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SPEAKERS

Speaker 2, Speaker 1, Pastor Dow Boyer

Pastor Dow Boyer 00:00

Dear Heavenly Father, we just come to you right now. We just thank you so much for who you are, Lord, we have just continue to lift up Debbie EADS right now, and we just pray that You would just comfort her, and that you would be with all the physicians and everybody involved, that they would be able to not be distracted have all their attention on the best way to treat her right now. Lord, pray you be with Richard as well. And Lord, we just pray that you just continue to be with our church. Lord, we thank you so much for Dean and what he had to say this past week. And Lord, it's awesome that he had such a glowing testimony of our church, and the relationship that he had with Pastor Jim and Lord, the role that we've played in seeing souls saved in South Africa is amazing, Lord, and we just pray that you just help him to have a great six months here in the state, and that he could raise a lot of support, as well as get some rest before he goes back in March and starts hitting it hard again. Lord, I pray be with our study tonight. I pray that you'd be glorified, and I just look forward to being able to have dialog with the people and Lord, we just promise give you all honor and glory, Amen. Alright, so the the troubling case of Luke that gets brought and I love this. I love that you guys are bringing up questions, and Terry brought up a really good one for me last week. So these things are good for me as well to go back and study and double check some things, and I will share with you a little bit there, but at the end of the day, it's okay if this is something that we agree to disagree on. But I think I'm still firmly in the camp that Luke was Gentile and based on some of the evidences last week. But even going through and looking at Romans, three, two, which was great question. Great verse was brought up. So I went into the strongest concordance, and I wanted to see how many times the word oracles, or specifically, in the Greek, the word is logian, how many times that was used in the New Testament? It was used acts 738, it was used in Romans, three, two, Hebrews, 512, and First Peter, 411, and then I went and I said, What is the based on? I pulled up a Greek Old Testament, and I saw how many times was the word logian used? It was used 32 times. And the one common theme that I find through all of that is the oracles of God was Mount Sinai, and when the 10 Commandments and the law was given to Israel. Because you see this even going back into first Kings and a lot of the Psalms, where the word Logan would have been used in a Greek Old Testament equivalent, and that would have been when they only had the law in place at that point, not even the rest of it. So that's just my opinion. And then acts 738, is a really good one, because Stephen is being stoned. And what he is telling the the crowd that is stoning him, as he mentions the oracles of God, he's going back,

essentially to Mount Sinai and when the Commandments were given. So I believe that is what is being referenced in Romans, three, two. That is only my opinion. It is okay if you don't agree with that, I think you tie that with the other evidences of Luke being a Greek name coming from Lucas. And not, not that you can hang it on that alone, because Apollo said a Greek name, but was Jewish. So not that you'd hang on that alone. But also, I think Colossians four verses 10 through 14, with the distinction why he was Luke was not mentioned as a worker of the circumcision, like the other workers were in verses 10 and 11. So it's like, Why did Paul specifically name him separately? I think when you start tying those things together with Antioch, and knowing the history of Antioch, where he is from being predominantly Gentile, as well as where Paul finds him in Troas. To me, I feel comfortable saying that I believe that he was a Gentile, which I think Terry brought up a great point. If he said if he was a Gentile, that would make him probably the only gentile author in the entire Scripture. And I would say that's probably true. The only thing we could probably that might be questionable is most people would say that job is the oldest book in the Bible, and it was written during the patriarchal period. If that was true, then it would mean the time of Abraham. So if job happened to be written before Isaac was born, then job would have been a Gentile. But we don't know that for sure, so that'd probably be the only other one. Everything else is purely Jewish. The author of Hebrews we don't know. However, the content surely says that it's Jewish. Again, it is okay if you don't hold that same standard by at least one to kind of give you an answer on what I'd found this week on that. But more important, more importantly, how about we get into Philippians? Sound like a plan? Well, I'm excited because we're going to be able to make up a lot of ground this week, and we're going to talk about what by the time we end tonight, we're going to go into one of the most quotable verses of Philippians to. Start next week, and we kind of get a little sneak peek of it this week. But I'm pretty excited about this, because I think it's very relevant to where we are in a country today, as well as at the end of this, I could not get comfortable, so I did a deep dive into Acts 22 through 28 I just said I this still does not make sense to me, there's got to be more to the story. So I sat down, I read every word of acts 22 through 28 and took two pages of notes, and I felt pretty good coming out of that. I was like this, maybe is a little bit of background to help us understand a couple of things that Paul says. So I know I get a little geeked out and excited, and I like to do deep dives, and I love to research. So you all might not be as enjoy, or might not find it as enjoyable, but you're at least here. So that says something, and I didn't make you pay. So I mean, you came of your own free will, all right. So flip. We just got out of this prayer in Philippians one, nine through 11, and now we're starting in verse 12. And he says, but I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. And then we have a semicolon. So let's take our time a little bit here with verse 12. There's a couple of things here that I found interesting, so it made me do a little bit of a deep dive here. And the first one was the word understand. Seems like, when we're reading this, it's like, I'm needing you to understand this. I was like, Well, what significance is that? I mean, I could say, Hey, I could look at Chase when I get home, and I could say, I told you not to throw your toys on the ground where dad can step on him and break his ankle. And do you understand what I'm saying? And then he'll be like, Yeah, I understand dad. And then I'm like, What are a little what are we saying? You know, when I say something like that, versus what might Paul have been saying? I think we can say, I understand the word understand. But just stick with me a little bit here, because I think this is rather fascinating. So the Greek word *ginosco*, or *ginosco*, I should say, from the Strong's, is the word understand. Paul uses it four times in the book of Philippians. But every other time that he uses it, it's always translated as either no or known. I was like, Well, why would this one reference be a little different? Because I believe it's the inerrant Word of God, the Holy Spirit, didn't make any mistakes. Why was it not no or known? Why? Why does it not say? But I would, I would that, you know, brethren, and I think this is pretty interesting. So the word basically means, if you want to break it down, to allow or be aware of, to have

