

# The Power of the Resurrection

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[ 0 : 00 ] Well, if we could, with the Lord's help, and the Lord's enabling this morning, if we could turn back to that portion of scripture that we read, Philippians chapter 3, Philippians chapter 3, and if we just read again at verse 8, down to the verse 11.

Indeed, I count everything as loss, because of the surpassing worth of knowing Christ Jesus, my Lord. For his sake I have suffered the loss of all things, and count them as rubbish, in order that I may gain Christ, and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith, that I may know him and the power of his resurrection, and may share in his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

But particularly the words of verse 10, that I may know him and the power of his resurrection. That I may know him and the power of his resurrection.

When life is busy, and you're caught up in all that's going on, and all that life has for you, and you're trying to keep on top of everything, do you ever find yourself stopping and asking yourself, what day of the week is it?

You know, when everything is just too much for you, you're asking, what day of the week is it? And when we ask such a question like that, we ask it probably because we're so busy that we don't even have a moment to think.

[ 1 : 52 ] Life as we know it, it's just been running away from us. But you know, it should make us thankful for days like today. Because today is a day that we should never forget.

If we were to look at our calendar at home, it would tell us that today is not only Sunday the 16th of April, our calendar would also tell us that it's Easter Sunday. But unfortunately, like everything else, Easter has become commercialized and, well, the true meaning of the resurrection, it has been overshadowed.

Easter Sunday may be the name that we have given to this one day in the year. But whatever we want to call it, today is the Lord's Day. Today is the Lord's Day.

It's the first day of the week. And it's the day on which the Lord Jesus Christ rose from the dead.

And we're to celebrate the resurrection of Jesus. We're to celebrate the empty tomb and the defeat of sin and death and the grave.

We're to celebrate Easter. And we're to celebrate the resurrection. But we're to celebrate it every Lord's Day. That's what the early church did. They met on the first day of the week.

[ 3 : 03 ] And that's what the church has done down throughout the centuries. We celebrate the resurrection, not only on Easter Sunday, but every Lord's Day. Because every Lord's Day, it's a day of resurrection.

It's the first day of the week. And we should be thankful for days like today. Because the Lord's Day, it's not only a day of resurrection. It's a day of rest. It's a day of rest.

We have, when life is busy and we're caught up with all that's going on around us. And we're just rushing around. The Lord's Day is a day in which we can come aside from all our daily routines and all our tasks and rest.

Was that not what Jesus said? The Sabbath was made for man and not man for the Sabbath. And what Jesus meant was that we've been given the Lord's Day to rest from work rather than an extra day to work.

The Lord's Day is for our physical and spiritual benefit. And that's why we should be thankful for the Lord's Day, a day like today. Because it's not only a day of resurrection and it's not only a day of rest, but it's also a day of reflection.

[ 4 : 14 ] The Lord's Day is a day of reflection. It's not a day that we should waste our time. Whether it's, I don't know, catching up with soaps or watching football or movies or sitting on Facebook or whatever it is.

The Lord's Day has been given to us as a day of reflection in which we're to reflect upon the death and the resurrection of Jesus Christ. We're to reflect upon what impact the death and resurrection of Jesus is having upon our life.

We're to reflect upon where we stand in relation to this crucified and risen Saviour. Because every one of us, we all have to ask ourselves whether or not we have bowed the knee before this resurrected King and committed our life to Him.

And you know, that's why the Lord's Day is so important. That's why we should come to church every Lord's Day, both morning and evening. That's why we should make a big thing of the Lord's Day, because we have good reason to worship the Lord Jesus Christ.

Because today is a day of resurrection. Today is a day of rest. Today is a day of reflection. And because we have been given this special day in the week, we should desire to know more and more about Jesus.

[ 5 : 38 ] And that's what Paul is saying here. That I may know Him and the power of His resurrection. That I may know Him and the power of His resurrection.

