

11-5-25 Wed

Fri, Nov 07, 2025 4:35PM 53:27

Dear Heavenly Father, thank you for this day, Lord, thank you for your grace and Your mercy. Thank you for sending Jesus to die on the cross for our sins and that He was buried and rose again three days later. And Lord, if we will place our faith in and your son's shed blood on the cross, Lord, we will be with you in heaven for all eternity. Lord, you made it to where we just have to believe. Lord. So I pray that all who's all who are listening and all who are present have placed their faith in that alone and that we are all going to be together in heaven one day. Thank you for Rachel on her birthday. Lord, she means so much to us. Lord help us. Have a great study tonight in Jesus name Amen. Alright, so we last couple of weeks, you know, we've kind of started out with Paul's, Paul's, I guess, call to unity, to the Philippian church. That's really what those first four verses are about. You know, where he starts talking about, do nothing through rivalry or or vainglory, but in lowliness of mind, consider others more significant than yourself. Look not only to your own interest, but also to the interest of others. And then in verses five through 11, he gave the ultimate example of one who did that and lived it out. And that was Jesus Christ. And we spent a great deal of time last week talking about that and making sure that we understand that at no point in time did he ever not I guess, was he ever not God? Does say that, right? He was always God, even before being pre incarnate. And that's a big point to take out of that, because it is something that gets, I guess, becomes very misleading. There is a lot of false doctrine saying that when he emptied himself out, that there was parts of his attributes and parts of him being God that he took off, and that becomes very dangerous doctrine at that point. So we kind of talked about that, and we talked about why it makes sense at the end, practically, how that affects our lives, right? As that example, how does it impact the way that we parent, the impact that we are husband and wife? How does it impact the way that we are co workers? How does it impact the different areas in our lives altogether? Instead of just being some words on a page, which I think always there needs to be an action step as we try to put this into practice. And there might not be a better place in Philippians to talk about what it means to put something into practice than what we're going to look at tonight. It's not merely about just knowing doctrine. It's about doing something. And you may say, but positionally, this is who I am in Christ. But some of these verses are going to make it sound like, do I lose some? Am I not quite that if I'm not doing things? And that's not the case, but we're going to see why it is important that we have a behavior that matches our identity in Christ while we live here on this earth and the importance behind it. So this is a really great passage. We should be able to finish Philippians chapter two next week, and then we'll be ready for the last half, which is really it moves fast, the last half of it, and it should be pretty enjoyable. I can't promise we'll get done by Christmas, but I think we'll we'll be most the way there, so we'll just keep trudging along. Philippians 2:12, so this is coming right out of that verse 11. He's talking about that all are going to confess Him, And that every tongue will confess that Jesus Christ is Lord to the glory of the Father. The previous verse was talking about every knee will bow, and then he goes right into Wherefore, my beloved, as you have always obeyed. Yes, this is not under the law. And here Paul is talking about obedience. He says, you have always obeyed, not as in my presence only, but how much more in my absence. And here's the part, work out your own salvation with fear and trembling. I feel like if we just open the mics right now. We probably have a lot of dialog over the next several minutes, but we're going to kind of work through this a little bit. This word beloved actually, is the Greek word agape to, and you'll notice that word, that first part of that it comes from really your word agape, which when you're talking about charity in First Corinthians 13,

that is that agape love when you're talking about God. So loved the world. That is that agape love. So this beloved term is a derivative of that word, and this is what he uses to call the Philippians. So this is something you would say to somebody in a close relationship with this is, this is communication that you would have with fellow believers. You know, when you see this term, it's an indication that he is talking to believers. In fact, I was doing a little research on this, and we know that Philippians four, one from a corporate standpoint, from a from a church standpoint, still talking to the Philippians. He says. As dearly beloved. Sometimes it's even interpreted as dearly when you're kind of looking through this second Corinthians, 71 having therefore these promises dearly beloved. Or in First Corinthians, 414, I write not these things to shame you, but as my beloved sons. Or in Romans, one seven to all that be in Rome, beloved of God. It's, it's a normal term that that would show endearment to other believers that you are in union with, right? And so, as he's now bringing this to a more personal level, it was a very high level of Jesus Christ. Now it's going to become a very personal level. As he starts changing the tone my beloved, there's going to be a call to them to live it out now, and I believe that call is just as loud today as it was back then in this same verses, he's calling them Beloved. He's saying, work out your salvation. And this becomes very problematic for Grace believers, especially. But then we got this before we get there first. Let's think about this. He says, They were they always obeyed. And