

50-Philippians-03- Transcript-TS

00:06

aha well that's a video really gets me

00:12

are we trying to achieve salvation on

00:15

our own that's really the question today

00:17

and that's what we're going to be

00:19

covering today in Philippians chapter

00:20

three are we trying to achieve salvation

00:24

on our own efforts we covered last time

00:27

when we were looking at Philippians that

00:29

we said that the focus of this letter

00:31

was really in verse 27 of chapter one

00:35

and all the verses before that were

00:37

leading up to verse 27 and then after

00:40

that we're really reinforcing and

00:43

elaborating on this verse that the

00:46

conduct of this community this

00:47

congregation should become the gospel of

00:51

Christ and that really is the core

00:53

message of Philippians and chapter three

00:56

is no exception it is also focusing on

00:59

this instruction a single imperative

01:01

from the from the apostle to the

01:04
congregation so let's get into chapter
01:06
three but before we do that I'll just
01:08
say a quick prayer and then we'll get
01:11
right into the study for this evening or
01:14
having me Father we bow before you and
01:16
we thank you Lord for the opportunity to
01:18
open your scriptures and to have
01:21
understanding from them and guidance for
01:24
our lives and particularly father the
01:27
chapter that will cover this evening
01:29
chapter three of the letter to the
01:31
Philippians we pray for understanding
01:33
and we pray father for transformation
01:36
that it will affect us it will affect
01:37
how we conduct ourselves and how we
01:40
conduct ourselves in our communities we
01:43
praise you Lord and ask your blessing on
01:45
our study now in Jesus Holy Name
01:48
so rather let's begin the study and
01:50
let's begin in chapter 3 and verse 1
01:53
where the Apostle says now after writing
01:57
in chapter 2 and elaborating on the need

02:00

to put on the mind of Christ he says

02:02

finally my brethren rejoice in the Lord

02:06

and then this is really what he's

02:08

driving home here that if we are to

02:11

rejoice and we are that me joy saying is

02:14

to be in the Lord and this is not you

02:17

know comedic rejoicing that he wants us

02:20

to be you know comedians that's not the

02:22

point Paul was a man full of grief he

02:25

had a lot of care and concern a lot of

02:28

burden for the churches that he looked

02:29

after as was Christ a man acquainted

02:32

with grief but these men were full of

02:37

joy the joy that comes from Christ and

02:40

that's what he's really emphasizing here

02:42

to the Brethren at Philip I that they're

02:45

rejoicing and they were there we saw in

02:47

chapter one they're under intense

02:49

persecution just as the Apostle was and

02:52

also there was this rift in the

02:54

congregation that they're rejoicing

02:56

their joy is to be in the Lord and so

02:59

that's really now that the the subject

03:01

that he's about to cover he says here to

03:04

write the same things to you to me

03:07

indeed is not Grievous but for you it is

03:12

safe so it seems that he has written to

03:15

them before on the topic that he's about

03:18

to cover and he's now about to repeat

03:20

himself and I think sometimes brethren

03:23

might feel that elders repeat themselves

03:25

they might you know say wow he's really

03:26

obsessed with that particular topic and

03:29

Paul was you can think of when he was

03:31

writing to the Ephesians or when he was

03:34

with the elders in Ephesus how for three

03:38

years he kept warning them and warning

03:41

them that even amongst them their own

03:44

selves there would be deceivers that

03:46

would rise up false teachers that would

03:48

rise up

03:49

and day and night for three years he

03:51

kept on that topic and even the way

03:53

Christ instructs us he repeats himself

03:57
and so here under the hope inspiration
04:00
of the Holy Spirit the Apostle Paul is
04:02
going over some ground that he has
04:04
already covered and and he begins very
04:07
very strongly look at verse 2 beware of
04:11
dogs Wow beware of dogs now these are
04:16
Jews or Jewish Christians and dogs in
04:21
the Jewish culture are really looked
04:24
down on they're they're not part of the
04:26
community they're outside the camp
04:27
they're scavengers they're unclean and
04:30
here he's referring to these Jewish
04:32
Christians as dogs beware of evil
04:36
workers not just dogs now he actually
04:40
refers to these seemingly righteous
04:43
people righteous teachers teachers of
04:46
the law as evil workers beware of the
04:50
concession that is those who are
04:53
mutilators of the flesh the circumcised
04:56
errs Wow now you know in chapter 1 he
05:03
made the statement that there are many
05:05
who preach Christ and even from a wrong

