

Philippians - November Class

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[0 : 00] Well, we appreciate your presence for our November class, and as far as I know, we'll be meeting here for the month of December. And feel free to invite others to join us.

It's a happy season of the year that we have to celebrate. I can't think of a better way to do it than believers getting together and focusing on what the Lord has provided for us.

So we anticipate the December meeting, even as we enjoy today's November meeting. Let's look to the Lord, shall we? We're grateful, Father, for this gathering and for the revelation that you've provided and for the interest that is demonstrated merely by being present today to take in what you've provided.

We pray that you'll deliver us from human viewpoint, allow us to understand what the text is really saying, and the Spirit of God is communicating and the implications thereof. We bless you and thank you for the opportunity and for the day that lies ahead in Christ's name.

Amen. Before we go into new material, which is going to deal with basically chapter 4, I just want to remind you once again that the subject matter we were dealing with in chapter 3 has to do with life's most important singular goal.

[1 : 24] And I realize that's quite a statement and quite a claim, but it is a very valid one based upon what the Apostle Paul is talking about here in chapter 3, and that is knowing what God has intended for you and attaining to that which he had in mind for you when he saved you.

This is the burden of Paul when he is saying here in verse 9, talking about, I'm at the top of the page now, this would be page 1398, and be found in him, not having a righteousness of my own derived from the law, but that which is through faith in Christ, the righteousness which comes from God, on the basis of faith, that I may know him and the power of his resurrection and the fellowship of his sufferings being conformed to his death.

And then here is where he really gets into this, in order, or so that I may attain to the resurrection from the dead.

We pointed out to you, he is not here talking about the resurrection of his body, although that is a certainty and it is future.

But he is talking about his spiritual resurrection, the coming to new life in Christ, out of spiritual death in the spiritual life.

[2 : 57] And when he is talking about the resurrection of the dead in verse 11, he makes it quite obvious that he is not talking about the physical resurrection of his body, as he goes on into verse 12 and says, not that I have already obtained it.

Well, of course, anybody would know that. He has never died yet. There is no way you can be physically resurrected until you physically died. That is not the issue. There are two kinds of death and there are two kinds of resurrection.

There is a spiritual death and there is a spiritual resurrection. And a physical death and a physical resurrection. So he is talking here about a spiritual resurrection. And he is saying, not that I have already obtained it.

In other words, he is saying that I have not fully realized the goal that God had in mind for me when he raised me from the dead spiritually.

And this is the thing that he is desiring to attain. This is, I believe, what he means when he says, not that I have already obtained it. In other words, Paul is saying, I'm not now a finished product.

[4 : 00] And we are not either. Or have already become perfect. That is, mature. But, I press on.

In other words, I'm moving in the right direction. I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.

And I think all this means is, Christ, when he laid hold of me, had something in mind for me to realize and accomplish.

And that's all I want. That's what I want. What he wants. I want to fulfill the objective that Jesus Christ had in mind for me when he saved me.

Is there a nobler or higher ambition that anyone can have for living than that? I think this is the ultimate.

[5 : 01] And I think this ties in with what he said earlier. For to me, to live is Christ. And this simply ties in with that. So, this ought to be the goal and objective of every believer.

Regardless of who you are, what your station in life is, what your economic reality is, what your marital reality is, what your social reality is. None of those things matter in comparison to realizing the objective that Christ had in mind when he saved you.

And you know something? Yours is different from mine. And the person next to you is different from yours. Because none of us have the same objective, other than the fact, of course, that to know Christ and the power of his resurrection.

And that's a given for the whole body of Christ. But this is a highly individual thing. And what Paul is saying that is true of himself ought to be true of us as well. Each of us is a unique individual.

And God has something in mind that he wants to accomplish through each of us as individuals. And that ought to be our goal, is to cooperate with him in every way we can so as to realize that.

[6 : 16] And I think this is the essence of what he is saying in verses 13 and 14. Brethren, I do not regard myself as having laid hold of it yet.

I'm not finished. I'm still under construction, as they say. But one thing I do, forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

I think it's a beautiful expression here. And it's another aspect of this that is so important is he is saying because we are in Christ, our past history, regardless of what that might be, is past.

Leave it there and go on. And some people have real difficulty with that because as Christians, you have no business being held hostage to baggage from your past.

Although, it's a very typical thing for us to do because we are what we have been becoming. We have a past that we cannot deny and we ought not to deny it because it's part of our reality.

