

## Philippians 10-06-25b

We pick up our study in Philippians chapter 2. We're looking at verses 19 and 20. Paul says, I hope in the Lord Jesus to send Timothy to you shortly so that I also may be encouraged when I know your state for I have no one like-minded who will sincerely care for your state, your circumstances, your situation. And I mentioned that we've got the two words there when he says someone like-minded who will sincerely care for, and that's *merim nao*, which has that MNA infix.

I mentioned that that's also a part of the *ne manuo* that has to do with memory. But this is *meri-ne*, *merim nao*, or in this case, it's a has the idea of care or concern, a serious interest in something. And sometimes *merim nao*, or the noun form of this, can be care or concern that's too much.

It can be worry. It's sometimes translated worry. But other times it's a legitimate, but it's a deep heartfelt concern.

And he uses sort of an adverb with this, which is *naisios*. This is G-N-E-S-I-O-S. And you might at first think, well, that must somehow be related to *gnosis* or whatever, but it's *naisios*, G-N-E-S-I-O-S.

And *naisios* is something that is legitimate or true, something that is, it's related to words that are used for good character, genuineness. And so Paul says, I don't have anybody like *Soled*, same *Soled*, who has genuine concern, genuine care, almost to the point of worry about your circumstances. There might be other men that would be willing to go to Philippi, but they might have other ideas.

They might be looking for a way to sort of take Paul's place or lead the congregation in a different direction. Or maybe they didn't really have the objectivity and the knowledge of God that Timothy has. Timothy is like Paul in his heartfelt, genuine concern.

And when you think about this, Paul is not sending a delegation back to Philippi. He's just sending Timothy, at least here. I have no one else who's like-minded.

And Timothy is enough. And in the exhortations that I reviewed in the first session tonight, I said, you know, it's really important. We need Christian fellowship.

We need to have actual contact with one another and not just sort of a hi and bye. Or sometimes we can have contact, but it's superficial. You know, we just keep things on a light.

You know, oh, hi, how you doing? And good to see you. Nice shirt. You know, check you later.

That's not a whole lot different than email or text, you know. Nice to see you. And you know, then we're all done.

But keep in mind that it also doesn't take a big gaggle of people and it is also something that we don't have to force and we don't have to create. I could imagine somebody, especially somebody that's not in this room, that's watching via the web or listening to this at a later date or something. They say, well, gosh, I'm all here by myself.

I spent years by myself. I was listening to tapes and studying the Word of God. There wasn't anybody in my periphery.

And if I had heard somebody saying, you know, you have, you need to have this one another. You got to find some believers. And you know, then I would have been thinking, well, am I supposed to go join a group of unlike-minded believers just so I can do this one another thing? And do I need to? Here's the great thing.

Think about the Philippians. Paul has given them these exhortations. That's what we're studying.

He has said, one another, one another, look out for each other's interests, watch out for one another. But you notice that God created the fellowship. God is inspiring the Apostle Paul to send this message and through the Apostle Paul, Timothy is going to go there.

And what I would like to add, and I hope nobody listens to the first one without listening to the second one, but in that regard, in our desire to please God and to fulfill these 55 odd commands to love one another and do things for one another and look out for one another's interests, keep in mind God will provide the one another. If you have a desire to fulfill these commands, you don't have to force it. You don't have to tackle the next believer that walks by and say, you know, I'm just starved for Christian fellowship and I know I'm supposed to have it and you're a Christian, so sit still while I fellowship with you.

God doesn't give us any commands in Scripture. He doesn't teach us new things without, very soon after, typically, giving us the opportunity to practice, to implement, to obey. We do not have to create these opportunities in our own strength.

That kind of defeats the whole purpose. The whole idea is that God is at work among you for identifying what His will is and how to accomplish it. God is at work.

Remember that part that we just studied a little earlier? God is at work. So the first step is for us to be aware and to be sensitive and to remember that we have this opportunity and we have this imperative to fulfill the one another's. Now that we've got that information, we're going to be watching.

