

Canceled
A Roadmap for Living In Exile
Overcoming Sin
1 Peter 4:1-7

Introduction: For far too many modern church goers' sin is either a subject that has been so diluted that it no longer resembles anything to be bothered with, or it has been so hijacked by religion that it has become a burden that can't be escaped. The American church is littered with churches in these non-Biblical and consequently non-Christian positions.

Many "mainline" denominations treat sin as a fluid topic that should be viewed not from the perspective of the Bible, but rather culture. Sin itself has been redefined. Sin is no longer something God condemns and punishes, but rather, because of His grace He has decided to no longer hold us accountable for sin, or for that matter, even notice our sin! Ironically these churches seek to cancel anybody who doesn't agree with them, so they still have a doctrine of sin, it's just one governed and judged by culture rather than God. They call themselves Christians without any commitment to actually live in submission to the Christ of the Bible, just the "Christ" of culture. Biblical sin is as disregarded as the Biblical God. Sin is pacified rather than overcome.

On the other hand, many of our fellow "conservative" churches similarly treat sin as a fluid topic. The difference between the fluidity in these churches and "mainline" churches is that they view sin through the ever-increasing complexity of what they call "holiness." It's an endless discovery of new and improved rules, that from their perspective, make you less like the world and more like Jesus. The result is an unexplainable bureaucracy of unfollowable rules whose logic resembles a waded-up fishing line. You can't see the beginning or end of the logic, just a giant totally useless tangled mess of passionate and meaningless rules! The irony is, in so many of these churches they hide their real sin by their allegiance to rules that have nothing to do with holiness. In doing so, they exchange a relationship with Christ for a relationship with a religion that have falsely labeled as belonging to Christ. The results, just as Galatians 5 teaches, they are powerless to overcome what the Bible calls sin. In the name of an effort to live righteously they ironically condemn themselves to be enslaved to sin!

So how are we to treat sin? How are we to overcome it? Well, given the Gospel is the Good News on how we can be freed from the curse of sin, it's no surprise then that the Bible has a lot to say about the subject both directly and indirectly. Today's passage happens to be one of the many direct presentations on the subject. Specifically,

Proposition: There are 4 parts to Peter's teaching on sin in 1 Peter 4:1-7.

The first part of Peter's teaching on sin in 1 Peter 4:1-7 is ...

(1) The Command - Have the right mindset to defeat your sinful desires. (4:1-2)

A. 1 Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, 2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

B. There are two important perspectives captured in these verses. One has to do with what has been done for us and to us, and the other has to do with what we should do with it.

C. Let me begin with what Peter is saying has been done for us and to us. Peter has already referenced the suffering of Christ twice. Last week Jonathan Pugh took us through the Doctrine of Atonement in 1 Peter 3:18-22. It is one of the essential doctrines for the Gospel to be actual Good News. Peter wrote,

Note: 18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, (1 Peter 3:18)

D. The Doctrine of Atonement is that Christ literally, not figuratively, fully suffered the wrath of God on our sin for us! It is the doctrine that clarifies Christ came for this task and as such attacked it. He did not passively fall into dying for us, but intentional acted in a way to be our substitute. He ran onto the battlefield of our enemy to fully suffer its curse so that there would be no curse left. More specifically, He ran under the red-hot fury of God on our sin that results in eternal separation from God. The eternal Son of God, who had never experienced separation from the Father, ran into the eternally dark abyss of having no access to love itself by experiencing totally separation from the Father! Christ didn't wonder into the place sin ultimately lands us but marched into it as an army marches into battle to defeat it's enemy.

E. He ran into the battle, and as such, He suffered all the horrors of battle; all the horrors of the damnation and expulsion of God that were justly on us; and did it to its finality so that all who are in Him are brought with Him through the eternal darkness and into God's glorious light! Therefore, Peter wrote, **"for whoever has suffered in the flesh has ceased from sin."**

F. It is not to say that we no longer have a battle with sin in our life, but rather the unbreakable curse of being condemned to it has been defeated through the suffering of Christ. He suffered the curse for us so that we are now brought out of damnation and expulsion from God and into His life and love!

