

The Power Of His Resurrection Part 2

My Notes 1-16-2024 Handfuls Of Purpose Tuesday Morning

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Back to [Philippians 3:10](#) 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, an 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:

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.

So, Lord, be pleased to touch our little group here today. We thank you for your goodness to us, certainly for saving us, and giving us the hope of resurrection. Though all of us here have some sort of temporal issues that we have to deal with. We have the glorious expectation. The change in the transformation that's promised even here in this text. So help us indeed to follow after that we may apprehend that for which we're apprehended of Christ in Jesus name.

[Ephesians 3:10](#) Alright, so I want to get back here to this portion of the passage where it

says that I may know him, and the power of his resurrection. So here's where we ended last week, and we have the power of his resurrection, and certainly the believer understands or apprehends it spiritually. We don't understand that by comprehension we apprehended by faith, but there is a transformation. For all of us on the horizon here, so whatever it may be in the sense of temporal ills, and issues that we face today, we have this glorious prospect, and it's because of the power of his resurrection that we know this in [John 17:3](#) of the Great High Priestly Prayer. Jesus said, This is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou has sent. Indeed, that we may know, and this is a know so salvation. It's a wonderful experience. Believers don't have to hope or guess, hedge their bets. We know we have certitude as believers that we have been forgiven of our sins, and that we have a full atonement that has been made, and paid for in full by the Lord on the cross. So there's confidence in this. Now Paul here speaking of knowing him, and the power of his resurrection here on earth. That we would walk in the power of that. This is the devil's delight is to sideline Christians, and putting us on the bench, you know, and giving us all sorts of worries, and fretting's, and these things that we get all concerned about. And we don't focus on what our glorious expectation is. So let us with the Apostle Paul pray that I may know him and the power of his resurrection. I think I gave you these verses last week. It's in [Colossians 3:1-6](#) where we have, If ye then be risen with Christ. Well, this of course is not sup-positional. They weren't if you're I think could easily be substituted with the word since since your then be risen with Christ. So it's a foregone conclusion. Those that are saved have been risen with Christ. We are already put together with him in heavenly places, the Bible says in [Ephesians 2:6](#). So this is a patent fact, not something that we have to hope for. It's something that is a reality. Oh what? A few weeks ago I think we discussed here somewhere at least I taught on the standing in the state of the believer. So in [1 John 3:2](#) it says. It doth not yet appear what we shall be. So our our state, oftentimes in the calamities of life, and the physical disabilities of life, and the dealing with the curse every day, that's our state, but our standing with the Lord is we're saved, and written in the Lamb's Book of life. We are sons and daughters of the living God. This is present tense. This isn't something that we have to wait for. It's a current experience our state with the Lord now our standing, of course, has to do with the, well shall I call the body a prison in the sense the soul, and the spirit is captivated, and waiting for a deliverance, and liberation from a body that has temporarily so. Well, [Colossians 3:1-6](#) speaks to this. If you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on the things of the earth. Or you're dead, and your life is hid with God in Christ. I think I have the rest of the verse. Yet set your affections on things above, not on things on the earth where you are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall you also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil, concupiscence, and covetousness, which is idolatry, for which things sake the wrath of God cometh upon the children of disobedience. Well, the context there speaks about the life that we now live. We're to mortify or put to death the members of the body. This has to do with the affections, and the approach that Satan takes in dealing with our sensory perceptions. You know, he deals with our emotions. He deals with the external sensory perceptions, and draws us into various lusts of the flesh, and lust of the eyes, and the pride of life which is of the world. So this we're instructed to mortify, put to death, and this is what he means when he says to know him, and the power of his resurrection to live above these things if he then be risen with Christ. Seek those things which are above, he says. So there's an active involvement in our sanctification. Certainly the Holy Spirit gives us whatever victories we gain over sin, but we have to be cooperative with the Holy Spirit.

