

# Antinomianism

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[ 0 : 0 0 ] Take your Bibles and turn to Philippians chapter 3. Philippians chapter 3, I'll begin reading at verse 7 and let's stand for the reading of God's Word.

But whatever was to my profit, I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things.

I consider them rubbish that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ, the righteousness that comes from God and is by faith.

I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so somehow to attain to the resurrection from the dead.

Not that I have already obtained all this or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.

[ 1 : 3 2 ] Brothers, I do not consider myself yet to have taken hold of it, but one thing I do, forgetting what is behind and straining toward what is ahead.

I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things, and if on some point you think differently, that too God will make clear to you.

Only let us live up to what we have already attained. Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.

For, as I have often told you before, and now say again even with tears, many live as enemies of the cross of Christ.

Their destiny is destruction, their God is their stomach, and their glory is in their shame. Their mind is on earthly things, but our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, who by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body.

[ 3 : 1 0 ] Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends.

Fathers, you know how human beings are prone to learn by example. You've seen your little boy imitating you as you're doing a task, and he does the same.

Some of you are still seeing that in your young children. And the really humbling thing that I found is that it seems they find it easier to imitate our vices than any virtues we may possess by the grace of God.

And then we realize, oh, they got that from me. From me. They're imitating me. So your sons may or may not have learned from your words, but they for sure learn from your example.

And that's the power of an example. It can even outweigh the words that we speak. Now, I believe that God has hardwired us to learn by example.

- [ 4 : 23 ] I think we see it everywhere. Kids, you come to a new section in your math book, a new chapter, and it's a new concept in math. And as you read the instructions, you're still fuzzy.
- You don't get it the first time through. But then there are two or three examples worked out for you. The problem completed. And you say immediately, oh, now I get it.
- The example made it clear to you. And now you understand how to do that sort of math problem. And that sort of thing happens not only in math class, not only in family life.
- It happens on the job. It happens in politics. It happens in every area of life. In sports. It even happens in the Christian life.
- And your moral behavior. And so the stakes are high. And the Apostle Paul understands the importance of a good example. So I want you to notice right off the bat what he says in his letter to the church at Philippi in verse 13 of chapter 3.
- [ 5 : 35 ] Join with others in following my example, brothers, and take note of those who live according to the pattern that we gave you. We, Timothy and I, the authors of this letter.
- Now, Paul could only say this, follow my example, because he was following Christ's example. Indeed, that's what he says to the Corinthians, 1 Corinthians 11, 1.
- Follow my example as I follow the example of Christ. And he tells the Philippian church that it's not just me. There are others among you there in the church who are following our example.
- There's Epaphroditus and others there among you. Those are the ones you are to take note of. You're to mark them out.
- And then you're to join with them in following our example, the pattern that we left for you. You see, not all examples are worth following.
- [ 6 : 41 ] Not even all examples within the church are worth following. Some are dangerous to follow. Some are even damning to follow. And Paul's been warning about some of these bad examples here in chapter 3.
- And he's about to do so again. Now, you remember that there are three major themes in the book of Philippians that we're drawing out.
- God, through the apostle, is pursuing three things in the church at Philippi and in Grace Fellowship Church. Our joy, our unity, and our mission. But there are serious false teachings that would undermine our joy, our unity, and our mission.
- And so in chapter 3, Paul is warning against these serious false teachings and the false teachers who propound these things. And there's three different false teachings.
- And he says it's not the first time that he's warned them about it. Whether when he was with them or through messengers that he sent, through letters, he's reminded them often.
- [ 7 : 51 ] The first bad example is legalism. Don't follow it. This is all those Christ plus gospels.
- And he deals with Christ plus circumcision. Of course, we need Christ to be saved, but we also must keep the law and the law of circumcision in order to be saved. And so Paul objects and he counters, no, he would say amen to the song that we just sang.
- It is in Christ alone that we place all of our hope, all of our trust is in that one basket. We put all of our eggs in that one basket of Christ. Not anything that we have done, rather everything that he has done.
- And so he condemns all forms of legalism, all forms of Christ plus something else. There are no gospels at all.
- And so legalism wars against the church's mission. What is our mission? It's to proclaim to the world what? The true saving gospel of Christ. This is not the saving gospel.