knowledge of, to perceive, to be resolved, something that you can speak of, so it gives a sense of truth about it. But as we kind of chase this rabbit down here, I think we're going to see there's a reason he says the word understand, all right. It's something that's very difficult even for the world to understand. Even what's happened recently with Charlie Kirk is how something tragic can lead to the furtherance of something it's like you would need to understand things from a spiritual side of things, because most people think we're crazy when we're saying that God can bring good out of bad things. Because the normal population, especially unbelievers, they think we're a little crazy when we say things like that, it does not make sense that those things can happen. It's like Paul saying, I need you to understand. I really need you to get a hold of what I'm telling you. You're seeing nothing but my bonds. You're seeing nothing but my difficulty. But what I can tell you is that the things that have happened have really fallen out to the furtherance of the gospel. I need you to understand that, because you're not going to be able to rationalize it with your own thinking. This is why I think that this word was used instead of just know or known. I think it gives a deeper level of understanding, a sense of I'm able to speak of this coming from a place of knowledge. And I think it was very intentional by the Holy Spirit. It reminds me, in Acts 8:31 of the other places that this is used, and this is when Philip runs to the Ethiopian eunuch. And what we catch here is that Philip ran thither to him and heard him read the prophet Isaiah, essentially, and said, understandest what thou redest. It's the same word. At that point, he's reading the book of Isaiah. He may even know some things about the book of Isaiah, but he's saying, do you understand the book of Isaiah, and that's where he would say, How can I unless somebody show me? I don't think that the Philippians really can grasp the fact that what Paul was saying here was true. They had to hear him. He had to explain this to him that, hey, I know you're really sad. I know that you guys are really. Worried about how I'm doing over here. However, this actually is working out to the furtherance of the gospel. That's a very difficult thing for a believer to grasp, even today, it is hard. It's hard when something has millions of views, we witness something where we shouldn't see as humans, we shouldn't be so desensitized to death that we're so comfortable with it, and then somehow we're supposed to think that there can be the furtherance of the gospel out of things like this, even for us today. But that's kind of you watch the memorial service. The Gospel, the true gospel, was preached over and over and over again, even through this tragedy. I think it's has some application to us today, right? I think we can understand that. But for Paul, he says a couple of things here. First thing he says is the thing which happened unto me. Well, it could be because he had enough things happen to him in Second Corinthians, chapter 11, so it could be so it could be something from this list, when you think about his Roman imprisonment that led to this. But we definitely know these things happened to him, whether or not they were directly what he was referring to. But Second Corinthians, 11:23, through 30. And it says, Are they ministers of Christ? I speak as a fool. I am more in labors, more abundant in stripes above measure. In prisons, more frequent and deaths oft of the Jews, five times received. I 40 stripes save one. Thrice was I beaten with rods. Once Was I stoned. Thrice I suffered shipwreck a night and a day I have been in the deep and journeyings often, and perils of waters and perils of robbers, and perils by my own countrymen and perils by the heathen, and perils in the city and perils in the wilderness and perils in the sea, and perils among false brethren, and weariness and painfulness and watchings often, and hunger and thirst and fastings often, and cold and nakedness, beside those things that are without that which cometh upon me daily the care of all the churches, who is weak, and I am not weak, who is offended and I burn not. If I must need glory, I will glory of the things which concern mine infirmities. Think we get a feeling like if you've read any of acts leading up into his imprisonment, we know that there was a shipwreck there for sure. We know that the Jews were trying to have him killed, starting from Acts 22 on. That's where he has to start making a defense. We know that he had to secretly get pulled out of the city, and we'll look at this a little bit later, by a centurion, and so much so where they had to have like 200 soldiers with them. He had to have like spearmen. They had to have horse the

