

Philippians (Quality: Average)

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- [0 : 00] By the help of God, I would direct you to the third chapter to the Philippians, and the two last verses, for our conversation is in heaven, from whence also we look for the Saviour, 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.
- Philippians chapter 3, the two last verses. Philippians chapter 3, the two last verses.
- It's important that we understand the application of that word, conversation.
- You will notice that the 18th and 19th verses are in parenthesis in brackets.
- Therefore, we should go for our purpose this morning, from the 17th verse, and then on to the 20th.
- [1 : 49] We shall see. Brethren, be followers together of me, and mark them which walk so as ye have us for an example, for our conversation is in heaven.
- Now, this conversation does not intend exclusively speech.
- It does include, it must. It must. As for instance, then they that fear that the Lord speak often one to another.
- a conversation also will include the ministry of the gospel.
- We can't preach the gospel without consolation, conversation.
- [3 : 00] But in the text, it more particularly refers to our general life and conduct.
- It's heavenward. If we have the grace of God in our hearts, everything in our life, what we do, what we think, and we are in heavenward.
- It is heavenward. Of course, this promise is spoken concerning the Lord's people, as is every promise.
- For our conversation is in heaven. Speaking of speaking as conversation, there were the two that were on their way to Emmaus, and they were conversing one with another in speech.
- But this is a very solemn word to me, and I feel that if we have a true light to shine upon our life right through, and if this conversation intend our conduct and our deportment, the use of our tongue, our thoughts, our hearts, the direction of our lives, then this is a solemn word.
- [5 : 07] For our conversation, or our citizenship is in heaven.
- And if we look at ourselves and look at that declaration, my friends, we shall be brought to a very solemn consideration of really what we are.
- Of what we are. And I would say this, that we have this same word expressed by those who are so living.
- For Paul writes to the Corinthians and says, we walk by faith and not by sight.

And we shall never, in this context, have our conversation in heaven, apart from possessing living faith, which has for its object and its end, the Lord Jesus and his glory.

[6 : 38] And earlier, the apostle says, that he might, by any means attain unto the resurrection of the dead.

And that is, that is, the resurrection of the Lord's people. Because of union to him. If we die with him, we shall also live with him.

And it necessitated this. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth, and reaching forth, unto those things which are before this conversation.

There is an objective. Faith looks forward. And there is a blessed object. The Lord Jesus, the glorious Trinity.

He who inhabits eternity. He who fills heaven and earth as well.

[7 : 58] He who has the fullness of heaven, and all that might heaven, and everything that will take a person to heaven. The fullness also of creation, which maintains us in daily blessings.

I count not myself to have apprehended. No. But he says this. That he would apprehend that for which he was apprehended.

And if you change that word, I don't mean change it in the Bible, but for our purpose, that word apprehended.

I need to lay hold of. That I might lay hold of that by which he laid hold of me. You see?

Oh, if we are born again. If the grace of God is in our hearts. If he has laid hold of us. If he has laid hold of us.

[9 : 18] And brought us out of Egyptian darkness and ignorance. If he has given us a hope for heaven. It is by the mighty work of the Holy Spirit revealing the Lord Jesus and taking.

This is it. This is it. Taking the things that he has done. The things that he has suffered. And bringing them into our hearts.

And casting them in there as a seed. And it will germinate. And therefore we shall forget the things that are behind.

And reach toward those things that are before. And that's all in this conversation. Because our conduct. Our actions and transactions.

All our movements. Will be Godward. Oh, to be Godward. To be Godward. If you are.

[10 : 31] And then. If the grace of God. Has turned you around. For you were not born Godward. We went forth from the womb speaking lies.

But to be Godward. Godward. Oh, you'll be saved. You'll have a blessed end. An object. A foundation for hope for eternity.

And it comes in this conversation. Unless we have blessed us with these graces. My friends. Well, we shouldn't forget those things that are behind.

And although I would impress every time the importance of the things of this world. As they are God's appointments.

And whatever occupation he has appointed for you. There's an importance in it. He has put us in the world for a purpose.

[11 : 42] But that is to be made subjective. To the work of grace in the heart. Whatever you. Your ambition is.

For this life. It must end. I would repeat what I said I believed last time. We are not born for time at all.

We are born and bound for an ever ending eternity. And if grace reaches our heart. And we are turned around.

And are Godward. And then we shall be saved. But we shall have trouble and tribulation. And you'll find this.