We have to cooperate in the sense of sanctification. You see here board of fight, therefore your members. This is an imperative. This is something for believers to do. We have to mortify or put to death the members at the bodily members, the sensual members, and so forth of our members are physically, and then put to death those accompanying sins that come along with that. Alright, so the power of his resurrection. Oh how many times should we love to announce at Easter time the the death is swallowed up in victory? Well, I get the opportunity many times. Preaching funerals. Believers have victory over the grave. That's certainly the power of his resurrection. [1 Corinthians 15:55-57](#) So death, where is thy sting? Is a rhetorical question. Grave where is thy victory? This is all been swallowed up. Christ has given us the victory, but thanks be to God, which gives us the victory through our Lord Jesus Christ when he rose from the dead. I mentioned this last week, and this is one of the oh I would have to say one of those passages in the Bible that we could want more of. We would like to know more about the mysterious happenings when Christ rose from the dead, and he being the first fruits, but there were many that followed him in that resurrection. [Matthew 27:52-53](#) As we see here, 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. So we have these saints these are believers. They died at some point, perhaps even during the ministry of Christ. They were saints they believed on the Lord, and after his resurrection they came forward out of the graves, and appeared unto many. What an incontrovertible witness this was. It's what Luke refers to in the book of [Acts 1:3](#) says an infallible proof. So what number there are we don't see here? Doesn't tell us other than the word many. So many bodies of the saints which slept, of course. That's a euphemism. They were dead, but they rose. They were in paradise, and they came back, and inhabited their bodies once again, and came forth, and announced the power of his resurrection. We think of the three experiences while Jesus was on earth, when he loosed the pains of death, and summoned back. [John 11:43](#) We'd have to use Lazarus as the prime illustration of this. Haven't been four days dead. And rises at the command of the resurrection and the life. And Jesus we see him here in [Luke 7:15](#) This poor widow has lost now her son. So it's a double loss for her, and puts her in great jeopardy. So what? There's no support systems in those days. So what? What would the widow do? What could she do? And Jesus seeing this at compassion, and as the as there by walking by with the bier, you know in those days they they would carry the body out in the open, and carry it to it to the final resting place. So he stops the procession, and has the power of the resurrection arise. He that was dead set up, and began to speak, and he delivered him to his mother that must have what a day that was. You know how many times I've led the procession, You know, up to the grave site, and this copious tears, and mourning, and weeping as we go up to rest the final remains of whoever the person was. Imagine stopping the procession, and being able to touch the coffin, and the person rises from the dead. What an amazing moment it had to be, and of course, perhaps what we would consider the first of his evidence of the resurrection was in the House of the priest Jairus, and in [Mark 5:41](#) he goes, and takes the damsel by the hand, and said, Talitha cumi, which is being interpreted damsel, I say unto thee, arise, and straightway the damsel arose, and walked, and they were astonished with great astonishment. Well, who wouldn't be astonished at something of this sort? It is contrary to the natural laws, but then again that's what the power of his resurrection is all about. [Philippians 3:10](#) Alright, so let's focus again on the the concept that I may know him, and the power of his resurrection. So to know Christ is to know this power, and understand it, and of course the next line tells us and the fellowship of his sufferings. This we're not too interested in, but it's certainly what the Bible delineates is normative for believers. All that live godly in Christ Jesus shall suffer persecution, and [2 Timothy 3:12](#) So we expect