horses. They had to get him to Caesarea because the Jews were trying to kill Paul. So there's a lot that Paul can say, these things which have happened unto me, and whatever knowledge the Philippians would have had, he is saying whatever you could think of the things that has been listed, the things maybe Epaphroditus has shared with you, just know that these things have fallen out rather to the furtherance of the gospel. And what you're going to see in these verses we're going to cover tonight is the gospel is going to be front and center. The gospel is mentioned several times in these short few verses that we're going to look at, speaking of the gospel and the furtherance of it. It reminds me of Colossians, 43 another one of these prison epistles roughly about the same time period. But it says in Colossians, four, three, with all praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds. He's asking for opportunities to further the gospel even while he is in bonds. Ephesians, 619, kind of a parallel verse to this says, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel. Later next week, we will look at another place where he talks about furtherance. He says, having this confidence in verse 25 I know that I shall abide and continue with you all for your furtherance and joy of faith. It's more the word furtherance, and not so much the gospel. And what I wrote down here is that Paul wants them to perceive, or to be sure, that God is able to use our difficulties to further the gospel, and I believe this is in alignment with some of the more famous verses Romans, 828, when it says, we know that all things work together for good, to them that love God, to them, who are the called according to His purpose. A couple of other places in. Romans, 818, he's kind of same idea of God being able to do something through difficulties. Right? In Romans, 818, it says, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And in that verse, He's talking about in the future tense, Second Corinthians, 417, our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. So this idea of through difficult circumstances, the gospel being furthered is not unique to this book, and it's not unique for us today. God has used difficult situations to bring people to the cross. We see this a lot of times in funerals. You're there. It's why it's such a I guess, a missed opportunity if somebody like me does not present the gospel at a funeral, because where people are actually thinking about what happens after I die, it is a great opportunity to preach the gospel and through some of the, sometimes the most tragic events, like I remember when Rachel was in high school that one of her friends who was in sound system was driving and just got back from making some decisions for the Lord at a church camp, and He was driving, and lost control of his car, and they needed three body bags. He was like a 17 year old kid, I think 16 or 17 year old kid. And I remember going to that funeral, and the gospel was presented very clearly, and a bunch of kids placed their faith and the death, burial and resurrection of Jesus Christ, not saying that God ordains all this wickedness in the world. He's not the author of the evil, but how he can use it, in this case, I would say, to further the gospel. So in verse 13, as he continues, kind of this thread, he says, after he just got through, you know, telling them that the furtherance of the gospel, he says, so that my bonds in Christ are manifest in all the palace and in all other places. So he just got talked about, talking about furtherance of the gospel, and then we ran into a semi colon. So these next couple of verses are going to tell you two ways that the gospel was furthered. Alright. First, he's going to say he was in bonds. We know this earlier from verse seven of Ephesians, or Philippians. One, he says, even as it is, meet for me to think this of you all, because I have you in my heart, in as much, both in my bonds and in the defense and confirmation of the gospel. You're all partakers of my grace. If you want to check out Ephesians, 620, he calls himself an ambassador in bonds when he's in prison. This gives the idea of being in chains, specifically during this house arrest, chained to another. So here's the two fold furtherance, really, that we're talking about when he says that my bonds in Christ are manifest in all the palace and in all other places we know. Later in Philippians, he says this in chapter four, verse 22 all the saints salute you chiefly they that are of Caesar's household.

Well, how did these people in Caesar's household become saints. See, when you're when you're in house arrest for two years and you're chained to a somebody of the Praetorian Guard, if you will. You get to know these people. And so Paul could have used these opportunities to complain about circumstances or tell him how terrible his lot in life is, but based on what we see in both verse 13 as well as chapter four, verse 22 that's not at all what he was using this time to do. And as a result of him constantly sharing the gospel to anybody that would listen. All of a sudden we have saints in Caesar's household. That's pretty awesome. So in verse 13, he says, My bonds in Christ, since the gospel is being furthered, he says they are manifest in all the palace and in all other places. I mean, there was some confidence coming through here. People were getting saved. The Romans were getting saved, and they were telling other people about it. He says, This has actually been a win for me while I've been in prison, because the gospel has been furthered. I need you to understand that the things which have happened to me have have happened to fall out to the furtherance of the gospel. And so first way that it happened was Paul directly evangelizing people, people getting saved. Now keep in mind, he is talking to the full. Philippians about those that are present in Rome with him. But then there's a two fold to this, because in Philippians, 114 he says, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. So this is another way that the gospel was furthered. It wasn't just the fact that Paul himself was preaching and he was witnessing individually to these people, but this gave other people confidence of saying, If Paul can do this in house arrest, and he may or may not be having a death sentence coming up when he finally gets in front of Caesar. But if Paul can do this, what are we so afraid of? So the gospel got furthered in two ways. It was Paul's personal testimony and it was others gaining confidence because Paul was bold and it gave them boldness. Does that make sense? So they were able to be bold and speak the word without fear. We know Second Timothy one seven, says, For God hath not given us the spirit of fear, but of power and of love and of a sound mind, even when Paul was writing to the Romans in chapter one, verse 16, this famous verse says, I am not ashamed of the gospel of Christ, for it the gospel of Christ is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. And then we're going to get into a really interesting part of Philippians, chapter one. And this can be confusing for people. This is where I'm going to do my best not to call out individual names, but people you may see on TV that might have really great teeth on the front of books, who who write a lot and proclaim a lot about a gospel. This is where some people may look at this passage and say, Well, hey, as long as they're preaching the gospel, it's okay. That's not all what Paul's saying. So we really need to understand the context of this. In verse 15, Paul says, as he's still referencing to his time in Rome, and he says, people are being bold. They're preaching the gospel. I'm preaching the gospel. But then he says this, but some indeed preach Christ, even of envy and strife, and some also of good will. Today he's going to say there's two types of things that are going on in here. There are people who have bad motives, who are preaching the gospel of envy and strife, and there are some that are preaching out of goodwill. And this is where some would say this would support more of an ecumenical viewpoint in the world today. I think we're going to discover here in a moment that that's not at all what Paul was saying. And then he's going to take these next couple of verses and he's going to put these two people into different categories. He's going to break this down a little further. So in verse 16, he says, The One preached Christ of contention, not sincerely, supposing to add affliction to my bonds. Well, that's really interesting. Somebody actually preaching the gospel with the intention of doing harm to Paul. That seems crazy to me. It's like maybe to boldly proclaim it so that Paul will get more of an imprisonment, potentially, or something like that. What we do know is what's said here, plainly in Scripture, the details of it, we don't but there were people who were preaching Christ of contention, not sincerely. Obviously, that means motive was not pure. Then it says, supposing to add affliction to my bonds. Maybe that meant to make his sentence longer. Maybe that was to make him unfavorable as he gets in front of Caesar, as he's