G. Notice that **"for whoever has suffered"** is written in the passive voice, meaning Peter is not pointing to something we initiated but rather what Christ did. We passively suffered with Him in that He is the one who marched into God's wrath and took on Himself the pain of the curse, and as such we who are in Christ were

by default brought into that same suffering, and consequently, the same victory!
Its why Paul wrote,

- H. 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Romans 6:3-4)**
- I. So that is what has been done for us and to us! But the point of Peter referencing this doctrine in verses one and two are not to reteach the doctrine a few verses after already doing so in chapter three, but rather to make sure its front and center in our minds as he applies it. Peter tells us to take the mindset of Christ to destroy sin and arm ourselves with it! Look again at the text,
- J. 1 Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, 2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.**
- K. The word for “arm” here is a military term that means everything you think it does. It’s not referring to building a fortress to hide behind, but rather to grabbing the tools of battle designed to kill your enemy, the first of which is a mindset that says I’m going into to battle to kill my enemy! I’m not marching out into this field to see if I can negotiate a truce and as such convince my enemy to stop treating me as an enemy; I’m not looking for a way to coexist with my enemy or agree to some kind territorial compromise; Peter is saying go into battle with YOUR sin the same way Christ went into battle with your sin – to completely kill it! I’m marching into battle, **“so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.”**
- L. In addition, it’s important to understand that going to battle is suffering. I’ve already talked about Christ’s suffering in his victorious battle against our sin, but how do we suffer? There is no concept of self-mutilation or punishment in the Bible. So, what is he talking about? Well, war requires effort and sacrifice while pacifism doesn’t. It requires nothing of you to simply surrender to what you already desire. The gravity of our own life is already pulling us down the path of sin. Sin requires no attention and effort to create or follow. Sin requires no climb, only a fall. Falling is the absence of standing, and as such the absence of effort. All we have to do to be driven by our human passion is to give no effort towards not being driven by our human passions; all we have to do is stop fighting and simply allow the wind of our desires to take us wherever they want to go, to let gravity of sin win. Sin is easy, righteousness is work. Righteousness requires sacrifice of desires, work to run from them which is why fighting our sin can literally feel like suffering. It is frustrating and momentarily unenjoyable to

deny ourselves what we are craving, whether that be sexual gratification, vengeance, the focus of our greed or jealousy, or the opportunity to feed our ego.

- M. For instance, I don't need any planning or suffering to gain weight. I love food and I'm generally ALWAYS hungry. The drift of my desires will take me into consistent weight gain and a steadily increasing blood pressure and cholesterol. That drift requires no effort or sacrifice, all I need to do, is do whatever I feel like doing – which is normally eating too much of something I probably shouldn't be eating! Therefore, when I determine to go a different direction and not eat those things I can only do so if there is effort, intentionality, and suffering the loss of the enjoyment of eating what I want! I have to suffer the denial of desire. I have to suffer the loss of what I want in that moment to gain what I want as my reality.
- N. The point I'm making is that war is HARD! It unequivocally requires effort, sacrifice and even pain, which is why you have to go into it fully understanding and accepting that reality if you want any chance of winning it! You have to go enter the battle with the right mindset or you will quit the moment the battle ensues! This is why Peter tells us to have this mindset. He doesn't suggest it, he commands it!

The second part of Peter's teaching on sin in 1 Peter 4:1-7 is ...

