

W364_John's_Gospel_And_The_Mystery_8.mp3

[00:00:02] Tape recording made of the Chapel of the Open book and is number eight of the series that was dealing with the Ministry of John's Gospel and the Mystery. We are reading together. For our lesson. Philippians Chapter three. Philippians Chapter three. Finally, my brethren. Rejoice in the Lord to write the same things to you. To me indeed is not grievous, but for you it is safe. Beware of dogs, Beware of evil workers. Beware of the concision. For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh. I more. Circumcised the eighth day of the Stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews. As touching the law. A Pharisee. Concerning zeal. Persecuting the church. Touching the righteousness which is in the law blameless. But what things were gained to me those I counted loss for Christ. Yea, doubtless. And I count all things but loss for the Excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them, but dung that I may win Christ and be found in Him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith that I may know Him and the power of His resurrection and the fellowship of his sufferings being made conformable unto his death.

[00:01:55] If by any means I might attain unto the resurrection of the dead. Not as though I had already attained either were already perfect, 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 I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded. And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto, we have already attained. Let us walk by the same rule. Let us mind the same thing. Brethren, be followers together of me and mark them which walk so as you have us for an example. For many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it

may be fashioned like unto His glorious body according to the working, whereby he is able even to subdue all things unto himself.

[00:03:32] Now, those of you who have been listening to this little series know that we started on the on the question of the place where John's gospel fits in the scheme of things, because there had been put forward the idea that John's gospel ministers to the members of the Body of Christ and rather mixed up the unique revelation of truth with which we associate the epistle to the Ephesians with the worldwide gospel that we associate with John's gospel. And anyone coming into this meeting at the present moment say, Well, what what's this got to do with John's Gospel? Well, we had a sort of an appendix after we had surveyed the place that John's gospel appears to occupy. Someone suggested that it wouldn't be a bad thing to consider where the secret that was hushed up that we discover in Romans 16 comes in. So we did. Well, then somebody else had put forth the idea that the epistle to the Hebrews was the climax revelation, and it taught all that Ephesians contained in a bit more. So we looked at Hebrews at our last study and a negative way, and I felt it would be very unwise to leave that suspended in air. What it doesn't teach. So let's occupy our time this afternoon with a positive study as to what it does teach and then we can leave it and feel that we've at least given a respectful hearing to that great epistle to the Hebrews.

[00:05:06] And you will see in front of you a chart in which some parallels have been already put down. There's a little patch of paper on there in the middle which has got a few more scribbled in pencil, and if you sat down you'd find a lot more. But I think we've got enough to occupy our attention for this meeting. And if we can only prove that the epistle to the Philippians and the Epistle to the Hebrews walk together, then we've produced a positive testimony. Instead of arguing as to whether the glorious revelation of the secrets entrusted to Paul the prisoner is all one in the same as that which has to do with the epistle to the Hebrews. Seeing that the center of Hebrews is the new covenant that God made with God made with the House of Israel and the House of Judah, and quoted bodily out of the book of Jeremiah. And the Ephesians has no reference whatever to a covenant except that those who were blessed were aliens from the Commonwealth of Israel and strangers from the covenants of promise. Now we discover that the next epistle that comes in order, so far as our calling is concerned, has a very great affinity with Hebrews. You see, we've got four basic epistles that are marked with prison.

[00:06:23] You can have five if you wish, Philemon being a little separate individual epistle all to itself. But generally speaking, the truth of the mystery is revealed in four basic epistles. Ephesians and Colossians give you the Revelation and Philippians and second Timothy give you a little bit of its outworking. Now if I start with those four epistles, we never get anywhere, shall we? But take for instance the the words in Ephesians. The hope of your calling is the expression in Ephesians. But when you come to Philippians, it's the prize of the calling. And also when you come to second Timothy, which is parallel balancing with Philippians, you get henceforth a crown. And so we discovered that there are two epistles, Ephesians and Colossians, which reveal the mystery and two epistles which say to you, and what are you doing about it? Having such a calling, how are you walking? And what is the incentive to faithfulness? Well, now supposing we discover that there are many things in harmony with Philippians, then we shall say, Well, we now see that Hebrews is not an epistle that teaches you the way of salvation. It teaches those who are already a holy brethren partakers of the heavenly calling. Now are people who could be addressed by an apostle as holy brethren partakers of a heavenly calling are already saved. But they are immediately warned that it's possible to be saved out of Egypt and fall in the wilderness.

