

Philippians
Leon L. Combs, Ph.D.

CHAPTER 3

Phil 3:1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you.

**Phil 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision;
Phil 3:3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,**

Paul starts this section with the word “finally” but at least 40 percent of the letter yet remains to be read. The use of this word is often used to begin the middle portion of a letter after finishing with one important section and this is no doubt why he began this section with that word. Paul does not mind repeating himself with instruction for repetition is the best teacher. He loves them very much and wants to be clear in what he says to them about rejoicing in the Lord. He had previously (Phil 1:28) warned of those who oppose them and so when he says that he will write the same things again he is probably referring to that warning.

We see from these three verses that properly rejoicing in the Lord requires sound doctrine. We are to always rejoice in the Lord regardless of our circumstances. If we find ourselves in a situation that many would find problematic we should praise the Lord even more than normal. Praising the Lord is a form of rejoicing in the Lord and we need to always remember that He is sovereign so that our circumstances do not surprise Him. Being ill in the hospital may be an opportunity for us to witness to others why we have the joy of the Lord even when ill. Paul was able to witness to his guards when he was in prison and he viewed that circumstance as an opportunity given him by the Lord so that the guards would see what it means to really rejoice in the Lord. The word “happiness” is closely related to chance in its etiology but our peace is not related to chance for there are happenstances in the live of the child of God. Joy is an inner quality that is not dependent upon circumstances and when we rejoice in the Lord we have His joy. Of course joy is one facet of the fruit of the Spirit that is only available to people who are indwelt by the Holy Spirit. Only God’s children can rejoice in the Lord and know His joy.

To have this joy and to thus rejoice in the Lord requires that we practice discernment as Paul mentions in the second verse. There will be many people who will try to take away our joy by trying to get us to follow false doctrines. The early churches had many such false teachers and so do many churches today. He is probably warning them of the Judaizers who followed the apostles and tried to turn the disciples away from the true gospel by teaching circumcision and other Jewish practices. The use of the word “dogs” is an extreme reproach and was used also by Jesus:

Matt 7:6 Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

Jews also frequently used the word in reference to Gentiles so Paul is probably throwing the word back into their face so that they would be doubly insulted. Referring to them as “evil

workers” says that they are evil in the sight of God even though they are very fervent in their work. Similarly today we see Mormon missionaries in our subdivisions who are teaching a false, evil doctrine but they are sincerely working very hard and with much devotion and sacrifice for their beliefs. These false teachers also fervently believed their false doctrines but sincerity is no substitute for truth. They were teaching a false circumcision for they were teaching a physical process that they thought would mark the people as true chosen people of God but they were wrong. Today many people are also teaching false doctrines and they are very sincere, but we must always practice discernment so that we can compare their teachings with the Word of God.

Paul also wrote of the false and true circumcision in his letter to the Romans and the Colossians:

Rom 2:25 For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

Rom 2:26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

Rom 2:27 And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

Rom 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

Rom 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Col 2:11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

Col 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

Christians have been circumcised by God internally as our entire sin nature has been removed from His presence and is slowly being removed in our walk in the world. We are then the real circumcised people rather than those who have only received a physical cutting. Just as he described the Judaizers by three characteristics, he now describes true Christians by three characteristics. We

- Worship by the Spirit of God and not by human traditions or external rites established by man.
- We glory alone in Christ Jesus as He is our redeemer and Lord. We do not glorify ourselves in any manner.
- We put no confidence in the flesh. We know that we cannot redeem ourselves by any meticulous obedience to the Law for the Law only shows us how unworthy we are. We have full confidence in salvation only by the faith given us by God and the work of Jesus Christ.

Phil 3:4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:

Phil 3:5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;

Phil 3:6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

Phil 3:7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ.

