

Philippians 3:18–19

“The Path to Destruction: Delight in, Dependence upon, or Devotion to Self not Christ”

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Philippians three verses 18 through 19 our portion this afternoon. Let's pray.

Our father in heaven.

Our salvation is because you have loved us. And determined to preserve us from destruction.

When so we pray that as we study this portion of your word your Holy Spirit would help us to see. The difference between walking in a way whose end would be destruction.

And walking by faith. In Jesus Christ.

And we pray that you would be glorified. Oh give us love for Christ.

That it would bother us even more. To be an enemy of his cross. Than that we would be destroyed.

Even as you send your faithful preachers. To proclaim knowing nothing among us, but Christ and him crucified. Make us who rejoice in Christ. Crucified and risen.

Help us by your spirit now in this portion of your word.

Missouri so many of us. Who are going even because of illness and weariness and we. Remain are weak. Not just physically but even. With that remaining sin and it's no medical effects and all of the other problems. That come with having the old man. Remaining. So help us we pray and we throw ourselves upon shore mercy.

Because it is your mercy. And it has been given to us and secured in our Lord Jesus Christ in his name we ask it. Amen.

Philippians 3 verses 18 through 19, these are God's words. For many walk of whom I have told you often. And now tell you even weeping.

That they are the enemies of the cross. Of Christ.

Whose end. Is destruction.

Whose God. Is their belly?

And whose glory. Is in their shame.

Who set their mind.

On earthly things.

So far the reading of gods and spare inspired and. Inherent word.

There's a way of walking that is upward. It is that walking that knows that Jesus has laid hold of us he's grabbed onto us by his spirit to give us what he has earned his cross. The one act of obedience the many being made righteous and we receiving the blessing that Jesus the last Adam deserves.

Much more infinitely more than in the one act of disobedience in the first Adam the many were made sinners and receive as they deserve in him. There's a way of walking that is upward. That aims at nothing less. Than perfect everlasting blessedness the kind that cannot be had apart from perfect holiness.

Not just because you would be disqualified from being there. But because to enjoy that which Christ enjoys to enjoy the pleasures of God. Himself, you must have the appetite the desire of God. So there's a walking that goes upward and those who are mature know that they haven't attained it and we ended last week in verse 17 for those of us who are not aiming awkward and seeing everything that has come so far as just the beginning of a work and straining forward are always to glory always to more holiness more joy in the Lord more faith in Christ more love for him.

That if we are not there yet we ought to look around and see those in the churches who are walking that way.

And there are so few in the churches who walk that way.

It's not the most common example to find.

One of the greatest troubles for those of us who are called to an office that the scripture tells us ought to be filled by those who are patterns. That if he has the name elder or the title elder or pastor on him shouldn't be difficult for the congregation. To know at least a couple of examples of him, they God has given them for a pattern.

So there are. Few. To begin with. And that's a perpetual problem in. Every age. Because the apostle begins our portion this week with this frightening words for many. Walk.

For many walk and their end is not. The upward call of God and Christ Jesus that everlasting blessedness. There are all these intervening phrases interrupting phrases. The thought is completed with for many walk whose end. Is destruction. Remember once. You went to university. University. I went to at that time had approximately 32,000 students.

And there were so many lines for so many things and they were so long and I made the foolish mistake at one point of getting in a line not knowing what it was for but just it was the next one and I assumed that it was the next thing.

Thankfully, it's end wasn't destruction, although that might be true of that university generally speaking. But I got to the front of the line and it was for upperclassmen and I was well actually technically I was upperclassmen but the thing it was for was not for me. Um, I got behind the wrong fella.

If you're talking about going to heaven or going to hell you do not want to get behind the wrong fellow. You don't want to walk in the footsteps of someone who's going to hell. And yet there are many in the churches who are going to hell. Matthew chapter 7 the most frightening words there and verse 21 22 somewhere in there are not depart from me.

I never knew you those are frightening words. But those are frightening words that many in the churches think there are immune to but are going to hear.

For me the most frightening words in that passage are many will say to me in that day. And then he goes on to say things that only reformed people would say. In your name did I not in your name did I not in your name did I not. These are people who know that salvation is only in the name of Jesus Christ.

These are people who know that salvation produces a change. So they say I have met the doctrine of justification by grace through faith and it is evidenced because it made a difference in what I did in your name. I, And Jesus says there are going to be many who say that and he'll say apart from me.

I never knew you you workers without the law. Quite literally. Think most translations say workers of lawlessness.

But the group of those who might qualify in the last day to be. Functional antinomians in theologically reformed churches. That narrows the pool. And there are many. There's the word many. In verse 18 many walk of whom I have told you and now tell you even weeping. That they are enemies of the cross of Christ.