We're going to be alert to what is that good and acceptable and perfect will of God and the next opportunity that comes along. And by the way, don't fire hose the thing. Don't jump on it with both feet and stamp its life out in an effort to fulfill it, but be alert, be ready, be prepared, be willing.

Recognize this might be an opportunity to fulfill some of that one another. What a great thing and look out for the interests. Be reflecting that attitude that Jesus had.

God will provide the opportunities. God will provide the practical exercise once we have the knowledge. We don't have to create it.

We don't have to force it. We don't have to fake it. We don't have to push it beyond its natural bounds.

We just need to be knowledgeable. We need to be willing and we need to be susceptible to the guiding of God's Holy Spirit. If you're praying and asking God for guidance and for opportunities and to know what pleases him, do you think he's not going to answer that prayer? God is pleading.

God is searching the earth looking for believers who have that attitude. If you and I have that attitude, God is going to answer that prayer. No one has ever prayed that prayer and it wasn't answered.

Nobody in the history of the world has ever said, Lord, please show me the opportunities to put into practice the things that I'm learning from your word. Give me the perception. Give me balance.

Give me the strength and the wisdom to do this right and to be a blessing and to fulfill this command to love one another. Help me to do this in a way that is glorifying to the Lord Jesus and that's pleasing in your sight. Ask yourself the question, do you think anyone has ever prayed that prayer and it wasn't answered? God said, nope.

I think I'll just give you the command and I'm not going to give you any opportunities. I'm not going to give you any wisdom. The Holy Spirit's not going to give you any prompting or any leading.

He's not going to orchestrate or coordinate anything. You're just on your own. You figure it out.

I mean, it's ridiculous when you think about it. All we need to do is ensure that we are willing and that we have equipped ourselves for every good work by studying to show ourselves a proven unto God, rightly dividing the word of truth and just like we're doing tonight. If you're in Bible class tonight, guess what? This is a great opportunity to get the information and then ask God, show me where the application is.

I don't want it to all be intake and knowledge that puffs up. I really want to be someone who lives out the one another commands and I know I'm not particularly good at it. Please show me how to do this meaningfully in a way that is a blessing to others and that genuinely fulfills the imperative.

It is the second of the two great commands of Scripture and it's been amplified by the example of the Lord Jesus. There is nothing more important. There is no command in Scripture more

important than love one another as I have loved you.

I defy anybody to find me a more important command. And it is obvious that God is anxious for us to fulfill it and will give us every support, every logistical grace, every form of guidance to do it. He's just looking and waiting and pleading for there to be some believers who will make it a priority and who will think about it in the morning and in the afternoon and in the evening and it only takes one other person to be another.

If we're married, you've got a built-in one another. If you've got a family, you've got a built-in one another. If you know anybody that's within the sound of your voice and the sight of your eyes that's a believer that has any interest in the things of God, there's a one another.

And if there's not one at the moment, if you're in Okinawa and you're in the midst of a bunch of godless Marines who are all interested in other things, just be patient. Figure God's given you a grace period to really digest and get the stuff figured out before he gives you the test. More time to study.

That's great. Everybody in school would like more time to study before the big test. So if there's not a one another around at the moment, probably means God knows we're not ready for that test yet.

You need a lot more work. You need a lot more time in the Word. You need a lot more knowledge before you're going to be thoroughly equipped for this particular good work.

So look at it as an opportunity. And if you don't have the opportunity to one another somebody, then study to show yourself approved so that you can be a workman that's not ashamed when the time comes. There is a reason for everything.

No circumstance in our life is an accident. And it's all designed to give us the opportunities to reflect God's glory in ways such as this. I hope in the Lord Jesus to send Timothy to you soon so that I can be good-souled, encouraged, and the Philippians are sitting there thinking, Paul is in prison.

He's surrounded by guards. He's in danger of his life. The gospel is being squelched.

Paul says, look, everything's fine. And if you really want to do something for me, if you want to improve my situation as I'm locked up here in prison, and you've had all this concern, well, when Timothy gets there, I hope that he finds that you all are walking in love and loving one another and really living out the truths that are in this letter. Verse 21, why does Paul send Timothy and not someone else? Why is Timothy the only isosuke guy? Look at 21.

