

# Christ in you the hope of glory

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[ 0 : 00 ] Let us turn again to the chapters we have just read. The Epistle of Paul to the Colossians. Chapter 1.

And let us look at verse 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is trust in you, the hope of glory.

We would wish to confine our attention to the last clause of this verse. Christ in you, the hope of glory.

Colossians chapter 1, verse 27. The Apostle speaks here of a mystery.

Never a mystery is something concerning the existence of which we are aware that we know very little about it.

[ 1 : 40 ] It is a thing that is as it were half hidden. But now this mystery that was half hidden from this circle.

Now that the work of Christ has been completed, and the Holy Spirit has been poured out upon the church, now this mystery is no longer a mystery.

that is explained in the spreading abroad of the gospel unto the Gentiles. And then, the Apostle, after making that plea, says, which is, Christ in you, the hope of glory.

Christ in you, the hope of glory.

Very often we hear that quoted as Christ, the hope of glory. Christ in you, and that is quite a scriptural, is quite a scriptural proposition, because, after all, isn't Christ, the hope of his people, all summed up?

[ 3 : 17 ] Isn't it, can they reach glory, that their hope shall be fully complied with, when they will see and learn face to face, truly, Christ is the hope of glory.

But, what we have here, is Christ in you, the hope of glory. And we just take these words as they are, as we have them in this translation.

Christ in you, the hope of glory. Now, in seeking to consider these words, first of all, we would like to see, how can Christ be in you?

That is to say, in the Lord's people. Because the apostle is working to the Lord's people. How can Christ be in you?

we know, we know, that we can be in Christ. That is a scriptural doctrine. But what we have here, is Christ in you.

[ 4 : 42 ] And how can that be? And then, and then, in the second place, we shall pass on to ask, how can Christ in you, constitute the hope of glory?

And then, in the third place, we shall get down to the very practical question, is this abuse? First of all, then, let us see, how Christ can be in his people.

In the eighth chapter of Romans, and at the ninth verse, we find there, what casts light upon this question, that ye are not of the flesh, but of the Spirit, if so be the Spirit of God dwelling in you.

Now, if any man hath not the Spirit of Christ, he is none of his. The Spirit of God dwelling in you, that is the Spirit of Christ.

If any man hath not the Spirit of Christ, he is none of his. Christ then dwells in the heart of the believer, through the Spirit.

[ 6 : 09 ] And there is the source of the life of the believer, Christ dwelling in the heart. There is a blessed fountain, from which the tide of sanctification, ever flows the road to the soul.

Christ, there in the heart. And if any man hath not the Spirit of Christ, says the word, he is none of his. Now, this is not a natural condition.

This is not something that people may grow into. Nor is it something that they may attain by their own self-endeavours.

It's not a natural condition. They cannot attain to this, no matter how godly they may try to be.

How then does Christ enter into the heart? Christ enters into the heart in the new birth, in the region, the region of the soul.

[ 7 : 29 ] When the soul is made a new creature, Christ, the Spirit of Christ, enters into God's soul and dwells there and abides there.

And this entry then is effective, is effective, not by the creature's act, the spirit. There is an aspect of the gospel very popular today which is anything but scriptural.

And, Christ is depicted as though he were knocking as a humble suppliant at the door of a sinner. And, it is made out that he has depended upon the will of the sinner for the opening of the door of his heart.

And, that if the sinner does not open the door and thrust the heart's parable. No, that is anything, that conception is anything but scriptural.

It is altogether founded upon a single verse which I did not mention that the understanding of those who take that meaning from that particular verse is mistaken.

[ 9 : 01 ] when Christ knocks at the door of the sinner's heart, he knocks with the mouth of a king. The days of his humiliation are forever ended and he will never come as a suffering unto a sinner but he will come as a king.

The door must needs be opened. He will not enter in at that door against the will of the sinner but the way in which he has that entrance is by the exercise of his kingly power in making that sinner willing, willing in a way of his power.

But so when he enters in, he enters in with the full consent of the sinner. Now we say that Christ enters into the heart to dwell there permanently as a king and as a king he seduce everything before him.

