

VI. Laws of Divine Establishment and the Royal Family Honor Code: Christian Integrity— Public Honor

Warning discipline occurs first and if ignored escalates toward more intensified stages.

The final straw is the imposition of the sin unto death which is in effect the early recall of the ambassador from the field.

The best defense against such a series of events is for the believer to consistently assume the attitude of a student in training.

Therefore, *teknon* indicates that it is God's desire that the believer always remain in status quo genuine humility.

This is the ultimate advance in Gate 3 of the Divine Power System and is the major characteristic one may acquire in the field of teachability.

Remember our formula developed in our study of Philippians 2:12 and the words, "*fear and trembling*" which we changed to "*reverence and respect*":

"*Fear and Trembling*": (The Baby Believer)

Pr

DM + PC = EH = F/PC = C

Div Mand + Pen Cl = Enf Humil; Under Pres prod Fear of PC wh prod Compliance

"*Reverence and Respect*": (The Adult Believer)

Pr

DM + PL/G = GH = DE = C

Div Mand + PL/God = Gen Humil; Under Pres prod Desire to Execute wh prod Compl

In our context, the Philippian believers are commanded to continue their status of genuine humility.

This means that they remain teachable and as a result they are: *amomos* - *momos*, is the word for blemish.

But we again have the alpha privative which negates the idea, thus the translation is literally, "*unblemished*."

However, this is idiomatic for "*not a disgrace to society*." The development of this must now be analyzed so we can appreciate its appearance in this context.

Amomos: Christian Integrity Produces Public Honor

The word *momos* has its biblical origin in the Septuagint translation of the Old Testament.

When the Greek-speaking Jewish scholars translated the Hebrew manuscripts they chose this word to translate *mûm* meaning "*defect*," or "*blemish*."

The Hebrew *mum* and the Greek *momos* denote any physical defect.

Animals offered as sacrifices to God had to be without spot or blemish.

Leviticus 22:20 - Whatever has a defect, you shall not offer, for it will not be acceptable for you.

To do otherwise would be to disobey God and to ignore the obvious teaching that man's substitute for his sins had itself to be totally blameless.

Thus, in this way the Levitical offerings were a type for Christ's impeccability and perfection.

The same physical perfection required of the animal sacrifices was also demanded of the Levitical priests.

Leviticus 21:17 - "Speak to Aaron saying, 'No man of your offspring throughout their generations who has a defect shall approach to offer the bread of his God.'"

Just before Moses went into retirement, he issued a discourse in Deuteronomy 31-32. In it he offers counsel to the people of Israel, to his successor Joshua, and to the priesthood. In an effort to warn Israel of its trends toward apostasy, the Lord instructs Moses to write a song and to teach its lyrics to the people. This is to serve as a reminder of their trends and thus challenge them to avoid idolatry. Verses 14-22 give an account of the Lord's instructions to Moses to write this song. Two verses seem to sum up the problem of national degeneracy both for Israel and the United States:

Deuteronomy 31:20 - "For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and become prosperous [fat], then they will turn to other gods and serve them, and spurn Me and break My covenant."

Deuteronomy 31:21 - "Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for I know their intent which they are developing today [discontent and argumentations], before I have brought them into the land which I swore."

Moses's recitation of the song is found in Deuteronomy 32:1-Deuteronomy 32:43. Imagine a song with 47 verses. Then imagine that you have to memorize it. We can only hope it has a catchy melody.

It is not given a title, but rather than sing the whole composition for you this evening, here is a suggested title which sums up its message:

"You're Nothing But A Bunch of Low-Life Ingrates Who Have No Integrity But Rather A Hyperactive Lust Pattern and As A Result I'm Going to Have to Steadily and Continuously Kick Your Shins All Over Canaan Just to Keep You Civil."

But there is one verse which must be quoted because it is pertinent to Philippians 2:15:

Deuteronomy 32:6 - They [the citizens of Israel] have acted corruptly toward Him. They are not His children because of their defect [mum: blemish, refers to their unbelief]; but are a perverse and crooked generation.

In Philippians 2:15, we see that the Philippian believers are the ones who are blameless before God and without blemish toward mankind.

They are in the midst of a crooked and perverse generation. The Romans have become what the Jews were in the wilderness.

In order to fulfill their ambassadorial function of representing Christ to men, the Philippians had to be as blameless before Rome as Jesus Christ was before God.

The word *amomos* means without reproach, blameless, the absence of any stain or blemish.

This blamelessness is directed toward God through the development of Christian Integrity.

It is directed toward man through the execution of the Christian way of life.

This is accomplished in context by remaining loyal to establishment mandates under pressure and is viewed by the world as honorable.

Amomos refers to a mental attitude that reflects a lifestyle which strictly observes establishment morality while remaining loyal to divine rules and regulations.

The individual believer is left to his own devices to determine his course of action when and if human law ever requires him to violate an inflexible divine mandate.