I like what is said here. This is not only in my presence, not while I was there, hovering over you, which is natural. That's usually when people obey, right? I've got a four year old right now, and if I'm hovering over him, he will obey eventually, right? But, but the minute I turn my back, and he's even got to the point. Now, a little game that he plays is, dad, turn your head. Turn your head. Dad, turn your head. Dad, that's code for, I'm getting ready to disobey. I don't want you to see me. I'm doing something I'm not supposed to do. It's a cute little game for him, right? Except for it's not he's saying, Turn your head so I can do something I'm not supposed to do. The point to all that is Paul here is acknowledging that even when I've not been right over you, even we know that Luke left after five years, even though these things have happened, I've received report that you're still obeying. And that's interesting, because today in America, we see situations where you have celebrity pastors, and then they leave. And so people inside the church, they're not really obeying the new pastor, and some of them may even chase the other pastor away, right? It's like, once he's away, he's all I've ever known, and I now that he's not here. How do I obey? I guess I just need to go where he goes. It's not easy for us to obey when there is no accountability. But here he's talking to the Philippians that even in my absence, you're obeying. And he's received this report. He's in prison. He's not watching it. He didn't have a special Jewish drone that he flew over there. Instead, Epaphroditus says he's delivering the gift, and as they're passing this gift, and Epaphroditus saying, Whoa, I'm gonna have to stay here and work a little bit because the gift wasn't enough. Paul's needs are greater than I thought. Right? While this is all going on, there's an interaction about how's things going back home, and part of that is, you wouldn't believe this, Paul, but the groundwork that you laid when you saw them obeying and doing what you asked them to do, they're still doing it, even though you're not there. And I think that's a great, a great accreditation to the Philippian believers. And we know at this time it's not like they would have had a complete canon like today. It would have been like, well, we lost our leader, but we have the word of God still. What did they have, especially for the dispensation of grace, some letters that Paul wrote, some teaching that passed on. They didn't have the full canon of Scripture, but yet they were still obeying. Today, we have far less excuses of why we are not obeying. We have the full canon of Scripture. We're even told how to understand the full canon of Scripture. We should not be confused at all. There should be no reason why we're saying, I'm not doing this. Or the Philippians might have said, I'm a little confused about some things they can't really turn to much. It would just have to be recanting the little stuff that they weren't told right then they did have some leadership, as we learned in verse one. This reminded me of kind of what's going on today the church. And I won't spend much time on here, because I could probably spend too much time get myself in trouble, but there's been a real relationship between psychology and the church today. In fact, a lot of the biblical counseling leans a lot more towards biblical therapy today. And the idea behind therapy is you have somebody that you go to. It's part of a routine, and you keep going

to them over and over again. In fact, a lot of people then start blaming things in their life for not seeing their therapist. But the truth of biblical counseling was all. Always about mentoring. It was about discipleship. It was about getting somebody up to speed out of the pit so they could stand on their own. It was counseling. Was never intended to be ongoing. It's kind of like it reminds me kind of this here. It's like the easy thing would have been that where we've no longer obeyed because our therapist is gone. Our pastor is gone. We're no longer obeying. But instead, it's more of that biblical counseling kind of thing that we would see today, that they really took root to what was taught them to where they could execute it even when the communicator wasn't there. And that's what you hope as a congregation. People who'd say, Well, I'm just I'm not growing on Sunday mornings. It floors me because I'm like, if you're putting your whole life with Christ and your growth on the fact of what can come out of my mouth for 30 minutes on a Sunday, you are going to be very malnourished. There's 168 hours in the week. And if you're putting all that pressure on 30 minutes on a Sunday morning, your flesh is going to beat your Spirit every day of the week, every week of the year. It's not enough for somebody to open up the Word of God 30 minutes on a Sunday. You have to take responsibility. You have to be in the Word. You have to be growing. You need to be in the word every day. So I didn't get hit. So that's great. So the next part, let's just knock it out of the park right away. First of all, it says, work out your salvation, not work for that's not original with me. That phrase has been used for a very long time, and it couldn't I couldn't say it better, so I'm plagiarizing it. I don't even know where it began, but it is so true. This should not be a confusing verse. It does not talk about the need to work for your salvation. It's much different to work out salvation is not of works, so you cannot work for it. Ephesians, 289 these are going to be common verses, but I think we should address them quickly. Ephesians, two eight says, For by grace, are you saved through faith? That not of yourselves. It is the gift of God, not of works, lest any man should boast. Or Titus three five, not by works of righteousness, which we have done, but according to his mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost. Or in second, Timothy one nine, this was one of the verses they used in the singles class this past Sunday, thought it was good, says who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Jesus Christ, before the world began, Romans, four, four and five. Now to him that worketh is the reward, not reckoned of grace but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly. His faith is counted for righteousness, or Galatians 216, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law. For by the works of the law shall no flesh be justified. And I even added Colossians 210 today. Listen, we are complete in Him which is the head of all principality and power we are lacking nothing the moment that we are saved. So to be told that we need to work for something would be counter to every other verse that Paul, that we just referenced here, that Paul wrote in other places. But what is logical in this verse is he's talking about sanctification, where this other part of salvation that we're talking about is justification. Justification is this idea that we have this right standing with God the very moment that we believe, regardless of how we live in this life. And I know it's problematic for some but it's because it's not about us that gave us the right standing. It is what Jesus did on the cross. There's another phase of our salvation once we are in the heavenlies, and that's called glorification. And the Bible talks a lot about that, as far as what our glorified body is going to look like, what we might be doing in the heavenlies. But this idea of sanctification is us living out our faith in this life. This is what the Holy Spirit is empowering us to do in this life. You know, we were left here for a reason. Now, the question always is, Why didn't Jesus just bring us to be with him immediately? If he loves us so much and he wants us to be with him and he turned for all eternity, why leave us here in this sin filled world? It's full of grief, heartache and temptation. Well, there's a reason. There's a purpose for us here, and it's his power inside of us that's working for us to do that, and that's the Holy Spirit. So what he's talking about here is this process of sanctification. And you know, from the very next verse, if you just keep reading right? Actually, let's back up just real quick. I didn't want to miss this. The question people will ask is, but what about James? What about when James said this? And I

know Ron and maybe a couple others in here probably have Dean another one, I think they've had some Catholic background. So I know that these, the James verses, hold a lot of water in Catholicism. So we'll just talk about this briefly. But it shouldn't be that big of a deal. James one one clearly talks about James's audience, which is helpful. James one one says, James a servant of God and our Lord Jesus, Christ, to the body of Christ today. Is that what it says, Who does it say, the 12 Tribes which are scattered abroad. So the context, even before you start digging too far into the book of James, is the book of James was written to the 12 tribes that were scattered abroad. So everything past verse one and including verse one was written to the 12 tribes that were scattered abroad that is so important when you're trying to understand why it looks different. Which I am I to believe? Is the Bible contradicting itself? These are two separate situations going on here. So then in James 224, to the 12 Tribes which are scattered abroad, he says, you see then how that by works a man is justified, not by faith only that verse specifically given to the 12 tribes who are scattered abroad under the kingdom program. It doesn't have to be rocket science, right? It's really easy. I added this verse because I used it on Sunday and I thought it was so good. But acts 2118 we obviously know acts 15, with that council as well. But this is the interaction that Paul has with James. Says starting verse 18, it says, The day following Paul went in unto us, unto James. Sorry. Let's back up. The day following Paul went in with us unto James, half brother of Jesus, writer of the book of James, the other James, has already, already been martyred. So anyway, moving on from this, it says, when he had saluted them, he declared particularly what things God had brought among the Gentiles by his ministry, and when they heard it, they glorified the Lord and said unto him, Thou seest Brother, how many 1000s of Jews there are which believe and they are all zealous of the law. Very important. Verse 21 they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. Clearly you knew James's background. He was part of the gospel of the circumcision. He was one of the pillars, and so his epistle was written to that audience. And this will be an epistle that will see a lot of use after the church is raptured up, and you're going to turn to these Hebrew epistles for the day to day living as the Jews with the 12,000 evangelists and the 144 or sorry, the 12,000 from each tribe, the 144,000 Jewish evangelists. And all of a sudden, Israel eyes are no longer going to be blinded. They are going to be opened, and Israel is going to be saved. And it's going to be these Hebrew epistles that are going to light the way as far as how they are to live. See that's not very difficult to explain away, right? You just looked at all these different places where Paul saying the same thing. We have to turn to a totally different author and talking to a totally different audience. It's not a contradiction. These are two different people talking in two different dispensations. So don't get hung up on that. It doesn't have to be difficult. The last part of this verse, he talks about fear and trembling. And what I put on here is that this relates to the day of Christ and the subsequent judgment seat of Christ for the believer. See, there