

Christ in You the Hope of Glory - Version 1

by A.W. Tozer

The sermon emphasizes the mystery of godliness, where Christ dwells in humanity, making it possible for us to experience the hope of glory.

Duration: 16:21

Scripture: Psalm 18:2, Isaiah 2:2, Malachi 4:2, John 1:29, Colossians 1:27, 1 Peter 1:10-11, Revelation 22:16

Topics: "Hope Of Glory"

Description

In this sermon, the preacher explores the identity and significance of Jesus Christ. He emphasizes that the answer to who Jesus is and why He holds such a high position can be understood by anyone with a humble heart. The preacher refers to various biblical references, such as the sun, stars, mountains, and rock, to symbolize Jesus' role as the healer, the morning star, the great mountain, and the rock of salvation. He explains that Jesus is the fulfillment of God's promises and the mystery of godliness. The preacher also delves into the concept of the Trinity, highlighting the eternal nature of the Father and the Son, and how Jesus, being both fully God and fully human, could assume the created nature.

Transcript

He was made a minister according to God's dispensation given to him to fulfill the word of God and to preach the mystery which is in generations. Not even Abraham knew or David or Isaiah. But he made manifest to his saints, to whom, to the saints, God would make the riches of the glory of this mystery among the Gentiles.

Now he's building us up to something. What is this? Christ in you, the hope of glory. Christ whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus.

He works at it according to the working of God in him, I believe. What is the supreme beneficence? That which is a gift and treasure above all other treasures and gifts which even God could not give. A little child gives you a gift.

Maybe it's a homemade potholder, wiper, or some little thing. It's not worth much, but it's worth a lot to you. That's all a child can give.

We give according to our ability. Well, now the Almighty, who owns heaven and earth, and who is fabulously rich beyond the power of the human being, wants to bestow a supreme benefaction upon one and to give him that which is above all other gifts, worthy of its source, a gift worthy of the one who gives it, Christ, to be in our natures forever. Now this is the final test before God, though not before man.

Christ in me, I can't show that to the world. But before God, this is the test. 2 Corinthians 13, 5. Know ye yourselves how that Christ is in you, except you be reprobate.

If you're false Christians and not truly Christians, then Christ is not in you. But don't you know your own selves that if you're truly Christian, Christ is in you? This is God's supreme and final gift. Now who is this that he gives to his people as the best God can do? God cannot rise higher.

Nothing in heaven is higher than this. All the earth scraped together and all its riches would not be as this. All the celestial heavens and the astronomic heavens rolled together would not be as much as this.

Not all those strange and mysterious beauties we see, we read about in heaven and see by the eye of faith, not all of these taken together would be as much as this. Christ in you, the hope of glory. Well, who is this that he gives us? This one is the one with all the metaphors.

Go to the Old Testament and you will find every metaphor, every image, every type, and every symbol, everything the human mind could understand, everything that could make the mind understand, was exhausted to set forth the glories of this one lettering, the one that we call by the simple five-letter name Christ. All right, this is who he is. And he is the one that the prophets of the Old Testament and the seers and the psalmists and the sages tried to show forth and were frustrated because they couldn't.

And the scripture says in 1 Peter that the prophets who prophesied of old times sought to look into these things and were not able. But these inspired prophets soared as high as their human minds could see. They climbed the mountains.

They looked at the story of the coming. They looked at the mountains and said, He will be the great mountain. And they said, He is the rock in the midst of a weary land.

They saw that this is who he is. He is that one. What is this one who was promised? What is this one not who was prophesied? This seed of the woman, this past destiny, this child.

Why should any glory says all this? What is this one above all? And why is he the center? And why does he hold men in his hand? And why must the universe finally kneel before him and not so? Now the answer, the explanation. It's so simple you can tell it to a child. And so profound the human mind can understand it.

So simple that you can teach it too. So profound that Paul said it was the mystery of godliness and gave up trying to understand. The answer to the question, What is this? Who is this? And why does he have the place he has? I say it's a pure sea of sacred mystery.

And yet it can be grasped by any humble heart. Now let me try to break it down and show it to you. And may the dear God Almighty that gave us this truth make it understandable to our hearts and honor us with hearts worthy to understand.