[ 8 : 59 ] Man, man's works plus Christ's works. No, that's no gospel at all. And so it would destroy legalism, would war against the church's mission.

It would war against our joy. Because if my salvation depends upon not just Christ's works, but also my works, well, I never know whether I've done enough works to save myself.

And I never enter into the joy of assurance of salvation that Jesus paid it all. That Jesus obeyed it all. And he gives me the whole benefit of salvation, the blessing of salvation as a free gift to me who's so undeserving.

It destroys not only our mission, our joy, but legalism destroys our unity. Can you imagine that if one pastor is up in the morning preaching we're saved through faith in Christ alone and in the evening another pastor says we're saved if we have faith in Christ plus circumcision.

can you imagine the disunity in the body of Christ over such a situation? And so we see for the sake of our mission and joy in unity don't follow after these legalists who are adding something to Christ for salvation.

[ 10 : 17 ] That's the first false teaching, the first bad example being set. And it's it was rife in the church. It was going through the churches at Galatia and many other letters that Paul wrote.

You can see his attack on legalism. Secondly, he warns against perfectionism. We saw that last week. The proud claim of some that they have arrived at sinless perfection in this life.

It's not hard to figure out the baneful effect of that error upon the unity of the church. It's the humble who are most willing to seek and to give forgiveness since they themselves are daily seeking and receiving forgiveness from God for their sins.

But people who think they've arrived at perfection are proud and never wrong. Rarely confess sin and look down their noses at others who just simply haven't attained and gotten their act together and come to the level of perfection such as me.

That's an ungracious spirit that doesn't make for sweet unity it's destructive of the church in its mission. That's not the message we bring. No we still sin but we have a savior for our sin.

[ 11 : 36 ] That's our message and he does deliver us from sin's reigning power but it's still present with us until we see Christ and are made like him. Legalism perfectionism don't follow them.

Now today the third serious error that he's warning against is antinomianism antinomianism. Now just tear the word apart anti we know what that prefix means it means against.

If you're anti something you're against it right? Anti. Nomian. Nomos in the Greek is the word for law. And so this is the belief that is against the law of God.

it's really on the other end of the spectrum of the legalist who says you've got Christ plus your obedience to the law to be saved.

That obedience to the law is part of what earns your salvation. Now we're on the other end of that spectrum. Oh no. No. No. No. It's not our works at all.

[ 12 : 39 ] In fact we don't have to worry about the works of the law at all. Christ has saved us by grace. And since the law can't save me I don't need it anymore.

I can safely ignore it. Because salvation is by grace and not by law keeping. I don't need to try to keep God's law in the Christian life. I don't need to be concerned at all about a holy life.

I'm saved by grace. And so these professing Christians may talk a lot about the cross of Christ and about the grace of God in salvation but they twist the grace of God into a license to sin.

An excuse to ignore God's commandments. And this was creeping into the churches. In fact Jude had a letter that he wanted to write to the saints and as he was about to write that letter he said no I can't even write that.

I've got to set that aside for another time because there's a more pressing issue. What was that pressing issue? Well he tells us in Jude 1.4. For certain men whose condemnation was written about long ago have secretly slipped in among you.

[ 13 : 51 ] In the church. Among you Christians. They are godless men who change the grace of our God into a license for immorality. Now they're in the church.

They're not the hedonists out in the world. No they're in the church and they're preaching up the grace of God. We're saved by grace. We're saved by grace. We don't live under the law anymore.

We're under grace. And all of that was leaving them morally lax with regard to the law of God. I don't need to be concerned about obeying commandments!