05:07

intention and he rejoiced he said as

05:10

long as Christ is preached yet here

05:13

these teachers he doesn't mince words at

05:17

all what is the difference why so harsh

05:21

why so unforgiving of these teachers he

05:25

explains so beware of these mutilators

05:28

for we are the circumcision which

05:32

worship God in the spirit and rejoice in

05:37

Christ Jesus and have no confidence in

05:41

the flesh so obviously these teachers

05:44

are very confident very authoritative

05:46

very strong and what Paul is saying here

05:51

is that we don't have any of their

05:53

confidence because they have confidence

05:56

in the wrong thing our confidence in our

05:59

joy is in Christ Jesus and that's where

06:02

he began this this passage now saying

06:04

rejoice in the Lord that these teachers

06:07

are rejoicing in something that is not

06:10

Jesus Christ they're adding something

06:12

else to the process of salvation that

06:15

instead of their faith of salvation

06:18

being in Christ Jesus in Christ Jesus

06:21

alone their faith their confidence is in

06:25

the works of the flesh and the law now

06:28

this is similar to the instruction that

06:31

Paul gives in Romans where he speaks of

06:34

circumcision in chapter 2 of Romans

06:36

beginning in verse 25 he says for

06:39

circumcision verily prophets it is

06:42

profitable if you keep the law but if

06:46

you're a breaker of the law your

06:48

circumcision is made uncircumcision so

06:52

that's great that these teachers are

06:55

saying you know in order for you to be

06:57

part of the covenant community you have

07:00

to be circumcised because that's how the

07:02

Covenant began with Abraham it was

07:04

circumcised and since Abraham we've all

07:07

been circumcised and so if you're going

07:09

to be part of our community that's great

07:10

that you've accepted Christ and we want

07:12

you to be part of the community but it's

07:14

critical it's a requirement to pre

07:16

represent that you be circumcised and

07:18

pulsing in grave I agree circumcision is

07:21

wonderful if you keep the law but if you

07:24

break the law then your circumcision is

07:28

your you might as well be uncircumcised

07:29

because you're no longer part of the

07:31

Covenant therefore if the uncircumcision

07:35

keep the righteousness of the law shall

07:38

not his uncircumcision be counted for

07:43

circumcision so what if you have

07:45

somebody who's uncircumcised but who

07:47

really gets it and is able to keep the

07:51

actual intent behind the law the very

07:54

thing that God designed in the law then

07:57

wouldnt his uncircumcision count for

08:00

circumcision and those who are

08:02

circumcised if they're breaking the law

08:04

and they're missing the righteousness of

08:05

the law then their circumcision might as

08:07

well be uncircumcision verse 27 and

08:10

shall not uncircumcision which is by

08:14

nature so just by nature your

08:15

uncircumcised if it fulfill the law you

08:18

judge who by the letter and circumcision

08:22

you transgress the law so you've got

08:24

circumcision you've got the letter of

08:26

the law and with all this knowledge and

08:29

with your circumcision you're breaking

08:30

the law and yet these people who are

08:32

uncircumcised by nature who really get

08:34

it and are keeping the faith faith of

08:36

the law then and the intent of the law

08:38

the righteousness of the law you judge

08:40

for now he concludes this sucks this

08:43

passage he is not a Jew which is one

08:47

outwardly neither is that circumcision

08:51

which is outward in the flesh but he is

08:55

a Jew which is one inwardly the

08:59

circumcision is that which is of the

09:01

heart in the spirit and not in the

09:04

letter whose praise is not of men but of

09:07

God and this is really the fundamental

09:10

point here that God is not interested in

09:13

rituals he's interested in a clean heart

09:16

and the whole point of his covenant in

09:19

his relationship with man is to solve

09:22

the heart defect that we have the the

09:25

sin problem in our hearts and so here if

09:28

you are if you are by faith in Christ

09:32

developing the righteousness of Christ

09:34

and solving this carnal human nature

09:38

that we have in the heart then then this

09:40

is really what makes you a Jew this is

09:42

really what makes you part of the

09:43

covenant community but if you just have

09:46

all the outward trappings of the

09:47

Covenant but your heart is still filthy

09:50

and you're still sinful and use you use

09:52

you are you haven't solved the the human

09:56

nature problem you're not a gym you're

09:58

not you're not part of this community

10:01

goes on now in Hebrews 10 and we believe

10:05

that this is the applause

10:06

Paul writing to the Hebrews the author

10:07

is actually not named and is unknown but

10:10

there's good reason to believe that this

10:11
is still the Apostle Paul but the author
10:13
of Hebrews in chapter 10 says for the
10:16
law having a shadow of good things to
10:19
come so the law was an indicator of good
10:22
things to come and not the very image of
10:24
the things it was just a shadow of the
10:26
things can never with those sacrifices
10:29
which they offered year after year after
10:33
year continually make the comers
10:37
thereunto perfect so they had the law
10:40
and they had these annual sacrifices on
10:43
the day of atonement and the high priest
10:45
would go into the holy of holies but
10:47
every year they have to repeat this this
10:51
ritual so it wasn't making them perfect
10:54
for then if it had made them perfect
10:57
would they not have ceased to be offered
11:01
so if they actually made this sacrifice
11:02
and it made them perfect they wouldn't
11:04
need the sacrifices anymore because that
11:08
the worshippers once purged should have
11:11
had no more conscience of sins that

11:14
should have linked Clint cleanse them
11:16
but in those sacrifices there is a
11:20
remembrance again made of sins every
11:23
year for it is not possible it is
11:27
impossible that the blood of bulls and
11:30
of goats should take away sins it's not
11:34
possible so we are human beings made in
11:36
God's image when we sin we incur the
11:39
death penalty but to take the blood of
11:42
bulls and goats it cannot satisfy the
11:45
death penalty that we've incurred as
11:47
human beings made in God's image
11:49
therefore when he comes into the world
11:52
that is Christ he says sacrifice and
11:56
offering you do not desire but a body
12:01
you have prepared me in burnt offerings
12:05
and sacrifices for sin you have had no
12:10
so from the beginning God really had no
12:13
pleasure in these sacrifices what he
12:16
really has pleasure in and then Christ
12:18
came to do his will and to do his
12:21
pleasure is the sacrifice of all

12:23

sacrifices that does make us perfect

12:26

that does remove sin and that is the

12:29

sacrifice of Jesus Christ and that is

12:31

why Paul opens up so fiercely and so

12:36

vigorously against these Judaizers who

12:39

are coming coming to the community and

12:41

so what we saw you know there was a risk

12:44

of the community of collapsing in the

12:46

face of persecution and we saw that in

12:48

Chapter 1 so he warns them to actually

12:50

rejoice in the persecution and to see

12:53

suffering for Christ's sake as a gift

12:56

from God and as a gift from Christ so

12:58

that was one threat to the community

13:00

then we also saw in chapter 2 another

13:04

threat and this threat was from within

13:06

that there were people who were

13:08

motivated by strife and by vain glory by

13:12

vanity by reputation and that threatened

13:16

to disrupt and divided the community and

13:19

in fact that was a greater threat than

13:20

the persecution you know the church has

13:24
shown through time that when it's
13:25
persecuted it actually thrives but the
13:29
bigger threat now was internal strife
13:31
and that was a big danger and Paul spent
13:33
a lot of time elaborating on developing
13:35
the mind of Christ in order to avoid
13:38
that internal threat and now he brings
13:41
up a third threat
13:43
a looming threat a threat that's coming
13:45
also from the outside but but it's it's
13:48
in the guise of part of the community
13:50
and they're going to come in these
13:52
teachers with confidence and they're
13:55
going to teach and have all the
13:56
argumentation and the logic to support
13:59
their arguments to show that the law
14:02
requires Christians to be circumcised in
14:06
order to be part of the community and
14:08
Paul is in a sense inoculating the
14:11
congregation from this so even though he
14:14
can't get to them and he knows these
14:16
teachers are coming his teaching can get