What is the answer? To God as everything goes back to God. God the one true God exists in three persons. God the one true God subsists in three persons.

This is what the Bible reveals. It reveals that God is one here, O Israel, is one Lord. God is one.

But he's one in nature, one in substance, one God in his unitary being. But he exists. As fine as I might use the word, all rooted in this one being.

So there are not three gods but one God. There are not three substances but one. Not three divine natures but one divine nature.

Only one God who was before any creature was. The God who existed in himself and trusts to nobody and leans on nobody. The one to whom nothing can be added and from which nothing can be taken away.

The fountain of all creation. The origin of all created things. This one God.

Three persons. The Father, the eternal Father. Out of whose heart the eternal Son was created.

For God did not create the Son out of anything external to himself. In the heart of God. Equal with God, equal to God.

Himself God. Never having a beginning. How could this be? How could the uncreated God assume to himself nature that was created? For the nature Jesus at one time was.

Then it was by the fiat of God. When God said, let be, it was. And man was created.

Nature was created. Now how could it be that this, this eternal God who had no creation, origin, this mighty God, how could it be that he could assume to himself the nature which he had himself created? The explanation is so simple you can tell it to a child and so profound nobody in the University of Toronto can understand. It is simply this.

That human nature was originally made in the image of God. And because human nature was made in the image of God, it is appropriate and consistent that the divine nature could assume the human nature. Because the human nature, the divine nature, though a creature, now when God decides to do it, the second person of the Trinity, to himself human nature was made in his image.

And he can be born of a woman, be a man, and lose nothing of his deity. He loses nothing of his deity and his deity, for deity can't gain anything. But what deity did in Jesus, in the eternal Son, was to take our human nature into itself.

And he retained all of his uncreated attributes. And yet he was a normal and true man. This is the man of glory of whom the prophets wrote.

That's why one man can be the one to bruise the devil's head. That is why he can be the Passover lamb to redeem men. That is why he can be the knee that brings all nations to his feet.

That is why he can be the child the prophets saw, whose name was wonder. That's why he can be the shepherd of Israel to call God's ancient people home. That's why he can be earth's king of righteousness to rule the ends of the earth.

And that's why he can be and will be and is the Lord of the new. Now, Christ can enter a regenerated man's nature. Because man's nature entered and was taken up to God and united to God in the incarnation.

Do you see this, my brethren and sisters? The nature, it's human nature that he came to save. A man with all a man is. The human nature that makes a human being a human being.

And it's this, it's this that enters us. It's the nature of God. Because God took the nature of man, he can now give the nature of God unto man.

This is the supreme gift of God to mankind. When Dr. Oldman, about to give up his pulpit in New York, an old gentleman who had been an usher 20 years, walked 20 years in Dr. Simpson's church, he said, and he meant it to be a compliment, he said, well, Brother Simpson, sermon in 20 years. Now, wherever Brother Simpson began, he always, and this is it, this is it, that Christ can dwell in your nature so that divinity can dwell in humanity.

That's why, ladies and gentlemen, it doesn't mean to be saved from cigarettes, saved from, but it means infinitely more than that. And that's why I get sick to my stomach. I find whole groups of Christians that never get beyond the simple matter of, I used to be a bad boy.

He honored you by giving you of his own nature. He said, by these promises we become part of nature. He said it.

Or I would never have dared to say it. He said it. So this is the greatest benefaction.

I believe they are all. That's not the main reason he gives the Holy Spirit to his church. He gives the Holy Spirit to his church in order that he might take the things of Christ and show them unto us so that the worst is to reveal to you the supreme benefaction, the of all gifts, the gifts which God himself can't do better than.

The salvation bestows is the nature of God in the nature of a man. Christ in you, hope of glory. This is the Christian's hope of glory.

Sin can be broken. Because Christ in you, the hope of glory. Now do we know this in experience? That's all I'm asking.

Do we know this in experience? Christ in you, the hope of glory. I didn't want to be filled with the Holy Spirit for any other reason. I want to be for this reason.

That I might know more of what this means to be converted. To have the nature of Jesus in my heart joined to my nature forever and ever and ever. He said, the Son abides, see, he doesn't visit you, he abideth ever.

Now how about it, what about you? Do you think Jesus Christ can break every fetter and set you free and turn you loose? I hope you do.

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