

# Risen With Christ

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**Bible Text:** Colossians 3:1  
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Let's turn again to Colossians 3 and verse 1. Paul continues his exaltations as he began in chapter 2 regarding the Christian's walk, as he began in chapter 2, verse 6 where he says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." He continues in chapter 3 and in verse 1 we read,

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. If you then be risen with Christ. In Galatians 2:20, Paul declares the fact that, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul was crucified with Christ. Indeed, all of God's people when Christ died, they in their own nature in Adam, died with him. When Christ was crucified, they were crucified. When Christ was slain, they were slain. When Christ was buried, they were buried. And when Christ rose again, they rose again. When Christ was delivered up into the hands of the Jews and the hands of the Romans and the sentence at his mock trial was given that he should be taken away and crucified, that sentence lay upon his people. When he was taken away and mocked and scourged, his people, as it were, were mocked and scourged. When they took him up to that place outside Jerusalem called Golgotha and laid him upon the cross and hammered nails into his hands and nailed into his feet, so the nails were hammered into the hands and the feet of his people. When he was nailed to a cross, they were nailed to the cross with him. When he was lifted up to die, they were in him, lifted up to die. When the wrath of God was poured out upon the sins of his people in the Savior, it was they in the councils of God who were in the Savior. It was their sins which were laid upon him. It was them who were laid upon him. They were the reason he died. Their sins were the reason he died. Their sins were that which slew him. Their sin was that which slew him. They died as he died. And they were buried when he was buried. When God in fury burned up the sins of his people in his Son, when he consumed the sacrifice upon the tree, when the vaults of

the heavens were opened and God's vengeance poured down upon his own Son and destroyed the Savior, destroyed him upon the tree, as it were, when he was judged with eternal fury in condemnation, it was really the Lord's people in him who were judged. He had no sin. He had no sins. God didn't judge Christ for who Christ was but he judged his people in him and he judged Christ for what he had become as their substitute. He judged the sins of his people which were laid upon him. He judged the sin of his people which he was made to be and he destroyed that people in his Son upon the tree. And when Christ died and Christ cried out, "It is finished!" and gave up the Ghost, it was that people who had died in him. It was that people who who had been judged in him. It was that people who had been slain in him.

If you are in Christ this day, then you will be able to say with Paul that you are crucified with Christ. What you were in Adam by nature, a vile and guilty, a rebellious sinner, born speaking lies, going astray from the womb, born shaking your fist in God's face, seeking your own will and your own way and your own glory, despising God and the things of God and his truth and his Gospel, all that you were, a sinner in Adam, was nailed to the tree, was nailed to Christ on that tree and was crucified in Christ. All that you were was slain. All that you were was buried. All that you were was put away and at the end when it was finished and when nothing was left but the old man Adam, when nothing was left of your sins and your transgression and your vile, base, corrupt heart, when all had been put away, all had been destroyed and all had been blotted out, when the blood had washed away every transgression, when nothing was left to be condemned, when nothing was left to draw out the wrath of God in anger against you, when nothing was left to draw out God's condemnation, then on the third day, when the grave could hold Christ no longer, when there was nothing to hold him in the grave, when there was nothing to be condemned for, when there was nothing to bring in death for, when death had no more hold upon him, death had no more hold upon his people. When he rose, they rose. When he ascended, they ascended. When he lived, they lived. And so Paul could say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." For Paul was crucified. Paul was buried, yet Paul rose again. And all God's people in Christ were crucified, were circumcised, were destroyed and they were buried and yet they rose again and they live. Yet when they were crucified, they felt no pain. When they were crucified, they felt no suffering. When they were crucified, they felt not the wrath of God for it was their substitute who felt it. It was Christ who loved them and gave himself for them. It was Christ who suffered that they might be delivered. It was Christ who bore the judgment of God against their sins that they might bear it not. It was Christ that was cut off that they might be brought back to God who were once afar off. It was Christ who suffered in anguish and turmoil and the outpouring of the vengeance of God that they might be spared and that they might be delivered and that they might be redeemed, that they might be ransomed, that they might be brought back to peace with that God from whom they were once estranged. It was he who loved them and gave himself for them. It was he who died that they might live. It was he who loved them. Did he love you? Did you die in him? Did he take your sins? And when he rose, did you rise with him?