He comes into the heart and the affections that used to gather about the vanities of this world now are constrained to gather about him and to render unto him their homage.

And the entrance which counted so much was of the north in the north that he lived unto now he has a sight because of the glory that he sees knowing for us and Christ our king rules in the interest of his life the main interests of his life are all centered about Christ Christ as king seduce will to himself that will that was so rebellious now he is asking humbly lord what will thou have me to do that is all the desire of the will now to do the will of him who has come in as king to rule in that heart and to seduce for his own glory that life unto himself he comes into the heart to take up his dwelling there as king and that affects as we have seen the whole life and therefore the entry of Christ into our life or into our heart is something that cannot be hid something that cannot be hid from those who know the person concerned those who know at once discern that there has come a fundamental change here and they say oh so and so is he

[ 12 : 21 ] Christ has come in in the power of his spirit to take up his dwelling there and up and in that way we understand how Christ can be in you if it is if this be your experience then Christ is in you as the indwelling spirit of Christ and if anyone have not the spirit of Christ he is now he in the second place how can this indwelling spirit the spirit of Christ the possession of this indwelling spirit constitute the hope of glory that's our next consideration kingdom but first of all what do we mean by this glory there is a glory that is above every earthly glory a glory that pertains to the world that is to come and to that region which we know by the name of heaven a glory which no mortal

I have ever looked upon a glory which transcends the imagination of man it hath not entered into the mind of man the glory that is there a glory brighter than the brightness of the midday sun a glory that shall never fade away it is all glorious there and there the king reigns in his power and in his glory note what is the hope then of his glory it is the hope of the Lord's people that when they leave this world they will be brought by the grace of God into that glorious land that is the hope now there are many who want to get to heaven but the hope that they have is a false hope that hope may be very strong they may be quite sure they're going to heaven then there's no question whatsoever concerning it that there are a lot strong for it may be it may be as our souls and that are many of our hopes in the word there are many people who are quite sure that they are going through heaven that are mistaken the hope that they have is a false hope now then you can know whether or not you know if the hope that shall indeed be verified one day well this is it the spirit of

Christ be dwelling in you then you are entitled truly justified to entertain the hope that one day you will see the thing in his beauty in the land that is very hard of that constitutes then the hope of glory Christ dwelling in your heart as the indwelling spirit and can't be separating his own in the world he is dealing with them by his grace awakening them to a sense of their need then dealing with them in his grace and making them new creatures and in a new breath entering into their hearts and by so doing he is separating them out from the children of his world so that although they are still in the world they are no longer of the world they are a separate people a people whom he has separated out for himself and by so doing he indicates clearly that this is his intention to take land to be with him forever in that glorious land of which we have been speaking now the surety of all this or after expectation does not land in the hope itself as we have said the hope may be strong as

Christ is not in you and hope is strong is a hope which shall never be realized but against that you hope of ever seeing the glory in the land that is at earth may be very thin as faint as may be a trust in you dwelling in your heart as the indwelling spirit then as you will be in spite of the weakness of your earth you shall see the same in the siren that is about God when does this hope appear this hope appears when you are brought to a saving knowledge of Christ when this takes place which you have been found to describe when

Christ enters into your heart when the spirit of Christ in dwells in you the immediate result of that is that you entertain a hope of entering into the glory land once you leave the wilderness of this world thus we say that this hope or rather that this condition Christ in you constitutes the hope of the world and now in the third place we come to ask the question or every plain or every practical question is this hope used I know you hope to get to heaven in all probability every person within these walls tonight can't change the hope of reaching heaven at last heaven we all have that hope yes but upon what is

[ 20 : 47 ] God who found it is it based upon your endeavors to lead as God in your life as you can you are trying to do the very best you can maybe you have set yourself out to live a religious life you think that it is practically impossible for anyone to be more religious or more religious than his or other religion than you are and because you are to religion because you are zealous because you are too conceited because you are to earn it you really expect to see the northern heaven but there my friends if your hope is based upon your own righteousness let me tell you upon the authority of

God's word that that hope will be in one if your hope be based upon what you are and what you do that hope will vanish away at last it will simply fade out like a light in the night or it may be that you are entertaining the hope that God will be matchable to you when you leave the world because he is a merciful one because it is his nature to show mercy and to the needy and you hope then is based upon the merciful nature of God I remember when a very young man in