[7 : 31] But when you come to faith in Jesus Christ, that past is obliterated insofar as your position is concerned in him.

We are given a clean slate in Christ. And that's what it means to having been forgiven all trespasses. So what is in the past needs to stay in the past.

And granted, we can refer to it for experience. We can refer to it for our learning and all the rest. But it ought not to inhibit us in our spiritual growth.

And it ought not to paralyze us spiritually because we've got things in our past. We are freely forgiven forever all trespasses in Christ. And how do we know that?

Because God says so. And it's not based on how you feel about it. It's based upon God's grace. So before we launch into chapter 4 here, I just wanted to run that by you by way of review and see if anybody has any comment, observations, or questions about it.

[8 : 34] What we've just been talking about in chapter 3. Anyone? Okay. He concludes chapter 3 by talking about our citizenship, which is in heaven.

In other words, this is the place of our permanent and legal residence. And it is from heaven that we also eagerly wait for a Savior, our Lord Jesus.

And when He comes, He will transform the body of our humble state into conformity with the body of His glory by the exertion of the power that He has even to subject all things to Himself.

I don't know about you, but the older I get, the more I am excited about verse 21. Because the longer I live in this body, the more aware I become that it is not equipped nor outfitted for the eternal state.

It's got its problems. It's got flaws and blemishes and aches and pains. And Paul talks about this in 2 Corinthians 5 when he says, Though our outward body perish, our inward man is renewed day by day.

[10 : 00] And that if the tabernacle of this body is dissolved, and that literally means, not very complimentary, it literally means falls apart. And sometimes, when you get along far enough in years, you begin to feel that way.

That your body is just kind of falling apart. Coming loose at the ends or something. And it will be a real overhaul in a major way when this body is transformed.

And it talks about our humble state into conformity. Or a body just like the body of His glory. And He is going to do that through the power that is resident within Him.

And Paul also talks about that in Romans 5. And it's a wonderful thing. So, ignoring the chapter division between 3 and 4, we would say, or Paul would say by way of conclusion, Therefore, in light of all of this, in light of what we've just talked about, My beloved brethren, whom I long to see, my joy and crown, so stand firm in the Lord, my beloved.

Why does he, in many of his epistles, urge the brethren to stand firm, to hang in there, to never quit?

[11 : 27] And I think it's simply because he recognizes the human tendency to do that. There are times when the difficulties and the complexities and the reversals of life and living in a fallen world sometimes just gets to the place where you feel overwhelmed.

And you just sometimes feel like, Where do I go to resign? You just want to bail out and forget the whole thing. And I think the Apostle Paul well recognizes the human tendency to do that.

And that, of course, is the flesh that wants to do that, that wants to give up and give in. And he is here reminding us that we need to stand firm in the Lord.

And sometimes, sometimes the culture brings to bear certain things against you that are difficult and demanding.

And, you know, keep in mind, keep in mind that Paul was a first century believer. And there was danger and persecution on just about every hand.

[12 : 49] It was something to contend with. And we don't have nearly the kind of threats to our personal peace and safety that believers living in that first century did.

And these people, in the midst of sometimes tremendous difficulty, were urged to stand firm because it just sometimes becomes so tempting to go along in order to get along.

And to be that proverbial dead fish that just floats with the stream, you know, downhill with the stream. And what Paul is saying here is, hang in there, don't give up, swim upstream.

I know you're going against the tide. I know it's difficult. I know there may be temptations to throw in the towel, but don't you do it. You stand firm in the Lord.

And we could tie this in with the Ephesians 6 and the whole armor of God so that when we put on this armor and we have the one item of offense that we have, which is the sword of the Spirit, that having done all, to stand in that day.

[14 : 06] And that means that when the den of battle is cleared and the smoke is lifted, you're still standing. You're on your feet. And I think that's the same thing he's talking about here.

Stand firm in the Lord, my beloved. I urge Iodia and I urge Syntyche to live in harmony with the Lord. Why do you suppose he would say that?

It's because they weren't. He's not commending them for doing that. He is chiding them for not doing it. And we don't know what the basis of the conflict was between these two dear ladies, but they obviously had their differences.

I was amused one time listening to one of J. Vernon McGee's broadcasts, and he was talking about this passage. And he talked about Iodia and Syntyche, and he said, it sounds to me, and you can appreciate McGee saying this in his Texas Southern drawl.

