

THE RISEN LIFE OF THE CHRISTIAN

COL. 3:1-4

INTRODUCTION:

My purpose, to speak to you about things of the Spirit. It is very proper that we become deeply concerned about making the world we live in a far better world and to try to influence it in a Christian way. But when we come to the subject of redemption, we discover a new view. That life is changed in completeness. A real parallel however lies here, that we forget that the Kingdom of Heaven is within us. And we overlook the fact that outward reformation will have no permanence unless it is accompanied with some spiritual transformation.

The chief reason for disappointment over the results of a multitude of our activities today in the direction of social service is that we have been too busy to attend to the things of the Spirit.

America had tried to settle needs of world but started in wrong place - External!

We have been so busy doing things that we have no time to be anything. Now I call attention to the things that lie within the Soul of man. The things of the Spirit rather than the things, the secret things that feed the soul. The things that men really should live upon and should grow in.

The death and resurrection of Jesus Christ speaks to us of a viewpoint of life. Christ's death and his resurrection typify and symbolize the life of every true Christian. That is, in Christ the Christian lives with Christ he died. And with Christ he is raised from the dead. Now not in the passage now before us alone, but we find that Paul speaks often of the fruit that will come forth from the person who is in Christ. He is ever longing for men to walk in Christ, to be rooted in Christ, to be built in Christ.

The principle of being risen, ye were dead, is something that speaks of past action. And first, in a historical sense, we died and were raised when Christ died and rose. Second, in principle, we died and rose again when by faith we received him as our life and Lord, our Saviour. And third in practical experience we are able to apply the

principle of identification and to live in the power of His risen life. But only as we clearly see our position and allow Him by the Holy Spirit to make this process operation within us.

Now we are upon this earth and we must relate life in a practical way the earthly life with the Heavenly life, in which Christ is in you. Since you have died, your old life has been assigned to death on the cross as it was settled once and for all.

Henry Ward Beecher reminds us that every tomorrow has two handles to it. We can take hold by the handle of anxiety or by the handle of faith. I recently read somewhere that there were 779,692 words in the Bible. But that the word "worry" is not one of them. Now the author's conclusion was that worry is not in Gods vocabulary and should not be in ours.

So many people worry about tomorrow to the extent that they forget to live today. They are so worried about even their soul's salvation that they fail to enjoy the richness of all that God intends for them to enjoy. Now the Bible speaks of salvation for the Christian. You are saved by Christ and Christ alone. Having trusted him to worry about your salvation would be then to doubt Christ, and His power to keep you. The call of God is to rest your soul in Christ. For ye are dead and your life is hide in Christ through God.

Results of union with Christ -

Paul gives us two or three things about this risen life. He tells us that it is a risen life, an experience of salvation. Then he proceeds to tell us about the secret or the security of this kind of life. And then the manifested part of this life and then it is an ever ascending type of life.

I . The Christian Life As A Risen Life - ⁱⁿ (An experience) in Salvation.

If you then were raised with Christ, for ye were dead. Literally Paul says for ye died. It is an instantaneous experience which occurred the moment in which you trusted in Christ. It means that you died to your sinful self - your old life outside. And that it should no longer be a part of your existence. Rom. 6:2. Paul asks a question - How

shall we that are dead in sin live any longer therein?

I think Paul starts with his own experience on the way to Damascus he had seen the risen Christ. And with him had risen to a new life. He had died and lived again. That is why he could say, I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me.

Blind Man Healed - Whereas I was Blind Now I see! Change - Ephesians

Everyday he saw men rising out of their dead past, dying to sin, and living to God. It was wonderful. There was nothing equal to it, that he had ever seen before. The sins of the pagan world, lying, idolatry, and impurity had held many people fast but Christ had set them free. Now they were true and loved the truth. And they hated the idols and they had a passion for that which was pure.

The Apostle names the shameless vices and immortalities of the Gentile world. "Such were some of you, but ye were washed and ye are sanctified. Ye were justified in the name of the Lord Jesus, and in the Spirit of our God." The whole spirit and atmosphere of life had the world but not of it. The whole spirit and atmosphere of life had been changed. The Christian lived in a new environment in the world -- but not of it. While living in the world he was superior to it. Our conversation, says Paul, our citizenship, our manner of life is in Heaven. Heaven was his native country. Heavenly ideas and ideals inspired him. And the motives of Heaven urged him on.

