

W116_Hebrews.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title of the Epistle to the Hebrews. And this evening we shall be dealing particularly with a section which is headed. Let us go on unto perfection. It is our custom in this meeting to read a portion of Scripture round together. And those of you who are taking this recording may be pleased to switch off for a little while and read together with us one Corinthians chapters two and three. The condition of things in Corinth and the condition of the Hebrews, to whom Paul wrote that epistle. My first sight be very, very different. The Corinthians were heathen and idolaters before they were converted. The Hebrews had been brought up under the conditions of the law of Moses. Perhaps some of them had been Pharisees and whatnot. I. But there comes a moment when, however diverse these things may be, they seem to begin to converge. These Corinthians were missing their way because Christ was not superlative. You see, the last words in this chapter is here Christ's and Christ is God's. When you come to the Hebrews, he's not saying that your followers of Apollos or of a Paul or of Cletus, but he says, you know, you haven't realized that these types and shadows, these ceremonies, these observances which go back to antiquity, which have the seal of God upon them, were only for a time. If they do not lead you to Christ and stay there, they are usurpers.

[00:01:49] They're just as bad as though you were saying I am a Paul and I'm a Thomas. If you say I am of Moses and I'm of types and shadows, and ultimately you'll see that the one who wrote Corinthians was using much the same illustration as the one that wrote Hebrews. You see, I'm very, very tentative for a moment. I said the one about Heat wrote Hebrews, because there are some of God's people. They don't know who wrote Hebrews, but they do know this, that Paul didn't write it. But do you see, as you notice in Hebrews, he uses a figure. He says, Your babes, you have need of milk and not a strong meat. You're not among those who are perfect. So will you. Notice, he says in chapter two. Verse six Howbeit We speak wisdom among them that are perfect. And they meant exactly the same way by the word perfect as it means in Hebrews. Full grown. And when he's finished this chapter, he picks it up again and says, Your babes. And as babes, you stand in need of milk and not with meat. For hitherto you were not able to bear it neither. Yet now are you able. And he says to the Hebrews, for the time being you ought to be teaching others. And yet you need something to give you the milk

all over again. Here's the same mind exhibiting itself. Not copying slavishly, but moving along a similar line to meet these apparently on the surface, diverse attitudes.

[00:03:14] And then he says in verse ten of two Corinthians three. I have laid the foundation and another buildeth thereon. He says in Hebrews six. Therefore leaving the word of the beginning of Christ. Let us go on unto perfection, not laying again the foundation. Oh, that's an important point. Because, you see, you could make a shibboleth of the very precious word fundamentalist. As I said before, and I must repeat it, the word foundation is a relative term. You say, what do you mean by that? Well, nearly everything in life is related to something else. A huge mass of concrete ten feet thick and 50ft square or whatnot would make a splendid foundation if you're built on it. But if that's all it was, it's a great heap of concrete that's a nuisance to everybody and gets in everybody's way. It's not a foundation if there's no walls on it. And you may be a fundamentalist banging away at 1 or 2 foundation principles. And somebody might say to you, Well, so what? You say you believe the inspiration of Scripture. And yet. The scripture doesn't seem to have very much influence on your life and conduct. Well, that means to say you don't really believe it. So he's pressing here. There's only one foundation. And the foundation is only of service and only worth the name if you build upon it. And so he's urging the Hebrews to not lay again the foundation of the things that they took to be fundamental, but see to it that they were used.

[00:04:57] Then you have another figure in this two Corinthians chapter three. He stresses that works. Will be subjected to the test of fire. He never once suggests that a person could lose his salvation. He's not talking about salvation. That's not in question. He's talking about what you build as a servant. So in Hebrews, it's not salvation that's in view. It's the things that accompany salvation that Paul stresses in Hebrews, and he uses a figure of a field that ought to bring forth vegetables and fruit, but instead of that is bringing forth weeds, is nigh unto cursing, not cursed, but nigh unto it whose end is to be burned? Here you have the same thing. The field doesn't suffer in the sense of being burned up completely. It's only the weeds on the surface that ultimately are destroyed and the Christian is not burned up completely. But if his works will not stand the test of fire, he himself shall be saved. And that's all. Well, now that's practically saying in other language the alternative. In Hebrews, you notice the structure. We've had it before in spite of us. You either go on unto perfection, and we're beginning to sense that means to full growth or you draw back to Perdition Chapter ten. And that doesn't mean that

you're likely to be cast into hell. That's not the meaning. It means waste as the the one occurrence in Matthew 26 reveals when they grumble because the woman brought the alabaster ointment and they said to what purpose is this waste? That's the identical word translated perdition.