problems, Jesus said in [John 15:20](#) If they've done this to the master, what will they do to the servants. So let's not expect life to be necessarily a comfortable Road it isn't. There'll be troubles here, they'll be sufferings, there'll be disappointments, they'll be tests of faith. [Hebrews 4:15-16](#) We enter into the fellowship with Jesus, who came here as our great High Priest, who was touched with the feeling of our infirmities in an all points tempted as we are. So we have fellowship with his sufferings, and experience. Some of the rejection, persecution, and just in general that the problems in a cursed world. Fellowship of his sufferings and made conformable unto his death. In [Galatians 2:20](#) 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. So Paul here gives us this mystery, the mystery of being crucified with Christ. Not in this actual sense. He's talking about the the nature, the old nature crucified. The symbol of baptism is the putting off the old life, and the water burying it, rising in a new life. Likewise the believers crucified with Christ nevertheless he lives. He lives in the power of resurrection. Christ the Cross did not destroy him nor does the cross destroy our life. We find a new life, a better life, a powerful life of resurrection, but God forbid that I should glory, he says later in [Galatians 6:14](#) Save in the cross of our Lord Jesus Christ, by whom the world is crucified, and to me, and I entered the world, and in [Romans 12:1](#) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Now as I already mentioned, the baptism of the believer. There is no other baptism other than immersion in water. By that I mean as a symbol. There are two ordinances that were given, and that would be the Baptism and the Lord's Supper. These are two symbols of a person's identification with Christ. Baptism is to be done, and a symbol of one's conversion. Communion is done in symbol of one's relationship with the Lord, ongoing. As a result, it is repeated and repeated often. But baptism only needs to be done once. Symbolizes a once for all experience. A person is saved, and they are baptized as a symbol of that. Well, believers baptism as I said, it's by immersion. There's no other way, in fact, the word itself it's an intriguing problem that existed during the time of the English translations, and that was that we have the authorized version had to be authorized by King James. Now, by the way, there are people argue about King James. He was bi sexual he was, you know, all sorts of things that they bring against him, and so really has nothing to do with King James. King James authorized the translation of the Bible. He he did not translate it. I don't know that he lived by it or didn't live by it. It really doesn't matter. All he had to do with the fact that in those days you could not print anything. When Gutenberg invented the printing press, immediately the political powers realized the danger of that press, and so they wanted to make sure that everything passed through them. Nothing could be printed unless it was authorized. So that's how King James, his name, appears on that Bible. But really, when those translators translated from the original language into the English language, they had a problem with the word baptizo, but what but I mean that the church at large, even the Reformed Church, was Anglican. They believed in infant baptism, sometimes called Peter baptism, Pedo baptism, infant baptism. Of course, they learned this from the Roman Catholic Church. So to get to be able to authorize the translation, how are they gonna translate the word Baptizo? Well, they knew his translators. There was really only one way to translate the word, and that is immersion, and that's what it means. It means literally to dip under, but teach so you can take any lexicon that you want to Greek lexicon, and you'll see that that's how the word is defined. So of course this flies in the face contradictory to what the Anglicans believe, what the Catholics believed, and so on. So, Peter Baptism, they believed that you baptize infants who have original sin, and that washes their sins away. So that's a construct. It has nothing to do with the Bible. The

Bible is very clear about baptism, and what it means, and what it symbolizes, and it symbolizes the power of resurrection. You can go to [Romans 6:1-5](#) at this point, you'll see. What shall I say then? Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death. That, like Christ was raised up from the dead by the glory of the Father, even so we also should walk into this of life. [Romans 6:11-14](#) Likewise, reckon yourselves to be dead, indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that you should obey it in the lust thereof. Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for you are not under the law, but under grace. Now you see from this extended text here in [Romans 6](#) the meaning of baptism. No infant understands or can understand any of this. So it's meaningless to baptize a baby. What significance does it have? Again, Roman Catholics taught that it washes away original sin. There's no place in the Bible that would indicate that. Presbyterians, and Lutherans, Episcopalians, and Methodists, they believe in Peter Baptism, but the Presbyterians in particular, invented a covenant theology, and believe that. Taking your baby, and baptizing the baby would bring them into a covenant with God. In other words, they believed that it was the a continuation of the Old Testament circumcision again the Bible is very clear about what baptism. How's it going? It means that our old life is dead. It's gone well, by shades like, is that from your? Is that for your eyes or have you always had the last? [Ephesians 2:1](#) We have, And you hath he quickened, who were dead in trespasses and sins. So dead in Christ, old life, buried, now crucified with Christ, and then buried, and then quickened that's the expression they you know the power of his resurrection, and the fellowship of his sufferings, and made conformable unto his death, dead in sins, buried with him in baptism, risen again in power. So that is the biblical paradigm. That's the experience of the new birth. Alright, so back to the text that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

[Philippians 3:11](#) By any means I might attain unto the resurrection of the dead. Now, well, here he's talking about attaining unto the resurrection of the dead, and he's talking there about the end, the end plan. A salvation has three tenses to it.

- Salvation begins with justification or a person believes on the Lord Jesus Christ. From their heart they call upon him. That at that moment they're sins now have been expiated. That's justification.
- Sanctification is the second tense. Of salvation and that has to do with a daily dying to the old life and. Taking on the new life, and that's our experience of being delivered now from the powers of sin. So we have in justification, we're certainly we're justified freely by His Grace, but we're delivered from the penalty of sin. Sanctification. Now we're delivered from the power of sin. It has no more dominion in us, as we saw in Roman 6. There's a new life now that takes place, and there's a struggle between the old and the new, [Galatians 5:17](#) says For the

flesh less up 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.

