

## Philippians 10-06-11b

We're going to resume now our study in the book of Philippians. We pick up at chapter 2, verse 14. People who are listening to this series later are going to wonder why there's only one session and it's because I used the first session tonight for the Garden of Eden special, and if you missed that, you missed a blessing, you should go find it and listen to it because I think it's just great.

The one thing I did not mention in that that I think has probably come to all of your minds is remember that when the Lord Jesus returns at the second advent and his feet touch the Mount of Olives, it's going to split in two and what's going to happen? A river is going to flow forth and that may well be the restoration of that river that formed the headwaters of the four in Genesis that we talked about. So all of these things conspire in a very interesting way, at least to me, to make that point. In Philippians, we have arrived at chapter 2, verse 14, which says, Do all things without complaining and disputing, that you may become blameless and harmless, children of God, without fault, in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ, that I have not run in vain or labored in vain.

There's a couple of real interesting words here. We've already covered the first portion last time. Do all things without gonguzmon and dialogizmon, gonguzms and dialogues.

And the gonguzms there is this murmuring, grumbling thing. It's used in Hebrews for the Israelites in the wilderness. And this is a command that comes out of what has been spoken up above.

What's fascinating is when we continue forward now, it says do all things without murmuring. Now this doesn't mean that you can't make a criticism. This doesn't mean that parents don't admonish their children.

The scripture itself rebukes and corrects and instructs us in righteousness, right? This doesn't eliminate any kind of negative commentary. But when you are doing a thing, it is to be done, all things are to be done without grumbings and these reasonings, these disputes. And this is taking issue with someone else, specifically.

Think about the difference between monologue and dialogue. Right now you are listening to a monologue, yes? How many people does it take to have a dialogue? By the way, dialogue is only a noun, it is not a verb. And I will excommunicate you if I ever hear you saying, well we need to go dialogue with those people.

Dialogue is not a verb, it's a noun. And to engage in dialogue, notice a noun being the object of a preposition there, we are engaging in dialogue. It takes at least two people, dia, two.

You go through, you go from one to the other, two parties, from here to there, they say from your lips to God's ears and vice versa, dialogue. So if you are going to do all things without

gungusmong, which we covered in great detail last time, you remember what that is, right? Right? Nod your head yes. This is the bitterness that the Pharisees held toward the Lord Jesus.

They opposed him, they wanted to find fault with him, they were looking for an excuse to do away with him. They had a jaundiced view. Gungusmong basically means you just got bile and jaundice about the whole operation.

You're just looking for an excuse to find something wrong. Brian and I were talking on our walk yesterday about the difference between looking at a glass that's half full and half empty. If you have the fruit of the Spirit, if you are pursuing faith, hope, and love, you are actively seeking to see the glass as half full.

Grateful for what you have, not sorrowing over what you don't have. Happy with provision, not agonizing over the possible lack thereof. It's a conscious choice.

We set our perspective, we decide on our attitudes, and we have nobody to blame but ourselves. Everybody has a mix of good and bad circumstances, everybody. Young people, old people, fat people, skinny people, tall people, short people, faithful people, apathetic people, sinful people, stellarly faithful people.

Everybody has got a mix. Nobody's got a perfect life. Nobody has a totally cursed life.

Everybody has a mix. And each person on this earth makes conscious decisions about what to dwell on. Remember our memory verse, Whatsoever things are, and then you have that list of positive attributes.

Think on these things. That's an imperative. Think on these things.

You have a choice. If you find yourself constantly looking at the hole in the sock instead of being thankful that you've got a sock, if you're constantly looking at the one broken window instead of being thankful for the 16 other windows that aren't broken, there's a problem. You're violating the command from God in Scripture that says, find the things that are of good report.

Find the things that are good. Find the things that are positive and think on these things. That's where the peace of God that passes all understanding is going to come from.

It's not going to come from dwelling on the negative. Even the secular world has figured out that it's better to accentuate the positive and eliminate the negative, right? It just stands to reason. You've got Norman Vincent Peale, the power of positive thinking.

Dale Carnegie, win friends and influence people. Even the secular world knows that moving in the positive direction, this is just an echo and a shadow and a reflection of the image of God in humanity when they latch onto truths like this that really find their fulfillment and the power for their accomplishment in Scripture, in God, in Christ, in the Holy Spirit, right? This isn't optional.

