Our conversation is in Heaven

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[0:00] The episode is Philippians chapter 3. Philippians, the third chapter.

And we shall read again the first, the gentiest verse. For our conversation is in heaven.
From one part shall we lift our Savior, the Lord Jesus Christ. Who shall end all thine rubbish, that it may be happened like unto thee, glorious rubbish.
And according to the righteousness that I do is, Father, to set you all things unto himself.
And we have healed the papers. And this hump image is left of me. And we have healed the papers.
[1:11] And this hump image is left of me. And this hump image is left of me.

Of the sins of God. The statement is this, that there are hundred agents in heaven.
That there are hundred agents in heaven. And you know that the word hundred agents in scripture means a mode of life, a way of living.
A part of conversation is a conduct. And that was the meaning of the word in the 17th century, which I found with what's saying.
But by that is what it invariably means in the scripture. Now in this particular passage, although that is included, that is not what we then can pass.
[2:36] The word that is here translated on the table is a different way. The word that is translated on the table is a different way.

The emphasis here is rather not on the mode of life or the conduct of the believer, but on his spirit. This position, where he stands before God. Hence, in all language, in all modern language, this word is translated by translating it not as common faith, but as citizenship.
All citizenship is in heaven. It deserves the ability to show the conduct.
And of course, the citizenship requires conduct corresponding there too. That is right. But the emphasis is on the objective.
[3:57] So I have to come on this objective aspect of this particular in the Christian life.

How would the citizens do it now? Now, nowadays, people are more acquainted with citizens than they used to be.
And getting a task force, this is one of the lies and questions that have to be answered. The citizens, of what country are you as citizens?
You may not be dwelling in that country. Nevertheless, this is of a very big importance. And this is precisely here if you understand, you may not.
But they are possible here at the time. The citizenship, the country who sits, the believer, the norm, even most.
[5:03] Even when he is in the body of humility, his citizenship is in heaven. This is not his country.

He goes through as a stranger and a pilgrim. Even as a bishop who says he goes and excites us. It's not his children, but he goes through and he goes through the transformation of a writing. in the creation of verse 17. And verses 18 and 19 are in parenthesis from brackets.
And verse 17 reads, brethren, we follow us together as we. There he is looking for the conversation in the spirit sense of that earth, to the temple, we follow us together as we and as we which were towards the heavens.
All are men together. That is what we call the projecticide of this articular. There was a war in this way. Why?
[6:34] Because their citizenship was in heaven. And that is the same as my dreamers got in by way of contrast, or many wars.

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Of whom I have told you I have now told you even reasons. That they are enemies that are supposed to be.
I remember one thing. A man saying to me. Just think of you. Think of the act of all you.
And really that, simply, the act of observation. Open those avenues of thought. But I haven't done it before.
Just think of all you. The picture is the alone. And this is what you see, you see, seven years.
[7:50] Why? There were many people walking who were the enemies of the stars of heaven. And it doesn't mean, those who were both of the enemies.

Even if I hate it, both who made up of happiness, that we get the war. So clearly that they were the enemies of heaven.
That they were the enemies of the stars of heaven. That they were the enemies of the stars of heaven. That they are the enemies of the stars of heaven. Whose end is the success.
Whose God is the swelling and whose glories in their fame. And whose glory is the same. Earthless things. They were absorbed with thoughts of earthly things, rather thoughts of earthly things in this mind.
They were of the class who are the earth in another place. In the times they thought that gain was dropped in us.
[9:09] That's what the ministry says whose job is for the balance. They were, they thought, they lost earth's arsenal gain.

They had a lie to what they would eat, what they would drink, and what they would do. They minded their own things, not the things of peace.
But we also say it is different. And what makes the difference is this that our citizens, it still have us. That is what it means in this time, our citizens. That wasn't always true of that. It is that why citizens are here. They were born citizens of heaven. They were born children of class, even as heaven.
But they have joined this citizens. And to their own efforts, no. Definitely no.
[10:27] They have no desire for their ability to change their citizens. They would have remained in the country of their death.