For all seek their own, not the things which are of Christ Jesus. Now, if all seek their own and Timothy is like-souled with Paul, then how can all be all? This is where context comes in. You can get into theological arguments, and I'm not going to digress into it, but over in Romans, in Adam

all die, and Christ shall all be made alive, and well, how much does all encompass? And there are people who like to say all means all, and you know, context is our friend.

Context is our help, and this gets back to the idea of knowing scripture in its context. What does Paul mean here in verse 21 when he says, for all seek their own, not the things which are of Christ Jesus? He means all others, right? He's talking about some of those who preach Christ out of envy and out of out of bad motives, and certainly, Paul knows others. He gives a list of other believers who are yoke fellows and fellow workers in the gospel, but he's talking about in the circle of available people that he can send to Philippi.

Timothy is the only one that is similarly sold. All others that are available at the moment that he could possibly ask to go have this problem. it's the same helpful, I mean, it makes, does it make sense in this context? Is that clear? That he doesn't mean every other believer that he knows, everybody else he's ever run into, any other pastor, all of them are self-centered.

Timothy's the only guy. He's in the context. He's talking about, I want to send Timothy to you to see how you're doing.

All others, and we're having to assume others, and all others who could go to Philippi, all the others that are in his immediate context couldn't go. We get that from context. Apollos is certainly not in that category.

The other men that Paul has teamed up with in other times, you know, Aquila and Priscilla and Silas and some of the others, they're not under this condemnation, so to speak. Well, this is a helpful thing to remember because in the same way that context limits and and modifies the word all here, context applies in other cases. How about over in the Psalms where he says, the fool has said in his heart there is no God.

They have all gone back. There is none that seek God. There is none that doeth righteousness.

No, not one. Well, what's the context? Is David saying there is not a single person on the planet who does righteousness? No, not one? How does the Psalm begin? The fool hath said in his heart there is no God. In category fool, there is none that doeth righteousness.

No, not one. They have all gone back. They have all gone astray.

They have all gone their own way and there is contextual clues that help us not take things wrongly out of Scripture. So I just point that out in passing here. When Paul says all seek their own, not the things which are of Christ Jesus, but you know his proven character.

When I send him, you can receive him with the same hospitality that you would extend to me. There's an A in that that I won't go back and fix. That as a son with his father, he served with me in the gospel.

It's kind of a like father, like son. He has the same soul as I do. You can receive him with that same confidence.

Therefore, I hope to send him at once. And once again, this is El Pizzo. Why do they translate it trust in verse 19 and hope in verse 23? I don't know.

It's the same word. Maybe they just thought some stylistic variation would help, but it's a different word. Trust is not the same as hope.

If you're dangling over a cliff hanging by a twig and I say grab my hand and and hope it'll be okay or trust me, I can pull you up. Do you want to trust me or do you want to hope? I mean, they're two different things. So it's the same thing here, El Pizzo.

I hope to send him at once. As soon as I see how it goes with me. And this harks back to his impending judgment and he says, you know, apparently a ruling was imminent and he thought well, you know, Timothy will either say the eulogy at my funeral and then he'll come or he'll bring you the news of my release or my sentence or whatever it may be, but he'll stick around until I see how it goes with me and then I'll then I'll send him.

And then in verse 24, he says, but I trust in the Lord that I myself shall also come shortly. And this is not Elpis or El Pizzo and it's not Pistuo. This is a third word.

This is Paitho and Paitho basically means to convince someone of something. To to argue someone into a point of view and in this case Paul says I am convinced that I myself shall also come shortly. So he as he said earlier is pretty sure that God's going to leave him here because it's needful for them.

But he's leaving the question open. He doesn't claim certainty in this. God hasn't revealed to him what the outcome is going to be and Paul himself is having to exercise faith and hope and love in an uncertain situation.

Paul doesn't know the future and so he's basically saying I think I'm going to be released. I'm convinced of that, but I'm gonna wait and see how it goes before I send Timothy. Well Timothy, he says you know his proven character.