- Glorification is when we are actually in heaven and sin shall have no more reign over us, and the devil may not ever enter in nor tempt us anymore. This is a glorious place where there will be no more dying nor sickness nor pain. All right, so uh now Paul says, if by any means I might attain unto the resurrection of the dead, he's looking now to the third tense of salvation. Which is being delivered from the very presence of sin, and that's glorification, justification, sanctification, glorification. Delivered from the penalty of sin, delivered from the power of sin, and deliberate, finally from the presence of sin. And that's what he speaks of. Now he's he. He'll give clarity to this thought of reaching for something higher, attaining to the resurrection of the dead.

But he's close. To tell you here immediately follows on with not as though I had already attained. Or either were already perfect. Now, when we finally get to heaven, yes, we'll be perfected. We'll have reached the mature level. Telling us is the Greek word there. So we get to that that level, of course in the Sermon on the Mount in [Matthew 5:48](#) Jesus speaks of. Be ye therefore perfect as your heavenly Father is perfect. So we haven't attained to that. Where moving in that direction, but we're stifle sin comes in the way here, and it disturbs our progress as believers.

[Philippians 3:12](#) So if by any means I might attain into the resurrection of the dead, not as though I had already attained either, were already perfect, but I follow after. Now, some believers would love to just take hold of that thought. Well, I'm not, I'm not perfect, they say. Well, we understand that. Yeah, of course you are, but that should not give us an excuse to continue on in habitual sin. That's why Paul adds, but I follow after. So he's not attained it yet, but he's following after. He's reaching for an elusive goal. Perfection is an elusive goal. No one reaches it here on earth only in heaven, and I think I have some passages that will speak to that in first John here in a bit. So if that I may apprehend that for which also I'm apprehended of Christ Jesus, and we'll be giving some closer inspection of that as well. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before I press towards the mark for the prize of the high calling of God in Christ Jesus. So yeah, here we go. Now this is in [1 John 3:6-9](#) Whosoever abideth in him, sinneth not, and here's one of the hard places in the Bible. People point to this and say what? If you're sinning not, you're perfect. So whosoever sinneth hath not seen him, neither known him 7. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. Now he's talking about imputed righteousness here, and he's talking about the spirit that you receive when you were saved, and that is the spirit of the living God who is sterling perfect without sin, and that spirit abides in all believers. In fact, if any man have not the Spirit of Christ, [Romans 8:9](#) says he is none of his. So this passage is somewhat confusing because it said, well he who abideth in him sinneth not. Well, of course we're talking here about absolute perfection, and not sinning,