The commandments of God. Grace will cover it all anyway. And so they go on sinning thinking grace will increase and be magnified all the more by my sin.

Romans 6.2. Now just how prevalent that was in the first century is not only seen from Jude's letter but it can be seen at just a glance at all of Paul's letters that he wrote to the churches.

[ 14 : 50 ] He's found constantly warning the churches against this damning heresy of antinomianism. Just ignoring the laws of God. So to the church at Corinth, I say to the church, not to the pagan society, to the church, Paul writes, where there were these professing Christians boasting about their freedom in Christ, saying everything's permissible for me.

Everything's permissible for me. Well, Paul says something different. Chapter 6.9-11. Do you not know that the wicked will not inherit the kingdom of God?

Do not be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, or homosexual offenders, nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God.

So whatever you may claim as this freedom in Christ, you better not deceive yourself to thinking that that means that I can just go on living in sin, because if you do, then you do not.

You are not. You will not inherit the kingdom of God. You make a practice of sin. You go on as if God has never spoken in his commandments or doesn't mean serious business when he gives commandments.

[ 16 : 12 ] He writes to the churches in Galatia, chapter 5, 19-21. The acts of the flesh are obvious. Sexual immorality, impurity, debauchery, which is just the excessive indulgence in sensual pleasure, idolatry, witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy, drunkenness, orgies, and the like.

And I warn you, as I did before, that those who live like this will not inherit the kingdom of God. Don't care how many times you've been down the aisle, prayed the sinner's prayer, been baptized, joined a church, whatever you've done.

If you live like that, you will not inherit the kingdom of God. Chapter 6 and verse 7 of Galatians, so do not be deceived.

God cannot be mocked. A man reaps what he sows. The one who sows to please his flesh, from that flesh will reap destruction. The one who sows to please the Spirit, from the Spirit will reap eternal life.

A man reaps what he sows. So, if you planted corn in the field, I don't know of any farmer that went out at harvest and expected to harvest beans. But I know a lot of people who sow to please the flesh and think that in the end they're going to reap eternal life.

[ 17 : 40 ] And Paul says, don't deceive yourself. The only person you're deceiving is yourself. You're not deceiving God. He can't be mocked. No, God's justice will find you out.

A man reaps what he sows. Ephesians Church, the church at Ephesus, chapter 5, verse 5, of this you can be sure. No immoral, impure, greedy person, such a man as an idolater, has any inheritance in the kingdom of Christ and of God.

Some people say, well, I may not have as many rewards in heaven for all my sins. But I'll get there. No, he does not have any inheritance in the kingdom of Christ and of God. So let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient.

Again, evidently, there were those out peddling these empty words that Paul needed to warn the church at Ephesus. Don't be deceived.

Don't be tricked by the devil's lie that comes through these preachers and tells you you can live like hell and in the end go to heaven. No, no. Only if you repent will you be forgiven.

[ 18 : 49 ] You know, the infidel said God will forgive. In the end, God will forgive. That's his job. And the apostle says, no, no. You will be forgiven if you repent of your sin.

You must turn and repudiate that sinful way of life for unless you repent you will all likewise perish, Jesus says. And then to the Colossian church, chapter 3 and verses 5 and following, put to death therefore whatever belongs to your earthly nature.

Mortify it, kill it. What? Sexual immorality, impurity, lust, evil desires and greed which is idolatry. Because of these the wrath of God is coming.

You used to walk in these ways in the life you once lived. That was you BC before Christ. But now you must rid yourselves of all such things as these.

Anger, rage, malice, slander, filthy language from your lips and don't lie to one another. Because of these things, for these things the wrath of God is coming.

[ 19 : 51 ] Why all these warnings? It's because the message was being preached. Christ's cross covers it all. The grace of God is the way we're saved not by law keeping.

So you can ignore the law. You don't need to bother about a holy life. Hebrews 12, 14 says make every effort to live in peace and to be holy for without holiness no one will see the Lord.