Edinburgh listening to a very eminent picture from England and he towards the end of his address exhorted his audience to press to this not to have any fears concerning eternity concerning death and the beyond death that the best it is that God would deal with them as men that was his trust there was no word of the words of Christ there was no word of Calvary there was no word of the atonement no word of the quickening and saving words of the Holy See God because he is a merciful one will deal with you as men well at that time

I didn't know my right hand to my left so far as spiritual things were concerned but I knew my shorter catechism and I knew that man in spite of all his eminence was wrong but I wonder how many in that audience swallow the light God has revealed his mercy in Christ Jesus and if you don't find mercy in him you need not expect to find mercy for God has never promised to be merciful else say Christ there is the range of the justice of God and mercy is not there it is a beautiful thing to boil into the hands of the living

God but it may be that beautiful hope is this you're going to have a little longer of your own way the way of your own way you don't want to give that up just yet there's a lot in the world to attract you and you're and you're and you're not many things in this world and you don't feel inclined to turn away from all these things just yet but you have made up your mind that one day you're going to become religious you're going to seek the Lord and you're going to be converted and if ever there were a sincere true Christian upon earth that one will be you that is what you have resolved firmly resolved that you're going to seek the

[ 26 : 12 ] Lord that you will be converted and that you will give all your life and soul unto him yes you have created a comfortable program for yourself that will allow you to enjoy the pleasures of sin for a season and to do so as though your head all in your own hands whereby you might dispense with the power of the Holy Spirit and by your own dreams so is to ask that you would find salvation in Christ that won't do for us that hope is a great one that hope is a delusion you are foolish indeed to entertain such a hope as that hope then that you have driven to that refuge where many did refuge when such a question as this is addressed to them you say

I can do nothing about it if the Lord will be merciful to me he will be merciful but if the Lord will not come to me in his mercy then I can do nothing about it there are many sheltering there sheltering in the doctrine of her own needed inability in the doctrine of her spiritual inability and they say they can do nothing about it your dear friend you can do something about it and you can do something that you have never done the whole and that something is this you can give heed to the gospel call and you can consider seriously the gospel message you have never done that yet it may be you keep fighting with the gospel you have returned to the gospel message under this pretext under that pretext and you have never yet sincerely faced up to the gospel message and given to that message the heat that it demands and that it has a right unto you you have never done that yet and that is the first step nobody can be saved without giving heed to the gospel message and if you don't see the first step you need to think about the rest of the way the rest of the way is utterly impossible the best step is to give gift to the word of the

Lord to take the word of the Lord to heart and to believe that the Lord means what he says and you haven't done that yet but supposing you take this first step the next thing is to inquire as to what are the gospel terms in other words what must I do to be saved that is the cry of those who have given heed to the gospel message what must I do to be saved what are the gospel terms and believe me we may state the gospel terms in this word who soever will let him come and take the water of life freely and him that cometh unto me

I will in no wise fasted these are the terms of the gospel they are worried they are addressed to rules rather will the invitation is issued and clear no matter who you may be you who hear the gospel you are asked to take advantage of this invitation and to come and to take the water of life freely without sin without fear take as broad and clear the gospel the message of salvation and ask upon that message by committing yourself to the

Lord Jesus Christ our Savior that is what you have to do under the gospel and it is in connection with that that the promise is given that if you come unto Christ he will in no wise cast you out under no conditions will he cast you out now then do you wish to accept these terms if so cast yourselves just as you are and in all your need upon the Lord Jesus Christ for salvation because of his finished work and on the ground of his word given in the truth and just leave yourself there with him he cannot receive reverence he cannot go back upon his word he has said him that cometh unto me

