

The Power Of His Resurrection

My Notes 01-09-2024 Tuesday Morning

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[Philippians 3:4-9](#) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, ⁿan Hebrew of the Hebrews; as touching the law, a Pharisee;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,
9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Today's handful of purpose study, go to Philippines Chapter 3. So if you can find your places, one of my favorite. Passages in the scripture here [Philippians 3](#) we're going to start in verse four, as a matter of fact. So let's find our place there.

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8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,
9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Well, I'm sure all of you are familiar with the text. It's powerful text. It is the Biography, Autobiography of the Apostle Paul. So there's much to learn from it.

And Lord, with your help, we proceed we thank you for this handful of purpose. We know, Lord, that you've left this here throughout the ages, inspired by your spirits, so that your believers would be out of fight here in these last days. So encourage our hearts, Lord, we're gathered together in your name, and we do anticipate your presence, and your teaching in Jesus Name. Amen.

Well, we could entitle the message, the power of his resurrection. The apostle Paul speaks about that, and that's the theme that's resounded here, the power of a changed life, and what God had done in the life of Saul of Tarsus. Now, of course, you're all familiar with his conversion, and he speaks of it in other places, though I might also have confidence in the flesh, he says here. If any other man thinketh that he asked whereof he might trust in the flesh I more. So the in the event that I'm speaking to anybody in the group here that has any shred of confidence in yourselves to save yourselves, let's dispense with that notion. It's a fatuous, and foolish notion. Man in his best state, is altogether vanity, the Scripture says. All our righteousness are as filthy rags, [Isaiah 64:6](#) tells us, so we can't have any confidence in the flesh. [Jeremiah 17:9-10](#) says the heart is deceitful above all things, and desperately wicked: who can know it?

10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. So we don't trust ourselves, obviously, and I don't think I have anybody in this group that is hoping to get to heaven because of how good they are. So there are people that I confront now, and then will tell me that they're expecting to go to heaven because they're pretty good people. Well [Romans 3:10-12](#) none are good no, not one. Now the Apostle Paul had to learn that lesson because after all he had been steeped in the concepts of self righteousness a Pharisee believed himself to be righteous in the sight of God. Now this kind of promotion of self I would call it egoism. You know there's egotism, but egoism is when you have total confidence, and love of yourself. You know, the psychiatry that happened with Sigmund Freud, and what happened thereafter, and his his thoughts about man degrading himself, and man had been put through guilty conscience pretty much. He was a rejection of the notion of guilt, and felt that all of our psychosis stem from the fact that we had a low self esteem, and that we've been put in this circumstance by ministers of the gospel, essentially that that told people that they weren't worth anything, and so that's Freudian psychology, and behavior modification. Where we have his view is that we have to dispel guilt, and we have to think better of ourselves. Now this has distilled down into modern teaching. Today we have it everywhere. People promoting self, the belief in self. They teach you, the young kids in school that you could be anything you want to be, and that that sort of attitude. So self help books of course have always been bestsellers

on the market. You can find them everywhere, and people are attracted to this. They believe that they need to build themselves up, and be a much more confident in their lives, and there's an element of this that has crept into the church, and that we have I supposed self-help preachers that, well, they're not preachers. What are they, cheerleaders? They're not preaching the gospel, that's for sure. The various books, and I could go on. The lists continue on and on and on. You can see it's all about assertiveness, and loving yourself and boosting your confidence, and all the rest of this that goes on with the psycho babble that has brought our generation to, you know, a place of love, of self. We we worship the belly God. It's all about me, and this generation in particular now is all about me, and just the opposite of what the Bible teaches, and certainly when Paul is telling us here. When he says he has no confidence in the flesh.