The kingdom of the government. And the tender of the power of the creation. To the end. And they were aware of that. That a change was brought harder. Before a change was brought in them.
That's the difference it was changed. And this is a lack of God's regret. And of love again.
The honor of the greatest God. It is He who received them into His kingdom. And you can trust the truth of this.
Keeping in the language of men. Every deed of the tramster is why you are not there.
[11:40] They will be no two years back.■'ers and ■ shall wish for a slight. Divine glory of change.

done even after. We know of course. But there are many who forced pastures. Forced pastures are issues that think that a person belongs to a country to which he doesn't belong at all. And as far as this world is concerned, pastures can be forged into the kingdom of God in the sight of men. And the referenters believe in the serious version, many washed. And in as far as they were numbered with broad people, and consented with the citizens of heaven, it was to forge pastures that they had entered the kingdom.
He was nominal. But in that you are pastures, and in the eye of God, there are no wars pastures.
Everyone who stood down has been longing to the King of which he is. Amen. The country of which he is.
He is not difficult. And where do the citizens for God's kingdom or for heaven come from God?
[13:37] They are given a place in the kingdom of God. Through the operation of God in first, through an act of free grace, the name of God is in the kingdom of God in first, the name of God in first, and the record of God in first, through an act of free grace, the name has been indelibly in the record of the in the record of its head. The name of its most citizens of heaven. And no one can eliminate their names from those of us. There is much that hidden cells can do against themselves.

There is much that their adversaries can do against us. But there is one igniting themselves not anyone else can do. And that is, it is the name of the people who are in the record of the kingdom in which they are sent to us as citizens of heaven.
The earth's citizens is in heaven. And this is not of our own made. It is not of our own endeavance. It is through the grace. The unacceptable, the inexperable grace of the Lord God, all my and all my own. But being made citizens of the kingdom, legally, they themselves find the document.

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That is, they are made willing, in a day of God's harvest, to keep citizens of this kingdom.
They are not prisoners. They are taken at liberty, being given a right to all the privileges of the citizens.
[16:10] And the privileges of the citizens in our world is this kingdom, who serve the kings in righteousness and foreigners.

For they have learned in some degree, that Jesus of this person, this person, the people.
They are not politicians against their will. It works against the will of the flesh. But it is not against the renewed will.
And the desire every day to receive more and more children, stronger and stronger evidence that they are indeed the citizens of heaven.
Well, this is a fact. And it is on the fact, or on the privilege, that the young person is left. All citizens is in heaven.
[17:20] Now, it was hard to talk about heaven. And there is one thing in fact, we can have to say about it. And it was not meant to say that the citizens were on the way to heaven.

That was true. But that is not what we hear. The absent is not on their going to heaven.
But just contrary wise on what they expect from heaven. Or rather, on whom they expect from heaven.
And whom do they expect? The Lord the Savior. The Lord the Savior. The Lord Jesus Christ. From whence. It is not heaven where we expect to see him.
But heaven from which we expect him. And the original words are very important. Out of which we await with expectation.
[18:37] The Lord the Savior. The Lord Jesus Christ. We are expecting something.

Or rather someone from heaven. And that is the Savior. And that is the Savior. The Lord Jesus Christ. Now, in these days of apostasy.
We see many strange things. We read of many strange things.
The leaders in the church deny the cardinal doctrine of the gospel of Christ.
So it is just the resurrection. And the latest, of course, is in connection with Christ's coming. And they displeased and stated.
[19:41] That the church no longer expects the coming of Christ. We have passed that stage. That was an expectation indeed of the early Christians.

But they knew very little. We who have made such progress in knowledge. In science. We no longer look for the Lord Jesus Christ.
That is not the type of thing that we are interested in at all. So. Some church leaders inform.
How rich they say may be called the post-Christian age. That is in the church, if you see. It's the fact of the church.
The post-Christian. In that we do not any longer expect. The return of Jesus and people's world to execute judgment on the living and on the death.
[20:52] Of course they were always infidels in the church. And those of it. The people who do not know. But the difference to do is that infidels speak out boldly.

