

Philippians

Part 3

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[00:00:00] You remember, those of us that were here last evening, we read the first eleven verses and so we will start at the twelfth verse of the second chapter of Philippians. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you, both to will and to do of his good pleasure. 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 ye shine as lights in the world.

Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, [00:01:05] I joy and rejoice with you all.

For the same cause also do ye joy and rejoice with me.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

For I have no man like-minded who will naturally care for your state.

For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a son with the Father, he hath served with me in the gospel.

Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

But I trust in the Lord that I also myself shall come shortly.

Yet I supposed it necessary to send to you Epaphroditus, my brother, [00:02:02] and companion in labour, and fellow-soldier, but your messenger, and he that ministered to your wants.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

For indeed he was sick nigh unto death, but God hath mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Receive him therefore in the Lord with gladness, and hold such in reputation, because for the work of Christ, he was nigh unto death, not regarding his life, to supply your lack of service toward me.

May the Lord bless to us that reading of his word.

[00:03:06] Now shall we sing together number 165?

I often ponder over the epistles and how they were read, and how as well they were received.

Can you imagine the church at Philippi receiving this letter, and as they receive this letter, what happens to it? You know with some of our letters in the meeting, we hand them round, don't we? But I don't think that they handed these letters round, you know. I feel that there were times when they gathered together, and read parts of these letters, talked over them, meditated upon them, and then went on another evening, or another day, and talked and meditated over another part. See they couldn't have taken the whole of a letter like this in, at one sitting, could they? And as I think of them, night after night, [00:04:02] taking in, reading and then taking in these words, what wonderful times they had together, didn't they? And I would like you to think that with regard to the verses that we read last evening, that as they get to the end of those verses that speak so much, so much concerning the person of the Lord Jesus Christ, and his humility, and yet his greatness, I feel, and I like to feel, that they broke up, and went home and meditated on those things. There was so much for them to think about, wasn't there? As they'd thought over those things, as they'd read them. And let's remember, so many of the things were new to them, wouldn't they desire to go home and think over these things, so that they might get the good out of what they'd had? Then they come together the following day, or the following evening, and they read these words, or hear these words read, wherefore, my beloved, as ye have obeyed.

[00:05:03] Wherefore, my beloved, and as they think of the one that's written to them, and as they think of the word that he uses with regard to them, why does he call them beloved?

You know we can quite easily use these phrases, can't we? With regard to ourselves, we can speak of a brother as a brother. Here the apostle spoke of Epaphroditus as a brother, but how does he use a term like this?

Wherefore, beloved?

I feel that there's a great depth of meaning in it, as I think of him so far away, and so unable to reach them and to speak to them. There's that love that goes out because there's the link between them, because of the very fact that that little assembly had been formed, and he'd been there when it was formed, and they were the beloved to him.

And then he'd heard messages from them, hadn't he?

And he says now, as ye have always obeyed.

[00:06:03] And I think that they're wonderful words. As I think of them, I wonder really how they did obey. As I think of the apostle Paul being with them, living with them there, and no doubt he wasn't there very long, I think of them having one whom they could turn to while he was there. Don't you think that it was important that they should? You know, because with regard to ourselves, we have the word of God to turn to as we gather.

That word is so often opened, and as it's opened, we can resort to that word for what we need. But what had they?

What had they when he firstly went to Philippi? They had his word and his word alone, and as he spoke, how much they must have appreciated it. But they hadn't obeyed his word.

It was the word that he had given from God that they obeyed. You know how sad it is today to think that many who call themselves believers on the Lord Jesus Christ [00:07:04] say concerning parts of the Scripture, well, that's what Paul might have said in that day, but, well, we don't take that today.

They had obeyed the word of God through the apostle Paul, and let's remember that those words that are found in the Scripture, whatever they may be, if they cut across that which we feel to be right in ourselves, they are the Scripture for us, and we should maintain that word. Is it ever outdated?

It's not outdated, and as we see the word coming down to us tonight, it is because God desired that it should come down to us, and therefore we have it in our hands today. But how had they obeyed?