[00:06:40] And a field that ought to have produced a fruitful crop can produce nothing but a lot of scorched weeds in the estimate of a farmer is just sheer waste. And any Christian who's life has to be treated like that. He saved yet so as by fire. And now the exhortation of Hebrews is. Remember, the foundation beneath your feet is a rock that God has placed and cannot be moved. Remember, your salvation doesn't even depend upon your faith. It depends upon what your faith is holding on to the finished work of Christ. When once you've got that, do you remember the symbolism you've come out of your spiritual Egypt under the Passover? Passover is never mentioned in Hebrews in that sense. It is mentioned in passing in Hebrews 11 as a simple argument of faith. But you're assumed in Hebrews to be a believer and redeemed. He addresses Hebrews to those who are holy brethren and partakers of a heavenly calling and holy brethren and partakers of a heavenly calling must be, as the Scriptures indicate, redeemed people. Then he warns them that even so, they may suffer loss. And so he's urging that they should not only be saved and know it, but that they should now be fruitful and seek to progress and grow in grace.

[00:08:04] Well, now with that little preamble, we'll turn to Hebrews and pick up our story and go on to this question. The great exhortation, which starts in this first of the Great Wings of Hebrews, Chapter six, commencing with Chapter six. We've got to go back into Chapter five. And we'll have to go back a little bit into Chapter four. But here's the exhortation in Chapter six. Therefore leaving. Let us go on. That's the first thing to notice, because you wouldn't think that anybody who lives in a world like we live in would have to be told by Scripture that you can't go on unless you leave. And yet it's necessary. You meet any amount of Christian people. They would go on and get all these wonderful blessings if they had to take the whole bundle of things with them, but can't be. You've got to leave that behind if you're going on to that. And inasmuch as the figure of Hebrews out of many turns out to be a figure of a race, when you get to the parallel in Chapter 12, it doesn't say leave, let us go on. But it says, Let us put aside every weight and the sin which doth so easily beset us and let us run with patience. The

race that is set before us. Let us leave and go on. So he says, if the figure of a race has any bearing upon it, will you know full well that it is just plain common sense.

[00:09:32] And suppose you do know that the word gymnasium and gymnastics is the Greek word gymnos, which means naked. Because the athletes in ancient Greece were absolutely strict and that is why they had such a wonderful exhibition before their eyes of the human figure of an athlete, and that they became such wonderful sculptors as they are and their works are studied to this day. So now we've got the thought. We are out of our bondage. We're across the Red Sea and the background in chapters three and four is the wilderness. On to something beyond. And then we come. The tragedy of Israel, their type and shadow. One Corinthians goes on to say that they all came out. They were all baptized into Moses. They did all eat the same spiritual meat that with many of them, God was not well pleased. The Caleb and the Joshua Element, they remained right through. But the others who had murmured and grumbled and tempted God ten times their carcasses fell in the wilderness. They were redeemed people. Moses didn't go into the land that he was redeemed right enough. But there's that element of forfeiture. If once having seen the truth, you turn back once having put your hand to the plow, you turn back. Even Moses couldn't get the concession from God when he pleaded as he might go in. God said, Speak to me no more. And you remember in this epistle to the Hebrews, there's twice the emphasis that they could not find a place for repentance.

