

# Adopt Jesus' Death as a Test of Your Outlook (Part 3)

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[0:00] All right, so turn in your scriptures to Philippians 2, as I said. I've already lost the... there's a clicker. All right, so as just a brief review of where we are in the book.

Again, this is our... this is our... I always start off with sort of the road map, right? So the book has five chapters. We're in chapter 3. We're going to wrap up chapter 3 tonight. In chapter 3, D.A. Carson had us at the end of chapter 1 in Philippians, and then sort of going back and forth in chapter 2.

So tonight we're going to be in verses 12 through 18 in chapter 2 in Philippians. All right, so that's where we'll start. And you'll see that there's still chapters 4 and 5 to go, which he finishes up chapter 2 in Philippians and then 3 and 4.

But that'll be for another time whenever we resume, assuming we'll stay and finish this book out. So in chapter 3 that we're in, this Adopt Jesus' Death, there's three sections.

And so D.A. Carson, and these are the three parts that we've done. So two meetings ago, we did part 1. We are called not only to believe on Christ, but also to suffer for Him.

[1:06] And so we looked at the end of chapter 1. And you remember what Paul writes? It is granted to us two things. Paul writes, I think it's verse 29.

Chapter 1, verse 29. For it has been granted to you that for the sake of Christ you should, one, not only believe in Him, but two, suffer for His sake.

And that was sort of the focus two meetings ago. We discussed probably the last third of our meeting what it meant in our context to suffer for Christ in our context, in America where we live now.

And so that was part 1 of the chapter. Then the last time we met, last week, we looked at verses 1 through 4. We are called not only to enjoy the comforts of the gospel, but also to pass them on. We're not to be selfish with the gospel. We're supposed to take it and live it and share it. And so that was Philippians 2, verses 1 through 4.

[2:06] So tonight, now we're skipping verses 5 through 11, because remember, that's what D.A. Carson, we spent three weeks looking at those verses. And this is where I think I taught the first two parts, and then Mark wrapped us up with the third part.

So we're skipping over that, and we're jumping right to verses 12 through 18. So tonight, I'm just going to take this in a very logical, very sort of practical order.

I've divided it into four parts for tonight. So we'll look at verses 12 and 13, where we receive the call to work out our salvation. And those are actually the words that he used.

So we'll go over verses 12 and 13. Then in the second section, we'll unpack what Paul means when he tells us to pursue holiness without grumbling. So if you grumblers out there, hang tight, because this is not good to be a grumbler.

So we'll see what verses 14 and 15 have to tell us. And then verse 16, Paul writes about holding fast to the word of life. And in the Greek, we'll see in just a minute, hold fast actually has two different meanings, two different perspectives, but both of those match the context of what Paul is writing.

[3:21] So it's pretty interesting as we look at that. And then we'll wrap up tonight with verses 17 and 18 and see if there's a way. How does Scripture reconcile joy and sacrifice?

Are those two completely separate things? Or is it actually the same coin, just two different sides of the same coin? Joy and suffering or sacrifice. And so we'll see what Paul has to write there.

So as you all know, right? So the book of Philippians, the letter of Philippians, it overflows with joy. But Paul is writing this book or this epistle from where? What's his context?

Yeah, yeah, he's in prison, right? So, but yet it's hard really to detect that, at least the tone of the epistle. But he does share that, that he's in prison, that he's suffering for Christ.

But yet in that context of sitting in prison, right? Again, he is exhorting the readers to live a gospel-centered life, to live obedient, to live reverent, to live joyful.

[ 4 : 19 ] In a world, in a context, that is dark. As we study tonight, also just in the way of introductory remarks, I want to be sure that we understand, as I mentioned a minute ago, right?

This passage that we're reading tonight, it's not about earning your salvation, right? Working out your salvation. It's not about earning it, but instead it's about expressing it, right?

So keep that in mind, right? Working out salvation is not to earn it, but when you think about working out your salvation, it's about expressing your salvation. Again, living the gospel.

This is what we'll read tonight. It balances the tension between the believer's responsibility, right? And God's sovereignty, right?

This whole salvation thing, right? Is it in the sanctification that follows? Is it all God's doing? Or is it our responsibility, right? And so Paul very briefly addresses this.

[ 5 : 19 ] And so we'll talk about that tonight a little bit. But we're going to talk about holiness tonight. Holiness that's both. Now, when you think of being holy, do you think of seriousness or do you think of joy?

When you think of just holiness, sort of you think of the tone and the tenor of the term holiness. Do you think of something that's a little bit more serious or do you think it's a little bit more joyful? More serious?

I'm sorry? Seriously joyful. Seriously joyful. There you go. Well, yeah. And it's both. It goes back to that. It's two sides of the same coin, right? So we'll read about we are called to be holy. But calling to be holy is both a joyous thing, but also it's a serious.

It's a sober thing as well. And then we'll also read about living as lights in the world, right? Lights in the world. This is the light of mine. We may sing that tonight. So Alonza, I think it was the night that Mark taught.

You sang, and I was so jealous because I said, Mark, I've never had Alonza sing when I teach, but Mark teaches once, and I heard on the recording, you started singing at the end. So before we make a break, maybe I can persuade you to sing.

[ 6 : 25 ] That way, Mark, and I can be even. No, I'm just kidding. Just kidding. Just kidding. All right. So, hey, let's go to Philippians. I about to say Ephesians.

All right, here we go. Verses 12 and 13. So this is where Paul begins. And I have the verses up on the slide, or you can follow along in your Scripture. So Paul writes. Actually, let me back up.

Can I have someone read, just to add a little bit of context here, can I have someone read chapter 2, verses 1 through 11? And then I'll wrap up by reading our verses tonight, 12 through 18.

But would someone be willing to read verses 1 through 11 in chapter 2? All right, Michelle, thank you. Therefore, if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in Spirit, intent on one purpose.

Do nothing from selfish or empty conceit, but with humility of mind, regard one another as more important than yourself. Do not merely look out for your own personal interests, but also for the interests of others.

[ 7 : 45 ] Have this attitude in yourself, which was also in Christ Jesus, who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bondservant, and being made in the likeness of men.

Being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted him, and bestowed on him the name which is above every name, so that at the name of Jesus, every knee will bow, of those who are in heaven, and on earth, and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Thank you, thank you. So then verse 12 picks up, therefore, my beloved, at least in the ESV, so therefore, based on Christ's example of dying on the cross, his example of humility, of the things that were just read in the first 11 verses in chapter 2, therefore, my beloved, Paul writes, as you

have always obeyed, so now, not only as in my presence, but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work, for his good pleasure.

Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish, in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ, I may be proud that I did not run in vain or labor in vain, even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all.

Likewise, you also should be glad and rejoice with me. All right. So now, let's bounce back to verses 12 and 13.

[10:04] All right. So Paul begins, Therefore, my beloved, as you have always obeyed, so now, not only as in my presence, but much more in my absence, and I'll stop there in the middle of verse 12.