When he rose as we read in Luke 24, the women came to the grave seeking him whom they loved, him who had been given up to be crucified, him whom they had seen crucified, him whom they had seen taken down from the cross and taken away to be buried. They came to the grave and they found the stone had been rolled away and they entered in and there appeared unto them two men in shining garments and they were afraid and bowed their faces to the earth and the men said unto them, these angels said unto the women, "Why seek ye the living among the dead? He is not here but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." They went to the grave in search of a Savior but the Savior had risen. Christ had risen. He was not to be found in the grave. Why did they seek the living among the dead? Why do you seek the living among the dead? Well, when Christ rose, when he who was once buried, rose and the stone was rolled away and the grave could hold him no longer, his people rose too and they remain no longer in captivity, no longer under the condemnation of the law of God which had once condemned their every transgression. The stone had been rolled away. The stone of God's law had been set aside. That which had once kept them in captivity kept them unto condemnation, had been rolled aside and could hold them no longer. His every charge against them had been met and they had risen. Everything which was against them had been rolled aside and they were alive. Christ rose and they rose. They were alive. They were no longer to be found where the dead were. They were no longer to be found in captivity. They were no longer to be found in the grave. Christ was no longer to be found amongst the dead and his people were no longer to be found amongst the dead. They are risen. They are alive.

Then why seek ye the living amongst the dead? For Christ's people are those who are risen from the dead. Risen from the grave. Alive. But people look to that which is dead and they look amongst those things which are dead and earthly and they think to find that which is living in such a place and yet it won't be found in such a place. But the people of God are risen and their affections are set upon things which are heavenly, not earthly. Their affections are set upon that which is alive, not that which is dead. On that which is eternal, not that which is temporal. On that which is above, not that which is below.

Why seek ye the living amongst the dead? Why go to the dead and the former ways of man's religion? Why seek ye God's people amongst dead religion upon this earth? It was not to be found amongst the Pharisees. Christ came to those who were religious and it was that religious people who slew him. It was that religious people who condemned him and set him aside and he was not to be found amongst them. He was crucified outside of the camp, outside of Jerusalem. Cast out of their walls. Cast out of their temple. Cast out of their ways. Outside. Outside the camp. And his people were crucified with him outside the camp. Outside that which is of man. Outside man's religions. Outside that which men call Christianity. Outside that which is a counterfeit of what God's church is.

He's not to be found amongst that which is dead. You may go to that which is dead, that which is former, that which has a name that it lives and yet is dead. You'll no more find Christ among such a people and such religion as you will find his people. For Christ's

people are found where Christ is found. And Christ is alive and his people seek him who is alive. They seek him in his Gospel. They seek him where his Gospel is preached. They seek him where he is above. They seek that Gospel which comes from above. They find themselves not able to remain in that which is dead. Not able to remain in that which is former. Not able to remain in that which is earthly. That which is cold. That which has a name to live and yet has no life within it. That which may call itself religion. That which may call itself Christianity. That which may call itself the church. And yet that which is but a tombstone, that which is but a whited sepulcher, that which is but a counterfeit, that which has the name of Christianity on the door and yet there is no life in it. There is no Gospel in it. There is no heavenliness in it. Christ is not in it. For that has cast Christ out and that crucified Christ outside of its doors, outside of the camp.

As it says in Hebrews 13:13, "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." We seek that which is heavenly. We seek that which is alive. We seek that which comes down from above. We seek the Lord Jesus Christ who rose from the dead. Who was cast out by man's religion here below and who brought in that which is from above. Who establishes that which is from above. Who establishes his ecclesia, his church, by his Gospel and his people who rose with him. Under that Gospel, they go to where Christ is and they seek him who is above. They seek him who has sat on the right hand of God and they seek that which comes from above. That life which is from above. That Gospel which is from above. That church which is established from above. That which is from above.

