

Scenes From Resurrection - Part 2

by F.J. Huegel

The Christian is a king, participating in the divine nature and giving away the Lord Jesus Christ himself.

Duration: 51:32

Scripture: Luke 4:18, Romans 5:17

Topics: "Spiritual Authority", "Christian Surrender"

Description

In this sermon, the speaker shares a story about a young man who witnessed a humble washerwoman's clothes shining brightly in the sunlight. However, a truck loaded with coal carelessly drove through the clothes, causing the young man to question if the Lord can work quickly. The speaker then emphasizes the power of giving away the Lord Jesus Christ and how it surpasses any earthly riches. They also highlight the authority of Christians, which is greater than that of earthly kings. The sermon concludes with a reminder that when we come to the end of ourselves and fully surrender to Christ, great things can happen.

Transcript

...tradition be true or not, it may be that Peter died on a cross with his feet upward and his head down according to his own request. Whether that be true or not, this is true, this baking signifying by what death he should glorify God, when thou art young, yes, but when thou art old. Another shall gird thee, and thou shalt stretch forth thy hand, and thou, they shall carry thee whither thou wouldst not.

So here we have the Lord's own word for it, do we not? Many, many in that day, ah, even in our day, I told the men of Gideon this morning of a soldier who was crucified by the Japanese forces, nailed to a tree, because they couldn't break him. He was a Christian lad, and they demanded of him something that clashed with his conscience, and they couldn't break him, and they nailed him to a tree, dusty, his nickname. This baking signifying by what death he should glorify God, then Peter turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? Peter seeing him said to Jesus, Lord, what shall this man do? Now we were saying a moment ago, you know, that the real change came at Pentecost.

This is Simon. Note the manner in which the Savior replies, Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me. Don't meddle, Simon.

How we need this, don't we, friends? Well, why is it, Lord, that so and so, and why is it that my affliction, and why is it that Brother Tom can do this, and I can't, and why is this, and why is that, and why is the other? What is all this to thee? Follow thou me. Now, here we come to the key. It would seem, I repeat, we can't be dogmatic about it, but it would appear that the gospel really closes in verse 31 of chapter 20.

Then went this saying abroad among the brethren, that that disciple should not die. You see, the saying went abroad. Yet Jesus said not unto him, he shall not die, but if I will that he tarry till I come, what is that to thee? Now it's cleared up, you see, for all time.

One commentator suggested, it may have been, that some of the disciples came to John in his old age and said, John, you'd better clear this up. We see that you're going to go the way of all flesh, and it's commonly believed among disciples that the Savior said to you that you wouldn't die. You'd better clear it up.

This is the disciple. Ah yes, it's John the Beloved. So we have nothing to fear, it's John, moved by the Holy Spirit.

This is the disciple which testifieth of these things, and wrote these things. And we know that his testimony is true. He could have been helped some in his old age, as he wrote.

And we know that his testimony is true. And there are also many other things which Jesus did, to which if they should be written, every one, I suppose that even the world itself could not contain the books that should be written. Amen.

You know, friends, our universities, oh yes, great changes have come, and we mourn. But our great universities grew up around all the books, you know that. The Bible, the Christian faith, the Lord Jesus Christ, these great universities.

And they're filled with books, and they continue to appear day by day by the hundreds, regarding the sayings and the blessed person of Jesus, the central fact of history, and the greatest moving force in the life of the nation. Now we said that we were going to study these scenes with an eye to practical applications. The very practical one here, isn't there? They'd fished all the night, and they'd caught nothing.

It seems that we fishers of men have to come to the end of ourselves, fish all night. And just when we're about to give up, well we have to give up. Paul gave up.

He finally cried, saying, Lord, I can't. It's not in me, Lord. You'll have to take over utterly.

And friends, when that's our position, we're willing to be nothing that Christ may be all. Well, the nets get filled up. Great things take place.

My God shall supply every need, your every need, according to his riches in glory. By Christ Jesus, cast your net on the right side of me. I can't but feel that Rio Grande the Bible Institute is moving into a great new day.

And there's going to be a mighty casting of the nets, friends, for fishing in the coming day. Oh, may it be so. And may it be so for each one of us.

You know, recently, I got to thinking about Abraham's vision. Ah, after he made that great sacrifice, after he put his Isaac on the altar. By the way, you know what I was reading? My dear brother Abel gave me a book there.

Mike Martin of King's Gardens up there in Seattle. Oh, friends, it's unbelievable the things that have come out of that man's ministry. They're great things.