14:19
to the congregation and in a sense
14:21
prepare them ahead of time and inoculate
14:24
them from this virus so when they come
14:27
these teachers would have no effect on
14:29
the community and so he calls them dogs
14:32
and evil workers and mutilators and says
14:35
that we those in Christ are the true
14:38
jews are the true circumcision

=====Quiz# 1

so
14:41
carrying on now in verse 4 he says Boone
14:45
so they have he has we have no
14:48
confidence in the flesh but he says
14:50
though I might also have confidence in
14:52
the flesh so they they obviously have
14:54
confidence in the flesh we have no
14:56
confidence in the flesh but Paul says
14:58
wait a minute you know if I wanted to I
15:00
could have confidence in the flesh if
15:03
any other man thinks that he has whereof
15:06
he might trust in the flesh I more I I
15:10
will go toe-to-toe with anybody who
15:12
wants to have confidence in the law

15:14
because I think I am exceptional in this
15:17
regard and this is a kind of a foolish
15:20
boast that Paul is making but it's an
15:23
important post because again when the
15:25
congregants see these teachers show up
15:28
they can compare their credentials to
15:30
Paul's credentials and see that their
15:32
credentials are going to fall short when
15:34
compared to Paul and Paul now lays out
15:36
his credentials from birth I was born
15:40
into a faithful family I was circumcised
15:44
on the
15:45
day so both my mother and father were
15:47
very meticulous about keeping the law
15:50
and so on the eighth day I was
15:52
circumcised of the stock of Israel I'm
15:56
of the tribe of Benjamin Israel's first
15:58
king Saul was from Benjamin and here we
16:02
see Paul his Jewish name was Saul his
16:04
Hebrew name named after that first king
16:06
of Israel so from of the stock of Israel
16:09
of the how shall I say the exalted tribe

16:13
of Benjamin a Hebrew of the Hebrews so
16:17
any Hebrew you want to show me I Paul
16:20
I'm a Hebrew of those Hebrews I can
16:23
instruct those Hebrews as touching the
16:26
law a Pharisee so we say you know people
16:29
are pharisaical it means they're very
16:31
very meticulous so the Pharisees really
16:34
truly believed in the power of the law
16:35
and they were meticulous keepers of the
16:38
law now concerning zeal persecuting the
16:42
church so he was actually more zealous
16:44
than any of his his peers and so zealous
16:47
in fact that when this competing a way
16:50
of life showed up he actually set out to
16:54
destroy the church that's how jealous he
16:56
was touching the righteousness which is
17:00
in the law and there is a righteousness
17:03
in the law so concerning the
17:05
righteousness that's in the law I was
17:07
blameless blameless so how can that be
17:12
how can Paul be blameless concerning the
17:15
righteousness that was in the law look

17:18
at laviticus it says here and the
17:22
priests as an example verse 19 of
17:24
chapter 14 in Leviticus and the priest
17:27
shall offer the sin offering so if
17:29
somebody in Israel or to sin they could
17:32
come to the priests and have the sin
17:34
offering offered by the priests to make
17:37
an atonement for him that is to be
17:39
cleansed from his uncleanness and
17:42
afterward he shall kill the burnt
17:44
offering and the priest shall offer the
17:47
burnt offering and the meat offering
17:50
the altar and the priest shall make an
17:53
atonement for him and he shall be clean
17:57
so this is showing that there is a
17:59
righteousness in the law and if we were
18:02
born in ancient Israel there is a way
18:04
for us to be blameless we can't be
18:07
sinless but we can be blameless and
18:09
blameless means without blame so I sin
18:12
but I went through the legal requirement
18:15
and I became blameless I became clean