He says, it sounds to me like one of these ladies was odious, and the other one was soon touchy. And they got after each other, and they just didn't get along.

[15 : 19] And they caused disharmony in the body. They caused friction. They caused people to take up sides, and to join in the fray. And these things ought not so to be.

I urge them to live in harmony in the Lord. Indeed, true comrade. I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also, and the rest of my fellow workers whose names are in the book of life.

I'm especially struck by Paul mentioning these women because they appear to have played a very strategic role, not only in the life and ministry of Paul, but in the life and ministry of Christ as well.

And we might think today that's not all that uncommon, because we know a lot of women who are involved in ministry of one kind or another, and it's not at all considered unusual.

But you've got to put this in the context of the first century culture, and the way that women were often regarded back then, which was little more than chattel property.

[16 : 40] They were not permitted to testify in court because their word wasn't considered worth anything, or of any value, and women were in many ways demeaned and depreciated, as opposed to the way women are treated today, at least in the Western world.

But here, the Apostle Paul is recognizing the contribution, the legitimacy, the value of these women who contributed to him and his ministry.

And you can just think of ladies like Lydia, the seller of purple, and other women who no doubt extended hospitality and aid and comfort to Paul in his ministry.

And we know that they certainly did in the case of Christ. We have not only Mary and Martha, but other women as well. They made a valuable, valuable contribution.

And then, the theme of the verse, or the theme of the whole book, surfaces again in verse 4.

Rejoice in the Lord always. Again, I will say, rejoice.

[17 : 45] And I cannot conclude anything other than the fact that as Paul is relating these things, issuing these admonitions, and expressing his thanks, he just stops here abruptly and has to exult in who Christ is and what he has done and how he's brought all this together.

And it is almost as if he's just interjecting here something that just popped in his mind. He's just bursting with it.

Rejoice! We have so much for which to rejoice and to give thanks. It's just captivating his soul. And as I've I've said before over the years and so say I now again, if your wealth has flown away and your health is completely gone, you have cause for rejoicing just because Jesus Christ died for your sin and is in your place.

if you have nothing that the world has to offer, if everything has been taken from you, if everyone has been taken from you, you have cause for rejoicing.

And all I can say is that calls for a heavenly perspective. It is not the perspective that we ordinarily have that is so fraught with the trials and temptations of this life.

[19 : 25] folks, whatever you're going through, whatever is ahead that you will be going through, always keep it tempered with the reality of who Jesus Christ is and what he did for you and that colors everything.

I don't care what it is. That colors everything. Whatever the reversal is, whatever the pain, whatever the heartache, just keep this one thing in mind. God loves you.

Christ died for you. What else do you need? Nothing. Rejoice in the Lord always. We would probably prefer to translate that, well, most of the time.

But this is always. Always. there is no circumstance that can be brought to bear upon our human life that can detract from the reality that God loves you and Christ died for you.

That is the more than adequate equalizer regardless of what you're facing. Let your forbearing spirit be known to all men.

[20 : 42] The Lord is near. And sometimes when he feels like he is the farthest away, he is the nearest. And we've probably all had feelings like that.

And then one of my favorite verses in all of the Bible because it more than any other was responsible for a radical revamping of my own personal prayer life.

And it is this marvelous verse says, be anxious for nothing. And one might translate that in today's world, don't be uptight about anything.

Which is difficult to do. When your favorite little automobile was totaled right in front of your house, how can you how can you not be somewhat anxious over that?

You know, this is just one more occasion for a little hand wringing and saying, Lord, why? You know, and what's going on? And what did I do to deserve this?

[21 : 52] And all these kind of things are natural kinds of responses. But again, it's just a matter of perspective. And we have to keep bringing ourselves back to God's perspective.

Because our perspective is one we live with. We are very, very familiar with our perspective. Because it's the only one we have personally.

But God has given us His perspective that is designed to be laid alongside our perspective. And when you make a comparison, His wins. Big time.

So we need to really keep that in mind. Don't be anxious for anything. But in everything, by prayer and supplication with thanksgiving.

Don't leave that out. With thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

[23 : 05] And the phrase there is, shall garrison your hearts about, as if a stockade fence is being built around a complex to protect it from intruders from the outside.