is a time period for us this is much different than the day of the Lord. We spent a great deal of time talking about the difference between these two a few weeks ago, I did put a reference later in this packet, in case you want to pull that up, because there's no way we're going to go all through all that again tonight. However, I did put Second Corinthians, five, nine through 11 in here, because I think there's something very interesting in verse 11 to help with support what he's saying here. He says, Wherefore we labor that whether present or absent, we may be accepted of him. Or pleasing, we must all appear before the judgment seat of Christ and his audience as believers here in Second Corinthians, and receive the things done in his body according to that he hath done, whether it be good or bad. Now it's not going to be our sin, because that would have meant that the sacrifice of Jesus Christ wasn't sufficient enough, that his blood wasn't sufficient if we had to, if we had to go up and give an account of our sins, that sin debt sort of been taken care of, but how we've lived, and the doctrine in which we built our life, and the way that we've lived in this life, the type of Ambassador we were, what we did with the Gospel, the true gospel. Those are the things that we're going to stand up and probably say, Well, I but I binge watched 12 shows, but I didn't share the gospel. That's not going to be the thing that burns up, that is going to be the bad right? So when Paul's saying with fear and trembling, I think that the mindset is twofold. One, his

humility ever with the Word of God, but secondly, thinking about what he was doing as standing before the Lord one day. Because even in verse 11, the same context, this is what he says here, knowing, therefore the terror of the Lord. Now hold on a second. This is in reference to the judgment seat of Christ. And here he's talking about the terror of the Lord, but in what respect? Not because of his sin, he says, Knowing the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also, are made manifest in your consciences. See, the thing that he wanted to make sure when he was standing before the Lord with was that I persuaded men that I shared the gospel that I used the time that I had I redeemed. It being the best ambassador I could given the ministry of reconciliation to see all men saved and come to the knowledge of the truth, knowing the terror of the Lord. And that the second part of that is the terror of the Lord, also in the fact that if I don't persuade these men, they're going to be in a real place called hell, separated for all eternity. I think hell should motivate the believer to go do something more than it should manipulate the unbeliever. The fear of anyone who doesn't know the Lord going straight to hell for all eternity should be the thing that keeps us up at night. Should be a thing that wants us to go out and have conversations with people. We can't say we love people, but yet we can't even share the gospel with them, the one thing that they need. We won't even open our mouth about and we just hope somebody else will do it. That's the bottom line, not making very good progress. I'm going to pick up the speed here. Philippians 2:13, now we just got out of working out your salvation with fear and trembling. And these are, these are all connected here, for it is God. This is not our own strength. I think it was Terry last week who brought up this point, and it's a great point. We don't live this life in our abilities, in our strength and our willpower, right? When we're instructed in Scripture to live a holy life, it is by the power of the Holy Spirit, the might inside of us which is him, right? And here he's saying, work out your own salvation with fear and trembling and good luck with that no he says, For it is God which worketh in you, both to will and do of His good pleasure. Those are connected. And it's so important that when you're looking through here, you see how they fit together when you read them together, right? It is for it is God which worketh in you both to will and do of His good pleasure, right? That's the second part I should read the first one. First, sorry about that. The last part, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and do of His good pleasure, and that takes the pressure off of us, because sometimes we want to put ourselves back under this, the law and our ability to do things or not do things or to keep rules. And this is much different what Paul's talking about here it is about God working in us, and this has been explained in a lot of different places in Paul's writings. So this first part of this verse is God's working, not ours, right? Galatians 1:10 says, For do I now persuade men, or God? Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. And of course, so this means that we want to serve Him. We want to be servants to him, because it's him that's working in us. We're yielding to His power and His Spirit working through us like even when you're dealing with the fruit of the Spirit, it's the fruit of the Spirit. Spirit, not the fruit of your good behavior, not the fruit of your ability to keep the law. It is the fruit of the Spirit. It's what the Spirit's producing in you, right? And this is kind of echoed here in Romans, chapter six, verse 13, he says, Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God. Yield yourselves unto God. Romans, 6:16, Know you not that to whom you yield yourselves servants to obey His servants You are to whom you obey, whether of sin unto death or of obedience unto righteousness. On verse 19, 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 to iniquity unto iniquity, even so now yield your members, servants to righteousness, unto holiness, this idea of yielding way to be a servant of the Lord, allowing him to do the work in you. We're told to walk in the Spirit, and we will not fulfill the lust of the flesh. In Galatians 5:16, in fact, if you read Galatians chapter five, you see it talks about being led of the Spirit, being walking in the Spirit, right? There is this emphasis over and over again, how to combat the works, which we produce of the flesh, is to walk in the Spirit and allow God to move and work through us. So we've got God's working. And the second part of that verse is God's purpose, not ours. When he was talking in verse