18:18

what Paul is saying back here in

18:21

Philippians 4 and verse 6 that

18:24

concerning the righteousness which is in

18:27

the law because he's a Pharisee and so

18:29

meticulous he's blameless every single

18:32

thing that the law requires he was like

18:35

paint by numbers and connect the dots

18:38

and follow letter by letter dot x dot so

18:42

that he was blameless and not very many

18:45

people I imagine would be able to make

18:47

such a statement so he's saying I'm a

18:49

Hebrew of the Hebrews now he says in

18:54

verse 7 but what things were gain to me

18:58

and certainly in this closed community a

19:02

man like Paul or Saul would be highly

19:06

regarded highly regarded and there would

19:09

be a lot of benefit to being such a

19:11

meticulous Pharisee and all of that

19:13

respect and that reference and whatever

19:15

benefits went with that he says but what

19:18

things were gain to me those I counted

19:22

loss for Christ so this is the issue

19:26

that Paul actually has a relationship

19:30

with Jesus Christ Paul understands what

19:35

Jesus Christ is doing with mankind

19:38

and these Judaizers who have accepted

19:42

Christ accepted Christ they really don't

19:46

know Christ because they are consumed

19:49

with the requirements of the law and the

19:52

rituals of the law and they're trying

19:55

now to impose these rituals and these

19:58

requirements on took these Gentile

20:00

believers who have accepted Christ and

20:03

Paul has no tolerance for this at all

20:06

and so he positions himself to the

20:09

Philippians to say look anything that

20:12

they're going to present to you any

20:13

credentials that they're going to

20:14

present to you any benefits that they're

20:17

going to present you any quote unquote

20:19

joy which is like a false joy that

20:22

they're going to present to you all of

20:23

that it's garbage I've thrown all of

20:26

that away why so that I could gain

20:29

Christ this this is the real the real

20:33

deal this is the real value the real

20:35

value is actually having a relationship

20:37

with Jesus Christ he goes on yes

20:41

doubtless that this is where the

20:44

confidences and I count all things but

20:48

loss for the excellency of the knowledge

20:53

of christ jesus my lord my lord means i

20:58

have a relationship i've entered into a

21:01

covenant with jesus christ himself and i

21:05

have a relationship with him he's my

21:06

lord and anything else that I've had

21:09

before I it's its loss I don't care

21:12

about it why because there's an

21:14

excellency in this relationship that I

21:17

have with Christ there is something

21:19

that's beyond description and remember

21:20

this is a man that entered into the

21:23

heavens had a vision and actually

21:25

entered into the heavens and he's not

21:26

sure if it was physically or for was a

21:28

vision but he learned things and saw

21:31
things that he wasn't able to share with
21:33
everybody but he was a man of incredible
21:35
knowledge and insight and understanding
21:37
and and he threw everything away and
21:41
really strove for the excellence
21:44
a of the knowledge of Christ Jesus is
21:46
Lord and our Lord for whom I have
21:50
suffered the loss of all things
21:54
everything and you know perhaps the most
21:56
painful thing to lose that we have that
21:59
we have is our reputation you know we
22:01
can lose physical things and then we can
22:03
we can gain them back but when you lose
22:05
your reputation that that's so you know
22:08
psychologically it's a very very deep
22:11
pain to be rejected to be despised to be
22:14
ill spoken of it's a very painful
22:17
experience and Paul and here Paul is
22:20
saying that he has suffered he's not
22:22
just that he lost all things but he has
22:24
suffered the loss of all things and is
22:28
he recounts his losses he counts them as

22:31
done everything that he has lost is
22:34
nothing why so that he may win Christ
22:38
this is like we need to meditate on this
22:41
what is it that Paul understands what is
22:45
it that Paul saw that has him striving
22:48
so single-mindedly to be in this
22:52
relationship is loving intimate
22:55
relationship with Christ and and not to
22:58
disappoint Christ and to set his entire
23:01
hope on a meeting Christ at the first
23:04
resurrection what is it we need to see
23:07
it and the Holy Spirit will enable us to
23:09
see him to understand and the Holy
23:11
Spirit will enable us to have this same
23:14
sort of single-minded motivation and
23:17
dedication that we may win Christ this
23:21
is this is what really matters and again
23:23
he's trying to inoculate the Philippians
23:25
so that when these Judaizers show up
23:28
they're not going to be persuaded even
23:30
though their arguments are going to be
23:31
very logical and very sound minded

23:33

they're not going to be persuaded

23:34

because their relationship is with

23:36

Christ so you want the wind Christ and

23:39

be found in him not having my own

23:43

righteousness which he had he was

23:45

blameless there what there is a

23:47

righteousness which comes from the law

23:49

but that

23:50

on your own efforts and when you try to

23:53

do this heavy lifting of building the

23:56

righteous character of God on your own

23:58

efforts you're going to collapse as we

24:01

saw in the opening video so not having

24:03

my own righteousness which Isaiah came

24:05

to understand is like filthy rags that

24:09

is such a provocative image that here we

24:12

are working so hard to be righteous and

24:14

in God's eyes if that righteousness is

24:16

apart from Christ it's like filthy rags

24:20

which is having my own righteousness

24:22

which is of the law but that which is

24:25

through the faith of Christ this is the

24:29
true righteousness this is the
24:31
transformative righteousness not the
24:34
rituals associated with the Judaic law
24:36
but here the faith in Christ the
24:41
righteousness which is of God by faith
24:44
and you know in Romans when he was
24:46
writing to the Roman Church he actually
24:49
said to them were explained to them that
24:52
Abraham that his righteousness came
24:56
through faith because his obedience in
24:59
his belief in god and his trust in God
25:01
he was uncircumcised he was as a result
25:04
of his faith as a result of the
25:07
righteousness that that God afforded to
25:10
him as a result of that God entered into
25:12
a covenant with him and then he added
25:14
then he had him circumcised so the
25:16
circumcision came after the
25:18
righteousness that came by the got bite
25:21
by faith which was of God so here this
25:25
is what Paul clearly understands and
25:26
once the Philippians to understand that

25:29
their righteousness must be of God and
25:33
through the gift of faith that comes
25:36
from God now probably some of you who
25:40
are listening to me in the back of your
25:41
mind you're saying you know hold on a
25:44
minute you know there's no way that Paul
25:47
could be saying the Ten Commandments are
25:48
done away and are you saying that the
25:51
Ten Commandments don't matter let me
25:53
reassure you absolutely not
25:55
the Ten Commandments do matter and here
25:58
when Paul is talking about these
25:59
Judaizers and he's talking about the law
26:02
he is not talking about the Ten
26:04
Commandments he's not talking about the
26:06
moral code that God that that
26:09
pre-existed Moses it's not okay now just
26:11
because we're a Christian to go out and
26:13
murder it's not okay to go out and steal
26:15
it's not okay to commit adultery it's
26:17
not okay to break this out it's not okay
26:19
to have other gods to take God's name in

26:21
vain none of those Commandments are to
26:24
be broken and proof of that if you know
26:27
there's other people might be listening
26:28
thinking oh yes it's okay to break the
26:30
commandments no it's not and we can go
26:33
to the back of the book here in chapter
26:35
14 of the book of Revelation and just
26:38
cutting in here speaking of this beast
26:41
power there's this political religious
26:45
economic power that is going to really
26:48
have force all over the world in the end
26:51
time so at a time ahead of us now and it
26:54
says here in verse 11 and the smoke of
26:57
their torment ascends up for ever and
26:59
ever and they have no rest day nor night
27:01
these are those who worship the Beast
27:03
and His image so human beings who are
27:07
alive in this time and all indicators
27:09
are that this time is coming very
27:11
quickly all human beings who are alive
27:14
and who choose to worship the Beast and
27:17
His image they have actually have a

27:19
decision all of us have a decision to
27:21
make we are either going to go along
27:23
with this political economic and
27:25
religious system or we're not and unless
27:29
we have this faith in Christ this
27:31
conviction and that sort of same desire
27:33
that you saw in Paul not to disappoint
27:36
Christ if we don't have that then we're
27:38
going to just go along it's so much
27:39
easier just to go along but then we will
27:41
be punished by Christ and by the father
27:44
so who worship the Beast and His image
27:46
and whosoever receives the mark of his
27:49
name
27:50
now in this time period ahead of us here
27:56
is the patience of the saints this is
28:00
the patience of the saints here are they
28:03
that keep the commandments of God there
28:08
isn't from cover to cover there is no
28:10
place you can find in the Bible where
28:12
it's okay to break God's commandments
28:15
and that's not what Paul was teaching at

