

# Work out your own salvation

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[ 0 : 00 ] Let us turn now to consider words you will find in the passage we read. The Epistle of Paul to the Philippians, chapter 2.

And we'll read from the end of verse 12. Philippians chapter 2, reading at the end of verse 12.

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. To all things without murmurings and disputings that ye may be blameless and harmless as 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.

Just to introduce the words very very briefly indeed. When Paul wrote this letter, he was in prison in Rome.

[ 1 : 18 ] Awaiting the outcome. Awaiting a verdict. To see whether he was to be put to death or allowed to continue in the work to which God had called him.

While he was not present. This church at Philippi communicated with him. Sent him what refers to a gift of love.

And in writing to them, he thanks them for their remembrance of him. But in the course of the letter, he also reminds them that they have a great responsibility.

With reference to their own salvation. And therefore he makes this emphasis that we have in this verse. Work out your own salvation.

With fear and trembling. And as we look together at these words this morning. We look at the duty to which he calls them here.

[ 2 : 31 ] Work out your own salvation. And then look at the spirit or the attitude with which they are to engage in that duty. With fear and trembling.

And then thirdly look at the encouragement that he gives them. God work within you both to what and to do of his good pleasure. And then look finally at the conduct.

The conduct in the world and the environment which God has placed them. That they were to do all things without murmuring and disputing. And to become blameless and harmless.

Sons of God without rebuke. And so on. First of all then the duty to which they are here called. Work out your own salvation.

With fear and trembling. Now to understand this exhortation. We will look first of all at what this word salvation means in the context.

[ 3 : 38 ] Work out your own salvation. We remember first of all that this is an exhortation addressed to people who were already Christians.

People who were already what we would call today saved. He refers to them at the beginning of this chapter. At the beginning of this epistle rather as the saints of the Lord in Philippi.

So whatever salvation means we are to recognize that it speaks of people who were already in that state.

Who were already saved. Now considering that and taking that with us. We would have to say then in the first place and looking at it very generally.

That salvation here means for these people. All that the gospel through which they were saved means to them. I'll put it another way.

[ 4 : 53 ] It speaks of all that the gospel of the grace of God in the hand of the spirit. Call them into possession of.

Work out that salvation. Now for example. In the context in which this verse is said. He has just been speaking to them about. One great attitude of mind which they have been called in salvation.

They were to imitate the mind that was in Christ. Cultivate that mind. Let this mind be in you. It was in him. So salvation here embraces.

Imitating the mind that was in Christ. Becoming like the Lord Jesus Christ. In the attitude that they were to adopt.

In the various situations in which they would find themselves. They were to consider all the blessings and all the privileges and all the responsibilities.

[ 5 : 58 ] To which they had been called by God in their salvation. It embraced also unity.

Oneness. Amongst themselves. They were to remember that in salvation they weren't to do anything in their own spirit. They weren't to strive for vain glory.

But in loneliness of mind. They were to esteem others better than themselves. They weren't to look at him every man on his own things. But every man on the things of others.

They were to remember that this was the environment, the realm, the state, the condition. Into which they had been called. When God saved them by his grace.

And they were to remember something else. That salvation for them as for everybody else. Calls people into a life in which they are to strive for perfection.

[ 7 : 01 ] No Christian is perfect. Paul in the next chapter is going to speak about this. I'm not perfect he says. People were saying, accusing him of claiming perfection for himself. And he writes and he disclaims.

That and he says, I'm not perfect. I never said I was perfect. But I say this. That I want to be perfect. So the Christian isn't perfect. But the salvation into which he has been called.

The salvation that has made hold of him. Calls him towards that goal. This must always be his objective. He strives towards this great goal in salvation.

So we arrive at this conclusion. I put in many of the word salvation. That it means all the blessings and all the privileges. And all the responsibilities and all the duties.

Into which God calls us when we are saved. And it also reminds us of this. That the great end for which we have been saved.

[ 8 : 06 ] Is that we may become perfect. Like our Father in heaven. The privileges and the blessings and the responsibilities. The life into which we have been called.

Terminating in perfection. In the presence of God. That's a very general description or definition.

Of the meaning of this term in this text. Work out your own salvation. Which leads us to consider secondly.