then accused of starting kind of a riot, or to turn all these people against Caesar. For whatever reason these people were using the gospel and they were trying to add affliction to Paul's bonds. He had people who were preaching something, but who are enemies of his? But then he says, The other group. Remember the ones who he said out of good will. It's these people that he says in verse 17, the other of love, knowing that I am set for the defense of the gospel. And that second type reminds me of Second Corinthians, 5:14, for the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead. The greatest of motivations we can have is love. So we have one person, one group of people, preaching the gospel, not sincerely trying to add to Paul's affliction and others preaching of the purest motivation of love, probably the truest motivation of just wanting to see people saved and not go to hell. Both these things are going on. But what's crazy is Paul's conclusion, not so much that these things are happening, but it's going to be Paul's conclusion. In the next verse, He does mention that he is set for defense of the gospel. And we see in Acts 22 one, this is another time when he uses this defense, and he's actually standing before the Jews. At this point, he says, Men, brethren and fathers, hear ye my defense which I make now unto you, and that's going to lead to a crazy six chapters at the end of Acts. So we'll put a little bookmark there, because we're going to actually talk about that at the very end tonight. But listen to what he says in chapter one, verse 18. We just got through talking about the two types of people, the two motivations behind preaching the gospel. And he says this, what then notwithstanding every way, whether in pretense or in truth, Christ is preached. I therein do rejoice, yea and will rejoice. And this can be confusing, because then you start thinking, Hey, as long as the gospel is preached, we should just be good with everybody. But the only way that Paul could be good with this scenario is if only one gospel was being preached. The groups of people he's talking about here were preaching the gospel of grace, even though there's two different groups, one out of a pure motive and one out of an impure motive. Now remember this Christ preached that gospel of grace message. We hear it all the time here, but just to make sure we understand, this is what Paul would have been saying. This is what was being preached in First Corinthians, 15, one through four. Moreover, brethren, I declare unto you the gospel which I preached unto you, which you also have received, wherein you stand by, which also you are saved if you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried and he rose again the third day, according to the Scriptures. That process looks like this in Ephesians, 1:13 in whom also you've trusted after you've heard the word of truth, the gospel of your salvation, and whom also after that you believed you were sealed with that Holy Spirit of promise. So that's essentially what he's talking about. That's the process that people were getting saved. That's the gospel in which people were getting saved. However, we know from the book of Galatians that Paul wouldn't have changed his mind years later, but Paul makes a clear line in the sand if any other gospel is preached other than the one I just read to you. So we're going to look at some of those verses in Galatians to help us understand what he was talking about. In Philippians, he wrote Galatians earlier than this as well. But in Galatians, 1:11 and 12, he says, By certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, this gospel that we just read was received as direct revelation from Jesus Christ. Didn't learn it from the 12. Didn't read it in a book. It was direct revelation from Jesus Christ. So when you see the beginning parts of Galatians, chapter one, he says, I marvel starting in verse six, I marvel at you, Galatians, why that you are so soon removed from him that called you into the grace of Christ unto another gospel? He says, I marvel that you have turned from the true gospel which is able to save your soul. He says, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, other than what, other than that which we have preached unto you, let him be accursed. Seems like a big stretch to say that