[Philippians 3:4](#) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: So he continues his autobiography by saying for we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh. So he's speaking of the born again experience the circumcision which they that worship God in the spirit. We understand that the heart has been circumcised the the old nature has been cut away. The nature of self love, and me, ISM. That's all been circumcised, cut away from us, and now we have Christ living in our heart. Which makes all the difference. In fact, in [Romans 8:9](#) If any man have not the Spirit of Christ, he is none of his. Uh, so we no longer boast of ourselves and who we are, but only what Christ is in us. In [1 John 5:14](#) you have And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us. So that's the confidence that we have in him. You see that. So no confidence in the flesh. All our confidence is in him, and with good reason, because he is the omnipotent God, and he has sent his spirit, and his desires to live in the heart of believers, and to condescend. So indeed our confidence is in him, and the [Proverbs 3:26](#) says, For the Lord shall be thy confidence. So again, just the opposite of confidence in the flesh, the opposite here, where confidence in the Lord, and you can have all the confidence you want in the Lord. That's fine, and we'll give him all the glory. Any good that ever comes of our lives, he will get the glory for any all the. Missteps, errors, flow paws, sins. That's us. That's all we could get the credit for is the flesh, and the old nature that's in us in [Galatians 5:17](#) There's that great contrasting passage there where it speaks about the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that you cannot do the things which you would. So, that old nature of course our journey here on earth is a putting down of the old nature, and giving way to the new nature, and letting the Holy Spirit take control in the leading, and guiding us.

[Philippians 3:5](#) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Alright, let's get back to the circumcision. So he says we are of the circumcision which worship God in the spirit. So he speaks of being circumcised the 8th day. Now he goes back to who he was before he was saved. He speaks of his credentials. He's saying if anybody has reason to have confidence in the flesh. That he had somehow is pleasing God. It would be himself, he said, and so now he begins to delineate a list of all of the accomplishments, so to speak. This is his resume. How's that sound? So circumcised

the 8th day. Well, we know that this was the Jewish practice, and so it goes all the way back to the Abrahamic covenant, and that the Jews were to practice that continued to practice to this day. Circumcision on the eighth day, we find Jesus in fact being presented on the 8th day, and that's when they would name him, and we find, Simeon and Anna coming in the temple at the same time. So circumcision on the 8th day of the stock of Israel. So right here again, each little phrase is giving us something more that adds to his resume the stock of Israel. We know that Israel is the chosen nation, chosen people, but let's see we even get more specific of the tribe of Benjamin, and we'll speak why that gives him a special prominence. Then he says he's an Hebrew of the Hebrews, and as touching the law of Pharisee. So let's go into each one of these attributes, so to speak, of the things which recommend to him to have confidence in the flesh. If he was going to have confidence that that would be enough to get him to heaven. So circumcised the 8th day we've mentioned of the stock of Israel. So Israel we remember as a divided Kingdom. We have Jeroboam and Rehoboam right after Solomon's death, dividing the Kingdom, and civil war. So we have the northern tribes, and the southern tribes. So the 10 northern tribes have been scattered by the Assyrians by the time of the 1st century, and Benjamin voluntarily relocated, and joined Judah. So this is what happened at the Assyrian conquest of the the northern tribes. So there there came an amalgamation of Judah and Benjamin. That's where they became one. Jerusalem, then the beloved capital city, was built on the land from the tribe of Benjamin. It was also the tribe that the two sons of Rachel Isaacs, beloved wife, came from. So we remember Joseph and Benjamin. Benjamin was, well, at first named by Rachel as she gave birth she she was passing. Her life was taken at that point that she cries out. Benoni, the son of my sorrows, and after she dies, Jacob won't let that name stand. Yeah, it would be pejorative. So he uses the name Benjamin the son of my right hand. I think I've given lessons before on this, but, you know, it's a beautiful picture of the Lord Jesus, who is at once the son of sorrows, Benoni, and also the son of God's right hand, Benjamin. So we kind of see it blended here. At any rate, the Tribe of Benjamin had special blessings attached to it. Uh, let's see here. There's a I think I have it in set here. Yes, I do ok, so there was the territory that was given to Benjamin, as you know. When Joshua came in to the land he divided the land into various segments, and the tribes inherited these boundaries. So Benjamin had a small piece of the land, but it's small, you know it would end up being the most important piece of real estate in all of Israel, and that would encompass the city of Jerusalem. So this is the Mount Zion. So when he brings this up that he's of the tribe of Benjamin, it's because of that meaning that he had special preeminence. The first king of Israel, Saul was a Benjaminite. So we might think again that this gives him some, maybe some, priority over the others, and so already mentioned these both the Joseph and Benjamin were born to Rachel, and that made them especially loved. You know that Jacob loved Rachel, and she only bore the two sons. He also mentions that there's plantation Hebrew of the Hebrews, and so this expression means that he belonged to a special an elite group of scholastics Pharisees a primarily, although in Jerusalem there were a mixed group, but they were individuals that formed the council. They were called the Sanhedrin, and they had the consistant of 71 men was led by the high priest, and the council could decide almost any fate of its people. Except the death penalty. We know the history, of course, that led them to delivering him to Pilate for capital punishment. So this court was located within the Chamber of human stone inside Herod's temple. Now this of course, speaks of the Sanhedrin in Jerusalem, but each major city where the Jews settled would have their own Sanhedrin. Saul of Tarsus was, after all, not a member of the Sanhedrin in Jerusalem, and thus he would not have been with those that condemned Christ. He was a member of the Sanhedrin in Tarsus, so he nonetheless occupied a very important