They declare their unbelief on the house top. And they would arrange everyone else with themselves. But there is nothing new under the church.
There were always those who denied. The coming of the Lord Jesus Christ. And Peter tells them. The coming of the Lord Jesus Christ. That was. That it was. In special reference to this article of age. That the scholars made themselves married. Saying. Where is the promise of its coming? Since the father's everything continued. Everything continued. As it was. From the foundation of the world. Where is the promise of its coming?
[21:54] They thought that was. An irrevocable truth. That he wasn't coming at all. They made themselves with Mary.

At the very top. And let us kiss the master. It is as all that nothing but faith can accept. It is not easy to believe.
That the Lord Jesus is coming again. To execute judgment. On the living and on the dead. And to be quite explicit about it.
It is impossible to believe it. But by faith. It is by faith. It is by faith we understand the world.
We are created by the world. By the word of God. It is by faith we can receive. The doctrine of God's judgment on the world.

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[22:59] Through that man whom he has obeyed. And that he has given proof of this. Through all men. By raising them.

From the dead. It is only by death this can be received. There is nothing which natural knowledge. Can produce in favor of it.
There are no scientific proofs. Of his coming. It has to be received.
By faith alone. And this is what was received in the church. From the beginning. Since the angel said to the disciples.
From the louse of all of us. The same Jesus. The same Jesus. Whom ye have seen taken out from you. Will return. In life.
[24:00] Manner. And every eye shall see him. They also. Who pierce him. It is an article of faith. And on this article of faith. The apostle here lays emphasis. We look.

For the failure. That doesn't mean of course that the failure was a good man. And every eye shall see him. They also. Who pierce him. It is an article of faith. And on this article of faith. The apostle here lays emphasis. We look. For the failure.
That doesn't mean of course that the failure was to become.
Was to come immediately. But it does mean. That this should be. And more or less is. The attitude. Of the believer in Jesus. He looks for him. From heaven.
[24:58] He believes. In the second coming. Not with all the trappings that have been attached to it. By many religious aspects.

But in a fact. Of the fact itself. Of the article of faith itself. He has no doubt. The Lord is coming. And coming.
When none knows. We are waiting for him. To come from heaven. But the next thing is this. It is the savior who is coming. Oh what a difference that means. It is the savior. The Lord Jesus Christ. Who is coming. And coming. And coming.
And coming. Who is expected. Now in the next. The Lord Jesus Christ. Who is coming. And coming. And coming. And coming. The next thing is this. It is the savior.
It is the Savior, the Lord Jesus Christ, who is coming and who is expected.
[25:58] So it is beyond a shadow of doubt that when the apostle says, we await with expectation, he is looking forward to a joyful event, something in which he rejoices, the expectation of which fills his heart with joy.

How is this? God is coming to judge the world and there are sinners in the world.
Who can look forward to that event with joy? That requires explanation. What the explanation is in the world?
It is the Savior. It is called as the Savior who is coming. It is he who is expected. It is he who has accomplished the work given to him. He who came first to seek and to save that which was lost. He is coming the second time without sin. He came the first time to put away sin. And that is why his coming can be looked forward to, to withdraw.
[27:33] That he has already come to put away sin by the sacrifice of himself. And this second time he will appear without sin unto a complete salvation of the Lord.

He will appear without sin. He will appear without sin. It is the Lord, the Savior, the Lord Jesus Christ who is coming. And then he tells us of what is going to happen as his coming.
He will change. He will change everything. Everything will be changed for better or for worse.
At the coming of the Savior, the Lord Jesus Christ. He will change. But what he is particularly interested in is the change he is going to bring about.
And what is here translated as a wild body. And that is another word. That has gathered unfavorable fascism.
[28:58] That is the 17th century. What we mean by bile. It is something that shouldn't be touched.