[00:08:03] Hebrews Chapter three. And so the exhortation in Hebrews is leaving something and going on unto perfection. Now I'm going to ask you to notice that two words, which form the sort of pivot of Hebrews are both found in Philippians. First of all, we'll turn to Hebrews and see these two basic words. And you won't expect me to deal with every one of these parallels, because if I spent a half an hour on 30, about 30, then it works out to as far as my arithmetic, 15 hours and then we shouldn't do much with it. You see, I'm only demonstrating that there is this parallel and we can work it out. Now then, Chapter six of Hebrews. Therefore leaving the principles of the doctrine of Christ. Let us go on unto perfection. The exhortation let us go on unto perfection. Now the alternative. Chapter ten. At the end of the 10th chapter. It says verse 37 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 who draw back unto perdition. You see, there's the contrast. Chapter six Leaving Let us go on unto perfection. If you don't, you may possibly draw back unto perdition. Now somebody is looking at the closing words of this and says, well, this contradicts what you said just now because this speaks of the saving of the soul.

[00:09:47] Well, I'm sorry, friends. It doesn't. It's not the evangelical saving of the soul that's here at all. It's the acquisition of the soul. He said, what do you mean by that? Well, in simpler language, if a man loses his soul in this life, he'll gain it in that one. Matthew. Nothing to do with salvation. And it's simply to do with the fact that you give up. You lay aside every weight and you postpone the pleasures until, like Moses, you enjoy them at the right hand of God forevermore. Her first thing is then, that we have these two focal words. Perfection on the one hand. Perdition on the other. Now, will you turn to Philippians three? If you'd like to keep Hebrews open with your family, it'll be simpler. Philippians three. You'll find the two words there. These two key words are in Philippians three. He says in verse 12, not as though I had already attained. So this is let us go on. This is running. This is reaching out for something either we're already perfect. There's the word perfect. Going on unto perfection. Now, what about the word perdition? Uh, it says verse 18 for many walk of whom I've told you often and now tell you even weeping, that they are the enemies of the cross of Christ whose end is destruction. So the word there is translated distraction, but it's the same word.

[00:11:13] And in order to relieve any anxiety you may have, neither the word distraction nor perdition indicate that a Christian could draw back and be eternally lost because the simple meaning of the word is found in Matthew 26, when the disciples murmured about the breaking of the alabaster box of ointment, and they said to what purpose is this waste? Now that word waste is this word destruction or that word perdition. So it's either going on to fruition or drawing back to emptiness or waste. And you can quite see that it's possible for a Christian life, a Christian, to be on the foundation. But all his works burned up. But he himself shall be saved yet so as by fire. Now that is more or less setting the pattern. That is what we get in one Corinthians chapter three. That is what we get in one Corinthians chapter ten that they all came out of Egypt. They were all baptized into Moses, but with many of them, God was not well pleased yet they were all saved. So it's possible, you see, to miss something after you come out of your bondage. You may not even Moses never enter the land of promise. Now, if Moses had a Typekit of an unsaved as a saved man being lost, there's not much hope for any of us. But you see, it isn't so. Salvation is not in view. It's the persistence, the pursuing, the running with patience, the going on to the end.

[00:12:43] And that reminds me, although I mustn't spend time on it, the word perfection that we're looking at here doesn't mean improvement. It's the word *teleos* and all its derivatives. That means going right on to the end. It's the word used by Christ when he said, I have finished, it is finished. It's used by Paul in Timothy. I have finished my course and that word course is a race course. It means reaching right out to the end and not stopping halfway. Nothing to do with salvation, but going on unto perfection. Well, that's what I put in the middle. Perfection or perdition is a very important pair of words in both the epistle to the Hebrews and the Philippians. Now, shall we look at 1 or 2? And while we have Philippians out, let's look at chapter 212. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. Work out your own salvation with fear and trembling. So it's not working for salvation. You've got the salvation. But the question is, what are you doing with it? Well, if you look at chapter six, verse nine, keep Philippians handy. Chapter six, verse nine, you'll see that he says to them there. But beloved. Did he say beloved just now? Yes, he said beloved to them. So he says here about beloved, we are persuaded better things of you and things that accompany salvation.