position that this was looked at with great esteem, and that's the expression, that Hebrew of the Hebrews, in a sense, the Hebrew above the other Hebrews, in that he was elected to this sacred council. He also mentions that he was a Pharisee, and the expression Pharisee means law keeper, and they were separatists. They were individuals that kept the law in Toto. They believed in a literal interpretation of the scripture over, and against the Sadducees, who were liberals, that rejected the concept of life after death, that there was any punishment after death there, there was no hell, there was no heaven. They live just for the moment, and they rejected for the most part, the prophets. They received only the Torah, the first five books of the Bible. So they are in stark contrast philosophically with the Pharisee. When Jesus was condemned, it was primarily by the Sadducee and Council in Jerusalem. Nicodemus was a Pharisee. We would assume Joseph of Arimathea a Pharisee, but most of them were Sadducees, and the high priest certainly was. At any rate, the Pharisee was a formalist tradition. Worshipers, they were self-righteous. Remember Jesus gave the illustration of the Pharisees. They prayed thus with himself. God, I am thankful I'm not like other men I you know, I fast twice in the week I tithe all that I possess. So this was the arrogance, and the supercilious attitude of the Pharisee, but of course, in a sense the Pharisee was also seen as a very holy person. They had, they would wear the phylacteries, they had enlarged borders which indicated they served God, and people looked up to them as the religious elite, and so he mentions that here only again. To buttress his case that if anybody had a self righteousness to boast of any confidence in the flesh, it would be he was a member of this August group.

[Philippians 3:6](#) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. Then he goes on here in the text, and he says that he was also a persecutor of the Church. Concerning Zeal persecuting the church, well, we know very well that Saul of Tarsus was breathing out threatenings on the road to Damascus. He had in his hands the warrant for the arrest of believers, and he was going about to do just that when he was smitten with the light from heaven, and his life changed. He was also there, of course, at the stoning of Stephen at that terrible event, and it was Saul of Tarsus that thought like any good Pharisee. That they were doing God's service. Jesus alluded to this in [John 16:2](#) What we'd have to think, in a sense, is an oblique reference to Saul of Tarsus. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that the he doeth God's service. So it doesn't mention him by name, but that's where Saul of Tarsus was. He stood above all of his brethren in that he went as far as killing Christians that demonstrated the kind of zeal he had for. What he felt to be the true faith. Well, one takes all this into consideration. We certainly see here what dramatic conversion it was when Saul Tarsus became Paul the apostle. When he wrote to Timothy in [1 Timothy 1:12-15](#) he said, And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry. 13 Who was before a blasphemer and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord Jesus Christ was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying and worthy of all acceptation. 15 This *is* a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners of whom I am chief. So it is as though, and not in any kind of morose way, but the Apostle Paul bore the testimony of what he was. It was something that he rubbed thereafter after knowing what he had done, and that he had innocent blood upon his hand. It was a difficult thing for him, and he bore it, and spoke of it often,