The same warning is also sounded in Jesus' letters to the seven churches in the first century. You can go through those seven churches in Revelation chapters 2 and 3 and you find the same warnings.

And all of this is proof enough that this damning delusion of antinomianism was making its way into the churches by preachers and professing Christians.

You can be a life. You can be a Christian and not live different from the world. You can go on as you did, carry on as you did in your unconverted state. And I must say it's prevalent in our day as well.

[ 20 : 54 ] People claiming to be Christians when they've never been converted, never been born again and given a new nature, never been given the Holy Spirit to live within.

These people would like to profess that the Spirit of God has come and now dwells in me and yet that will not show itself in my life. You could not have an elephant live in your home without it changing things around in the home any more than you could have the Spirit of God living in your heart as His home and not changing things.

So, this is the warning. It is prevalent. It was prevalent and that's why I took the time to read these passages. And Paul is concerned here with the same error with the Philippian church.

And I want you to be clear that he is not saying that our obedience and holy living is what merits salvation. That was the error of the legalist. He rejects it out of hand.

No. Our only standing before God to be saved is the righteousness of Jesus. Jesus. But the point is is that where there is saving faith in Christ alone by faith alone that faith will not remain alone but will be shown to bear fruit of holiness and obedience to God's commands and good deeds done.

[ 22 : 30 ] If we're born again we get a new heart that turns away from sin and follows after Christ. Not to perfection yet but that's the direction and orientation of our life. Not the way it was when we were without Christ without grace.

If we belong to Christ we begin to bear his likeness more and more from one stage of glory to another. And so for all their talk about the grace of God and the cross of Christ Paul puts the right label on these people in verse 18 as enemies of the cross of Christ.

They preach up the cross of Christ even while they're enemies. Verse 18 For as I have often told you before and now say it again even with tears many live as enemies of the cross of Christ.

Now they wouldn't think of themselves as such. They claim to be Christians and believe in the cross the saving power of it but their sinful lifestyle was a contradiction of the cross.

The message of the cross says our sin is so obnoxious to God that the son of God had to lay down his life to receive the punishment that that sin deserved.

[ 23 : 46 ] And where that's happened and Christ is our hope and our trust now and we realize what he suffered to set me free from the curse of my law breaking. I don't just carry on with my law breaking.

I say I want to I want to please the one who died to give me life. I want to walk in his ways now. He's my king.

He gives me his laws. He's my prophet. He gives me his word. I want to follow it. I want to trust in him. I want to obey him. And so in the spirit of gratitude we serve him.

The true spirit of the cross is self-denial. Jesus says if anyone would come after me and be my disciple you're going to need to deny yourself take up your cross and follow me.

Now that's a message that wasn't ringing true in these who claim to be preachers of the cross. They said we'll be we'll be followers of Jesus and we don't like this business of crucifying self and sin.

[ 24 : 48 ] We'll just carry on as before. Beware. If the cross of Christ if the grace of God makes it any easier for you to sin you've twisted the grace of God into a license for sin.

The grace of God that brings salvation teaches us to say no to ungodliness. The same grace of God that saves you purely through the works of Christ will teach you to say no to ungodliness and worldly passions and to live upright self-control upright and godly lives as we wait for the return of Christ.

So Paul is saying these men are dangerous and there are many of these enemies of the cross not a few enough to confuse the Philippians and so he often warned them and he does so again in his letter now whether these were already present in the church there at Philippi or were coming they were throughout Christendom and it's an emotional warning isn't it he can't even speak of these people without tears he's grieved to see the truth such a precious truth as the cross of Christ twisted to such a destructive end he's grieved by that he's grieved to think that maybe even some of these at Philippi might be carried away and seduced by following their wicked example and so to be clear on who these bad examples are not to follow Paul gives four snapshots verbal snapshots that will show the saints show you and me who are these enemies of the cross that we could identify them and flee from them rather than follow their example verse 19 their destiny is destruction their God is their stomach their glory is in their shame and their mind is on earthly things let's look at each one first of all their destiny is destruction isn't it interesting that the first thing