Oh, while he was there, how favoured they were, and if there was any question that they desired to know concerning their new life, they just turned to him, and they asked him concerning the question, [00:08:01] the problem that that had. But how about when he went? How about when he went?

Haven't you often heard with regard to believers on the Lord Jesus, well, you know, we haven't got Brother So-and-So now, so I don't know what's going on, I don't know what will go on, because Brother So-and-So won't be with us, and however will the meeting go on?

Well, there was the time when Paul had to go from this assembly, and what was going to happen to them then? It was, no doubt, the opportunity for the enemy to say to them, yes, it was all very well when the apostle was here, but why go on?

Or on the other hand, if you go on, why be so faithful, because there's so many things that are present you don't understand, what are you going to do? But he says, as ye have always, always obeyed.

Now, I was startled really when I saw that word, because as I read those words, I felt I haven't always obeyed, [00:09:04] and yet, as he thinks of these wonderful brethren gathered together here, he says, as ye have always obeyed.

Not as in my presence only, but as so much more in my absence.

So now that the apostle Paul had gone, had left them, although it was so difficult for them to go on

without the help, the great help, the spiritual help that he might be, they were going on much more.

You know, they're wonderful words, aren't they? I think it has been in some little gatherings, when brothers so and so has had to leave, that it's brought other brothers to realise their responsibility, and there has been much more in that way. Don't you think that so often we do rely so much on brothers?

I know that we should, because each brother should be a help to his gathering where he is. But when that brother doesn't happen to be there, don't you think that we ought to be in the position [00:10:02] to be able to help one another? Should it be that just because that one brother's not there, that things should not go on? Much more!

And how I hear sometimes in the little country meetings where I go to, how it's been said to me, but brother so and so wasn't there, but we had a wonderful time over the Word. Why? They'd got the Word before them, and there the Lord was more than enough for them in these circumstances. As ye have obeyed, not as in my presence only, but so much more in my absence, work out your own salvation in fear and trembling.

Your own salvation.

You know, if there's one thing I remember, it is years ago a brother speaking.

I forget where he spoke.

I know the brother, he was John Weston, and he spoke on your own salvation.

And he made it to be very wonderful because of the fact that we have our own salvation, [00:11:04] and it's a wonderful thing, isn't it? As we were thinking of those wonderful words last night concerning the Lord Jesus Christ, we saw those seven steps that he took downward so that he might procure that salvation for us so that it might be our own salvation, and what terrible steps they were.

Even, the Scripture told us, even to the death of the cross, that ignominious death. And now, because of what he's done for us, we have our own salvation, and isn't that wonderful?

Yes, but you say, with regard to it here, it says that we are to work it out, work out your own salvation with fear and trembling, and what really does that mean?

Does it mean to me that if I'm to know anything and appreciate the fact that I have salvation, I've got to work for it?

I think that there are people that would give us to believe that we have to work for our salvation, [00:12:02] and they'd use this Scripture to tell me that I'm to work for my salvation.

Maybe there's somebody younger here tonight that as they read that Scripture, they might feel in themselves, well, after all, is it that the salvation through the Lord Jesus Christ, is it that it is so?

Is it that after all, I must do something toward my salvation?

I must hold on during my life and be faithful to him right to death, otherwise my salvation won't be complete?

And when it comes that the Lord Jesus Christ will come, if at that time I haven't held on to that time, then it will be he won't take me to be with him?

Now, that would mean that it wouldn't be my own salvation at this moment. It would mean that it would be a salvation of works. And the Scriptures say that it's not of works, lest any man should boast, and we see so clearly in the Scripture that when the Lord Jesus Christ went to the cross of Calvary, [00:13:02] with regard to the work of salvation, he could cry with a loud voice, it is finished.

And then last evening, didn't we see with regard to the Lord Jesus, because he had fully satisfied a holy and a righteous God, it says, wherefore God also hath highly exalted him? So when I think of my salvation, I haven't got to work for it. If it was that in any way at all I was to work for my salvation, I wouldn't be able to start.