What this means. Working out our salvation. And someone has suggested that perhaps the best way of understanding this. Is by considering that the words here may mean.

Work out your salvation. We have to remember in other words. That no person can imitate the mind that was in Christ.

[ 9 : 07 ] Without working at that kind of life. No person can cultivate a spiritual oneness.

A spiritual unity. A spiritual desire to promote the interests of other people. And the good of the cause of Christ. Without working. At that unity.

And at that wonder. It means that no person. Can hope. To become perfect. Without working. At. That.

Perfection. Without striving towards it. In other words. It lays the emphasis. Upon the responsibility. And the activity of the Christian.

With reference to the salvation. To which he has been called. Now you will notice. That throughout the Bible. This emphasis.

[ 10 : 05 ] Is placed. And this responsibility. Is laid. Placed. At the door. Of the Christian.

There is no point in thinking. That you and I are going to become. Good Christians. Or may I put it like this. Going to become. Better Christians. By just.

Waiting for the thing to happen. No person. Is going to. Keep. Bickering. And.

A spirit of animosity. And. A spirit of rebellion. And a spirit of. Self-seeking. At bay. Without.

Working at. Keeping them at bay. The problem is this. That the root of all these things. Is in our hearts. And we have to make sure.

[ 11 : 02 ] That these things don't. Spring up. We have to make sure. That we don't. Feed these things. And the best way. Of keeping them at bay. Is by.

Exercising. Christian discipline. And working. At the salvation. Towards which God. Into which. And towards which.

God. Has called us. Now. Here. Paul is. Stressing something. That the. New Testament. Lays great emphasis on.

Two things. The first thing is this. We're looking at this together. In the. Prayer meeting. And Wednesday. Studying. Galatians. The first thing is this. That works.

Works. Works. Works. Of themselves. Will not. Save us all. No matter what you do. No matter how industrious you are.

[ 11 : 58 ] No matter how zealous you are. No matter how careful you are in your life. No matter how highly principled you are. No matter how much you try to keep the law of God. No matter how upright or how moral you are.

No effort of you or of mine. Will save any one of us. Remember the emphasis of the New Testament. We are saved. Not. By works.

In other words. Works. Won't. Save us all. But the same Bible. Lays. This emphasis. Another side to that page.

You've got to turn it over. And you've got to read what it says on the other side. And it says this. No person. Who is saved. Can live. Without.

Works. In his life. Or this is the way it puts it. If you are saved. You must prove it by the way you work. By the way you live. By the way you act. By the things you do.

[ 12 : 56 ] And this is the meaning of this term. Work out. Your own salvation. Work at it. Bring it. On towards its end.

And you know what the end is. The end is. Perfection. Those of you who are in school or students. You know what it is to.

Work out. A mathematical equation. Or a scientific problem. You get a paper. You sit in examination. You get a paper. And you've got this question to answer. And perhaps something.

In brackets there. You've got to. You've got to. Show. In your working paper. The way that you've. Worked out. The answer. How you came. To this particular conclusion.

The answer may be right. But you've got to show. That you knew. How to get. The right answer. And you've got to show all the working. On that piece of paper. And this is the.

[ 13 : 55 ] Thought behind Paul's mind. The Christian has an end in you. Perfection. He knows. The Bible tells him. That he must become perfect. Like his father in heaven. That he must become.

Christ like. That he must become. A better Christian. And as he lives. His life. Day by day. He's got to work it out. He's got to work it out. He's got to show.

That he means. What he says. When he claims to be. A Christian. Remember this was the. One of the great arguments. Of the Apostle James. In his letter. Someone came to him. And he said to him.

Listen. I'm a believer. Oh you are. Says James. Very well then. Prove to me. That you're a believer. By your works. And this is the emphasis. Of the New Testament. No patient.

Becomes a believer. By his works. On the other hand. No person. Can be a believer. Without. Works in his life.

[ 14 : 50 ] Showing. That he's in business. Showing that he means it. That he's in earnest. About this matter of. Salvation. So here the Apostle.

Is exhorting these Christians. In Philippi. Look he says. Work out. Your own. Salvation. Keep at it. Don't stop halfway.

Keep working. And you know. This is what makes a Christian life so difficult. At times. That you've got to keep plugging away. You've got to keep plugging away.