The cares of the world were of like consideration. The pleasures of the world could not fill his heart. As he said in I Cor. in speaking to them, they would not be possessed of it. Now it is not an inhuman despising of the world - it is the nature life of one who has been raised and risen with Christ into the spiritual realm. That is the Christian has the joys of home, but his eternal home is on high. He knows what sorrow is but he will not let sorrow rule him. He rejoices and who has such right to rejoice as Paul. But he will not let his heart be taken away by the joys of the world. And of course the Christian man must not be mastered by the world but must be the master of his soul. This is what Paul meant. Salvation did not depend upon him completely, but it depended upon and he rested upon God in Christ. Eph. 2:8, 10, by grace are ye saved. Hence, this was the attitude and Paul said, know ye not that ye must be, so many of you as were baptized

in Christ with respect to his death. Rom. 6:3,4. And this that they were raised together with Christ. Now Paul was thinking here about the changed life of the Christian. That is also power in Christ to bring a change and the divine power to raise him up, — and nothing less than this can effect this change. The raising of the Christian from the death of sin to the life of righteousness is a miracle. Also, regeneration is a super-natural work. God is vastly one who transcends all of this.

In Christianity we say that it is a new beginning in Christ. The regeneration of a soul means a new beginning is made. If any man is in Christ, he then is a new creature and old things are passed away.

So many people think of this in a negative sort of way. When they think about becoming a Christian, they think of what they must give up. When all the while you should be thinking in the other direction -- what you receive. Now, outside of Christ, you are dead in sin. When you trust in Christ, you die to such a condition and in its place, you receive life. You are alive in Christ because Christ lives in you. And Jesus said I have come that you might have life and that you might have it more abundantly. John 10:10. Abundantly means over-flowing all the edges around. It is like a bowl filled to the brim and running over, in the place of that which you forsake - Christ fills your life to overflowing with joy and blessedness.

Paul, once again says, I count all things but lost 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 refuse that I may win Christ. The question is, would you exchange death for life. Would you put off the rags of sin for the robes of righteousness. Would you come out of the bondage, sorrow, and night into Christ's freedom, gladness, and light.

That is an old story where a letter was written to a friend in the third century, by Cyprian. He wrote it to a friend to become a Christian. And to this friend Donatus he wrote, "Donatus, this is a cheerful world indeed as I see it, from my fair garden under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I should see. Brigands on the highways, Pirates on

the seas, armies fighting, cities burning, and men murdering to please applauding crowds, selfishness and cruelty, and dispair under all roofs.

It is a bad world, Donatus, and incredibly bad world. But I have discovered in the midst of it a company of quiet and holy people who have learned a great secret. They have found the joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians. And I am one of them."

Now in speaking of being raised together with Christ as Paul is thinking about, a changed life as a Christian. The power that brings about the change which is a divine power, nothing less than this can effect the change. The raising of the Christian from the death of sin. In Christianity we discover then a new beginning. The risen life of the Christian, has this beginning.

II. The Christian life is a secure secret, hidden life.

For you have died & your life is now hidden in God through your fellowship with Christ.

V.3.

Paul said in Verse 3, ye died and your life is hide with Christ in God.

To him that over cometh, to him will I be of the hidden manna and I will give him a white stone. And upon the stone a new name written which no one knoweth but he that receiveth it.

There is nothing secret about most lives. They are lived down on the common level. Anybody can read and understand them. Anybody can lay hold on the motives which govern them - whether they are of the earth.

Lord Bryon, we find that he was like a prodigal, in which he threw away a splendid young life. And there was no secret about his life. Passion was the thing that mastered him. It tells the story.

Napoleon - we may ask many questions about him. We may say that he was the world's greatest military genius. Or we may hold that he was only an accident but everyone who understands the secret of his life would quickly tell you that it was the glory of the man that mastered him. That was his pattern. That's what he lived for.

The lives of many people who belong to the church and call themselves Christians - we have no difficulty. A man is a social being. He craves society. And the church may offer him a social life. And it is the social life that he says is his chief interest as a professed Christian. Now the church offers a place of influence of power to some men and they use it for this reason.

Or a man may believe in nothing more than the everyday practical moralities. Or he may associate himself with the church from the fact that his parents before him belonged to the church. And he has found himself a member of it. Just as he has found himself a member of some political party, he hardly knows why he is a member of it. So it may be that he is just an ordinary affair of life and the church and the note of the divine is not in it. It is not a risen life with him. He is still down in the dead level of the world.