And so we want to take that part first. And just as I did last week, and maybe a couple of weeks before, if you're watching the screen, sort of what we're going to be talking about, I put it in a different font color, an orange or yellow, whatever that is, just to sort of help sort of associate some of what we're talking about to that verse.

All right. So we see that this first phrase, this first section, verse 12, right, that Paul is commending the Philippians for their obedience. Right. So obedience, that's the first sort of topic or theme as we dive into chapter 2, verse 12 here.

And I'll have some notes up there on the slide as well. So we see that Paul commends their obedience. Hey, my beloved, as you have always obeyed, right, let me commend you. Let me affirm and recognize that I see your obedient spirit, your obedient heart.

And so he's commending their obedience. And then he says, notice, why is he saying so now, not only as in my presence, but much more in my absence?

[11:18] I find that pretty interesting. So, or is that actually, yeah, that makes sense. Knowing human nature, human behavior, right? When the cat's gone, the mice play, right?

So Paul knows the reality of sometimes folks, sometimes misbehave and aren't on their best manners. When the, when the, those who are over them are not watching, when the teacher's gone, right?

And so it's interesting that he mentions that. but, but, but we, we can see there, and that's the second bullet of the notes. You know, we read from Paul's writing there that, that we know, right, that true obedience is not dependent on human supervision, right?

If it, if you're only going to obey when someone is watching over you and holding you accountable, is that true obedience? Because when you remove them from that context and you stop obeying, is that really true obedience?

And I know that, I mean, we can draw an illustration or a parallel of, of, of kids with parents or students at school, right? Or when the parents are gone and the kids have fun at home.

[12:29] But, but think of spiritually, right? When we think about as believers, as followers of Jesus Christ, when, when we are, I don't know, right?

You all know Christ is always with us, right? He always sees us, but sometimes we forget that. And so, probably in our weaker moments, in our, maybe in our more rebellious moments, we, we just choose not to obey, right?

Well, true obedience is not dependent on human supervision. Look back in chapter one, and this is the second time Paul is actually bringing up his presence versus his absence, right?

So, in, in chapter one, verse 27, let me read, and you, hopefully this, we just went over this a couple of meetings ago. Paul writes, only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you, that you are standing firm in one spirit, with one mind, striving side by side for the faith of the gospel.

So, so we see this is the second time now, and you know, hey, if Paul's having to mention this twice in this inspired writing, then maybe he's on to something, right? Is there something about us in our sinfulness that, that we tend to obey when, when we, when we feel like we're being watched or being held accountable?

[13:52] So, so again, Paul was just emphasizing, hey, brothers and sisters, my beloved, he's not necessarily scolding them, and he's coming alongside, that, that's the exhortation, the encouragement in him. As you've always obeyed, and hey, you've obeyed not only in my presence,

which I would expect, but hey, you've also obeyed in my absence.

And so we just learn, we just gleaned from, from the first part of that verse, right? That, that true obedience flows from our love for Christ, right? That's the, that's the motivation, that's the gas that should propel our obedience, right?

Is our love for Christ, not for the fear that we're going to get in trouble, right? Or, or, not because you want to make a good impression to someone, right?

That's not, that could be, I mean, that, that's probably enforced obedience, but, but is that true heart submission obedience? So we see true obedience flows, flows from our love for Christ, and it's also, hey, you all, it's also evidence of genuine salvation, right?

So, so again, if you're having a moment of introspection, salvation, and you're sort of wondering, am I truly saved or not? What are the genuine fruits of salvation?

[15:05] If you're working with a friend or a family member that is questioning, sort of wondering whether they're truly saved or not, look for the evidences. There's many evidences, and one of them is, do you love Christ so much that you're genuinely obedient, that you're motivated by the love of Christ to be obedient and to do what He says.

So, am I making this up? No. Turn to John 14, 15. I need somebody to read just very quickly, John 14, 15, and if someone else can look up 1 John 2, 3 through 6, we'll see where John is basically telling us the same thing, that, that, you know, if you truly love Christ, you will obey.

And so, Paul is just sort of affirming what John tells us in other parts of Scripture. So, somebody have John 14, 15. Read it.

If you got it, read it. If you love me, you will keep my commandments. Yeah, that's, there's not much to preach on that one. If you love me, you will keep my commandments.

You'll obey me. Yeah. All right. And then, 1 John 2, 3 through 6. Somebody's got that. All right, Kevin. Let us know that we have come to know Him, if we keep His commandments.

[16:25] Yeah. The one who says, I have come to know Him, and does not keep His commandments, is a liar, and the truth is not in Him. But whoever keeps His word, in Him the love of God has truly been perfected.

By this we know that we are in Him. The one who says, He abides Him of Himself to walk in the same manner as He walked. There you go. So again, a few more words there, but the same sort of thing.

You know that you belong to Him. If you love Him and keep His commandments, you obey Him. So think about this, church, before we move on to the next phrase. A church that only obeys when watched is not yet gripped by their love or their fear of God.

Agree or disagree? Let me read that again. A church that only obeys when watched is not yet gripped by their love and or perhaps their fear of God.

Would you agree with that? For the recording, I think everyone is nodding yes. Yeah. Yeah. And again, why are you agreeing to that? Well, based on the Scripture we just read. So Paul wants the Philippians and us by extension to live before the face of God.

[17:35] Right? We love God. We live before Him. Coram Deo. Right? Before the face of God. Not merely before the eyes of an apostle. Not merely before the eyes of man.

Right? Paul said, Hey, you know, whether in my absence or in my presence, can you continue to obey? But we are reminded that our true obedience comes from our love and perhaps, and we'll talk a little bit later about our fear, our holy reverence for the Lord.

All right. So, Therefore, my beloved, as you have always obeyed, He affirms them. So now, and He just encourages them, not only as in my presence, but much more in my absence. Drum roll.

Here's the next phrase. Work out your own salvation. Work out your own salvation. So the Greek word for working out literally means to work out fully, to bring to completion, but this, I like this one, this part, to develop what is already present.

That's good. That was, as I was studying this and looking up some of these Greek, you know, literal, literal meanings or translations, this one, then that Greek word, I'm not going to even try to pronounce that one, Mark, if you want to, go for it.

[18:51] It's up on the screen, but, yeah, bless you. Yes. Sounds like you sneeze, but yeah, there you go. So, so that's a long one. There's other ones that are really short that I'll try to take those, but, but, but don't you love that, that, that meaning to develop what is already present.

Isn't that good? Work out your own salvation. Again, it's not that you're working for your salvation, right? But if you, if we were to understand Greek and understand this verb here, Paul's writing, hey, work out, continue to develop what you already have, what's already present, right?

You're not working out for your salvation, right? Salvation, as we know, and this is one where I meant to remove these scripture references, but, but it does not mean to work for your salvation since salvation is by grace through faith, not of works.

Now, pretend those verses aren't up there. If you were sitting across the coffee table from a friend and you were trying to think of some verses to go to, to sort of persuade them and show them through scripture that we are saved by grace through faith and not of works, where would you go? I mean, I, again, I meant to take these verses off, but are there any other verses? Just some go, these are, you know, you need to have some go to verses in your mind, right? You don't want to get stuck mumbling and trying to figure out where to go in scripture if you have that opportunity, right?