They just have reached out around the world. And I was reading yesterday a chapter, oh my friends, he got hungry for the fullness of the Spirit. And one night the Lord awakened him at midnight.

And the Lord brought him, well, he had to be a corn of wheat falling into the ground to die. His three children, he said he got up and he went to the bedside. I've forgotten the name, Joyce was one.

Will you give me Joyce? And you know, Mike said he really thought that they were going to die then and there. The Lord was going to take them home. Well, he said he sobbed beside her bed.

Yes, Lord, I'll give you Joyce. Then the Lord took him to the next one. Will you give me, I would say Charles, I've forgotten the name.

And he sat up there and he said, yes, Lord, I'll give you Charles. Then the Lord took him to the third. And then he took him to his wife.

And the strange thing of it is he thought that the Lord really was going to take them home. He told his wife when she awakened in the morning, he said, I'm sure you're going to die. He was ready, they were going.

Then he said it was that the Lord brought him into that fullness of the spirit. He had an experience, well, something like Paul's when he was caught up into the third heaven. Ah, and then Mike said he began preaching the old sermons that didn't bear fruit.

Oh, the souls that turned to the Lord. But you know, the Lord took him down the list. So we have to come to the end of ourselves.

It's got to be all on the altar so that Christ Jesus, the Lord might be all in all day by day and moment by moment, shall we pray. Blessed Lord Jesus, we're so thankful. We know that thou didst arise from among the dead that thou didst live.

We remember thy word there in the first chapter of the Apocalypse. He that was dead and is alive and behold, I am alive forevermore. And Lord, we're so thankful that in our nothingness we can just fall back on thee.

Oh, we fished all the night, Lord. So often that's been the cry of our hearts and have caught nothing. But at thy word, we would cast forth the net.

Oh, come blessed Lord Jesus and be thou the beginning and the end, the Alpha and the Omega, the all and in all of our heart and life and moment and day for the praise of thy holy name. Amen. May we bow our heads in prayer.

May the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen. The Christian, a king.

Here we have the theme of this evening hour of praise. Meditation. The Christian, a king.

A slight parentesco, you'll pardon all men, I'll just have to use a Spanish word, family relation, family tie between the royal family. And as I said, one of the forefathers of this photographer. The news got out, and of course it brought a degree of comfort to the hearts of many throughout the British Empire.

When I read the word, I could not but think of the position the Christian occupies. How that he is a member of the only truly royal family that there is. That his elder brother is none other than the King of kings and Lord of lords, who, having made all things, upholds them by the word of his power.

Truly in his veins there flows the blood. Ah yes, we have already said it. The only truly royal blood.

For Jesus, the Lord, is his life. When Christ, who is our life, shall appear, then shall we also appear with him in glory. John says it in the passage which was read for us a moment ago.

John to the seven churches which are in Asiom, grace be unto you and peace from him which is and which was and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God. There you have it. Yes, he hath made us kings and priests unto God and his Father.

To him be glory and dominion forever and ever. Amen. Indeed, the Christian is a king.

Now let us think for a few moments, friends, of these correspondences, these parallel lines that flow, this similarity between the Christian's position and that of kings. In the first place, of course, it is all very simple. Kings want to sit upon their thrones, crowned their heads with bejeweled crowns, taking into their hands scepters, emblems of authority and of royalty.

When the present queen of England ascended, Isabel II, ascended the throne, oh, what a lovely occasion it was. The great of earth, kings, princes, ambassadors, diplomats coming from the ends of the earth to stand at attention as this lovely queen ascended to the throne and was crowned. But, oh, friends, the position of the Christian is infinitely more wonderful for he is a participant of the divine nature.

Paul tells us that together with Christ he has been raised up We referred to the passage last evening in the epistle to the Ephesians, where the apostle says, But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ by grace, he hath saved and hath raised us up together. And here it reads, made us sit together in heavenly places in Christ Jesus. I referred to the fact last evening, I think it was, that in the Moffat version of the New Testament it reads, And has enthroned us together in Christ Jesus.

And we observed how the Savior himself friends, says it here in the book of Revelation, the third chapter, where he says, To him that overcometh will I grant to sit with me in my throne. And we pointed out that overcomers are Christians. The Savior is not referring to life beyond the grave.

He's not referring here to the millennial age. John tells us that believers are overcomers. This is the victory that overcometh the world, even our faith.

Who is he that overcometh? He says, But he that believeth. So the Savior is speaking to believers, true believers. To him that overcometh, to him that believeth, will I grant to sit with me in my throne.

