

## The Letter to the Philippians

### Lesson 19: Reaching for the Prize—Part 2: The Procedure

### Philippians 3:17-21

**“Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like His glorious body, by the power that enables Him even to subject all things to Himself.”**

In our last lesson we spoke largely (though not entirely) about the mindset of a believer who strains forward for the prize. In this lesson we will build off of the necessity of knowing Jesus Christ and reaching for Him, by highlighting the necessity of following Him. IOW, a right orthopraxy is always the result of a right orthodoxy. Jesus said in Luke 9:23, **“If anyone would come after me, let him deny himself and take up his cross daily and follow me.”** Therefore, to come after Him (reach for the prize), there is the necessity of self-denial, and a consistent obedience through persecution and trials in the footsteps of Christ. To come after Him, as Paul just wrote in this letter, a believer must **“hold true to what we have attained.”**

We are to conform our bodies into the image of Christ, as well as our mind. It’s the simple truth of Christianity that seems to be missed quite often: Christians are imitators of Jesus Christ. Paul appealed to the believers in the church at Rome to **“present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind.”** (Rom. 12:1-2a) The visible Christian church today is so caught up in self-help strategies, and meeting the physical needs of society, that it’s forgotten the gospel, it’s forgotten repentance, and it’s forgotten it is following Christ.

We see Jesus repeatedly in the gospels telling the people to follow after Him. Matthew 4:19, **“And He [Jesus] said to them, “Follow me, and I will make you fishers of men.”** Matthew 8:22, **“And Jesus said to him, “Follow me, and leave the dead to bury their own dead.”** Matthew 9:9, **“As Jesus passed on from there, He saw a man called Matthew sitting at the tax booth, and He said to him, “Follow me.” And he rose and followed Him.”** Matthew 16:24 is a parallel to Luke 9:23 (as noted above). Also Matthew 19:21, Jesus said to the rich young man, **“If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.”**

But following Christ means more than affirming a few truths about Him. Following Christ does not mean that you lead Him down paths in your life that He never walked in His. Following Him means that everywhere He walked, you walk. Everything He prayed for, you pray for. Everything that He believed as truth, you believe as truth. The things He said to people, you say to people. John said in His first epistle, **“Whoever says he abides in Him ought to walk in the same way in which He walked.”** (1 John 2:6)

David Platt puts a great perspective on the weight of the calling of Christ to follow Him. He writes, *“When Jesus comes to these fishermen and says, “Follow me, and I will make you fishers of men,” one thing is abundantly clear: Jesus is not some puny religious teacher begging for an invitation from anyone. He is the all-sovereign Lord who deserves submission from everyone. I remember the first invitation I ever received from the White House. When I opened my inbox and the subject line of the e-mail said, “From the Office of the President of the United States,” I knew this was not my average correspondence. As I read the words, “The President requests the pleasure of your company on a certain date at a certain time in a certain room of the White House,” I began to wonder if this was a joke or if*

*this was real. I did some research to find out whether it was authentic, and it was. The invitation was for the following week, and though my schedule is usually pretty full, I dropped everything I had on that day in order to be at that appointment. I quickly booked flights to Washington, DC, and made sure that I was there in plenty of time to meet with the president. I was honored to have been invited by him, and I changed everything around to respond to his invitation. If this was my reaction—and I’m guessing yours might be similar—to a world leader of one country, a man who is in power for four, maybe eight, years, then how much more does an invitation from the everlasting, ever-reigning God of the entire universe in the flesh alter everything in our lives? Do we realize the weight of the one who has invited us to follow Him? He is worthy of more than church attendance and casual association; He is worthy of total abandonment and supreme adoration.”<sup>96</sup>*

The same call of Christ to follow Him applies today. It hasn’t changed. It hasn’t been replaced by another call, or improved upon. And I should also stress that the call to follow Christ isn’t gradually built up over time, as you slowly wean yourself from the world. Nor is the call to follow Him intended to happen instantly after enough exposure to the Word causes you to follow. The call to follow Christ is literally ground-level. The call meets you in your spiritual deadness, and your call to follow is immediate.

