

Receiving Christ 1

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[0 : 00] Chapter 2, Colossians Chapter 2, reading from verse 6.

As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Put it and build up in him and established in the faith as ye have been taught, abounding therein with thanksgiving.

As ye have therefore received Christ Jesus the Lord, so walk ye.

Be in him. Last Sabbath evening, we try to deal with the first part of this verse.

[1 : 12] As ye have received Christ Jesus the Lord. And we took occasion to find out that to receive Christ Jesus the Lord means to receive him as the Son of God.

To receive him as God. To receive him for what he is.

And that is in turn implied, oh, receiving him as prophet. As priest.

And as king. Now, there are certain questions which we might ask regarding this, which do not appear so intimately on the text as the ones we have tried to answer before.

For instance, the question might be asked, when is Christ Jesus received? Well, just in passing we might say that he is received.

[2 : 45] The instant the new birth takes place in the soul. Then and not till then.

Receiving Christ is the result of regeneration or of the new birth. And for our purpose, meantime, we use these terms anonymously.

Receiving Christ is the immediate result of being born again.

But the point that the apostle has here, the point that is emphasized, is not the receiving of Christ.

While that is important and very important. Yet, that is not the point he is handling. What he says is, as ye have received him, so were ye in him.

[4 : 00] He is dealing more especially with sanctification than with justification.

Now, in relation to man's soul, we try to point out that, as Christ executes his officers in the soul, and towards the soul, he does so in a certain order.

That is, he executes the office of a prophet primarily in the intellect. The office of a priest primarily in the conscience.

The office of a king primarily in the world. Now, there is special emphasis made here on the kingship of Christ.

For it is the kingship of Christ that bears more intimate meaning. Or that has the most intimate bearing on sanctification.

[5 : 23] Or of clothing grace. The exercise of his power belongs to the kingship of Christ.

And the work of sanctification is a work of hope. He worketh in us to will and to do of his profession.

It is a work of hope. It is a work of hope. And it is not worthy. But the order in which the words, Christ Jesus the Lord, appear in this text, is unique.

They don't appear in exactly this order anywhere else. Christ Jesus the Lord. And without entering into what brings this hope in the original, here we can see this in the past.

That there is special emphasis, according to the order of the words, live on the lordship or the kingship of Christ.

[6 : 53] No being that in mind. We repeat to ourselves, As ye have received him, so walk ye in it.

Don't let you make a misunderstood on this point. We may add a word of explanation to something we have said. What is saying?

That, for instance, the office of Christ as priest, bears immediately on our justification.

And that his office as king bears immediately on our sanctification. We are not held by to divide the work of Christ into a, what might be called, watertight.

departments. We need him as priest in our sanctification. In our sanctification. Yes. For who is the man that lives and sineth not?

[8 : 21] As long as there is sin, there is need of Christ as a priest. Of Christ as a priest. Now that is not the same as to be in the period.

With what we have said, that it is his office as a king that bears most intimately on our sanctification. But now, take the comparison.

As he have received him, walk in. As he have received him, walk in.

Now, this is the sum of what we tried to say before. That they received him as having need of him.

Need of him as prophet, as priest, and as king. But the question arises, having received him, have they done with him?

[9 : 35] Is that all they have to do? Or is that is all that is required of them to receive him? What do you would think from the way some speak that it is?

Because the totality of their knowledge concerning Christ seems to be summed up in this. That at some time or another they received him or believed him.

And it seems the matter ended there. Well, that is not the scripted presentation of this. As a matter of fact, it is at variance with scripted presentation.

The scripted presentation of the soul receiving Christ is not something that can be done and then left the Christ that is received to be sort of taken in and put into accord.

Oh no, there is nothing like that because the need continues. and the need continues for them as coffee and as peace and as skin.

[10 : 57] Now, there are certain things implied in walking. As ye have received him, so walk, walk. Ye in him.

is the element in which they are to walk. There is a sense. There are two winds described in script.

A broad wind and a narrow wind. No, it is not optional with us whether we walk in one of them. We cannot decide not to walk at all.

That is entirely beyond us. For according to laws which we cannot bring, we must walk. hence, here we are commanded to walk in Christ.

Now, you remember in the chapter that we read, the fifth chapter of the epistle to the Galatians, there were these words, walk in the spirit and he shall not fulfill the less of the flesh.

[12 : 27] Walk in the spirit. Is there a difference as a matter of fact between walking in Christ and walking in the spirit?

We think not. It is exactly the same thing looked at from different angles.

To walk in Christ and to walk in the spirit mean practical. That is in practice mean exactly the same thing.

But that does not lead us very far. The question arises what it is to walk in the spirit, to walk in Christ.

Well, there is first of all, and there must be some way in which one needs to walk because walking please apposes that.

[13 : 43] You cannot walk in a vacuum. You must walk walk in or on a way. Well, that is precisely what Christ himself says.

I am the way. I am the way, the truth and the life.

How it is significant. At least it is life. life. And the life. As someone has put it, he is the way to walk in.