28:17
all so here now John is showing us that
28:20
the vision that he saw that those saints
28:23
who have the patience that Paul spoke of
28:27
to the Philippians in chapter one saying
28:29
to count the suffering that you endure
28:32
for the sake of Christ as a gift because
28:35
what's the reward that you receive for
28:38
it the eternal reward that you receive
28:40
for it is indescribable so rejoice in
28:44
your persecution rejoice in your
28:46
suffering and no matter what do not give
28:49
up the faith of Christ and the faith
28:51
that we have in Christ and the
28:53
righteousness that comes from that faith
28:54
and the receipt of the Holy Spirit
28:57
enables us to keep the commandments so
29:00
we don't keep the commandments to earn
29:02
salvation no we believe in Christ to
29:06
receive the free gift of salvation but
29:08
once we receive that free gift and we
29:11
receive the Holy Spirit that Holy Spirit
29:14
enables us to keep the commandments we

29:18
are New Covenant Christians you know
29:21
there's the Old Covenant that God had
29:23
with Israel and now there's this new
29:25
covenant that God has with Israel and
29:27
then the Gentiles our graph grafted into
29:30
this new covenant and this new covenant
29:32
he says I will put my laws in their
29:36
heart so the same Israel that receives
29:39
the law the commandments but it was on
29:43
stone it was external that same Israel
29:46
God is going to renew his covenant
29:48
actually have a new covenant because
29:50
they broke the old one he's going to
29:52
have a new covenant with Israel he's
29:53
going to allow Gentiles to come into
29:55
that covenant because he see promised to
29:57
Abraham
29:58
that in Abraham all the families of the
30:00
earth would be blessed and so all the
30:02
families of the earth can now come into
30:04
this new covenant and in this new
30:06
covenant rather than having the law

30:08

written on stone the law would be

30:11

written in our hearts with the Holy Spirit

=====Quiz# 2

and we will want to obey God and

30:17

as I said earlier this relationship that

30:20

we have with Christ is transformative

30:22

it's changing us we're becoming

30:25

different people if you kind of track

30:27

our our maturity over time you know 20

30:31

years ago 30 years ago 40 years ago five

30:33

years ago four years ago three two one

30:35

we're changing were different people and

30:38

we're becoming more and more conformed

30:40

to the image of his son and so we keep

30:44

the commandments of God no matter what

30:46

and the faith of Jesus so I don't know

30:50

how anybody can get around this to try

30:52

to say the commandments are done away

30:54

well if you believe the commandments are

30:56

done away you will be done away because

30:58

you will you will compromise and you

31:01

will cooperate with this beast power

31:03

that has its own form of righteousness

31:05
that will actually have you doing the
31:08
very things that break God's law in the
31:12
guise of their religion to make that it
31:14
make it seem like its righteousness and
31:16
you'll go along because the commandments
31:17
don't matter but those who know their
31:21
God who know Jesus Christ who are filled
31:23
with the Holy Spirit they will never
31:25
break the commandments of God and that's
31:28
where we saw Shadrach Meshach and
31:29
Abednego when the beast power of their
31:32
time asked them to worship this false
31:34
image they just said you know what we're
31:37
not careful to answer is it says there's
31:38
no compromising here there's no
31:40
negotiation so do yours and that's now
31:43
the patience of the Saints so clearly
31:48
this righteousness of the law has to do
31:51
with all those Levitical ritual
31:53
ceremonial Sibyl you know when when he
31:57
was setting up a nation a physical
31:59
nation there was a lot of

32:02
ceremonial and civil law sit
32:04
instructions ibly was 613 or 623 laws
32:08
that were associated with all of that
32:10
and they could be blameless if they
32:12
followed all those laws but that was
32:14
separate and apart and after that the
32:17
Ten Commandments and the Ten
32:19
Commandments actually proceed Moses we
32:21
see the Sabbath right from the very
32:22
beginning so these Commandments must be
32:25
kept through all time actually reflect
32:26
the righteousness of god verse 10 of
32:30
chapter three so so he says here sorry
32:34
in verse 9 finishing off in verse 9 and
32:37
be found in him I'm going to strive to
32:39
be found in him not having my own
32:41
righteousness which is of the law but
32:43
that which is through the faith of
32:45
Christ the righteousness which is of God
32:48
by faith that I may know him and the
32:51
power of his resurrection this is this
32:57
is I mean when we really understand

32:59

Christianity the true Christianity we

33:02

are focused on the power of his

33:05

resurrection that's what we really live

33:07

for because that's when we're reunited

33:09

with him and we will live forever in new

33:13

bodies in a new life with and there will

33:16

be no more death and so this is what

33:18

Paul was striving for to know him and

33:21

the power of his resurrection and the

33:23

Fellowship of his sufferings you know in

33:28

North America we've kind of got this

33:30

thing where it's not right that we

33:32

should suffer we should never suffer we

33:35

should always have the optimal

33:37

convenience we should be able to snap

33:39

our fingers or push a button and get

33:42

whatever we like and certainly the last

33:44

thing that should ever happen to us is

33:46

that we should have to wait for

33:47

something or that we should have to

33:49

suffer and here Paul is actually saying

33:52

I want to know I'm striving to

33:55

participate in the sufferings of Christ

33:57

because as I suffer with him I become

34:01

more like him and as they become more

34:03

like him I will

34:05

rise with him so I were unwilling to

34:09

suffer with him here he says being made

34:11

conformable unto his death and this is

34:14

the true definition of Christianity the

34:16

true definition of Christianity is we

34:20

follow Christ to the end and we will

34:24

live the way he lived and we are willing

34:26

to die the way he died if he requires

34:28

that of us we know that the hairs of our

34:30

head are numbered and we are more

34:32

precious than even two sparrows and even

34:36

you know he looks after us and we're in

34:39

his will but in his will we want to know

34:42

we want to participate we want to be

34:44

partners with him and participate in his

34:46

sufferings even to the point of being

34:48

conformable unto his death in fact our

34:51

very baptism is it is a symbol of our

34:54
willingness to die that half the old men
34:55
die and live in u verse 11 so I'm going
34:59
to do all of this i'm going to focus if
35:01
by any means i might attain unto the
35:06
resurrection of the Dead speaking of the
35:07
first resurrection so you know if it
35:12
takes suffering if it takes my death and
35:15
paul was here waiting to find out if
35:17
he'd be released or if he'd be executed
35:19
whatever it takes i am willing and
35:25
here's the patience of the saints why
35:27
are we so patient why are we willing to
35:29
endure anything because we want to
35:31
attain this resurrection that by any
35:35
means i might attain the resurrection of
35:38
the dead not as though i had already
35:41
attained so you know i'm not saying
35:43
already there either were already
35:46
perfect but I follow after that if I may
35:50
apprehend that for which also I am
35:53
apprehensive of Christ Jesus so Christ
35:56
Jesus has apprehended him and in that