(2) The **Irony** – The lost world is generally offended by righteous living. (4:3-4)

- A. In verse two Peter wrote, “so as to live for the rest of the time in the flesh no longer for human passions but for the will of God,” emphasizing that you and I were previously trapped under the curse of sin, and the death and darkness that surrounds it; but now we have been freed from that curse so that we can live in a very different reality, that is God's reality right now! Peter was saying to live whatever life you have left in life rather than death! There is no need to ponder fighting the sinful desires of our life, just do it! There's not time to waste on pondering – just fight! To this Charles Spurgeon wrote,
- B. **“There is this consideration that we must not forget: while we are talking about the rest of our life, it is already going. Every moment that we are here, we are travelling at an immense rate, speeding onward to the great goal of death. We had need be in earnest, for while we are making up our minds to be earnest, our time is slipping away. We say that we will find a firm foundation to build on for eternity; and while we are thinking and talking of the foundation, the earth is crumbling from underneath our feet, and we are gradually gliding away.” (Charles Spurgeon)**¹

¹ Spurgeon, C. (2014). *Spurgeon Commentary: 1 Peter*. (E. Ritzema & J. Strong, Eds.) (1 Pe 4:1-2). Bellingham, WA: Lexham Press.

- C. To no surprise then Peter builds on this theme of urgency to fight the good fight now and writes,
- D. **3 For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.**
- E. Everything he listed is indifferent to the life that is experienced in Christ and as such He is saying it makes no sense to live one more second of your life justifying it in yours. The list of examples he gives is self-explanatory in their basics, but they do have a specific historical context that brings out more of the implied debauchery. R.J. Utley wrote,
1. **“This list of sins relates to pagan worship practices that often involved excess of drinking, eating, and sexual immorality of the most base kind. It was similar to the Canaanite fertility worship so condemned in the Old Testament.” (R.J. Utley) ²**
 2. Kistemaker and Hendriksen described the underlying context to these specific examples as, **“A nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends.”³**
 3. Now it’s important to note the New Testament is clear that the list of activities in verse three are not made sinful because they are done in the name of a pagan “god,” that’s just the context of when they were most noticeable in Greek culture and likely most tempting to justify in one’s life. But apart from their pagan religious context, the New Testament is abundantly clear that these activities are themselves a rejection of the life of God for the life of sin.
 4. At no point is a life consumed or driven by sexual desires (sensuality) a life of pursuing Christ. A life lived for sexual desires is, by definition, a life lived for temporal gratification; it is a life no different than a person who lives chasing the next high from whatever drug they are addicted to; it is a self-serving life that sees people and circumstances not as God sees them, but rather as opportunities to fulfill your sexual desires. There is nothing evil about sex, but the Bible makes it clear it is to be freely enjoyed by a husband and wife within the confines of their marriage. However, even in the

² Utley, R. J. D. (2000). *The Gospel according to Peter: Mark and I & II Peter* (Vol. Volume 2, pp. 254–255). Marshall, Texas: Bible Lessons International.

³ Kistemaker, S. J., & Hendriksen, W. (1953–2001). *Exposition of the Epistles of Peter and the Epistle of Jude* (Vol. 16, pp. 159–161). Grand Rapids: Baker Book House.

freedom of sex with marriage, it still should not be the defining or consuming drive of your life. Your spouse is more than a person to fulfill your sexual desires and living is more than sexual gratification. A life driven by sexual desires is a life where you are the idol that has replaced God.

5. Similarly, the word translated “passions” is more general in nature and can include sexual desires, but broadens the basis to the general default nature of living for whatever it is our flesh desires – sex, money, power, affirmation, etc.
 6. Drunkenness again is obvious, but the point I want to make clear here is what Peter and other New Testament writers insist, and that is Christians need to stop justifying it in their life, there is simply no rational place for it. God clearly said don’t do it and in addition, it is of itself volunteering to be powerless against your own horribly destructive foolishness.
 7. “Drinking parties” obviously doesn’t simply mean events where alcohol is being served, after all, Jesus made sure wine was supplied at a wedding as well as serving and drinking it Himself at events like the Passover meal. What Peter is referring to is a direct reference to the pagan parties where drinking wine offered to the gods was done with such volume and intentional carelessness that it became the fuel for the accelerated participation in all the other things he listed!
- F. So there should be nothing particularly eye opening about the list, however, he then takes an unexpected turn when he shows us why he’s bringing this list up. Peter writes,
- G. **4 With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;**
1. A lost society is truly surprised by those who do not participate in these sinful activities. Outside of societal pressure, the lost world has no convictions about these matters. There is no internal mechanism driving a lost person away from these activities. There is no voice calling them away and as such they are sincerely surprised when you don’t join them. It makes no sense why you wouldn’t participate in it. I well remember the odd looks and total confusion by so many of my teammates and classmates over why I was saving myself sexually for marriage and why I refused to get drunk or high. Christians have to process that the lack of understanding is real. If you don’t have the Holy Spirit within you convicting you of sin and righteousness (John 16:8) then you will not be convicted that what you are doing is wrong, as a matter of fact, just the opposite is true. Without the Holy Spirit of God within us, sin always makes sense because it matches our identity and reality. It is the life we are born into and as such it is who we are; so what rationale is there in not participating in it?