Yes, we're still here as to the flesh, but in spirit we're identified with that throne. We have been with our Redeemer enthroned. Yes, together with him we have been made to sit in heavenly places that we might, as it is in the epistle to the Romans, the fifth chapter, the nineteenth verse, reign in life.

Please observe that we might reign in life by one, even Jesus. No, I don't want to make the mistake I made last evening. I referred to the second epistle to the Corinthians, chapter 5, verse 13, where one of the good brethren later called my attention to the fact that it's not verse 13 but verse 14.

So I'm turning to my Bible to make sure that it's, no, it's not the nineteenth verse. It's the seventeenth verse. If by one man's offense death reigned, by one much more they which receive abundance of grace and of the gift of righteousness shall reign, O do know, in life by one, even Jesus Christ.

And then turning back again to the kings of earth, we must observe that they are not one to clothe themselves as ordinary folk. I know. It is the purple that is the emblem of royalty.

When the British Queen came to Washington some years ago, well, we were told in the press that there were trunks to fill more or less half the ship. Ah, these lovely dresses of the Queen for the many notable occasion ceremonies that were to be had. Now when we turn to the Christian, what do we find? The Christian who is a king.

Well, I dare say, friends, that these royal robes of the kings of earth are just rags in comparison with the robe that Christian wears. You will recall that verse in the epistle to the Romans, the thirteenth chapter, where the apostle makes this tremendous statement, Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lust thereof. Why, friends, the Christian is literally, actually, truly clothed, of course, with peril.

But oh, how it does shine through on occasion, does it not? We read that Stephen's face in that hour of martyrdom shone as the face of an angel. Yes, the Christian literally, actually, truly is clothed with the Lord Jesus Christ himself. Couldn't be otherwise, Christ being his light.

To this the Savior, I should say, the prophet referred in that passage which you will recall the Savior took into his hands the scroll when he entered the synagogue there in Nazareth, saying that the words were now being fulfilled in his person. Angering the Jews, you will recall, they resolved to kill him. The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek.

He has sent me to bind up the brokenhearted, to proclaim the liberty, liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. The Savior didn't read what follows in the day of vengeance, that is not yet come. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning.

Ah, the garment of praise, the garment of praise for heaven, that they might be called trees of righteousness, the planting of the Lord. Thus does the Redeemer clothe his own with garments of praise. Oh, I've often thought, if folk only realize, especially our dear ones of the weaker sex, oh, if they could but realize the beauty they so desire to be beautiful.

If they could but realize the beauty of holiness. Yes, the Christian is clothed with a garment of praise. The Lord Jesus Christ himself is his royal robe.

And then in the third place, coming back again to Kings, we know that they are not permitted to walk. As other folk, I should say rather where other folk are wont to walk, it must be very wearisome for them at times to be imprisoned, as it were, in their palaces, moving within these very narrow circles of the court with princes and noblemen. They cannot walk where other folk, ordinary folk, walk, nor can Christians who are kings walk as other folk walk.

How beautiful, you will recall, the prophet's word with regard to those who bear glad tidings of peace. How beautiful are the feet of those who proclaim glad tidings of peace. The walk of the Christian, truly, friends, to a degree, something of the air, oh, that lovely mien of the Redeemer himself, is impressed upon the walk of the Christian.

You will recall that word, John's word, when the Savior appeared, how the disciples of John the Baptist beheld him, it reads, as he walked. Something of that air, oh, that princely, in the moral, spiritual sense, something of that princely air characterizes the walk of the Christian. It couldn't be otherwise.

Why, John says, he that saith that he is in him, let him walk, even as he walked. Perhaps you've heard me tell the story. This took place down in Columbia some years ago.

I referred last evening to the group of young people with whom I was privileged to meet. One young man arose in a gathering to tell of what he had observed in a nearby village, a humble washerwoman, ah, but how Christian, who had hung out in the sun, and garments, sheets, and shirts, and how they shone, the lad said, so clean, as the sunlight fell upon these clothes washed by this humble woman. And then, he said, a truck loaded with coal appeared, and the driver carelessly stopped at that point, and wheeled about, and backed right through those glistening sheets and shirts.

The young man said when the driver saw what he had done, he doubled up in the cabin of his truck, awaiting the blow. But, and how great was his amazement. Instead of angry words and blows, a shining face, and a sweet voice that said, sir, don't let it trouble you.

It is well, sir. I still have the water hot. I'll wash them all again.

And that the man should have cried out in amazement, so what church do you go? Yes, I wonder too. So what church do you go? Well, perhaps she didn't go to any, but she was a member of the body of Christ, the living body of Christ, the true church after all. What shall we say of this humble soul? Well, she walked even as Jesus walked.