13, he says, It is God which worketh in you both to will and to do of His good pleasure, not your desires, not your ambition, but his desire, His good pleasure. Ephesians one nine and 10 and Colossians one 910 are very parallel passages that kind of explain this. But in Ephesians one nine, it says, having made known unto us the mystery of his will not ours, according to His good pleasure, not ours, which he hath purposed in Himself that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, which are on earth, even in him, or similarly in Colossians, one for this cause We also since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will, not yours, and all wisdom and spiritual understanding that ye might walk worthy of the Lord. Now you know His will unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might, whose might it's not yours, according to his glorious power, after he just talked about walking worthy, it's his power that will allow you to be able to walk worthy. Strengthen with all might, according to his glorious power, unto all patience and long suffering with joyfulness, the power to execute working out your salvation is in God's strength, not yours. And just want to take this a step further. How many things in your life are you relying on your own strength, your ability to reason right, your ability to be able to get through something, your willpower, your strength is your marriage hanging on by a thread because you're willing it to move on instead of humbly leading your family right in the place of employment Today, is it, is it your strength that you're walking in there each day, or when you're trying to tell somebody about Jesus? Are you doing this in your creativity, your power? How much of God is actively pushing and or actively pushing and working in your life? Are you just getting in the way that's going to produce nothing but loss in your own flesh. And he's telling the Philippians, even though I'm over here, even though I'm sentenced to death, most likely I'm in this prison, work out your own salvation with fear and trembling. But it is God who is working in you, both will do of His good pleasure. Verse 14, he says, do all things without murmurings and disputings. This word murmurings is the from the Greek word *gagousmos* Yep, it's an interesting one. It looks like *gangas Moss*, but it's actually. *Goose mas*, and it gives the idea of grumbling, grudging murmuring. It's the idea of secret debate. It's the idea of secret displeasure, not openly avowed. This idea of murmuring, we know it's really popular when you look back at the Israelites specifically in numbers 14, which is going to be a reference point to First Corinthians 10, but first in numbers 14. We could have looked at many more verses on this, but this passage really all the way up to verse 35 but verses 26 through 28 the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation which murmur against me. I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them as truly I live, saith the LORD, as you have spoken in my ears. So will I do to you now later in First Corinthians, chapter 10, he's going to use Israel and their disobedience in the wilderness, and they're murmuring as an example to the Corinthians to eventually get to the great counseling. Verse First Corinthians, 1013, that talks about temptation. But in between there, in verse 10, he says this to the Corinthians, Neither murmur ye, as some of them the Israelites also murmured and were destroyed of the destroyer, First Timothy two eight says, I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting this word here, actually this verse should have been below, because it deals with disputing. So pause that one or put a little note next to it. First, Peter, four, nine, use hospitality, one to another without grudging. Now that one is correct, right there. Now this is where that word was actually same Greek word was translated grudging in this specific verse here, and you see as Paul or as Peter's using it here, he understands hospitality one to another without grudging. That's pretty interesting. We just talked about working out salvation. It's God's power working in us. And then he says, do nothing with murmurings and disputings. Those two things specifically were brought up. And I got thinking about this this week, that it was murmuring that derailed the kingdom church. You know, you start reading in Acts chapter two and on. It's like, well, when 1000s were added to the church, and 1000s were added to church. Now, I actually think that we sometimes get enamored with that number, until we realize how many people really at Pentecost. It wasn't as though there were 2 million Jews at Pentecost who all opened their heart and believed when they say there's a few 1000