[00:11:10] And it's nothing whatever to do with salvation. It's the things which are utterly salvation. Well, now the next thing we noticed in this chapter six, therefore leaving the principles of the Doctrine of Christ. And that can only be a consistent rendering if we are sure as to the meaning of the word principles, because in ordinary, everyday use today. To tell a Christian preacher to leave. The principles of the doctrine of Christ is just outrageous. And we bemoan the fact that some preachers have left the principles of the doctrine of Christ. So it can't be that. Now, this word, this word principle is in the Greek language, pronounced stoicheia. And it simply means it's a part of the verb to walk, but it means little steps. It's a baby just trying to find its feet. Just stepping out. And it's a wonderful sight to see a little baby standing on one foot, hanging on to the chair and then putting the other one out and not knowing whether it's coming or going. A lovely sight. But friends, would that be a lovely sight if that child was ten years of age, 15 years of age, 20 years of age, and it was still hanging on to the chair and putting out its little

foot to see if he could make a step? Oh, what a tragedy enters a home if that takes place. What a tragedy entered into the home of some of God's people in the father's estimate.

[00:12:36] He says, for the time being, you ought to be teaching others and you're still on your baby diet. So he says, leaving the initial elementary steps. When you look at Galatians Chapter four and see this word element, this word stoicheia, this word that I'm dealing with a word principles and see how it's associated with a child. And while I'm speaking about relations, I'll. I'll say one bit more. There is every possibility that the epistle to the Hebrews was sent together with the epistles of the Galatians, and Galatians is the covering letter. So there's no reference in Hebrews as to who wrote Hebrews. They knew who it was, and he is an outstanding feature. How is it if Hebrews is an epistle that stands exactly alone? How is it that when the Apostle was pulverizing all their ceremonial religion, he never touched once the question of circumcision? Why did he leave? Why he finished with it in Galatians? Completely. And that's only one of the many things you'll find many parallels in Galatians. Well, now he says in chapter four, Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. So we, when we were children, were in bondage under the elements, rudiments, whichever word you like of the world.

[00:14:07] But he said, when you become full grown, receive the adoption of sons, you are no longer under these tutors and governors and elevates you passed from the. So he said to the Hebrews, You must leave these elementary things and the epistle that belongs to our calling. The epistle to the Colossians walks exactly in the same lines as Hebrews, he says in chapter two, verse 16, Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon or of the Sabbath days, which are a shadow of things to come, for the body is of Christ. Well, that's almost what Hebrews says. The law having a shadow of things to come. Here it is. So the Colossians were just in danger of falling into the same trap as the Hebrews of magnifying a ceremonial, typical aspect of religion for the real thing. Now he calls the elements at the close of this chapter two, verse 20, wherefore if he be dead with Christ from the rudiments of the world elements, rudiments, first principles. Why, as though living in the world are ye subject to ordinances? Well, there's the same idea Ordinances, elementary principles, ABC Tentative little steps belong to the baby. Are there all right.

Just in the same way as milk is God's gift to the baby. But when you grow up, you're supposed to be able to take more solid food. And that's what he says here. Now, will you look back into chapter five and see that? He's speaking about the priesthood of Melchizedek in verse ten.

[00:15:52] He's spoken about it before. He's going to speak about it again in Chapter seven. About the evidence. They found it difficult to make his point with these people, as he confesses in verse 11, of whom we have many things to say and hard to be uttered. Seeing ye are dull of hearing. So Paul found it hard to speak, not because he had an impediment in his speech, but because you have an impediment in your hearing. It takes two people to speak, one to say the word, the other to receive it. Well, he says, you're stultifying my message to you because you are dull of hearing. And if you'll look at chapter six, you'll find exactly the same word, which is translated dull of hearing. You'll find exactly the same word in verse 12 when he says. That ye be not slothful, but followers of them who, through faith and patience, inherit the promises. That word slothful is the word. And I hesitated this evening between putting this in front of you that you've seen before, or just limiting myself to the chapter five and six, where you would see in its right place dull of hearing, balanced by slothful. But as I wanted to take a wider sweep, I've had to just put that aside. But you see, he's on the same thing all the time. Slothfulness is something for which you are accountable.