and the only nature that's within us, that is the perfect, is the Holy Ghost, the Holy Spirit. Our spirit is wedded to him. We're born of His spirit, and that spirit sinneth not. This is not dealing with the Adamic nature that's still clings to us. Other passages will speak to that. In fact, John does. In [1 John 1:8-2:1](#) he says if we say we have no sin, we deceive ourselves and the truth is not in us, so he does deal with it there in the first chapter. Here he's just dealing with the the new birth, and the experience of saving power within us, and of course, he that committed sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil, which is what happens when you are saved. Whosoever is born of God doth not commit sin. So notice again it's the new birth, it's the new spirit that has now been implanted within us that sins not. His seed remaineth in him, and he cannot sin because he is born of God. So we're glad for that sinless nature that's within us, but of course I think I cited this already, right? Yeah, [Matthew 5:48](#) Be there for perfect even as your Father which is in heaven is perfect. So already we know that no matter what we reach for and try to attain, we fall short of God who is absolutely perfect. Mankind even in his new birth, and ultimately in his glorification, his relatively perfect. In fact, part of the joy of heaven is the continual growth that will experience believers don't stop growing. There's more to learn, there's more to know, there's more to understand about the nature of God., and that's what heaven will be. Heaven without any parameters, so to speak, and we continue our process of understanding, and glorifying God, and learning as we proceed through eternity. Back to this notion that the doctrine of sinless perfection, by the way. You'll find the holiness people, some Pentecostal people, some Quakers believe in a sinless perfection., and of course John Wesley's Wesleyan Methodism taught sinless perfection. So that they take it, of course, upon that verse that we just saw. So we understand where they're tripping up here, but again, the Bible has to be read in context, and remember, as I noted before, that the entire epistle here, John addresses the matter of the old nature, and [1 John 1:8](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us. That's clear from the first chapter. So he uses the collective pronoun If we say that we have no sin. So John's including himself, we deceive ourselves, and the truth is not in us. [1 John 1:9](#) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [1 John 1:10](#) If we say that we have not sinned, we make him a liar, and his word is not in us. [1 John 2:1](#) My little children, these things write I unto you that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. So now we have the teaching on balance. Here we see the two natures, we see the one struggling against the other, and we see the believer striving to be good, and right, and to be perfect, but we fall short of that. We have not attained either that we're already perfect. So we come to Christ. We confess our unrighteousness, that God grants us power, and victory, and cooperates with our spirit to have victory over habitual sin. Thank God that we have an advocate with the Father. So what does it mean? Is a Christian sinless? Well, we might say this **Christians are not sinless, but they should sin less.** So that's one way of understanding it, perhaps. So the word perfect in Paul's using it in our context. So it is a there's a Greek word behind it teleios, which actually means to complete bring to maturity a finished work, so to speak. To bring to full maturity, there we are, and but let patients have her perfect work. [James 1:4](#) writes that you may be perfect and entire, wanting nothing. So you can see here speaking of the believer coming to a mature walk with the Lord desiring his desires, and the flesh, and so forth are finally sublimated to the will of God. And as he's in entire wanting nothing. Wanting nothing here, meaning again, nothing of the world, and that that's where the believer is. That's what he's moving towards, so to speak. [2 Corinthians 7:1](#) Having therefore these

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. So I don't have the pictures in [Second Corinthians 7:1](#), but you know it and [2nd Corinthians 7](#) as chapter 6, you have this idea of separation perfecting holiness in the fear of God in [Second Corinthians 7:1](#) it's telling us. In other words, perfecting holiness not that you've reached it. You're perfecting, you're maturing, you're advancing the cause, and these passages reflect on that, That the man of God may be perfect, thoroughly furnished unto all good works. It's a continuation of process for the believer. Ok, so let me see what I wanna move to let's go back to the text where we have in [Philippians 3:12](#) Not as though I had already attained either were already perfect, but I follow after. Maybe all the dogs like that. Might be sound effects here right now. I'll get you all starting up there. Ok, good. Well, this has to do with the apprehending. You know, I often give the illustration of this point. I was coming out of the old county jail, and as I was coming out, this man ran furiously, you know, ran right in front of me, you know, it almost knocked me over, and behind him was a policeman giving him chase. The policeman looked a little out of shape, by the way, and he was almost a block behind. Obviously he was trying to apprehend this criminal, and it didn't take longer because there were, I guess he had radioed ahead, and a police car was waiting at the end of the block, and that stopped the man, and then they tackled him, and they slapped the cuffs on him, and they didn't have far to bring him right. They could bring him right back to the jail. So that's a good illustration of apprehending. What the word means to apprehend is to catch up with, and to pull it down, and bring it to you. Apprehend and when we use it with the concepts of thought, when we apprehend something versus comprehending. Like to comprehend means to understand, to apprehend means to take into thought that's bigger than you are, and by faith you can apprehend it. You can grasp it, but you don't necessarily comprehend it. None of us understand eternity. We we speak about life forever. Who comprehends that in the human realm there's no such thing? All we can think of is apprehending it. Considering it. We have a mind that God has given to us, and that mind obviously has spiritual concepts can hold spiritual concepts. The natural mind receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. It says in [1 Corinthians 2:14](#) so the notion of having the mind of Christ, and being able actually to apprehend, and comprehend things, apprehending them to the point of that we can believe it, and we can see how it could be without necessarily understanding how it could be. The miraculous things in the Bible require apprehension. They require faith. Of urgent birth is unnatural. It's not something we can comprehend. We have we've not seen it. The same could be said about so many other things that the power of resurrection, for that matter, is only a concept that we apprehend. One day, though we shall comprehend it thus, our faith, and our hope becomes sight. All right, so back to the text. You see, I put the word there. Positional sanctification. So the word or the concept of positional sanctification has to do with how the Lord deals with us before we are saved. The word sanctification just means to be set apart, and so positional sanctification is a term that means that God has set us apart. What he does to all men. He sets them apart, gives them opportunity to hear, and that what he's saying here. The Apostle Paul, let's not forget, was running away from God. Oh, he was religious enough. He was a Pharisee, a Hebrew. The Hebrews as we already saw here. So he loved the Lord in that sense, but he was running from the truth of the gospel of Jesus, and so the Holy Spirit had to catch up with him in a sense, and had to hunt him down, and that's how he describes it here. That I may apprehend, that for which also I am apprehended of Christ Jesus. So God caught up with him, and arrested him, and that work is done by the Holy Spirit. He is the one that does the positional sanctification. He's the one that