This isn't a nice to do.

This isn't, well, when things are really going well, I'll give this a try. It is a command. Do all things without murmuring.

What was the fatal flaw with the children of Israel in the wilderness? Anytime things started looking a little dismal, running low on water, running out of chow, why are we out here so long? What happened? Murmuring and complaining, Meribah. That's God's historic issue with Israel ever since. They don't pursue God with a positive heart and a willing attitude.

They're constantly finding fault and then they wonder why God finds fault with them. Read Malachi. Do all things without gungusmon and dialogismon.

This is where you recruit others and you drag them down to your negative level. Remember, it wasn't one Pharisee that stood up and opposed Jesus. Have you ever noticed how Jesus' enemies always find themselves in gaggles, in groups, in the plural? The only singular enemy you ever see Jesus facing is Satan.

Everybody else, it's always the scribes, the Pharisees. Why? Dialogismon. They pump each other up.

They, oh yeah, look at the, this is why they call it rabble rousing. You incite mobs. You incite crowds.

You incite groups. When they were yelling, crucify him, crucify him, how did they do that? They planted this idea and encouraged it in these gullible and malleable people. So we don't want to be that way and we don't want to, you know, there's a great condemnation on teachers that are not only in error but they teach others to follow them in their error.

There's like a double discipline. If we're going to be negative and sour and malcontent and irritable and jaded and just a sinkhole of negativity, at least don't infect everybody else with it. Don't do the dialogismon thing and recruit others to join you in your satanic path.

And I say this to myself. We need to look at this command. Do all things.

It doesn't say do the fun things. Do all things. Without complaining and disputing that.

This is verse 15 where we pick up tonight. Hena, in order that, looking at accomplishing the following purpose. You might become.

This is from Ginnomai. It is the aorist middle subjunctive. The middle voice always emphasizes the involvement of the subject in the action of the verb for his own benefit.

On his own behalf. So that you can get yourself to the place where. It's got kind of a reflexive idea.

The middle voice carries a reflexive force. You do this in your own interest. On your own behalf.

In order that you might become subjunctive. It's a potential. But you've got to fulfill this imperative if you want to become what follows.

And you remember that the imperative here from Poieto is present. Keep on doing all things. Without grumblings, plural.

And dialogues, plural. In order that you might become faultless. Amemptoi.

A-M-E-M-P-T-O-I. Amemptoi. This, you can see, has an alpha privado on the front.

You know what that is. The A in front makes it a negative. You can be moral or you can be amoral.

Right? Well, here, amemptos means without memptos. And this, of course, is going to come from the word for blame. And the idea here is derived from the verb memphomai.

And the o-m-a-i, again, is one of these with a middle emphasis. Anytime you see a Greek verb that has o-m-a-i, that's kind of that middle, sometimes middle in form, active in meaning. But it always emphasizes that the subject is involved here.

You are doing this. You are either bringing blame on yourself or not. And memphomai means to find fault.

And what we're basically talking about here is to be faultless is without a cause for accusation. Now, if you're going to become this, what does it mean you are right now? Stop grumbling and complaining. Do all things without grumbling and complaining so that you might become blameless.

Well, if you might become blameless, what does it say about what you are now? You're not blameless. You are blameful. You are to be blamed.

So this is a gentle reminder to the Philippian church that they need to stop murmuring and complaining and inciting the same in each other so that they can no longer be blameworthy in this regard and innocent. This is a-keraios, a-k-e-r-a-i-o-s. And this is something that means innocent, unspoiled, pure, unspoiled.

You know how the root of bitterness springing up creates all kinds of problems? Well, tolerating in ourselves a murmuring, complaining, negative attitude, it's like a blemish on a piece of fruit. It is just going to spread. It is just going to infect and spoil other things.

So, to be blameless, faultless, without occasion for accusation, and pure, unspoiled, uninfected. Because to the extent that we don't get rid of this, we're infected. We're defiled.

We have some leaven that's going to eventually leaven the whole lump. A little bit of it is just going to spread. And most of us know from personal experience how this works.

And it takes an effort. We've got to cut ourselves off, stop the negative chatter, stop the knee-jerk response. You know what this reminds me of? I can't remember exactly how this came about, but I think getting married had something to do with it.