compared to how many were there. It was more like a remnant. But you see this kind of multiple times over these first few chapters. But then in verse one, the first negative thing, really you see that's going on is this church. Is this Jewish church is moving forward in verse one, it says, And when those days, when the number of the disciples was multiplied, there arose a murmuring. And this murmuring was because the Grecians, the Grecian widows, were being neglected in the daily ministrations so this is where Stephen would eventually get caused they're like, We need to bring up men. We have to preach the Word. We can't wait on tables right now. We need to find holy men of God. But this problem that they had to solve arose from murmurings. And so when Paul's trying to say, work out your salvation with fear and trembling, it's God that worketh in you both to will and do of His good pleasure. One thing we can definitely conclude from this it's not God's good pleasure when his children are murmuring, and it affects the body of Christ. It's becomes like a disease when there's backbiting, when they're complaining in corners, when they're having these these disputes that aren't publicly avowed. So these little conferences everywhere, that's really what this murmuring is, and it will destroy the body of Christ. But then he says disputings, and this is the word dialog mass. Don't ask me to repeat that. This gives the idea primarily when you're looking at it is debating and disputing. It's translated a lot of different ways in Scripture, but specifically the Holy Spirit is the word of God was put together. It was used specifically when you look at these verses, more under this debating or disputing that was going on, but some of the ways he was using kind of get a feel for this word. Mark 721, from out of the heart proceed evil thoughts. There's the word in that verse. It talks about adulteries, fornications, murders in Luke 522, when Jesus. Received their their thoughts. It's translated thoughts more than any other word in the Bible. Luke 946, there arose a reasoning among them. So that's the one time I think it's translated as reasoning. Romans, 121, it's actually interpreted as imaginations. But says, this is that verse where it says because that when they knew God, they glorified Him, not as God, neither were thankful, but became vain in their imaginations that their foolish heart was darkened. Or Romans 14, one, which is closer, it says, him that is weak in the faith receive you, but not to doubtful disputations. First, Timothy two eight would call it doubting. I will therefore that every man pray. This is where we're talking about earlier. It was misplaced, I apologize, but everywhere, lifting up holy hands without wrath, and doubting. So two things he's talking about here is one these secret debates in corners. You know he's going to address Judas and Syntyche coming up soon, in next few chapters, or next couple of chapters. There is stuff going on in church. He says, fulfill my joy and be a one accord in the early part of chapter two. So we know that's going on. But he says that part of us being the example we need to be in the next verse is going to be that there be no murmuring, there be no disputing. This whole concept, debating with each other, and this, this disputing with one another, or or this in corners, talking behind people's back and gathering these conferences together, these secret conferences, of things have not been shared publicly. It's going to cause division. But here's the careful thing, here is he's not merely just talking about how this is going to affect the Philippians. And I think sometimes this is where we get narrow minded. We're just thinking this is affecting our individual church. But what he says next blows that out of the water. In verse 15, he says in light of what he just said about murmurings and disputations, that ye may be blameless and harmless the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world. Now catch what he is saying here, the things that we think. This is just church business. This is a little bit of problem here. It doesn't just affect the body, it affects those outside the body that are peering into the body, that are saying what's different about the body, and if all they see in us are people who don't love each other, people who can't get along, people who talk behind their back, if all they see is hypocrisy, they'll be like, Y'all can keep your country club. I don't want to have anything to do with it. It's interesting. As you're walking through these two verses together, you understand why Paul's saying it's so important that we live our lives not because of our standing with God that's been done by Jesus, but the way we live is going to either point people to Jesus or away from Jesus. In fact, when I have conversations with people, more often than not, the reason they're not in church is because of that's where all the hypocrites are. Am I the only one that's heard that they're saying the behavior that I've exhibited or

that I've witnessed by all you believers doesn't make me feel like I need to work on anything at all. How is what you have better than what I have? Because we both live the same, except for I have freedom from conscience. You've got to keep a bunch of rules, and you look miserable doing it. What do we show in the world? This is a perverse, crooked generation. Paul is making it very clear that the way we live in our lifestyle and that it matters to a lost world. We have to not walk in darkness. We have to walk as lights. You know, moving down through here a little bit. Listen to what he says in a couple other places. I think we can move down to the crooked and perverse nation part here in Matthew 17:17, just know that this idea of a crooked and perverse nation has always existed through Scripture. This isn't unique. Just for Paul. There's always been believers and unbelievers existing at the same period of time. There's always been Light and Darkness. Same, same period of time, right? Even Jesus says this in Matthew 17:17, Jesus answered and said, Oh faithless and perverse generation, different audience of what Paul was talking to. Or in Luke 9:41, Oh faithless and perverse generation, probably a parallel verse there. How about Acts 24:10 save yourselves from this untoward generation. That's what Peter's talking about. There's always going to be two groups. I don't care what we do in here, outside of us is going to be a crooked and perverse generation, a group. Group of unbelievers who do not