Paul does is to take us to their end their end is destruction we find that they're not going to heaven as they claim their destiny is hell destruction is not extinction destruction is not annihilation it is everlasting wrath and anger trouble and distress it is utter ruin forever and ever second thessalonians 1:9 they will be punished with everlasting destruction and shut out from the presence of the Lord Matthew 25:46 Jesus says then they will go away to everlasting punishment and they will be cast into outer darkness where there will be weeping and gnashing of teeth that is not annihilation and the end of existence that is eternal punishment and it's taught by our savior more than anyone else in the bible because he loves us and doesn't want us to go there and he's inviting us to himself their destiny is destruction so young people before you start following anyone find out where they're going what is their destiny their end

Philip Henry was the father of the Matthew Henry the commentator that's still famous he lived some 400 500 years ago Philip did he was a young Puritan preacher when he came into a new town after being there for some time he fell in love with a young lady Catherine and she with him as well but there was a problem for you see she was from a higher class of society than Philip was and those things count in England evidently and so that posed a problem not only with her father but also her girlfriends and her society and so they objected that though Mr. Henry was a gentleman a scholar and an excellent preacher that he was a stranger to those parts why you don't even know where he comes from they said to her and I'd love her answer I may not know where he comes from but I know where he's going and I should like to go with him and they had a wonderful marriage and God gave to them

[ 29 : 22 ] Matthew who has been blessing the world and I've read his commentary this week as well so before you follow anyone find out where they're going what is the destination destruction at the end of the line and if you're following the crowd on the broad road Jesus tells you right up front they're going to destruction it's the narrow road crowd that's leading to the destiny of eternal life so don't just listen to what they say I'm going to heaven I'm on my way watch them are they following the example of Christ are they walking in the pattern that he laid down are there steps being put in the steps that Jesus left behind many are claiming to be going to heaven but not that many are actually going to end up there as their destiny many Jesus says will say in that day Lord Lord haven't we done all these wonderful works in your name and they're expecting to hear from Jesus come you who are blessed in my father enter into the joys of heaven and he will say to them depart from me you evil doers I never knew you so make no mistake their destiny is destruction Paul says have you noticed today that people aren't thinking about the end they avoid like the plague all thoughts of the end about their destiny now tell me whoever takes a trip without thinking about the destination that you're going to when you go on vacation you just get in the car and drive or do you have a destination and you've thought and you're planning and and it's clear where you're going we do that for for little weekends away or a week away or a month away and yet we don't do it for an eternity away we don't think of the end that's the culture we live in the journey is just for a lifetime but the destination lasts forever and so Paul wants to be very clear about these smooth talking people of grace and the cross their end is destruction for all that they say secondly their God is their stomach they've just given themselves over to the indulging of their physical appetites the unbridled satisfaction of all their five senses and such desires to them are not to be controlled but entirely indulged

Romans 16 17 and 18 Paul says I urge you brothers to watch out for those who cause divisions and put obstacles in your way that are contrary to the teachings you have learned keep away from them don't follow that example for such people are not serving our Lord Christ but their own appetites whatever they may appear to be they're not serving our Lord Messiah but rather their own appetites their own physical pleasures are their gods they give them godlike status because when God speaks we obey and they give that status to their appetites when they have urges they obey whatever they may be the stomach for food the food for stomach the body for sex the sex for the body that's their whatever whatever the desires call for they give themselves over to it lovers of pleasures more than lovers of