And when you read anything Paul has written, you can see straight away that Jesus is the center of Paul's theology. Everything Paul has to say about the Christian life and about Christianity, it's all centered upon Jesus Christ.

But in this passage in particular, Paul's greatest concern is that we know and that we experience the power of His resurrection.

That's what Paul wants us to know for ourselves. He wants us to know Jesus and the power of His resurrection. And in order to express his concern, Paul speaks from personal experience of when he came to know and experience the power of the resurrection.

And that's what I'd like us to see in this passage this morning. We can see three things in this passage. Paul's concern, Paul's confidence, and Paul's counting.

[ 6 : 48 ] Paul's concern, Paul's confidence, and Paul's counting. So look first of all at Paul's concern. Look at verse 1. Paul says, Paul was in Rome and he was under house arrest.

Paul was awaiting execution for preaching the gospel and for making Jesus known. But Paul sent his letter to the Philippians to encourage them in their faith because the church in Philippi, it was very small and it was very fragile.

And all the Christians there, they were young in the faith. And Philippi, that's a place, it was a city, it was part of a Roman colony. And it was a wealthy city. It was wealthy because it was located on a key trade route between Europe and Asia.

And everyone, they had to pass through this city of Philippi in order to get to their destination or in order to trade their produce. And that was the reason Paul had passed through Philippi when he was on one of his missionary journeys.

And during a short time there in Philippi, when he was on his missionary journey, Paul planted the church in Philippi. And we know that from the scriptures that there were two key figures involved in this church.

[ 8 : 29 ] The first was this successful businesswoman called Lydia, who while listening to Paul preach, the Lord opened her heart. The second convert in Philippi was the local jailer.

He had imprisoned Paul and Silas for disrupting the marketplace. But the jailer, if you read in Acts chapter 16, he is brought to ask that all-important question.

What must I do to be saved? And Paul says to him, believe on the Lord Jesus Christ and you shall be saved. And both the jailer and his family, they became part of this church.

But because Philippi was part of this Gentile region, meaning that they weren't Jews, they didn't have an upbringing with the Old Testament. Because of this, the church in Philippi, it was a young church.

They were very fragile. They were still learning about the Christian faith and what it means to be a Christian. And the danger that they faced as a church was that they could be easily misled.

[ 9 : 31 ] In fact, that was the danger that many of the churches had. And that's why Paul wrote so many letters to them. Because they didn't have a Bible in their own language like we do.

They weren't established in their community like we are. And they didn't have the teaching and upbringing that we have been blessed with. And so Paul wrote to encourage these young Christians in their faith.

And he taught them to avoid the worldliness that surrounded them. Because living in a wealthy city built on commerce, there were all these temptations around them.

And it was easy to try and find joy in all these things. But the purpose of Paul's letter was to emphasize to these young Christians that through lasting Christian joy, he says it comes only from a personal relationship with Jesus Christ.

And what Paul is saying in this chapter is that through joy comes from knowing Jesus and the power of his resurrection. And if you read through the whole letter, it's only a short letter, Sunday afternoon, something to do.

[10:41] If you read through this letter, you'll see that the dominant theme is the word, or the dominant theme is joy. Rejoicing or joy. It's repeated again and again.

And that's the first thing Paul says here in chapter 1. In chapter 3 at verse 1. He says, Finally, my brothers, rejoice in the Lord.

Paul's concern is that the Philippian Christians find joy in knowing Jesus and the transforming power of his resurrection. Paul wants them to rejoice in their salvation rather than listen to all these false teachers who are crippling their faith and trying to lead them astray.

Paul's love and concern for these Philippians is that he says himself, It's no problem for me to repeat this. To repeat this teaching to you. And it seems that at verse 1 he's just about to conclude his letter.

He says, Finally, my brothers. But then this thought comes into his mind to encourage them to have joy in their faith. To have joy in their salvation. And know the power of the resurrection.

[11:50] And he wants to share it with them. And he says, Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me. It's safe for you. Look out for the dogs.

