

“Five Eternal Perspectives On Earthly Living”

Session III

Review: A Penetrating Question → “What is happening in my life?”

A Biblical Fact → “Spiritual Maturity demands Believer be Heavenly Minded!”

A. The First of Five Eternal Perspectives:

→ God has begun a “**Good Work**” in my life which He is “**perfecting**” in my earthly experience (“Christ-likeness”), Phil. 1:6.

“For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”

B. The Second of Five Eternal Perspectives:

→ God is at “Work” in my life producing the “**Desire**” for the will of God and enabling “**Faithful Obedience**” (“Being pleasing to Him”), Phil. 2:13.

“For it is God who is at work in you, both to will and to work for His good pleasure.”

The Third Eternal Perspective

*“That I may know Him and the power of His resurrection
and the fellowship of His sufferings,
being conformed to His death.”
Philippians 3:10*

**God is at “work” in every Believer to produce an
Experiential Knowledge of His Son!**

“That I may know . . . HIM!”

1. The Greek word.

--“ <u>know</u> ” = <u>ginosko</u> = “to know” → “to understand or perceive”;	<u>Note</u>
“to know” → “to discern or distinguish”;	
“to know” → “to be acquainted with a <u>person</u> ”;	
“to know” → “to know <u>experientially</u> ” (“hands on”);	
“to know” → “to have <u>intimate union</u> with”.	√

2. The Desire produced in the Believer by the “New Nature”.

--To “Know” Christ as my “_____”! (“_____”)
--To “Know” Christ as my “_____” of life! (“_____”)

I. “Knowing” Christ Experientially → His “_____”! → His “_____”!

“That I may know Him . . .”

--“know” = ginosko = “to know” → “to be acquainted with a person”;
“to know” → “to know experientially” (“hands on”).

Helpful Translation from original Greek: Kenneth Wuest

“ . . . in order that I might come to know Him in an experiential way, and to come to know experientially the power of His resurrection . . .” Philippians 3:10

The Believer’s “Perfection” in Christ

--**Helpful Exercise:** From Phil. 3:10, draw an arrow _____ to the previous verses. In these verses, Paul marvels in the “surpassing value of knowing Christ Jesus my Lord” (3:8), and to “be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ.” (3:9)

Philippians 3:3, 7-11

“ . . . for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh . . . But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead.”

--**Note:** To “Know” Christ is to understand that we share in, His “_____”
Righteousness! (We “let go” of any other hope/source of righteousness → “Self”!)

--**Question:** How “_____” is the “Resurrection Righteousness” of Jesus Christ!

“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” Philippians 2:9-11

--Also See: Ephesians 1:15-23.

II. “Knowing” Christ Experientially → Our “_____” with Him in “_____”!

“That I may know Him . . .”

--“know” = ginosko = “to know” → “to know experientially” (“hands on”);
“to know” → “to have intimate relations with” (“union with”).

Helpful Translation from original Greek: Kenneth Wuest

“ . . . in order that I might come to know Him in an experiential way, and to come to know experientially the power of His resurrection and a joint-participation in His sufferings, being brought to the place where my life will radiate a likeness to His death, if by any means I might arrive at the goal, namely, the out-resurrection from among those who are dead.”
Philippians 3:10

A. **A Crucial Concept**: To “Know” means “_____” or “_____”!

--The Biblical use of the word:

1. Genesis 4:1

“Now the man had relations with (‘knew’) his wife Eve, and she conceived and gave birth to Cain, and she said, ‘I have gotten a manchild with the help of the Lord.’ ”

2. Matthew 1:24-25

“And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, but kept her a virgin (and was not ‘knowing’ her) until she gave birth to a Son; and he called His name Jesus.”

3. Luke 1:34

“And Mary said to the angel, ‘How can this be, since I am a virgin (I ‘know’ no man).”