That's the meaning of the guard your hearts and minds in Christ Jesus. As regards any issue that comes into my life, and here's where I'll just take the liberty of personalizing this a little bit, I've read all kinds of things on the subject of prayer.

I've read so many books on prayer. I remember going through line by line, page by page, Andrew Murray's with Christ in the school of prayer, and he was considered one of the great prayer giants of the Christian life.

And who among us is not familiar with George Mueller and the many orphanages that he began? Back in the days when orphanages and the need for them were a lot more common and prevalent than they are today, but in England in the 1800s, the life expectancy was a lot shorter, and there were tremendous numbers of children that were orphaned from both parents at early ages, and George Mueller was famous for having established numerous orphanages all over the country, and of course if you've got orphanages, you've got to care and feed and clothe those youngsters, and how are you going to raise the money to do that?

And we're told that he never asked anybody for anything, never solicited donations, never write letters of appeal, all he did was pray, and God met their needs, and there was one miraculous story told after another, and I remember as a young student in college at the time, and thinking theologically, and thinking of the possibility of a ministry, and I wanted a life like George Mueller, and I wanted to learn to pray like George Mueller, and I wanted to learn to get answers like George Mueller, and never have to tell anybody about needs or anything else, just pray like George Mueller, it never worked.

[25 : 37] I never could get that thing in gear, it never seemed to gel for me, and I couldn't understand why, I never believed that God chose favorites, that God had pets, that he had George Mueller's, and says, Marv, you're no George Mueller, forget it, but, and we can all marshal all sorts of anecdotal stories of miraculous answers to prayer, and you read about them, and hear about them, and I can't say that I haven't had any, because I have had a few, and I've been very grateful for them, but more often than not, I can't say that God answered my prayers in the way that I wanted them answered, so what's the problem?

Well, maybe I'm not close enough to God, maybe I'm not spiritual enough, and if I were closer to God, and more in touch with God, then I would get from God the things that I want, and I would read passages of scripture like in John, if you ask anything in my will, I will do it, and whatsoever you ask in my name, that I will do, and I would try to claim those verses, and it just never seemed to work for me, and it still doesn't work that way, and then when I came into some dispensational truth, and saw that there is a distinction between the gospels, and where we are living today, and that when Christ said, pray, and whatever you ask in my name, I will do, it never occurred to me, that he was talking to a select group, but he was talking to a select group, and my thinking was, when I read that, he was talking to me,

I mean, aren't we supposed to personalize the scriptures, scriptures, and when God speaks in the word, he's talking to me personally, not only to all of Christendom, but to me personally, well, he wasn't, he was talking to the apostles, and he made that quite clear in the context, that doesn't mean I'm not supposed to benefit from it, but it also doesn't mean that I'm supposed to duplicate it, that that's not the plan and program for now, miraculous answers to prayer were common, you know, Peter was in prison, so what did they do, well, they held a prayer meeting, and what happened, God sent an angel, and the angel snapped the chains off of Peter, and smoking him in the side, and said, come on Peter, wake up, we're getting out of here, and Peter got up, and went out, and they went to the house of Rhoda, and she answered the door, and couldn't believe it, they've been praying for Peter's safety, probably praying for his release, now here he stands in front of them, and she's shocked, well why would she be shocked, she really didn't expect that prayer to be answered, someone says, that's why we don't get our prayers answered, we don't have enough faith, and if we had enough faith, we would be able to say, just like the apostles of old, to this mountain be thou removed, and it's going to be removed,

I heard about this fellow one time who was really going to get serious with God, and lo and behold, right outside his home, or the home that he was in the process of building, where he wanted to put a picture window, there was a big old mound of dirt there that obstructed a view to the lakeside down behind, and that's one reason he bought that piece of property, because it was a little cheaper, and

he thought, got some estimates of how much it was going to cost to have that thing pared down, and the machinery, and the bulldozers, and everything, and come in, and he got to thinking, is this Bible really true, does this really mean what it says, Jesus says, you can say to this mountain, be thou removed, and it will be removed, if you have faith believing, why should I pay all that money to have these bulldozers come in here, and pair that thing down, so that I can see over it, and get this beautiful view, if I really mean business with