Yes, Christ is above for Christ rose. He rose from the dead and his people rose with him. He really did rise and his people really did rise in him. They really are alive. They really are with him above. Christ really did rise from the dead. His resurrection was proven. Many people saw him as it says in 1 Corinthians 15:3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once." Five hundred brethren saw Christ after he was risen. He really did rise and his people really did rise with him. As Romans says in chapter 1, he was "declared to be the Son of God with power by the resurrection from the dead." He rose from the dead. He had power to rise from the dead. His life is that eternal life which cannot be held by the grave and it is this life which is given to his people, this life which caused them to rise from the grave with him. We died and were buried and rose again with him and that same power, that same life which brought Christ up from the grave, brought his people up from the grave. It takes this same power, the very same power, to quicken a dead sinner to life, to see what Christ did for him at the cross. This same power and this same life. This same power which brought Christ and his people from the dead is that power which is made known in the Gospel. When the Spirit comes, the sinner is dead in trespasses and sins and comes with the Gospel and quickens these dead sinners unto life, preaches life unto those who are dead, blind, barren, guilty sinners. Those who cannot see. Those who are blind. Those who are deaf. Those who are dead. This power, this resurrection power, comes in the Gospel and brings them to life, gives

them ears to hear. Gives them ears to hear that they died with Christ who died for them and they rose with Christ who rose for them having taken their sins away.

Now, this is what I want you to see: I want you to see how total this is. How total this crucifixion is of God's people in Christ. How total their death is with him. And how entire their resurrection with him. They really have entirely died with him. They have completely arisen again with him. All that was of the old man in Adam, all that they were, has been crucified and their new life in Christ is an entirely new life. When they are brought to salvation, when they are brought to hear the Gospel by the Spirit, when that Gospel brings them to call upon the name of the Lord, when that Gospel brings them to see this Savior in the Gospel, when they are brought to life, this conversion is no mere turning over a new leaf. It is not simply a new way of life. It is not them being brought to a new persuasion. It is not them being persuaded of truths which they previously rejected. It is not them coming to embrace the Gospel in the mind. If that is your religion, if it is a mere embracing of truth in the mind, then it will not last; it is just religion embraced in the old man Adam. You are still dead and such a religion in the deadness of your old nature in Adam won't last the test of time. You may be persuaded for a year, you may be persuaded for five years, 10 years, 20 years. You may hold these convictions very strongly but ultimately they will fall away. Ultimately they will be shattered. Greater thinkers and greater minds than you will one day come along and will blow you away with their doctrine and their wiser thinking and that which you once held dear will be shaken. Trials and tribulations will come your way and will shatter you. Mental persuasion will not do it. It will not last. I heard but this week of one who had turned aside from the Gospel. I've heard of others from time to time who once had a mental persuasion of the Gospel and then have come to see that it is nothing in their eyes for nothing really changed in their hearts. It was merely embracing the head and if that is your persuasion, one day it will come to tatters. It will be brought to naught.

But what we're speaking of here, what Paul speaks of when he says that he is "crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," this is more than mental persuasion. This is far more than mental persuasion. This is far more than coming to an understanding of the truth. This is far more than just coming to see these things as being right and proper. This is far more than coming to see that these are truths and this is the right way, a good way. This is being crucified. This is everything that you once were being slain, being brought to naught, being humbled, being shattered, being destroyed. All your pride and self will, all your vaunted wisdom, when you are brought to hear this Gospel in the power of the Spirit, will be brought to nothing. When the Spirit comes to a sinner in power in the Gospel, he shatters him. He brings him to naught. He brings him to see how base he is, how vile he is, how guilty he is, how ruined he is, how black he is. How corrupt he is from head to toe. What a leper you are. What a vile, guilty leper he is. I was. You are. You were. When the Spirit brings a sinner to that point, he brings him to see that he is dead in trespasses and sins. He is dead and his only hope is if somebody brings him to life.