catches up with us, and tackles us, as it were, and that brings us to the right place, and turns us around, as in the case of the Apostle Paul. It was 180° turn, wasn't it? So, when he says that I follow after, after that I may apprehend that for which also I am apprehended of Christ Jesus.

[Philippians 3:13](#) So that, and then he continues on. I count not myself to have apprehended. Now he's talking about himself. Now what happens in this process? The Holy Spirit tracks us down, tackles us, arrests us, and then he that was chasing us, we now are chasing him in that sense. So where once we were running from Christ, and running from his word, and running from the conviction now we're running towards it, aren't we? We're moving towards it, and we are lead now by the Holy Spirit. He's in front of us, and we're trying to catch up with him. So that, I think, is part of the irony of the text here. So he says I can not like self to that apprehended. He hasn't caught up with the Lord to the point of perfection. That's going to happen that when we're finally delivered from the surly bonds of this existence, but there's one thing he said. I do forgetting those things which are behind, and reaching forth to those things which are before. [Philippians 3:14](#) I press towards the mark. So we'll get into that a bit here as well. So my little graphic here where the policeman chasing you down the street, and the dog running after you to catch you, and to apprehend you.

So I used this expression from Francis Thompson, who wrote a book called The Hound of Heaven. Now one could take umbrage with the with the imagery here to call the Holy Spirit a hound from heaven. It almost sounds pejorative. You know, insulting, but uh, I think Francis Thompson had in mind to describe here in his kind of a poetic dissertation. The work of positional sanctification. That the Spirit, in a sense, if you will, hounds us, bothers us, comes after us, barks behind us, you know, and we we sense his presence, and we run from him. So we'll use just an excerpt here at this point. So he said,

I fled Him down the nights, and down the days.
I fled him down the arches of the years. I better get back there. Let's see.
I fled him down the nights and down the days.
I fled him down the arches of the years.
I fled him down the labyrinth.
Of my own mind in the midst of tears
I hid from him. In celebration, yeah, let me get back here. Let me see if I can pause this itself. So, so speaking about fleeing from the presence of the Holy Spirit and going down the. The labyrinth of ways, in other words, alleys and dark ends and so forth that lead to nowhere. That's what his life was, he says.
I hid from him and under my running laughter from those strong feet. That followed after. So that's kind of the description of the strong feat, you know, and running after us. But with unhurried chase and unperturbed pace, deliberate speed, majestic constancy they beat, and a voice beat more instant than the feet. All things betray thee. Who betrays me?
I pleaded, outlaw, wise.
For though I knew his love from followed, yet was I sore a dread, lest having him I must have not beside.