When you live by yourself, if you can't find a thing, you know that you have misplaced it, your own self. But if you're living in a family, oftentimes, at least perhaps maybe you don't know what this is like, but in my case, if something isn't where I think it ought to be, who took my ex? Who took... I, at least, just default to assuming that someone has messed with my stuff. And I was reminded very early in my marital career that this isn't a very helpful way to look at things, especially when 99 times out of 100, nobody has touched my stuff, and it's all me.

But I just assume, well, my keys aren't where I left them. My comb's not where I left them. My X, Y, or Z is not where I remembered it being.

Who took it? Who left this gate open? Oh, I guess I was the last one in. You know, who forgot to close the garage door? Who did this? Who did that? And to default to that, that's gonguzmo. That's dialoguismo.

That's that negative approach. We have to cut that out if we want to become blameless and innocent, pure, unspoiled. It's a conscious decision.

And like many other things, it's not within the power of an unaided human mind and human soul to do that. You can't just make up your mind to be a happy-go-lucky, positive, oh, how could this possibly have happened while something is going up in flames? We want by nature to find fault. We want by nature to blame others.

I mean, look around. Look in the culture. Look in our society.

It's not my fault I'm poor. It's not my fault I'm uneducated. It's not my fault I didn't graduate.

It's not my fault I can't get a job. It's not my fault this. It's not my fault that.

I want to look for somebody to blame. And I want to make them pay. Boy, I sure feel sorry for British Petroleum.

It's not like the company went out there and said, well, let's find a way to ruin the Gulf. But boy, the vultures are gathering. Let's take the caps off.

Let's eviscerate them. Let's milk them dry. And they're going to mess around and put that company out of business.

And there won't be anybody to do the cleanup. The poor National Guard guys will be out there messing up their rough-side-out boots, picking up oily ducks and things. Because they're going to.

. . You watch. . . People smell money. And they want to just.

. . They're going to. . . That's my two cents worth. That's about as much political commentary as I have.

But we want to avoid that. Look, let's work together. Let's, especially within the body of Christ and within the household of faith, let's find a positive way to approach this.

We're a team. We're a family. We ought to be mutually supportive.

We ought not to be cutting the legs out from one another. Those of you who know me well know what an interesting exercise it is for me to give this lesson. To become blameless and undefiled, unspoiled, uncontaminated.

This is what we have to do. This is the goal. And notice, it doesn't say learn a lot of doctrine.

It doesn't say fill up a notebook. It doesn't say pray every day. It doesn't say master the fifteen points of the doctrine of the Trinity.

How do you get to the point of being without blame? It gives one method. Do what you do without a bunch of guff. It's the key to being blameless and pure.

It doesn't say lay aside your besetting sin and the weight that so easily entangles. It doesn't say slay the dragons and drive out the Canaanites, slaughter the giants and go with Joshua into the land. In order to be faultless and in order to be unspoiled, there's one method.

Get rid of your negative attitude. That's what it says. Look at the verse.

In order that you may become blameless and harmless, children of God. Tekna Theu. Tekna is the familiar, the endearing term for a child.

You see this when John is writing some of his epistles. Little children. Tekna.

Teknoi in the plural. Children of God. Tekna Theu.

Amoma. Here's another word that has the alpha privative. Amomas means unblemished.

Peter in his first letter, chapter 1 verse 19 says, we have not been cleansed with, not redeemed with perishable things like silver and gold from our futile way of life that was inherited from the forefathers. We have been redeemed with the precious blood of Christ as of a lamb unblemished and spotless. Without defect.

Without a disqualification is a good way. Remember this blemish would disqualify an animal from being a sacrifice. Disqualify a priest from service.

In Ephesians chapter 1 and verse 4, which is in the introduction to that Laodicean letter, remember Paul says, he chose us in him. He chose us in Christ before the foundation of the world in order that, for the purpose that, we would be holy and amomas. The reason we were chosen, the reason Christ saved us, the reason we are entered into the body and bride of Christ, is to be amomas, to be blameless.

Without defect. Before him in love. Ephesians 5 verse 27, verse we have memorized.

How does it go? That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but it should be holy and amomas. Without blemish. Over and over again.