[00:14:23] No salvation itself, but the things that accompany salvation. So in both cases, it's something over and above salvation that he has in mind. And then we've got Hebrews open. So we have in Chapter 11 and in Chapter 12, a heavenly city. Hebrews 11. I just won't quote very much because you know it so well. It says in verse 16, and now they desire a better country that is an heavenly wherefore God is not ashamed to be called their God, for he hath prepared for them a city. A heavenly country is called a heavenly city. Now, if you'll come back to Philippians and Keith Hebrews accessible in chapter 320. In the passage we read just now, we read these words for our conversation is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ. Now, you won't see in our English any evident connection, but when you know the word conversation is the Greek word *politeuma* and you know that the word *polis* is the word city. You see, the word *polis* gives us the word polite humour. And a polite person was originally one who lived in a city and was not so uncouth as the man who lived in the country. They may not be the case now, but it was in these days. So this word is the word, which means a citizenship, not merely your manner of conversation, but it means your citizenship. And this would have a special appeal to Philippians because Philip Philippi was a Roman colony city.

[00:16:03] And the colony then in those days meant that they were Romans who lived in that city with one difference. They weren't actually living in Rome. So these were Christians who were citizens of heaven, and they had all the characteristics about them except one thing. They weren't actually in heaven itself, not at the time. So it would appeal to them. They would exempt certain taxes because they were. Romans They had certain dignities because they were. Romans They had certain obligations because they were. Romans But they were living away from Rome already said we also have a citizenship which is in heaven, and we're looking for the savior, and he shall change, not our vile body. Here we've got a contrast to a city. You say what contrast is there between a city or. Well, politeuma is citizenship. And the word vile in our English language goes back to the villain who lived in a village outside the city. But now we don't use it that way. You wouldn't say you were going to enjoy a holiday in a vile place because people wouldn't understand you. So this is the very word used of Christ who humbled himself, not vile. This is the body of our humiliation down here as well. Some of us know it, but one day it's going to be exchanged for a body like unto his body of glory that's associated with the citizenship.

[00:17:29] Well, then where do we stop with regard to this? I don't think we can. We can deal with every one of these because time will not permit there. We have things that accompany salvation balanced by working out your salvation. We have a heavenly city and a citizenship in heaven. And then we have bearing the reproach for Christ which surely finds an echo in the Apostles. Chapter three of Philippians when he says that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. There was the same spirit there which we can link together. But I would like to emphasize the fact of the prize. We read it just now, but we'll look at it again. Philippians 3:14. You see, at first you may say it's strange that Paul should say he wasn't perfect, But of course, if you know he wasn't talking about his acceptance in Christ, but he was talking about as to whether he had reached the goal, well, he knew as well as you do that it's one thing to start, but it's another thing to be sure you're going to finish. How so? He said, I'm not yet already attained, but what I am doing, he says, I forget the things which are behind. I reach forth unto those things which are before I press toward the mark for the prize of the high calling of God.

[00:18:51] Now, a prize is something you have to win and something you may lose, but the gift of God is different. So salvation is a gift not of works. Lest any man should

boast. And over above the gift, there is an added prize that you might win or you might lose. Second, Timothy puts it this way If we died with him, we shall live with him. That's finished. If we deny him, he will deny us. If we suffer, we shall reign with him. Now, reigning is one thing. Living with him is another. But. Even if we unbelieving if we are not deny himself, he never go back on his salvation for us. So we must distinguish between these things that differ. So there we've got the reward. The prize. Now, in Hebrews, you've got an emphasis on the reward. Let's get. Two References. Chapter 1035. These were suffering, he says to them. Verse 32. Call to Remembrance. The former days in which after you were eliminated, you endured a great fight of afflictions. And then verse 35, cast not away. Therefore your confidence, which hath great recompense of reward. And in Chapter 1126, it gives you the. Example of Moses esteeming the reproach of Christ, greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. And you will remember that the statement made in the earlier part of Hebrews that he that cometh to God must believe that He is and that he is a rewarder that is in the same 11th chapter, verse six, He is a rewarder of them that diligently seek him.