The will take that the apostle. Loves most of all Christ in his cross the one thing they use determined to know in the churches. And there are many. And perhaps he means many in the churches. That he had. Planted established. Generally and to whom he wrote and among them he had faster.

These writing to Philippi. He's written to one of those few churches in the New Testament that we kind of mean when we say a fully we could get back to the New Testament church. Nobody means we want to be corn through Laodicea.

And he's warning then. That bad examples of bound. And they even abounded in Philippi. That's sobering. Might be many hope well.

Or the ARP here. Free church continuing or RPCNA or. I don't know. From what pools church speaking all of our recording and streaming listeners follow there's other sobering word about a sobering end and so we want to pay very careful attention to the three symptoms where the three indicators.

That the end of the path that you are walking is destruction. Those three indicators are the last three phrases there really clauses. In verse 19. Who is God is their belly? Whose glory is in their shame.

Who set their mind. On earthly things.

If you can overeat what you are living for.

That's a symptom of walking on the path to destruction. Whose God. Is their belly? When you feed on Christ. You can never get enough. It never makes you sick. You never have to vomit.

You don't get diabetes or whatever the spiritual equivalent is. Everything else you can overeat. The, Poster boy or man for this. I think is King Edlon. One of every little boy who's had a reasonable amount of Bible instructions favorite characters in the Bible. You like Ehood from the story, he hits the guy with the dagger.

Until Ehood's hand is no match for the folds of egg lawns belly. And then it goes Hilton all and well at the well spent dagger will never see it again. An outcome the entrails and. Out goes he would be hood through the window and the servants get embarrassed and it's.

Amusing.

Well, we know that someone is sick. When they live for food. And when they're continuously stuffing themselves. With that which will destroy them. This is something that is common to all cultures as illustration that he is as gear for all idolatry for all depending upon delighting in or being devoted to something other than God with your whole life.

That greed which is idolatry the people sat down to eat and drink and rose up to play for Corinthians 10 warns us again same thing warning the church saying look at the church that came out of the wilderness and he quotes from their Yahweh golden calf festival at the base of Mount Sinai there and first Corinthians 10.

And he says, don't be like them. Don't live for your pleasures. Don't live for your appetites.

Have as your God, the one who the more you have the more you want to have and the healthier you are and you can never OD on him.

So symptom number one, you are sowing to the flesh. You're living for fun or enjoyment or the praise of others. Whatever else it is who's God is our belly symptom number two, who's glory is in their shame this has been a chapter. In a Bible about rejoicing in Jesus Christ.

Philippians is a book about rejoicing in Jesus Christ and chapter three is a chapter about rejoicing in Jesus Christ. Yet there are those who?

Use the idea of rejoicing in Christ, but they're rejoicing in themselves and. Within the context of this chapter with it and the immediate context of these two verses and really going into. Next week's portion. He's talking both about what we call antinomianism. And legalism antinomianism this idea that you don't have to keep God's law you can live however you want and there are those who like the Corinthians again.

They ought to have been mourning but they were proud they look at what a gracious church we are that we can tolerate such broken people as these who are in this wicked perversion, that is so abominable even the Corinthians even the pagans. Would be ashamed of it. But the Corinthians glory didn't.

And how much false teaching there is in the churches. That treats sin as small and okay and even kind of winks as we all commit it together rejoicing because as we tell ourselves, it's no big deal because Jesus has come. Well he came. Because it was a big deal and it is a much bigger deal.

Because he has come. And so that's one form of glorying and she in our shame but in the context of Philippians number three or Philippians chapter, three, sorry. I think it's a number. The context of Philippians chapter three the the letter has been full of glorying in spiritual effort and glorying in our own better than others nests.

And Paul was the chief example a better than othersness, but what did he discover everything that he thought made him better than others was itself sinful? So everything that he thought had gone into the credit column had gone into the debit column and he had done nothing in his life, but dig himself further in debt before the holy and holiness and justice and wrath of God.

And so, he abandoned it all. And he said what I used to glory in that was shame would I used to treasure that was dung in fact everything else is done by comparison to Christ. And so when it talks about glorying in their shame, it it's talking yes about those who think that the gospel makes it okay to sin.

And so they glory in that which of which they should be ashamed but he's also talking about those. Who use gospel sounding words to glory in their own better than others'ness. He says don't follow them don't get behind that guy. You're hanging out and he's talking about how much better he and you because you're with him too and you're agreeing with him how much better he and you are than those people.