This is God's purpose for us. How do we get there? How do you become a child of God, amomas? Stop the grumbling. Stop the infecting of yourself and others with this fault finding, strife, Meribah in the wilderness attitude.

That's what kept the Israelites out of the land. Grumbling and complaining. Looking at the dim view.

We'll never get in. We're like grasshoppers in their sight. Crying all night long.

Oh boo hoo. God brought us out here to die in the wilderness. Negative view.

They all dropped in. It was a self-fulfilling prophecy. Same thing here.

So, children of God, without fault, above reproach, is how the New American Standard translates this, but it's that blemish that disqualifies as with a sacrifice. Colossians 1.22 He has now reconciled you in His fleshly body. This is the Lord Jesus.

He has reconciled you in His fleshly body through death. By the way, physical death of Christ. Involved in salvation.

People like to say, oh, spiritual death on the cross. He has reconciled you in His fleshly body. He bore our sins in His body on the tree.

Not in His soul. Not in His spirit. In His body.

He reconciled you in His fleshly body, Colossians 1.22, through death. Why? In order to present you before Him holy and blameless and beyond reproach. Amomos.

Two of the three same words here in Colossians 1.22. In order to present you to Haggaios, Kaiaomomos, Kaianakletos, which is, nobody can call you out and accuse you. That's the idea. So, wouldn't it be a great thing to be blameless, to be harmless, as it says, to be without fault as

children of God.

You think, oh my, I've got to enroll in a program, I've got to take a big course. No. Just do all things without konguzmos.

That's the key. And of course, to do that, we've got to have some of the Word of God. We've got to be sensitive to the Holy Spirit.

We've got to be keeping short accounts. Not let any impediments separate between ourselves and God. Not let our sins hide His face from us.

So that, we can be children of God without fault in the midst of a crooked and perverse generation. This is Mason, in the midst of. They talk about Mesoamerica, you know, middle America.

Meso, right in the middle. He doesn't say, if you're blameless and harmless and not complaining and so on, you're not going to be rubbing elbows with evil. You may be right in the midst.

You may have to share a room with these people. You may have to share a desk, or a workplace, or a house, or some other environment. In the midst, Mason, you can be, without fault, blameless, uncontaminated, in the midst, right in the middle.

Meso, Mason, of a scolios. You know what scoliosis is, right? Anybody with a medical background knows what scoliosis is. That's when you've got that curvy, twisted spine.

Can't do anything to straighten out your back. It's just twisted. Scoliosis.

And our genea, our generation, is crooked. It is twisted. It is perverted.

It is not aligned with what is right. And genea means, it's used most often in the Gospels, and it's used of the generations of Jesus, from Adam to, all the way down, 14 generations, each of those divisions. In Luke 16.8, when Jesus is talking about the unjust steward, and he says, the master praised the unjust steward because he had acted shrewdly, for the sons of this genea are more shrewd in relation to their own kind than the sons of light.

The sons of this society, this age, this generation. So, we've got a crooked generation, and how it gives to us in Greek is, in the middle of a genea scolios, and diastromanes. Now scolios is just an adjective.

You've got a generation, a crooked one. Genea scolios. Geneas scolios.

But the next word, is a participle. It's a perfect passive participle. It is a crooked generation, and having been perverted.

This is from diastrepho, which means to twist or to confuse. You can take somebody's words and

twist them and confuse them. Jesus used this in Luke 9.41, when he says, you unbelieving and perverted generation, how long shall I be with you and put up with you? Luke 23.2, they began to accuse Jesus, saying we found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is the Christ, a king.

We found this man misleading, diastrephoing the people. Acts 13.8, Elemas the magician, was opposing them, seeking to turn the proconsul away from the faith, seeking to diastrepho him, confuse him, big deal him, con him. So, this is a crooked generation, having been conned, having been confused, having been led astray.

And we need to shine as lights in the midst. Finest they as phosteres. You've got photon coming from this same root.

In which you shine, in the midst of which. This is in, as we have seen it so many times here in Philippians, in meaning in the midst of, among, among whom you shine. In the midst of whom you shine, as lights in the cosmos.

Then verse 16, and in Greek this is great, because it begins with, Logon zoes. The word of life, holding on to. This is not just echo, to have and hold.