2. And here's where things take a negative turn. Often times the lost world becomes offended at our lack of participation and maligns us! To malign is to blaspheme or slander. It is meant to verbally destroy you and your reputation of integrity. The reason this response happens is because your refusal to participate in sinful actions, coupled with your refusal to even justify those actions, becomes a threat to those who enjoy them and form their identity in them!
3. Ironically, this reality is even more prominent in a society that likes to think of itself as Christian, even though it openly rejects anything Christian. Western civilization, which used to claim itself to be a "Christian society," now rejects the authority of that which defines "Christian," mainly the Bible, but still wants to generally be recognized as "Christian" even though it is obstinate against anything that is actually "Christian." So, for instance, when Christians refuse to justify sexual immorality in our lives or the church, we are maligned more harshly than we are by the honest secularist and pagans because the offense runs deeper. When your life is a billboard to the hypocrisy of fake Christians, it's no surprise those fake Christians respond with such violence! There are few things that have the potential to cause a harsher response than the uninvited exposure of our hypocrisy.
4. So, whether its people who claim to be Christian who justify sexual immorality, drunkenness, materialism or any other journey into sin; when people begin to actually wage war on these things in their own life so that they can walk in the life of Christ instead of the death of sin, the effect is that it deeply offends those whose lives are gladly, and possibly even proudly, wrapped up in those sins. Therefore, Peter writes that this is a predictable irony that you need to be prepared to deal with. Those who are justifying living in death will malign those who are joyfully living in life!

The third part of Peter's teaching on sin in 1 Peter 4:1-7 is ...

(3) The Opportunity – We can live the way God does! (4:5-6)

- A. **5 but they will give account to him who is ready to judge the living and the dead. 6 For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.**
- B. Peter is saying, those who are living in sin are going to give an account to God for their behavior, and thus why the Gospel is preached to us! The Gospel has come to rescue us from the condemnation we will receive at the judgment seat of Christ where all will be judged for either living in sin or righteousness.