[ 33 : 01 ] I will know my cast out come then come as a fool of needy sinner come in your inability come in all your sins come just as you are and put him to the test he not past you but perhaps you are saying ah that is my desire but somehow or another I have not the power I know not how to come I know not how to commit myself unto the care of the Lord that is all my desire but I know not how to fulfill that desire I know not how to apprehend the Lord Jesus I know not how to rest my soul upon him well friend it said in your case having the desire but lacking the power then what you ought to do peace to go on to him who has given you the desire and to plead with him that he will give you the power for he who gives the desire alone can give the power and if you are dependent upon him for the desire you just as depended upon him for the power and since he has given you the desire is he not likely to give you the power if so you plead with him and don't it would happen your pleading don't allow yourself to despair or go in delay and keep you yet at time don't you listen to the voice of the enemy hillward seek to turn away from your pleading remember that you have a word there from

Kaddai which cannot begin to say that if you come unto him and surely are coming unto him if you are pleading that if you come unto him he will in no wise cast your road he will encourage you no matter how long your experience may be of waiting upon him and pleading with him to give you the terror to enable you to obtain yourself of the salvation which is in Christ Jesus but let me take another case it may be that you have not the desire that may be your case you haven't even got the desire you hope one day to be saved yet at present you cannot say that it is your desire to be saved now you haven't the desire what are you to do well then what is required of you is this to concentrate upon the things of

God turn away from those things which hitherto have been taking up your life and begin seriously and earnestly to think of your soul to think of death to think of where you are going to think of eternity to think of the blood of Christ to think of the darkness which is eternal and to think of the glory that is over yonder on the other side of Jordan where the Lord waited for his people think of the gospel the things of the gospel let these thoughts fill up your mind reading the word be studying the word be seeking light upon the word and the word will have its own influence upon you and you will feel gradually how that the draw of the word becomes weaker and it will be a wonder indeed if the challenges not come when you will have you will arise a cry that has never been heard there before a cry unto the

Lord that he would have mercy upon you and that he would bring you to a saving knowledge of Christ and thus you will find yourself upon the good way upon the way of hope for he who gives the desire is easily entreated but you see it all begins there it must begin there because you must realize that although it is true that by nature we are dead in trespasses and his sins that is to say we are spiritually dead at the same time God is not addressing his gospel to you as you are a stone but he is addressing his gospel to you as a reasonable creature he is giving you a reason and when he comes with his gospel he expects you to use that reason and surely friend it's not a reasonable thing when the

Lord comes to you with the most important message that can ever meet you who is capable of using his reason in connection with that message and more than that the gospel is addressed to you as a responsible creature you are responsible for what you do with the gospel as if when you hear the gospel message you turn aside and refuse the possibility aren't you responsible for that certainly you are you are turning away from life and choosing death and you are responsible for that therefore you must begin there you must begin by taking heed of the gospel message by giving God the attention that his word demands and if you are not willing to do that if you don't do that there is no hope for you and you yourself and you alone will be responsible in any charity you find yourself in the blackness of darkness forever and ever but there is no mercy here now as these services close

[ 41 : 05 ] I will just seek to read that message with the unconverted there is a message of hope and peace and comfort for the Lord's people here for a trust the end and then the happiness and that which encourages them to hope for a place in glory and that hope shall not be put to shame yet there is also this message left for those who are strangers to his mysteries the gospel message the gospel message in its simplicity and in its cleanness and the question are you willing or are you not willing to give heed to that gospel message as you give heed to any earnest message which you may receive from a public picture number three oh lord oh blessed one we beseech of thee that thou is blessed thy word has thou not promised that it shall not return unto thee both we have sought to declare thy truth we have sought to declare it as we find it in thy word we thank thee lord for the comfort of thy word for all that it is giving thy people we thank thee for the gospel for the gospel message and for the cleanness of that message and we thank thee lord for the work of the holy spirit as well as for the work of

Christ who offered himself up as a sacrifice to satisfy divine justice and to reconcile us to God oh lord may poor sinners be persuaded to heed this message may they take to ask what the lord has to say and may they be found soon seeking him whose claims hitherto they have rejected and dispensed hear us lord please and grant us thy blessing let us not turn away from the prospect of glory but do thou enable us to say that through the spirit of

Christ dwelling in us and that need manifest come to us in many a way we entertain a hope of one day seeing the face of our savior in the land that we have often heard of and that we often think about the land that is on the other side of the flood hear us lord and pardon us our sins for the redeemer's sake amen