He is the truth to guide us in the way. And he is the life to enable us to walk there in.

Everything necessary for walking is not only provided by him, but he himself is all that and infinitely more.

[14 : 54] I am the way, the truth and the life. Therefore, walk ye in him. But this presupposes receive in him as the truth and the life.

For while it is man's duty at all times to walk in the ways of God, and while no inability will ever save him or bring him away from that duty, yet he cannot do it unless he has the life and the direction necessary for that.

Now then, you see how the importance of the offices of Christ. And as they received him, they have to walk in him.

As they received him as prophet, priest, and king, so they have to walk in him. First of all, they have to hear his instruction or direction.

You cannot walk in Christ without hearing his own rules and regulations concerning that.

[16 : 38] You must hear the law or the rule at whose mouth. And as you were dependent upon them or instructing and enlightening you in the knowledge of justification, so you are dependent on him, on the knowledge to enable you to walk in himself.

Some of us thought at one time that there was at least something we knew. we thought there is something at least about the law or the way in which one ought to walk.

And of course it is true to say that the natural conscience knows far more about the law than it knows about the gospel.

But it knows nothing at all about the gospel. But it is one thing to say that the natural man in intellect and conscience knows more about the law than he knows about the gospel.

It is an entirely different thing to say that one knows all there is to be known or that one knows enough about the law of God.

[18 : 09] His who call it what you will His precepts and this brings us back to what we have often said before that there is sometimes difficulty in knowing one's duty having received Christ no one can go on and say now I know what to do no situation can arise which can baffle me I know what to do exactly perhaps one might be inclined to say that but he won't be very far he will meet with obstacles that will more than match all his wisdom or his supposed wisdom what is to do there where can hell come from to clarify the difficult point where can hell come from to solve the problem to enlighten the darkness as he have received him so walk in him he is still the property of the church to instruct them in every situation by his word and spirit no one can set aside

Christ as a prophet no one is sufficiently wise to meet and to overcome the problems that must crop up in one's daily life but there is no problem too hard for him there is no situation that can match his wisdom there is no difficulty that can baffle his power to solve and to unravel he is always master of the situation as a prophet oh my friends it is that who is to say that we know living that's not the question the question is do we know anything at all as we are concerning the things of

God and when I say do we know anything I don't mean do we know them by our own purpose for we don't but have we been taught to such an extent have we received the teaching and the instruction of God himself to the point that it can be said of us that we know some well you say what should I know or there are many things you should know that we can put it like this do we know need of Christ as prophet as priest and as king do we come up against all ignorance in such a way as to make us burrowed head in shame we are so ignorant so ignorant of

God so ignorant of what he demands of us oh yes we may be able to repeat the ten commandments we may be able to repeat all the precepts of the gospel part of that how we really been taught in our soul what God's demands on us mean have we heard this word hear oh his son the Lord your God is one God and to love him with all the heart with all the mind with all the soul with all the strength is the first duty of man he instructs and to walk in his way necessitates this instruction no one can walk without it it is as the blind trying to find his way you cannot find it the blind feeling for the wall wondering if it's there if it's here or where it is we need his instruction and to walk in his way according to this scripted injunction we must be taught of himself but even when one is taught well

J were teaching of God no No.

[25 : 19] We might have the knowledge of an angel. And yet, as far as moral condition be concerned, we like the devil.

Why, the devil is an angel. An angel, a fallen angel. Who has much knowledge. But that does not hit him one step towards holiness.

And if we had all the knowledge that we could possibly have, that would not, in and of itself, take away our production, or subdue one single lust.

A virtue is not knowledge. Although, there must be knowledge. Yet, virtue doesn't consist in knowledge.

There must be something else. That is for man, who is already a polluted being. Now, man is thus, polluted, rebellious in his old nature, in himself, even though he knew.

[26 : 41] What then? Well, in our walking, we have need of Christ as priest. Also, you remember how this is brought out to the gospel of John.

He that is washed, washed, he that is washed, doesn't need to have anything else washed, but his feet.

Now, I think we have occasion to refer to the significance of that before. He that is washed, washed, and the word used means, bath, washed us in a bath.

And the allusion is to the, to the custom, that prevailed in Judea, and in all provinces of the Roman Empire, where there were public baths. And the people went to these baths, and washed.

But on their way home, their feet were soiled. And, but, when they reached home, they need only have their feet washed.

[28 : 00] And they are altogether clean. Now, if we apply the first of these, to the washing of regeneration, and, in the, soiling of the feet, to the, pollution and the guilt, rather the guilt, which the believer contracts, in his everyday life, having still in him, an enemy, that is ready to take advantage, of every opportunity.

He needs, save his, to have his feet washed. And he is altogether clean. Well, in this work of washing, washing away guilt, from all conscience, as well as washing it away, in the sight of God.

It is as peace, like that. That is, my conscience, cannot have peace, in connection with guilt. But as I see Christ, as my priest, for them, and more particularly, receive him in this way, as you see, walk in it, as you see.

Instructed by him, washed by him, and governed by him. The pure king, Christ Jesus, the Lord.