Look out for the evildoers. Look out for those who mutilate the flesh. You know, Paul refers to these teachers. They may have seemed very respectable and credible religious people.

But Paul calls them wild dogs. They're stray animals, he says. And they're trying to lead others astray. And spread a dangerous and potentially fatal disease.

Because the disease which these religious dogs were spreading. Was that they were telling the Philippian Christians. That they would never be acceptable to God. Unless they were circumcised. They said that their Christianity. It was sub-Christian. Because in order to be a faithful Christian, they said. And in order to be righteous in God's sight. The men in your church.

[12:53] They have to have the symbol of circumcision upon them. And what the false teachers were saying was. Having Jesus in your life. Is all well and good. But he's not enough.

You need to be circumcised. In order to be a proper Christian. You need to do more than just believe. In order to be saved. And these false teachers. They were stealing the Christian joy of salvation.

From the Philippians. By telling them that they weren't proper Christians. That they needed something more. That they needed to do something. In order to be a proper Christian.

Circumcision. But what Paul reminds the Philippians. Here. By saying to them. He says to them. We are the circumcision. We're not to mutilate our flesh.

Because we are circumcised. In the heart. And you know this issue of. You could call it proper Christianity. It wasn't just confined to the Philippians.

[13:53] Paul wrote to the Galatians. And he wrote to the Romans. And he addressed the same problem. In fact. Paul said to the Romans. That circumcision is no longer a matter of the flesh.

It's not outward signs and symbols. It's a matter of the heart. And a work of the Holy Spirit. And that's what Paul is saying here. We're not to mutilate our flesh.

He says. We are the circumcision. Who worship God. Worship by the Spirit of God. And glory in Christ Jesus. And put no confidence.

In the flesh. Paul's concern is that the Philippians. Don't listen to these wild dogs. And think that they need to do something more. In order to be a Christian.

Circumcision. But you know my friend. Even though circumcision is not an issue anymore. The dogs are still far from dead.

[14:52] Because. The dogs. They're still out in the world. And the dogs are still in our heart. And they're trying to convince us. That knowing Jesus. And the transforming power.

Of his resurrection. Is not enough. These dogs. In the pulpits of our land. And in the pulpits of our heart. They still tell us. That Jesus. Is insufficient.

For our salvation. And that we need something more. That we need to do something. We need to pay something. Or have this experience. Or this feeling. Or this second blessing.

In order to be. A proper Christian. But Paul is clear. When he says in this chapter. That's rubbish. That's nonsense. Nonsense. Absolute.

Nonsense. And in order to explain to the Philippians. And to us. That our confidence. In salvation. And knowing Jesus. And the power of the resurrection.

[15:50] In order to explain. That it's nothing to do with our works. Nothing to do. With what we do. Or how we feel. Paul tells us. From his own experience.

He speaks. From personal experience. Paul tells. His testimony. It's always good to listen to testimonies. And Paul testifies.

To the fact. That his confidence. Is not in what he has done. To save himself. His confidence. Is in what Jesus has done.

For him. Through his death. And resurrection. Paul testifies. To the impact. Of the. And the power. Of the resurrection. And so we've seen Paul's concern.

He has this concern. Look out for the dogs. But then we see. Secondly. Paul's confidence. Paul's confidence. He says in verse 4. Though I myself.

[16:45] Have reason for confidence. In the flesh. Also. If anyone else. Thinks he has reason. For confidence. In the flesh. I have more. Circumcised on the eighth day. Of the people of Israel.

Of the tribe of Benjamin. A Hebrew of Hebrews. As to the law. A Pharisee. As to zeal. A persecutor of the church. As to righteousness. Under the law.

Blameless. But whatever gain I had. I counted as loss. For the sake. Of Christ. And these verses. Paul becomes.

Very personal. With the congregation. In Philippi. He wants them to see. What genuine. Biblical. Christianity. Is all about. God. And that there is joy.

