

Sunday, March 7, 2021—Colossians 3:4 Appearing With Christ in Glory

Introduction

- Last time during our time together we considered Col. 3:3 in a message titled Understanding Our Security in Christ.
- In doing so, we understood that we “are dead” and yet alive at the same time. Moreover, we considered the mechanics of our eternal security. The new life we have been given is “hidden with Christ in God.”
 - In order for you to lose your salvation God the Father would have to reject his son. God the Son would have to take back the life that he gave to you freely. God the Holy Spirit would have to cease being your seal unto the day of redemption.
- This morning we are going to conclude the opening section of Chapter 3 by looking at verse 4. Recall the following structure present within these verses. Notice the three tenses in Colossians 3:1-3 that serve as the basis for our life and service to Christ.
 - Past Tense—“If ye then be risen with Christ. . .”
 - Present Tense—“For ye are dead, and your life is hid with Christ in God.”
 - Future Tense—“When Christ who is our life shall appear, then shall ye also appear with him in glory.”

Colossians 3:4

- **When Christ, who is our life, shall appear, then shall ye also appear with him in glory.**
- **When Christ, who is our life, shall appear**—the word “when” indicates timing, it means whenever or as soon as.
- The verb rendered “shall appear” is in the future tense. In other words, Christ had not yet appeared as of Paul’s writing the book of Colossians.
- The phrase “shall appear” means to make manifest, visible, or known, or to make actual and visible.
- In the first half of the verse, we have a statement talking about an unspecified physical appearing of Jesus Christ.
- Before moving to the second half of the verse notice once again the Christ “is our life.”

- Galatians 2:20
- II Corinthians 4:6-7
- **then shall ye also appear with him in glory**—the word “then” indicates that when Christ does “appear” the Colossians believers will “appear with him in glory.”
- Notice the location of this appearing is not on the earth but rather “in glory.” This is an excellent verse to lead us into a discussion of the Rapture of the Church.
- When and where be the next time Christ appears?
 - Titus 2:11-13—Paul calls the glorious appearing of Jesus Christ as the blessed hope of the believer. Hope is the sure expectation of a promised event.
 - Philippians 3:20-21—notice that our conversation and manner of life is in heaven. And the heaven is the location that we look for Christ to appear from and that when he does appear our vile bodies will be changed and fashioned like his glorious resurrection body.
 - I Thessalonians 4:13-18—these words are supposed to bring comfort because they explain our blessed hope.
 - I Corinthians 15:51-54—Paul says that this event is a mystery or secret that was not made known or revealed until the exalted Christ revealed to the Apostle Paul.
 - Romans 8:21-25—this is the redemption of our body that we were talking about last week. This is that day of redemption that we have been sealed until by God the Holy Spirit.
- Colossians 3:3—Christ is not only our “life” he is also our hope.
 - Colossians 1:5—THE HOPE OF THE CHURCH IS A HEAVENLY, NOT AN EARTHLY HOPE. Heaven, not earth, is our future dwelling-place. Whatever links of connection there may be in that day between heaven and earth — whatever benign influences the Church may be employed of God to exert on the earth and its inhabitants — heaven, not earth, is our distinctive place and portion.
 - I Thessalonians 1:10—the hope and future longing of our souls is the Lord Jesus Christ. Our hope his inseparably tied to the one who rose again from the dead.
 - I Timothy 1:1—Christ is the believers hope not only in this life but also for the life to come.
- The next time Christ appears it will be in heaven to catch away his church.
 - Heaven, then, I repeat it, my brethren, is the place where we hope eternally to dwell; but it is heaven, as we shall be introduced to it along with all saints, departed or alive, by the coming of our Lord Jesus Christ; and it is Christ Himself, as about to return and receive

us to Himself, who is thus our hope. We look back believingly to the cross of Christ and have perfect peace; we look forward to the coming of Christ, as our hope. And this hope, as it is presented to us in Scripture, is of universal influence on the spirit, and character, and conduct of the saint. There is scarcely a single Christian grace, scarcely a single fruit of the Spirit, with which it is not expressly connected. There is not a form of Christian devotedness with which it is not associated.

- Earthly hope is such that we cannot even make ourselves happy why then do people insist that they can make God happy with them. And as to how God's favour is to be secured, you understand fully, that it is not by your repentance or reformation, your obedience or devotion, your fastings or prayers or tears — "not by works of righteousness which you have done," or hope to do — much less by any priestly influence, that your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance, in the glorious person, the perfect obedience, the atoning blood, of God's holy Lamb. The assurance of God's infinite satisfaction with Him, and with all who believe in Him, you see in God raising Him from the dead, and placing Him at His own right hand in heaven. . . You have found the true, the everlasting good. . . The secret of happiness — true, satisfying, unailing enjoyment — has been disclosed to you.

- It is true that you have tasted of real happiness, of eternal life, in the knowledge of the Father, and of Jesus whom He has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness, this life. This is still before you as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not, and for widely different reasons. The worldling is not satisfied because he knows nothing, is possessed of nothing, which — can either now, or at any time, satisfy him. The Christian knows One who can, and is possessed of One who can satisfy him. He knows Christ — he possesses Christ — he enjoys Christ. Christ is his life — Christ is his peace— Christ is his joy — Christ is his portion; but, as yet, he has never seen Christ. It is by faith he knows, by faith he possesses, by faith he enjoys Him; but the more he knows and enjoys Him thus, the more he longs to behold Him. . . believing in Christ, whom we have not seen, we love Him; we rejoice in Him with unspeakable joy; we receive the salvation of our souls But to see Christ — to have the salvation which He wrought out on the cross applied to our bodies as well as to our souls — to have it perfected in our experience even as it respects our souls — to have it consummated thus in all who are fellow-partakers with us of Christ — to be with Him, and with them, in our Father's house — to behold His glory which the Father has given Him — to appear with Him in glory when He appears — to reign with Him over a ransomed and redeemed and happy creation — to fulfil our part in the universal harmony of all in heaven, and all in earth, when all shall bow the knee to Jesus, when every tongue shall own Him Lord, and all voices shall join to celebrate His praise; this, and far more than this — far more than heart can conceive or tongue explain, is what we wait for; and, above all, we wait for Him whose return shall introduce us to all this perfect blessedness — we "wait for God's Son from heaven, whom

he raised from the dead, even Jesus, which delivered us from the wrath to come." HE IS OUR HOPE. We know Him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all.

- Colossians 3:2—nothing this world has to offer compares to Christ. Our affection needs to be set on the proper things and place.