[ 20 : 13 ] You need some go to verses and so if you're having a conversation about salvation by works versus salvation by faith, these are your go to verses, right? Ephesians 2, immediately, Ephesians 2, 8 and 9 and then also Titus 3, 5.

Are there any others maybe that are familiar to you in that topic that you've, maybe in the past, you've, are your go to verses when you're discussing this particular topic?

Just curious if there's any others. Isn't it also discussed in Romans? Yeah, yeah, I mean, there's other, I mean, it depends on specifically the, yeah, what way you're referring to, but those are the things where, right, so Romans 2, 8 and 9, right?

And then, here, here, a bonus question. So, where in Ephesians is the part about how God has made us for good works? Ephesians 2, 10, right?

It follows 8 and 9, right? Good, yeah, Ephesians 2, 10. You know, we, God, it says that, you know, God is, we are made, God's, is it masterpiece?

[ 21 : 21 ] Now, this is where I'm fumbling a little bit. Workmanship, so, but, but yeah, for we are His workmanship, but again, if you were to look at the context and the Greek and sort of understand the broader picture here, it's not just that we're His workmanship.

I remember preaching on this three years ago that we are, we're like His treasured masterpiece. And, and I remember studying that and that made such an impression. Even, it just comes to my mind immediately.

Wow, that's pretty special. That's pretty special that we're His workmanship, but, but really, if you were to unpack that word a little bit, we're His, we're His treasured masterpiece made for good works.

You know, that, that's just encouraging. That's super encouraging to me. Anyhow, I digress a little bit, but, but you want to have some go-to verses and this is one of them when it talks about salvation by faith.

Ephesians 2, 8 and 9. All right, so work out your salvation, right? Um, this does not mean you're working for salvation, but you're developing, you're bringing to completion throughout your life, sanctification process, right?

[ 22 : 31 ] What's already in you as a believer of Jesus Christ as a follower, right? You are already saved. Um, before I move on, just one illustration, and I, and I've gotten into, as I've been preparing for teaching and for preaching, um, I've just been motivated recently, and I, and I brought, brought some illustrations last week, and, and, because again, as you think about trying to teach others, friends, casual conversations, you'll, sometimes they're going to resonate more with maybe some illustrations than, than looking, giving you the literal Greek understanding of a word from Scripture.

And so, um, let me try this one out on you. And again, when it comes to Scripture, all illustrations will fail. You can't take them too far, right? But to illustrate that point, um, let me try this one out on you.

So think of a miner working, um, working out a rich vein of gold. The gold is already there, but it's the miner's task to work and bring and discover the gold.

In the same way God has given us salvation in Christ, it's our task to, to work it out, to bring its implications into every area of life, to live out what God has already worked in.

I like that phrase. To, to work out our salvation, we work out what God has already worked in to us through salvation. So, that, that illustration may resonate.

[ 23 : 58 ] I don't, I don't, I mean, it's, it seems a little dated, right? Miners and gold rush and digging for gold, but, I don't know, yeah, maybe you have someone who, who likes geology and, and that,

that may resonate, right?

The gold's there. We, we are saved, right? But the miner still has to work and dig and bring out that gold. Similar, I like the gold, right? Gold, salvation, you know, that's gold, you know, treasureless.

Um, so, anyhow, it's illustration about working out salvation. All right, let's move on. Let's move on.

If I, if I camp out on any one point, we will be late and that's not my goal. So, so, now Paul continues, okay, work out your salvation, but, then he puts a little modifier on there, right?

With fear and trembling. All right, before I share with you some, some notes from there, y'all want to give a stab at, what, what in the world does that mean? What's he, what's he, what's he get, what's Paul getting to?

With fear and trembling. With reverence. All right, I think two of you said that at the same time. A seriousness. All right, seriousness. So, what you work out your salvation in reverence, seriousness, anything else come to mind?

[ 25 : 08 ] In awe, A-W-E, awe, yep. All right, so, so Paul's given some instruction on as we work out to our salvation. Do we just work out, do we do it in any willy-nilly way that we do?

No, he says here with fear and trembling. So, so y'all are spot on, right? And so again, I have some, some Greek there for you. Phobos, you probably recognize that, phobia, you know, phobia, so you recognize sort of where that comes from.

So, the phrase fear and trembling, reverent awe, and so, I think Michael's ready for seminary. He nailed that one. I think he knows, all he has to do is work on that. Here, Michael, there's some Greek there.

So, y'all, we're doing that tonight. So, this phrase speaks of reverent awe and sober seriousness.

Y'all nailed those. So, what's it not? I also like, when I go over these concepts, it's good to talk about what something is not just to help us understand, right?

So, it's not cringing terror, right? It's not, you're not going to work out your salvation in some sort of debilitating way because you're so afraid of the Lord.

[ 26 : 09 ] You've got some capricious God that's just ready to slam you if you do the littlest thing wrong, right? Or, the fear of losing your salvation. That could make sense to some people's context, right?

There's such a fear of, oh, I'm working hard, working out my salvation so I don't lose my salvation. So, I've got to work harder so I don't lose it, right? That probably, perhaps, is maybe more common, right?

But there is a concept of fear, right? Reverence, awe, you know, soberness. It is the fear of dishonoring the God who saved us.

So, this is where it gets a little bit sober, y'all. So, we can't stray too far away from what we understand as fear because we should have a healthy fear.

You know, I would think that I think most of us as parents probably would agree with, you know, our children should have a healthy fear but not cringing terror of your parents but a healthy fear of respect, right?

[ 27 : 13 ] Because your parents love you just like God loves us, right? But there's, as your parents love you, they're going to discipline you and help you in a way. So, I think we can, you know, resonate with this concept that there is a certain reverential, respectful fear but this fear is of dishonoring the God who saved us.

Man, why, do you know how much God is, you're, God has given His Son, Jesus Christ, died on the cross and we can go through and we read that in chapter one, right?

God, perfect fellowship, God the Father, God the Son, God the Holy Spirit leaves that, comes to earth in the form of a man, right? We read that in chapter one and you just think about what Jesus Christ bore on the earth and you think about, ah, just the fear, the disappointment that you have of disappointing a God who basically gave us everything through Jesus Christ, right?

So, the last line there on the slide, the trembling of a heart that knows that it is dealing with the living God that goes back to some awe. So, it's sort of a blend of everything, right?

Right? You know, a fear, a very eyes wide open cognizance of not wanting to disappoint your Lord and Savior, but also knowing you're dealing with the Lord of the universe, the creator of everything, the one who has no bounds in time and space, who is everywhere, right?

[ 28 : 48 ] So, it sort of blows my mind when you sort of think about all those different aspects. That's what Paul is getting to, work out your own salvation with fear and trembling.

Questions? Comments? Thoughts on that? Work out your own salvation with fear and trembling? Okay, we can move on.