see what we see, who are not under the light of the glorious gospel, but who are walking in the darkness of the god of this world, who are walking in the present evil world. There's always going to be that in our existence here, until all things are brought under Christ one day in the future. So we're going to have to address it. Do we engage culture? And this is something that that Tim and his ministry is all is talks about all the time. Do we engage culture, or do we just kind of be a country club and try to avoid it? Because one of the things Paul says in this verse, he says that you shine among them, see the word among right now, I am among you. We are together in one place. We have to, in our lives, be among the perverse and crooked generation. We cannot avoid that. Some may want to. But listen to this. And Matt, even the kingdom on message understood this, Matthew 5:13, through 16. For Israel, you're the salt of the earth, the salt of lost its savor. Wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and to be trodden under the foot of men. Ye Israel are the light of the world. That's because the whole world was supposed to be saved under Israel, and will in the future, a city that is set on a hill cannot be hid, Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven. I like this in First Corinthians, chapter five, I don't know it's kind of gets lost in a interesting passage, but there's a point where, where Paul is addressing the sexual sin in the church, and he's saying a little leaven. Leaven, at the whole lump, remove this person, that his flesh would be destroyed, but his soul will be saved. But then in verses nine through 11, he says, I wrote unto you in an epistle not to company with fornicators. But listen. He says, next, yet not all together with the fornicators of this world, or with the covetous or extortioners or with idolaters. For then must you needs to go out of the world. Think about what he's saying here. He's like, it is going to be impossible for you to be in an environment to where you're totally avoiding this lost, dark, crooked generation. He said you would have to leave the earth to totally get away from it. So when he's telling them and reminding them, when I tell you not to keep company with fornicators, I'm not telling you to go out in a cabin and live off the reservation and not engage culture. So if you attempted to do that, you would have to leave the planet. We cannot hide. We must engage culture And be not conformed to it. Romans 12:2 says, be not conformed to this world, but be transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God? Then you got that famous passage that starts in verse 14 in Second Corinthians six, where he says, Be not unequally yoked with unbelievers. But the conclusion of that passage in verse 17 says, Wherefore come out from among them, here's the word among again, be ye separate, saith the Lord, touch not the unclean thing, and I will receive you. And there, there are some of those thinking about the Amish, or Mennonites, that are the separatist type of movement that that feels like the only way to be holy is to totally live in like a commune separate from culture altogether. That's really not what that passage is advocating for us to do. I mean, Paul says he was all things, all people that he may win some he was

constantly engaging the culture. You can see that in Acts chapter 17 he wasn't asleep at the wheel. He knew that the gospel had to be shared. It was the only hope that mankind had we even reminded of this in this dispensation Ephesians, five, eight, he says, You are sometimes darkness. Okay, think about that. That means we were once part of this crooked, perverse generation that was you and I at one point, he says, but now you are light in the Lord as a result of knowing that you're light in the Lord walk as children of light. Walk in accordance to your identity. First, Thessalonians, five, five. This is in the middle of that day of the Lord passage. But he says, Ye are all children of light and the children of the day, we are not of the night nor of darkness. Because remember, those who are going to be of the night are going to participate in the day of the Lord, as he was talking about, but we are children of the day of the light. Or how about this second Corinthians, four, three through six in. Far gospel be hid. It is hid to them that are lost. Now listen to this In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. How is it supposed to shine unto them? That's the only hope they have to unblind their minds, to pull them out of darkness. How does it shine unto them? The next three words says, For we preach, we have to deliver that message, but we have to live our lives in such a way that we are not the distraction to eliminate the credibility of that message. He says, We preach not ourselves, but Christ, Jesus, the Lord and ourselves Your servants, for Jesus, sake, for God, who commanded the light to shine out of darkness clear at the beginning of the Bible hath shined in our hearts to give. The light of the knowledge of the glory of God in the face of Jesus Christ, shined in our hearts to give. Who are we giving it to those that are in darkness. That's why he tells them, it's so important that your behavior inside the church and the way that you love one another or the way that you don't will impact the way the lost world looks at us. Finish this up a little bit. Here, verse 16 says, holding forth the word of life. And then there's a semicolon that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. So I was thinking the Word of Life. We don't have full cannon at this point, right? But, but there are some other places roughly same period of time where he writes something very similar, right? Second, Timothy, 112, through 13, for which cause I also suffer these things. Nevertheless I am not ashamed. I know whom I have believed and