somehow Paul changed his mind. He goes from you preach any other gospel be a curse to oh, you've got bad motivation preaching this gospel, I'm going to rejoice. The only way he could rejoice, and then double down and say rejoice twice in one verse was because, even though it was coming from bad motivation, the true gospel was being preached. And Paul. Says that's more important than even if it comes out of in sincere or unsincere Is that a word insincere motives, the truth matters, and God can use that truth. Look at the two things here, a gospel, different accursed over here, even if it's out of bad motivation. But as long as the truth is being preached, I can rejoice, because I know that it is the power of God unto salvation. So don't get hung up. It's not that Paul has changed his mind or changed his tune, it's that he can recognize that if the true gospel is being preached, I can rejoice. And there's a lesson for that for us today. There's a lot of things recently on that Charlie Kirk Memorial. There's probably a lot of those people that might doctrinally, I probably would disagree with a lot of things that they felt. But there were some of these speakers that, when it got to just the Gospel itself, that I rejoice because it was the true gospel. And I think we can kind of relate to this, since we just saw something like this. But if I went down, had a Bible study with one of them and went down line by line, I'd probably say, I don't know about that. In fact, I might even question what their motivations were that day. Did they all have to sign up and and say, I agree to say the exact same thing? But even if the motivations were wrong, even if they were trying to do something because they were trying to toe the line for political reasons. The truth of the gospel was out there, and that alone, if people will place their faith, can change somebody's eternal destination, right? So I think that's pretty relevant for us today, that Paul is saying that whether it be in pretense or whether it not be sincere, the fact that the true gospel is being preached, I rejoice. Yay again. I say I rejoice, showing emphasis by saying the word rejoice twice in the same verse. We, we tend to get really nitpicky today, especially I feel like for us, like we see the light nobody else sees it. And we, we seem to be really critical of everybody else who doesn't understand everything about right division. But one of the first things I always look at is, do they get the gospel right? It's like we can at least agree on that, right? And I know that God can use that, and people can get saved, and then hopefully, you know, we we help them to be able to see the truth and the rest of it kind of come together. So this is kind of interesting that he was going through this, but it actually kind of is very relatable to where we're at today. So in Philippians, 119 after he just got through talking about this, about the Gospels and being preached the furtherance of the Gospels, he says, For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ, and we get this prayer thing here in a moment. I probably should have spent more time on this, but I know that Bev's been doing a great job in our small groups of getting us through talking quite a bit about prayer, but we will talk about that briefly. It is interesting. They says, I know this shall turn to my salvation. And just so we understand, there's a lot of times in Scripture where salvation literally just means deliverance and has nothing to do with eternity. And this would be one of those times I mean the word literally means deliverance, even job in 1316, he says he shall also be my salvation, for hypocrites shall not come before Him. So think what Paul's obviously, he's already saved. He's not talking this is going to lead to my salvation, my eternal, my my eternity. But he's talking specifically about his deliverance from being in bonds. That's the context. Doesn't take a leap at all, but it is interesting. The reason he thinks it can turn to salvation was prayer and the supply of the Spirit of Jesus Christ. Because a lot of times we get asked in Rightly dividing circles, does prayer really matter today? Does God move? Does God respond to our prayers? This would be one of those great examples I say, Well, why would Paul tell him to pray, knowing it would lead to the furtherance, furtherance of his salvation, or turn to his salvation? Why was prayer one of the components to him getting salvation through this difficulty? I think Philippians four, six later, he's going to say, be careful for nothing but in everything, by prayer and supplication with thanksgiving, let your request be made known unto God. He even says, in the very next chapter, verse 24 I don't even think I gave you guys this,

but in chapter two, verse 24 he was completely confident that that he was going to come to them again shortly. He was confident that he was going to be delivered from this prison and he was going to see them again. He. It. But their prayers, obviously, was part of that second Thessalonians, three, one and two, let's look at a couple of these other prayer references for Paul. He says, Finally, brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you, and that we may be delivered from unreasonable and wicked men. For all men have not faith. The reason I wanted to make sure we got the second verse is another argument is that, well, Paul only asked, really, for prayer of the furtherance of the gospel. That's not what he prayed in verse 19, and that is not the second verse of Second Thessalonians, chapter three, that we may be delivered from unreasonable and wicked men. For all men have not faith. First, Thessalonians 5:25, is really generic. But says, Brethren, pray for us. Ephesians 6:18, says praying also always with all prayer and supplication in the Spirit and watching there into with all perseverance and supplication for all saints. This comes right after the putting on the armor of God. This is the very tail end of that in Romans, 15:30, through 32 he says, Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that you strive together with me in your prayers to God for me that I may be delivered from them that do not believe in Judea, and that my service, which I have for Jerusalem, may be accepted of the saints, that I might come again unto you with joy by the will of God, and may with you be refreshed. So important that we pray, it matters. See what I did there? Prayer matters. If you've been in small groups, you'll know that's exactly what we've been talking about. So I think it's awesome that Paul has this little tidbit here in verse 20. He says, as he finishes up the section we're going to look at today, he says, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with me all boldness, as always, so now also Christ shall be magnified in my body, whether it be by my life or my or by death. I put on here, it kind of reminded me of when John the Baptist says that He must increase and I must decrease in John 3:30. This is Paul saying that Christ be magnified whether I live or die, right? That it's Christ who gets the magnification, not me. It's not about Paul's fame. It's not about my legacy, he says, but that Christ be magnified in life or death. And this is kind of where I went on a little bit of a dive, and it kind of led me to a kind of weird place. I'll be honest with you, I feel like it's one of those conspiracy videos going around right now. But this was really interesting, going from Acts 21 to, I think it's here, 21 or 22 and I started through Acts 28 I really wanted to get a sense for how did Paul end up in this Roman imprisonment? Knowing that we're reading these verses here, and we're getting this idea that he says in chapter two, I have confidence I'm going to see you again. But then he's saying here, whether it be by life or death, you're going to see some other verses coming up where he's kind of going to be talking about this. It's like, Is he confident he's going to be able to get through this? Or is he not confident? And then it led me to a couple of things. So let's just bear with me, because I thought this was fascinating. But anyway, starting in Acts 21:13 I just want to focus on this death part right here. This is Paul answering in Acts 21 he says, What mean ye to weep and to break my heart, for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Somehow, you see a lot of change in Israel, from Malachi to Matthew, we see a lot of evil things that happen in the betrayal of Jesus by the Jews. But when you start reading acts, you're like it didn't really just stop there. He says this in Acts 21 but when you start reading acts 22 they wanted him to be put to death. Now, remember, in the gospels, it was about manipulating Pilate to get him to do the dirty work by the time we get to Acts chapter seven. Oh, they were just doing it themselves. I. They didn't get any help to stone Stephen, they've gotten really bro, really bold. And the Judaizers, specifically in the hypocrites, they've gotten really violent. Now, as I was going through this, I think this might be a little bit of a sneak peek, but in second, Corinthians, is Paul's kind of referencing the churches in Asia. But he says, For we would not brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength in so much that we despaired even of life,