What does it mean to follow Christ? Well, for starters, it means that believers’ live for and proclaim the same coming kingdom where Christ will reign eternally. The reason why Christ came was **“to seek and to save the lost”**. (Luke 19:10) Jesus didn’t tack on evangelising to a life that was career driven and focused on temporal riches, and neither should we. Our lives should be evangelistic in every facet. Our lives ought to be focused and lived for a coming kingdom, and not for the temporary kingdom we’re building in this life. Secondly, to follow Christ is to dedicate our time growing in the knowledge of the Word of God. Just as **“Jesus increased in wisdom and in stature and in favor with God and man”** (Luke 2:52), so must His followers, who must **“grow in the grace and knowledge of our Lord and Savior Jesus Christ.”** (2 Peter 3:18) As his professed follower, do you spend frequent, quality time in Word? Thirdly, followers of Christ must be determined to mortify sin and produce much holiness in their deeds, thoughts, and words. 1 Peter 2:21, **“For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in His steps. He committed no sin, neither was deceit found in His mouth. When He was reviled, He did not revile in return; when He suffered, He did not threaten, but continued entrusting Himself to Him who judges justly. He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness.”**

With that introduction in mind, let’s start examining the text of this lesson. Philippians 3:17, **“Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.”** Similarly, in 1 Corinthians 11:1, Paul wrote for the believers to **“be imitators of me, as I am of Christ.”** It’s not that Paul was commending himself as the pinnacle of spiritual life and perfection. He just told them (in our last lesson) in verse 12, that he had not arrived and was not perfect. Paul’s point is not for them to look to him, but to Christ, as Paul leads—following Christ.

MacArthur comments, *“Had he been perfect, Paul would not have been an example believers could follow. We need to follow someone who is not perfect so we can see how to overcome our imperfections; someone who can show us how to handle the struggles of life, its disappointments, and its trials; someone who can show us how to handle pride, resist temptation, and put sin to death. Christ is the perfect standard, model, and pattern for believers to emulate. But Christ never pursued perfection; He has always been perfect. Paul was a fellow traveler on the path toward the unattainable spiritual perfection, and thus a model for believers to follow. He modeled virtue, morality, overcoming the flesh,*

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<sup>96</sup> Platt, David, *Follow Me: A Call to Die. A Call to Live.* Tyndale, 2013 (p. 37-38)

*victory over temptation, worship, service to God, patient endurance of suffering, handling possessions, and handling relationships.*"<sup>97</sup>

But Paul doesn't stop at himself being the example, he also encouraged the Philippians to keep their eyes on the others who walk according to the example they had been given. Timothy and Epaphroditus would have been two among the others that Paul would have been commending to imitate. Paul encouraged Timothy in 1 Tim. 4:12 to, "**set the believers an example in speech, in conduct, in love, in faith, in purity.**" This is what the mature believer is to do. Certainly the Pastor and Deacons and Teachers are to imitate Christ and set the example in godly conduct, speech, love and so forth, but by very definition of being the example, the call is for all Christians to grow this way. Every believer ought to grow to exemplify these characteristics to others. Every believer ought to grow in order to encourage and strengthen the rest of body, especially the weaker members.

Paul encourages the Philippians to '**keep your eyes**' on those godly examples. He uses the verb form of the noun he used in verse 14, "**I press on toward the goal**". Paul never took his eyes off of the goal. He ran in a straight line in order to reach the destination. Looking back over his shoulder as he ran would have only slowed him down, and caused him to trip over his own feet. So he encouraged the believers to keep looking at the goal. Likewise, he is now encouraging these believer to keep their eyes fixed upon these godly examples. It is the great responsibility of mature believers to so walk (daily conduct) in such a way that they are being a consistent godly example to others. Paul exhorted Timothy in his second letter to "**Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.**" (2 Tim. 2:15) Right conduct is just as important as right theology and right teaching. At the same time right conduct can only flow out of right theology.

Philippians 3:18-19, "**For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.**"

Here, Paul shifts his focus from the example within the church that they should follow, to the *many* examples that they have within the church that they shouldn't. It shouldn't shock you that Paul would warn of these horrible examples in the church. He warned the Corinthians, "**For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.**" There are false apostles in the church, hypocrites! There have always been hypocrites in the church, and there always will be, until the return of Christ. Hypocrites are those who are playing a part, they are acting, being someone that they really aren't. There are many who have walked away from the church, and if you asked them why, they'd say, "The whole bunch of them are all hypocrites! None of them practice what they preach!" I don't agree with that assessment. But when I hear it, it bothers me to think that perhaps this person has seen so much spiritual lethargy in one body of believers that he or she judges that the whole body is wicked. Spurgeon makes a great point, proving that hypocrisy in many proves nothing more than the authenticity of true saving faith in others. He says,