Yeah, if y'all even have comments or just want to either affirm what you're hearing or like, wow, man, God's great. Or, oh my goodness, I need to straighten up a little bit.

I haven't, I've been taking life a little bit too casually in my relationship with the Lord. We're just around the table here talking with that scripture. It kind of refers to when people feel that they can lose their salvation if they're not working and it's like, it kind of, it really confirms that you're not going to lose your salvation.

You might lose some of the rewards you will get in heaven if you have been continuing to work out and grow, but you're not going to lose your...

[ 29 : 59 ] Or losing maybe even momentarily perhaps, just that sweet fellowship, that fellowship that you have with the Lord, right? Yeah. Yeah, that's what sin does, right? Separates us from our Lord.

All right, let's move on. So verse 13. So Paul continues, for it is God who works in you. All right, this is good stuff. God is working in us, for God who works in you both to will and to work for His good pleasure.

So this is where Paul grounds our responsibility. So this is the, and we just don't have time to unpack this, right? But this is the old doctrinal, is it God's responsibility, I mean, person's responsibility or is it God's sovereignty, right?

And so this is where Paul very briefly sort of grounds our responsibility as humans, as believers of Jesus Christ, with God's sovereignty, right?

The word works, right? For it is God who works in you. So we think about God being the one who continually energizes, He powerfully works.

[ 31 : 08 ] this is not a distant God who just winds up something and walks off, right? God is personal, He's intimate, He's with us. And so it is God who is working in you, who is energizing you, who is continuing to compel you as you work and live a gospel-centered life, as you work out your salvation.

He's not a distant observer, He's active in sanctification. So Paul writes, it is God who works in you, and then that next phrase, both, now catch this, and if you're underliners in your Bible, this is a good one to underline, both to will and to work for His good pleasure.

Alright, so y'all notice there's two things going on here. You know, what's God doing? Why is He working in us? As, you know, He's helping us work at our salvation? For what purpose? Alright, so here's your purpose clause, both to will and to work for His good pleasure.

And so God gives us both, as you'll see in the second bullet there, God gives us both the desire to obey, isn't that encouraging? He gives us the desire to obey, and He gives us the ability to obey.

Whew! I'm glad it's not all, you know, it's all up to me to motivate myself. Right? That's great. God, here it is folks, be encouraged.

[ 32 : 31 ] You know, if you just, if you're in a slump right now in your life because you just don't feel like, you just don't even feel like getting up, you don't feel like obeying. I'm just, I'm tired, I'm just tired. Life is hard right now, and I just want to sit on my couch and eat Moose Tracks ice cream.

My wife bought Moose, y'all know Moose Tracks ice cream? I, for some reason, I've missed that my whole life. So, so, she bought Moose Tracks ice cream, and so, listen, I love Reese's cups.

You love chocolate pepper peanuts. Have you had Moose Tracks ice cream? You know what's in Moose Tracks ice cream? It's peanut butter, little miniature peanut butter cups and then fudge.

Right?

And so, I'm all over that. So, yeah, yeah, yeah. So, so, you know, we talked about either being present or being absent. So, you all know, right, my wife is absent right now, right?

She's out of state attending her uncle's funeral and there's Moose Tracks ice cream in the freezer right now. I will go no further, but anyhow, so I will go no further.

[ 33 : 36 ] Oh, this is on the recording too. She'll, she'll, she'll pick this up. So, there, there may not be any left by the time she gets home. So, she'll get home until Sunday, right? A whole week of Moose Tracks ice cream in the freezer.

That's temptation. Oh, look, now I can be deceptive. All right. So, so Mark is teaching me to go buy more. It's, yeah, I'll get on Mark.

All right. That's on recording too. Mark is helping me deceive my wife. So, all right. So, where, where, where was I? This was, I'm off the notes here. Where am I? So, all right. To will and to work, desire and ability, right?

So, it is God that's encouraging us, that's working in us, both to help us have a desire to obey him and the ability to obey him, right? It's all about God's enabling grace.

Amen. Amen. Amen there. It's God's enabling grace to help us obey and the ability to do so. So, so think about this before we move on. Think about this. We are not left to ourselves in this life of obedience.

[ 34 : 36 ] Amen. Exactly, Mark. Amen. When you find in your heart a new desire to obey Christ, that is God working in you, right? If you find in your heart a new desire, a new, I hate to use the word motivation, but a new sort of oomph to obey Christ, that is God working in you.

That is not you eating Moose Tracks ice cream or drinking some caffeine and so now you're all pumped up, right? And you just want to pause and say, thank you, Lord. Thank you for, for giving me the, the ability, the state of mind, the, the, whatever it is, the, the, the commitment to want to obey you and to honor you because you've reminded me who you are and scripture reminds us of that.

And so that's God working in you. And then when you actually carry out that obedience, right? So you have a heart for obedience and then when you carry it out, guess what? That's God working in you too, right?

Isn't that awesome? That's God's at work. God's at work in us. So, now we've talked about in previous months, years, sanctification, right? You all know sanctification is, is, is a dual work, right? When we're sanctified originally, right? Positional sanctification, that's all God, right? He saves us. But then that progressive sanctification, remember that term that we've learned in the past, right? That, that, that's, that's a dual work of us doing the work.

[ 35 : 59 ] That's our responsibility, but then God working in us as well, sanctifying us as well. So, we're sort of talking the same thing as well. All right? So, it is God, praise the Lord, it is God who works in you as you're working out your own salvation with fear and trembling, both to will, to decide to do it, and then to work, actually getting it done.

And for what purpose? For His good pleasure. For His good pleasure. For the pleasure of your Lord who died for you. Isn't that sweet?

That's sweet. That's sweet. You're working hard, you're working out your salvation for His good pleasure, and you and the Lord are working together on that. Here's another one of my corny illustrations.

So, y'all are going to have to help me with illustrations. Okay, I'm going to share this with you because it has to do with water and sailing. So, we've got some folks that like being on the water. So, I wanted to use this for you out of honor, respect for you, you all tell me whether it works or not. So, when you think about this working out salvation, you're working, and God working. So, here, imagine a sailboat. Alright, when you're on a sailboat, the sailor has to work hard, raising the sail, trimming the lines, steering.

[ 37 : 13 ] His effort's real. Blood, sweat, tears, working hard on that sailboat. But, without the wind, the boat goes nowhere. So, in the Christian life, our obedience, is like that sailor, raising the sail, trimming the lines.

And the Holy Spirit, in this illustration, is the wind. Our effort's necessary, but the power is totally from the Lord. The Lord working in you. So, I don't know.

Again, some of these work, it really depends on who you're talking to. Right? And it could be that, man, that illustration resonates with someone who's not a believer or maybe a baby Christian. So, again, talk in terms, simple terms, that others might understand.

So, there, that was a freebie for you. Sailboat. Alright, so I've got the miner digging for gold, working hard for gold. It's already there. And I've got a sailor. Right?

You're working hard, but at the end of the day, if there's no wind, right, you know, then nothing's going to happen. So, it's both. The Lord working and you working. Alright. Let's move on to the next two verses.