but we had the sentence of death in ourselves that we should not trust in ourselves but in God which raised the dead, who delivered us from so great a death and doth deliver in whom we trust that he will yet deliver us. So he'd already kind of experienced that when he saw about the church of Asia, but something much different was going to start happening in Acts 22 and on, and it was by the Jews themselves. He got warnings, do not go to Jerusalem. Remember Agabus kind of gave him that whole thing, twisted the cloth and said, Don't do this. You're going to be in bondage, right? He kept being warned, don't go back to Jerusalem. Imagine that a Jew worried about going back to Jerusalem. The constant Warnings Do not go back. By the time we get down to verses 22 through 25 after Paul had been giving his defense in Acts chapter 22 this is what we read. They gave him audience unto this word, and then lifted up their voices and said away with such a fellow from the earth, not from Jerusalem, but from the earth, for it is not fit that he should live. And as they cried out and cast off their clothes and threw dust into the air, the chief captain commanded him to be brought into the castle he was going to get torn apart, they had to bring him inside the castle. And they bade that he should be examined by scourging, that we might know where wherefore they cried again so against him, and as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to Scourge a man that is a Roman and uncondemned? This would lead to him being saved by a Centurion. Wasn't the Jews, it was a Gentile. It was the Romans. It's interesting in Acts 27:43, this was after the shipwreck, but the Centurion a Gentile, willing to save Paul, kept them from their purpose and commanded that they, which could swim, should cast themselves first into the sea and get to land, another place where a centurion, a Roman, a Gentile, saved Paul, not his own countrymen. Paul continues all through these few chapters, you see these references about whether he was worthy of death or not. But listen to this in Acts 25:11 for if I be an offender or have committed anything worthy of death, I refuse not to die. But if there be none of these things, whereof these accuse me. No man may deliver me unto them, I appeal unto Caesar. So this was his way of trying to get out of dodge, so to speak, of getting out of Jerusalem, because the threat was so real on his life. He said, My option is to appeal to Caesar and use my Roman citizenship, but he specifies that if he's done anything worthy of death, he refuses not to die. A few verses later, in verse 16, to whom I answered, It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face and have license to answer for himself concerning the crime laid against him. I wonder why he wanted to go to Caesar. Do you catch that it is not the manner of the Roman Romans to deliver any man to die before that he which is accused, have the accusers face to face. I think Paul fully believed, not only did he have a vision from a revelation from Jesus saying you are going to go to Rome, but Paul knew his best course of action was to be in front of Caesar and that the Romans he trusted more to have an unbiased law than the religious Jews who are seeking to kill him. Verse, Then you go to chapter 26 and somehow Agrippa and Bernice, with her pomp, finds her way in. To Caesarea. And after almost Agrippa was persuaded to be a Christian, almost one of the most terrible verses, right? Almost you persuaded me, Paul. But then at the very end, he's talking to Festus, and he says this in chapter 26 verse 31:2 and when they were gone aside, gave the idea. They privately had a little conversation. They talked between themselves, saying, This man doeth nothing worthy of death or of bonds. And this is what Agrippa was saying. But Then Agrippa says something very interesting. This man might have been set at liberty if he had not appealed unto Caesar talk about misinformation and fake news and trying to figure out what's real and what's not. There's two things going on here. It's one, basically Agrippa saying Paul would have been fine if he would just go to the Jews, but since he's going to the Romans, it's going to be bad news. But it's the Romans who said, we're not going to sentence anybody to death without them having a fair trial. What was waiting for Paul in Jerusalem? A mob? In fact, there was a group of 40 men who placed a curse, and they said, We will not eat till Paul is slain. Safe to say that if they kept that vow, they probably died themselves, but they would have had to give that up eventually, because Paul never made it