[00:17:18] Dull of hearing is something of which you are accountable. Now that's not so in ordinary physical life. I mean, there are some folks. Who are better Christians than I am, who have to wear hearing apparatus and I who are not such a good Christian in my life and understanding as they are. They tell me I've got such hearing. I can hear people making up their minds. And sometimes when I've gone to a new house to stay, I've said to them, Now if you want to talk behind my back, remember, I can hear what you say when I'm in the next room. But date of hearing can be something for which you are responsible in spiritual things. There may be that coming down upon them. You see, the Lord warned them in Isaiah six, he repeated in Matthew 13. It comes again in John's gospel and it comes at the end of the acts of the apostles that their eyes, they closed and their ears have stopped and their heart have they hardened. And that was judicial blindness coming upon them. So he said. For the time. Ye ought to be teachers. It looks as though God expects that when his redeemed children grow up, they will have a feeling that they got something so precious and so wonderful that they can't help start

telling somebody else. I mean, if all you do meet some people who are dreadful nuisances in some departments, I size them up a bit and sometimes give them a little bit of a wide berth.

[00:18:45] Because if I took all the pills and medicines that some people advocate, well, I don't know what they'd become. I mean, they'd fuse or they'd go off like a rocket, you see. So but all if we only had the diligence and the earnestness to chase people around, not with these private pills that we've been advocating, but with a word of God. You see, he said, for the time being, you ought to be teaching others. Which be the first principles of the oracles of God. See, you ought to be teaching them these elements. So it's not really leaving principles in our modern sense. But you're leaving the A, B, C, the beginnings and in the margins. That's what it says. Therefore, leaving the word of the beginning of Christ. Let us go on to the end as the word perfect indicates all the time. So he says, and I'll become you have become such as have need of milk and not of strong meat. Now you see, the apostle writing to the Corinthians adopted exactly the same argument. Babes have milk. Now, when Peter writes about babies having milk, he puts it in this way. He says verse, chapter two, verse two, as newborn babes desire the sincere milk of the word. You know, a newborn babe is born a suckling. Of course, it doesn't know all about reflex, nerve actions and whatnot, but that's it's the moment it's born.

[00:20:14] It's a suckling as God, given it that instinct as newborn babes desiring the sincere milk of the word. What for? Oh, you know, good talking to the baby. Who wouldn't understand what you said? But God says that you may grow thereby. Same idea. You start with milk, but you don't stay with it. You have to go on if you're going to grow. So he says. You will become such as a leader of milk and not a strong bead. For every one that Useth Milkis Unskilful. Now, last week we spent all our time on a very important and difficult passage, and that is at the end of chapter and that is at the close of chapter four. So will you glimpse at it again? Verse 18. For we have not a high priest which cannot be touched with the feeling of our infirmities. That is the word which is in our English language sympathy. We have not someone who cannot enter into sympathetically with our problems. That's a splendid thing to know, but was in all points tempted like as we are. Our version says yet without sin living in your mind that he was tempted to commit adultery? Sounds shocking to say that of our saviour. He was tempted to do a bit of private pilfering, but he didn't because we are tempted in that

sense. If he was tempted in all points to do sin as we are, we can't help ourselves going to give the whole list.

[00:21:38] But that isn't true. That is not true. The word should be translated. He was tempted in all points, like as we are sin accepted. I'm not dealing with sin. If you're involved in sin, you don't need a help in time and need. You need a redeemer. But if you've been tripped up in your walk through the wilderness and the temptations in the wilderness are temptations to you with regard to your trust in God and our Saviour, walk that path. He was 40 days and then was tempted to the devil on the basis if thou be the Son of God, command these stones and they're made bread. And we have that temptation and we got him sympathetic with us. So sin accepted. That's ruled out. And then it says. In verse 13 of chapter five. For every one that uses milk. There are our words unskilful. Doesn't give you on the surface the idea of anything to do with being tempted. Does it? But at long last. At long last, when you know the word tempt means to test and try and prove, eventually you'll see it begins to manifest that you have a skill. You've been tried. You've been tempted. You've been tested. You've come out genuine. What? He says the babe hasn't been through that process yet. You don't know what it's going to be until it's put to the test. You're untempted with regard to the word of righteousness. You've got no skill in the matter, for he's a babe.