as we see here, and puts himself as the chief of sinners because again, he was a blasphemer, a persecutor, and injurious. I would take note here, and say listen, all of us need to learn something from the apostles. Humility here. He did not spare himself, you know. He looked back, and realized had it not been for the grace of God, the grace of our Lord Jesus Christ exceeding the abundantly with faith and love, so that God showed him that kind of mercy, and he felt certainly undeserved of it. So he knew who he was. So when people take um-bridge, and say, well, you know, you're good, you've always been a good person, and you're this sort of thing. We just can't allow it. We'll have to, we would have to correct people and say, no, no, no, they're not good, no, not one [Romans 3:12](#). And I'd have to agree with the Apostle Paul, and say I'm the chief of sinners, and that would be the best approach intact, and that is to understand the impeccable nature of our Holy God, and how far short man falls of that nature. So it was James M Gray, one of the editors of the Scofield Bible that wrote the hymn only a Sinner Saved by Grace, and in it, of course, he speaks in that song about his unworthiness. You know, only a Sinner saved by grace. So then of course his conclusion of his denunciation of his old life, he says, touching the righteousness which is in the law, blameless, and this is what the Pharisee prided himself on, and again, it's what the name of the name Pharisee means, Law keeper, blameless, and this is what Pharisees really believed about themselves, that they were not sinners like other people, and that's what gave them this special spirit, this arrogant attitude that they had.

[Philippians 3:7](#) But what things were gain to me, those I counted loss for Christ. So in [Luke 18:9-13](#) He spake this parable unto certain, which trusted in themselves that they were righteous, and despised others. So this is the this was at least the introduction to the parable of the Pharisee that goes up into the temple, and praise thus with himself. God, I'm thankful I'm not as other men are. I fast twice in the week. I've tithe all that I possess, so it makes his position known here that he's not like that publican over there. That won't even look up into heaven, and so he begins that parable by by accusing the Pharisees of those that trusted in themselves Notice again in our text. He had no confidence in the flesh. In [Matthew 23:23-28](#) we have this excoriation of the Pharisees. Woe unto you, scribes and Pharisees, hypocrites! for yea tithe mint and anise and cumin, and they've omitted the weightier matters of the law. Judgment, mercy, and faith. These ought you to have done, and not to leave the other undone. So the Pharisee was scrupulous. Yeah, he was punctilious. We we find here that he takes the the grain of a cumin, and the counts out how many seeds you know, and make sure that God gets one seed for every nine that they have. Pretend that you may have harvested so that it shows you their the importance they put upon keeping the law in all of its facets. A week ago or so, I preached on the traditions of the Jewish people and what's called Haleakala, and this they had developed their own code of ethics while they were in captivity in Babylon, essentially the Jews felt that they needed now to keep it all together even though they weren't in Jerusalem. So they formed the this coterie of Jewish scholars and they began an oral tradition that was called Mishnah, and the Missioner was a traditional law, and essentially was communicated orally, and ultimately put together in a written form later in the 2nd century, first and second centuries AD. So, and that's what they call the Talmud. By well, in it, of course, they explore all these various aspects, go well beyond whatever God required, and they come up with their own set of values and so on, including the washing of hands and all this sort of thing that really only belong to the priesthood, but they made it a sanitary law for all Jews and so on. So there was traditional law. They even had a law called Corban where they they said if you take an