In knowing Jesus. And the transforming power. Of his resurrection. And so Paul. He tells his testimony. And he. He reveals. To these Philippians.

[17:39] What he. Had thought. Guaranteed. That he got to heaven. Paul explains. That for many years. Throughout his life. He thought. That he would get to heaven.

On his upbringing. And by following. Various rules. And regulations. He says. That he had put. All his confidence. For salvation. In the flesh. He had put.

All his confidence. In himself. And all his good works. And like many people. Paul thought. That by being. A good person. And a good neighbor.

And a church goer. And being knowledgeable. A wee bit. About the Bible. He thought. That he was pleasing. God. And that these things. Gave him. A right standing. With God.

And that that made him. Acceptable. To God. He thought. That all these things. Were gained to him. And of benefit. To his standing. With God. And that they would. Profit him. In every single way.

[18:33] But what Paul. Came to discover. Was that they were all. Leaving him. At a loss. He says. They did nothing for me. They did nothing. For my salvation.

They did nothing. For my eternal security. Because. I always had to try harder. And be better. And work more diligently. Paul says. All these things.

That I thought. Were gained to me. They did nothing. To ensure. That I got to heaven. And just so we know. How much. Confidence. Paul. Had placed in.

All his works of salvation. Before he was converted. He says. If anyone. Thinks. That he has reason. For confidence. In the flesh. I have more.

God. And he gives to us. His spiritual CV. And he says. Try and beat this. But Paul. He's not boasting. Of how good he was. He's actually boasting.

[19:30] Of how blind he was. And how lost he was. And how much of a mess. He was in. And how far away from God. He actually was. In his life. And he's saying.

To the Philippines. These. These. He's saying. These false teachers. They're telling you. That you need to be circumcised. In order to be a proper Christian. Well let me tell you.

None of these things. Did anything for me. Not one of them. Made me a Christian. Not one of them. Gave me an access. Into heaven. He says.

I was circumcised. On the eighth day. According to the law of God. I was a Jew. From birth. I wasn't proselytized. I didn't. Convert from another religion.

To Judaism. I was a Jew. From the womb. And. Only eight days old. I was given that. Covenant sign. Of circumcision. But that did nothing.

[ 20 : 23 ] For my salvation. Absolutely nothing. It did nothing. For me. He says. Then Paul goes on to say. I was from the people. Of Israel. I was part of God's.

Covenant people. Whom God chose. And loved. And set apart. As his own. I was part of Abraham's race. Whom God called. And redeemed. To himself.

But that did nothing. For my salvation. I was from the tribe. Of Benjamin. The smallest tribe. Of the twelve tribes. In Israel. I was even named. After the first king.

In Israel. Who came. From the tribe. Of Benjamin. King Saul. Was from the tribe. Of Benjamin. He says. And I was named Saul. And the Lord changed my name. To Paul.

But even that did nothing. For my salvation. And he goes on. He says. Even more than that. I was a Hebrew. Of Hebrews. I was a thoroughbred Jew.

[ 21 : 16 ] My parents were Jews. My grandparents were Jews. My great grandparents. They were all Jews. We were all Jewish. We were all brought up. To go to the synagogue. And attend the services.

And perform the rituals. But none of that. Did anything for my salvation. None of these things. Granted me favor with God. Not one of them. Gave me access into heaven.

But you know. Paul. He doesn't even stop there. He goes on to say. That when it came to the law of God. I was a Pharisee. I was a Pharisee.

I lived according to the strictest possible. Rules of religion. I was a religious man. I lived an upright. Holy. Separate and pure life. I kept the commandments.

To the letter. I lived my life. As a good person. Paul says. That when it came to the law. I was a Pharisee. When it came to zeal. I was a persecutor of the church.

[ 22 : 15 ] I approved the execution of Christians. I entered house after house. Dragging men and women. Out of their homes. And throwing them into prison. I burned homes.