But every truly great life, great in the spiritual realm, has its secrets. The higher you go, you'll discover the greatest and the best may have been called fools or mad men, they crucified Christ. They beheaded Paul. And quite often we hear people say about someone who takes a heroic stand in the church or community, he had a motive in it. Meaning always that he had a bad motive. They can understand bad motives. They know what motives control them. But they cannot understand the great and the holy. Why did the men of the American colonies dare all and do all. Why was liberty better to them than all else that the world could give.

Robert E. Lee refused the honorable position, Lincoln offered him, and said he would cast his lot with the people of the South. Beauty, he said, is a sublime word in the English language. Now they understood that. And we understand today the selfish and the worldly motives. But can we go higher than that.

Paul said but the risen life is but the life hidden with Christ in God. And there is vastly more in such a life than the dreams of this world. For example, take the life of Henry Martyn, who was a young scholar in Great Britain. Why did he leave behind him a brilliant career and the woman he loved and go and put his young life in India. What was the impulse that led him to cry out - now let me burn out for God.

Or you take such a man as William of Orange. Arms could not conquer him. Money could not buy him. And reverses could never dishearten him. The historian wrote, as long as he lived, he was a guiding star of the whole brave nation. And when he died, the little children cried in the street. And what shall we save of the greatest man in Christian history - the man who wrote the words of the text which we are talking about. Certainly his life had reverses in it. Was he a narrow man. He was persecuted and he had helped persecute Christ's people. Because he was the chief champion of it but he forsook all of that and he came to glory in the cross. Now the crowd cannot understand these men. The secret springs of their lives is hidden from the world.

It is like the mystery of the River Nile. Every year the water is overflowing its banks and the fertile land of Egypt was a gift of the Nile. Where did this rich water come from. What was the source of the Nile. The wise men in the early days used to make the source far away, that it would come and the snows would melt and there would be the annual overflowing of the rich water.

The Christian life is such a river. It blesses the world. Everything lives better. When this river comes - the source is far away. Your life is hidden with Christ in God. Paul immediately puts it, Christ is your life. Paul had found it so in his own experience. For me to live is Christ - Christ liveth in me. And Jesus taught the same thing - I am the vine - ye are the branches. Abide in me and I in you. As the branch cannot bear fruit itself, except it abide in the vine - so neither can ye accept ye abide in me.

The history and progress in the race of history is poor in nature when a man doesn't have this spiritual life in himself. And that he is not in Christ.

Rom 8:38-39 - I am persuaded neither - man nor in Christ - And in secure -

This is real security here. The world hid renders a Greek word meaning - hide or to conceal as in a safe place. Dr. A. T. Robertson suggests the meaning and as to lock up something for safe keeping. Thus, your redeemed life is locked in a safe place. It is locked with Christ in God. In other words, your life is under protection of Christ and God. And nothing can break this security. The security of your salvation can depend not upon your powers but upon Christ's power and God's power to keep you. When

you rest all in him, your salvation is not just the result of anything that you did. It is the finished work wrought in you by God in Christ. The work of God's grace.

Therefore, you may be sure that from day to day you are kept by his power. Once you have died to sin and received your new life in Christ, and life is hid with Christ in God, the word is hid. Remember here that God did something in the past. And God locked you up with safe keeping. Paul notes that this is not something mechanical or can it be broken easily. But you are a part of the body of Christ and you partake of the very being of God himself as John 1:12 says - but as many as receive him, to them gave ye power to become the sons of God. So when you receive Christ, God imparted to you of his very nature. However, this does not mean that you are free from responsibility in your relation to God. You were not saved by good works but Paul says in Eph. 2:10, that you were saved in Christ Jesus unto good works. That God expects something of you in this risen life.

win's
V.3 Practical occupying your mind with things above, not of things of this earth -

III. The risen life is a manifested life.

Christ should be manifested through you. That was the joy and the hope of the early church. They looked toward that great event that all the forces of the world were moving toward. That Jesus Christ came in humiliation - that Christ shall be manifested in Glory. And this is something more than the blast of a trumpet. His highest Glory is the manifestation of what he is. The triumph of his Gospel, the ripening of the harvest of righteousness, the coming to perfection of that which now is only struggling towards its end, and confirmation of the Christian age.

V.2

Acts 21:13 Paul - clam ready to not only be bound but also to die at Jer. for the name of the Lord Jesus - Manifest Christ in him - willing to die -

God is on his Throne and Christ cannot fail. The day is hastening when a great voice will cry in Heaven, the Kingdom of this world is become the Kingdom of our Lord and of his Christ. And he shall reign forever and ever. And after this great battle, there will be the manifestation of the showing of his triumphant victory in this world.