[00:20:41] Now, that's not an obvious statement when you're dealing with the nature of being of God generally. It's very often lifted out. He that cometh to God must believe that He is and that he is a rewarder of them that diligently seek him. But it's dealing with the reward for those who are diligent that it's emphasized their bearing upon this one thing. One thing. Well, now, not only do we have the reward and the prize, but we have the running. I press to the mark for the goal, which was in view which we have in Philippians, and we have the race in Hebrews chapter 12, verse one. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay 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 looking unto Jesus. So we have a prize and a reward and a race in both of these epistles. The. We've already mentioned the passage in Hebrews leaving. Let us go on and forgetting the things which are behind. They are parallel. But let's look at this next one. I did not when we were reading Philippians three Pause. When I read verse 11. But let us do so now.

[00:22:04] Verse 11 of Philippians three. If by any means I might attain unto the resurrection of the dead. Now, those words, if by any means I might attain, are practically found in the acts of the Apostles when they are deliberation on board the ship

because they were going to winter and the place they were at was a dismal place. And the sailors were very grumbling to think they were going to pitch there for a winter. What a godforsaken hole it must have been, they were saying. So they argued the point and the they thought that they might possibly manage to reach another harbor, which would be more commodious if by any means they might attain unto it. And they didn't. They were shipwrecked. So it shows you that the apostle who was on board that ship knew that the words, if by any means I might attain, meant that you might not attain them. But impressed on his mind. Well, now let's see how this works out in connection with this story. If by any means I might attain. But I may miss the resurrection of the dead. Well, how could Paul miss the resurrection of the dead? He got no option. Eddie. He was a believer in Christ. He died, He was buried, and he's waiting for the hope that was common to him, to you, and to me. So there is no attaining unto it? Possible. So why is he put there? Well, the reason is this.

[00:23:28] There's a little extra word that's not been translated, which is such a pity. Instead of the word being the plain word anastasis, which means to stand up, it's the anastasis. And then there's another word following it. Double the ex and the state is ecto Negro. Is he about resurrection? One that is out from among the dead, something peculiar. So he might miss that, but he wouldn't miss the blessed hope. So there's a difference, you see, between the hope and the prize. Well, now let's look at Hebrews chapter 11 again. Here we have those who overcame by faith. It says verse 34, they quenched the violence of fire, escaped the edge of the sword out of weakness were made strong, waxed, valiant in the fight turned to flight. The armies of the aliens women received their dead, raised to life again, and others were tortured, not accepting deliverance that they might obtain a better resurrection. Thank you. A better resurrection. Would you? If it's a better resurrection, it's better than the ordinary hope of the same people. And about resurrection was a better resurrection than than that which was belonging to the calling, pure and simple. We won't go into the vexed question as to whether it takes place earlier or at the same time, or whether the resurrection means one of dignity. It's a subject that would have to be pursued a bit further than we can do with all this pile in front of us.

[00:25:04] We won't be greedy, will we? So there we've got the common connection and the power of his resurrection, which the Apostle was seeking in chapter 310, you'll find, is echoed in Hebrews 13, verse 20. Now the god of peace that brought again from the

dead. Our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will working in you, that which is well pleasing in his sight through Jesus Christ, to whom be glory, there's the resurrection being brought to bear upon them to do His will. And then you notice working in you, you do his will, but he works in you all. You say, I know where you're going to turn there because that is in chapter two of Philippians verse 12. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. Work out your own salvation with fear and trembling, not work for your salvation, but having got your salvation. Do something with it. The things which accompany salvation, as Hebrews puts it, with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. Now, you may say to me, I found you out. There's one that you missed. All friends. I said I missed a lot. I've got a few on this sheet, but look.