In this conversation. In this conversation that we noticed. That whatever you come into. Through this life. And the Lord's people.

[12 : 42] Have to go through much tribulation. And sorrow. And losses. And crosses. And reproaches. And persecutions.

But. It'll never. You'll never. You'll never. Turn your back upon God again. You might think you do. And.

You may. Be allowed to do so. But. You. You'll have that in your heart. Which is Godward. For instance.

To substantiate this. Oh. How. Um. Uh. The. Eightieth Psalm. Turn us again.

Oh. Lord. Cause thy faith to shine. And. We shall be saved. So. When you really feel.

[13 : 38] Uh. That the Lord. Is absent. And. You are the wrong way round. There will be that in your heart. Which nothing can destroy.

A mighty faith. And divine grace. That in. Your heaviest hours. There will be your object. For our conversation.

Is in heaven. Our citizenship is there. Our home. Our home. Is there. Our treasure. Our treasure.

Is there. Our inheritance. Is there. Our inheritance. Is there. What a. What a. Miracle. If it is so. What a. What a.

What a miracle. If it is so. And. Therefore. In your heart. You'll be speaking. And. Sometimes. You do speak. Oh.

[14 : 40] Come. Uh. And. And. I will. Declare unto you. What the Lord. Has done. For my soul. My friends. Uh.

It's an important. Uh. But. Simple. Word. May the Lord. Uh. So. Deal with us. By his spirit.

As. Uh. To turn us. Uh. Exactly. In the opposite way. From that. In which we were born. We were born.

Uh. To turn us. Uh. We were born. Hellward. Uh. But. When one is born again. He turned around.

And. He is traveling. Heavenward. And. He is traveling. Heavenward. And. You'll find then. Uh. That the Lord Jesus.

[15 : 36] Is the center. Of your soul. The center of it. That everything. Uh. Uh. Will.

Uh. Uh. Uh. Uh. Attracted to. And affected. By that center. Sooner or later. You'll watch it.

You'll go home. And there's some calamity. Some sorrow. Or the burglars may have. A ransacked your home.

Or. You find yourself. Uh. With a disease in your body. Uh. What does it do? To whom does it take you?

You know. God. War. In it all. Oh. To have him before us. Is it in conversation. And it can be seen. Faith can see it. Feel it.

[16 : 33] When Barnabas. Was sent to Antioch. He said. He was glad. When he saw. The grace. That was in those saints there. Oh. Grace can be seen. It's not tangible. But it is like the wind.

If blow it where it lifted. Thou canst not.

Thou canst not. Thou know it's not wither. All. Thou know it's not wither. Thou know it's not. Thou know it's not wither.

And they knoweth not whither it cometh and whence it goeth, so is every one that is born of the Spirit. For our conversation is in heaven. The conversation also is internal. If you have faith, you'll have a speaking faith and there will be an internal conversation.

Communion with the Lord. Oh, this is precious conversation. Some of you know it. And the Lord condescends to commune with you, speak to you.

[18 : 02] He uses means. You may have that conversation in heaven when you sit in the chapel pew. And for the time being you forget those things that are outside.

And reach forward to those things that are before, that are eternal. Oh, soon we must pass the gloomy veil. Soon all our mortal powers must fail.

Oh, may our last expiring breath is loving kindness sing in death. That's conversation. Sometimes it'll spring up. You'll need nobody to tell you what to say.

I remember going from shopping once up the road. And a conversation was in heaven all of a sudden.

I said, Lord, do come to me. I looked around at the different activities of this world. And it seemed as though you could penetrate through them.

[19 : 26] And see the precious Lord with all that he is. Unspeakable glory. And that are for his people.

And so he has exhorted them. Lay not up a treasure for yourselves upon this earth. We're rust and a moth'd up corrupt. But lay up for yourselves a treasure in heaven.

And that treasure is there. And you lay it up sometimes in prayer. I wonder what we've got laid up in heaven.

Have you a treasure in heaven? And it'll bring you to this conversation too. Whom have I in heaven but thee?

And there's none upon earth that I desire beside thee. You may say it in secret. Value, my friends, that anything that comes into your heart, that draws you up toward heaven without any forethought.

[20 : 44] You may be in your household duties. You may be busy in the workshop. But sometimes the heavens are open.

For our conversation is in heaven. Our conduct. But how short we come.

Oh, my friends, I didn't hardly know how to bring this text because I'm guilty. I don't believe there's a person here that can say that his conversation is always in heaven when he backslides and his people do.