B. **Helpful Exercise**: From Phil. 3:10, draw an arrow _____ to the following verses. In these verses, Paul describes his motivation → his desire to experience what he now possesses in Jesus Christ . . . “*to lay hold of that for which I was laid hold of by Christ Jesus*” (3:12) . . . “*forgetting what lies behind me and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.*” (3:13-14)

“Not that I have already obtained it or have already become perfect (mature), but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let us therefore, as many as are perfect (mature), have this attitude; and if in anything you have a different attitude, God will reveal it to you.”
Philippians 3:12-17

--Question: What is the “goal”, the “prize”? “_____” with Christ in His “_____” glory! (John 17:4-5, 22-24)

The Believer's "Union" With Christ

1. John 14:16-20

"I will ask the Father, and He will give you another Helper ('Comforter'), that He may be with you forever; that is the Spirit of Truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be IN you. I will not leave you as orphans; I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you."

2. I Corinthians 1:9

"God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord."

--"fellowship" = "koinonia" = "communion"; "participation"; "the blending of two wills".

3. I Corinthian 6:19-20

"Or do you not know that your body is a temple ('sanctuary') of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body."

4. I Corinthian 12:13

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of ONE SPIRIT."

5. Romans 6:1-7

"What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with ('rendered powerless'), so that we would no longer be slaves to sin; for he who has died is freed from sin."

6. Galatians 2:20

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."

Note: This is what is happening in our lives → growing in "knowing" Christ!

The Practical Meaning of “Abiding In Christ”

(Taken from Hudson Taylor’s Spiritual Secret, Chapter 14, “*The Exchanged Life*”, from a letter written to his sister, Amelia Broomhall, in England about 1870)

*“I do not know how I may be able to make myself intelligible about it, for there is nothing new or strange or wonderful – and yet **all is new!**”*

Perhaps I may make myself more clear if I go back a little. . . . my mind has been greatly exercised for six or eight months past, feeling the need personally and for our Mission of more holiness, life, power in our souls. But personal need stood first and was the greatest. I felt the ingratitude, the danger, the sin of not living nearer to God. I prayed, agonized, fasted, strove, made resolutions, read the Word more diligently, sought more time for meditation – but all without avail. Every day, almost every hour, the consciousness of sin oppressed me.

*I knew that if only I could **abide in Christ** all would be well, but **I could not**. I would begin the day with prayer, determined not to take my eye off Him for a moment, but pressure of duties, sometimes very trying, and constant interruptions apt to be so wearing, caused me to forget Him. Then one’s nerves get so fretted in this climate that temptations to irritability, hard thoughts, and sometimes unkind words are all the more difficult to control. Each day brought its register of sin and failure, of lack of power. To will was indeed ‘present with me’, but **how** to perform I found not.*

*Then came the question, is there no rescue? Must it be thus to the end – constant conflict, and too often defeat? How could I preach with sincerity that, to those who receive Jesus, ‘to them gave He **power** to become sons of God’ . . . when it was not so in my own experience? Instead of growing stronger, I seemed to be getting weaker and have less power against sin, and no wonder, for faith and even hope were getting low. I hated myself. I hated my sin, yet gained no strength against it. I felt I was a child of God. His Spirit in my heart would cry, in spite of all, ‘Abba, Father.’ But to rise to my privileges as a child, I was utterly powerless.*

I thought that holiness, practical holiness, was to be gradually attained by a diligent use of the means of grace. There was nothing I so much desired as holiness, nothing I needed so much, but far from any measure attaining it, the more I strove after it, the more it eluded my grasp, until hope itself almost died out, and I began to think that – perhaps to make heaven sweeter – God would not give it down here. I do not think that I was striving to attain it in my own strength. I knew I was powerless. I told the Lord so, and asked Him to give me help and strength. Sometimes I almost believed that He would keep and uphold me; but on looking back in the evening – alas! There was but sin and failure to confess and mourn before God.

*I would not give you the impression that this was the only experience of those long, weary months. It was a too frequent state of soul, and that towards which I was tending, which almost ended in **despair**. And yet, never did Christ seem more precious; a Savior who could and would save such a sinner! . . . And sometimes there were seasons not only of peace and of*

joy in the Lord; but they were transitory, and at best there was a sad lack of power. Oh, how good the Lord has been in bringing this conflict to an end!