back there, right to them, but this is amazing, but Agrippa is trying to make it sound like, well, it had been so much better if he just would have went back to the Jews. Either he just had no clue what was waiting for Paul there, or it was an attempt to make the Jewish people look better than they actually were by time we get to chapter 28 verse 18. It says, who, when they have examined me, would have let me go, because there was no cause of death in me. So the question starts becoming, how did Paul eventually die in Rome? This is where it gets really creepy. Nero had his first wife killed, but then he married a woman who was a Jewish proselyte, a judaizer, who would have hated the things that Paul stood for, and would have stood more with the Jewish people and the Jewish mob from Jerusalem. Safety would have been for Paul in front of Caesar. But the fact of the matter is Nero started showing his hand more and more and became more and more depraved, if you will, and became under a great influence by his wife, with her, Judaizing, so to speak, and that's kind of what turned the case against Paul. It was kind of interesting deep dive that I did here there. But he's talking about, I want Christ to be magnified, whether I live or whether I die. But he was pretty confident, since he was going to stand before Caesar that he was going to get back to Philippi, he wasn't really worried, in the same way that he was worried if he would have went back to Jerusalem. And oddly enough, when you start looking through here, it was the Gentiles. It was the Roman Centurion that was constantly saving Paul's life. It was not his own people. And I just found those some pretty incredible observations when we're looking through this this week. So that gets me to point of Q and A. We will finish up Philippians chapter one next week, but I thought that was kind of a fun little journey there at the end. So does anybody have any questions? If so, step up to the mic and speak clearly so that we can so we can hear you. Yes, you're going to be on live stream, so be comfortable with that. Should have known anybody but Luke, anybody but Luke? Have any questions tonight? No, I'm just

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Speaker 1 49:16

kidding. Hi. So I was wondering those first few verses you were talking about when Paul is talking about how he is in bonds and how, you know, obviously the gospel was still being furthered, even through that and also that. He also later mentions that when the gospel is preached, no matter what way, when it is preached and it is the actual gospel, he rejoices. I would imagine that you would say that those are not preferred circumstances for Paul, though, like he's not saying this is exactly how I want it to be, but rather that good is still coming from it. Would I be correct to say that?

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Pastor Dow Boyer 49:54

Yeah, I mean, there's nowhere Paul says, Hey, these are the best of circumstances, if that's what you're asking.

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Speaker 1 49:59

Yeah, that's that's all. Was wondering, because some people will use that and they're like, they'll basically be like, as long as the gospel is being preached, since it's right, let's ignore all the problems with anything else. When Paul was really saying, like, it was kind of out of his control, some things were obviously like, he can't affect every single person in the way they're preaching. What I Yeah,

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Pastor Dow Boyer 50:18

well, I think that it's key to understand context. I mean, what does that passage start out, talking about furtherance of the gospel, not all doctrine, but the gospel, right? So that was, what was the context of that entire passage. And so clearly, there's going to be a place where we look here in the coming weeks, where he's going to address some some things that are kind of some doctrinal things and some warnings that he gives. But yeah, in this specific context, it was purely the gospel, I would say,

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Speaker 1 50:47

okay, yeah. The other thing I wanted to say was is, you were showing a lot of verses about prayer and exactly you know how God can work and stuff, because clearly we understand that the way God has commissioned the body of Christ to work with each other, that prayer is a very important factor, because we are spiritual beings, and so is God, and he's going to affect us spiritually, as we do each other, by when we listen to what he says. One thing I would want to make sure to ask is that a lot of people will make it, you know, they'll they'll say this was God, but they won't have any real way to recognize it. Is there a biblical way that you can recognize God working in your life?

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Pastor Dow Boyer 51:22

Yeah, I know it's question you ask a lot, and I may know something you've been kind of working through, even in small groups and whatnot. And I think that what you can look for are places in Scripture and then where you can't identify. The one thing we I think should do is be thankful in all things, right? And so I think that would probably be your de facto thing to be able to say, if we're supposed to give thanks for all things in the name of God the Father, then it is okay to thank God for something, even if it was indirect, or maybe it wasn't God specifically doing this, or God didn't move something in there in somebody's life. It's like me waking up tomorrow. It might not have been God answering a prayer for me to wake up tomorrow, but I can thank God for that, but yet, maybe God was intentionally making me wake up tomorrow. We may not know that for sure through scripture, but we can be thankful that we have another day, another opportunity to share the gospel.