God, and exercise enough faith, why can't God, who is the same today as he was then, why can't he remove that hill, so he got on his hands and knees, and he was begging, and agonizing, and praying, and praying, and praying, well into the night, and morning broke, and he looked out the window, and says, huh, I knew it'd still be there, so, so much for praying with faith, believing, but that's the way we are, you know, that's the way we are, that's just human nature, when it comes to prayer, I do not claim by any stretch of the imagination to be an authority, or an expert on prayer, I would admit this, I have had my disappointments in prayer, I have had my confusion in prayer, and perplexity, but I've come to just a few conclusions that I think are really, really valid, and I realize this is going to be very simple, and it's going to be so simple that some may think that that's too simple, but this is the only way I know to interpret it, and I just say this, it works for me,

[31 : 13] I don't know about you, and that is, every situation that comes into my life, involving ministry, or somebody else's life, or someone for whom I'm praying, or whatever, I cannot help but believe, God has a will regarding that issue, he has a position, God has a preference, if you will, as to how this thing should go, or what should be done, or how it should turn out, God has a viewpoint, God has a perspective, he has a will regarding it, very often, I don't know what it is, but, I want it, and that's all I want, because, I believe, if God has a will, it cannot be improved upon, would you impose your will upon his, if you could, would you do that,

I think not, so, all I can do, is let my request be made known, to God, giving God permission, does God need my permission, permission, no, not at all, but I treat it as if he did, and when you give God permission, you want to affirm his will, whatever it might be, whether living, or dying, or progressing, or whatever, I cannot believe, that God's will, can be improved upon, this is the good, acceptable, perfect, will, of God, mine very often is not, I have a will, I have preferences, I have desires, is there something wrong with voicing them, I think not, I express to God what I want, and what I think, and what I believe this situation should involve, or how it should turn out, but I always have to qualify it at the end, now Lord, this is the way I see this thing, and this is the way I think it ought to go, and this is what I think ought to happen, but, I'm well aware that I could be all wrong, I could be completely off base on this, so, even though you don't need my permission, it is as if you did, I would love to give you permission to just override my will, and provide and do whatever you think best, that's what I want, I just don't see any way of improving on that, so, when we go to God, we can pour our heart out to him, we can let our requests be made known, but it is, and you know, our Lord did that, in that

Gethsemane situation, did not Jesus pour out his heart, and give God his request, indeed he did, Father, if it be possible, let this cup pass from me, was that his request, certainly it was, did he have a preference, yes he did, and he expressed it, and he also qualified it by saying, nevertheless, not my will, but yours be done, I think that's the only way to pray, and do you know what that does for me, it removes all anxiety, all concern, all fear, it puts me in a posture of confidence and relaxation, so that I can say, well, whatever, whatever the Lord wants, is what I want, and I call this affirming the will of

God, and it's a very important principle, and I want to run it by you, and I'm still aiming, well, I just missed 11 o'clock, it's already a minute after, but I was going to try and hold it to this time, but let me close with this thought, and this to me is very, very powerful, I got it from Paul Little, Paul Little was the president of InterVarsity Press for a number of years, and he was tragically, we would say, killed in an automobile accident, in Canada several years ago, but he wrote a little thin paperback booklet, probably no more than 8 or 12 pages, and it was called Affirming the Will of God, and it contributed to my coming to this position, as well as this passage of scripture, and the principles of dispensational truth, and in it, Paul Little made the observation, that too many Christians resign themselves to the will of

[36 : 36] God, and when you do, you look at the situation that life and circumstances have dealt you, and it's not good, it's painful, it's hurtful, and it's something that you would reject out of hand if you could, but, there's nothing you can do about it, so, we often take the position, well, I guess I will

just have to resign myself to this, and live with it, deal with it, get used to the idea, and make the changes that need to be made, because I have no choice, I just have to resign myself to this thing, suck it up, and go on, and I think that's probably a very typical

Christian response, I think that's what we would call in Christian circles almost the ordinary normal response, but it's not one that is pleasing to the Lord, because there is still an underground effort to overturn that thing in a way that would be to our favor, as opposed to the way it is, so, resigning ourselves to the will of God is not the same as affirming the will of God, and when you affirm God's will, you are saying, this has happened, you in your wisdom and power allowed it to happen, because you could have prevented it if you wanted to, but you didn't, you allowed it to happen, and I have no idea why, but I want to affirm your decision and second it, and say, even if I could change it,