[ 38 : 20 ] 14 and 15. Let me find where I am in my notes. I've gone off script, so I don't know where I am in my notes. Alright. Verses 14 and 15. Let's continue. Let's see. Let me, I'm in Ephesians.

Let me get back to Philippians. Oh, I've got the verse right here in front of us. Alright. So, Paul continues. Do all things without grumbling or disputing. Does that sound like somebody's parents? Does that sound like you to your kids? Do all things without grumbling or disputing that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation among whom you shine as lights in the world.

Alright. So, Paul now applies this, this obedience, if you would, in working out your salvation. He applies this now to a very practical area of our life, our attitude and our words.

Alright. Do all things, our attitude and our words, without grumbling or complaining. So, I'm starting to meddle a little bit in our lives. Alright. So, let's look at these words a little bit, make sure we understand them.

[ 39 : 26 ] They're just what you think they mean. Right. Grumbling, murmuring, quiet, complaining, grumbling. who's a subject matter expert on grumbling with me?

I'm a grumbler. Grumbling. I read somewhere, hey Mark, here you go, pronounce that word. Grumbling?

Yeah, well, the Greek, in Greek. Yeah. I have the phonetic here. I've got, listen, let me try it. You tell me if I'm right. Gongousmas. Gongousmas.

Gongousmas. Gongousmas. The emphasis is a second syllable according to the stuff I use.

Gongousmas. Gongousmas. Gongousmas. Alright. Well, I read that that Greek word is sort of, it sounds like what it describes.

Gongousmas. Gongousmas. Murmuring. Complaining. Gongousmas. Onomatopoeia. Yeah. Can you spell that? Yeah, I can spell that. I don't know. Anyhow, so grumbling, right?

[ 40 : 27 ] So murmuring, quiet, complaining, and then disputing. Alright, Mark, I'll give you that one. What's disputing? It has more syllables than... Dialogness. Ah! That's it.

Say it loudly for the recording. Dialogismos. Yeah, yeah. So, so that particular disputing, so again, contentious arguing, right?

So you see it's different than grumbling, right? Contentious arguing, skeptical questioning, divisive debates. Do you know people like that, that like to, that they, they, they, they, they will appear to want to sincerely ask about something, but they're really being contentious.

They're just bringing up questions. We see this all in politics, right? So, contentious arguing, skeptical questioning, like, like, are you really helping me understand something?

Are you just really arguing? Are you really sort of doing a back door in being critical? Divisive debates. Do any of us even resonate with any of this? Grumbling or disputing, right?

[ 41 : 32 ] So Paul says, don't do that. Do all things without grumbling or disputing. And look at that third bullet, right? Folks, these are not small sins, right? If you think about church divisions, if you think about family dynamics that are, that are dysfunctional, if you think about relationships that are, that are under stress, if you just think about so many contexts in our life, and I wonder how many of those perhaps were seeded, were started with just grumbling and divisiveness, just lack of sincerity, just someone just want to stick it to someone, right?

I just wonder who wants to be right, maybe some pride there. So I'm going to, I'm going to frame things in a way to, to illustrate that, that I'm right. I don't know. I don't know. But I just wonder, you know, these are no, these are no small sins, right?

So, so when we read verse 14, let's just, let's don't, let's don't breeze by this really quickly. Let's just sort of stop and, and ask ourselves, are we guilty of this?

At times, a lot, a little, you know, we're, we're still in the flesh, right? We're, we're, we're predispositioned, if you would, to, you remember Dr. Dave, he was talking about, Hey, we're, we're, we're, we're saved.

We have a new heart, but we're right now until we're in glory, we're, we're, we're still caged in this flesh, right? And so, so these are all, but the grace of God, if, these are just right around the corner from us.

[ 43 : 01 ] So grumbling and disputing. But let me, I have a question for you. When you think about grumbling and disputing, look at that last bullet. And I did hide the answer on this one. Grumbling and disputing are symptoms of what greater issue?

What, what do you think is really the greater issue? Going on here for those who grumble and dispute. So I've got three people. So let me, let me start. Let me start. I got four people.

What do you think? I was just thinking self-righteousness or just self. Self-righteousness, sort of self. Thinking if I'm grumbling and disputing, it's like, well, you know, I deserve this.

So it's not going my way. All right. So you're sort of, sort of focus on self. That's really what's causing the grumbling and complaining. All right. Jeremy, what do you think? I was thinking two words. Pride.

Pride. Or discontentment. Pride or discontentment. All right. Michelle, you raise your hand. What do you? Selfishness and rebellion. Selfishness and rebellion.

[ 43 : 58 ] All right. So again, these grumbling, disputing, these perhaps are greater symptoms of. What do you think, Alonzo? You were. Pride. Pride. All right. So you all, none of you hit the answer I was looking for, but I think all of you are right.

But maybe it's everything you shared goes back to unbelief. If you sort of think about that, right? So if you're grumbling about a situation, why are you grumbling about that?

Is God sovereign? So why are you grumbling about that situation? God's over it. He's in control, right? Is it because of there's a lack of faith? Is there a lack of belief when you grumble or dispute about something?

I'm wondering, and again, this is, I'm just throwing it out here for conversation. I'm wondering if, if the, the reason for some of our grumbling and disputing, not all of it, but if you think, if you sort of trace that back, is that because you just don't believe?

You just don't believe that God's in control. You don't believe that he's sovereign. You believe that there's some aspect of your life or your, or the world that's outside of his control. You just don't believe.

[ 45 : 04 ] I don't know. I wonder. And again, that's sort of more opinion to me. What do you all think? I don't think it's, for me, it's more, I don't like what he's done. I don't like what he's decided.

You don't like what he, what God has. God has decided. So I'm going to grumble and let him know how I feel, and then apologize. Okay. So perhaps, perhaps for you, you just, you didn't like his plan.

All right. You, because you didn't believe that his plan was best for your life or for whoever's life.

And you didn't, you didn't care. You're just, yeah, I don't know. I don't care.

I don't believe. Yeah. Again, I don't know. Something to think about. Something to think about.

Someone else wanted to? Michael. Michael. Yeah.

There you go. You just sort of forgot what you believed. Maybe. Yeah. Like, wait a minute. Wait a minute. I, I, I, I do believe. I just, I'm not, I'm not acting like what I believe.

[ 45 : 59 ] I'm, yeah. Yeah. Maybe. Yeah. Yeah. Yeah. Yeah. Yeah. Sure.

Right. I've done that a lot. Especially again, we watch the news, watch the politics.

Right. Right. Right. Right. Because we're about to get to the, the phrase where we are to shine as lights in the world.

How are you going to shine as a light in the world? If you're grumbling and murmuring all the time. Yeah. Well, yes. Yeah. Yeah. Yeah. All right. All right. I'm watching the clock. Oh my, I'm not going to make it.

So let's keep, let's keep going. All right. So something to think about. Grumbling, disputing. All right.

Let's go to the next phrase. So that, so here's the, here's the purpose clause. Why do all things without grumbling and disputing that you may be blameless and innocent children of God without blemish?