Phil 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

Some Christian denominations still teach a salvation by “balance sheet” meaning that if you have enough entries in the asset column to outweigh the deficiencies in the liability column you will achieve eternal life with God. Paul here says that if such were true then he would certainly be worthy of salvation on his own merit much more so than any of the Judaizers. However he goes on to say that he counts all of those many assets as loss. Paul gives seven characteristics that many would count as assets toward salvation. He gives the inherited reasons as being born into a Jewish family (circumcised on the eighth day after birth) rather than as a proselyte circumcised later in life. He also states that he is an Israelite, the name of God’s covenant people. He then says that he is of the tribe of Benjamin. After the death of Solomon there was a civil war in which the entire nation split into two nations. The tribe of Benjamin was the only tribe to join with Judah in the southern nation as they vowed to remain true to the proper sacrificial system whereas the northern nation set up false altars in direct violation of Leviticus 17. He then says that he is a Hebrew as he is stating his birthright down from Abraham.

Paul then states his earned assets. He says that he is a Pharisee who were the most faithful of all the Jewish sects in their obedience to the law. He then states that he was a zealous Pharisee to the point that he persecuted the church, the members of such he viewed as blaspheming God so that he even had such people killed and put in prison. These birth rights and earned marks are certainly tremendous in the eyes of humanity but he counted them all as loss in comparison to what Jesus Christ did. Paul thought that he was righteous until he met the only really righteous person, Jesus, on the road to Damascus. He then knew that the entire total of his righteousness was as filthy rags before the holy God. It is important to note that he used the Greek word “panta” (all things) rather than the Greek word “tauta” (these things) to say that all of his birth rights and accomplishments were included in his conclusion and not just the things he mentioned. He is then saying that there is nothing that he could have done that would have earned him the right to be in the presence of the Lord.

The value of having been born again so that he could know Christ Jesus as his Lord vastly surpassed the total value of anything that anyone could do regarding works of righteousness. He then counted all of that as rubbish.

All of us came to the same conclusion as Paul when we had our eyes opened to the truth. I had been brought up in the “balance method” and realized that I could never attain any significant total of assets when compared to the holiness of God. God then opened my eyes and I then came to know Jesus Christ as my Lord and Savior. I then tossed aside all of my earthly assets and God took away my sins and replaced them with the righteousness of Jesus Christ.

Phil 3:9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

This one verse is a comprehensive summary of the book of Romans as the truth of salvation is rendered in this one verse. He knew that when Jesus comes again he would be found to be only in Him and not standing on any of his personal assets. Paul knows that his righteousness is worthless in comparison to the righteousness of God. Thinking that we can take our righteousness to heaven as an entry requirement is rather like taking Monopoly money to the store and thinking that the clerk will accept such for payment of what you wanted to buy. Many self-righteous people are going to be shocked after their death when they realize that their entire life has been a waste. Because we are finite beings, we cannot fully understand the righteousness of God. We have some sense of that righteousness in the Law and in the sinless life of Jesus Christ. But we know that we have been infused with the righteousness of Jesus and we will be able to then gain access to God after our death. In the following, Paul clearly stated the double imputation process:

2Cor 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

It is only by the imparted faith (God's enabling power) that any person can participate in this double imputation. Rom 12:3 tells us that God allots to each a measure of faith and the other verses tell us more about that precious gift. Most people think of faith as synonymous with belief and thus it is subjective and an existentialist concept. But Biblical faith does not originate in the mind of man. Rather it is a gift of God that results in our being able to believe and trust in God. People confuse cause and effect. The faith that God gives us at redemption is the cause of our being able to trust and believe.

Rom 12:3 For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Heb 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

Rom 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

Rom 9:31 but Israel, pursuing a law of righteousness, did not arrive at that law.

Rom 9:32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

What a wonderful gift! We acquire the righteousness of God by the act of God and not on the basis of anything we do.

Phil 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

Phil 3:11 in order that I may attain to the resurrection from the dead.