[00:26:29] Do all things without murmurings. And you get in the epistle to the Hebrews. How they murmured and fell in the wilderness. So there's parallel points, point after point, linking these two episodes together as one. So we have the working in his will in both of them. And then just for a moment. While we have Philippians open. You notice that tremendous passage in chapter two in order to enforce upon you and me the spirit that should animate us. He goes to the extreme length of speaking about the glorious person of Christ. He says in verse three of Philippians Chapter two Let nothing be done through strife or vain, empty glory, but in lowliness of mind let each esteem. Now I won't read. Yes, at least each esteem other better than themselves is not quite correct. Because that would be wrong. If you know somebody who is worse than you are, you mustn't esteem him as better. That's telling a lie. It doesn't say that. It says, let the affairs of others of more consequence than your own. Look, not every man on his own things, but every man on the things of others and do what Christ did. Let this mind be in you, which was also in Christ Jesus who being in the form of God. So there's an approach there to that marvelous relationship of the Son of God, to the invisible God like we have in Colossians is the image of the invisible God, the form of God.

[00:28:02] Will you turn to Hebrews chapter one and see that that is there in mind too, as he approaches this epistle? Speaking of the Son of God. Verse three. Who, being the brightness of his glory and the express image of his person. Who, being in the form of God, is the express image of his person. When he had by himself purged our sins.

Philippians He stooped to the death of the cross, who is walking on all fours? You see a glorious person stooping so low. Why does Philippians stress that? Why does Hebrews stress that? Because you and I, poor little midgets as we are, we are going to be told to stoop a little bit and we won't. All the tragedy of seeing some folks who are supposed and really do believe the truth. Just they will not bow. They will not condescend. They will not stoop. They stand in their little petty dignities. Don't. We won't say they are. Say we. And then our thoughts are directed to Christ, who, though he was originally in the form of God and thought it not robbery to be equal with God, made himself of no reputation as the word is. He emptied himself and stooped lower than ever. We shall to the death of the cross. And so we have it in both places. Well, then we have in the epistle to the Hebrews chapter one, verse six.

[00:29:27] And instead of saying, and again when he bringeth not a series, now this is a different way around. And when he again bringeth the first begotten into the world that is presently he saith and let all the angels of God worship him. The angels of God are to worship him. Well, whoever is worshipped by angels must be God. Otherwise, you've got idolatry introduced among the angels. Yet when the sun is brought before them, then all the angels of God worship him. And you come to Philippians chapter two, verse nine. Wherefore God also hath highly exalted him and given him a name or the name which is above every name that at the name of Jesus, every knee should bow of things in heaven and things on earth and things under the earth. And every tongue should confess that Jesus Christ is Lord to the glory of God, the Father. So we've got this exaltation, then, of this one who stoop so low. He was made a little lower than the Angels. Chapter two. He hath by inheritance a more excellent name than they. Chapter one. What do we have in chapter 12? We read it just now. Who, for the joy set before him, endured the cross. That's to do with running the race. The only occurrence of the Cross of Christ in Hebrews has to do with running the race, enduring and a crown at the end. Shall we look at it? Chapter 12 to make sure? We looked at it just now when it said endure with patience, the race that is set before us.

[00:31:05] And I would remind you that that word race is translated the word fight in two Timothy four, when he says, I have fought a good fight. Now, to fight in our conception is not a race, but it's the same word. It's not a fight in the sense that we're fighting each other, but they were contesting in a contest. I have contested a good contest. I have fought a good fight. I've run a good race. Whichever way you look at it, it's to do with the

Greek sports. Then it says Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross. The only reference to the Cross of Christ as a positive thing is not to do with salvation or the forgiveness of sins, but enduring with joy in view. That's the essential feature of Hebrews endure because there is the joy, the prize, the crown at the end, and all the examples of those who are given in Hebrews 11 who endured as seeing him. That is invisible. Giving up living in tents instead of in cities because they look for a city which had foundations whose maker and builder was God. That is a dreadful reference in Philippians three. You may have noticed it. It says verse 17, Brethren, be followers together of me and mark them which walk so as ye have asked for an example.