Sin doesn't vanish overnight. You don't trample under foot. All these things that are inconsistent. And all the things that are alien. To the spirit of Christ.

You don't get rid of these things in a night. Or in a day. In the moment of conversion. They rear their ugly head. Day after day after day. You go to bed at night. Perhaps it didn't bother you.

[ 15 : 46 ] You get up in the morning. You wake up. The first thing in the morning. Maybe the first thought. This awful thing that you thought. You are got rid of. And you've got to crucify it again.

You've got to start all over again. As it were. And you've got to keep these things down. Work at it. Work at it. And then notice something else here. Thirdly. Work out.

Your own. Salvation. Now there's a purpose for Paul saying this. Your own. Salvation. You see. These people in Philippine.

They were very thoughtful. Christians. Practical. There wasn't a church. There wasn't a congregation in Paul's day. That was.

More loving and more practical. Than the congregation at Philippi. That was the kind of people there were. You know. There are people like that. They think of everything. And they do things for people.

[ 16 : 42 ] And no one knows that they're doing it. And they don't want anyone to know that they're doing it. That's the kind of people the Philippians were. They were full of. Practical love. And they sent tokens of that.

On more than one occasion. To Paul. And Paul says. And writes to them. He thanks them profusely. But he reminds them. Listen. He says. See that you work at your own salvation.

Your own. And I think that he's here. Pinpointing something that you and I would do well to remember. That. Important though other things may be in your life.

Do you remember this? Let me remember as well. That. In the matter of salvation. Nothing is more important than your own salvation. Do you know that you and I can become so busy doing things.

That we neglect our own salvation. salvation. One of the complaints of the church in the Old Testament was this. In the Song of Solomon. They made me keepers of my brother's vineyard.

[ 17 : 43 ] My own vineyard. I did not keep. And you know. There is a very real danger here. As someone put it. Speaking to Christians. And speaking to young Christians. Beware of the busy life.

That leads to barrenness. Beware of the busy life that leads to barrenness. Don't neglect your own salvation. Don't neglect the great end to which God has called you as an individual.

Don't forget that you've got to work at your own salvation. That you've got to think about your own heart. Your own mind. Your own thoughts.

Your own will. And your own inclinations. And your own motives. And so on. Work out your own salvation. And then firstly there is this.

Work out your own salvation. With fear. And trembling. Or as I indicate at the outset. This becomes our second point.

[ 18 : 44 ] Really the attitude. In which they want to. Work out their salvation. With fear. And trembling. Some time ago.

A man whom I knew very well was admitted to a hospital. For some psychiatric treatment.

That he required. And in being. In being interviewed. When he went in. You know what happens. Very often. Doctors and.

Nussers say. Ask various questions. They ask this man where he was from. And he told them. He's from a part of Lewis. They ask him what church he belonged to. And he told them.

He wasn't a free church. But as near the free church as makes no difference really. He told them. And the comment. Of the senior doctor present.

[ 19 : 48 ] Was this. Oh he says. A dangerous combination. Lewis. And this particular church. No you know. There are some people.

Who think. That. The emphasis that we place in our preaching. Is bound to produce in people. This element of.

Fear. And trembling. When it comes to the Christian faith. In other words. There are some people. And some. Very.

Very. Educated people. Who are of the mistaken impression. That a convert. In Lewis. Means that.

Well here's someone else. Who has really. Embraced this kind of life. That is going to make him. Dull. And. Morose. Person who's.

[ 20 : 47 ] Going to be full of. Fear. And. Full of. Trembling. Now. If there are people. In whose life. The Christian faith.

Produces. That kind of attitude. It produces. It I believe. Because in the main. They are making the wrong application. Of Christian truth.

To their own lives. You see. When God. Saves a person. That person. Isn't brought into the realm. Of fear. Into the realm. Of trembling.

He's brought into the realm. Of the liberty. Of a child. Of God. And that's the person. And the only person. Of whom the Bible speaks. Who is able.

To rejoice. With the joy. That is unspeakable. And full of glory. And whatever else. That fear. And trembling. May mean here. It does not mean.

[ 21 : 44 ] That Paul. Wanted the Christians. At Philippi. To become. Dull. And to be. Full of. Forbored. To go along.