No, but I know that the Scripture would have me to know that the work for my salvation was finished at the cross, and there a holy and a righteous God is satisfied with regard to my sins, and so that now it's my salvation, and I know it and I can say I have that salvation. And now the apostle says, you work it out.

You work out your own salvation with fear and trembling. Yes, but how am I to do this?

And the Philippians, [00:14:02] as they read this epistle, the one with another, they might say, brother to brother, now he says work out our salvation, does that mean that we've got to live it out, and one would turn to another and say, well, haven't we been doing that for nearly ten years now, living out our salvation?

You think that it means that it's living out our salvation? There are many of us that are here tonight that this world would come to. We've been saved so many, many years.

Does it mean that we're to live out this salvation? Isn't there a deeper thought in this? Isn't it that the apostle now, knowing what brethren these were, knowing how faithfully they'd been, because every remembrance of them he glorified God for, and here he says, as ye have obeyed, not as in my presence only, but much more in my absence, he says now, you work it out to its entirety. [00:15:02] Don't be halted.

Yes, work it out to its entirety.

It might be that somebody might give you a wonderful camera for your birthday, and as you have that camera, there's everything on it that you'd like. Doesn't tell you anything about it, but he hands it to you, and there you're in the possession of a wonderful camera. You take it out, and you take a few snaps. You don't know anything about it. You take and have them developed, and there they are, and you show the man that has given you the camera, and he looks. You're pleased, and he looks, and he says, Do you realize that you haven't worked this camera out? You must see with regard to this that there are so many things that you haven't used. I want you to use it to its entirety, and when you see that, you'll say it's rubbish.

Don't you think that we are halted in our pathway with regard to our salvation? What does the Lord say to us? Go on!

The apostle says to these Philippians [00:16:01] who had been working their salvation for a long while, living it out, he says, Go on, and go on, and continue to go on, and work it out in its entirety. Yes, that's what he meant them to do. Work it out to its entirety, and don't be halted.

You know, I feel that with regard to believers on the Lord Jesus Christ, there are many that are halted in their salvation. They don't work it out to its entirety. In one instance, I see in the Galatian epistle, where there were those that the apostle spoke about. He said to them, as he wrote to them, Ye did run well.

You were working out your salvation, but what did drive you back?

Not what did hinder you. They weren't just hindered, but if you are halted, you're driven back as well. We must realise that. We just don't stand still, and if we're halted, we're driven back. Ye are.

Ye did run well. What did drive you back?

Somebody came in and taught something [00:17:02] that was not according to the will and the word of God, and they were driven back. How many have been halted? And it might be that they've been halted by little trivial things.

It might be that sometimes their pride has been touched. Perhaps they are not able to sit even in the seat that they've been found in so long. They come in the meeting, and there's somebody sitting in their seat, and they've taken umbrage, because at time after time then, somebody sits in their seat, and they've always sat in their seat, and they're not going to have it. It might be, on the other hand, somebody doesn't shake hands with them, and how they feel affronted because of the fact that somebody hasn't shaken hands. And because of that, they're halted in their pathway. They're not going to have anything to do with that brother or sister that didn't shake hands with them. In fact, they don't feel that they are very happy to go into that room at all, because after all, they've been slighted by that brother, and if he's in with other brothers, well, how are they going on? And therefore, because of that, [00:18:02] they are the losers, aren't they? They are the losers. They lose their joy in the Lord. Who else is the losers?

Well, their brethren are the losers, because after all, through such a trivial thing, it might be other little things, through such a trivial thing, the brethren lose the fellowship of their dear brother or their dear sister. They lose his worth.

They lose his usefulness in the midst.

And what's so sad?

The Lord is the loser, isn't he? Because he loses his portion among them.

Yes, work out your own salvation.

Work out your own salvation.

Yes, but you say, this is rather obscure to me. How am I to work it out?

You're to cultivate it. That's what you're to do.

As we, as gardeners, cultivate our ground, we don't expect for a moment that we just leave the ground as it is. [00:19:01] We don't expect for a moment that people will be satisfied with that garden unless it's cultivated.