This is ep-echo. And this means having a grip on. Epi is upon.

Holding upon. Having a grasp on. And the form we have here is, the present active participle.

Which means maintaining a grip on. Maintaining a grip on the word of life. Ace, with a view toward.

Looking toward the goal of. And then we have a real interesting word, and I did quite a bit of work on this, this past week. With a view toward, my boasting.

Now it's translated rejoice here, but most of the time, Kaukema, K-A-U-C-H-E-M-A, means, and is translated, to boast, or to brag. Kaukema as a noun, is translated pride, or arrogance. And it's the noun that comes from the verb, Kaukaomai.

Which you often have, employed by Paul. You can probably think of several verses, where he talks about his boasting. Ephesians 2, 8 and 9, By grace are you saved through faith, that not of yourselves, gift of God, not of works, lest any man should, Kaukaomai.

And you get the idea, well this means, brag, or boast. But is that really the idea? If salvation is by grace through faith, and not of works, is God really making sure that it's of faith, and not of works, so that nobody will run around, sticking his chest out, and boasting? What is the real root meaning of Kaukaomai? This is really, some form of celebration, and in Ephesians 2, 9, it would be a celebration of self. It goes to where the glory belongs.

Who gets the credit? Who should be acknowledged? Who should be credited, and thanked, and appreciated for salvation? It's by grace through faith. We don't contribute anything to it, and it doesn't depend on our works, so that no one points his appreciation, and his celebration in the wrong direction, to himself. So we don't start thanking ourselves, sticking our thumb, and pull out a plum, and say what a good boy am I. That's Kaukaomai.

And the reason this is important, is especially when you go to some of the other contexts, in which the word is used, such as 2 Corinthians 7, 14, Paul says in the New American Standard, For if in anything I have boasted about you, I was not put to shame. But as we spoke all things to you in truth, so also our boasting before Titus, proved to be the truth. Paul says, I was talking about you Corinthians to Titus, and I was boasting about you.

Was this really what Paul means? Boasting in the way we take it? Boasting we usually think is kind of a false braggadocio, kind of giving oneself more credit than is due. What would Paul have been talking to Titus, with regard to the Corinthians, about? He would be celebrating, and crediting them with response, with faith, with growth. And he says, For if in anything I have expressed to him, a sense of appreciation and celebration about you, I was not put to shame.

But because we spoke all things to you in truth, so also our celebration, our acknowledgement, and our joy in that, proved to be the truth. Well, this idea of kaukotmai, is caught by the New King James translators, and they rightly translate this here, so that I may rejoice. Not so that I may boast in the day of Christ.

Paul doesn't say, what I really want to do is just strut my stuff, in front of the angels, and the rest of the apostles. It is a celebration. And most of the places, if you run across the word boast or boasting, in the epistles of Paul, he's talking about a legitimate... For example, I've been thinking about this the past few weeks, with the wonderful things that have come, from our partnership and our fellowship, with Dr. Eddie Peter over in Indonesia.

And when I come to you and tell you all, that good things have happened, and books have been published, and CDs have been distributed, and sermons have been translated, and websites have been made more accessible, that's kaukaomai. That is a kaukema. I'm not boasting and saying, I just want you all to notice what a great guy I am.

We celebrate. We are just so joyful and appreciative, of the work that God is doing, in and through that fellowship. And we as a very small church, are able to make a noticeable, and substantial difference, to hundreds and even thousands of people, who listen to radio broadcasts.

That whole organization, God would have to have used somebody else, for it to continue to exist. Because the seminary is still open, and those ministries are still functioning, because this church, was given the opportunity by God, to be a part of it, and to help support it. And it's kaukaomai, it's kaukema, it's something that we glory in, and celebrate and rejoice about, in a positive way.

That's what Paul is talking about, here in Philippians 2, verse 16. If you do all things, without complaining and disputing, so that you become blameless and harmless, children of God without fault, in the midst of the crooked and perverse generation, shining like lights in the world, and maintaining your grip on the word of life, all through this. Epi-echo.

Ep-echo. Holding on to. Maintaining a grip on the word of life.

That's how this happens. How can we shed that complaining, dismal, jaundiced view? Keep a grip on the word of life. Unto, with a view toward, this celebration.