*"The very fact that there are hypocrites proves that all are not so. Do you think there would be any bad bank notes in the world if there were no good ones? Do you think anyone would try and circulate bad sovereigns if there were really no good ones? No, I think not. It is the good bank note that makes the bad one, by prompting the wicked man to imitate it and produce a forgery. It is the very fact that there is gold*

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<sup>97</sup> MacArthur, John, *New Testament Commentary: Philippians* Moody, 2001 (p. 254-255)

*in the world that makes another try to imitate the metal and so to cheat his neighbor. If there were no true Christians, there would be no hypocrites.*<sup>98</sup>

There are false believers in every church, we'd be naïve to think that we are immune to this danger here. And there are false teachers throughout the church at large today too. Jesus warned the people in his Sermon on the Mount, **“Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.”** (Matt. 7:15) What does it mean to come in sheep’s clothing other than that false prophets live within the fold? Believers are warned several times to test, to examine people to find their authenticity. In Philippians 2:22, the believers knew “Timothy’s proven worth”. The warning to all believers is not to follow just anyone in the church. Believers are to be discerning. Within the church there will be some who lead down the path to Christ, and there will be others who lead down the path the destruction—with flowers and butterflies lining the way. Popularity isn’t always the reason to follow someone, nor is comfort. There is a reason why many are on that easy way that leads to destruction. (Matt. 7:13) Believers are to be discerning because there are many within the church who are deceiving. Jesus, sitting on the Mount of Olives, said, **“See that no one leads you astray. For many will come in my name, saying, ‘I am the Christ, and they will lead many astray.’”** (Matt. 24:4-5) When I read this passage in my earlier years, I was always reminded of David Koresh. Koresh rose to leadership in the Branch Davidian religious sect in Waco, Texas. He claimed to be the final prophet, and went so far as to style his hair and present himself in accordance with the Jesus that we see many times in paintings. He was troubled all of his life. To most he was never considered anything more than delusional, but to his people, he was the messiah. When the Bureau of Alcohol, Tobacco and Firearms’ investigation into their cult led them to believe that they were housing illegal firearms and explosives, the raid on their center resulted in the death of Koresh and 79 of his followers. This type of extreme example is not what Jesus was warning in Matthew 24. Believers are not warned to stay away from delusional men who claim messiahship, when 99% of the planet can clearly see they are insane. What believers are warned about, is the *many* who, not so often claim to be Jesus, but lead people astray in the name of Christ.

John warned believers in 1 John 4:1-3, **“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”**

The question is, what are we testing these people with? And the answer is the Word of God. How do we know whether what someone is saying is biblical or not? By having our roots strongly implanted in the Word of God. When someone makes a claim that is off kilter, our ears ought to immediately stand on end. Even if we’re not sure whether they speak truth or not, a believer ought to have enough of God’s Word in their mind to recognize the errant teaching. I believe that the biggest reason why many people are led astray today is the lack of personal Bible study, and the almost total absence of Bible exposition from the pulpit in many churches. While believers should be trees firmly rooted in the ground, many are **“children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”** (Eph. 4:14) These “children” in the faith are dangerous to the church.

It’s Tuesday morning as I write this. We just had a sleepover here two night ago. Five children under one roof. Erin and I just sat for awhile and listened to the busy conversation happening upstairs. The way children speak to one another is cute. Everything is loud, grammar is optional, logic is MIA. The

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<sup>98</sup> Spurgeon, C.H., *Commentary: Philippians* Lexham Press, 2015 (p. 126)

attention span lasts about 30 seconds. We laugh at the thought of what it would look like if five adults behaved that that.

But this is the equivalent of brand new adult believers. Theologies are weak. The biblical vocabulary is non-existent. Most of the questions on their minds are immature, meaning that their more concerned with trivial points of theology than they are getting their mind straight on the massive doctrines of the faith. Is it dangerous to be a babe in the faith? Not at all, since we all start there. But what is dangerous is when someone is allowed to remain a child in the faith for decades. When a child in the faith becomes a respected veteran in the church, a false teacher is born.