[00:23:07] Then we get the word perfect in verse 14. But strong meat. Belongeth to them that are of full age. That's the word perfect. So now we've got just the same as in Corinthians, the babe over against the full grown, perfect person. It doesn't mean to say they're perfect in the sense of moral perfection or physical perfection, but it means that they have grown up and reached a standard. As I told you before, had you lived in the days of the Apostle Paul, you might have received an invitation to attend a party because their son had come to the end of his life? Well, of course, you wouldn't have been ridiculous enough in those days to send a message of condolence with a black border, because you would know that to come to the end of your life would mean that you'd reach 21. That's perfection. That's reaching a goal. That's the meaning here. Adulthood. Well, let's look at verse 16 for a minute, the gate in chapter four. And that's where I commenced. You see in this analysis, let us come boldly unto the throne of grace. And you'll notice when we got the parallel in the one that draws back. It says, let us draw near. We cannot depend upon ourselves, our upbringing, our education, or

whether we are grammarians and logicians or not. No, we want something more. This is a spiritual. Walk and a spiritual witness and a spiritual growth.

[00:24:39] And the Hebrews is the book of the sanctuary, just as Romans is the book of the law court, where when acquitted and justified. So Hebrews is the cleansing and the access and the priesthood and all those things which are associated with tabernacle ceremonial. So he says, Here, let us therefore come boldly unto the throne of grace. What a wonderful thought. The throne of grace in contrast to the throne of judgment. Throne of grace. That we may obtain mercy and find grace to help in time of need. And I think we ought to look back at chapter two, verse 18, where it speaks about, uh, the Christ again, for in that he himself has suffered being tempted. He is able to succor them that are tempted. That's the background. This testing that goes on. Well, now I think we'll have to do 1 or 2 other features to round this subject off this evening. In the. Going on to tell you the character of the full grown believer. He says in chapter five, verse 14, that they differ from the babe, in that they have senses that are exercised and the exercise is manifested by their discernment. Senses exercised. So the thought is that every one of us in the ordinary natural sphere are given senses. And we are born. If we are normal children, we are born with sight and we're born with hearing, taste, smelling and touch. But you know full well for the first few months of an infant's life, it's all muddled, mixed up with whether it's catching its own foot or clutching the knob on the bedstead and it begins to bite its own toe and then finds a little bit that's not quite comfortable and learns by these things slowly and again, that's very pretty to see, but should be a bit disconcerted.

[00:26:52] If I found some of you people sitting in the pews doing the same thing just now because you're supposed to be grown up, see senses exercised. Well, will you look down at the story here? Because this is coming out again, the second line from the bottom under the word perdition, discipline exercised. Will you look at that? Because this has been so written that the ones will help to balance the other. He says in verse 11 now, no chastening for the present seemeth to be joyous but grievous nevertheless. Afterward it yieldeth the peaceable fruit of righteousness. We put a full stop there and shut the book and then we're wrong. That isn't true. There's a condition. It yielded the peaceable fruit of righteousness unto them which are exercised thereby. So embedded in this book, in exactly the right place, right in the scripture, the apostle says the mark, the mark of the perfect one. The full grown one is he not only has senses, but they are

exercised and the mark of the disciplined child of God who's going to profit by it is that he's not merely chastened, but he's exercised thereby.

[00:28:03] And the exercise in this one is that he discerns he distinguishes between things that differ. You might just be back to Philippians, where in chapter one, he prays for them and he says in verse nine, And this I pray that your love may abound, yet more and more in knowledge and in all judgment or discernment. Here it is. So you see, once more, this is not merely the acute ability to reason. Oh, we want to keep our wits about us. And no truth that comes from God is unreasonable, for he is right. But it is not attained by us, by acuteness, and by our mere ability to. Construct a syllogism in logic. This is love. Abounding. Love abounding. This is a spiritual thing that grows in that rooted and grounded in love is producing this fruit. So he says that your love may abound more and more. In discernment. And then he goes on to say that you may test or approve the things that are excellent or try the things that differ. You're discerning between good and evil. You're discerning between these things, which at first are rather muddled and mixed up in the mind. And then we have that figure in. A terrible figure in chapter six, verse four, It is impossible for those who were once enlightened. To have tasted of the heavenly gift and were made partakers of the Holy Ghost and. Have tasted the good Word of God and the powers of the age of the world to come if they shall fall away, to renew them again unto repentance.