You're standing in line behind a guy and at the end is destruction. Because your glory and not in Christ. But in shame. Symptom number one. Indicator number one their God is their belly. Living to have something other than Jesus. Symptom number two, they're glory is in their shame, they are depending upon.

Something other than Jesus. So delighting in something other than Jesus depending upon something other than Jesus and then devoted to. Something other than Jesus who set their mind on. Earthly things well talk about setting our mind on Christ whom we await from heaven in the next portion. Verses 20 and 21.

Would. There's a question of what you're delighted in and what you're dependent on and then the third place what you're devoted to. Or. It ought to be. To whom. You whom you are devoted it's a what with a who again.

What are you devoted to what are you trying to get? Out of your life. Feel good about yourself. Have others feel good about you speak well of you.

Have others recognize. How. Valuable you are. Or how valuable are the things you like to do or?

Just feel like you're doing better than usual. Maybe you're stuck in that endless cycle of doing a little bit better how doing a little bit worse trying to do a little bit better. And that's what you're devoted to. Or are

you devoted to what Christ is devoted to? Christ is in heaven and bringing you to heaven and he's not going to fail.

He's not doing better worse better works better worse better works, you might be. But you're not devoted to doing a little bit better. You're devoted to him. And as touches you you're devoted to participating in his work in your life. And the standard for that work is perfection and so you're setting your mind on heavenly things.

You rejoice over whatever he is doing and you're never considering yourself to having attained. You see things going well in the church and you're thankful for it. But you're looking forward to the king of the church returning. You're the bride who says with the spirit come Lord. Jesus come quickly.

We're not very sanctified when we look at the glorified souls in heaven. There a lot more. Eager for Jesus's vengeance than we are.

But there a lot more eager for Jesus's glory than we are. And that's where the vengeance comes from. That they want him vindicated and. His care for and. Avenging his own people. Vindicated.

Think if we had more of the heavenly sort of vengeance, we would be taking it out on our remaining sin too. In fact, if you're not taking it out on your sin, then whatever you're doing when you pray those in purgatory prayers. It's not the holy vengeance that the saints and glory with the white robes.

Are aiming at and feeling and thinking. Holy indignation is equal opportunity indignation. And it lasted that most fiercely at that sin which things most closely. Which is our own right beginning of Hebrews chapter 12.

So what are you devoted to? Who is agenda. For who's sick.

So those are the three symptoms that can tell you. They can analyze your walk you think of it as your little spiritual self-evaluation app. Yeah. Plug in the indicators. What are you delighted in as your god your belly or is your delight in the Lord Jesus? I mean delighting in Christ or something else.

What are you depending upon? His glory is in their shame. Dependent upon the Lord Jesus or self. Maybe you consider yourself having arrived at grace.

And what are you devoted to? Is it some earthly pursuit? Or is it what Christ who is in heaven and bringing you at last to heaven? Is it what he is devoted to? Because those whose end is destruction. Have their God as their belly their glorious are shamed. And set their mind.

On earthly things. Notice those about someone. You pray for them. You evangelize them? Reason with them to some extent, but remember the warning not to cast for us before swine. But don't ever ever follow them. Don't walk after them. Don't follow them don't walk behind them. You find yourself walking?

Not just You mean the the, Difference isn't just heaven and earth. Because their path ends lower than the grave.

Let us ask our Lord to make us follow Him where? He is. Walking after the pattern of those who are going there.

Lord Jesus in you is all pleasure. Indeed you are from all eternity the pleasure of the Father and of the Spirit. Make yourself our pleasure. And make us to enjoy with you your pleasures for whom all from all eternity. The father and the spirit or your joy. How we thank you triune God that you have given yourself for us and to us in the Lord Jesus Christ and that in your love what you predestined for our end is to be conformed to the image of Christ.

And we pray that you would make us weep with the apostle over those whose end whose end is destruction. And that you would make us shrink back. With. Sober. Fear. From the fact that there are many in the churches. Who walk unto such an end.

Grant that. As the apostles rights and to the Hebrews. The case with us would be a better things and those that accompany salvation. That Christ would be all our delight. That Christ would be all our glory that we would depend holy upon him. With a dependence that makes us to glory in Jesus and not in shameful things.

That we use Jesus as an excuse for.

And that you would make us entirely devoted to him.

Help us. Holy Spirit.

Grant to us we pray that. Larger if as it were of the two sides of repentance. That we would apprehend the mercy of God in Christ. That would see the perfect blessedness that is in him. And large our hearts to see his loveliness. That we would love him. Who is most lovely.

That we too might be. Those who are a good pattern. So that if others would walk after us. We might enter glory together. From which we wait to savior. Even Jesus. In his name we ask it. Amen.