And they bring themselves to the ends of the earth. And they cause the Lord to hide his face. And they find it impossible to pray.

But even then, there's that in their heart that longs to the Lord to put them right.

[21 : 59] The 31st of Jeremiah is very sweet on that point, but we haven't time to look at it.

From whence also, we look for the Savior, the Lord Jesus Christ. And so that this character, he needs a Savior.

And therefore, he needs saving. If he needs saving, there's that from which he must be saved, and that's himself. The whole of it.

The whole bit. I have felt it myself, and some of you will. All we are, no matter where you look, from top to bottom, inside and outside, that which belongs to us as we are born is sin and death and hell and despair, nothing else.

But oh, for the Holy Spirit to reveal this to us before he reveals Christ. You will be made to need salvation.

[23 : 29] It's the most tremendous word, salvation. And it will be your own personal salvation.

For our conversation is in heaven. From whence also we look.

For the Savior, do you look for him? At the conclusion of the ninth of the Hebrews, we have those, we have that.

Those that look for him. Will he come the second time, without sin, unto salvation.

Those that look for him. Well, it's in the text, and we ought to, we've got to say something about it.

[24 : 31] From whence also we look for the Savior, the Lord Jesus Christ. He is mighty faith again. Precious faith.

Well, where did he look for him?

There were two disciples when they heard John introduce the Lord Jesus. Behold the Lamb of God, which taketh away the sins of the world.

He says there in the first of John. Two, when they heard John introduce Christ, they followed him.

And Jesus knew they would. He intended they would. He turned and said, What seekest thou? The Lord said, Come and see.

[25 : 39] Look for him. Where do you find him? There's one place that he dwells, and that is in the new heart.

We read that he dwells in the heart by faith, but not in the old heart. That's a corrupt fountain. But in the 36th of Ezekiel, you'll find that he promises there to put a new heart within you.

David prayed for it when he knew what his own heart was. Create in me a clean heart, O God. It is a new man of grace, and that's where the Lord dwells, and must dwell there first.

Christ in you, the hope of glory, and Christ in you, by faith. What an option. Oh, he puts everything beneath your feet, as it does here presently.

From whence also we look for the Saviour, the Lord Jesus Christ.

[27 : 01] He's here. There's nothing needed beyond what is between these two covers. You ever look for him when you read the Bible?

You sometimes go to the Word of God, and really don't know where to turn to read, and yet you feel something in your, you must have something, you don't know where it is, but you know who it is.

You may pray, the Lord directs you to a chapter, or to a verse, and that would do you good.

That cookie thing straight, that would speak pardon to your troubled and burdened conscience. You look for him in the Word of God.

You ever look for him under the ministry when you come? Oh, what do you come for? Oh, my friends, to be all taken up in the Lord Jesus, it would help us to do the things of this life as they ought to be done.

[28 : 19] Grace affects the things of this life. But the things of this life have no influence upon our soul. The fear of God is one secret from whence also we look for the Savior, the Lord Jesus Christ.

And he's promised to come the second time with his holy angels. Oh, that long, precious chapter, you know, concerning the resurrection in the Corinthians.

Oh, what a victory it ends with. thanks be unto God which giveth us the victory.

And the victory that he gives to his people is that which he has won in the war power. and as you read of him fighting as it is in the 63rd chapter of Isaiah to think that it is done for poor sinners.

Who is this that cometh from Edom with dyed garments from Bosra?

[29 : 57] this that is glorious in his apparel traveling in the greatness of his strength?

And he asks us, I that speak in righteousness mighty to save. Then the church speaks, Wherefore art thou read in thine apparel and thy garments like him that treadeth in the wine fad?

Then he speaks, I have trodden the winepress alone and of the people there was none with me for I would tread them in mine anger and trample them in my fury and their blood shall be sprinkled upon my garments and I will stain all my raiment for the day of vengeance is in mine heart and the year and the year of my redeemed is come.

Vengeance to his enemies and the year of my redeemed is come. Look, there was none to help. I wondered that there was none to uphold.

Therefore, mine own arm brought salvation unto me and my fury it upheld me. Not a fury to his people.

[31 : 36] He says to them, Fury is not in me. Who would set before me the briars I would go through them.

That is, who would come to me in a broken hearted sinner in confessing all the briars and all the confusion of sin.