God all the while claiming to be Christians no no they're not Paul says their God is their stomach their desires thirdly their glory is in their shame their glory their rejoicing their their splendor the thing that they're proud of is the thing that is really shameful and that they ought to be ashamed of so they brag about the things that they should be ashamed to admit back in 1999 President Clinton declared June this month to be gay and presby and pride month pride President Obama declared June to be the LGBT pride month we've added to it now besides the L and the G and now President Biden declares June to be the LGBTQ plus pride month a whole month in the life of our nation to be proud about what we ought to be embarrassed about but we do not know how to blush like those of old we ought to hide in shame but rather they come out of the closet and they're very proud to boast in what they are who they are this is me get on with it accept me this is what I am now now that's the world and we expect the world to act that way they're in rebellion against God the very first act of of how



God created them they're in rebellion against that we expect that but we don't expect to see in the church in the professing body of Christ those who are boasting about the things that they should be ashamed of you can learn a lot about people in waiting rooms I was waiting in this tire store for some tires to be put on my vehicle and a red-headed Notre Dame student was talking with his mother of all people about the latest NASCAR event that he had attended and he was boasting to his mother of how the Irish could out drink the Germans any day his mother I tried to think of saying that to my mom and they just didn't it just didn't calculate here he was bragging about all the liquor he could hold you know people like that glorying in their shame people proud about what they stole and got away with what they cheated and got away with bragging about their sexual exploits escapades again we we could expect the world to act that way but Christians boasting in their Christian liberty I'm not under the law but under grace the blood of Jesus on the cross covers it all freedom to do as they please but what they think is freedom is really bondage what they think is freedom I'm doing whatever I want that's right and you know that whatever you want is exactly what the devil wants you doing you're not free you're just doing exactly what he wants he's got more than one way to get people to hell you're under his dominion you're you're following as a slave to the devil as a slave to your own evil desires that's not freedom that's something to be ashamed of their glory is in their shame and then lastly their mind is on earthly things you know the mind is a revealing thing isn't it I mean in in one sense this this mind of ours doesn't lie in that if you follow its thoughts it will lead you to your treasure if your thoughts could be put up on a screen of everything you thought this week and we could sit and watch it would lead us to your treasure the thing that you love the most because your mind constantly goes back to your treasure just like chickens return to roost they're they're revealing things and these professing Christians have their minds set on earthly things on what there's whatever is here and now that's it bunion in his pilgrim's progress calls them muck rakers and and they're they're out in the barnyard and they've got a muck rake and they're raking through the muck and trying to find some pearl in the muck and all the while there's a crown of life hanging over their heads it's God is offering them in Jesus Christ but they don't they don't see it they're not thinking of it they're not concerned about it there might be something in this muck some Christians are muck rakers professing Christians Paul says in their their mind is totally obsessed with earthly things nothing that will last forever just the stuff that that's gonna burn up that's where their minds are at the horizon of their thoughts rises no higher than the earth well yes because all their treasures are found below they do not possess Christ really they've not found him to be the pearl of great price which a man would sell everything for that he might have that great pearl

[illegible]

And so we lift our eyes to heaven, that unseen world above, and we're delivered from this contagious preoccupation with earthly things. Though we live here, we're longing for a better country, a heavenly one.

We're looking forward to the city with foundations whose architect and builder is God. If you're only living for what you see, you won't be living for heaven. You can't see it. But there is a land that is fairer than day.

[ 44 : 33 ] And by faith, we can see it afar. And as we look at the scriptures, faith sees it. These things are real. This place is real. I'm heading there.

And so we lift our hearts often to heaven in prayer. We talk and we listen to our king. We get alone with him in the garden.

And we hear him speak and tell us of his love. And we want to linger there. And we're remembering our saviors there. This one who has loved me and loves me still.

He's there. And I talk to him. And he speaks to me. And we're laying up our treasures in heaven then too, you see.

Because those are the ones that last. And we're willing to wait for our best things. The best things are yet to come. And we're remembering God's laws. That these are the laws of our gracious king.

[ 45 : 33 ] They're righteous, they're holy, and they're good. And so we come together and we read his word. And we say, well, is that what my king wants?

Then I'll walk in his ways. And then we conduct ourselves in a manner worthy of citizens of heaven. And all with others.