The Christian will then appear as he is, not as he is, but as he longs to be. His hopes will be realized, his ideals will be attained, his dreams will become true. Now there are visions which appear and then are gone.

There are ideals that inspire us but they seem to leave us. But this Heavenward longing is something that continues. The matter of immortality, the hope of an eternal day.

There are tides in the ocean, so there are tides in the life of the soul. You have stood on the seashore and watched the tides run out, the beach is left with the rocks and the expose of jelly fish to sea-weed hangs onto the shoreline. There is ebbtide in the life of the soul when the water seems to run out and the soul is shallow. The image of Heaven no longer floats on the bossom. And God seems far away and the good things appear scarcely worthwhile.

But there is a tide that is silent and deep and strong. And it will come in until every day is full and the rivers overflow their banks. And God is not far away. There are the hours in life that we measure by the best, and not by its worst. A man's reach seems to be that he is reaching for Heaven. And nothing less than this will satisfy his soul than the manifestation of this hour that is to come.

Hence, Paul says mortify, put to death your members which are upon the earth, fornication, uncleanness, inordinate affection. Verse 5. In other words, you as a Christian are to show evidence of such by attaining and abstaining from these sinful likes. The fact that you are saved by grace and that your soul is secure in him, you look forward to the manifestation. Shall we continue in sin that grace may abound. Rom. 6:1. There were those who said that the more a person sins, the more grace will be given. If you want more grace, then you should commit more sin. But Paul replies God forbid. Rom. 6:2. For such an attitude indicates that you are not a Christian at all.

Furthermore Paul says that you are not free in this way. But you are to fulfill the righteousness if ye then be risen with Christ, seek those things which are above. Set your affection, your mind, on things above - not on things on the earth. For ye are dead and your life is hid with Christ in God.

IV. The Risen Life Of The Christian Is An Ascending Life.

We are citizens of the Kingdom of Heaven and we are to seek the Heavenly things and the Heavenly thoughts. We are to keep these things fresh in our minds and in our spirits. Things that are above. Paul challenges you to live the abundant, overflowing life. Having died to sin, he challenges you to center you life in Him. In the twilight hours of a summer evening a little boy sat on the door step holding a line up. What are you doing, lad, asked a passer - by. I'm flying my kite, sir, was the prompt reply. Flying your kite - I can see no kite. Nor can you. I know it sir, responded the boy. I cannot see it but I know it is there, for I feel it pull. Now if our affections are set upon things above, we have a sense of it which cannot be mistaken. And we the Christian is ever struggling toward this upward, looking for the full manifestation in Christ. Upon the basis of these great truths, Paul comes to exhort them by saying, seek the things that are above. For Christ is seated on the right-hand of God.

V, 2
Set your mind on things above, not on things that are upon the earth. You lift your mind above the world to the spiritual.

I think he was saying what Jesus said, "seek first the Kingdom of God and his righteousness. It is often charged against Christianity that it is too worldly. That it is not enough, thus this worldly. That is, we miss the point when we think too much of this world and not of the other world. Now everything depends upon the angle of our approach. We are having just now entirely too much of the noise and the rattle of the things of this world. That we need to see clear the divine part, if ye then were raised together with Christ, seek the things that are above. Set your mind upon the things that are above. And your affections. For the world is with us all the time. Every morning you look up, the trade, the politics, the pleasures, the sins - all day the commerce sounds in your ears the business and all of this. Like Bunyan, he had his man he said he was raking in the mud, raking up sticks and straw. And here the things of Heaven with a crown hanging above our head. And we fix our attention upon these things of the world. We must turn our hearts to the things above. And think about Heaven.

At midnight, in the morning, at mid-day -- think of getting on shore and finding it Heaven. Of taking ahold of a hand and finding it God's hand. Of breathing a new air and finding it celestial air of waking up in Heaven.

Experience - Hidden - Manifested - Ascending

Sunday - Ward's Hospital. - John T. Williams 80 yr -

Man - Congestion - not long to live.

Too ill for conversation - Paralyzed - not speak - eyes shut -
words of comfort -

Prayer -

Lifted his hand upward - pointing towards glory - That's the Risen Life!

Passed away next Day.

Even in Death - The Risen Life is ascending - moving upward -