I destroyed families. I tried to stamp out the cause of Christ. Completely. That's the zeal I had. For my God. That's the blindness. I had in my life.

And the lostness. And the utter depravity. That I wanted to destroy Christianity. But more than that. Says Paul. More than that. When it came to the righteousness.

Of legalism. I was blameless. Blameless. I was the most legalistic person. You'll ever meet. My life was governed.

By rules and regulations. I followed them with such vigor and dedication. That you couldn't fault me. You couldn't point the finger at me. I was blameless. He says. I was blameless.

[ 23 : 10 ] But Paul isn't showing us how good he was. He's testifying to how blind he was. And how lost he was. And how much of a mess he was in. And that he was so self-righteous.

That no one could tell him about his need of Jesus. But at the end of his testimony. Paul confesses. That when he came to know Jesus.

And the transforming power of the gospel. And of his resurrection. He says. Whatever gain he thought he had. Whatever profit he thought he had made.

He now counts it all as loss. In comparison to knowing Christ. And you know with this. Paul is clearly telling us that.

His confidence. It wasn't in his upbringing. It wasn't in his law keeping. It wasn't in his church attendance. His confidence was in the resurrection of Jesus Christ.

[ 24 : 11 ] And Jesus Christ alone. And you know there are some people who still believe. That what they do. And what they have received in their youth. Will be enough to get them into heaven.

There are some people who believe. That their baptism. As a child. That that will save them. They have this magical view of baptism. Just like these false teachers. Had a magical view of circumcision.

But the truth is. Baptism does nothing for our salvation. It's a vow that parents make. It's a vow that a Christian makes. In their adulthood. But. It does nothing to save us.

Some people think that their upbringing as a child. That that will have them. Give them a good footing with God. Just because they went to church in their youth. Attended Sunday school. Or their father was an elder. Or their mother was a godly woman. Some people think that their Bible knowledge. Or their church attendance. Or their good living. Or even their connection. In some way. [ 25 : 11 ] To Christianity. That these things will earn them favor with God. But my friend Paul. As he tells his testimony here. He says. I tried it all.

I tried it all. I tried to do it all myself. I tried to earn my way into heaven. I tried to be a good person. I tried to be faithful to God.

But what I came to discover. Was that all my efforts. And all my works. And all my religion. They were utterly useless. All these things that I thought.

Were gained to me. They did nothing for me. Absolutely nothing. Nothing. Paul says that when he came to know Jesus.

He gained everything. That's the wonder of it. He gained everything. And he gained it all. He says. Through the power. Of the resurrection.

[ 26 : 12 ] And this is why. In the last section. We find Paul counting. He's counting. What he has gained. And he's testifying.

To the impact. That the power of the resurrection. Has had on his life. And you know. We have to ask ourselves. What impact. Is the power of the resurrection.

Having upon my life. What impact. Is the power of the resurrection. Having upon my life. And so we've considered. Paul's concern.

Paul's confidence. But lastly. We see Paul's counting. Paul's counting. If you look at verse 8. He says. Indeed I count everything.

As a loss. Because of the surpassing worth. Of knowing Christ Jesus. My Lord. For his sake. I have suffered. The loss of all things. And count them as rubbish. In order that I may gain Christ.

[ 27 : 09 ] And be found in him. Not having a righteousness of my own. That comes from the law. But that which comes through faith in Christ. The righteousness from God. That depends on faith.

That I may know him. And the power of his resurrection. And may share in his sufferings. Becoming like him in his death. That by any means possible. I may attain the resurrection.

Of the dead. As we consider this last section. You know. We can follow. Paul's train of thought. As he tries to ensure the Philippians.

That. It's not about what you do. It's about who you know. And you have to know Jesus. That's what he's saying. Paul has stressed his concern. To the Philippians.

And to us. That we need to know Jesus. Personally. And we need to experience this. Transforming power. Power of the resurrection. We need to experience that in our lives.