article, something that you own, that you dedicate to the Lord, that you could not go back on that. So that was the law of Corban, and Jesus rebuked them for having this law, and yet they would not help their own parents, and they would use the law of Corban and say, well, we can't help. We'd like to help my withering mother, and father. They impoverished people, but we can't because we devoted this piece of land to the temple, and he called them what they were, hypocrites. So we see, and throughout [Matthew 23](#), there's so many other places where he says that they were blind guides which strain a gnat, and swallow a camel. Woe you scribes, and Pharisees, you make clean the outside of the cup and of the platter, but within you're full of extortion and excess. And so much more in [Matthew 23](#) about this excoriation, though blind Pharisee cleanse, cleanse first that which is within the cup in the platter that the outside of them may be cleaned also. So won't you scribes and Pharisees you are likened to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. So Jesus is unsparing of their hypocrisy, and numerous times in this sermon he calls them blind guides and hypocrites. Even so, you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity. So when Paul cites that he's blameless, he's a Pharisee. That's what he was, and that's what so many people think. They're righteous in their own eyes, but he would say now in the text, but now that he would be found in Christ, not having my own righteousness, which is of the law, but that which is through the faith of Christ.

[Philippians 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: The righteousness which is of God by faith. So the believer now does not boast of his own righteousness. Righteousness is imputed to us. It is given as gift. Trust Christ and confesses their need for Christ. That we are sinful people we cannot save ourselves. We have no confidence in the flesh. We want to be found in Christ not with our own righteousness, but that which comes through faith, the righteousness which is of God by faith.

[Philippians 3:10](#) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

So he makes it clear here in this particular text. Jesus in [John 17:3](#) the Great High Priestly Prayer says that. And this is life eternal, they might know the the only true God, and Jesus Christ, whom thou has sent. So Paul now begins this treatise where he says, and this is really the heart of this chapter, that I may know him, and the power of his resurrection. So it's what Jesus was praying there in the garden. That this was life eternal, to know the the only true God in Jesus Christ whom thou has sent. So we can speak of knowing God. Well, what we know of course, is quite limited, but, tat said, God has given us this divine volume that we study this morning that reveals Him. So God has revealed himself through His word, and particularly as revealed by himself to us through his son. [John 14:8-18](#) So when Philip asks Jesus show us the Father and suffice with us. And Jesus responds by saying, Philip, have I been so long time with you? That you say, show us the Father, if you've seen me, you've seen the Father. So that should put an end to all. As far as knowing God, you know we know Him by Jesus Christ. We whatever we need to know about God, and who God is, could be seen in the person of Christ. In weeks past year we've discussed, I think, the various heresies of the first, second and

3rd century, the Gnostic heresy, and the Gnostics essentially were Christ deniers. They saw him as a good man, but only that, a man, and they didn't see him as equal to God. So they rejected the whole notion, but they also invented their own, the docetic branch of Gnosticism, and I think I've told you before, the expression agnostic or agnosticism is not a branch of religion. It's not a denomination, as it were. It's a rather eclectic group of heresies that we find in the first three centuries, each one having their own peculiarity. Docetism in particular invented the notion of two gods, and said that you know that the God of the Old Testament, they called him the Demiurge, was an evil God, and he was the God that created sin, and created Adam, and even a situation where they were going to fall intentionally, and the God of the Old Testament is mean, and brutal, so that's how he's explained the