So it's rather fanciful language, but the imagery of the Lord chasing him, following him, and he knew, you know, with deliberate speed, and majestic instancing. So he's running as fast as he can, but he cannot out run the Lord, and finally, his heart. All things betray thee, who betrays me, and so here's the voice through the power of the Spirit, and of course the word of God, and I pleaded outlaw, wise, so he knew that he was his running from God as an outlaw would run from the authorities. Where, though I knew his love who followed. Yet was I sorta dread? Lest having him I must have not beside. So he knew that to find the yield. To he who was apprehending him meant the loss of the old life. To have Christ means to have not or nothing else beside. Well, I think you'll probably find the whole volume interesting. It's some of the phrasing might be a bit archaic, but I think it's worth the read if you can find it somewhere. In celebration of the 100th Rose Bowl Game of Memory, the most famous play by a center in Rose Bowl history led to defeat for his team, the 1929 game halls. Roy Riegels recovered a fumble and ran 65 yards the wrong way before a teammate wrestled him to the ground at the 1 yard line. Led to a safety, and Georgia Tech won on a dubious place in history for joy Reeds. Well, most infamous mistake, I guess, ever made in a football game as running the wrong way after recovering the fumble, but kind of, it's a picture of all of us running the wrong way in a sense, too right? And you can see that the teammates are running all the way down the field to try to stop him, and finally, they did apprehend him at the one yard line prevented him from going right into the end zone, which would have been even a further calamity. They lost the game anyway, but I think that's an illustration of us running from God going the wrong way, and finally, the Holy Spirit catching up with us and apprehending us. So that's maybe a graphic illustration of the truth. So as I mentioned, the Holy Spirit comes as a convictor. [John 16:7-11](#) in the upper room discourse, Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. 8. And when he has come, he will reprove the world of sin and righteousness and judgment. It says up there it is 9. Of sin, because they believe not on me 10. Of righteousness, because I go to my Father, and you see me no more 11. Of judgment, because the Prince of this world is judged. So that's the work of the Holy Spirit, reproving the world of sin and of righteousness and of judgment. That's the promise that the Holy Spirit, when it comes, will positionally put us in a place where we feel the guilt of our sins, and the need for our salvation so you can count on it. The people that you love, that you're praying for, that you think there's no hope, and the Holy Spirit is still at work, and the Spirit is still convicting men of sin, and there is an innate consciousness, and this is why you see such vain efforts of the loss to try to justify the evil. So you have the so-called gay community. They are insisting that you accept them, and that their lifestyle is not sinful, and they this is where they want to take it, and of course the Pope has decided to give a blessing to them. It's they want this desperately. Why? Well, because they're wrestling with their conscience. They think though, that it's the whole it. It's the believers, it's people like us that make them feel guilty, and that it's important for them somehow to have us say no, you're ok, don't worry about it, but really, it isn't. It doesn't matter what the Pope says. Doesn't really matter what I say. The Supreme Court decided by one vote Arthur Kennedy to permit them to marry, they thought, oh, well, this, you know, this is a great advancement. Now in our civilization, we finally come to a point where we don't judge people for their sexual orientation, but it really hasn't changed anything. They're still guilty. They're still running with the guilt because that's the work of the Holy Spirit, invisibly still praying upon the conscience. So back to the notion of

positional sanctification. So we have the passage in [1 Peter 1:2](#) where it says that we're elect according to the foreknowledge of God the Father through sanctification of the Spirit. So I've often said, you know, the whole matter of preordination, and predestination, and election all of it is predicated upon the foreknowledge of God, which answers the great mystery. There's no mystery really involved at all. God knows what's going to happen before it does, not limited by time. As a result, he can call us as his own children, as the elect of God, ever, before we're even saved. He knows that ahead of time because we're subject to the time. He's not. At any rate, the process whereby he brings us into this elect experience is sanctification of the spirit. So we see the sanctification of the Spirit as God's part, drawing men, bringing men to a place positionally to hear the gospel, and to believe it or reject it. Our part, then, is unto obedience. We have to obey the gospel. We have to obey the Holy Spirit whose tracked us down, and we have to then believe on the sprinkling of the blood of Jesus Christ. They're in a single verse, so to speak. We have the process of salvation and how it's it was affected, and how it will be affected. Now we have all the elements that are necessary. God's sovereignty is preordination, is understanding before things happen. He's sending the Holy Spirit knowing that we were a lost generation, and giving all men an opportunity to reject or accept it. That's our obedience. And accept what? Well, the finished work of Christ on the cross. So that's how it all works, and how it all works together for good. We see it in other places as well. [Acts 2:37](#) Now we have Peter who wants just a few days before where it was cursing, and swearing that he didn't know Christ is now filled with the Holy Spirit, and he's preaching, and when they heard this, they were pricked in their heart, and said unto Peter, into the rest of the apostles, men and brethren, what shall we do? So here's a great illustration of reactions to the positional sanctification. We can believe it or reject it. In this case, these people heard a man that was an ignorant fisherman preaching the gospel with eloquence, and power, and they were pricked in their hearts. Guilty, and found guilty, and they asked for the remedy. What shall we do? And you know that Peter says to repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, that you may receive the gift of the Holy Spirit, so he gives them the remedy, but you see their conviction, the Holy Spirit is convicted them, and brought them to this place. Then the opposite reaction is seen here in [Acts 5:31-33](#) So it's Peter again preaching. Him Jesus hath God exalted with his right hand to be a Prince and a savior to give repentance to Israel, forgiveness of sins, and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. Now when they heard that, they were cut to the heart very similar to what we saw there next verse too, but look, and they took counsel to slay them. So there's two reactions to the same positional sanctification. Everything has to do with obedience to the truth. Will you obey it, or will you reject it? So that's the way in which we are apprehended by the Holy Spirit.