Paul says, I will celebrate in the day of Christ, that, not in vain, I ran, and not in vain, I labored. He's already talked about that he's sticking around, for their benefit. And in the day of Christ, it'll be vindicated.

His judgment and his belief, that God has left him here, to be a benefit and be a blessing, and help them with their spiritual momentum, and their spiritual growth. He says, if you all can do this, if you'll get rid of this negative attitude, and shine like lights in this dark generation, we are going to celebrate. I will be celebrating as an apostle, that my running and my labor, and this copiazzo that he's talking about here, is the kind of labor that the sower does with his seed, and the workers in the vineyard.

This is an agricultural type work. That it bore fruit. He says, I'll just be so happy.

Can you imagine the Apostle Paul, exercising his ministry, sacrificing, getting beatings, being in prison and everything, and nobody really cared. Nobody really paid any attention. He says, I will celebrate the fact, that all of that work and effort, bore fruit.

That God used me to make a difference. That's what his, quote unquote, boasting really is. Then he says, in verse 17, but if also, and this is, Allah is but, a is if, chi is also, but if also, spendomai, do you have any difficulty, figuring out what that means? Spendomai, means the same thing in Greek, that it does in English.

If I get spent, poured out, spendo, is a good Greek word, and originally it meant, to pour out a liquid offering. He says essentially the same thing, in 2nd Timothy 4.6. He says, I am already being poured out, as a drink offering, and the time of my departure has come. This harks back to the earlier statement.

He said, I think God is going to leave me here. And he says here, he returns to it, but even if I am poured out, and this is a reference to his death, that because of his ministry efforts, on their behalf, and on behalf of others, if he suffers execution for that, if he is poured out as a drink offering, upon the sacrifice and service, of your faith, your trust. Now these are all sacrificial words.

Thusia is the word for sacrifice. Laetourgia is the ritual service, in the temple or the tabernacle.

He says, *Cairo I rejoice, and Sug Cairo.*

*I rejoice, and I soon Cairo. I rejoice with you all. And in light of this same thing, you should rejoice, and rejoice together with me.*

And he uses *Cairo* and *Sug Cairo* again. So you get four references. *I individually rejoice, and I rejoice together.*

You individually rejoice, and you rejoice together with me. That's the nature of that boast, that celebration, that fellowship. And you think about times when you've been able to be part of a group, be part of a fellowship, be part of an activity where several people are involved and good things happen.

Everybody benefits. Everybody feels like it was a worthwhile effort and is glad to be a part of it. And there is mutual appreciation and mutual celebration.

Here's the point. All of this is in the context of fellowship. This whole chapter has been in the context of contact with fellow believers, right? This is where it happens.

You can't dialogue unless you're in contact. You can either be a curse by association or a blessing by association. How do we ensure that we are a blessing? Do all things without grumbling, without complaining.

Maintain a grip on the Word of Life. Shine like lights in the midst of a crooked and perverse generation. There's plenty of crookedness and perversity to go around.

We ought to be different. We are called to be different. We are commanded to be different.

It's not an option. It is an ultimate fulfillment of that second great commandment. Love your neighbor as yourself.

Love one another. Put the interests of others ahead of your own. Let this mind be in you, which also is in Christ Jesus.

This brings to a great conclusion all of the trains of thought, all of the strands of the argument that Paul has made in this entire letter up to this point. Well, that brings us now to verse 19 where we'll begin next time. And once again, Paul is going to shift his ground a little bit.

He's given this theological foundation. He has given this practical exhortation and encouragement. Now he's going to get back to some circumstantial things, just like he did when he talked about his imprisonment and the effect it was having on the praetoria and so on and the preaching of others.

He's going to come back down and kind of touch ground. Kind of reminds me of the Ferris wheel.

You go up a while and talk about things in the upper realms, come back down and touch the ground.

Go back up on the high notes, come back down and touch the ground. So he's going to talk about Timothy and Epaphroditus and so on. And that's where we'll pick up next time.

We'll close here in a word of prayer. Father, thank you for the truth of your word. Thank you for its power and its effectual working in enabling us to fulfill your plan and purpose.

We pray that God the Holy Spirit will impress it on our hearts in a way that will result in application and result in the bearing of fruit that reflects your glory and the glory of the Lord Jesus Christ. We ask it in his name. Amen.