What do we know about Timothy? Well Timothy we know and you may remember this he was the son of a Greek father and a Jewish mother. We know this from Acts 16 verse 1. We know that he was a native of the town of Lystra. Do you remember anything associated with the town of Lystra? Something that happened to Paul there? Paul was stoned and left for dead at Lystra.

So Timothy is familiar with Paul's sufferings at first hand. That's it. That's his hometown is Lystra.

Again Acts 16 verse 1 and we know that his mother was Jewish not only from Acts 16 but also 2nd Timothy 1 5. Paul says I call to remembrance the genuine faith that is in you which dwelt first

in your grandmother Lois and your mother Eunice, Eunike. There's that EU prefix again Eunike. What a great name.

I mean in English it doesn't really seem to be that euphonious but Eunice has a great meaning in Greek because Nike is victory and EU is good and Eunike is the good victory. You fight the good fight and you get the good victory. Eunike.

Eunice was Timothy's mother. He was highly esteemed by the church. We know from Acts 16 2 that Timothy was well spoken of by the brethren who were at Lystra and Iconium.

We don't know when he was converted. It is inferred or suspected at least that it was Paul's first missionary journey during which Timothy heard the gospel because Paul went through Lystra as we know and the sufferings that Paul experienced on that journey which he lists in 2nd Timothy 3 11. Paul says I endured persecutions afflictions which happened to me at Antioch at Iconium at Lystra the persecutions I endured and out of them all the Lord delivered me and he's writing this in a letter to Timothy 2nd Timothy 3 11.

It's as though he's reminding Timothy of what he witnessed at firsthand. Paul saw something in Timothy and although originally Paul was traveling with Silas and the later with Barnabas he picked up Timothy possibly as a substitute for John Mark. You remember John Mark there was a little argument there in the apostolic team and John Mark returned to the Apostolic Church.

When you read Acts 15 36 and following you get that story and apparently this was confirmed by God in some sort of a prophetic utterance. You remember the the prophetic gift was functional in the early days of the church and remember there were prophecies about Paul not going to Jerusalem and people binding themselves and falling down saying this is what you're gonna look like if you go to Jerusalem and one thing in another prophecies of famines and Paul mentions in 1st Timothy 1 18 he says when he's encouraging him to be a faithful minister and a good pastor and so on and he says this charge I commit to you my son Timothy according to the prophecies previously made concerning you that by them you may fight the good fight and so apparently in the course of their travels some of the believers in these churches who had the gift of prophecy confirmed Timothy as a pastor that this was the gift and the calling that God had assigned to him. You have this also mentioned in 1st Timothy 4 14 Paul says do not neglect the gift that is in you which was given to you by prophecy with the laying on of the hands of the elders.

So this is in a church context, and it was not only prophesied, but it was confirmed. This is sort of the model of ordination or licensing that we have for preaching today, and this can be anything from a group affirming that they believe someone is qualified to preach to a denomination or an organization. There's all different kinds of ordaining and licensing bodies depending on what you consider an authority.

None of them are authorized in Scripture. We just have the example of local churches laying on hands and recognizing that God has given a gift of some sort to a particular individual and the

church then sends that person forth or encourages them to exercise that gift under their auspices and with their blessing and their approval, and it is the collective recognition. This is when you hope that God the Holy Spirit is active in your group and that if your group authorizes someone to preach or to teach or to evangelize or to engage in some other form of ministry that that this is in fact reflecting something that is of God.

And in my mind the worth and the strength of an ordination is directly related to the worth and the strength of the group that signs it and this can be formal or informal. And I think you know we can look around just in our group and recognize that there are individuals that clearly have been equipped by God to do certain things really well in lots of different areas, and that's what this group did for Timothy. But there was also in those days an actual prophetic utterance.

Now there is not a prophetic utterance now. Why is it that God doesn't suddenly strike some individual in this room with a prophetic revelation and they stand up and say thus saith the Lord fill in your name here you are called to thus and so. You say well that solves that puzzle.

I've been wondering what my spiritual gift was and what I was supposed to do. Here's the voice of the Holy Spirit given through somebody that's got the prophetic word, so there you go. Wouldn't it be great? Why did it happen in the early church, and it doesn't happen now? I think most of you know the answer to this.