- C. Now before I go on, there's a lot of debate among Evangelical Christian Scholars as to the meaning of the first half of verse 6, that is, "**For this is why the gospel was preached even to those who are dead ...**"
1. I'm not going to take time to review the possible interpretations, but feel free to download my sermon notes on our website and read some of the information I included in them on it. For our purposes today let me just say it's the opinion of the pastors that what Peter is referring to is, "those Christians who heard and believed the gospel during their lifetime, but afterward died,"⁴ and as such can now stand before God justified to dwell with Him forever. The Gospel is literally being preached to us so we can have the life of Christ now and forever!
 2. "Even to those who are now dead." What do these words mean? In the course of time, scholars have provided at least four interpretations for this part of the verse. First, the word *dead* refers to Christ's descent into hell to preach the gospel to all the dead who either had never heard or had rejected the Good News while they were living. However, in the parable of the rich man and Lazarus Jesus teaches that an unbridgeable chasm has been fixed between heaven and hell (Luke 16:26; also see Heb. 9:27). Scripture nowhere teaches that Christ makes salvation available to a sinner after death. Biblical teaching, therefore, contradicts this interpretation. Next, the dead are the believers of the Old Testament era, who, because they did not live during New Testament times, had to wait for Christ to proclaim the gospel to them. Proponents of this view see similarities between 3:19 and 4:6. We demur. The word choice in both verses differs considerably, even more in the Greek than in translation. For example, Christ "made his proclamation to the imprisoned spirits" (3:19, NEB), and "the gospel was preached even to those who are now dead" (4:6). Moreover, Scripture indicates that the souls of the Old Testament believers are in heaven (see, e.g., Heb. 11:5, 16, 40; 12:23). Third, about a.d. 200, Clement of Alexandria suggested that the text refers to the preaching of the gospel to those who are spiritually dead (compare Eph. 2:1; Col. 2:13). This interpretation has given Clement many followers, among whom are Augustine in the early church and Martin Luther during the Reformation. The objection to this exposition comes from the preceding context (v. 5). If Clement's explanation is right, the interpreter would have to prove that Peter uses the word *dead* in two different senses (i.e., to refer to physical and spiritual states) in verses 5 and 6. Peter, however, gives no indication that he intends a shift in meaning. Also, the tense of the verb *preach* is in the past ("was preached"), not in the present. For this explanation, in fact, the interpreter needs the present tense to indicate the continual preaching of the gospel to those who are spiritually dead. The wording of the text, however, gives no support to this

⁴ Kistemaker, S. J., & Hendriksen, W. (1953–2001). [*Exposition of the Epistles of Peter and the Epistle of Jude*](#) (Vol. 16, pp. 162–165). Grand Rapids: Baker Book House.

interpretation. Last, contemporary interpreters say that the dead are those Christians who heard and believed the gospel during their lifetime, but afterward died. The translators of the New International Version have inserted the temporal adverb *now* to help the reader to understand the words *to those who are now dead*. In this interpretation, the expression *dead*, referring to persons who have died physically, has the same meaning in both verses 5 and 6. Although the objection can be raised that Peter should have used a word like “those who have fallen asleep” (1 Thess. 4:14), we observe that a writer has the freedom to choose his own vocabulary. Of the four interpretations, the last one is the least objectionable and answers most objections. Understandably, numerous commentators have adopted this last and current explanation of the text.⁵

- D. 1 Therefore be imitators of God, as beloved children. (Ephesians 5:1)**
- E. 1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God. 4 When Christ who is your life appears, then you also will appear with him in glory. 5 Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. 6 On account of these the wrath of God is coming. 7 In these you too once walked, when you were living in them. 8 But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. 9 Do not lie to one another, seeing that you have put off the old self with its practices 10 and have put on the new self, which is being renewed in knowledge after the image of its creator. (Colossians 3:1-10)**

The fourth part of Peter’s teaching on sin in 1 Peter 4:1-7 is ...

(4) The Perspective – Judgement Day is soon so live like it! (4:7)

- A. 7 The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.**
- B.** “Self-controlled” speaks to our actions and “sober-minded” speaks to our emotions. Peter says the reality of the impending judgement we will all face should cause both of those things to happen in our life.
- C.** Whether it is the physical return of Christ, or the end of our journey through this life, either will be here before we know it; and I mean “before we know it” quite literally! We have no idea how many days we have left on this earth, nor do we

⁵ Kistemaker, S. J., & Hendriksen, W. (1953–2001). [*Exposition of the Epistles of Peter and the Epistle of Jude*](#) (Vol. 16, pp. 162–165). Grand Rapids: Baker Book House.

have any idea of when Jesus is coming back. We can't say which will come first, but we can say that both are closer today than they were yesterday; and we will be even closer tomorrow. Every year of my life teaches me just how fast that day is coming. It seems like yesterday I was in my twenties with no concept of the brevity of life. I had no idea then that at age 49 I would look back on those days as if they were only a few days prior. I'm not trying to be morbid, and neither is Peter; he's trying to encourage us to be wise by letting the full weight of this reality land on us!