This is the Gospel: that Christ died for those who were once dead and that people when he died, died in him. And when he rose again from the dead, they rose in him. They rose

with him. They conquered death. They didn't come to a new persuasion but they came to a new life. They didn't come to see things aright but a life entered in. They rose when Christ rose but there is a time in their lives in this world when the Spirit comes upon them and brings this life of Christ into them and quickens the dead sinner unto life. They are quickened unto life and they have become new. Those who have died, rise again and all is new. "Therefore, if any man be in Christ he is a new creature. Old things have passed away. Behold, all things are become new," 2 Corinthians 5:17. Another verse says that circumcision counts for nothing and uncircumcision, but a new creature, we need a new life. We need eternal life. We need to be brought back from the dead. Like Lazarus, we need to hear that voice of the Son of God that comes to the graveside and calls out to us, "Lazarus, come forth." Have you heard that voice call your name? "Come forth. Live." Are you risen with Christ?

For God's people are risen. They are risen with Christ. But notice in our verse in Colossians 3:1 that the verse begins with a very small word. It begins with this word, "if." "If ye then be risen with Christ, seek those things which are above." If. Paul doesn't assume that everyone is risen with Christ. There are those who are and there are those who are not. Here he is writing to those who profess to be believers at Colossae. Here he is writing to those who if they have died with Christ, they have risen with Christ and here in his exaltation he says, "This being so, if this has happened to you, then seek those things which are above." But there is also this sense in the word "if" where the question is asked: are you risen with Christ? If ye be risen with Christ. Well, are you? Are you? Have you been risen with Christ? Are you risen with Christ? Is this true of you? Because if it is not, then you are outside of Christ. You are not with Christ. You are not in Christ. And if you are outside Christ, then you are yet dead in your sins. And if you are yet dead in your sins, then the wrath of God abides upon you. The fury of God abides upon you. The wrath of God abides upon your sin and on your transgressions and he is angry with the wicked every day. And every day that you remain outside of Christ, every day that you turn aside from his Gospel, every day that you count it a wearisome thing, every day that you'd rather hear some other tale, some other story, every day that you would prefer to go and watch the television set or listen to such stories of this world and rather not hear of the things of God, of the things of Christ, of his Gospel, every day you remain in rebellion, the wrath of God, the fury of God, abides upon you. And you seek your affections, they are set upon things of the earth, of things below. You may get your fill of the things of earth, you may have your fill of the things of earth but time is short and once you are full and once God decrees that the days of your life are numbered, you will fill it out no more. You will eat, drink and be merry no more but you will enter from time and into eternity and the judgment sound will come upon you and the voice will cry out, "Guilty," and you will part into eternal judgment. For the wrath of God cometh on the children of disobedience.

But if you are in Christ, if you no longer walk with the children of disobedience, for once you've walked with the children of disobedience and sometimes when you lived in them, you lived in these ways: you lived in the ways of fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, idolatry. You lived with anger, wrath, malice, blasphemy, filthy communications. You lied one to another. One time that was

you and one time the wrath of God was upon you as it was upon all the children of disobedience. One time the wrath of God was upon your sins. But if that time came in your life when you heard the Gospel and when you came to know that you were crucified with Christ and that you rose with Christ, if you are in Christ, then you are risen with Christ. You are risen and you have been delivered from the wrath of God, delivered from the fury. He is no longer angry with your sins for that anger has been quenched in his Son who drank the wrath of God for your sins and for your sin, God has no anger and no fury. Not a bit of anger with those whom he finds in his Son. With those for whom his Son died. With those whom his Son loves. With those for whom his Son was given a sacrifice for sin. There is no wrath for those who are in Christ. No condemnation. No judgment. For they have died and they are risen with Christ. They are risen.

Here in the Gospel they who were once dead have been quickened unto life. Ephesians 2:1 says to those who are in Christ, "You hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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 ye are saved)." His people are risen with him. They are risen with him for they are dead and their life is hid with Christ in God. That which they once were has been crucified. That which they once were in Adam is gone and they are alive in Christ and their life is now hid with Christ in God. When God the Father looks upon his people, he no longer sees what they were in Adam. He no longer sees what they were once as rebellious children of disobedience. He only sees Christ. He sees his Son. He sees his only begotten Son. He sees his beloved Son. "This is my beloved Son in whom I am well pleased." In whom I am well pleased. He is pleased in his Son. He is pleased with his Son. And he is pleased with those who are in his Son. "In whom I am well pleased."