Something that is filthy. In and of itself. It's vile. Well that is not the Samastro of Agphobia part of the days at all. The words he uses are.
Who shall change the body of our humiliation. He shall change the body of our humiliation.
The body which we now have. In our present day. And the present day. Is that state of.
Out of humiliation. That is as contrasted. With the state of glory.
[30:00] Which is to follow. You know you cannot help but see. The analogy. That is here drawn between the Christian and his master.

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Between the Christian and Christ. We read of Christ. Humiliation. And this humiliation.
In contrast with. His ex-oxygen. Humiliation. He has. Now. The body of our humiliation.
Is different from the body of his humiliation. And it is different in this sense.
That he was altogether. Sinless. In his humiliation. and his exaltation was not one from a state of sin to a state of sinlessness.
[31:12] But that partly at least is what is true of the Christians. His exaltation is a transition from a condition of sin to a condition of sinlessness.

He shall change the body of our humiliation. And the body is the vehicle by which it is obvious that man is a sinner.
And the reason is this, we can't see man through all. All we can see of man is what is material of his body.
And we judge of man by the movement of his body. For the simple reason that that is all we can do.
We cannot penetrate his heart. We cannot see his spirit.
And it is by the motions of men's body. Whether you change that in thought, words or in deed. We cannot see the thought.
[32:42] In words or deed. It is by what men proclaim themselves to be, by their words and their deeds, that they can be judged by their fellow men.

Now it is only true appearance. And it is true appearance. That while the citizenship of the believer is in heaven. And while he ought to live according to that citizenship.
He is yet on earth. And he is yet sinful. He is yet to meet with death.
And he is yet to meet with death. And he is yet to meet with death. And he is yet to meet with death.
And he is yet to meet with death. That is how he is now.
But this mortality or this mortality to put on immortality. This corruptibility to put on incorruption.
[33:54] And what a transition that is. A transmutation. A change from one condition to another.
And this is going to take place.

When the Savior, the Lord Jesus, comes from heaven. A change from the world. To change the body of the humiliation of its people.
And then we have the pattern of the change. And the pattern is his own body. It is to be changed in order to be fashioned.
And life unto his glorious body. The body of his glory.
The body of his glorified death. Not even the body of his humiliation. While that body was inless in a state of humiliation.
[35:04] As inless as it is now in a state of exhortation. Yet there are proofs. Possible. That there was a change in the body of the Redeemer.

Not the same type of change. As it is to be in the bodies of his people. But yet a change.
From. The body he had before his resurrection. And the body he had after. It was the same body.
The same yet change. The same. The same. When he took out nature. In the womb of the world.
After the earth. He took a body. Fitted for life on earth. He was to live as a man.
[36:12] For 33 years. On this earth. He was to live. And the body he took. Was a body. That. Corresponded. All that fitted in with this life.

He was to sleep. He was to live. A body that could feel hunger as harsh. A body that was weary.
A body that was upset to pain. A body that could die. Or rather an age that could die.
And that. In that applied to the body. As to the soul. As to the soul.
A body that could be separated. If you want to bring that to the soul. A body that could be separated from the soul. But that was the resurrection.
[37:10] We had not given very many hints. In such of the nature of the change. But I take it to sleep. To furnish us. With abundant evidence.

For the conclusion. That his body. In love. Was not meant anymore. For life upon the earth. It was a body that was.
Where they had partly glorified. To exist forevermore. At the right hand. Of the majesty.
On us. Hence he could appear and disappear. In a moment. He could come in when the doors were blocked.
In a moment. Of these we read nothing. A sigh or two is that direction. But we are given these things. We are not given what would satisfy I do curiosity.

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[38:12] But we are given definite things. But. There was a change. In his body. It remained a real body.