[Philippians 3:13](#) Now we have the next portion there, which is forgetting those things which are behind, and reaching forth unto those things which are before I press towards the mark of the prize that I calling of God in Christ Jesus. So we have the uh, it's kind of there's an imagery here that perhaps, and Paul was good for using the athletic games. The Olympic Games. He uses that imagery as well as militaristic imagery. Roman Legions, and so on. So the the expression here reaching forth, and pressing towards the mark, brings about the picture of the runners in the Olympic races, and how one runs, and how they they push forward, you know, any of you that well, I don't know how many of us are running anymore, but even when you're walking, you kind of thrust a hand

forward, and so on, but especially when you're running. You'll find people with their fist pumping and so forth, reaching forth, then stretching for the line, and the Olympic runners in particular, as they get closer to the line, they stretched themselves out. They want to be the first to cut the ribbon, so to speak, and be the winner of the race, and so I think that's the imagery that he's employing here without necessarily saying it. Forgetting those things which are behind. You know, there's a special illustration we would use with swimming because that's exactly how we swim. We reach one hand forward, and with the other hand, we pushed the water back. So we reach forward, and we push back and that's what propels us through the water. So we have this illustration of swimming, and reaching forth to that which is before us, pressing towards the mark, which means you want to get right to the finish line, which is when we reached the bema seat we reach. Well, I don't know how you relate to it. I swim like a rock, so I go right down to the bottom. I have no buoyancy. I always hated swimming, and I particularly hated the butterfly stroke, but nonetheless, it's a great illustration for what Paul is saying here, and the idea of pushing that water back, and you can see it there in the illustration of how he was pushing that water back, and reaching for, and lunging for the finish line, and of course Michael Phelps became the most decorated Olympic athlete of all time. I think some 23 different medals. The great story about him, which I guess I can give you at another time. But his conversion experience, you know he reached the depths. The Nader, you know when he you know once these people, they give themselves to vein occupation like this. You've spent your whole life in a swimming pool. So that you can get all these medals which really amount to nothing, and he became very depressed. He turned to drugs. There was a great scandal about him, and when he reached the the Nader, you know of life, as much as is the case in a lot of people's lives. They look for something more, and they find it. He found it in Jesus Christ. So it's a great story sometime I'll go over it with you, but at any rate. So we pressed towards the mark of the prize. So we want the prize at the end, we want the gold medal, right? You know, it's a similar illustration that's given here in [Hebrews 12:1-2](#) where we have that 12th chapter, wherefore, seeing where compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. So this is the the same concept reaching for the prize laying aside the weight of sin, and running with patience the race that is set before us, pressing towards the mark of the prize of the high calling of God in Christ Jesus, who's talking here about the believers judgment. [2 Corinthians 5:10](#) When we finally appear before Christ before the judgment seat, everyone of us will receive the things done in his body according to that he had done whether it be good or whether it be bad, and so, [2 Timothy 4:7-8](#) Paul's coming to the end of his life, and he could say I fought a good fight I finished my course. I've kept the faith. So I had pressed towards the mark of the prize of the high calling of God, and he said, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love is appearing.

Well, Lord, that's our lesson here in [Philippians 3](#), and it is one of the glorious places in the scripture. I pray that everybody here has wonderful notions about this passage, and we'll return to it often, and perhaps put it under memory because it's that vital. It's so important for you to continue to help us all to run a good race. Now we know the devil is here to hinder us, to divert our cause, to take us off into some kind of labyrinth of lies. We just pray that you'll help us, Lord, to overcome, give us the discernment that we need, Lord, and to walk worthy of the calling we have been called. In Jesus name

Amen.