

Series: Philippians 2023
Title: A Saints New Will
Text: Php 3: 10-11
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Each regenerated child of God is holy by the work of God alone. God the Father sanctified us in divine election. Christ sanctified us by his one offering. The Spirit of God imparts a new, holy nature within us when Christ takes up his dwelling within us. And the God of peace shall sanctify us wholly--in spirit, soul, and body--in resurrection glory at Christ's second coming! (1 Thess 05:23). In every way, sanctification is what God does for us and in us, never something we do for ourselves. It is not even something we do for ourselves by the assistance of God the Holy Spirit.

We are holy by our triune God alone. A new born child is a child from the day it is conceived. Children grow up into grown adults but they do not become more human. They grow in that state of manhood in which they were first conceived. From the day the Spirit of God circumcises us in heart, in the new man we are holy. Then our Savior "grows us in the grace, and in the knowledge of our Lord and Savior Jesus Christ. To whom be glory both now and forever. Amen" (2 Peter 3: 18) Growth in grace is to the praise of Christ's glory now and forever. As Paul say in Philippians 3: 15...if in any thing ye be otherwise minded, God shall reveal even this unto you. But God's saints do not become more holy. We grow up in the sanctified, holy state in which Christ has created us.

There is a different spirit created when God sanctifies a sinner than when a sinner boasts of sanctifying themselves or for having a part in sanctification. Most speak of sanctification with a great deal of confidence in their own strength and supposed progress. But by creating a new holy spirit within us, Christ makes us verse 3, "worship in spirit, rejoice in Christ Jesus, and have no confidence in our flesh."

True growth in grace and in the knowledge of Christ is to be grown in all three of those areas. We are grown by our Lord to know more that our worship is in spirit from the new heart. And by growing us in the knowledge of Christ, we rejoice in Christ alone. In the new spirit, Christ grows us to have less confidence in the flesh, so that we "count all things loss for the excellency of the knowledge of Christ and count them all but dung." He gives us faith so that our new will, our one desire, is to be "found in Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Subject: A Saints New Will

Proposition: True growth in the grace and knowledge of Christ makes us value Christ and all that we have in him, above our flesh, above all others and above all worldly things. So that we "count them but dung, that we may win Christ."

Divisions: Paul declares the new will created within our new spirit by the power of our Lord Jesus:

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; 11: If by any means I might attain unto the resurrection of the dead.

THAT I MAY KNOW HIM

When God sanctifies us there is a new will created within us to know Christ more. By the power of God's grace, by the Holy Spirit, Paul knew the Lord Jesus. But he wanted to know him more. This is through faith. Notice, how Paul connects knowing Christ with faith in Christ *in verses 9-10, "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: That I may know him."*

Knowing Christ begins by the Spirit persuading us that we are sinners in ourselves and the Lord Jesus is All. It is knowing we are justified by "*the faith of Christ*", not by our works.

1 Corinthians 1: 27: God hath chosen [us foolish, weak despised things which are not]...to bring to nought things that are: 29: That no flesh should glory in his presence. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31: That, according as it is written, He that glorieth, let him glory in the Lord.

The Spirit of God teaches us more and more that Christ alone is our Wisdom, Righteousness, Sanctification and Redemption. The more we know Christ, the more we want to know him!

THE POWER OF HIS RESURRECTION

Christ is growing each of his redeemed, regenerated, sanctified people in grace and in the knowledge of Christ by making us experience the power of his resurrection. It is the power of Christ's Life.

The Spirit of God declares in Ephesians 1 that the same divine power that raised Christ from the dead is the power it took to regenerate us. Paul prayed that ye may know,

Ephesians 1: 19: what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20: Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*

It was the *exceeding greatness of God's sovereign power* by which we were born-again. Sinners have no part in Christ's resurrection, nor do we have a part in our own regeneration. Our sovereign Savior ruled all things to send us the gospel and the Spirit and regenerate us.

It was *the exceeding greatness of the power of Christ being the holy Son of God, the power of his endless life*. Christ is the Life!

Romans 1:4: And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Hebrews 7: 16 [Christ] is made [high priest], not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

It was *the exceeding great power of satisfied justice* that demanded we be born-again. The power of God's law being honored and magnified by Christ on behalf of God's elect required holy God to bring us to a knowledge of Christ and give us faith. The power of Christ conquering death for his people by putting away our sin forever demands his redeemed be born-again.

Romans 6: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord

As Christ grows us, we are learn more and more that we are sanctified and kept by "the faith of Christ." He said, "it is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak they are spirit and they are life" (Jn 6: 63).

Galatians 2:20: I am 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 same power of Christ's Life by whose faithfulness we are justified, we are kept.

Romans 8: 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Christ teaches us that the same as it was the power of God alone that regenerated us and gave us Light, so Christ is the Power who renews our inward man, keeping us walking by faith in him and giving him all the glory!

2 Corinthians 4: 6: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. 7: But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8: *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; 9: Persecuted, but not forsaken; cast down, but not destroyed; 10: Always bearing about in the body the dying of the Lord Jesus...

This includes suffering for believing and preaching Christ. But it also includes the truth that our flesh is mortified by the Lord Jesus. It is Christ mortifying our flesh by the word Christ speaks into our new man. By this Christ also quickens our inner man. That is what Paul says next.