And then in the fourth place, coming back to kings of earth, the earth, kings cannot give as ordinary folk give. They must give as kings, else they are belittled, else they are dishonored. Imagine if some committee were to wait upon President Kennedy.

Well, he's not a king, but the difference isn't so very great. We'll just think of him for a moment as a king. A committee waits upon the president.

This committee has waited upon me incidentally, and I just jotted down ten dollars. Perhaps that's too much. This committee waits on the president.

Can you conceive of President Kennedy ten dollars? Why, he gave away his whole salary on Christmas, we are told, and he didn't even notice it. Didn't make any difference after all. No, he must write ten thousand dollars, a hundred thousand dollars, else he is not honored.

He must give according to his station. And the Christian, the Christian a king, how does he give? Well, folks, he gives away things you couldn't buy with all the money of earth. Kings with all their wealth cannot obtain happiness.

No. They may give away royal gifts, but from their hearts do not flow rivers of living water, for the parts sold of earth. They may on occasions hold very festive, well, banquets to entertain their friends and give of their bounty, but you know the Christian can take his soul to the very table of the Lord, to feed upon heavenly manna.

Why, Christians can draw from the bank of heaven, they can reach right into the very heart of the King of Kings, in whom dwelleth, we read, all the treasures of knowledge and wisdom they can draw for needy souls. Why, they radiate happiness. Imagine old King Herod being happy, will you please, after sending those soldiers to murder all the children of two years of age and down.

Why, kings of the earth have been the most unhappy for the most wretched, many of them criminals. Imagine Herod who sent to murder his own mother's soldiers. The Christian, while his very presence signifies blessedness and peace and joy and love, the truth of the matter is that on occasion the Christian is able to give away, dare I say it, he gives away the Lord Jesus Christ himself.

Yes, he that receiveth you, the Savior said, receiveth me. Ye are my witnesses. And the Savior is wont to give himself away on the lips of Christians who bear witness to his grace and glory.

May I tell you of an experience I had coming into Cali some years ago. It was a stormy time. President Lopez Mateos was in Lima at the time and wasn't able to fly over to Bolivia.

The plane I remember I was on went back, grounded at Mendoza. Later coming to Cali, coming to Lima, from Lima on to Cali, there was a group of young people who had boarded the plane from Rio de Janeiro on their way to Cali for a swimming match, athletes. The young lady sitting beside me was just down in the deepest depths of depression.

She never raised her head. I thought, what's wrong? What's happened to this girl? And I tried to strike up a conversation. Then when the trays were brought, she lifted her head and I offered her my chocolate.

Well, she smiled a bit and the way was open to speak to her. She soon opened her heart and told the story of how the night before their plane coming over from Rio had grounded, a forced grounding. I don't know anything of the details, but this girl must have had a terrific shock.

No doubt saw death there before her. I had in my hands a New Testament. She said, Oh, that's the Bible.

This is the Word of God. Yes. Well, over in the school, you know, there are classes on the Bible, but I've never been interested.

And now I am. Oh, you are. So the door opened and I could just take her through the Word, beginning with the manger and going through the story of the Savior's miracles and coming to the cross and the resurrection.

And I saw her drinking the Word with unspeakable satisfaction. I thought, Oh, this girl is ripe. And I was able to bring the conversation around to Revelation 3.20. Behold him at the door and knock.

If any man hear my voice and open the door, I will come in to him. And I said to her, I do believe the Savior is here, knocking at the door of your heart. Won't you open the door that he might come in? Yes, I will.

And she put her hand in mine. Oh, what a moment. What a moment as that plane filled up with the glory of God.

Then a half hour or an hour later, when the plane landed at Cali, oh, it was a different girl that got to her feet. And as she looked at me, this was her farewell. I want to be a missionary in my people.

Can the Lord work that fast? Oh, indeed, friends. Imagine how fast he worked with that thief on the cross. Yes.

What had happened? Well, they had the privilege of giving away, may I put it that way, the Lord Jesus Christ. And you have to know, no king on earth can give away such riches as you. And then finally, to come back to the kings of earth, the word of the king is a word of authority.

Oh, nations tremble and armies move when kings speak their word of authority. And yet you know the kings, as they are here upon earth, the word of authority of a king, oh, what a meager thing it is, alongside of the authority of the Christians. You know, kings with all their glory can't speak stand up to the prince of this world, the prince of darkness.

Ah, they can't face him and order him off the place. Why, many of them have been the tools, the playthings of the wicked one. They have no authority in this higher realm, spiritual realm.