It's twofold. One, scripture was not complete. People didn't have the ability to go to the full textbook and derive the answer from the revelation of God that we have available to us.

How much of scripture was available in the church at Lystra when Timothy got commissioned to be a pastor? How much of the New Testament existed for them to look at? None. No Gospels, no Acts of the Apostles, no Romans, no 1st Corinthians, no Galatians, no Ephesians, no Philippians, no Colossians, Paul's first missionary journey. There is no New Testament scripture.

So how are they going to get their New Testament church functional? This is the role and the logistical grace reflected in temporary gifts. They carried the first generation of the church through until scripture could be recorded and disseminated to give them the guidance that we just take for granted. We've got it all in our Bible.

They didn't have any of that. I'm a New Testament church. What do I do? I don't have 55 love one another's.

I don't have Philippians chapter 2. I don't have Romans chapter 16. I don't have Romans chapter 8. I don't have Romans 9 10 and 11. I don't have Galatians chapter 3. I don't have John 3 16.

So prophecy, tongues, not only to communicate the Word of God, but to authenticate that it is in fact from God, right? You need some miracles to demonstrate the genuineness of the revelation or the authenticity of the messenger. So there are healings. There are God marks on these

messengers so that you can know who's speaking truth and who's not.

This is how heresy was kept out of the first generation of the church. For those who are paying attention, look for the ones that have got the the mark of God upon them. Paul says we came to you in the power of the Holy Spirit.

It wasn't our oratory. It wasn't our great swelling words. It was the marks of authenticity from the Holy Spirit.

That's why we know the letters of Paul are good to go inspiration wise because the early church authenticated Paul. So Timothy was identified by prophecy. He was authenticated by the laying on of hands and he was commissioned and he is a pastor and it is proven out and the Philippians know Timothy.

He was in their midst and and so did these other believers. And we also know that when Paul set out on his journeys and brought Timothy along that he circumcised him. His mother was Jewish and you remember it was a whole different thing with Titus.

We've been through that several times. There is a time to make an issue of something and there's a time not to. It was an important issue in one case and it was not something to make an issue of in another.

How did Paul know the difference? This is the benefit of having the Holy Spirit. This is the benefit of having the Word of God and applying it to experience. The law is different.

Think about the law. When you have a rule, unless you've got a bunch of subparts and parenthetical exceptions, a rule is a rule. You make up a rule for your kids when they're little.

They're toddling around. They can reach the doorknob now and you say always shut the door. If you come in, if you go out, shut the door.

It's a rule. Well, it doesn't require any thought. I went in, I came out, I shut the door.

Well, if I'm behind my child with two bags of groceries, the old good paper bags, and the child goes in and shuts the door, did they follow the rule? Yes. Was it helpful and was that actually the best thing to do in that situation? Not to me. I'm standing outside with two arms full of groceries and I can't get in.

Rules are inflexible. Rules can't think. Rules have to constantly be modified.

The Supreme Court is going back and revisiting. The Congress is revisiting laws and legislation and trying to interpret them and figure them out and make a bunch of exceptions. You know, they're constantly, the law just gets bigger and bigger and bigger and bigger and case law gets larger and larger and larger because you can't make simple rules that apply to everything.

The great thing about this age is it's the age of grace. We don't have to learn the rules and then try to figure out all the exceptions we can perceive. Paul knew when Timothy went with him that that wasn't the time to make an issue out of circumcision, so he just circumcised him.

Now it's not an issue. He can go to the temple. He can go into Jewish communities.

Nobody's going to raise a ruckus. It was a different circumstance. Paul wasn't saying, well, the rule is everybody's got to be circumcised.

That was the whole problem with with the people that he speaks to in Galatians. Timothy went with Paul to Jerusalem with the collection. This is the story in Acts chapter 20 verses 4 and 5. When Paul goes and all of that, remember that the Jerusalem that was supposed to be the mother church winds up being the most needy of them all and almost embarrassingly, it's the Gentile churches who are sending support back to Jerusalem.