All the time I felt assured that there was in Christ all that I needed, but the practical question was – how do I get it out? He was rich truly, but I was poor; He was strong, but I weak. I knew full well that there was in the root, the stem, abundant fatness, but how to get it into my puny little branch was the question. As gradually light dawned, I saw that faith was the only requisite – was the hand to lay hold on His fullness and make it mine. But I had not this faith.

I strove for faith, but it would not come; I tried to exercise it, but in vain. Seeing more and more the wondrous supply of grace laid up in Jesus, the fullness of our precious Savior, my guilt and helplessness seemed to increase. Sins committed appeared but as trifles compared with the sin of unbelief which was their cause, which could not or would not take God at His Word, but rather made Him a liar. Unbelief was, I felt, the damning sin of the world; yet I indulged in it. I prayed for faith, but it came not. What was I to do?

When the agony of my soul was at its height, a sentence in a letter from dear (John) McCarthy was used to remove the scales from my eyes, and the Spirit of God revealed to me the truth of our oneness with Jesus as I had never known it before. McCarthy, who had been much exercised by the same sense of failure but saw the light before I did, wrote,

But how to get faith strengthened? Not by striving after faith, but by resting on the Faithful One. . . . As I read, I saw it all! . . . I looked to Jesus and saw . . . that He had said, 'I will never leave thee.' . . . Ah, there is rest! I thought, 'I have striven in vain to rest in Him. I'll strive no more. For has not He promised to abide with me – never to leave me, never to fail me?'

And He never will!

As I thought of the Vine and the branches, what light the blessed Spirit poured direct into my soul! How great seemed my mistake in wishing to get the sap, the fullness out of Him! I saw not only that Jesus will never leave me, but that I am a member of His body, of His flesh, and of His bones. The 'vine' is not the root merely, but all – root, stem, branches, twigs, leaves, flowers, fruit. And Jesus is not that alone – He is soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed, wished for or needed. Oh, the joy of seeing this truth! I do pray that the eyes of your understanding too may be enlightened, that you may know and enjoy the riches freely given us in Christ.

. . . It is a wonderful thing to be really one with the risen and exalted Savior, to be a member of Christ! Think what it involves. Can Christ be rich and I poor? Can your right hand be rich and your left hand poor? Or your head be well fed while your body starves? Again, think of its bearing on prayer. Could a bank clerk say to a customer, 'It was only your hand, not you that wrote that check' . . . No more can your prayer or mine be discredited if offered in the 'name of Jesus' (i.e., not for the sake of Jesus merely, but on the ground that we are His, His members) so long as we keep within the limits of Christ's credit – a totally wide limit! If we ask for anything unscriptural, or not in accordance with the will of God, Christ Himself could not do that.

But 'if we ask anything according to His will . . . we know that we have the petitions that we desired of Him.' (1 John 5:14-15)

The sweetest part . . . is the rest which full identification with Christ brings. I am no longer anxious about anything as I realize this; for He, I know, is able to carry out His will and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest position He must give me His grace, and in the most difficult his grace is sufficient. . . . So, if God should place me in serious perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that His resources will prove unequal to the emergency! And His resources are mine, for He is mine, and is with me and dwells in me.

And since Christ has thus dwelt in my heart by faith, how happy I have been! I wish I could tell you about it, instead of writing. I am no better than before. In a sense, I do not wish to be, nor am I striving to be. But I am dead and buried with Christ – ah, and risen too! And now Christ lives in me, and 'the life that I now live in the flesh, I live by faith of the Son of God, who loved me and gave Himself for me.'

May God give you to lay hold on these blessed truths. Do not continue to say, in effect, 'Who shall ascend into heaven? (than is, to bring Christ down from above).' In other words, do not let us consider Him as far off, when God has made us one with Him, members of His very body. Nor should we look upon these experiences, these truths, as for the few. They are the 'birthright' of every child of God, and no one can dispense with them without dishonoring our Lord. The only power for deliverance from sin or for true service is CHRIST.

'But are you always conscious of abiding in Christ?' Mr. Taylor was asked many years later. 'While sleeping last night,' he replied, 'did I cease to abide in your home because I was unconscious of the fact?' We should never be conscious of NOT abiding in Christ."

*I change, He changes not;
The Christ can never die:
His truth, not mine, the resting place;
His love, not mine, the tie.*