This is the problem that plagues the church today. False teachers are everywhere, and so believers need to be knowledgeable and discerning so as to distinguish between the good and the bad. But even moreso, the Philippians had these, and other enemies of the cross of Christ to deal with. It probably goes without mention, but these enemies of the “cross” were not enemies of the wooden instrument of execution. They were enemies of the message that salvation was found in the substitutionary death and resurrection of Jesus Christ alone. Consider these following verses:

**“For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God...but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles.” (1 Cor. 1:17-18, 23)**

**“And through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross.” (Col. 1:20)**

**“By canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross.” (Col. 2:14)**

**“He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.” (1 Peter 2:24)**

I underlined the text in the first passage to stress the point that the ‘enemies of the cross’ that Paul and the Philippians faced were most likely both Jews and Gentiles. In their own separate ways, they both stood as opponents to the salvation found in Christ. The Jews of course, being offended at the justification found in Christ alone, taught that the gospel was insufficient to save anyone. They taught, as we have looked at in-depth in prior lessons, that justification was found in works-righteousness. The same false teachers still plague the church today.

But Paul doesn’t label the enemies as simply the Judaizers, which opens the door for us to consider that the Gentiles also stood in opposition to the cross. There were some Gentile false teachers who taught that the spirit of man was good, but that all matter was evil. And since the fleshly body is matter, it will always be incurably evil, they taught, but the spirit remained good regardless of the body. So, these Gentiles false teachers taught believers that it doesn’t really matter what you know, what you do, what you think, what you say. You could be a glutton, a drunkard, a homosexual, a murderer, because those things only affected the body, but did not affect the spirit. IOW, the Jewish false teachers added laws upon laws to the gospel, and the Gentile false teachers took them away. But, regardless of whether the false teachers was Jewish or Gentile, they shared four characteristics that we see in our text: (1) Their end is destruction, (2) their god is their belly, (3) they glory in their shame, and (4) their minds are set on earthly things.

**“Their end is destruction.”** (3:19) *There is no other name under heaven given among men by which we must be saved.* Where else can you go after you’ve denied Christ? What hope is left? The answer is none. The result of their false teaching will be a complete and utter destruction. As Spurgeon puts it, *“There will be a total destruction of their profession. There will be a destruction of all their hopes. There will be a destruction of all their hapiness. There will be a destruction of themselves; and they shall stand for ever as destroyed and ruined things, ghastly exhibitions of what sin can do, and what must follow upon a false professions, or any other form of enmity to the cross of Christ.”*<sup>99</sup>

This is the end of these false teachers, but let’s never forget that God remains the Sovereign King who is orchestrating all things, and is not in any way hindered by these men. It’s not that God is reacting to these men, He knew of them before the foundation of the world. Romans 9:22-24, **“What if God, desiring to show His wrath and to make known His power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of His glory for vessels of mercy, which He has prepared beforehand for glory—even us whom He has called, not from the Jews only but also from the Gentiles?”**

**“Their god is their belly.”** (3:19) Paul is clearly using a metaphor here. He’s not simply saying that every false teacher was a glutton. Paul is speaking to their character as a whole. They were dominated by their fleshly appetites. Paul used a similar metaphor that may be helpful to us, in 1 Corinthians 6:12-13, **“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.** There you see Paul again using the metaphor of being dominated by food, but stretching it out so that we understand that Paul was not dominated by anything. Quite contrarily, these false teachers were dominated by everything! On the one hand, the Judaizers had strict dietary laws, and feasts, and so forth. On the other, the Gentiles promoted a Christianity that allowed the most sensual pleasures. Jude described those people as those who, **“have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.”** (Jude 4)

**“They glory in their shame.”** (3:19) Isaiah 64:6 records, **“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.”** That verse, among others, ought to show us the sinfulness of our sin. Even the most righteous things that we do, are so polluted in sin, that they hold no value as far as gaining merit of our own. So, if we have nothing to boast of, even in our most righteous moments, how much worse is it when these false teachers glory in their shame? There were the Judaizers who gloried in all of their religious accomplishments. Yet what did Paul say in verse 8 of this chapter? He counted every prior ‘glory’ as loss, he counted them as ‘rubbish’. And then there were the Gentiles false teachers who boasted in there apparent freedom to pursue their sensual desires. Paul touched on this in 1 Corinthians 5:1-2, **“It is actually reported thata there is sexual immorality among you, and of a kind that is not tolerated among pagans, for a man has his father’s wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.”**

**“With minds set on earthly things.”** (3:9) Anytime a teacher’s agenda and life are clearly serving the interests of himself, a red flag should go up. We are clearly **“in the world”** Jesus said in John 17:11. We can’t leave! So, at the present moment, this is where we live and move and breathe, but Jesus later said in John 17:16, **“they are not of the world”**. Therefore, Christians are to be people who are alien to this planet. We’re sojourners on the path towards Heaven. Until the appointed day of our Lord, we will serve here, but live for that Kingdom. For a teacher to be centered around the pleasures of this life, and the