With. To go around. With long. Long faces. And. Never to reveal it. To people. That they had any spark. Of joy. In their lives. If there are people. Like that. That. These people.

Are. Are. Giving their own impression. Of the gospel. Of the Lord Jesus Christ. That is not what the gospel. Is about. It is the gospel. Of joy. It is the good news. Of salvation.

And people. By its power. Operating in their lives. Are liberated. To serve. The Lord Jesus Christ. They have been set free. From slavery. The slavery of sin.

They are in the glorious liberty. Of the people of God. That is the Christian. And yet. Here is Paul saying. To these Christians. Work out.

[ 22 : 39 ] Work out. Your salvation. With fear. And trembling. Well you see. It has nothing at all. To do.

With a. A person. Sort of. Sitting and moping. All day. And saying. Oh I wonder if I am saved. Knowing perhaps. Full well.

In his heart of hearts. That he is saved. But. Perhaps dead scared. To say it. I remember one night. At a question meeting. In Glasgow. Many many years ago. There.

Someone. Speaking a question. That night. And saying. I could go. He says. To the church. In Glasgow tonight. Where I was saved. I could go. To the very spot. And I could point.

To the pew. For the Lord. Spoke to me. By his grace. And called me. And saved me. There was an old woman present. That night. Who was.

[ 23 : 34 ] Horrified. That a person. Would dare say. In public. That kind of thing. And could claim. That measure of assurance. In public. She was a good woman. But totally wrong.

Totally wrong. In her action. That man was perfectly right. In making that claim. God had revealed himself to him. And why should he not. Claim that publicly.

Whenever he could. Paul was never afraid. Or ashamed. To tell people. Where he was saved. And how he was saved. And by whom he was saved. Why should you be. And it's no mark of humility.

Let me say. For a person. Who knows. That he or she is saved. And to be afraid. To admit that. And kiss. People don't think all that highly of them. That's no mark of humility.

That's fear. The fear of man. And that's not the fear. That Paul is speaking about. When he says. Work out your own salvation. With fear. And trembling.

[ 24 : 34 ] He's not suggesting. That these people. Should lose their assurance. There was no man. Who spoke often. About. The Christian's responsibility. To seek assurance.

And to lay hold. Of assurance. So. He's not asking them. To give place to dread. And fear.

And foreboding. And morousness. In their Christian profession. What then? Well. It's all about.

The attitude. The spirit. The spirit. That they are to adopt. To God. Who saved them. You see.

The fear. And the reverence. That Paul speaks about. In 2nd Corinthians. Chapter 7. 1st Corinthians. Chapter 2. And here in Philippians. Chapter 2. The fear.

- [ 25 : 33 ] And trembling. That Paul speaks about here. Is that. Attitude of mind. And heart. That a Christian. Adopts.
- To his God. As he works out. As he works. At his salvation. As he lives. The way God. Would have him live.
- He must always. Remember. To adopt. A reverent. Attitude. To that. God. Who called him.
- To salvation. He must always. Have a spirit. Of respect. For the Lord. Always have a spirit. Of submissiveness. To the Lord. After all.
- This is his great goal. He is called. To be like the Lord Jesus. And there was no person. In the world. Who adopted. A more. Reverent attitude. A more submissive.
- [ 26 : 28 ] Spirit. To his Lord. You work out. You work. At your salvation. And remember. As you work at it. Give the Lord. The place. That is his due.
- In your life. Give him. The place. That is your due. That is his due. Paul is here. Emphasizing. As someone put it. Not so much.
- The difficulty. Of the task. But the solemnity. Of it. In other words. Being saved. And working at being saved.
- Is a very. Very. Serious. And a solemn. Business. Don't forget it. He says. Don't forget it. There is no better condition.
- In life. Than the condition. Of the person. Who is saved. Neither. Is there a more. Responsible. Or a solemn. Position.
- [ 27 : 27 ] Than that. Of being in a saved state. And see. That as you work at it. That the proper. Emphasis. Is placed in your life.
- The proper. Attitude to God. Revere him. And serve him. And submit yourself. To him.
- That's the meaning of. With fear. And trembling. It speaks of the Christian's. Attitude. To the God. God. Who has.
- Gloriously. Saved him. Rejoice. In that you are saved. But rejoice. In the spirit. Of humility. And submissiveness.
- And reverence. To the one. Who has saved you. That's the attitude. And then. There is this third thing.
- [ 28 : 23 ] And just no word. The encouragement. That he adds here. For he says. It is God. Who works in you. Both to will and to do. Of his.
- Good. Pleasure. Now. You know. Two things.
- Are here. Brought together. We work at our salvation. Because God has called us to that. We work at it. But.
- God. Also. Works. In us. In other words. We are made willing. To work at our salvation. We are.
- Constrained. To work at our salvation. But remember. He says. And this is the encouragement. And how would a Christian become more us. When he considers this. Remember. He says. It is God.
- [ 29 : 21 ] Who works that. Williness in you. You see. The Christian has no place. In which he is to be. Proud. In the presence of God. He can't. Because it is God.
- Who does everything in us. God is working in us. And God is working for us. And God is working through us.
- And Paul over and over again. Lays that emphasis. Of God before us. Who can be against us. Greater is he that is in you. Than they. That are against you.