But the Christian, do you recall the Savior's word to the seventy? Behold, I give unto you power, really authority in the Greek, authority to tread upon serpents and upon scorpions and over all the power of the enemy. Think of it. And nothing shall hurt you.

The Christian shares the authority of his king, cruel with Christ, Paul tells us, of God. Why, he couldn't be a member of the body of Christ and not share to a degree the authority of the head? Why, Paul tells us in the first chapter of his epistle to the Ephesians that, well, when the head was raised up the body, the Lord Jesus Christ made to sit at God's right hand, far above all principality and power and authority and dominion and every name. And then he goes on to say, passing right on to the second chapter, and there are motivations, you know, in the original manuscript, and you, God, who are dead in sins and trespasses, and you were raised up to share your Redeemer's authority.

There are words in the New Testament that we ought to pass over. Well, it just can't mean that. If you say to this mountain, and we sort of pass it over, well, even, no, God forbid, there are sometimes jokes regarding, well, so-and-so spoke to the mountain, but there the mountain was.

But in the scripture, mountains are symbols of authority, of dominion. Of course, the Savior is not referring to mountains of rock and dirt, but mountains of satanic oppression. And oh, how they're on the earth today, friends.

Think of it. If you say to this mountain, be thou removed, there are times when you just have to rise up. I often do it in the dark of night in my room, and I lift my hands.

It seems to help if you lift up holy hands, Paul says, you know. It seems to help to just lift my hands and command the evil one in his post to be gone. Then you can sleep.

You ever tried that? Oh, if the devil can rob you of sleep, then you can sleep. If you say to this mountain, be thou removed, and doubt not in your heart what you say shall be done. How would you take that literally? Of course.

Of course. We are soldiers of Christ, and we're commanded to buck along the whole armor of God. And there was a time in the evil day why James tells us that if we resist the devil, he will flee.

You know, in a sense, the weakest Christian is stronger, because the devil has been stripped of his right, his authority. All authority has been given unto me, the Savior said unto Adam. Why did he say that after his resurrection, before his ascension? Was not all authority his before, in a sense? In another sense, no.

He could only take authority away from the devil on legal grounds. He had to bear our sins and put them away. Our sins which gave the devil authority to accuse and to oppress.

He had to take away our sins and work righteousness and establish legal grounds. Now he says, all authority has been given unto me in heaven and upon earth. Therefore, and though I am with you, we share the Savior's authority as kings.

I think you've heard me tell the story that appears in a little book entitled Prayer and Missions by Helen Montgomery. She says that over in China, demonism abounds to such a degree that even non-Christians are able to recognize the symptoms. And she tells of a man who came one day to the door of a pastor's home in search of help, because his daughter had fallen under the power of a demon.

The good wife said, I'm sorry, but my husband isn't here to help you. And then the pastor's boy, just a lad of eight, nine years of age, surged and said, Sir, my father isn't here, but I'm here. I'll go with you.

Yes, I've seen Dad do it. I know how he does it. And the boy admitted that on the road he confessed his sins.

He did well, didn't he, confessed his sins right quick. And the father took him to the home and he entered, in the holy name of Jesus, thou foul spirit, I command thee to come forth from this girl. What do you think happened? She was released.

My friends, it isn't the size of the instrument. You know, I dare say that blessed name of Jesus on the lips of a lad may be more effective than on the lips of some big preacher, all full of pride and who knows what. No, the size of the instrument has nothing to do with the matter.

Ah, it's the glory of that name which the Christian takes upon his lips. There's where the authority resides. He has the right.

I couldn't come to you here tonight in the name of the Queen of Britain. I couldn't come to you here tonight in the name of the President of the United States. It would be laughable, but I can come to you in the name of the Lord Jesus Christ, King of kings and Lord of lords.

And in his holy name, I have the right to face the pole and say, no, I'm in charge here. These are my orders, get hence. And if he doesn't move, point him to Calvary and say, take a good look at Calvary.

Now flee unto him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God. Unto him be glory and dominion and power forevermore. We are so grateful, Father, that we may take that name upon our lips.

Oh, that name which is above every name, the name of the King of kings and Lord of lords, the name of the one who wrought redemption, who through death destroyed him who had the power of death. That is to say, the devil. That we may take his name upon our lips, and his king's exercise authority.

Oh, teach us, Father, teach us. For the sake of needy souls, all the mountains of satanic oppression may be removed from homes, from churches, from communities. Father, teach us to exercise authority in the holy name of Jesus.

For it is in his blessed name that we pray. Amen.

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