- D. When we let the full weight of the fact that we will stand before Christ to be judged weigh on us it fuels self-control! It puts sin into its proper perspective. Sin is tantalizing but when contrasted with the reality of standing before Christ to give an account for why we saw sin as more appealing and fulfilling than obedience to Him, well, it motivates self-control! I am much more motivated to do what I should do and not do what I shouldn't do, when I understand I will be judged by Christ for both! The reality of Christ's return should give us every rational reason to live self-controlled as opposed to out of control!
- E. Likewise, when we let the full weight of the fact that Christ is returning to make all things right truly weigh on us, then we are less likely to live our lives in panic, grief, depression or anxiety. If we believe eternal life is real; that Christ is going to wipe away every tear; that He is going to restore all things; that He is going to bring justice to every injustice; and that He is going to remove every experience and consequence of sin from our life; then we simultaneously lose any justification to continue in any emotion other than peace. We are no longer emotional rafts being tossed about by every wave of life, but we find ourselves a ship that certainly knows it's in a storm but has the power to steer its way through!
- F. Consequently, being self-controlled and sober minded necessarily effects your prayer life. When you and I are living our lives out of control in either our actions or emotions, our prayer life becomes at best a panicked avalanche of faithless demands to God. We find ourselves crying out for all the things we are convinced we have to have, as opposed to faithfully submitting every desire to Him so that we can experience the comfort, peace, and confidence that comes as a result of casting all our cares on Him so that we can focus on Him as our true care! Prayer is not meant to be a Santa Clause session where we give God a list of everything we want, but rather an interaction with the Divine; with God Himself. It's meant to be me sharing my heart for sure, but it's also meant for me to reflect on His heart and His voice, which is first heard in His Word – the Bible!
- G. **14 In the way of your testimonies I delight as much as in all riches. 15 I will meditate on your precepts and fix my eyes on your ways. 16 I will delight in your statutes; I will not forget your word. (Psalm 119:14-16)**

H. 16 Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts. (Jeremiah 15:16)

So, to wrap this up I want us to think a little more specifically about our mindset when it comes to our sin, not other people's sin, OUR own personal sin!

CHALLENGE: Which mindset do you have:

- (1) Oblivious – live life with no consideration of sin.** Despite all the warning in Scripture about the danger of sin and its ever-present reality within us, you still go through life with no spiritual, mental or emotional awareness. You're like a drunk soldier who has stumbled into the enemy camp and is walking around talking to people thinking you are with your own army.
- (2) Entitled- live life feeling you should be able to do whatever you want.** Despite the fact that you know the Bible teaches sinful desires come from a depraved nature that opposes God and as such brings the experience of death to you and everyone around you, you still justify doing whatever you feel like doing. You are the defiant man who is too arrogant to even care because your motive is your sense of entitlement rather than love.
- (3) Defeated – live life as if you are powerless over sin.** You have chosen to believe past failures define you despite God's clear declaration of the measure of His grace! You live life as if God lied about His love and that your sin is bigger than Christ's death.
- (4) Winning – live life embracing His grace so you can learn from mistakes and stay focused on abounding in the joy of His righteousness!** You believe God's grace so much that when you sin you stand back up and get back to knowing and following Him! You long for the pure spiritual milk of a relationship with Christ and as such when you find yourself feasting on the lifeless alternatives of this life, the emptiness they bring you eventual leads you back to longing for the life that is only found in Christ! You are not simply trying not to live in sin, but more importantly you are trying live in His life! You long for the pure spiritual milk of knowing and following HIM!

So, listen, put the MINDSET of Christ on, armor up, and run so hard to know Jesus that when sin steps in your way you run over it like a freight train! If in that effort you end up flat on your face, remember His grace; remember He has called you and will never forsake you; remember your prize is still there; and get up and start running towards Him again!

12 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. 13 Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and

straining forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. (Philippians 3:12-14)