[ 47 : 06 ] All right. So this is the purpose of, of what, of what Paul is getting to. So holiness is the goal or the purpose.

Again, holiness, again, we were, we've been talking about living gospel centered. We've been talking about sanctification. We've, we've been talking about working out your salvation. This is all right.

The purpose at what we're driving toward is living a holy, holy life is about holiness, right? That's the purpose. So some of the terms here that you may be blameless. Now, again, that doesn't mean sinless, right?

We, we, we know we can't be perfect. We, you know that, that, that, that, that, that, you know that that's not what that means. But the, the, the term blameless here, it, it does convey a sense of being free from legitimate accusation, right?

So we should do all things, our attitudes, our words, our actions without grumbling or disputing. So we can be free from being legitimately accused of something or being a particular way, right?

[ 48 : 08 ] A life that does not give obvious grounds for reproach, right? Living above reproach. One of the reasons why we should do all things without grumbling, complaining is to live a life above reproach.

That's what we want. Again, because we are an example. We are a light to the world. So he said, you know, that you may be blameless and innocent. So again, same sort of, you know, same, same context here, you know, innocent, pure, unmixed.

For you, for you metallurgist, right? Unalloyed. Pure, right? Pure. A heart without duplicity or mixed motives. That was a good one.

I loved studying these words. It's like, okay, I get it. I can see it and I can understand now what this looks like. So that I may be blameless, that I may not be perfect. I'm not talking about sinlessness, but living above reproach, right?

Do all things without grumbling or disputing, that you may live above reproach, and that you live without being duplicitous, right? Without having mixed motives, right? That goes back again to purity in living.

[ 49 : 12 ] Children of God without blemish. Greek, okay, I was ready, this was the easiest one of all the whole deck, right? Amoma, I think is, is that how it's pronounced? Where's my notes?

Yeah, Amoma, Amoma. It's like, okay, I can do that one. Amoma, Amoma. Sounds like mama, right? Amoma. Spotless. So that's the language of Old Testament sacrifice, right?

Spotless lamb, so without blemish. That's sort of what Paul is echoing about. So it echoes God's purpose that we should be holy and blameless before Him, all right?

Without blemish. Again, all these terms are sort of in the same understanding, if you would, right? So bottom line here, this phrase that you may be blameless and innocent children of God without blemish, right?

That bottom bullet. Paul is not calling for perfection, all right? So if you have any friends that are black and white, right, just, you know, type A, black and white, they could lean toward, well, Greg, listen, Paul writes, you have to be blameless, got to be innocent.

[ 50 : 14 ] He's calling you to be perfect. That's impossible. That's ridiculous. Well, no, you can counter by, no, no, no, you're not understanding these words. It's not talking about perfection, but again, sincere, observable holiness.

That's what Paul is calling us to. It's a high standard. It's not perfection. It's not sinlessness, but it is a high standard to live holy, holy.

Don't be disappointed. I have no illustration for this one. I'll work on that one. I didn't have time, but right. Not calling for, he's not calling for perfectionism, but for sincere, observable holiness.

All right. Moving on. Moving on. There's a lot here. There's a lot here. In the midst of a crooked and twisted generation. Do I even need to talk about this? I think we all understand this one, right? So crooked and twisted, right?

Describes a world that's morally bent, distorted, perverted, right? That's the world that, that's the world that we live in. Nothing new under the sun.

[ 51 : 21 ] Yeah, nothing new under the sun. That's true. The, um, think about this. I'm going to move on to the next one, because this one, there's not really a whole lot to unpack. It is. We experience it every day.

Um, we are not called as believers out of the world physically. You all know that, right? We're, there's no place for us to go. God has put us here in this twisted, morally corrupt, crooked world, right?

He put us here. He put us here. So what's the implication? If we are the church in this twisted, crazy, crooked, twisted generation, don't you think that we ought to look different?

We, we ought to look night and day different. It should be such a drastic difference that we as the church, we as individual believers, we, we, we should be, we should be viewed from a mile away from anybody that you were a believer.

And so I was just convicted as I, is I sort of thought about, all right, we're, we're, we're in the world. We're not of the world. We're in the world. But I think there's a, there's a sober implication there that, that we, as this church, as Grace Church Williamsburg, as brothers and sisters in Christ, how different do we look to the world?

[ 52 : 34 ] Yeah, I don't know. Something to think about. We need to be different. We need, well, yeah, it's a, it's a great opportunity to be, you know, for the recording, Michelle said, Hey, if we don't

look any different, if we blend in with the world and, and no one knows the wiser, that is sort of a sober moment to check ourselves, right?

And see, okay, what, what, why do I look like the world? What is it about me that makes me look like the world? That's sobering. That's sobering. Convicting. That's for sure.

Right? Because again, we are to live with holiness as our goal and as our purpose. So the last phrase here in verse 15, among whom, among whom, among this, this world, right?

This crooked and twisted generation, among whom you shine as lights in the world. All right. So again, shine as lights. I love it. This, the phrase, the Greek words around, around this phrase, shine as lights.

It pictures believers as luminaries, right? That's pretty cool. You know, I think of the, you know, the Chinese luminaries, you know, that you see in movies or you may have seen live, you know, that you, you light the little candle and then the heat makes it float up and it just, it shines beautiful.

[ 53 : 45 ] Right? Or, or our stars shining in the nightlight, right? We, we are to be different, look different, and we are to stand out because we are different, right? Because we're holy. And then just as a reminder, in case those of you get too far off center, right?

We are, is the light coming from us? No, no. Right? We're not the source of that light, right? We're not, we're, bingo. Yeah. Yeah. Christ is the light and we are reflecting the light.

We are reflecting the light. What's, what's Matthew five say? Do you all, Matthew five verses 14, 15, 16, Sermon on the Mount. Does anybody, can somebody, can somebody turn to that real quick?

Do I have, read that one real quick. This, this will be, whoever reads that, you're going to instantly think, ah, I knew this verse, these verses, Matthew five, 14, 15, and 16.

You are the light of the world. Yeah. Yeah. Yeah. There you go.

[ 54 : 59 ] Let your light shine among men. Let your, doesn't say let your grumbling and disputing shine before men. Right. Christ is saying just the opposite. Like again, be different, be different.

It be different in a holy way and in a holy way. Yeah. Now for the illustration here, listen, y'all can come up with an easy illustration for this one. Right.

Think of a lighthouse. Right. Think of a lighthouse. Right here. We're going back to the, to the, this is, there's another water, water theme here. Think of a lighthouse. So seriously, like during the day when it's sunny, when it's bright, you know, you may be driving by a lighthouse.

You may not even know what's there. Right. Sunny things are going well. All's good. But, but when the world gets dark, when the storms come, when you don't know which way is up, which way is right or left, left, right.

And you're out on the sea and the water, that lighthouse, that's the beacon, right. That, that, that's the, that's the thing that you're watching to avoid trouble. And so again, I think that's a great analogy.