Demiurge, and so the Christ had to come. The Christ of the New Testament comes to defeat the Demiurge. So really, they make the Old Testament God Satan. So I mean, this is outlandish. We don't need to give any credence at all to such things except that we have modern permutations of Gnosticism, so it behooves us to study this, and know it, but if we've seen Christ, we've seen God the Father. So all the attributes that you see in Christ. His gentleness, forgiveness, is mercy his omniscience is power. All of this that we think of is a reflection of the Father. So that I may know him, and the power of his resurrection. So to know him is everything. [Psalm 96:4-5](#) says, for the Lord is great and greatly to be praised. He's to be feared above all gods, for all the gods of the nations are idols, but the Lord made the heavens. And this wonderful text there in [Psalm 96](#), you know, goes on there from that point even the Lord made the heavens. This is a God above all lesser gods. You see here god's in this particular context written with a small g, and with a plurality. So the Lord is above all of this, but the gods of the nations are idols. So, well, we can think here of. Chinese gods, there's the multiplicity of gods there. The Chinese gods, Hindu gods or even have part elephant, part man God type things and the Roman Greco gods that are very human like in their nature, and character. I often tell people look that we have them today, and the superheroes. They're all identified here with Greek, and Roman gods, and the Egyptian gods, and the Babylonian gods. So you can go through all of the pantheon of gods that have been created by man, and we understand that the Bible condemns them all. The the gods of the nations are mere idols. There's no reality to them. That's how we look at polytheism, and world religion for that matter. So the exclusivity of our text to know the the only true God and Jesus Christ and thou has sent to know Him and the power of His resurrection. Of course we have world religions. There are people that use this as a reason for rejecting all religion. All they said how can how can you say your religion is right, and all the others are wrong, and people like to use that as an excuse for not believing anything. They kind of throw up their hands in despair. Who's to know who's right, and who's wrong? Of course the Bible maintains this exclusive position. That there's no other way. [John 14:6](#) am the way, the truth, and the life no man cometh unto the Father, but by me. So all world religions come under the condemnation of God. The one world religion is going to be the final form of worship in. The lost world, and this is when Antichrist will take to him the powers he rises to power on the back of the beast, but the woman that precedes Antichrist is a harlot. She's a false church. In antipathy to the Bride of Christ of virgin, chaste, and holy, the harlot commits fornication with the kings of the earth, and so we we have some idea here of the false form of religion. That is already in process now as we speak. I and Ecumenism a syncretism where we bring varying religions together somehow as one. Perhaps you've seen the bumper sticker coexist? Know where they used the crescent moon of the Muslims. You had the peace symbols of the atheists, the evolutionists. The Zionists and so on. You have all of these various religious symbols that are all designed to bring the world together, bringing us together as one to coexist. This all sounds well

and good, doesn't it? This seems to be the hue, and the cry of the multitudes. Can't we just get along? What's the difference as long as we all worship the same God? And that truly is the Buddhist notion. The concept of accepting all paths, various paths leading up to the mountain peak of truth, and that we all ultimately get there, that sounds again polytechnic, but that's where people are today. It's the Tower of Babel. When one looks at the demographics of world religion I've used this together a while back so might want to check the percentages, but it serves to show us to some degree that there really aren't a lot of religions in the world. You hear that all the time, how many religions there are, and that lends to confusion supposedly, but really there aren't all that many religions and so so we can see that at this point at least, and I made this chart. Christianity was at 34%. Islam might be taking over at this point, but you see after that the next largest group are the non religious. And sad to say that this is happening in America in particular. The young generation has become what they call themselves nons. They have no religion. They reject the God up their fathers. Then 14% Hinduism, 6% primal indigenous which are animists essentially then Buddhism is at 6% and Judaism is a mere 1%. So that's pretty much all the pie is cut as far as world religions. So as Jesus said, I'm the way, the truth, and the life no man cometh unto the Father, but by me I've underlined the so to us as to emphasize the definite article the. So he's not a way to heaven, as Buddhists would say. Buddhists glad to receive Christ, they believe that he is a way of many ways, but that's not what the Bible teaches. The Bible says he is the way. Further says that no man comes to the father except by him. So I don't think you can gain say this in any other fashion, and the fact that we have a grammatical. Alright emphatic definite article means that there is a singular way. So back to our text that I may know Him and the power of His resurrection that we may know Him. Now, I guess at some point here I'll take you to 1st John. We're going to go, we'll do a little handful of purpose at least on the 1st chapter of [First John](#). I think it's that important those first nine verses, 10 verses and then, maybe even into the second a little bit, but I've always noted that if you go to 1st John, you can count how many times John uses the expression we know. Here in [1 John 5:19-20](#) And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Now if you go through the epistle I think that you'll find that there are 28 times that the expression we know or at least a cognitive that expression appears, and that's only 5 chapters. So you can see in the sense this is the operative teaching of first John, it is a know, so salvation. Believers don't have to hope so. They know so, and again, this has nothing to do with the confidence in the flesh. We know we're going to heaven. People look at that, and saying, well, now that's presumptuous to say that you know you're going to heaven. No, it would be if we were depending on ourselves to get us there, but our dependence is to completely unfinished work, and that's we know. So the Apostle Paul uses the expression here in our text that I may know him and the power of his resurrection. Like [First Timothy 1:12](#) I know whom I have believed, and I'm persuaded that he is able to keep that which I have committed unto him against that day. So again, it's a know so experience. [2 Corinthians 5:1](#) says For we know that if our earthly house of this tabernacle were dissolved, we have a building of God and house not made with hands eternal in the heavens. So again, this is the believers hope. That's why death with all of its dark hues and it's foreboding concepts for the believer that we have a hope. Not a complacency, but certainly there's no fear attached to it because we know that God has something prepared for us that our body even as it's wearing out now it does not trouble us because something better is on the horizon we know this we know that we may know him, and the power of his resurrection. Oh [Colossians 3:1-6](#) If you then be risen with