Nevertheless. Circumstances be different. The changes corresponded to the differences. In the state.
Now it is to the body of his glory. For the. And to his glorious body. And the body of the sins. And to the flesh.
It is after the pattern. Of the body of his glory. That the resurrection body. Shall be. What the apostle calls. The same apostle.
A spiritual apostle. Now. I don't know what about you. Because that is something. Of which I have never been able to form. Any idea.
[39:14] It is the resurrection body. A spiritual body. But if you ask me. What is a spiritual body. All I can say. I don't know. The one thing I do know.

It will still be a body. A real body. But a spiritual body. Now what is a spiritual body. I am sure.
I don't know. But it is. The spiritual body is fashioned. According to the body.
Of Christ's glory. Of Christ's glorious body. What a change.
When you think of the human body. in all its aches and pain. It is as though. Every misery. When you think of it.
[40:14] In its weakness. In its mortality. In its corruptibleness. and then think of that same body fashioned according to the body of Saint's glory.

And it is better part of than spoken of. Well, might we ask the question when we consider that context.
How can this be? How can this body be fashioned according to Christ's glorious body?
Who can do it? Well, the Apothon has the answer. It is according to the worship whereby he is able.
That is the answer. He is able. According to the worship whereby he is able to subdue all things unto himself.
[41:33] In fact, who brings this change about? He does. He who is able.

Able to subdue all things. And what are the things that must be subdued? Corruption. And death is there.
It is when the last enemy is destroyed. The last enemy which is death. That the word shall be fulfilled. O death, where is thy sting?
O grave, where will thy victory? He is able. Only Almightyness could bring this abut.
And Almightyness has pledged itself to bring it abut. The first. Easy. And if this is not brought abut.
[42:37] If we could for a moment imagine the possibility that this would not be brought abut.

Then the stain, the reflection for not bring it abut would be entirely on him.
For man has nothing to do with this at all. It is God who is able. And he has pledged his ability, his Almightyness to do it.
And that is the warat of his. The word of him who cannot lie. And the word of him for whom nothing is impossible.
According to the worshiping whereby, Jesus. The word of him who cannot lie.
[43:49] And the word of him for whom nothing is impossible. According to the worshiping whereby, Jesus is able.

That would be interesting and instructive. If we all could think just for a moment. Of some of the references we have to this statement.
He is able. For instance, where do these words appear? Well they appear in various places. For instance, he is able to save to the uttermost.
All who come unto God. By him. He is able to keep you from falling.
And present you before the presence of his glory with excelling. Joy. He is able.
[45:00] And on this, the Apostle rested. And he did not look for any further confirmation.

Of what he has just said. It will be. The body will be fashioned. Like the body of his glory. Because.
He is able. To subdue all things. And to himself. And then.
The salvation of the church will be complete. This is the confirmation. Which the Savior had in you.
When he endured the cross. Despising the shame. That he would save them. Body and soul.
[45:59] And to open the totality of his personality. To be like himself. To enjoy himself. To have communion with himself.

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Worried. Without sense. Therefore. We look. We look. We look forward to.
The appearing of the Savior. From heaven. But while it is a glorious. Advent. For such as are here. Referred to.
It is indeed. The beginning. Of the. Of the. Of the. Of the. Of the.
Of the. And believe. At it is the beginning. Of the. The. It is the beginning. Of the. Of the. Of the. Believe.
[47:07] And the question for us all is, on what height we shall be found in the day when he will appear in flaming fire with his mighty angels, taking vengeance on those who know not God and who obey not the gospel of the Lord Jesus Christ in that same day in which he shall be admired in his face.

This is the day of salvation. This is the accepted time. At the worst of the world, give more religion to make use of them and new election to let us pray.
O Lord, according to the wisdom of thy grace, give us to give heed to the word of thy mercy, the word that comes to us with the authority of heaven, proclaiming to us our own mortality and our need of salvation, and proclaiming to us our Savior and all-sufficient Savior, the Lord Jesus Christ, who is able to subdue all things unto himself. May we know something of his gracious power, his power to save to the utterance.
We may commit ourselves to him in the Ashura, that we shall be kept unto the heavenly King, and take away sins of his name, save him.

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