Yes, child of God, those who are risen with Christ, you who are risen with Christ, your life is hid with Christ in God. It is hid. It is hid. Everything which was once in Adam has been taken out of sight and is covered with the blood. It's out of sight. You are hidden in Christ your refuge, your hiding place, your strong tower. All God can see is Christ, his Son and his people in his Son. And all the accuser of the brethren can see when he comes searching for God's people, when he comes with the book of the law, when he comes seeking out those whom he may devour, when he comes as a roaring lion seeking those whom he may devour, when he comes seeking to condemn, when he comes looking for those who were once sinners, he comes looking for them. He comes with all his accusations he has written down about them. He knows they are guilty. He knows they deserve they wrath of God. He knows they deserve condemnation and he comes looking. He comes looking and he cannot find them. He cannot find them. They are not to be found. Their sins are not to be found. Their sins have been blotted out and they have been hid. He comes looking for these whom he may condemn, whom he may seek their souls to take their souls with him down into everlasting condemnation. He knows he is numbered. He knows that condemnation awaits him. He knows the fires of eternal

torment await him and he will seek everyone whom he can take with him. He will seek to pull the wicked down into hellfire with him and he seeks the child of God. He seeks God's people. He knows they were sinners. He comes searching for them so that he may plunge them too with the children of disobedience into everlasting fires with him, that they may suffer the same fate which he will suffer and yet he cannot find them. He cannot find them for they are hid. They are hid. Their life is hid with Christ in God. They are out of sight. They are delivered. They cannot be found and there is no condemnation to those who are in Christ Jesus. They are in Christ and all the Father sees when he sees his people, when he sees his church, when he sees his ecclesia, is he sees his beloved Son. He sees Christ. He sees Christ. All that can be seen is Christ for he is all and in all. These people have put off the old man with his deeds. They have put off the old man and they have put on the new man which is renewed in knowledge after the image of him that created him where there is neither Greek nor Jews, circumcision nor uncircumcision. Christ is all and in all. All that can be seen is Christ.

So with all this being true, all this being true of those who are in Christ that they have died with him, that they have risen with him, Paul exhorts this people. He exhorts those who are arisen with Christ and he says unto them, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Ye are risen. Ye are alive. You don't have this old life which you had in Adam. You are not of the earth. You are not earthly. You are not of the first man. You are of the second man. You are of the last Adam. You are in Christ. You are heavenly. You are born from above, born by the Spirit of God. You are risen. You are seated in Christ, seated in the heavens, seated with Christ in the heavens. Then "seek those things which are above." Seek those things which are above.

Well, are you risen? Has the Spirit brought you to see this? Has he brought you to see it? To really see it? To really see your state in Christ? Or is your flesh still very much alive to this world? Are you still very much alive to the here and the now and the things of time and sense? Are you still very much alive to the pleasures and the riches and the deceptions which Satan spins in this world as a mirage to deceive the people? Are your affections set upon the earth? Or are they set upon things above? Has the Spirit really brought you to see where you are in Christ? That you really are dead, crucified with Christ? Buried with Christ and risen with Christ? Have you been quickened from death to life to see that Christ is your Savior? Because if you have and if he has brought you to see this and you are risen with him and you are hidden in him and if you are, then set your affections on things above.

Well, where are your affections this day? Where are they really? Are they above? Are they in heaven? Are they on things above? Or are they on things upon the earth? Where are your affections? Ask yourself honestly: where do I put my strength, my energies? What do I give all diligence to? Where does my time go? What consumes my thoughts? Where is my heart? What do I seek after? What do I work at? What do I labor for? What do I think about each day? Are your affections or is your heart set upon Christ and his things? Or is it set upon the world and its things? What do you labor at? You see, Paul's



exhortation here is very much intertwined with the truth which he has already set forth. God's people are in Christ and they are risen and they do walk in the light of these things. They do walk by faith. They are risen with Christ. They have been crucified. And if they have and if the Spirit leads them and if the Spirit is building them up in the Gospel and if the Spirit is giving them faith and strengthening that faith, if this Spirit is crucifying their flesh to the things of this world, as the Spirit works in their life and brings their affections upon the things of time and sense to an end, their affections are set upon the things above. They do walk in the light of these things. Their affections are set upon things above. They do long for Christ. They do hunger for Christ. They do hunger after righteousness.