Paul now continues his thought in verse 8 of knowing Christ Jesus. He is not talking about knowing the power that caused His resurrection but the power of that resurrection working itself out in his life. When Paul was born again, he did not exchange one religion for another for Christianity is not a religion. A Christian has had all of his sins put away on the cross of Jesus Christ and he has had the righteousness of Jesus put into his account so that he is now a child of God and thus a member of the family of God. Members of a religion learn the teachings of the founder of that religion, memorize all of its creeds and doctrines, and follow certain rituals on some recurring basis. Christians do not have to do any of those things. We can be a sinner one moment, a Christian the next moment, and then immediately die and go into the presence of God forever like the thief on the cross next to Jesus:

Luke 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

However if we are blessed to live longer here to serve Him we will be conformed to the likeness of Christ as the Holy Spirit continues to work on our transformation.

Rom 6:4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

When Paul talks about a fellowship of the sufferings of Jesus, he is not talking about the expiatory sufferings of Jesus but the sufferings that he received in a hostile world because of his being a servant of Jesus Christ:

Col 1:24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions.

In the above verse, there is no lacking of expiatory sufferings of Jesus but every believer is to witness for Christ to people who were not directly reached by Him during His time here. We all will suffer in a hostile world as we witness for Him:

Matt 16:24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.

Our conformity to His death is a continual process of sanctification:

Rom 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

2Cor 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Phil 3:21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

The last sentence has been greatly misunderstood by many people. Paul is not saying that he is afraid that he might lose his salvation as we can know from what he wrote in Rom 8:38-39 and in Phil 1:6. What Paul is saying is that he wants to so exemplify the transformed nature of his being so that people might think of him now as a resurrected person. He wants to attain to this state while he is still living here. To the Greek mind, living people are standing and dead people are lying down. Paul wants to be seen as a standing person in the midst of the reposing dead in a spiritual sense. We should all have this same vision for ourselves. Spiritually the world is composed of dead and living people. Only God can bring forth life so our walk in the world as a standing person will not even be seen by the dead. It is rather like a two-dimensional being not seeing a three-dimensional being since they are in a realm that they cannot see. So why are we called to witness to the world? God raises those from the dead when He chooses and then they can see us so that our witness will then give the newly born people of God a beginning of the fellowship that they need to spiritually mature. Our call is to disciple and teach those whom God has raised from the dead:

*Matt 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
Matt 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. "*

Those who remain spiritually dead will not receive our witness but we do not know whom God will give life so we are to witness to everyone. Of course we know when we witness to those whom God has given life and it is a wonderful occasion to be at the beginning of a new life even as it is wonderful to be in the presence of a physical birth. Praise the Lord for allowing us the opportunity to be so involved in His process.

Phil 3:12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.

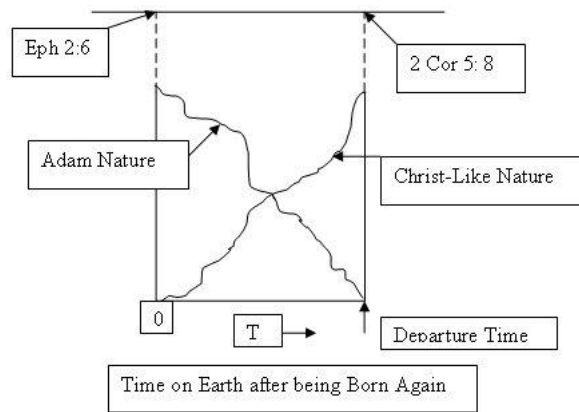
None of us will ever achieve a state of perfect righteousness while we are living in this physical body. Paul is stating his ideal goal and not one that he has or will attain. Athletes should set goals of achievement beyond what they reasonably expect to achieve for then they should at least achieve goals in excess of what they would achieve by setting lower goals. As Christians we should set our goal as achieving perfect righteousness in all that we do and say but we have to also know that such is impossible this side of our glorification. We all began as spiritually dead people:

*Eph 2:1 And you were dead in your trespasses and sins,
Eph 2:2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.*

God then worked a miracle to make us spiritually alive:

*Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Eph 2:5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),*

As we then walk in the world the Holy Spirit will be working in our life to remove our Adam nature and increase our new Christ nature as depicted in the following diagram.