[ 56 : 00 ] Um, this is where we can sing this whole light of mind, right. It's, it's, we're light in a dark world, right. So you can think of other illustrations, um, um, about that as well.

Being a light in a dark world. Um, the darker the night, the more valuable is, is the light. All right. We're on the home stretch.

Verse 16. Paul writes, and he continues, he continues here, holding fast. And this is cool. Holding fast to the word of life. So in the day of Christ, I may be proud that I did not run in vain, that I didn't run in vain or labor in vain.

So holding fast. So this is cool. Just one point here, and then we can move on to the next point. So holding fast. So the Greek word here can mean one of two things, but they both, they both fit in this context, right.

Holding fast means to either firmly hold onto. I'm holding fast onto something, right. Or it could mean to hold out, right.

[ 56 : 59 ] Either hold on, hold firmly onto. So you read the first bullet there. It can mean to both to hold firmly onto something or to hold out, right. This is where Paul's going. Holding fast to the word, of life, right.

So we hold fast. So here's the way, the two ways we could interpret this. Either one fits biblically in this context, right. We, we hold fast to the gospel for ourselves, right.

We cling to it. We refuse to let it go. The word of life is our anchor, right. This church has a high view of scripture, right. And each of us individually, hopefully do as well, right.

We hold onto the word. We, we trust the word. We live by the word. When, when there's conflict and there's disagreement, the word is the truth, right.

Sanctify us by your word. Your word is truth, right. We hold fast to that. So Paul's encouraging us in this, in this crooked, perverse generation, hold fast, hold fast to the word of life.

[ 57 : 59 ] Or it could be also, we hold forth the word. We hold forth the gospel. We hold it forth to others, right. We extend the word of life to a dying world. And there's a couple of, of scripture references there.

Romans 1, 16. Anybody have that memorized? Romans 1, 16. For I am not ashamed of the gospel, for it is, for it is the power of God for salvation, right.

So, so I'm not ashamed of the gospel. I'm holding it forth. I'm holding it forth out to the world, right.

So either one of those, whichever, wherever Paul was going with this phrase, holding fast to the word of life, either hold on to it individually, hold on to it, or hold it forth.

Either one works. I thought that was pretty cool. The different commentators have different views of one of those two, but they both fit in the context. All right. Word of life.

Again, I don't think this requires much time, right. It's the word of life. You know, that you look at the Greek, literally the word that gives life. So here's the key takeaway from here. Y'all, this is not just information, right.

[ 59 : 12 ] Right. Right. It is alive and sharper than a two edged sword. Right. It is life transforming. It is life changing. Life imparting truth. Again, high view of scripture.

Don't, don't, don't take that for granted. I mean, we, we trust in this. We, we should live our lives by this. We live a holy life. Why? Not because we want to do good and get pat on the back.

Right. Because we, we trust in a word that is life changing. It gives eternal life. The truth that's in it.

So this is what Paul's talking about. You hold fast. You hold fast to that word that changes.

It's life transforming and life changing. And then the last one. So then the day of Christ, I may be proud that I did not run in vain or labor in vain. We see some insights here.

Just Paul being a pastor, right. He's just, you know, this is the sort of human side of him. He says, Hey, you know, my joy. So that, you know, hold fast to the word of life so that I can be proud that I did not run in vain.

[ 60 : 09 ] Right. So as I minister to you, Philippians, hold on to the word of life. So I can be proud of you so that, so that you can be evidence and a witness of, of my ministry and that you are bringing glory to the Lord.

And so we see here just, you know, Paul's joy is tied to, to their perseverance. I just love it about Paul, right. He's there's, there's no pride in him. He will gladly say, Hey, I want to encourage you.

I love you. You're my dear children. Persevere. Hang on. Live lives are holy. I want to be proud of you. I want to be, I want to know that my ministry meant something and had some results in, in him pouring himself out on them.

So, you know, faithful, steadfast believers are the crown and joy of a faithful pastor. So I, I, listen, I think I shared this a couple of lessons ago. I, I resonate with this as an elder here.

I read, I am, I am so proud of this church when, when I see, and a lot of, a lot of stuff's going on behind the scenes. I don't see that you are ministering to one another. But I, when I hear stories and when you all share with me, some of the cool stuff that's going on, or some of you share some that you learned this last week when you're in scripture, you know, a light, I call them a light bulb moments.

[ 61 : 24 ] I, Greg, I've read this 10 times, but you know what? When I was in prayer the other night and I read this, I love what I hear this from you all. I just, I just can't help, but just be excited and be proud. Just be part of the, part of this church.

Hey, turn to first Thessalonians. And just, I want you to share that, that this is not a selfish thing on behalf of me or Jeff or the apostle Paul here. This is, this is truth.

First Thessalonians two, when someone turns there, if you wouldn't mind just reading that. First Thessalonians two, 19 and 20. For who is our hope or joy or crown of boasting?

Is it not even you before our Lord Jesus that is coming? For you are our glory and joy. For you, you Thessalonians.

Yeah. So Paul was writing, for what is our hope or joy or crown of boasting before our Lord Jesus that is coming? When Jesus comes, what is it that we're going to brag about?

[ 62 : 23 ] What's going to be our hope, our joy, our crown of boasting? Church, Thessalonians, the believers at the church in Thessalonica, is it not you? Paul writes this.

It's you. It's you individuals. You are our glory and joy. And so I don't think there's anything selfish about, as brothers and sisters in Christ, finding joy in seeing others live a holy life.

Absolutely not. There is nothing selfish about that. We, we know we turn that, we don't take credit for that. Right. But we turn that around, reflect that, and we say, thank you, Lord. Thank you, Lord, for working, what we've just talked about, for working to will and to work in someone's life.

So, so I get, I just love seeing that insight from Paul. Paul's not concerned about his own personal reputation, but he is concerned about the fruit of his ministry, right? Because he's, again, pouring out his life for Christ.

All right. Last two verses, 17 and 18, and then we're done. And so Paul continues. So this is not just, we need to pick this up in context of verse 16. So moving on to 17 and 18, even if I'm to be poured out as a drink offering.

[ 63 : 27 ] All right. Well, what in the world are you talking about there? Well, again, it's, it's, there's not a lot to unpack. It's pretty straightforward. Paul says, Hey, if, if I'm being poured out in my ministry, if I'm being persecuted, if I'm, if I'm doing, you know, very, very hard labor, right?

If I'm pouring myself out, even if I'm, even if that's happening to me upon the sacrificial offering of your faith, I, and we'll get to here in just a second. I am glad and rejoice with you all.

So that first phrase, if I am to be poured out as a drink offering, right? That second bullet, you know, Paul pictures their faith and their obedience as the main sacrifice.

And then his own suffering as the accompanying drink offering poured on top. He says, Hey, Hey, Hey Philippians, even if I'm to be poured out as a drink offering upon your sacrificial offering of your faith, right?

Hey, if you are pouring out your life in service and ministry and persecution, whatever sacrifices, whatever suffering that you are doing, and then I come along with my suffering and persecution.