[00:32:31] For many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. Now you might lift that out and think that means unbelievers. That means those all who were rank outsiders. But when you come to think of the high position that this Philippian church occupied in the estimate of the Apostle Paul and the Philippians were given this high teaching over and above salvation to endure and run and think of the prize in front of them. Will it be rather unnecessary to say to people who were such a high spiritual standard, Don't you copy the Enemies of the Cross of Christ? I mean, I wouldn't like to say that to you. I wouldn't like anybody to say that to me. It doesn't seem necessary. But supposing these enemies of the Cross of Christ were Christians who, because of their worldliness, because of their failure to leave and go on. But acting in that way. And so he says in Hebrews, as you'll see, I've got the passage there, Chapter six, verse six, in connection with leaving the principles of the doctrine of Christ and going on unto perfection. He says, if they shall fall away, who? Who? Those who have tasted the good word of God and the powers of the world to come.

[00:33:51] What is that? Everybody. Everybody hasn't tasted the powers of the world to come. But those who lived in the day when there is mighty miracles were at work. Either the miracles worked by Christ or by those who were given supernatural gifts if they should fall away to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame so that it's possible by the action of a believer, to crucify the Son of God afresh in that sense. So the enemies of the cross and the crucifying afresh come as a balance. And even though we said we didn't quite understand these passages, they stand there together linking these epistles together by

that peculiar reference to the crucifixion and the cross. Well, then in Hebrews we have chapter 1032, a word which has entered into our own language where we have. Oh, wait a minute. That doesn't seem to be the word. Where am I? 1032. I can't correct it. I want the word athletes. Has anyone got the. Oh, I think it's in verse 32. Yes, that's it. But call to remembrance the former days in which after ye were eliminated, ye endured a great fight of afflictions. Athletes. You guess what that word is, don't you? It's athletics. As I said earlier, it's not a fight. That's a military fight with soldiers. It's a contest and a conflict with a prize in you. And you endured a great fight of afflictions.

[00:35:26] And in the Philippians, we had the word combined with the preposition soon together with 127. Only let your conversation be as it became in the Gospel of Christ that whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. And again in chapter four, verse three. I entreat thee also true yokefellow help those women which labored with me in the gospel and with Clement also, and with other my fellow laborers whose names are in the book of life. So we've got there at least and soon a flow in in Hebrews. It stands alone in Philippians there striving with fellows with them. They're running together. But you notice in this passage we read their names are in the Book of Life. Now, the Book of life is only mentioned elsewhere in the New Testament, in the Book of the Revelation and in the book of the revelation, it has to do with the overcomer. And so the only place in which Paul puts the book of life is in the epistle of the overcomer the prize. And it's not necessarily the book of God's elect, His purpose, choosing the members of the one body. It is the Book of Martyrs whose names are in the book of life because they are overcomers. Be thou faithful unto death. And I will give thee the crown of life.

[00:37:05] And I will not blot your name out of the book of life. And you need not fear the second death. That's the word in the book of the revelation. And that's only just in passing, although it involves a tremendous line of teaching. What if we have discernment in both cases? Leave that for a moment. Except in chapter three. Philippians Chapter one when he says verse nine, and this. I pray that your love may abound yet more and more in knowledge and in all judgment or discernment. And in Chapter five of Hebrews, I said I wasn't going to deal with it, but I must. Chapter five He complained that they were like children that never developed. He says, of whom we have many things to say and hard to be uttered. Verse 11. Seeing that ye are dull of

hearing. For when? For the time he ought to be teachers. He had need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not a strong meat. So he says, if you're ever going on, you must leave the word at the beginning of Christ. Leave the principles of the doctrine of Christ. You must go on and not remain as babies being fed on milk, but grow and become strong men able to teach others also. It's development growth all the time.