To “lay hold of something” means to possess it. Paul says that just as he was possessed by Jesus Christ he must now possess the spiritual nature in all of its ramifications. To “press on” means to persevere in our actions and Paul is an example for us as we walk in a sinful world. We need to press on to possess the characteristics of Jesus Christ in every aspect of our being. Fortunately we are not left alone in this process as the Holy Spirit is working in our life to effect the process of the above diagram.

**Phil 3:13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
Phil 3:14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.**

He wants to make it clear to the people that he does not think that he has achieved the perfect state of Jesus Christ in his life now. Some people may have thought of him as a perfect Christian but he knows better. As we grow closer to Christ in our walk in the world we actually become more aware of how far away from that perfection we are. As God fixes some of our imperfection we become more aware of how imperfect we are. The job of the above diagram can become depressing until we realize that God is sovereign in all things. Paul says that he simultaneously forgets what is past and reaches forward to the sanctification in front of him. He certainly does not forget about his past for he just reiterated some of it. The forgetting is not letting memories of the past totally fade away but we do not let them entangle us. The guilt of our past has been removed by God so we certainly cannot let such keep us from running the race. Satan will try to entangle us with guilt over our past or to keep up from thinking more highly of ourselves than we should as he did with Paul in the thorn in the flesh:

2Cor 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself!

As I have previously explained, this thorn was a demon from Satan who kept reminding Paul of all that he had done in persecution of the church so that he would not think so highly of himself

as he received the great revelations from God. Except for the grace of God this guilt would have been paralyzing. We have to be kept on an even keel and not condemn ourselves for our past sins or think too highly of ourselves as we grow in spiritual maturity.

We must also “reach forward” to the work ahead of us. God has specific tasks for us:

Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

We then need to not let any failures or successes hold our attention but we should be focused on the next works prepared for us by God. The upward call in verse 14 refers to the call for salvation through Jesus Christ so Paul is setting his mind on going forward in his missionary duties as God is using him in the salvation and disciple processes he is assigned.

Phil 3:15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you;

Paul is not referring to those who have reached spiritual perfection but to those who are mature Christians for such have been through life acquiring baggage that could cause them guilt or to think too highly of themselves. He is saying that all of these people need to have the same attitude he just mentioned – they are to press on in the work assigned them by God. He then reminds them that God is not through with them and if they need to have an attitude adjustment God will administer such to them.

Phil 3:16 however, let us keep living by that same standard to which we have attained.

Phil 3:17 Brethren, join in following my example, and observe those who walk according to the pattern you have in us.

Phil 3:18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ,

Phil 3:19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.

Each Christian we meet is at a different point in their spiritual walk than others. We should all walk according to that level of spiritual maturity as we are faithful to what God has taught us. God is sovereign in all things including our spiritual development so we trust Him to guide us but we need to always keep in line with our level of understanding:

Eph 4:1 I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called,

Paul uses the tender word “brothers” as he enjoins them to imitate his walk with the Lord as he also urged in:

1Cor 11:1 Be imitators of me, just as I also am of Christ.

He is actually pointing to Christ as the model since he is imitating Him. This is not an egotistical statement but he is lifting up examples for them to use as they walk in a difficult world. He no doubt is also including Timothy as an example as he urges them to also watch the walk of others that he, Timothy, and perhaps Epaphroditus have taught others. Mature Christians like Paul have left us a model for humans as we ultimately are attempting to walk as Christ. Paul is also telling other Christians to walk in formation with other believers so that we complement each other in our work. The various spiritual gifts of the believers must be used in concert so that the body of Christ is edified. We must not commit the sins that can be destructive in the body of Christ:

Gal 5:26 Let us not become boastful, challenging one another, envying one another.