I wouldn't, because your will has to be preferable to my will, I don't know how else to deal with this, and I don't know what other attitude you can take that will result in the peace of God that passes all understanding, guarding your hearts and minds through Christ Jesus, I don't know of any other approach that will do that, for me, this is the only thing that will produce that, and it does, and for me, and I'm again speaking personally, for me, this just gives me a restfulness and a peace, a removal of anxiety, a commitment to the perfect will of God for whatever he wants to bring into my life, I can't do anything but second it, it's got to be the ultimate for me, and I don't know that it would be any different for you, I just think that many Christians do not know or understand this concept at all, and they just look at prayer the way so many

Christians do, well, some things you get you ask you ask for, you get, some things you don't, we don't know why, and we've all had our disappointment, and by the way, there's no disappointment in this prayer, there's no frustration in praying this way, at least that's what I have found, and it's the only thing that for my thinking is consistent with the scriptures and allows me to just live a life of complete, sweet abandonment to the will of God or whatever, and I cannot think of a case that this wouldn't cover, so I realize that's a pretty expansive and heavy kind of thing to consider, but I'd be interested in getting any feedback, any questions, observations, contradictions, disagreements, fine, I would welcome them, anybody.

Shelley? My daughter has been in pain, severe pain, for many years, she's had four major back surgeries, she just last week had a torn meniscus in her knee fixed, but she has arthritis so bad that it's bone on bone, and I have prayed and prayed and prayed for God to give her some relief, and it hasn't happened, and it bothers me.

[41 : 38] It's gut wrenching, absolutely, and as a parent, you know you're not responsible, but you still feel kind of responsible, like you ought to have some solution or recommendation or something to change it or fix it, because your child is always your child, no matter how old they are, and you feel a different level of obligation than you would for a mere friend.

Yeah. Marie? The Apostle Paul praying that he is concerned about our physical too, because praying that, you know, a little wine for your stomach's sake, and you, but when I look across the page, not to jump ahead, but in Colossians, I've often thought how when Paul was praying for these people, it was, we have not ceased to pray for you and to ask that you may be filled with the knowledge of his will and all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, and so on, praying fruit, and so on, strengthened with all might.

So he was so concerned about the inner man and our spiritual walk, and then he goes on to say, then giving thanks unto the Father, he reminds him of all the blessings in the spiritual heavenly places and delivered us from the power of darkness, and that is an encouragement then.

Absolutely. But it's not only for, we need to pray for our physical, but the strengthening that will help us when we go through these times of pain that the Lord is there to help us.

Absolutely. Absolutely. And Paul always has this perspective of recognizing the physical, but subjecting it to the greater need for the spiritual.

[43 : 34] And you know something, for us, for most people in our humanity, we just reverse that. We want to put all of the emphasis on the physical and the way we feel, and our bodies, and their need, and the medication, and all the rest of it, and the spiritual is catch as catch can, you know, leftovers, if there are any.

And that's very typical, and I think Paul addresses that by saying what the real need is. And when you read Paul's prayers, particularly in Ephesians, in those first two or three chapters of Ephesians, it's almost as if he's saying, I'm not going to waste my time talking about physical things, because in

the big picture, they don't matter nearly as much as the spiritual things.

And when you pray, here's what I want you to pray for, for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds.

So, Paul had a prayer request, but it wasn't for food, it wasn't for clothing, it wasn't for money, it wasn't for anything, but it was for the spiritual aspect. And I suspect that there are probably some believers who would say, well, that's all well and good for an apostle, but after all, not very many of us are apostles, or any of us are apostles, so that doesn't apply to me, but I think the principle does apply to all believers.

We need to put the emphasis where God puts it, and that's on the spiritual, not on the physical. And this isn't to disregard the physical, ignore it, and treat it like it doesn't matter, but it's a matter of balance, and it's weighing the spiritual and the physical.

[45 : 21] Any other thoughts, comments, and we've got more material that we want to consider on this subject of prayer, because I've only given you maybe a third of what I want to share, but we'll reserve that for the next time, unless you have other comments or questions.

anyone? Anyone? Yes? First, Ephesians 3.16, that he would grant, you mentioned, according to the riches of his glory, to be strengthened with might by a certain inner man.

When we have that strength, then I think it helps us cope with all the physical and what we deal with. Increased in strength in the inner man.

In the inner man. What about the outer man? The outer man is where the pain is. The outer man is where we feel and where we hurt and all the rest of it. And it's as if Paul is saying, yeah, well, that's important too, but not as.

And let's focus on what really is important.