We can cultivate our salvation, or on the other hand, we can neglect it. You know that is so, isn't it? We can come to the Lord Jesus Christ and know him as our saviour, and then, as we've known him as our saviour, we can just sit where we are and we can go no more forward in what we've done. We can just allow it to be like that. We can go in and out meetings, and when we hear the word, we can hear it as entertainment and go out of the door and say, well, that was very nice, or that wasn't so nice, and he wasn't so nice tonight, was he?

We can do those things.

And after all, we're not cultivating our salvation. We're neglecting it.

In cultivating our salvation, it is that there's a constant work, isn't there? There's a constant going forward, and as in cultivation, there are things that we cultivate and things that we weed out, [00:20:01] so in our lives, I feel that there are things that we should cultivate and things that we should weed out.

You know, as a gardener, how we dislike those weeds. I know when they came, and I know that the curse was pronounced upon the earth, and we shall always have them, but how we do like to get them out of the way of those things that we cultivate so that they in turn might grow, so that there might be the growing. Doesn't it give me the thought that with regard to my life, I've got to weed out things? There's got to be the self-judgment with regard to my life, and that's to be continual, hasn't it?

With regard to my life, I've got to always reckon myself, as the Apostle Paul did, because he says concerning himself, I know that in me that is in my flesh dwelleth no good thing, and I've never got to expect anything different from that there.

And if anything raises its head, well then it is that I've got to deal with it straightway. [00:21:01] I don't expect anything different in a garden that I'm working in. If I dig it and make it never so clean, I'm going to definitely expect that after a little while, there'll be those little seedlings come up that perhaps people might think are flowers, but after all I know that they're weeds, and they've got to be grubbed out. And isn't it so with our lives? Isn't it that we've got to reckon, and we're to continue to reckon with God with regard to the flesh?

That's got to be. If there's the continual judgment, self-judgment with regard to myself, then I'll go forward.

Then I'll go forward in these things.

Work out your own salvation with fear and trembling, with deep exercise.

I wonder how much we think of this, because we might be very, very satisfied with just how we've got on, and where we've got on in a spiritual way. And we might think now that as we might have the Scripture to our fingertips, [00:22:01] we might feel that we have, and we might know the different teachings concerning the different epistles and other parts of the Bible. Well, I'm all right now.

I'm all right now. I need not to take any notice of that word. But there is to be the deep exercise with regard to my life, and living this life out, right to the end.

As I think of living this life out, I'm to live it out in its entirety.

And what a wonderful thought this is, and how necessary it is for us to work this out with fear and trembling.

Yes, but you say, as I think of this thought that you've presented tonight, however am I going to do that? However is it going to be possible that I, a poor creature that I am, saved by the love and the grace of the Lord Jesus Christ, picked up in mercy and grace, however am I going to work these things out in my life?

For it is God that worketh in you, both to will and to do [00:23:02] of his good pleasure. It's God that's going to do this through me. It's God that's going to act, so act through me, so that I'm able to work out, and work out in that way to its entirety.

But I'm going to be the greatest hindrance to that, aren't I?

And therefore he says, as he thinks of the relationships again of brethren among themselves, do all things without murmurings and disputings.

You know, there are some people, we know them, don't we? When we get to them, we know that this certain person, they'll speak to us, they'll be squealing about the things that are happening to them, and how sad they are with regard to the things, and how often, instead of having their hearts and their eyes turned upward and having a joy in their hearts, they're murmuring.

Now, isn't this old-fashioned? Because if we look into the Word of God with regard to the Israelites, how often we read, [00:24:01] with regard to the Israelites, that the children of Israel murmured.

Now, when the children of Israel murmured on one occasion, God showed the source of that murmuring in the fact that after they had murmured, he sent fiery serpents among them, and many bit the people, and many died.

The source of that murmuring was traced to the serpent. When we think of ourselves as believers on the Lord Jesus Christ, and when we think of the place that he has placed us, remember that we have an enemy, and he would have us to murmur.

We see the source of all murmuring there was traced to the serpent. We see the serpent again put upon the pole. There's the source of the murmuring. Satan, the enemy of our souls, causes us to murmur.