35:58
apprehension now that he has the Holy
36:00
Spirit he is striving to apprehend this
36:04
this end result this promise that Christ
36:08
has held out
36:08
him brethren I count not myself to have
36:12
apprehended I'm not there yet but this
36:15
one thing I do there's one thing I do
36:19
forgetting those things which are behind
36:22
that though you know all of those I was
36:26
so meticulous in keeping the law I knew
36:29
I had everything memorized any little
36:31
thing I was tithing even you know seeds
36:34
I had everything just really organized
36:37
and that was also righteous and I was so
36:39
well respected all of that it's dumb and
36:43
I've forgotten all those things that are
36:46
behind instead I'm reaching forth unto
36:49
those things which are before and that
36:52
is the resurrection and the partnership
36:55
the fellowship in Christ this is this is
36:57
the one thing I do for getting all those
36:59
things that are behind me I'm now

37:01

focused on what's ahead of me and this

37:04

is so this is how he wants the

37:05

Philippines to think don't go backwards

37:07

don't go back to this the jew judea

37:11

practices and in fact at this time they

37:13

still had the temple but in short order

37:15

the temple would be destroyed so all of

37:18

those rituals and sacrifices that they

37:20

had with the temple would but they

37:22

wouldn't be able to do them anymore so

37:23

here he's forgetting all that focusing

37:25

on what's on before verse 14 i press

37:28

forward toward the mark for the prize of

37:33

the high calling of god in christ east

37:37

i'm telling you when i read these words

37:39

the Apostle Paul saw something he knew

37:43

something and he was just so convicted

37:46

to go after this and and and you know

37:49

you can feel the energy and you're

37:51

saying wow you know whatever this is

37:54

we're onto something indescribable and

37:58

we've got to have the same passion we've

38:01
got to have the same conviction we've
38:03
got to have this
38:04
promisingly Irit press toward the mark
38:06
for the prize of the high calling of God
38:10
in Christ Jesus is a very high calling
38:13
this first fruits calling let us
38:16
therefore as many as be perfect in that
38:19
that were perfect Elias is really
38:22
artillio is really mature you let us
38:27
therefore as many as our mature be thus
38:31
minded let let us think like this and
38:34
let's not be distracted by anybody who's
38:37
going to come into our congregation with
38:39
their false doctrine and their false
38:41
teachings and trying to replace Christ
38:44
and our focus on Christ with something
38:47
else let us be thus minded and if
38:50
anything if in anything you be otherwise
38:53
minded God shall reveal even this unto
38:57
you so clearly the apostle is praying
38:59
for his congregation and he really wants
39:02
them to understand that nothing replaces

39:04

Christ and if there's anything that's

39:07

going to get in the way any kind of

39:08

leaven he's confident that God's going

39:12

to reveal it to them so that they can

39:14

get rid of it nevertheless we're too we

39:18

have already attained what we have

39:19

achieved so far let us walk by the same

39:23

rule let us mind the same thing so let

39:27

us really be focused on achieving this

39:30

this prize of the high calling that is

39:33

in God that is in Christ Jesus verse 17

39:37

brethren be followers together of me I

39:41

you know you might not understand

39:43

everything I understand you might not

39:44

see everything I see but you know that

39:47

I'm bringing you the truth of God be

39:50

followers of me and mark them which walk

39:54

so as you have us for an example so when

39:58

you see brethren who really get it who

40:02

have good doctrine remember i'm going to

40:04

keep saying this good doctrine leads to

40:06

good behavior when you see people with

40:10

either sort of academic argumentation

40:13

and horrible behavior that's not the dr.

40:16

good doctrine leads to good behavior

40:18

when you see that mark them make a

40:21

special note but how about sort of a

40:24

bookmark in your mind oh that's a good

40:27

example i'm going to follow that example

40:29

brethren be followers together of me and

40:31

mark them which also which walk so as

40:34

you have us as an example why why why

40:38

should you be so careful to mark those

40:40

who get for many walk of whom i've told

40:46

you often remember when we opened this

40:48

chapter he said you know it's uh it's

40:53

it's not a burden for me to repeat

40:56

myself and here he's telling you now we

40:59

see that in fact he had he is repeating

41:01

himself he's told them often says no

41:04

burden for me to repeat myself but for

41:06

you it's safe so he's just let me keep

41:08

reminding them that there are not not a

41:10

few it's not a few there are many that

41:14
walk of whom I told you often and now
41:20
tell you even weeping that they are the
41:24
enemies of the cross of Christ so
41:28
they're speaking Christ in fact Christ
41:30
even tells us that many will come in my
41:32
name saying I am Christ but shall
41:34
deceive many so many so in Paul's time
41:38
there were many and in our time there'll
41:40
be many all kinds of persuasions and
41:42
different approaches to this but we've
41:44
gotta see through it all that many walk
41:47
and he's worn them often is this is like
41:50
a really serious thing this could
41:51
disrupt the congregation you get this
41:54
kind of doctrine inside your
41:55
congregation it's gonna split it's gonna
41:57
be divisive for many walk of whom I've
42:01
told you often and now telling you even
42:03
weeping this is how serious this is he
42:06
calls them dogs he calls them evil
42:09
workers he calls them mutilators I mean
42:12
hopefully the Brethren get this avoid