He said, I'll go through them. Oh, what a mercy it is when the Lord goes right through your soul and forgives your sins and blesses you with communion with himself and shows you his hands and his feet.

From whence we look for the Saviour, the Lord Jesus Christ who shall change our body.

You see, when we've done with this life we lay the precious of dust in the earth.

[32 : 55] Oh, this is a comfort. It's been a comfort to me with respect to my dear one. Be a comfort to you.

See them loud. That's not the end and that's not the person. It's a casket. The soul is in heaven awaiting there for the Lord has redeemed the body as well as the soul.

who shall change our vile body. It is a vile body and you will have known it.

Job confessed it. Behold, I am vile. I don't know, I'm sure what people would think if they came in and heard this, people of the world.

No, but this is the work of the Spirit. This is the conversation. This is the language of Zion who shall change our vile body that it may be fashioned.

[34 : 26] Fashioned. And in this passioning there is that word in the 8th of the Romans being predestinated to be conformed to the image of God's dear son is the same truth.

It is the result of predestination being predestinated to be conformed to the image of God's dear son.

And that's before his people. who shall change our vile body that it may be fashioned like unto his glorious body.

My friends, when he took human nature, he did not vacate that nature when he went back to heaven. He took it with him and all the merits of it.

There is no sight so blessed, so glorious as the incarnate God in human nature, sinless, come to rescue his people people from people from going down into the pit.

[36 : 05] And some know what it is to really feel that they're going down into the pit. Or you feel that chapter 33rd of Job, the way that it is put, as though they're scarcely saved, as is in Peter.

If the righteous scarcely be saved, but the scarcely is not in God, it's in his method. And in Job, we have the same thing, as though if I might speak with reverence, and there comes a horseman, who's been scanning the country to find some ransom for this poor man that's going down to the pit.

And at the last moment, he finds one, and he comes. Deliver him from going down into the pit. I found a ransom after all.

There's a ransom. A ransom needs money. He is not redeemed with silver and gold, but with the precious blood of Christ.

Well, what do you think of it? What think he of Christ? And it is according according to the working whereby he is able even to subdue all things, all things unto himself, make all things subject to his divine decree and will concerning his people.

[38 : 12] Everything will have to give way to him. The grave as well. And therefore it was possible for that promise, sin shall not have dominion over you, for you are not under the law, you are under grace, and grace is greater than the law.

The law has been satisfied, and his people are made accepted in the beloved, and acceptable to law.

And so was the Lord Jesus when he finished the work of salvation. And this changing of the body is according to the working.

It's a work, a working of the Holy Spirit in the soul. You work there. whereby he is able to subdue all things unto himself.

So that there is no power and there is no wisdom which can withstand this power of the working of the Holy Spirit whereby he is able to subdue all things unto himself.

[39 : 48] And what a lot we need to be subdued. Do you subdue it? That isn't put it under his feet. It's there now. As we read, he has put all things under his feet and there is nothing that is not put under him but we see not yet all things put under him but they are.

What a mercy we have put under his grace and one word stretches across the whole of it salvation salvation and it is of the Lord for this reason the apostle was able to begin the chapter with finally my brethren rejoice in the Lord and these are the reasons he gives to rejoice in the Lord if we look at ourselves and we've got nothing else to look at we shall see nothing in him no beauty in him no form no comeliness in him oh about to go through this chapter and then you see that his people can rejoice always as it is in the

Thessalonians there's not a condition in which we can be brought where we have no reason to rejoice in the Lord you get the characters those who were in the deeds go through the 107th psalm that precious psalm look where they died and upon each case of that men would praise the Lord for his goodness and for his wonderful works to the children of men wonderful works here in providence wonderful works in creation but one strange work exceeds them all and every other work will be brought into subjection whereby he's able even to subdue all things unto himself he does it all he's got it all his fullness is sufficient for the salvation of all his people and also he has a sufficiency plenteous redemption to take them to behold his blood and that's his will that's the end father

I will that they also be with me where I am that they may behold my glory but I'm sorry that my infirmities now and mental power makes me very confused but the Lord he can sort it out and he sorts it out he has put everything right oh some of you may have some sorrows in this life and you have to carry them to your dying day but that he subdued and that subdued by his working in you and he uses some of those things and then you'll be able to sing what

I did once thou oh Christ at all I want all in all in thee I find raise the fall and cheer the faint well may thee help us and bless you we don't expect to come much more amen and to in for me Thank you.