It is God who works in us all good. It is God who prompts us. To any good action. It is God who enables us. To do any good thing. Therefore. The will.

Or the doing of a thing. Is worthiness. By God. These impulses. These right feelings. These right determinations. These right actions. These proper purposes.

[ 30 : 16 ] And so on. Where did they come from? From me. Oh no. From God. Because I can't think one good thought. As I am of myself. Says the Bible.

So any good thing that is in us. Where does it come from? It is from God. And here he speaks of the gracious activity of God. By his Holy Spirit. In.

His people. Someone put it like this. It is in his hands. That you are in his work. It is a holy work. In a.

Devout submissiveness. Carry it on. Diligently. Don't depend on any. Creature's impulse. Or on anyone else's help. It is God.

Who in this. What. Who in this. Salvation works. In you. And through you. And so fulfills his gracious will. With respect. To you.

[ 31 : 12 ] The Christian origin. One of despair. Nonsense. The Christian origin is not. The origin of despair. But of joy. And hope.

And help. And strength. And help. Because God is working in us. As we work. At our salvation. In other words.

We work because. He. Is working. In us. And he is impelling us. To do all these things. That the word of God.

Calls us. To. And finally. And in a word. As they work like that. As it were in conjunction with him. Co-workers with God. So he reminds them.

Of the conduct of which they are called. In this world. Do all things. Without murmurings and disputings. That he may be blameless and harmless. The sons of God. Without rebuke. In the midst of a crooked and perverse nation.

[ 32 : 10 ] Among whom you shine as light in the world. Holding forth. The word. Of life. Now. This is the conduct.

To which they are called. As they work out their salvation. And this is very very. Important. You know I think that there are times when. Those of us who are Christians.

I think that there are times. When we live. As though it didn't really matter. How we lived. Well it does. It matters profoundly.

How we live. One of the great emphasis of. Christ. In the sun on the mount. Was that. Was that very thing. That he was emphasizing. That the Christians. Whatever else they were. They were.

Totally different. To everybody else. Around them. And here. Paul is saying the same thing. You Christians. He says. You work at your salvation.

[ 33 : 08 ] You strive. And work on the right spirit. And remember that God is working in you. And remember that you are to be. A certain kind of people. For example. You are to do all things.

Without murmurings. And without disputings. You are not to show a spirit of discontent. Grumbling. All this. At the providence of God.

Disputing. Calling into question. God's dealings with you. Like the children of Israel in the wilderness. Classic examples of this. Wonderful when they were redeemed.

And brought over the right sea. Who was a God like their God? A few days afterwards. Grumbling. Why were we brought in here? Did he bring us here to perish in the wilderness? We are missing enough food in Egypt.



We have got nothing to eat. You have nothing to drink. What kind of a life is this? You see. Grumbling and disputing. Well. No Christian is to be like that. No. No. No.

[ 34 : 02 ] No.

No. No. You become discontented with your situation. But we are to guard against it.

We are to fight against it. And we are to keep, we are to trample on the foot, the spirit in us that writhes us to that kind of attitude.

Well. Do all things without murmurings and disputings. Why? That ye may become blameless and harmless without rebuke in the world. Notice these three terms. Blameless, harmless and without rebuke.