Together with others. Who encourage us and spur us on in our way to heaven. What a blessing is the church. You're to mark those kind of people who are following the pattern of Christ.

You're to join yourself to them. You're to march to heaven with them. You're to be encouraged by them and encourage them with your fellowship. Spurring each other on along the way.

And all of that helps us, you see. To not be preoccupied with the earthly things. But to attach earthly things to heavenly things.

[ 46 : 34 ] To contrast. For I consider that our present things aren't worth being compared to our earthly things. What's coming. And we let our earthly problems drive us to the one who's there who's going to come and settle all things finally.

So heaven. Heaven is our homeland. And he's coming from there for us. For we eagerly await a savior from there.

The Lord Jesus Christ. The one who bore the crown of thorns for me. He's coming back. Now that's a mark of the citizens of heaven. Eagerly longing for his return.

And what will happen when he comes. Notice the one we're expecting from heaven is called a savior. A deliverer. Now that's the blessed hope.

The happy hope of every believer. The glorious appearing of our great God and savior. Because he's coming to save us fully and finally from all that opposes us.

[ 47 : 37 ] Hebrews says he will appear a second time not to bear sin. But to bring salvation to those who are waiting for him. He's coming with this full and final salvation from all of our enemies.

The defeat of sin and death. The flesh within me. The devil and the world outside of me. And it will be the day of the fulfillment of our deepest desire.

The thing that we're running after. The thing that Paul's running after. And straining to reach. What is it? It's the very thing for which Christ laid hold of him.

To be with Christ. To see him and to be like him. That's what's going to happen when he comes. We'll see him. And we will be like him. And not just in our souls.

But in our bodies as well. You see that? Verse 21. He who comes from heaven. By the power that enables him to bring everything under his control.

[ 48 : 37 ] Will transform our lowly bodies. So that they might be like his heavenly. His glorious. Excuse me. His glorious body. That's the transformation awaiting the people of Christ.

When he comes. This lowly body. This body of humiliation. Plagued with sin. A body prone to weakness and decay.

To sickness and disease. Already death is at work in this body. And I don't have a clue how many different organs and ways.

That it may be already at work in me. But we know it's at work in us. We know we're getting older. We know one day. This body will be put into the grave. If Christ doesn't come first.

This lowly body. And that's the very same one that's going to be transformed into the likeness of his glorious body.

[ 49 : 37 ] His resurrection body. Not like that weak and limp body on the cross. But like that body that was full of life and power that came forth from the grave.

Like our bodies like his glorious body. And somebody says, well, what will that body be like? That's what they asked the apostle Paul. And he says, well, it's not going to be the same as.

It's not going to look the same as the one that went into the grave. It is the same body. There's continuity. It's not some different body. It's the very body you lived in and died in. That body is going to be raised.

But when it comes out, it's not going to look like the one that went in. You know what Paul says? Because it's different just like the seed you put into your garden is different from the plant that comes up out of the ground.

And so your body went into the ground in weakness. It's going to come up out of the ground in power. It went into the ground in mortality. It's going to come out of the ground in immortality.

[ 50 : 40 ] It went into the ground in humiliation. It's going to come up out of the ground in glory. Like the glorious body of Christ.

And so the work which his goodness began in you, the arm of his strength will complete. And then salvation will be complete. When you, body and soul, are transformed into the likeness of your Savior.

And spend eternity with him in a new heaven, in a new earth. Also restored. You notice what he says. By the power that enables him to bring everything under his control.

Not just your body. But the whole creation that we heard of this morning. That's the glorious hope. That we will live with Christ forever. In a new heavens, in a new earth.

The home of righteousness. Where there's only righteousness. And nothing unclean can enter in. And then he concludes.

[ 51 : 41 ] With verse 1 of chapter 4. I think the NIV has it right. It belongs at the end of chapter 3. It's just the people who put our Bibles together stuck it in chapter 4. But notice it sums up what he's just been saying.