And when we murmur, when we grumble, when we complain, then it is that we're doing that which is

according to his mind and not according to the mind of the Lord.

[00:25:04] Now, the apostle Paul knew something about this, and when he tells them not to murmur, when we see him tell them not to murmur here, he says that in every way he has learnt to be thankful to the Lord.

Yes? In every way he's to be thankful to the Lord, and when he thinks of all these things, he can say on another occasion, in everything give thanks for this is the will of God in Christ Jesus concerning you.

I have learned in whatsoever state I am therewith to be content.

And therefore, when he speaks to them and asks them not to murmur, then it is that he's upholding a truth that he really believes. But how much that murmuring comes in.

Murmuring and disputing and disputing.

Don't you think that in all our disputes, when we feel that we have a right to dispute, [00:26:04] don't you think that it is so often that we're bringing ourselves forward and not disputing for the Lord?

Now he says with regard to this, let all things be done without murmuring and disputing, that ye may be blameless and harmless.

Blameless and harmless.

And as I was thinking of these words, I couldn't help but reflect again upon the Lord Jesus Christ who when he was here was blameless and harmless.

Blameless.

When I think of the Lord Jesus, we said so much about him last night.

Very feebly, but so much about him.

But when I think of him as being the blameless one, I see him walking through this world and as he walked through this world, I see that whatever he said, there was never a time when he had to retract one word. He was blameless.

[00:27:01] There was never a time when he put out his hand to any work.

Or when he had to retract his hand because it was a wrong thing to do. And as I think of the hands that I have, and you can look down at your hands, how often we've put our hands to things and it could be said of us afterwards, we're not blameless.

With regard to the Lord Jesus Christ in the whole of his pathway, we see him in every step that he trod.

He trod it to the glory of God his Father and never was it that he had to retrace one step. But with

regard to ourselves, sometimes we say with regard to the steps we take, if only we could have retraced that step. But then the step has been taken and been taken finally.

Blameless, how blameless he was.

And harmless, sincere.

Sincere.

As we think of him during that pathway, we see his sincerity and his unmixed state [00:28:03] as he was found in this world right the way through to the end. And here the apostle says, yes, I want you to be blameless and harmless. The sons of God without rebuke.

But where are you going to work? You're blameless and you're harmless, but you're going to work in such a different atmosphere to this that don't let it rub off on you. You're going to work among a crooked and perverse generation. And if that was so in that day, how much more it is today that we are living and working in a crooked and perverse nation. As we think of those words, how sad it is that those things can rub off on us.

Now when I say that they can rub off on the words that we say.

They can rub off on our actions. They can rub off on our relationships with others and how sad that is.

And yet he says, there you're to be, but you're to be there as those that shine as lights in this world. [00:29:05] So here we've got the darkness of the world and there we've got the lights and that's what we're to be. We're to shine as lights in the world.

Now this shows me something that as I live down here, I'm one that's got to reflect the Lord Jesus Christ. Because while he was here, he said concerning himself, I am the light of the world and afterwards he spoke of them as being lights in the world, the light of the world.

And as we are found here shining as lights in the world, we must know that a light that shines is seen.

And with regard to everyone of us that are here tonight, blameless and harmless, the sons of God without rebuke, that's how we're to be shining as lights in this world. It has to be that as we see the Lord Jesus Christ in his perfect pathway here and as he's left us that example to follow his steps, [00:30:01] it's to be that we follow him here. It's to be that we follow him here in that way.

Now it's to be so because of the fact that afterwards he says holding forth the word of life. Now the speaking comes after the acting and so often we feel how important it is to hold forth the word of life and that may come uppermost in our minds. Don't you think that the conduct of our lives is most important before we open our mouths and hold forth the word of life to this world? How important it is where we live and where we work to so live and work in those places so that others might see us shining as lights in this world. It's important. And then we're in the position to hold forth the word of life.

That's what we're in the position to do. You say, who's to do that? Well, you look around the meeting tonight and you look around your people around [00:31:01] and you say, well, they can do it. But it's something that everyone is to do. Holding forth the words of life. Holding forth that word to a world.