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<sup>99</sup> Spurgeon, C.H., *Commentary: Philippians* Lexham Press, 2015 (p. 122-123)

accomplishments of this life, is to evidence that they're not Kingdom citizens at all. James warned believers in James 4:4, **"You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God."** John also warned in his first epistle, **"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him."**

**"But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables Him even to subject all things to Himself."** (3:20-21)

We dwell in tents here on earth. This is not our permanent dwelling. It makes little sense to build a mini-kingdom at one place where at any moment you'll be uprooted and carried to your eternal dwelling. Even greater than the Kingdom we live in, is the King we serve. At the moment we serve Him, but not face-to-face, and not in purity. There will be a day when we will be like Him in a glorified state, where we will eternally serve Him. Are we living for that day today? How much interest do we instead have in today? Paul had little interest in his fleshly comforts. Consider the following passages: 2 Corinthians 4:8-10; 6:4-10; 11:23-29.

We are citizens of Heaven. Our citizenship is not here (although I wouldn't recommend declaring your citizenship as "Heaven" the next time you're crossing to the States). Jesus declared before Pilate, **"My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."** (John 18:36) Did you know that YOUR name is written down in Heaven if you a true believer? Jesus said in Luke 10:20, **"Rejoice that your names are written in heaven."** There is a book in heaven, called the book of life, and it records the names of all who are Kingdom citizens. Paul refers to it in Philippians 4:3. Conversely, eternal judgment will come upon everyone whose name is not recorded in the book. Revelation 21:27, **"But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life."**

We will dwell there one day as His chosen children. Our names are written there. Our Saviour is there, and ruling now. Our brothers and sisters who have served well before us are there now. Our inheritance is there, an inheritance **"that is imperishable, undefiled, and unfading, kept in heaven for [us]."** (1 Pet 1:4) Our reward is there, Jesus said, **"Rejoice and be glad, for your reward is great in heaven."** (Matt. 5:12) And because of all of these present realities, our treasure ought to be there too. Jesus warned, **"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."** (Matt. 6:20-21)

Heaven is home. Christ is our heart. To be with Him ought to be the sole desire of our hearts. All else that we do can only be done well and right after we are serving Christ in every thought and deed. We serve today, but we pray also for a coming Kingdom. We wait eagerly, but we wait patiently at the same time, for the return of our King. We await the day when we are rid of sin. We await the day when our dwelling place will have sin no more. We await the day when all will bow the knee to the Lordship of Christ. The thought of these things ought to motivate us everyday to live for Him. The thought of the near coming of the Lord ought to give us a sense of accountability for our lives. Knowing that our names are recorded ought to give us a security that we serve the Lord who holds us tightly in hand. Jesus said, **"I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."** (John 11:28-30)

Our hope is in the Lord. Our trust is in Him. We await the day when our lowly bodies will be like his glorious body. As John says, **“Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like Him, because we shall see Him as He is.”** (1 John 3:2) MacArthur gives us his insight into this glorified state, *“Christ will totally transform the bodies of all believers, each group at its appointed time (cf. 1 Cor. 15:22-23), to make them fit for heaven. Believers’ bodies will have a new schematic; they will be refashioned and redesigned. Christ will change the present body of our humble state into conformity with the body of His glory. Like Christ’s resurrection body, believers’ resurrected bodies will be recognizable. They will be able to eat, talk, and walk, but will not have the physical restrictions of our present bodies. After His resurrection Christ appeared and disappeared at will, even entering a room whose doors were locked (John 20:19).”*<sup>100</sup>

It is Christ who has the power to call us, and to change us, **“by the power that enables Him to subject all things to Himself.”** The word “subject” *hupotasso*, means “to arrange in order of rank”. Everything is under Christ. The sun, moon and stars, the wind and the waves, kings and kingdoms all rise and fall at His command. Is it too difficult for Him to give us a glorified body one day?

So let us not look to the left, at those who would promote a licentious lifestyle. Let us not look to right, at those who pile a thousand works onto salvation. These enemies of the cross need to be discerned and avoided. We need to look to the cross. It is in Christ alone that our hope is found.

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<sup>100</sup> MacArthur, John, *New Testament Commentary: Philippians* Moody, 2001 (p. 262)