[ 64 : 34 ] And if I am poured out on top of that, on top of your already sacrificial service, I am glad. I'm going to rejoice with you again, because this is all for God.

This is all working out our salvation. This is holding fast and holding forth God's word. This is working out and ministering to one another. So again, you know, Paul, it's hard to take these phrase by phrase.

It's better to take the whole verse as one, as one sort of thought here, but this is where Paul is going. That as he thinks about suffering and sacrifice, this is the part where I mentioned earlier, is holiness joyful or is it more serious and sober and sacrificial?

Well, the answer is it's both. Where we're going to is it's both. It's both. Because Paul right there, read that, I am glad and I rejoice. If I'm being poured out as a drink offering, think about that, hard life, hard life for ministry.

Is he going to complain? Is he going to grumble? Is he going to have regrets? No, he's saying right here, I am glad. I am glad that the Lord gave me the opportunity to do that.

[ 65 : 41 ] And I rejoice with you all because you all should be rejoicing as well. Because God allowed you to suffer for his namesake as well. So, upon the sacrificial offering of your faith, again, it's pretty straightforward.

Sacrificial offering, priestly service, liturgical ministry. Again, it's all talking about sacrificing, sacrificial obedience, service to the Lord. And the last bullet there, the point here is that Paul is not in competition with the Philippians.

Paul's not in competition with their service and their sacrifice. They're complimenting one another. He's part of them. And so he sees that not as in direct competition, but unity, right?

We talked about that last week, that we would all have one mind and one purpose in unity. So together, their lives form a united offering to God. And so here it is. The last thing.

I am glad. I rejoice with you all. Likewise, you also should be glad and rejoice with me. And so we see that twice, right? I am glad and rejoice.

[ 66 : 46 ] Likewise, you should be glad and rejoice. It's repeated twice, back to back. So there's something that we need to notice here. The first reference, be glad.

It's more individual. We individuals should rejoice. And then that second, the glad and rejoice, it's the rejoicing together. That, that's sort of the point here.

That slight difference in Greek use usage. One about individual rejoicing, having joy. The second one more about how we're all going to rejoice together. because we're all a common purpose and common mind.

And so joy and sacrifice are not opposites in the, in, in the, in the Christ life. Is that what I meant to type there? Joy and sacrifice are not opposites in the Christ life.

That's an odd phrase. I think I'm missing a word there. In the life for Christ maybe is what I meant to, meant to type. I have to go back and look at that. Hebrews 12 to, this is what, this is what the, the Hebrew writer said, Christ himself said, for the joy that was set before him, he endured the cross.

[ 67 : 52 ] For the joy, for the joy, Hebrews 12 to, for the joy set before him, Christ, he endured the cross. Listen, there's no worse enduring of pain and suffering than to have endured the cross and taken on all of our sins.

Right. But what's it say in Hebrews? For the joy, it was joy for Jesus Christ to suffer on the cross. What?

How is that? How is, how can that be? How is that possible? So if Christ considers it joy for the joy set before him to die for us, that's a, that's a lot of love.

And that's, we are to model, we are to model that. So again, there's joy and there's joy in sacrificing and suffering, both joy and sacrifice in living a Christian life.

All right. In summary, because again, we're out of time. Not too bad though, but in summary, right? So let me go through the four. Here, I'll put them all four up here. This is what we talked about tonight.

[ 68 : 52 ] Hopefully tying some thoughts together if you're taking notes. So first thing, verses 12 and 13, work out your salvation. We talked about that. Work it out. How? With reverent awe, right?

Fear and trembling. Because God is powerfully working in you. Or we talked about that, right? Christ, God is working in you. Why and how? Both to give you the desire to obey and the ability to obey.

That was verses 12 and 13. All right. Verses 14 and 15, put away grumbling and disputing. We talked about that. That's not becoming to us as believers. Pursue holiness that is blameless and pure and without blemish.

Not perfect and not sinless. Our goal and purpose in living a gospel-centered life, holiness, holiness. And where do we live this holy life, right?

In the midst of a perverse and crooked generation, a crooked and twisted world. So we're in the world, but we're not of the world. We, we, the third point, we look different.

[ 69 : 53 ] We shine as lights in the darkness. And how do we do that? By holding fast to the word, word of life, the life that's life transforming, or holding forth the word to a lost world, right?

And then finally, the last two verses, we are to embrace a life of joyful sacrifice, right? Joyful sacrifice. Is that, is oxymoron, is that, is that the term where two conflicting terms are, are good, go together?

Yeah. So joyful sacrifice. We can do that in Christ. We can, we can live a life of joyful sacrifice. We should be willing to be poured out in sacrifice and service, right?

Rejoicing individually and rejoicing together as a church, as, as the church in Christ. How was that? I think you think that one slide, maybe just sort of hopefully encapsulated the, all of everything we've done.

Last slide. Then we're done. And then I'm going to ask Matt to pray for us. Last slide. Being a follower of Jesus Christ is not a burdensome life. Hopefully you'll agree with that. It's not a burdensome life.

[ 70 : 57 ] It is, it is spirit empowered, Christ centered, joy filled. And our life displays the beauty of the gospel to a watching world.

The world's watching. They may not let on their watching. They may persecute us, right? They may put us down. They may disagree with us to every, at every point, but the world is watching.

And so as we live holy lives, we glorify him. We make much of him. And that's how we work out our salvation, right? For his glory. Questions, comments on that.

There was, that was a lot tonight to take into, take into thought. But, um, hopefully a lot of this is familiar to you. Maybe just re reaffirm some of the stuff that you already knew.

Comments, questions, Michelle, an hallelujah. Yeah. In the, in the, yeah, this is a hallelujah. In the obedience part, where it says that God gives us the ability to obey him.

[ 71 : 58 ] That, I do rejoice in that. We know we can't do it all. Yeah. And, we just have to remember it when we, you know, are struggling with it.

Yeah. Part of it wants to obey and the other part doesn't want to obey. And yet we don't want to let down God. So, we have to ask him for that strength. Yeah. Though he has given it to us.

Amen. Yeah. Amen. Yeah. It, it releases us from the guilt. Right. I mean, again, it's Lord, you, it's all you, you, you, I need you to transform me.

I need you to change my attitude, change my thoughts. I need you. I have the spirit, right. And the spirit has left us with everything we need for life and godliness. Right. But just knowing it, that sort of like, how do you reconcile the, our responsibility and God's sovereignty in that.

But we, but we, we just trust what Paul writes. Like, okay, I can't, I can't figure it out. And that's okay. Cause God's a God complex and big enough. We can't figure out everything, but we can trust what, what is written.

[ 73 : 03 ] And we rest in that. Yeah. Wow. Yeah. That is encouraging. Thank you, Lord, that, that you work in me both to will and then, and the ability to, to believe. Thank you.

That's good. That's good. You know, thoughts, comments, we can talk more over yummy food. Thank you, Alonzo and Lucy for providing our snacks tonight. As we wrap up the month of April. All right, brother, can you pray for us? And then we'll be, we'll have some yummys.