am persuaded he is able to keep that which I have committed unto him against that day. Very next verse, hold fast the form of sound words. Remember what he said in Philippians, 216 holding forth the word of life. It gives the idea of once you're in possession of it, you don't let go. Most of us probably have half an inch of dust on our Bibles. It's not quite the I know what I have. I'm not letting go of it. It's not really holding on to God's word. It is. It gets used once in a while. Put it on the shelf. It looks nice up there. I go through Bibles. I had to be given a new one because mine looked like it had been through a war. It gets used. Yours should get used. You should be in the Word of God. You should be holding fast to the pure words. Where are you going to get that from? We live in a period of time where we have the full cannon. We have no excuses there. They're trying to learn to rightly divide. Because here's the law, there's scrolls of the law, here's Paul's letters coming across, and then they're being told how you're going to decipher for what's for you, what's not for you. And you're relying a lot on these letters. We have it all. We've got the full collection. Titus, one, one through three, we're almost done. Paul, a servant of God, an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth, which is after godliness and hope of eternal life, which God, that cannot lie promised before the world began, but hath, in due times, manifested His Word through preaching, which is committed unto me according to the commandment of God, our Savior. So in that generation, even today, right? It's not just holding fast of the Word of God privately in our own in our own lives, but part of holding fast to these pure words is under good sound doctrine, teaching and preaching. How valuable is it to you that you would find it see its value, grab a hold of it and say this is not worth letting go in order to live a life in this crooked and perverse generation that is holy and blameless and above reproach and above rebuke. You will need the Word of God to do that. He finishes these last couple of verses here I did put a little note that that you can reference the rapture and what that entails and and week three of Philippians, I can get that to you if you want more detailed explanation, but we know in Philippians 217 he says, yea, and if I be offered upon the sacrifice and service of your

faith, I joy and rejoice with you all. He doesn't say, I sorrow. He says, I joy, very similar. Second Timothy, four, six, I am now ready to be offered. Kind of goes back into numbers, and I think it's numbers and the drink offering, it gives idea of his body being poured out like a drink offering, right? He knew that that was at that time his life, specifically in Second Timothy, there was a possibility, as he's writing the book of Philippians. But then I like what he says here in the very next verse, for the same cause, the cause he just listed in verse 17, and the verses preceding it, he says, Do you joy and rejoice with me, rejoicing. And I've got here a note that is the theme of this epistle. This is especially noteworthy considering the circumstances of Paul and believers during that time. Mutual joy from both parties denotes the nature of the relationship, and we're going to be reminded of something we're going to see in a few weeks. But Philippians four, four says, Rejoice in the Lord always and again I say, rejoice. Alright, we got through it. Went a little bit longer than I wanted. I knew it would be a little challenging, but Alright, that was good stuff tonight. It's very practical about go out and live a life that is harmless, blameless, above reproach, because we are to shine as lights in the midst of a crooked and perverse generation, the very thing they need to pull them out of darkness has been given to us, to give to them that is the light of the glorious gospel of Christ. And if we are not out there living it, if we're not out there preaching it, how will they ever hear it? How will they ever believe and let us not forget we once were in darkness, just as they are now. So that's kind of the summary, Dear heavenly Father. Thank you so much for those watching at home, Lord, those who will watch after and those who are present. Well, I'm very humbled by that. This was just something that I felt in my spirit, Lord, as I was praying that the people, there are a chunk of people in this church that need more than what I can just do on a Sunday morning. So I want to create an opportunity to do expository, little bit more in depth, little bit more time. And so that is, I hope, Lord, what you put on my heart, Lord, is meeting the needs of the people who really wanted that. So Lord, I'm just, I'm in awe of the people who have interacted with me, even family members. I had no idea that we're following along, gamer friends of mine who've been faithfully on it each week. That I had no clue. So Lord, I just know that you're going to do whatever you want to do with this, and I'm just thankful for the opportunity to be able to to be able to share your word with other people and to hear the response of what you're doing in their lives and their studies with it. It's really just humbling, Lord, and I'm glad that we can spend our time talking about that and not everything else that's going on in the world. So Lord, just pray that you just be with us now, Lord, we know your Word will not return. Void would give me the patience and the strength, Lord, to to get up and do this each week and help me to have clear understanding so that I'm not purposely misleading anyone. Lord, does. It's a lot of pressure when it comes to that. But Lord, I trust you, Lord, and so we just pray that you'd be with all the people. What an awesome privilege it is to serve here, and we just thank you for the opportunity. We love you and praise you in Jesus name Amen. You.