So I ask: where are your affections? Where are they? Are they here on the earth or are they on things above? And therefore, where are you? Are you in Christ? Or are you outside of Christ upon this earth? For those who are in Christ will walk in the light of this truth. Oh yes, the carnal mind, their flesh wars against it. The carnal mind wars against it. The flesh wars against it. All that is outward wars against all that is inward. The sight, the natural affections, war against the affections of the new heart, the new man. There is a warfare. The flesh likes the ease of this world. It likes the pleasures of this world. It is consumed with the things of this world. Nevertheless where faith is, where there is a new heart, where there is a new life, faith triumphs. Where there is new life, there is new affections. Where there is new life, there are new desires. Where this life is is where the affections are. For all these things of the earth are alive to us as believers but in Christ, we are dead to them. Faith looks beyond them. Faith looks beyond what can be seen, beyond time into that which cannot be seen with the natural eye into that which is eternal, that which is heavenly. Faith sees one's Redeemer seated on high, victorious. Faith sees Christ seated on the right hand of God and faith sees us in him, seated with him, triumphing over sin, over death, over hell, over the flesh, over the natural man, over Adam, over all that is earthly, over all that condemns, over all accusations, looking unto him and him alone who suffered for his people that they may be delivered.

Yes, faith clings to Christ. It clings to Christ. It embraces that which is above. It flees death and clings to life. Faith rises up and soars. Faith looks up from the world into the heavenlies. Faith looks upon things, all things. Faith considers things. Judges things. Earthly things. Faith looks upon all that we can see here below in the life of that which comes from above. Faith's affections are set above so everything is seen and done in the light of that which is above. The church though we may see it on earth, though we may see those who comprise the church on earth, nevertheless, the church is in heaven. It is heavenly. And our experience of it here on earth is in the light of that which is true above. The head of the church, though we embrace him here on earth, is seated on the right hand of God above. He has risen and ascended. He has sat down upon the right hand of God and his people are risen in him. He builds his church from above. He sends gifts to his church from above. The ministry is sent from above. The Spirit is sent from above. Everything is above and everything comes from above. Then seek those things which are above. Those things. These things. The things of Jesus Christ. His things. His church. His people. His Spirit. His ministry. His Gospel. These things. Oh, if we just take as much care of these things, of these heavenly things, the things which are above, as we do for those things which are of earth. Yes, there are those things we have to take care of: we

have to work; we have to labor; we have to shop; we have to look after our families; we have to study; we have to learn and we have put our energies into these things but if we'd only put our energies into those things which come from above, heavenly things.

Turn to Hebrews 12. We read of that which is above. We read in Hebrews 12:18, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Yes, we come to Mount Sion, that which is above. We come to the city of the living God, the heavenly Jerusalem. An innumerable company of angels. The general assembly of the church of the firstborn. We come to that which is above. The church is above. We may meet in a small company here on earth, we may be mindful of that which is here on earth, we might feel to be few and weak upon the earth but set your affections on things above for if you see it in the light of that which is above, when we gather to worship Christ in his Gospel, we don't come as two or three. We come with the general assembly of the church of the firstborn. We come with an innumerable company. We come into the presence of the angels and of God and of his Savior and we come into the presence of Jesus, the Mediator of the new covenant.

Yes believer, you have passed through death in Christ. You have passed through the rivers of Jordan. You have passed to the other side of death in him. Then live and walk in him and in him alone. Set your affections above. Seeks those things which are above for the children of God have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of him that created him where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, citizen, bond nor free but Christ is all and in all. Amen.