42:16

these people

42:17

they are the enemies of the cross of

42:21

Christ so this cross of Christ this

42:26

sacrifice of Christ is the pivotal

42:30

matter and here are these people who

42:32

appear righteous who are trying to take

42:35

the Brethren away from the sacrifice of

42:38

Christ and put something else in its

42:41

place and Paul is weeping he is he is

42:45

beside himself with sorrow hoping that

42:50

nobody falls for this but he knows that

42:52

there aren't going to be brethren in

42:53

fall for this these people are slick

42:55

they've got good argumentation and

42:57

there's a lot of them and they're there

42:59

they're relentless but he's really

43:01

hoping to inoculate the Philippians and

43:03

again strive together so if the

43:06

community strives together the community

43:09

can spot these false teachers and shun

43:12

them and all the time we're going to

43:14

have false teachers coming into our

43:15
congregations and as a community we've
43:18
got to spot them and help each other
43:20
avoid them whose end is destruction Wow
43:28
you know we're striving for this
43:30
resurrection of this eternal
43:32
relationship with Christ and the father
43:33
but these folks their end is destruction
43:37
how dare they how dare they minimize the
43:42
cross of Christ whose end is destruction
43:46
notice this now they're god they're
43:50
going to talk about God there's a lot of
43:51
talk about God but they're real God is
43:54
their belly they're they're actually
43:56
driven by their carnal nature

=====Quiz# 3

the relationship we have with Christ is
44:02
transformative it changes us the Holy
44:06
Spirit changes us we develop the fruits
44:10
of the spirit we become much more
44:12
self-controlled we're not governed by
44:15
our lusts these folks when you strip
44:19
away the image
44:20
when you strip away the narrative and

44:23

you just look at their behavior you

44:26

realize wow they're governed by their

44:29

appetites they're governed by their

44:32

carnal nature and whose glory is in

44:36

their shame the very thing that they

44:39

think is their glory it's there to ditch

44:41

their shame who mind earthly things

44:45

they're they're real concern is to have

44:49

gained in this world you know who they

44:52

are pasal also or sorry Peter told us

44:55

that we have escaped the corruption that

44:57

is in the world through lust these

45:00

people have not escaped that corruption

45:01

and you know they're now bringing this

45:04

in the cloak of righteousness to enforce

45:08

it on the rest of us and then you know

45:11

we have kind of parallels of that in

45:13

modern times where you see people

45:17

imposing what they think is God's law

45:20

externally on people and all of this

45:22

imposition and coercion and force it

45:26

does nothing to actually change the

45:28

heart to change the nature it's just a

45:31

an external appearance of righteousness

45:34

and in fact it's it's horrible it's

45:37

cruelty and and even though they appear

45:39

righteous what what the Apostle is

45:42

saying is their God is their belly

45:45

they're really driven by their appetites

45:48

and as much as we might look at

45:50

something like that and be disgusted by

45:52

it and I hope we are now let's read this

45:56

Paul says to the Romans therefore you

46:00

are inexcusable oh man whoever you are

46:05

that judges so do we look at that and

46:07

judge it or look at a brother or a

46:10

sister and judge them and can then and

46:13

that means condemn them for wherein you

46:17

judge another you condemn yourself for

46:22

you that Judge do the very same things

46:24

so we might not physically beat a woman

46:27

but we might be in a congregation

46:30

and it psychologically beat up our women

46:32

or psychologically beat up the Brethren

46:35
and try to impose our will on others and
46:38
oppress others and yet we want to
46:40
condemn the very thing that we're doing
46:42
for you that judge you do the same
46:45
things but we are sure that the judgment
46:49
of God is according to truth against
46:53
them which commit such things and think
46:55
you this oh man that judge them which do
46:59
such things and you do the same that you
47:01
shall escape the judgment of God so this
47:05
sort of artificial imposing of law on
47:09
others and coercing others to follow
47:12
very meticulously your rituals Paul is
47:17
saying it's all an illusion because of
47:19
the heart isn't changing and if the
47:22
heart isn't changing you're going to be
47:24
full of the works of the flesh so
47:27
because you're trying to put on or I'm
47:28
trying to put on this cloak of
47:29
righteousness and I'm condemning the
47:32
works of the flesh but because i don't
47:34
have the cross of Christ and the power

47:37
of his resurrection working in me my
47:40
heart is not changing and if my heart is
47:43
not changing I'm a hypocrite I'm going
47:46
to try to appear righteous but behind
47:48
the scenes when I think nobody's looking
47:50
I'm engaged in the works of the flesh
47:52
and so Paul's thing do you think you're
47:56
gonna get away with this you're so harsh
47:58
and so condemning of others when you see
48:01
them falling short and yet in your
48:03
private life you're falling short how
48:08
how will you come to the judgement day
48:10
of God and think that you'll escape you
48:13
know this is that there's a book that
48:14
one of the Brethren put me on to call
48:16
the righteous mind and the the premise
48:20
of the book is actually quite profound
48:21
and basically it says this the more
48:25
righteous we believe we are the more
48:28
condemning
48:30
intolerant we become so that religion
48:33
actually becomes a problem it becomes

48:36
source of division rather than a source
48:38
of love and of unity and that's what we
48:41
see here is that the people who are in
48:42
well-meaning people who become engaged
48:46
in religion that the religion actually
48:49
warps warps them and they become
48:52
horrible people so in fact some of the
48:54
some of the worst people in the world
48:55
are religious and what Paul is talking
48:59
about he's saying get rid of religion
49:00
and instead enter into a relationship a
49:04
covenant relationship with Jesus Christ
49:06
and know him and know him intimately and
49:10
allow Him to come in and sup with you
49:13
and transform you and get away from this
49:18
religious ritual istic mechanical type
49:23
of living and and you know it's very
49:25
interesting when people are very
49:27
coercive and and really imposing their
49:31
perception of how things should be on
49:34
others he makes that interesting
49:37
statement Paul does to the brethren at