Blameless. This is our word that refers to the Christian's outward life. That he must have Christian consistency in his life. A life against which the finger of accusation will not be raised by an unbelieving world.

[ 35 : 20 ] You see, if you're a Christian here today, you will discover this and you won't be on the Christian path very long before you discover this. That there are people whose favorite ploy it is to find fault with you as a Christian.

If you're a Christian husband, money to a non-Christian wife, you watch that the finger of accusation is leveled against you by saying, you call yourself a Christian?

Similar with a Christian wife who's got an unbelieving husband. He will soon try to find fault with your walk as a Christian. Do you say the same thing? Do you think you're a Christian?

Well, if you were a Christian, do you think you'd do things like that? Do you think you'd be like that? Same with Christian young people. You non-Christian contemporaries aren't going to stand by idly and just watch you and make no comment on the kind of life you live, the kind of person you are, the kind of things you say, the kind of things you do, your attitude.

They're going to watch you like a hawk. And they'll set standards for you that they won't set for themselves. You remember that. And you have a responsibility to God to live a harmless, a blimless life.

[ 36 : 39 ] That is, to live a life that is outwardly, without reproach. And you know, it's a tremendously important thing some people will say. Oh, that's hypocritical. All you're concerned about is what people are going to say to you about, what people are going to say about you.

Well, my friend, I'm not saying it. The Bible is saying it. That the Christian's life, outwardly, is of tremendous importance. Not only to himself, but the cause that he represents.

And he is a Christian who ought to be ashamed of himself or herself. Who, because of their folly and lack of wisdom, and lack of foresight, and lack of care, brings the finger of reproach upon the night.

Because you remember this. If an unbelieving world finds fault with you, rightly, it's not only you that they'll find fault with.

It's the whole cause of Christ. Therefore, make sure that you live a life that is outwardly, blimless.

[ 37 : 47 ] And also a life that is inwardly, as he puts it here, harmless. Now then, I know that it's, I know that we have to look to more than the outward life.

We have to look to the inward one. Of course we do. And here he says, see that you live a life that is inwardly harmless. That is, see that there is nothing in your life that dilutes your witness.

Nothing in it that weakens the Christian profession that you make. You know that there are people, there's a very solemn saying that. I don't know who used it initially.

Someone who was listening to someone else speaking and he said this about him. I can't listen to what he says because of what he is. It's a very, very solemn assessment of a person's life.

Make sure that you are inwardly what you are outwardly, in other words. Make sure that your Christian profession has a witness from within you that backs it up.

[ 38 : 58 ] Now, this doesn't come easily either. We've got to work at it. We've got to work at it. That you may become blimless.

That you may become harmless. That you may become the children of God or the sons of God without rebuke. Without rebuke. This is what was used in the Old Testament when the priest examined the lamb for the sacrifice of the Passover.

He examined him thoroughly to make sure that the lamb was without rebuke, without spot or blemish. And this is the life that the Christian has sought to live. A life of perfection.

Oh, you say, what a standard I know. I know. What a standard. This is the standard of the Bible. This is what we are to strive towards. Now, no person is this.

But every person is to become this. You see, this is the meaning of the word. That you may be or may become. That you may progress towards this. This is our goal day by day.

[ 39 : 57 ] It was Martin Luther who said, The Christian life is not one of having. It's not one of being. But of becoming.

What we are not. Striving towards. This great goal. And as we strive towards. We become.

The sons of God. That is. There is here the development from the. Child. Through to adolescence. To adulthood. That we may become. You see. Progressing towards.

This great goal. When we will be conformed. To the image of Christ. As the perfect. Sons. Of God. And part of the difficulty.

Of striving towards. This goal. This goal. This goal. Is this. That we live in the midst. As he puts it here. Of a crooked. And perverse. World.

[ 40 : 59 ] Now just very briefly. That means this. This world. Which you and I live. Is distorted. It's bent. It's crooked. That's the meaning of the word.

It's distorted. You see. The word of God. Is the standard. By which you and I live. That's the norm. The world. In which we live. The world of mankind.

Has deviated. From the norm. It is crooked. It is bent. Away from that rule. What God says. Isn't what matters to the world.

But what it says. And the Christian. Finds it difficult to live. Because of that very fact. That the world. Amongst which he lives. Is so distorted.