[00:29:53] Now, it's quite contrary to the teaching of the Word of God that a child of God can be saved today and lost tomorrow. Because our salvation is depending upon the fact that Christ died for us and that he put away our sins. We are assured by the Gospel of John that if we believe him, we pass from death unto life and nothing can separate us from the love of God. Nothing. Not that we do or anybody else can do. But after you're saved. If you trifle with truth, if you neglect, if you do not go on, then you may get to a position where it is not possible to repent. And it's embedded in the Old Testament story that lies behind this. You remember how they stoned the very ones who came down from and said, it's a good land and if God's going to bring it, he'll see to all the giants don't worry about them or they stoned them or were willing to. And then when they found they'd lost so much, they said, We're going up. And Moses said, Oh, no, you can't go up now. And if you do, you'll. And they went up and they were massacred. They say gone up before them, but have gone in triumphant. It's a most serious thing to realize

that you cannot trifle with truth. It doesn't jeopardize your salvation, but it may jeopardize something else.

[00:31:18] The reward element with which Hebrews is very full. The reward, the inheriting of a salvation that is in view. And that is the thing that can be lost. And while we're about it, we might as well get the parallelism of Chapter 12 again with regard to repentance. He speaks about Easter in verse 16, who for one morsel of meat, sold his birthright. Now the word birthright is the firstborns position and is associated with the heavenly Jerusalem in verse 23. Verse 22 says the heavenly Jerusalem, an innumerable company of angels to the General Assembly and Church of the Firstborn. Now he's always a type of the Hebrew that was playing fast and loose with his birthright, not with his salvation, his birthright. And he swapped his birthright for a mess of pottage. In other words, for the little ease, now he forfeited the reward. So Chapter ten says. Verse 35. Cast not away. Therefore your confidence which hath great recompense of reward. See the reward for ye have need of patience that after you have done the will of God, you might. You might receive the promise. For yet a little while. And he that shall come, will come and will not tarry. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. But we are not of them to draw back to perdition. There it is. You see, that attitude of heart can jeopardize that position.

[00:32:51] And you will find that when Paul was writing in Second Timothy, he had the same sort of little bit of reticence with regard to those who were opposing the truth. He said in two Timothy Chapter two. Verse 24. But the servant of the Lord must not strive, but be gentle unto all men apt to teach patient in meekness, instructing those that oppose themselves in any stocks. Barry said. That's as far as I go. It's now in the hands of the Lord. If God peradventure will give them repentance to the acknowledging of the truth, that's repentance to the acknowledging of truth here is repentance with regard to the fact that they had spiritual illumination. If you read those words in Chapter six. They were enlightened. They tasted the heavenly gift. They were partakers of the Holy Ghost. They tasted the good word of God. And they had the powers of the world to come. Have you had all those things? Some people say they have, but these were special gifts that were belonged to the Pentecostal period. And the scripture says that they could reject some of the words of witness of the Son of God and get away with it and live. But if they rejected the witness of the Holy Spirit, there was neither forgiveness in this age nor that

which is to come. And this is the witness of the spirit. If you don't quite see that, look at chapter two.

[00:34:25] Where it says in verse three, How shall we escape if we neglect so great salvation? Which at the first began to be spoken by the Lord. But that's not all. At the first, it began to be spoken by the Lord. But what was afterwards and was confirmed unto us by them that heard Him. God also bearing them. Witness both with signs and wonders and divers. Miracles and gifts of the Holy Ghost. What were you going to do if after you've had all that in front of you, this miraculous testimony? You turn back, you play fast and loose. Well, he said, I'm not going to give you encouragement to say, Oh, well, God's a God of mercy and God's a God of love. You're in great danger. He said to them. So he said, If they shall fall away to renew them again unto repentance. Now, here's the awful statement seeing they crucify to themselves the Son of God afresh, and put him to an open shame. And at the foot of this one, where we have the word perdition, they tread underfoot, the Son of God, and count the blood of the covenant, wherewith he was sanctified an unholy thing. That's twice he puts that dreadful thing before us. What can it mean to crucify the Son of God afresh? Should we go back to Philippians three? Because our demonstrate to you before this series is over that as. How about how can I put it as Hebrews is to Romans, So is Philippians to Ephesians.