Christ, seek those things which are above where Christ sits on the right hand of God. Set your affections on things above, not on things on the earth where you're dead, and your life is hid with God in Christ. When Christ, who is our life, shall appear, well, this is all in this is again, this is a great handful. Maybe I should take up [Colossians 3](#) here at some point. So the supposition if you then be risen with Christ, meaning that if you, if you believe in him, if you're if you're dead, and buried, and risen again, that's what you're the symbol of, which was baptism. The idea of spiritually being risen with Christ, then we have, I know so experience if you've been risen with Christ seek those things which are above where Christ is on the right hand of God. I think I have the rest of this here. Let's see. Yeah, set your affections on things above, not on the things on the earth where you're dead, and your life is hid with Christ in God, and Christ who is our life shall appear then shall you also appear with him in glory. It think goes on. Of course. It says mortify your members which are upon the earth you see here, yeah. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil, concupiscence, covetousness, which is idolatry, for which things sake the wrath of God cometh on the children of disobedience, but it's a powerful text there in those first six verses of [Colossians 3](#). But it speaks about an old life that we've been delivered from. In the case of the Apostle Paul, he was delivered from self righteousness. For others, it's a life of fornication, uncleanness, inordinate affections, and covetousness, and idolatry of some sort. So this is the deliverance that God has given us through his Son Jesus Christ, for which things sake the wrath of God cometh on the children of disobedience, but that has now been taken care of in our disobedience has been nailed to the cross, and we now live in the hope, and power of his resurrection. The power of his resurrection well how many times I've had the opportunity to preach the funerals of believers? Understand that that grave with all of its morose feelings, with people surrounding the grave, copious tears are shed, people trembling at the at the thought of death itself, if it's not just for the loved one that's being put in the ground. It's also the fear that we're all going to get experience a similar fate. Now to be able to announce triumphantly in the midst of all that sorrow. [1 Corinthians 15:55-57](#) Oh, death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory. Through our Lord Jesus Christ. So we announce a power of resurrection of power over death. Death is swallowed up, and ultimate victory. One of those curious places in the Bible has to be [Matthew 27:52](#) Because it is at the death of Jesus. We have him buried there in the Sepulchre, and then we we have an advance here, so to speak, something that is not recorded in the other Gospels at all, and that is that the graves were opened, and many bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now truly, we could look at a passage like that, and want more. More description. What does this mean? What happened? So all we have here are the details, and that is as Christ is buried in that place in Joseph's Sepulcher. That at the time of Christ death we know that the earth shook. There was a great earthquake, it says. That apparently jarred open the graves of people so the stones lay apart, so to speak, and it was three days later Christ rises from the dead, and at that point he being the first fruits. He brings with him a retinue of believers who are risen with him after his resurrection, and furthermore they went into the holy city, and appeared unto many. One can only have imagined at this point what a stir that would have created. It was one thing for Jesus to raise Lazarus 4 days dead. It was one thing for him to go into various cities. We know at least of two other occasions where he raised the dead, but now we have here. Those that came out many bodies of the Saints. We don't know how many, but many is more than two, I can tell you that. So many bodies of the Saints which slept arose. These would have been believers perhaps freshly dead. I don't know