[00:38:26] What I've got also there, look out for Esau. Who for one morsel of meat, sold his birthright. Again, you see, that's very parallel for those whose God is their belly. But then he says, Whose God is their belly? He says. And think of Esau, who for one morsel of meat sold his birthright, didn't sell his salvation. His birthright is the the same word or similar word that we have the church of the firstborn whose names are written in heaven. Those who were qualified to have a place in that city. What? Esau swapped that for A little ease down here. He says that's what you're doing. Oh, he says there's great, great recompense of reward thrown away. All this that you might get but just endure and hold fast for a little time longer. You see, his exaltation all the time is along the same ways. And when Just now we read. About. It is not possible to renew unto repentance in Hebrews. All that's caused a tremendous lot of heart searching among God's people. But if they only had the structure in their view and they say, Now wait till you get to it's balance. The balance is that Esau, he sought a place for repentance with tears, but he couldn't find it. It wasn't to do with salvation. He'd lost his inheritance. He'd lost his prize. He swapped it for a little ease down here, he says. And that's what you may be doing, and that's the emphasis upon it.

[00:39:56] And so we've got many other things. Look at the word content in chapter four of Philippians, verse 11. Not that I speak in respect of want for I have learned in whatsoever state I am therewith to be content. Now that is spoiled by the word therewith because the last thing on earth the Apostle meant to say that whatever he had, he was quite happy. No, no, he says. I'm content in spite of it. Leave the word there without. Not that I speak in respect of want, for I have learned in whatsoever state I am to be content. So he says I know how it is to be abased. I know what it is to abound. But my contentment doesn't ebb and flow. I'm not more content when I've got a lot less content. He says. I can do all things through Christ, which strengtheneth me. So the word content can be translated independent and suggested is an alternative. Not that I speak in respect of want for I have learned in whatsoever state I am to be independent of

circumstances and dependent only upon Christ. That's where he reached. And so we have in chapter 13, verse five of Hebrews, where he is summing up and getting to the end. He comes out with the same thing. Let your conversation be without covetousness and be contented with such things as ye have. For he hath said I will never leave thee nor forsake thee.

[00:41:23] You've got it all in Christ. Whether you gain or lose down here, there's a mind at work on both of these epistles, you see. And then think of chapter 13 again, where we have this reference to the sacrifices. Now, wait a minute. Where does that come? 13, 16? Yes. About to do good and communicate. Forget not for with such sacrifices. God is well pleased. Communicate and sacrifices. Now come back to Philippians Chapter four. Chapter four. We go on now and we read. Verse 15. Now, you Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only and then verse 18. But I have all and abound. I am full having received of epaphroditus the things which were sent from you and odor of a sweet smell, a sacrifice acceptable, well pleasing to God. So there's the communication of them with his needs. And in both places he looks upon that gift as a sacrifice acceptable to God. So we have the fruit of righteousness. We have the compassion in bonds or partaker in bonds, and it ends up with in the Philippians Caesar's household, Seleucia and Hebrews ends up with those of Italy salute you. And then in both places, we have Paul's sign manual. Would you look at the end of Philippians for the grace of our Lord Jesus Christ be with you all.

[00:43:11] And when you look at the end of Hebrews, grace be with you all. And two Thessalonians Chapter two. Chapter three says, This is my signature in every epistle. So I write and however many alterations there may be in it, it always contains the words grace with you. Well, that's been a race, hasn't it? I don't know whether it's been profitable, but it's just an attempt to exhibit the parallels that are between Philippians and Hebrews. So we put it this way. What Philippians is to the Ephesian calling Hebrews is to the Epistle, to the Romans and the Corinthians calling. And in both cases, they do not deal with salvation, which cannot be lost and cannot be won. But they deal with a prize or a crown for those that overcome. And so we have the teaching right in our own epistles that there is such a thing as something over and above salvation which can be lost or forfeited if we do not seek to walk worthy of our calling. Well, there I must leave it and hope that those of you who are listening, perhaps breathlessly, I don't know

whether you're sympathizing with me. You'll take this chart that you have in front of you and you'll take it step by step, carefully weighing each passage over. And as you do well, you'll be independent of my comments. You'll have the in front of you. And by this comparison, the fact that these two form a very wonderful pair.