[ 28 : 05 ] And he says that these wild dogs. Who go around spreading all this false teaching. They'll tell you that. Knowing Jesus. And following Jesus. And loving Jesus. They'll say it's not enough.

They'll tell you that you need to do more. In order to be a proper Christian. You need to do more than just believe. In order to be saved. But as Paul has spoken from personal experience.

He said that our confidence in Jesus. It doesn't come from anything to do with ourselves. He says I tried it all. I tried to be the good person. I tried to be the church goer.

I tried to live an upright life. But what I came to discover was that all my efforts. All my works. All my religion. Was utterly useless for me. All these things that I thought were gained to me.

My circumcision. My upbringing. My religious observance. My biblical knowledge. My experiences. My legalism. All these things I thought were gained to me. And profit to me.

[ 29 : 02 ] And would advance me. They were actually leaving me at a loss. They were leaving me at a loss. They left me completely bankrupt.

With nothing to cling to. And when Paul begins to count it all. When he begins to weigh it all up. And put all his works into the balances.

He sees that it got him nowhere. They did nothing for him. They didn't earn him anything with God. He didn't gain this right standing with God. Or access into heaven. He was still going headlong towards a lost eternity in hell.

Still going. But when Paul came to know Jesus. And when anyone comes to know Jesus. And commit their lives. Their life to him. They discover for themselves that.

All these things that they thought were gain. It did nothing for them. And with Paul they say. I count them as rubbish. As dung. Useless. Unprofitable.

[ 30 : 06 ] Waste of time. I count all my works as loss. Because of the surpassing worth. He says. Of knowing Christ Jesus.

As my Lord. The surpassing. Worth. And you'll see here. That the language which Paul is using. It's the language of banking.

Or accountancy. He's speaking about gain. And loss. Profit. And loss. And what he's saying is that all these things he thought were gain to him.

And building up the revenue in his spiritual bank account. They were actually leaving him in greater debt than he ever realized. But Paul says.

What I came to discover. Was that knowing Jesus. And being found in him. It was far better than all my works of righteousness. Because.

[ 31 : 01 ] When I was found to be in Christ. When I committed my life. To Jesus Christ. When I began. To see that I couldn't do anything to save myself. But throw myself. At his mercy.

And cry to God. In forgiveness. It was then that I realized. That following Jesus. Is not about what I can do for him. But it's all about what he has done for me.

That's the surpassing worth. Of knowing Christ Jesus. As my Lord. And Paul says. That's what gave to me the greatest joy.

The greatest joy. I realized that. It wasn't a legalistic righteousness that I needed. But the righteousness that comes through faith.

In Christ Jesus. My legalistic righteousness. That left me at a loss. It left me bankrupt. And indebted to God. But when I came to faith in Christ.

[ 31 : 58 ] When I entrusted myself. To Jesus. When I committed my life. To loving. And following. And serving Jesus Christ. I gained a righteousness. That was not my own.

But a righteousness. That was gifted to me. By Jesus Christ. Paul says. By faith in Jesus Christ. I was accounted.

As righteous. In God's sight. My spiritual bank account. That was in debt. Because I couldn't do anything. To save myself. When I trusted myself. To Jesus.

My spiritual bank account. Was filled. To capacity. Because Jesus filled it. With his righteousness. And this is the teaching.

That Paul issues. Again and again. Throughout the New Testament. That when we. Commit our life. To Jesus. And live by faith. We are justified.

[ 32 : 53 ] And made. Righteous. In God's sight. And our justification. It doesn't depend upon. What we do. It only depends upon. What Jesus has done.

On our behalf. That's what Paul reminded. The Corinthians. He made him. To be sin. For us. Who knew no sin. That we might be made.

The righteousness of God. In him. God the father. Made Jesus. To be sin. For us. He was accounted. With our sin. On the cross.

And by faith. In Jesus Christ. We are accounted. With his. Righteousness. And that righteousness. We receive. By faith.

That justification. We experience. By faith. And he says. It comes. Through the power. Of the resurrection. This is the beauty of it.