Now it is precisely here, that he executes, in a peculiar manner, his office, as a king.

[29 : 58] He does so, as we know, by subduing us, to himself. To himself. Now, no one can walk in Christ, but as Christ, subdues him, to himself.

He subdues. it is the renewed, and the subdued will, that walks himself. Nothing else is possible, but consider, that man is, in and of himself, at enmity with God.

At enmity, with the ways of God. There is, innate enmity, in his heart, to God's ways.

He will not walk, in God's ways. And he cannot walk in. The natural mind, is not subject, to the Lord God.

That is, it cannot walk, in God's ways. It will not. It is not subject, to the Lord God. Neither, indeed, can be. It cannot be subject to it.

[31 : 30] It is something, that is entirely, beyond it. For then, this mind, this will, must be renewed, and subdued.

And he does this, in the exercise, of his power. from the very beginning, of the work, of sanctification, the power of Christ, is made known.

It is as King, Christ calls the dead, to life. It is as King, he renews them, after his own image.

it is as King, it is as King, he enables them, to walk, in himself.

There is the instruction, there is the rule, the truth, there is the truth, but then, there must be, the life, there must be, the energy, there must be, the inclination, and all these, are supplied, by him.

[33 : 02] no, walking, in Christ, as he was received, means, walking, in total, dependence, upon, his strength.

It excludes, effectively, and forever, any strength, of the people.

It is his strength, but, it is his strength, made perfect, in weakness. And this is precisely, where so many fail.

they have no weakness, for Christ, to exercise his strength, in and on. They are strong enough. Strong enough.

More than strong enough. And the tragedy, of the matter is, that many say, that this strength, they have is from God.

[34 : 22] Whereas, it is all the time, nothing more than, a mistaken idea, of what they are, themselves.

When Peter said, for instance, Lord, I am willing, to go with thee, to prison and to death. And I am not dependent, on this, for the example, of anyone.

I don't want anyone else, to do it. I am willing, to do this, all on my own. Though all, should be offended, indeed, yet, I will not, or know, and remember, Peter, he was a man, who knew something, about himself.

Who knew at least, a little, concerning himself. But what he knew, was negligible, in comparison, with what he did not know. Had he known, what he was, he would never, have said, I will never, be offended in thee.

I will never, deny thee. Very honest, he was, yes. There was no hypocrisy, about what he said.

[35 : 54] But there was, much ignorance. He soon, found out, that, to walk, in his own strength, was to quote, disaster.

not, to walk in Christ, is to walk, in the consciousness, of our weakness.

That is not popular, no, neither is it, a comfort of, or a comforting experience, to have. it is, it is, it is much more, natural, that the man, to see, the strength, that he can feel, the strength, in which he can boast.

Oh, yes. But to have strength, administered to him, through his weakness, is something, he knows, absolutely nothing about, but as he learns it, by experience.

And as he learns it, he wonders, what's happening to him. What is this? this is not, what I expected, or no.

[37 : 26] Who was it, that said something like this? I asked for strength. He made me conscious, of my weakness, that I might, lean upon himself.

That's easy to say. Comparatively easy to hold, as a doctrine. But to have it, as a truth in the heart, is something, that no man, has ever, attained to.

But those, who walk in Christ, as they have received him, as they came. hence, the, the futility, the absolute futility, of trying, to teach ourselves, the things of the spirit of God.

Now a word of word, we do not need, that it is futile, or useless, or that it is not a duty, to search the spirits.

To learn, all that we can, about God, and his word, and his works, and so on. But to think, that a person, can learn, the truths of practical, the truths of practical, the Godliness, by merely, creating descriptions, to think, to think, that is to proceed, on faith, the wrong principles.

[39 : 20] and, it would be amusing, were it not so tragic, but practically, everyone thinks, he is a judge, of these things.

Everybody thinks, he can, he can, come to right conclusions, in things religious. Well, maybe not everybody, but many people do.

They think themselves, quite confident, to decide, any question, in religion. Oh well, if that, where it is, if man, by, some innate ability, some innate discernment, were able, to decide, these questions, there would be, no blessing implied, at least, no special blessing implied, in what Christ says, concerning his people.

When he says, they shall all, be it all, of God. That is one, of the great privileges, of the family, of God.

They are taught, by him. And they are taught, here. They are taught, concerning, their own will.

[40 : 57] Their need, of the power, of Christ, does he, to subdue them, to himself. They are so rebellious.

They have a will, that refuses, to be subject, to him.

But as he, overcomes it, with all mightiness. now, in justification, the soul, looks, to Christ, as priest.

That's the question, that occupies, the mind, of the one, who is conscious, of guilt. and, whose, main aim, is, to get rid of, this guilt.

It's, Christ, that have peace, that he needs. to have abide, to have a, to have fear, to be subject ■■■■■titel, to do not end right, to do not end right, to do not, to have peace, to agree, to email, to will not matter, to hold on the court.

[42 : 25] It's a very, funny time here, she went Circus, toATCH, to the re- Thank you.