In verses 18 and 19 Paul describes the walks of the enemies of Christ. These people are most likely not the atheists of the world but the people who profess to be Christians but who really are not God's children. Paul had often told Christians about such people:

Rom 16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

Rom 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

2Peter 2:15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,

Paul is very upset that such people are in all churches but Satan has not stopped his war against God and surely continues this type of assault today. To people who only pretend to be Christians the lure of the world wins over their desire to conform to the actions of the true Christians. Paul told of one person who formally worked with him but departed to the call of the world:

2Tim 4:10a for Demas, having loved this present world, has deserted me and gone to Thessalonica;

1John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

1John 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

As he says in verse 19, their end is destruction for themselves but they can do a lot of damage in the church while they are there. It is good for the body of Christ when such pretenders leave:

1John 2:19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us.

We all must be discerning of such pretenders and follow our Lord's method of dealing with them (Matt 18:15-18).

Phil 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

Paul uses the word “our” emphatically to contrast the true believers from the pretenders. Since our citizenship is in heaven, we are primarily bound by the laws of that realm. Just as when an American visits Sweden he is to obey their laws, he is primarily bound by the laws of the U.S.A. There is a spiritual sense in which we are already in heaven:

Eph 2:6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,

And so, the translation above of Phil 3:20 is correct in that, from heaven, we eagerly wait for the return of our Lord Jesus Christ. I think Paul is stating his longing for the return of Jesus and he is teaching us to have God’s perspective on earthly events. The more we mold our conscious by the Word of God, the more real our heavenly perspective will become.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

The transformation of our mind is related to the diagram showing our loss of the Adam nature and the gaining of our Jesus nature. The return of Jesus Christ is mentioned in all of the New Testament books except Galatians, 2 John, 3 John, and Philemon. Therefore the expectation of His return is a very important component of the Christian walk. Knowing that Jesus could return at any moment should be a deterrent in resisting evil temptations and it should be a motivation for becoming more like Him in all that we think and do. However we should not spend any time trying to determine when He will return for our goal here is sanctification and doing God’s work as Paul clearly stated in verses 16 and 17.

Phil 3:21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

The Greek word translated as “transform” means to “change the outward form of”. Saying that we are in a humble state now draws attention to the weakness and susceptibility of our body to persecution, disease, sinful appetites, and death. We all look forward to that day when we will be glorified:

1John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

This thought should mandate us to participate excitedly in our sanctification:

1John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

In every New Testament usage of the Greek word translated “power” always means exertion from a supernatural source. This is a great promise -- not just for us-- for all of the heavens.

Rom 8:22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

This verse tells us that Jesus is in His glorified body and that we will have a similar body. The resurrection of Jesus Christ is a critical aspect of the Christian belief as Paul stated:

1Cor 15:12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

1Cor 15:13 But if there is no resurrection of the dead, not even Christ has been raised;

1Cor 15:14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.

1Cor 15:15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

1Cor 15:16 For if the dead are not raised, not even Christ has been raised;

1Cor 15:17 and if Christ has not been raised, your faith is worthless; you are still in your sins.

1Cor 15:18 Then those also who have fallen asleep in Christ have perished.

1Cor 15:19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

Since the resurrection of Jesus is a fact, Paul went on to tell its ramifications:

1Cor 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

1Cor 15:21 For since by a man came death, by a man also came the resurrection of the dead.

1Cor 15:22 For as in Adam all die, so also in Christ all shall be made alive.

1Cor 15:23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

1Cor 15:24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

My glorification may come at my rapture or it may come later. However, the fact that one day I will have a glorified body and that all of heaven will be in perfect conformity to the perfection of God gives me a goal that makes all the pain and persecutions of this world pale.

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

Praise the Lord!