[ 33 : 51 ] It's all through the power. Of the resurrection. And that's what Paul said. To the church in Rome. Romans chapter 4. He said.

That our faith in Jesus Christ. When we put faith. In Jesus Christ. We are accounted. As righteous. In God's sight. Only because. Jesus was delivered up.

For our trespasses. And he was raised. For our justification. He was raised. For our justification. And that's why Paul goes on to say. In Romans chapter 5.

Therefore. Since we are justified. By faith. We have peace with God. We have reconciliation. With God. Through our Lord Jesus Christ. And if you kept reading on into Romans chapter 6.

Paul's letter to the church in Rome. You'll see that Paul says. The power of the resurrection. Which raised Jesus from the dead. That power.

[ 34 : 51 ] That power. Of the resurrection he says. It's the same power. Power. Which raises us. From death. In sin. To life.

In Christ. It's the same power. The power. Of the resurrection. The power that raised. Jesus. From the dead. That raises us. Out of our grave.

Of sin. And lostness. And death. And brings us. To newness of life. In Jesus Christ. My friend. When we commit our life to Jesus.

We find true lasting joy. In knowing Jesus. And the transforming power. That brings us from death to life. The transforming power.

Of the resurrection. But you know. When we hear. Paul speak. To the church in Rome. About. Justification.

[ 35 : 45 ] Being justified. By faith. Being righteous. In God's sight. And. When we hear about. The power of the resurrection. We have to see. That the church in Rome.

Which Paul wrote. Too long ago. It's not the same church in Rome. We see today. Because on a day like today. The Roman Catholic Church.

Will make a big thing. Of Easter Sunday. Lent is over. Good Friday is past. Easter Sunday is here. But when Paul spoke.

Of the wild dogs. Who refused to believe. That Jesus. Is enough. You could say. That such a description. Fits the Roman Catholic Church. Because.

Their message. To countless millions. Is that Jesus. Is alive. But Jesus. Is not enough. And that was the message.

[ 36 : 42 ] Which sparked the reformation. 500 years ago. The reformers believed. That they were facing. The same concerns. As what Paul is addressing here. The Roman Catholic Church.

Had made people. Swallow the lie. That God wouldn't accept them. If they didn't. Carry out. All their religious duties. And this is where. Reformed theology.

And Roman Catholicism. It clearly diverges. In fact. All religions. All false religions. All man. Man centered religions. Whether it's.

Roman Catholicism. Islam. Buddhism. Jehovah Witnesses. Mormonism. Sikhism. Sikhism. Whatever religion. That doesn't elevate faith. In Jesus Christ.

Alone. Is a religion. Based upon self-justification. In which they earn. Justification. They earn acceptance. With God. By being good people.

[ 37 : 36 ] And doing good works. But my friend. Any gospel. That teaches. That we need Jesus. Plus. In order to be saved. Is a false gospel. Because as we said.

The false teachers. They were emphasizing. The need for Jesus. Plus. Circumcision. The church of Rome. It's still. Bewitching people. By putting fear. Into them. That they need Jesus.

Plus baptism. Jesus. Plus penance. Jesus. Plus confession. To the priest. Jesus. Plus the worship of Mary. Jesus. Plus the mass. Jesus. Plus the pope.

And it always was. And it always will be. Jesus. Plus for them. Then. But you know. Somewhere along the line. Somewhere. Along the line. The blur. The lines have got blurred.

And that thought has crept into the church. Too. The Roman. The reformed church. As we said. There are many who think. That God accepts us. Because of our knowledge.

[ 38 : 33 ] Or our practice. Or what we do. Some people think. Maybe you think. Maybe you think. That the message of the gospel. Is Jesus. Plus my baptism.

Jesus. Plus my church attendance. Jesus. Plus my sabbath keeping. Jesus. Plus my tithing. Jesus. Plus my hat. Jesus. Plus my suit. Jesus.