Jesus left 11 disciples in Jerusalem and Judea and Samaria to get the church cranked up. But for the same reasons that Jesus was crucified instead of accepted as the Messiah, it was really difficult for the people in that area to wrap their minds around the plan and purpose of God. And they wind up being the most anemic and needy church in the whole known world.

And so it's the Gentile churches and the churches of the Diaspora who are sending support back to those needy believers. And Paul is the one who brings that gift. And Timothy goes with him.

It tells us in Acts 20 that the Sopater of Berea accompanied him, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, Tychicus and Trophimus of Asia. These men are traveling with Paul as he journeys to Jerusalem. And notice, these are also men that are good-souled and like-souled with Paul and are interested in the welfare of the church.

Then we find Timothy mentioned when Paul writes Colossians, Philemon and Philippians, he's mentioned in all three of those letters. He is particularly commended here in our passage in Philippians. And we know that Paul was ultimately released from imprisonment and apparently Paul when he was released and began to travel again stationed Timothy at Ephesus and we get this from 1st Timothy chapter 1 verse 3. Paul says, I urged you when I went into Macedonia remain in Ephesus that you may charge some that they teach no other doctrine.

This is Timothy's role is to do what Paul would do if he was there. To speak the truth the way Paul would speak it if he was there and to encourage them to stick with good truth. We similarly are to speak the truth to one another in love.

Paul hoped to rejoin Timothy, but he could see that he was going to be delayed and that's why he writes 1st Timothy and then he followed that up with a second letter when he was arrested again and was on trial for his life again and he tells Timothy in the second letter to hurry up and come to him. We don't know if Timothy got there or not before Paul's execution and we don't really know

much after that. The last note that we have about Timothy's history is in Hebrews 13 23 where Timothy was evidently imprisoned because the author of Hebrews says our brother Timothy has been set free with whom I shall see you if he comes shortly.

I personally think Paul wrote Hebrews and I think that it's one of the later productions and Timothy by that time had been imprisoned and released. We know that Timothy had an affectionate nature. Paul talks in 2nd Timothy 1.4 about Timothy's tears.

Timothy cared about Paul and missed him and wanted to be reunited with him to to allay his sorrow at being separated. He also had a little bit of trouble with his confidence and his courage and Paul writes several times, you know, be strong, buck up, you know, stand fast, hold the fort. He tells him in 2nd Timothy 1.7. God has not given us a spirit of fear, but of power and love and a sound mind and he was warned not to give way to youthful desires to kind of chuck it all and maybe get out of the ministry and do something different.

He tells Timothy flee youthful lusts in 2nd Timothy 2.22. He exhorts him to pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. Once again, it's an exhortation to fellowship. Pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart.

So we watch. Where is legitimate fellowship and beneficial one-anothering going to be found? Look for people who call on the Lord out of a pure heart. It's not that tough to identify them because they're few and far between and it's a precious friendship and a precious association when it's available.

He tells him not to be ashamed of the gospel. You get the idea that maybe Timothy was getting a little bit intimidated. Maybe he was worried about being imprisoned in his earlier days and so Paul tells him in 2nd Timothy 1.8. Do not be ashamed of the testimony of our Lord.

Do not be ashamed of me his prisoner, but share with me in the sufferings for the gospel according to the power of God. We sometimes think wouldn't it just be easier to not rock the boat. Maybe I shouldn't really have such a overt identity as a believer.

Paul says look, don't be ashamed of the testimony of the Lord. Don't be ashamed of your association with others who have that testimony. And yet he was very loyal in 1st Corinthians 16.10. Paul says if Timothy comes see that he may be with you without fear for he does the work of the Lord just as I do.

And of course our passage and then in 2nd Timothy 3.10 and following Paul commends him and says you have carefully followed my doctrine, my manner of life, my purpose, my faith, my long-suffering, my love, and my perseverance. And so Timothy was young and he basically just needed encouragement and direction and fatherly advice and exhortation and that's what Paul provides for him. And the Donald Guthrie has a comment because 2nd Timothy is thought by just

about everybody to be Paul's last letter and in 2nd Timothy when he gives these exhortations to him Guthrie says it is fitting that the Apostles concluding letter should be addressed so affectionately to this almost reluctant successor whose weaknesses are as apparent as his virtues.