Giving out that word.

And what a wonderful word is placed into our hands and it's something for every one of us to do.

Now, we don't always do it on the platform and this is not the most important place to do it. Let's remember that.

How important it is that we should hold forth the word of life where we work and where we live and I'm so struck with the way in which some people are able to do this. I have in mind now one little man that sometimes visits our meeting and he's able to go round various houses and quite easily he's able to speak to the people in that house, attract their attention and to be able to speak that word of life to them and what a wonderful gift that is. I feel it's a great gift.

A greater gift than standing here [00:32:02] and speaking forth the word of life. There he is able and he contacts so many people in that way. Holding forth the word of life.

It can be done over the fence by neighbours, can't it? When they're hanging out, they're washing. It can be done in many, many ways.

But there are, in my mind, thoughts concerning this and we must remember those thoughts. It must be done.

It must be done prayerfully. When we think of the very fact that we're here and we can hold forth that word of life, it must be that as we hold forth that word of life we realise that we must call down God's power upon the word that we speak and it's not the eloquence in which we present the message.

It's not that at all but it is that we call down His power, call down Him in that word so that as that word is presented it is blessed.

Yes, it must be done prayerfully.

[00:33:03] It must be done patiently and it must be done continuously. And the Apostle says to these dear ones here and it may be done sacrificially.

It may be done sacrificially. It may be that you will give your life for holding forth the word of life and if you give your life I'm willing and ready to be poured as a drink offering upon your sacrifice. He was willing with them to sacrifice himself for the word of life.

Now I know that in this country today where we are there is little sacrifice in that way but are we willing to sacrifice for the word of life? Are we willing?

Do we so appreciate the word that has been the means of blessing to us that we're willing and ready to hold forth that word of life? That we're willing to sacrifice for it? We're willing to give our time and perhaps we're willing to give our name [00:34:02] for that word of life.

Are we willing to do that? The Apostle Paul was in his day.

How these words must have been a comfort to these dear young Christians but now he's going to comfort them more because of the very fact that he has somebody with him. He has a young man living with him or with him at this time and who was that young man? Timothy.

He says now I want to send Timothy to you and as I read those words I feel that as the Apostle says these words he shows what love is in his heart to these Philippians.

He called them beloved and because he called them beloved he was willing and ready that Timothy should go and visit them.

But you say well what was he doing there with the Apostle?

I want you to think of them as the older man Paul aged maybe at this time he calls himself aged in those later epistles and there was this younger man. [00:35:02] What had they in common?

What had they in common? They had so much in common. He'd worked as a son with the father in the Gospel hadn't he?

And as we think of him here at this moment he was here as a comfort to that older brother. I want you to take it in that way. Here he is in the jail with this great man Paul at this time and how much of a comfort it must have been to him as day after day he visited the Apostle Paul.

Yes he was a younger brother and that was his service of the Lord to go there and have fellowship with him. But on the other hand don't you think that it was two-sided in the fact that here was a younger man that was going to be left behind and he was going to be left behind and as he went into that jail and as he listened to the words that the Apostle spoke didn't he eagerly cling hold to those words [00:36:01] because of the fact that he knew that it might be that he might be left behind in the position that the Apostle had been left and so much would depend upon him so how necessary it was for him to listen to that older brother. You know there was one holiday I had just after the war and I lived during that holiday with an older brother and what a wonderful privilege I had to be with him our late brother Keane.

Day by day as we walked along I was able to just listen to what he had to say to me and as I listened I eagerly listened and gained so much from him because he'd gained from the Lord and I was able to gain.

Isn't it something for our younger brethren to realise that the older brethren have something to offer them? Isn't it that here a younger one was willing and ready to spend his time, his company for the Apostle Paul and by that he was able to grow in grace and in the knowledge of our Lord and Saviour [00:37:01] Jesus Christ?