Plus my bible reading. Jesus. Plus my prayer life. Jesus. Plus the confession of faith. Jesus. Plus my spiritual experience. Jesus. Plus. Jesus. Plus.

Jesus. Plus. No. No. No. My friend. Paul is reminding us today. That in order to be. A Christian. You need to commit. Your life.

To Jesus Christ. And Jesus Christ. Alone. That's all. It's not Jesus. Plus. It's Jesus.

[ 39 : 27 ] Alone. And from his own experience. Paul is saying to us. There is nothing in this life. Nothing in this life.

That compares to knowing Jesus. Jesus. And experiencing. The transforming power. Of the resurrection. So my unconverted friend.

Get to know Jesus. Get to know him. Get to know him. While you're still on mercy's ground. Get to know him. While you still have breath in your lungs.

Get to know him. While he's still being offered to you. Get to know him. Today. Now. And you don't need to be good enough. To come. To Jesus. To come. To Jesus. That's not salvation.

It's you come as you are. And all you have to do. Is just let go of. All the things that you've ever held on to. In your life. Up until now.

[ 40 : 24 ] Let go of it. And cling to Jesus. Cling to Jesus. By committing your life to him. And he'll change you. He'll shape you. He'll transform you. You don't worry about all that.

He'll do that. You come to him. And he'll transform you. By the power of his resurrection. Because the promise of scripture.

It's simple. And I don't mean to use that term simple. But. In one sense it is. If you confess. With your mouth. As we were saying to the children.

If you confess. With your mouth. That Jesus. Is my Lord. And if you believe. In your heart. That God. Raised Jesus.

From the dead. You will be saved. If you confess. With your mouth. That Jesus is Lord. Out of the heart.

[ 41 : 20 ] The mouth speaks. And if you believe. In your heart. That God raised him. From the dead. You will be saved. Get to know this Jesus.

Get to know him. And I hope that we'll all leave here today. Saying with the apostle. That I may know him. And the power.

Of his resurrection. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. We give thanks to thee. That.

That we worship. A risen saviour. That we are able to look to one. Who is exalted on high. And enable us. We pray. To. Bow our knee before thee.

To confess. That without thee. We can do nothing. But that with thee. All things are possible. That thou would speak to us. We pray. That thou would challenge us.

[ 42 : 20 ] From thy word. That thou would remind us. Today that. As we can say with the hymn writer. That nothing in my hands I bring. But simply to thy cross. I cling.

All that we would cling to Jesus. And see that. He is one who is able to save. To the uttermost. Bless us today. The Lord's day. Help us to.

Glorify thee in it. And to enjoy. The day. The day that thou hast given to us. Go before us then we ask. For we ask it in Jesus name. Amen. We shall conclude by singing.

The words of Psalm 25. Psalm 25. The Scottish Psalter. Page 231. Psalm 25.

We're singing from verse 4. Down to the verse marked 7. This is David's prayer. Asking for guidance.

[ 43 : 31 ] And asking the Lord to forgive him. A prayer that we all need to pray. Show me thy ways O Lord. Thy paths so teach thou me. And do thou lead me in thy truth.

Therein my teacher be. For thou art God that dost. To me salvation send. And I upon thee all the day. Expecting do attend. Thy tender mercies Lord.

I pray thee to remember. And loving kindnesses for thee. Have been of old forever. My sins and faults of youth. Do thou O Lord forget. After thy mercy.

Think on me. And for thy goodness great. These verses of Psalm 25. To God's praise. God's praise- In my vision be.

For thou art God that us. To me salvation sent.

[ 44 : 57 ] And I afford thee all the day. Expecting to attend.

By tender mercies Lord. I pray thee to remember.

Unloving kindnesses. For they have been a hold forever.

My sins and faults of you. Do thou, O Lord, forget.

After thy mercy. Think of me. And for thy goodness great.

[ 46 : 12 ] Amen. The grace of the Lord Jesus Christ. The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.