And that kind of speaks of all of us. Scripture is addressed to us affectionately and we are almost reluctant sometimes to step into the Christian faith with gusto and with purpose and with motivation and our weaknesses are often as apparent as our virtues especially when we look at each other. And in the one another realm, that's why tender-hearted forgiving one another is a part of that panoply of exhortations because we're our weaknesses are apparent even when our strengths are noticeable.

So I thought that was a nice sort of biographical summary. Let me quickly close by just reviewing some of the other one another passages. We talked about these that are in John 13 and John 15 and 1st Thessalonians 3 and 4. Peter also talks about it in 1st Peter 1.22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren love one another fervently with a pure heart.

All of the elements that Paul talks about are apparent in Peter's exhortation as well. Purity of heart fervency Sincerity that same kind of genuine Sincerity, you know people can be sincere and be sincerely wrong. Genuine is a better translation, I think.

Genuine love of the brethren and this is something God creates in us through his word and through his spirit. That's why Romans 5.5 says the love of God is shed abroad in our hearts. It's not something we have to fake or generate or try to imitate.

In 1st Peter 3.8. He says finally all of you be of one mind having compassion for one another love as brothers be tender-hearted be courteous and Then in 1st Peter 4.8 above all things have fervent love for one another for love covers a multitude of sins Love isn't daunted isn't squelched isn't diminished by Even a multitude of sins and some of us are capable of perpetrating a multitude of sins and thank the Lord There are people who love us anyway 1st John 3 11. This is the message that you heard from the beginning that we should love one another 323 of 1st John This is his commandment that we should believe on the name of his son Jesus Christ and love one another Just as he gave us commandment 1st John 4 7 Beloved let us love one another for love is of God and everyone who loves is born of God and knows God If God so loved us we ought to love one another No one has seen God at any time if we love one another God abides in us and his love has been completed perfected in us 2nd John 5 I plead with you lady not as though I wrote a new commandment to you But that which we have had from the beginning that we love one another Just a couple of other interesting passages in that category That aren't so much talking about love, but but more the specific expressions of it John 13 14 If I your Lord and teacher have washed your feet You also ought to wash one another's feet and that of course is a picture of forgiveness Mark 9 50 salt is good But if it loses its flavor how you season it have salt in

yourselves and have peace with one another This goes to the grudge-bearing and failure to forgive idea Romans 12 5 we being many are one body in Christ and individually members of one another Romans 12 10 be kindly affectionate to one another with brotherly love in honor giving preference to one another 12:16 of Romans be of the same mind toward one another do not set your mind on high things But associate with the humble do not be wise in your own opinion Romans 13 8 oh no one anything except to love one another for he who loves another has fulfilled the law Romans 14 13 let us not judge one another anymore But rather resolve this not to put a stumbling block or cause to fall in our brother's way and Romans 15 5 may the God of patience and comfort Grant you to be like-minded toward one another that means if God is the God of patience and comfort May God grant that we be patient and of comfort to one another According to Christ Jesus according to the standard of Christ Jesus Following the example of Christ Jesus and in 15 7 just two verses later of Romans He says therefore receive one another just as Christ also received us to the glory of God So is it emphasized is it repeated is it the biggest thing in the New Testament? Yes You can't find anything that receives the focus and the emphasis Greater than this So it's a it's a wonderful Concept it is exemplified. It is an exhortation.

It is an illustration and it is a a central theme Along with rejoicing in Philippians. Well, that's our study for tonight. We'll we'll pick up with Paul's Talking about individuals in his periphery next time when we Pick up with Epaphroditus.

He's just talked about Timothy. We've given him a good Biographical Look, and so we'll we'll see And remember what we know about Epaphroditus next time father. Thank you for your word Thank you for the ministry of the Holy Spirit without which we Would have no hope of understanding or applying your word.

We pray that through his ministry we will grow in grace and in The emulation of the Lord Jesus and his example of love as we've seen it reflected in the scriptures tonight We ask it in Jesus name. Amen