[00:35:58] Romans is basic, Ephesians is basic, Hebrews is going on or drawing back, Philippians is going on or drawing back. Let's see that chapter three of Philippians. Verse 12, not as though I had already attained either were already perfect. Hear the word I haven't attained. I'm not perfect. Paul, you really used the word perfect. It was using a term of a racecourse. I haven't reached the end yet, but I follow after. If that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. And there's a little reference there by the man who knew Scripture that Israel failed because they did not forget the things that were behind. They left Egypt, they've crossed the Red Sea. But instead of forgetting it, they said, We remember. You remember it. We remember. What did I remember? They didn't remember the bitterness. They said, we remember the fish and the onions and the garlic and the cucumbers, all the tasty bits they remembered and forgot the bondage. He says you have a good forgettery in this matter in Ephesians, wherefore remember that you were Gentiles and outsiders. That's good to remember

that. But forget forgetting the things which are behind and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus.

[00:37:31] So we got the word perfect and we have the word perfect again in verse 15. And in verse 19 we have the word perdition. Exactly the same two words are in Philippians three as there are in Hebrews Perfect or Perdition. Verse 19 says, Whose end is destruction? Same word perdition. Now, do you see what comes before that in verse 18? They are the enemies of the cross of Christ who not the ungodly unsaved world. These were certain Christians that were a snare to them, he says. Don't you follow them? You watch us. Aren't you telling the Philippians not to follow the ungodly heathen world? That's nonsense for them at a very high standard of church. But he said these I've told you weeping. I tell you again that the enemies of the Cross of Christ. And what's the cross of Christ staying for? The Cross of Christ stands for the crucifixion of the world and the flesh. We so often think that the evangelist who preaches the gospel to the unsaved must start straight off with Jesus Christ and him crucified. That isn't true. When Paul said, I determined to know nothing about you, save Jesus Christ and him crucified, he was writing to believers in a church because they were carnal. When we go out to the unsaved world, we preach that Christ died for the ungodly and that's what Paul did. And he reserved the cross for the believer.

[00:38:57] And he says, by your attitude, by your carnality, by the fact that you're not growing, by all these things together, you're undoing the very work that Christ died to accomplish. You're practically crucifying the Son of God afresh and putting him to an open shame. So here he says, The enemies of the cross of Christ. Well, what are they doing? Well, they're glorying. This is their God. Is their belly. Well, that's not very cultured language, is it? But sometimes it's well for us to face facts, isn't it? Whose God is their belly? And if he don't know what the belly stands for, we'll think back over your past. To think back over their past of other people, and you'll see how much there is that belongs to the grossest part of our ordinary, everyday life that can come and dominate us and come in between us and the higher and blessed things. Whose God is their belly? Whose glory is in their shame, who mind earthly things. Now, in Hebrews they had in front of them a city. And the first pole position, the heavenly city, the one that had the foundations whose builder and maker was God. But in Philippians they go higher than the heavenly city. For our conversation. And that's the word Politeuma. Politeuma

is the word citizenship. Our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ. And then one more feature which balances Philippians with Hebrews.

[00:40:24] Here we have in chapter three. In verse 11, the out resurrection, not the ordinary resurrection. There's a word out there must be supplied. And in Hebrews 11, there were some who would not accept deliverance, for they were looking for a better resurrection. So this is a better resurrection than about resurrection. It deals with something over and above the sheer first phases of redemption, salvation and preaching of the gospel at the beginning. Well, that's about as far as our time. I've got the warning signal up there that I'm almost at the end of my period once more. But I want you to see how this. Section, which urges us to go on to perfection, has got a perfect balance when he takes the other line and we'll look at that, God willing next time and see the sequel. The instead of having perfect verses babes, we should have sons versus firstborn sons and so on. Instead of having examples of unbelief in the wilderness of Chapter three, we should have those great examples of faith, which Phil Hebrews, Chapter 11 and all. May the Lord imprint upon our hearts. Two things. One, that our salvation is a gift of God and indefectible, and two, that our walk is the beginning of our responsibility by His grace, so that we may listen to the exhortation of our own epistle. I, therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called.