The people. Are so bent away. From the norm. The standard. That he tries. To keep. And the world.

[ 41 : 53 ] Is also perverted. That is. It's outlook. Is all wrong. If it's. Conduct. It's wrong. It's wrong. It's wrong. Because it's. It's attitude.

It's wrong. It is. An evil. And a dark world. In which we live. The world of mankind. The world that is. Alienated.

From the life. And the favor. And the fellowship. Of God. Now then. The Christian. Is. In. That kind of environment. He can't opt out.

He can't. Opt out. But he's got to bring. His Christian principles. To bear. Upon that world. And the more the world.

Sees these. Principles. For to bear upon it. The more the world. Resents. These principles. Don't you think. My friend. That the world. Over and out. Is going to start. Loving you.

[ 42 : 49 ] Just because you're a Christian. Remember what Jesus said. If the world. Hated me. It will. Hate. You.

Let me give you. An example of this. This world of mankind. In which you and I live. This evil world. That the Bible speaks of. Hates the light. Hates the word of God.

Hates the people of God. You see it happening. Every day of your life. Say just now. Let me cite this example. But see. These are some of the things. That you see on television.

Some of the programs. That are presented on television. And you get the impression. That some of these. Programme planners. Producers. Whatever they are. You get the impression. At times. That they're out.

To destroy. The very fabric. Of the society. Which you and I live. And they present things. In the language. Of the gutter. The language.

[ 43 : 47 ] That you. Will exhort your children. Never to use. Their use. Because. You see. They think.

That this is the norm. That is being presented. And this is the standards. That are being presented. And if you and I protest. If we dare protest.

Against that kind of. Smut. And that kind of. A filth. What is the reaction. Of the world. What is the reaction.

Of the world. It's we who are wrong. And they are right. We are wrong. And they are right. We are encroaching.

Upon the liberties. Of people. People are free. To say what they like. And do what they like. But the fact of the matter. Is my friend. That you're not. No one is free. To walk down. And promise. He does this service. To keep a brick.

[ 44 : 41 ] And throw it. Through the window. Of Woolworths. You're not free. To do what you like. Where you like. When you like. You and I are bounded. By the law of this land. And the Christian.

Is bound. By the law of his God. And this unbelieving world. Hates that God. He doesn't want that God.

He presents that God. Wicked. Pervers. World. In which we live. And in that world. The Christian has to.

Walk. In this particular way. Harmless. Blameless. Without rebuke. Shining as lights in the world. By holding forth.

The word. Of life. I've spoken about this. Two or three times. I came in. So I don't need to. Just pass it. Just in the passing again. Remember this.

[ 45 : 41 ] The Christian is always. Presented in the Bible. As this world's light. Jesus said. Ye are the lights. Of the world. They bear light. To the world.

And if you're finding. Life difficult today. As a Christian. If your life is being. Opposed. By people who are with you. And so on. All you can do. My friend. Is plug away. Be what God.

Has made you. And let the light. Of God's life. Shine through you. Be this world's. Light bearer. Holding forth.

The word of life. And as life. Is saying this. To people. Why am I like this.

Because God's word. By his power. Has made me like this. You see the word. It is through the blessing. Of the truth. That it all began.

[ 47 : 03 ] With you. And it is as the truth. Is blessed. To you. That it will continue. Through you. To be a blessing. To other people.

The word of God. And the hand of the spirit. Gave birth. To your Christian life. That same word. Is going to nourish.

Your life. It strengthens. Your life. It invigorates. It energizes. Your life. In the hand of the spirit. In other words. You can't live.

Without the bible. Without it. You would have been. An unbeliever today. Because its message. Came to you. In blessing.

You are a believer. Use it. To strengthen. Your faith. And if you are ever. Challenged. As your position. On these things.

[ 47 : 57 ] Always do. What the lord did. The bible. Says. Holding. Forth. The word.

Of life. And as you hold it. Forth. Who knows. What God may do. With it. And through it. For them. As he did it.

As he did. With it. And through it. For you. Work then. At your salvation. Let us pray. Bless us today lord.

Accept our thanks. For thy goodness. To us. And for thy gifts. For thy mercy. And bless us now. We pray the end. And to take part us today. And part us with thy blessing. Prepare us for our evening worship.

For Jesus sake. Amen.