

W526_The_Prize_of_the_High_Calling_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. And is a part of a series dealing with the epistle to the Philippians with special reference to what does it mean by the out resurrection out from among the dead? What I want to do this morning is to institute a parallel between two epistles written to two different companies belonging to two different callings, and yet having something very similar because although we may have different callings and different destinies, there are some things that belong equally to both and it is helpful to some sometimes to be able to compare, as we should, Scripture with Scripture so as to confirm our faith. It is a problem that many people have. What can it mean to you're doing your utmost to attain unto the resurrection of the dead. You can't very well help yourself. It's been God's hands, isn't it? So that you see, there is a need to investigate a bit more closely than merely a superficial rendering. Well, now I feel it is rather disturbing in a meeting like this. If I say we're going to look at the Philippians and we're going to look at Hebrews and you're constantly turning backwards and forwards for the time you found the passage in Hebrews are back in Philippians, and by the time you got Philippians, I'm on in Hebrews again. So what I intend to do is this to believe that you have such an interest that your memory is good enough.

[00:01:40] That will go through all the passages I'm going to consider in Hebrews. First is he You keep one epistle open and then before you forget it, we'll go to Philippians and see how far there is an echo and if we can discover that although they belong to two different aspects and two different callings, there is this parallel. I think we should have accomplished something that's worth doing because that is the way in which we can arrive at some final understanding as to what this peculiar question is. What is about resurrection, which we are supposed to attain? So Hebrews first, and if you will turn to Hebrews chapter 11:35, we are right on the spot. Immediately he speaks there in verse 32, or what do I more say? For the time would fail me to tell of Gideon and of Barak and of Samson and of Jephthah and of David also. And Samuel and the prophets who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions 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. Well, that's a proper do, isn't it? There's some struggle there. Now it goes on to this question. Women received their dead, raised to life again, and others

were tortured, not accepting deliverance that they may obtain a better resurrection. So you see Hebrews. That's got the same element.

[00:03:40] There is a better resurrection, but it has its conditions. Just keep that in mind. Now, when you look at chapter one, verse three, Hebrews. You have got strength enough to turn to that passage, I hope. Yes. Chapter one, verse three. It's speaking of our savior. And the wonder of it of our Savior. Let's read the first three verses. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets. What has he since done? Hath in these last days spoken unto us by his son. And you remember the way in which it stressed they will recognize my son in the Gospels. And what about this son whom he hath appointed, heir of all things? By whom? Also he made the worlds or adjusted the ages. Who being the brightness of his glory. Not merely glory, but he was the brightness of it. And the express image of his person. And upholding all things by the word of his power. When he had by himself purged our sins. Set down on the right hand of the majesty on high. Well, that's the person. And if he is going to be mean himself, if he is going to humble himself, if he's going to come down and suffer, that's the strength of the empress. If you see what a person he was. So keep that in mind. The image. And then he chapter two, verse nine. Of Hebrews. It is. I won't quote all the passage, but verse six, but one in a certain place testified, saying, What is man that thou art mindful of him? Or the son of man that thou visitest him? The son of man that thou visited him.

[00:05:51] Thou madest him a little lower than the angels. Thou crowned him with glory and honor and did set him over the works of thy hands. Thou hast put all things under his feet in subjection, under his feet. For there he put all in subjection under him. He left nothing that is not put unto him. But now we see. Not yet all things put unto him. But we see Jesus, who was made a little lower than the angels. It's marvelous. This magnificent man. He's made a little lower than the angels for the suffering of death. Crowned with glory and honor. That he, by the grace of God, should taste death for every man. So you see, I want you to keep in mind the better resurrection of Hebrews 11 and the person that is bringing it about in this emphasis upon his image. And then in chapter and then in chapter two nine, out from that glorious position he had, he stooped so low. Chapter 1216 Cathedrals. Chapter 1216. We are warned about a certain characteristic. I think he's speaking of Esau. He says, lest there be any fornicator or profane person as Esau, who for one morsel of meat, sold his birthright. He's warning them that they could

lose their birthright by just swapping it for a morsel of meat, that is to say, present enjoyment rather than future blessing.