2 Corinthians 4: 10...that the life also of Jesus might be made manifest in our body. 11: For we which live are always delivered unto death for Jesus' sake...

Paul suffered for Christ's sake. But also our flesh is mortified for the sake of Christ to keep us believing and glorying in Christ alone.

2 Corinthians 4: 10... that the life also of Jesus might be made manifest in our mortal flesh.

It is Christ's power, Christ's Life, working in our new man by whom we know the power of Christ's Resurrection. He quickens us inwardly.

2 Corinthians 4: 12: So then death worketh in us, but life in you. 13: We having the same spirit of faith [as the psalmist], according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14: Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

God shall raise us up by Christ in the last day but God does it for us now in trials. In verse 13, Paul quoted Psalm 116: 10. That Psalm includes the verse we hear at funerals, Psalm 116: 15, "Precious in the sight of the LORD *is* the death of his saints." But Psalm 116 declares what Paul is declaring in 2 Corinthians 4. The mortification of our flesh is by Christ. That is the death that is precious in God's sight, the mortification of our flesh. And we are quicken inwardly by the power of his Life, his resurrection. The psalmist experienced that he had no strength in his flesh. He said,

Psalm 116: 3: The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. 4: Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

We come into captivity to our sin-nature or we become surrounded by enemies and we try to deliver ourselves by our own strength and fail! The Spirit of Christ mortifies our flesh but quickens our inner man, so that we cry to our Lord Jesus to deliver us! And he does! That is the death that is precious in God's sight: the mortification of our fleshly strength by the power of Christ. Through these deaths, the Holy Spirit is growing us in the knowledge that "in our flesh dwells no good thing"--so "that no flesh shall glory in his presence."

But the Spirit of Christ quickens us in the inward man so that we call on Christ and he sanctifies us from the danger to teach us it is by the power of Christ's Life, the power of Christ our Resurrection. Then we praise and glorify God for sanctification.

Psalm 116: 1: I love the LORD, because he hath heard my voice *and* my supplications. 2: Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live...5: Gracious *is* the LORD, and righteous; yea, our God *is* merciful. 6: The LORD preserveth the simple: I was brought low, and he helped me. 7: Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. 8: For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

That is what Paul said in 2 Corinthians 4: 15.

2 Corinthians 4: 15: For all things *are* for your sakes, that the abundant grace [bountiful grace] might through the thanksgiving of many redound to the glory of God. 16: For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

Romans 7: 24: O wretched man that I am! who shall deliver me from the body of this death? 25: I thank God through Jesus Christ our Lord.

So being grown in the knowledge of Christ's Power, his Resurrection, we are grown to walk by faith, trusting the faithfulness of Christ who justified us, to also quickens us, by whose Spirit we mortify the flesh. Paul said the same in Romans 8.

Romans 8: 10: And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. 11: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12: Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: [be it living in sin or trying to mortify the flesh by the flesh] but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

We become so weak due to our fleshly infirmities that we do not even know what to pray. But the Holy Spirit even helps our infirmities and brings us to pray to the Father for help in time of need.

Ephesians 1: 19: [that ye might know] what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20: Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,...that it is Christ who filleth all in all!

The apostle Peter experienced the power of Christ's resurrection. Christ, our Resurrection, mortified Peter's flesh and quickened his inward man when Peter fell and was restored. It was by the Life of Christ that Peter's faith failed not. It was by Christ's Power. Peter said,

1 Peter 1:5: Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH

The fellowship of [Christ's] sufferings is to know we are partakers of everything Christ accomplished by his sufferings: justification, redemption, regeneration, sanctification, preservation, resurrection and glorification. By Christ suffering the death of the cross in place of his people we have an eternal inheritance with Christ, as joint-heirs with Christ, if so be with suffer with him.

But he grows us in this knowledge through these light afflictions, our own personal sufferings, too.

2 Corinthians 4: 17: For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; 18: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

So Christ gives us more grace, making us more conformable to his death. What is that? In the garden of Gethsemane, our Savior

Matthew 26:39...fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

In Psalm 116, having suffered and having been delivered by the Lord, the Psalmist said,

Psalm 116: 13 I will take the cup of salvation, and call upon the name of the LORD.

Being made conformable to Christ's death is being made to submit to his will in suffering, so that we call on the name of the Lord and trust him to save. When Christ suffering came, he said,

Isaiah 50: 6: I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7: For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8 *He is near that justifieth me; who will contend with me?...*

When our suffering comes, he makes us submit to his will, saying, the same:

Romans 8: 31: He that spared not his own Son, but delivered him up for us all, how shall he not with him, freely give us all things. 32: If God be for us who shall be against us? 33: Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 34: Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Though we are lambs for the slaughter, we know we are more than conquerors through him that loved us. We know nothing shall separate us from the love of God in Christ. So we submit to his will Psalm 116: I will take the cup...

2 Corinthians 5: 1: For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

So Paul said even if I suffer unto death, I submit to his will, *"being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."*

Let the world have it's haughty, arrogant, progressive self-sanctification. This is "A Saints New Will." This is the desire of one truly sanctified by our triune God! We want to be found in Christ with his Righteousness alone. We want to grow in the grace and knowledge of Christ, *"that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means, I might attain unto the resurrection of the dead."*

Amen!