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Speaker 1 52:17

Yeah, no, I totally agree with that. My my real challenge is people, when they say it is God and they're not sure about it, that's or they're just basing off of feelings. I don't think that we should say things like that if we're not certain, I guess. But no, thank God for everything, of course. And there are things that none of us always understand everything. There are very few people that would understand everything. So yeah, I understand that. I'm just trying to I know that the Bible has the answers and that there is a way to recognize these things. It's just hard to find,

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Pastor Dow Boyer 52:46

especially with Black Friday coming up in that parking spot popping up. Yeah, was that God or not? I mean, right, we still be thankful, right? Even, even God didn't have anything to do with the parking spot, alright? Uh, thank you. Yep. Appreciate you, Luke. Thank you. He broke the ice. That means others can follow. So if anybody has a question, has great question, by the way, I mean to think that what are you 19? He's asking question that most people are in their 40s or 50s before they're really trying to reconcile that I really appreciate his mind and heart, that at age 19 he's trying to answer that question, right? That's awesome. Anybody else have any questions? You loaded me with questions last week. See what happened. We talked about the rapture, and I can't even get out here before nine o'clock. But then this week, it's like, it's just the gospel. We already know that here, I

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Speaker 2 53:39

don't want to let you off the hook. Oh, great, here we go. I wasn't here last week. Okay, so I don't know everything that was said about Luke, but Luke is always fascinated me. I believe that he was a Greek, yeah, and from his name, for example, but I also know he wrote a gospel that he interviewed people, eyewitnesses to to write that gospel about the life of Christ. So is it possible that he became a believer in Christ through that process? Maybe he was just a historian. Then he became a believer through the process of seeing Christ, at least believing from a Jewish perspective. And then when he met Paul, or came under Paul's Gospel, he he believed the gospel of Christ. That's just my thinking how that could work.

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Pastor Dow Boyer 54:39

It's amazing. I would have never known really before starting this journey, the fascination with Luke, but it does lead to a lot of questions. For one Paul, one I was thinking about recently is that Paul was willing to say, Hey, John, Mark, you can't go with us on the second missionary journey. Because, essentially. You fled the first time, but somehow meets Luke and Troas, and there's enough conversation in a short period of time for Paul to say, you're worthy to come on this trip. That leads me to believe that there had to be some foundation, a really strong foundation, at that point for Paul to say, Yes, come on the trip. Right? It may have been like an Apollo's. It may have been somebody who did a lot of research, had a really firm foundation one way, and Paul was able to expound it more more thoroughly. We don't know, we don't know for sure, but we can only look at and see what happened in Scripture. And I do think it's fascinating that the a lot of the language he uses in Luke is pretty much strictly that only like a Greek person would understand even the way he was describing. One of the words I was looking at was the dropsy. The person with the Dropsy, he's the only one that uses a Greek word that only a Greek person would understand to tell the story. Well, it's really interesting.

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Speaker 2 56:02

He was a physician, yeah, absolutely. And so he would, that would have been a medical term at that time. And he describes the the Garden of Gethsemane with the drops of blood that the intensity impressed him. Yeah, that's awesome. Christ prayed to the point where he he broke blood vessels in his face. So anyway, it's all about,

hey, no, I appreciate it. Trust me, every week we've had Luke questions, so and comments. So this week should not be any different, like we have to spend a few weeks someday just doing a Luke study. I think that would be fun, right? Well, it all be speculation. There's only so many places you can turn it in Scripture. It in Scripture. Anybody else have anything? Guys are really quiet tonight. I'm have to give Luke the award for the best question of the night. I Alright. Well, if what'd you say? Okay, I guess nobody has anything. Then either I did a good job, or I bored you to death, or there was nothing more to add. So if online you're asking questions, I can't see them, but thank you for participating. I'll see if I get to them later. I know this has been fun for me, but we're going to get to there are several places in Philippians that we're like, wow, that verse should be a motto. And verse 21 is one of those verses. And when you talk about to live is Christ and die is gain. It's a fascinating verse, right? And there's plenty of those in the book of Philippians. So we're going to start there. We're going to get all the way through Philippians one next week, and then I'll give you guys a break. The break will come at a good time the week after. And so that way, when we cut, when we get back after that fall break week, then we'll be ready for chapter two. My life verses are verses three and four. Super excited when we get to that point of chapter two and five through 11 might be one of the most beautiful descriptions in the New Testament of Jesus that we have. So we are in for some awesome things coming up here in the next couple of weeks. And super excited about that. Well, get you guys out of here right on time tonight. Uh, poor Stan. He got worked so hard to get these microphones up there, and we got that poor guy over there, didn't even get used. And they got one there and one there. Oh, well did did the microphones help with the with the two comments that were made very good. I might have to put them back farther to make you guys have enough confidence to get to him. Alright, let's pray, Dear Heavenly Father, thank you for this day. Thank you for your word and that we can come together and study, and Lord, that we can sharpen one another. And Lord, it's awesome to be able to just take our time and really understand the context and do a deep dive. And Lord, I'm just trying to do the best I can as I've been studying. And Lord those areas where I fall short. Lord, I'm certainly sorry for that. And Lord, help me to have the best understanding I can have so we can basically be able to present this accurately. And Lord, we just pray that you just be with the people. Lord, they continue to be patient with me, because this is kind of a slow process. But Lord, it is really good to be able to see things in its original context. So Lord, pray they'd have an unbelievable week, Lord and we look forward to wrapping up chapter one next week in Jesus name Amen. Amen.