49:39

Galatia about these people who are

49:41

governed by the works of the flesh who

49:44

are really hypocrites he says this they

49:47

sell out to affect you so so they are

49:50

passionately trying to have an effect on

49:53

you but not well it's not a good effect

49:56

yes they would exclude you you want to

49:59

punish you they want to ostracize you

50:00

because you don't live up to their

50:01

standards why do they do this that you

50:06

might affect them this is profound so

50:12

they're trying to affect you try to

50:14

create a feelings of sorrow and of guilt

50:17

and condemnation in you why are they

50:20

doing that so that you can affect them

50:24

well Paul is saying here and sort of the

50:26

insight into the human mind and it's

50:28

again kind of leveraging off that book

50:30

the righteous mind is that they're

50:33

insecure they really don't

50:37

confidence and because they don't have

50:39

confidence it's important to them to

50:42
impose their definition of righteousness
50:45
on you and to affect you because when
50:48
they see that they've affected you that
50:50
reassures them that they must be right
50:52
and Paul is saying they're hypocrites
50:55
and and that that guy's of confidence
50:58
that they're coming with is really a
51:00
lack of confidence so ignore them and
51:02
you focus on Christ and even the
51:06
fellowship of having fellowship with his
51:08
sufferings so let's now conclude with
51:12
Philippians chapter 3 and verse 24 hour
51:16
conduct our conversation our citizenship
51:20
is in heaven doesn't mean we're going to
51:23
heaven it means Christ is in heaven and
51:25
he has our citizenship we are written
51:28
with with the father in the book of life
51:30
with him but he's coming to Earth and
51:33
he's going to rain on earth for a
51:35
thousand years and then after that
51:37
thousand years is up the father shows us
51:40
in the book of Revelation at the end

51:41
that the father is going to come down
51:44
and he's going to dwell on earth and so
51:47
it's all about the earth and the
51:48
covenant with Abraham was about it was a
51:50
land covenant and we were going to
51:52
ensure at that land that was promised
51:54
the meek shall inherit the earth and so
51:57
our citizenship is in heaven but Christ
52:00
and the father are coming with that
52:02
citizenship to earth so from whence also
52:06
we look for the Savior this is the true
52:10
Savior it's not our works it's not we
52:13
don't we don't keep the law so that we
52:15
can earn our way to salvation and we
52:17
hope that you know are a good deed to
52:18
lochlair our bad deeds all about is
52:20
nonsense all of that is dumb it's our
52:23
relationship with Christ and we're
52:25
looking to him our Savior the Lord Jesus
52:29
Christ and when he comes this is the
52:33
promise this is why Paul is just
52:34
striving so focused Lee

52:38

he saw something and John saw it as well

52:40

and he understood that when Christ comes

52:44

there's a new life there's a new birth

52:47

Christ is the firstborn from the dead

52:49

and he says to us we must be born again

52:51

and this is that birth that he's talking

52:54

about it's a birth from the grave we're

52:56

born now we have this body then we go

52:58

into the grave then we're born again out

53:01

of the grave like Christ with a new body

53:03

and here he says you know and we shall

53:06

not all sleep but we shall all be

53:07

changed we'll all have this new birth

53:10

who when he comes shall change our vile

53:13

body and you know people are trying to

53:16

fool themselves and they're pumping iron

53:17

that doing all they can to try to have

53:20

this glory but Muhammad Ali he just died

53:22

the other day and I don't think there

53:24

was a more glorious athlete physically

53:26

than Muhammad Ali and yet he was like

53:31

grass like a flower all of that glory

53:34
past and so the real nature of our this
53:39
physical body is its corrupt and in the
53:42
older we live the more we live the
53:45
longer we live the more corrupt we see
53:47
it is it's a broken body we do our best
53:50
with it but it's a vile body but when he
53:54
comes he's going to change this vile
53:55
body that it may be fashioned like unto
53:59
his glorious body he's the firstborn
54:02
from the dead and he has this glorious
54:05
body now and he's in heaven and he's
54:07
coming and when he comes you know we're
54:10
going to be like him he's going to
54:12
change our body to be like his in and
54:14
Paul was just so focused on this promise
54:18
according to the working whereby he is
54:22
able even to subdue all things unto
54:25
himself and so this is Christ is the
54:29
center and everything we saw that in
54:31
chapter 2 that every knee will bow to
54:34
Christ all things in heaven on the earth
54:37
and even in the earth everything is

54:39
going to be subdued by
54:42
right and when everything is subdued to
54:44
him then he's going to turn everything
54:46
over to God the Father so this is the
54:49
promise this is what we're striving for
54:51
and it's really important brethren that
54:54
we are not influenced by the dogs by the
54:58
evil workers by anybody that would want
55:02
to displace the cross of Christ this
55:06
incredible yes it's hard to even
55:11
articulate it this is sacrifice that the
55:16
creator made coming into his creation
55:19
and then being brutalized and then dying
55:25
without uttering a word without sinning
55:29
and then being out of existence for
55:32
three days and three nights and then
55:34
coming back being born from the dead it
55:37
was a glorious body and that powerful
55:40
resurrection that that he completely
55:42
fulfilled though true righteousness and
55:44
now he's in heaven and that people would
55:47
come along and somehow try to discount

55:50

that and say yeah you know that's okay

55:52

but you really need to get circumcised

55:53

and you really need to do these other

55:55

things in order to be saved no we just

55:58

need to believe in the sacrifice of

56:00

Jesus Christ so this is just a beautiful

56:03

letter that we're working through and

56:05

once we have this on knowledge we were

56:08

filled with the Holy Spirit we will

56:10

fulfill the righteousness that the Holy

56:12

Spirit enables us to fulfill we have one

56:15

more chapter to to go to finish this

56:18

beautiful book and that's what we're

56:19

going to cover next week chapter four

56:21

and then we will study the book of

56:23

Philippians and you know there's a

56:24

passage in chapter four and it's the

56:26

passenger he says I can do all things

56:28

through Christ who strengthens me that

56:31

is one of the most quoted passages in

56:33

the Bible and is one of the most

56:34

misquoted people don't understand what

56:36
they're saying when they say that and
56:38
we're going to cover that in the
56:39
rest of chapter four we're going to get
56:40
to see I yodea I'll get to meet the
56:43
audience in tickey and bring this whole
56:45
book together so I'm looking forward to
56:47
seeing you next Wednesday 630 central
56:50
time seven thirty eastern and we look
56:52
forward to exploring the Word of God
56:54
with you together I'm going to go on the
56:57
chat now and i look forward to seeing
56:59
you again next week god bless

=====Quiz# 4