how long they had been dead, but for them to come back, and to enter into the city, and to give testimony to Christ saving power, and power of his resurrection. It was a mighty testimony to the truth of Christ's resurrection. I put this in the category of infallible proofs. It's what Luke says in the book of [Acts 1:3](#) about the resurrection of Christ that he proved it by many infallible proofs, and this is certainly one of them, but the Bible does not satisfy the curiosity of man. Did you notice that? Here is something that we would like an entire book, several chapters would do. Lord you know to give us more description of what happened here, but instead 2 verses. So it does not satisfy our curiosity. We would want to know more than this, but suffice it to say that it was an outstanding testament to the power of resurrection. Well, we think also while Jesus in his earthly ministry was able to raise the dead. I would have to think the most outstanding of the resurrections from the dead was that of Lazarus, who had been four days dead. [John 11:43](#) That Jesus would stand at the tomb, and he would cry with a loud voice Lazarus, come forth, and he that was dead came forth. You'll notice the simplicity with which it's written, and this is something for us to be, well aware of this while reading our Bibles. It's easy for us to just bypass this somehow, not to think much of it. It's treated in that fashion almost. It's almost by the way, but if you stop, and analyze what this meant these four days dead. Jesus says come out Lazarus, come forth, and he that was dead came forth, and that's where that's where it's left, without any description of how such a thing could happen, and then there's the the case of the young man, the son that dies. Leaving the window without now a husband bereft of husband and now a son. [Luke 7:14-15](#) And Jesus has compassion, and stood by the bier, and commanded young man, I say unto thee, arise, he that was dead, sat up, and began to speak, and he delivered him to his mother. Just another amazing moment. Then perhaps the first of the resurrections and this is in [Mark 5:41](#) And he took the damsel by the hand, and said unto her Talitha cumi; uses the Aramaic expression damsel. I say unto thee, arise, and straightway the damsel arose, and walked, and they were astonished with a great astonishment. So the power of his resurrection that I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death. So as we've come pretty much to the end of the study. What does this mean? The fellowship of his suffering, and being made conformable unto his death. [Galatians 2:20](#) So it was Paul, who would later write, I'm crucified with Christ nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live. By the faith of the Son of God who loved me, and gave himself for me. The total identification of the believer with Christ. Where he sees himself as nailed to the cross with Jesus, and this is what the apostle has in mind. So the old life has to be put away. It has to be crucified, and to put there on the cross, so that passage in Galatians is so real to us, it's one to memorize. It is what the Christian is at salvation. It's being crucified with Christ, and yet the anomaly of yet we're alive. So he's talking about an old life that's nailed there, and later he'll speak about putting it away, he said. [Philippians 3:13-14](#) Not that I've already attained. I follow after he says I press towards the mark he puts behind that which is the old life doesn't want to bring that life up and have it resurrected any longer. Sanctification, after all, is learning to put the old life, and leaving it there at the cross. Let us be glad that he has willingly given up his life. All right so we have this to look forward to next week the meat of this chapter, we have some introductions that we gave today.

Lord I'm glad for the group that has assembled, Lord. hopefully we've gotten something here that we can take with us the word has that kind of an effect, Lord, and we're grateful when we can study it, and show ourselves approved. So bless us here today, Lord, all

that have assembled in Jesus name Amen.