Therefore. We're told to ask what's the therefore therefore. He's summing up. Don't follow after these bad examples.

The false teachings. Follow after our example. Therefore, my brothers. You whom I love and long for. My joy and my crown. That is how you should stand firm in the Lord, dear friends.

Not following these examples. Legalism. Perfectionism. Anti-lawism. No, no. Following the example that we left before you.

As apostles of Christ. Following the example of Christ. Don't let earthly things preoccupy you. Fix your eyes on Jesus. And so run to lay hold of that for which he laid hold of you.

[ 52 : 46 ] And you know as we're doing that. John says that. That hope. Whoever has that hope in him. Will purify himself. We won't go out and say I can sin any way I want. And it's all under the blood.

No. Will anybody that's got that hope in him. Will seek to make sure that he's walking in God's ways. Yes, we fall. But that's not our. That's not where we're headed. We're not happy with that.

Like these teachers were happy to say it's just our freedom in Christ. He who has this hope in him. Purifies himself. Even as he is pure. The one that you're going to see and become like.

To perfection. So that's how you're to stand firm in the Lord believers. All the way to the end. Now. We've heard of those whose eternal destiny is destruction.

One of the most important questions that we all must answer is what is your end game? I think it was about a year ago that the law enforcement uncovered a plot of some group of people to kidnap the governor of Michigan.

[ 53 : 53 ] And as I read the articles and thought about it. I thought. I wonder what their end game was. I mean it's one thing to kidnap somebody. But then what are they going to do with her?

What's the end? What were they thinking? How would they extricate themselves from that situation in the end? And that's the question that God is asking us.

Through Jeremiah the prophet. Chapter 5 and verse 31. Some of you have been content to live your whole life this far without Christ. He's commanded you to repent and believe.

He's the king. He would save you. He would rule over you by his commandments. And you've said no thank you. But what will you do in the end?

What is your end game? The end is not the end of your existence. It's simply the end of your testing period. Whether you live for 20 years or 90 years.

[ 54 : 56 ] What will you do in the end? The end is. It's really the beginning of your eternal condition. Isn't it? Because as you end this life.

You begin and continue forever. What will you do in the end? The end when you stand alone before your maker. And must give an account to Christ. For every word, thought and action.

Either done or left undone. When you will need this savior to say. She's mine. He's mine. But you rejected the one that came to save.

What will you do in the end? When he says depart from me. You evil doer. I never knew you. And for the endless ages.

You suffer eternal punishments. Which is the exact correct payment. That almighty justice determines. Consider the end.

[ 55 : 56 ] People are not thinking of the end. Did you know it's the devil's strategy. To keep you from thinking of the end? To just get caught up with the journey. Oh but where are we going? Where will you be?

A half second after you've breathed your last. Don't let the devil lead you to hell. One moment longer. Why would you? When Jesus is willing and ready to save you.

And offers himself to you. However young or old you are. Whatever you've done in the past. Are doing today. The blood of Jesus Christ.

Does cleanse from all sin. And he will make you a new creature. And you will delight in serving him. And eagerly waiting for his appearing. When he will make you.

Just like himself. Let's pray. Thank you. Thank you father. For the gift of your son. Thank you for your wondrous plan of redemption.

[ 56 : 53 ] And not to let Satan. And sin. That wrecked. This beautiful world. That you created to win. But that you would come. Send your son back. To restore all things.

And we thank you that in Christ. We ourselves can be restored. And brought out of the kingdom of darkness. And put into the kingdom of the son you love. And so we pray that many today.

Who are. Who came as enemies of the cross of Christ. Would embrace this savior. And come to know him. As their Lord and savior. And go home. The friend of Jesus.

The saved one of Jesus. And live to his praise and glory. Thank you that you are able. Lord Jesus. To keep us from falling. And to present us before your glorious presence.

Without fault. And with great joy. And we rejoice. In such a salvation. And in such a savior. And we pray in Jesus name. Amen.