that they would be encouraged, Lord, that they would go and read ahead a little bit, and that they would come back and look at these notes to see these notes to see, to search those things, to see if they were true or not. And Lord, we just pray that you'd be glorified from the fact that your people are really studying to show themselves approved. Lord, we thank you so much for your word and that it can be trusted. It is complete. It is inerrant, and is finished for us to. Day, and Lord, we just pray that we would be able to camp out in it and become more of who you want us to be, and have a better understanding of your will and being filled with the knowledge of your will and everything that we do today, we love You and praise You. Amen. All right, you're dismissed.