[00:07:52] That keep in mind. And then chapter two, verse nine. Chapter two, verse nine. I think we've partly touched upon this, but we see Jesus, who was made a little lower than the Angels, a little lower. He made himself a little lower. Will keep that in mind. Then we have in the chapter three, verse 7 to 10. Another characteristic which has to be avoided. Chapter three verses 7 to 10. Wherefore, as the Holy Ghost said today, if ye will hear his voice harden not your hearts, as in the provocation in the day of temptation in the wilderness, when your fathers tempted me and proved me and saw my works 40 years. Pauravas grieved for that generation and said they do always err in their heart and they have not known my ways. So I swear in my wrath they shall not enter into my rest. And so we have this murmuring this in chapter three, verse 7 to 10. This element of murmuring that has to be watched. And then in chapter 13. 16. Chapter 1316. He says in verse 15. But by him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to His name. But. Is a word, isn't there? How easy it is to be thankful in a meeting. How difficult it is to be in that very same spirit when you're outside in the busy world.

[00:09:54] So he says. But to do good and to communicate, forget not for with such sacrifices. God is well pleased. And then in chapter 12, verse 11. Now and God is sympathetic with us here. You see, no chastening for the present. Seems to be joyous but grievous. I don't know anybody who said, Well, I did enjoy that Larruping I know as a boy I used to be in for it sometimes, but if I could dodge it, I would. And I think that's human nature all the way through. Now, no chastening for the present seam is to be joyous but grievous nevertheless. Afterward, it yielded the peaceable fruit of righteousness unto them that are exercised thereby. And then in. Chapter 1211. I hope I've got the right passage here. Yes. Where we have the fruit, not merely righteousness, but the fruit of righteousness. And chapter 1034. 1034. For compassion. Of me in my bonds and took joyfully the spoiling of goods. Knowing in yourselves that ye have in heaven a better and an enduring substance. Chapter 13 seven. Remember them, which have the rule over you who have spoken unto you the Word of God, whose faith follow considering the end of their conversation. And then lastly, chapter 1034. 1034. For he had compassion on me and my bonds. I'm going on this passage and took joyfully the

sporting goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

[00:12:11] Well, now I hope you feel very grateful to me that we haven't turned backwards and forwards, backwards and forwards to the Europeans. But you've got them now a little bit in your mind. You know, the scriptures and so are mentioned the passage in Hebrews again and it's equivalent or balance. Now will we turn to Philippians? And that will be our next study, Philippians. Now, the first thing that we noticed in Hebrews that it speaks about giving up, forfeiting something that they may obtain a better resurrection. Now, chapter three of Philippians. Verse 11. He says in verse ten, just to get the interest. That I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. If by any means, I might attain unto the resurrection of the dead. So here in Hebrews, we have a better resurrection, which is in front of these people. If they seek to attain it in the right spirit. And here in Philippians is a gained a statement, I forfeit this. I go without that I run with patience if by any means I might attain unto. So it's very obvious. We've got to look a bit more carefully at this because nobody can attain unto the resurrection of the dead in the ordinary sense. So we're not surprised to discover it's an extraordinary passage here. This is the resurrection that which is out from among the dead. And perhaps into your mind comes the passage in Revelation.

[00:13:53] Blessed and holy are they? Who are the first have the first resurrection when they have come right through tribulation, the first resurrection. So we have this emphasis in more than one passage. Well, now that's the better resurrection and the outer resurrection. We stress just now that this one who emptied himself, who came down, who was humbled, was nevertheless the one who was the image of the invisible God, the image of God. So we're not not surprised to discover the same emphasis in chapter two of Philippians, where we read in verse six. Verse five, Let this mind be in you, which was also in Christ Jesus who being in the form of God. Thought it not robbery. Thought it not a thing to be grasped at, to be equal with God, but made himself of no reputation. The form of God, the image of God is stressed so that you will see it was a descent in a real definite sense. And then he was made a little lower than the Angels made a little lower than the Angels. Chapter two, verses seven and eight of Philippians. He made himself of no reputation. He made himself of no reputation. And took upon him the form of a servant and was made in the likeness of men. And being

found in fashion as a man, he went further. He humbled himself and became obedient unto death. Even the death. Of the cross and that stressed.