Now what sort of man was he? You say he was a young man but the scripture says let no man despise thy youth and therefore he was a young man and I would gather with regard to him that he was a weak young man and he might have been a timid young man and not too willing to speak but he was a gifted young man and I would gather with regard to him that he had been one that had been willing and ready to take notice of the scriptures from his youth for from a child he had known the

scriptures that were able to make him wise unto salvation from a child he'd known those scriptures, he'd taken an interest in those scriptures and there he is, this young man and the Apostle Paul says now I love him to be here and he's so much of a comfort to me that I love you so much I'm going to send him to you why am I sending him to you? [00:38:02] because I have no man like minded that would naturally care for your state what this young man yes he was a young man well he was assembly minded I'll put it that way with regard to him here was a young man but he was assembly minded now I feel that here is a word for younger people today you know we have our younger people's meetings which are very very good and I'm very very pleased to think of these young people's meetings where young people gather together and where they're able to appreciate the things concerning our Lord Jesus Christ but let's be assembly minded as well let's be assembly minded as well and let's realise that with regard to this young man the deep things that he learnt were from that great Apostle as he journeyed about with him in his gospel ministry up and down the country [00:39:01] and he said I have no man like minded that would naturally care for your state why? why is it that you say this Paul? for all seek their own not the things that are of Jesus Christ and how sad that was and doesn't it show how great a need there is today for our younger people to know these deep truths and know these great truths so that they might be so that they might be strengthened and kept in this day when all seek their own isn't it something that we see not only in the world but doesn't it creep in the church that all seek their own not the things that are of Jesus Christ and then he says concerning himself and I hope to come I don't know how it's going on with me when I go up to be tried but I hope to come with you but there's one thing that's certain I'm going to send Epaphroditus to you Epaphroditus and do you know what that man's name means? it means agreeable [00:40:02] you know I think he must have been a wonderful man to live with and when the Apostle speaks of him he says he's my brother he's my brother now when I think of those two maybe, well in all possibility it was true that with regard to the Apostle Paul he was far in advance to him in a spiritual sense but he looks on this one this agreeable man and says he's my brother, why? don't you think that he showed him that great affection it was that now he was here day after day writing this Philippian epistle to the Philippians don't you think that he showed his love to this great Apostle he was his brother, he was lovable and that's just how we ought to be the one with another but not only lovable but I see with regard to him that he was a fellow labourer he was a fellow labourer and if it had been that the Apostle Paul needed anything there it was that he was willing [00:41:02] and ready to labour we might be lovable and as we think of ourselves as being lovable let's remember that there's something else we ought to be fellow labourers I remember saying something to a brother once with regard to his meeting I feel that I wasn't too right in what I said I shouldn't have said it but he said to me you know our meeting gets on very well we all get on very well together and I said there was a little truth in what I said well I think that when people are asleep they do get on well together usually knowing the sleepiness of the meeting yes not only was he lovable and not only did he get on with people but also he was his fellow labourer they worked together and fellow soldier they strove together as we think of him striving together in the faith of the Gospel how willing he was to strive he was an Epaphroditus and also he was one that was willing [00:42:02] to be sent he said your messenger one that when the Apostle Paul said now I want you to write this letter but I want you to take it I want to send you you know that's a wonderful word isn't it that was the word I trust to send Timothy I hope to send Epaphroditus to you and as we think of those two those two willing to be sent willing to be sent anywhere what a wonderful spirit they had you know I feel as I see dear brothers leave this country and go to other countries with the word of God how wonderful it is for them to be willing to be sent where the Lord would have them to serve willing to be sent here Epaphroditus was willing to be sent as well he said and my minister and as I think of him as the minister of Paul willing to give his time to this Apostle that was in prison and how willing he was to do that are we willing to give our time to the people of God [00:43:02] you know the Lord would have us to do that as we think of

this man this agreeable man wasn't he agreeable in every sense and as I think of his great service we see that his great service brought him near to death he was willing because of this service to the Lord almost to die and as we think of that service what a great service it is now we did read work out your own salvation with fear and trembling we have seen in this scripture how that we can work that out and don't you think in closing that those two men Timothy and Epaphroditus were ones that worked out their own salvation with fear and trembling and we see that man do it to its very extent