[00:15:35] But it was not a death that you could blaze in the newspapers. What a magnificent end. It was the death that was accursed. It was a death that was there for murderers and robbers and villains. And there were thieves crucified on either side of him. There was a degradation down, down, down on our account, of course, as we can see, a little lower, no reputation. And then we had in Hebrews for one morsel of meat he swapped as the word might be. He sold his birthright. Chapter two of chapter three of Philippians, verse 19. He says in 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? Whose God is their belly? Well, that's one morsel of meat. You can construe it in many ways to fit the circumstances. But that was the character they were to avoid. Otherwise, they are out of the running so far as this is concerned. One morsel of meat. And in chapter two, verses 14 to 15, we have this warning. And you might remember in Hebrews, I read about the murmurings, the murmurings that went up from this people into the ears of God. So we have chapter 214 and 15. Do all things without murmurings and disputings. That ye may be blameless and harmless. The sons of God. Without rebuke in the midst of a crooked and perverse nation, among whom shining as lights in the world murmurings.

[00:17:34] Sometimes we say it's the Englishman's privilege to gamble and pay. Well, let's be careful. We don't overdo that privilege murmurings. It's written both in Hebrews and Philippians, I think, to avoid. Now in chapter four of Philippians. We have a balance with that. A sacrifice with which God is well pleased. Chapter 418. He's speaking of himself. Poorly speaking of himself. And I can here a very tender conscience. The last thing that Paul would wish anyone to believe was he was jogging their memory that his stipend hadn't arrived by post. He says, No, no, not because I desire a gift, but I desire fruit that may abound to your account. For I the prisoner. In Roane, Tennessee. I the prisoner in Rome have all. And abound. I am full. Having received a epaphroditus the things or wonder what the things were. Perhaps very small trifles, but all were evidence of their thought of him and the apostle's acceptance. In that spirit, the things which were sent from you, an odor of a sweet smell, almost like the incense in the tabernacle, a sacrifice acceptable, well pleasing to God. Have you ever done that? Friends to anybody. And if he had ever had that rebound there, there's nothing on earth like it for.

And here the apostle has leaped together. You see a sacrifice which is well pleasing to God in both epistles. And then we have in Philippians the fruits of righteousness.

[00:19:34] Philippians 111. Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. So both epistles stress, not merely the there should be a righteous standing before God, but it should be fruitful. And in order to just finish our survey, three more passages. In Hebrews. He spoke about his bonds. And in chapter one seven of Philippians, he says. Even as it is meet for me to think this of you all. Because I have you in my heart. Inasmuch as both in my bonds and the defense and confirmation of the gospel, ye all are partakers of my grace. The Association of Bonds and their relationship with him. And then he speaks about imitating in Hebrews and chapter three of Philippians uses the same line of argument. Chapter 317. Brethren be imitators. The word follower can translate different words, but this word means to imitate. Be ye imitators together of me. And mark them which walk so as ye have us for an example. And then he tells you about those that you are to avoid the Titans. And then we have as our final reference in Hebrews, we have in heaven an enduring substance. Let's have a look at Philippians chapter 320. But our conversation is in heaven. From whence also we look for the Saviour. The Lord Jesus Christ. Who shall change this body of our humiliation. It is not a vile body. I suppose some folks may say their body is vile and some people may say true.

[00:21:47] It is, but that isn't the meaning here. It's the body that belongs to our humiliation down here, in contrast to the body of glory that's awaiting us. Who shall change this body of our humiliation that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself, so that we have an enduring substance. And there are other passages which I'll leave for you to pass it out as you may feel led. But I think that's enough in one morning just to say. You see, although Hebrews belongs to a different calling, there is something parallel between their work and those who belong to the body of Christ. And if light is shed upon this vexed question that I may attain unto the resurrection, that which is out from among the dead will, then our studies will be a profitable one, I trust. But it's a part of our calling and we should be keen to know it. We should say if God has provided something for us and we don't bother about it, that's not very good matters, let alone our faith and loyalty to him. Who paid the price that it may be ours. So there we have reached just the tick of the clock. And I think it's wise for us to keep time. Whenever

never exhausted, shall we? That we might exhaust one another incident spoil the work that we have already ready done.