

was eager to make out a will. She was bent on leaving a part of the small fortune to certain (charities) that they both were interested in, then he had to sweet old maiden (aunts) that were dependant upon him, and these two must be provided for. The husband and the wife were so beautifully unselfish that it was a wonderful attitude, and the (lawyer) was thrilled at the attitude of this couple.

(Ten years) slipped by and the husband and wife were back at the lawyer's office again. The husband had continued to prosper during the 10 years, he was (richer) than he used to be. In consequence, his wife had become more vain and self-centered. She was dressed and outfitted in finery, and to use her own words, she had come to see that her husband did not do anything foolish. By this she means that she has come to see that her husband does not give a penny of his money away. And nothing is to be left for the orphanage, nothing is to be left for the old aunts. They were parasites anyway. And when the couple had gone, the lawyer truly felt as though he had been through a killing frost.

(Other years) slipped by and the final scene shows the husband again in the lawyer's office. This time he is alone. He is (far richer) now than ever before, everything he has touched has turned to gold, but there is no tenderness in his face, no gladness in his eyes, and he said with tragic words,

Intro: The tension had been mounting for months. What had irritations had grown into giant anger. Little groups talking here and there. The scribes and the Pharisees, the rulers & the priests, the Sadducees and the saints of Israel were mixed up together as group of persecutors. Jesus deliberately set his face to go to Jerusalem. As he went to Jerusalem he was purposely marching into Gethsemane torment. He knew that Golgotha awaited him.

They led him as (a lamb) to Pilate's slaughter and he opened not his mouth. As the whip touched his back and they plucked the beard from his face, there was no word of rebuke. As the graceless crown of thorns bore in to the bone, no word of hatred. As the weight of the cross, broke his staggering stride his word to the wailing women, "Weep for your selves."

As he (drank Calvary's) bitter cup of death, he cried "Forgive them for they know not what they do, and in that darkness that separated him from God, he put out that (question) "My God, my God, why hast thou forsaken me? And that was followed by the (triumphant saying) "It is finished."

Jesus (could see) beyond that moment, he could see beyond the morning of that first day of the week. For he could see that God was going to deal with death. What is dying if there be resurrection? What of the grave if it soon is to be empty?

He was dying to overcome the prince of death. The fear of death had haunted men since the dawn of time. If it was to be defeated, he must come to grips with it, and win the battle.

(No man) could have known the (power) of the resurrection had not Jesus gone this way. He knew that beyond the resurrection morning, every nation would take on new hope, and that for the first time.

He saw beyond the resurrection. the (churches) that would stand on the thousand hills.

He could see beyond the resurrection a (book) that would be written that would uncover all these truths. Out beyond the resurrection he could see (hospitals) rising, schools opening and freedom moving across this earth.

Out beyond that cross he could see (our day) Christ died and rose so that man need not carry the weight of his own sins. He bore (our sins) in his body on the tree. Man need not start to fear at the thought of tomorrow. Man can know the help of God in trouble. God can displace doubt with certainty. We know on this day as those who were seeking him, "Why seek ye the living among the dead?" He is not here, he is risen, and in a sense as never before, he is truly Immanuel
--God with us.

On this Easter day, I wonder if we couldn't think about the (joy Paul speaks) about, and he said that the victory is ours, thank God. Here is something that causes Paul to (stand up) and literally (cheer) and shout. It is a heartening declaration. He looks at hard fast men and women just like those who are here today, who are hurrying about, and he shouts unto you, ("we won") He puts you right on your feet, he causes you to be glad.

Now (there are victories) that are temporary and that are trifling, that we win, and they are of little consequence. They do not last, they often fail to satisfy, and they're just for a brief time. For illustration a young fellow who lived in Birmingham, wrote a paper. He was as poor as a church mouse but he wrote some 50 words on what he liked. "You can't take it with you." By so doing, he won a prize of \$10,000. Now that was a victory. Of course it brought him great gladness, and many of his friends rejoiced with him, but to many people that victory would have meant nothing at all. The one that Paul talks about here causes him to literally shout.

There's a story about Sir James Berry, in a play titled "The Will!" A young couple visited their attorney one day in London. The husband was beginning to (prosper) and the wife

of a personal present experience.

Not only is he living now in the presence and power of the unseen, but he is living victoriously in the fellowship of his risen Lord, he is finding life a daily triumph. Of course if life is for you a present defeat... Sometimes we try to persuade ourselves that we can live anyway that we decide to.

And students today believe that in Fort Lauderdale they can carry on as they so desire, and then wake up one day victorious. If God cannot give us the victory here, we cannot be very sure that he can give us the victory anywhere. This victory is won through Christ and goes on forever, and therefore he joyfully asks us, "Who shall separate us from the love of Christ," and then Paul says, "I'm persuaded that neither death, nor life, now any of these things shall separate us from the love of God."

What does the resurrection then, mean to you? What is

the truth of it for you today?

In the first place, it has practical meaning for you. It puts a song of gratitude in the heart in every trying situation. It will put joy and gladness. Paul knew that when he was stoned, when he was whipped, when he was in prison. He had gratitude to God. It was practical.

It caused him to be a tireless worker, steadfast, unmovable...the investment of his life he knew would pay off some time.

"My wife is dead, my son is rotten, my daughter has run away with a no count man. Take this paper, it has the names of the men with whom I have fought most furiously for gold. Leave my money to them with my respectful curses."

Now in the eyes of the world this man had won. What a tragedy, however, he had won, and yet been defeated.

We know that many years ago in World War I, the shouts of joy went up.

We think about the victory here that Paul announces about, it's one that has got its conquest over every foe, and the foe that Paul is speaking about is death. He claims that this is our victory, and this is a victory that interests all of us because we will have an experience through which all of us must pass, regardless of our attitude toward it, we shall pass through it.

Because we fear death, we chose to ignore it we seek to get rid of this unwelcome adventure by refusing to think about it. We're like the little boy who said with his eyes tightly closed, "you can't see me", well but the fact that he had closed his eyes does not but yours out. You could see him in spite of his deliberate blindness so it is with death we can not get rid of this grim factor, and this grim fact. And this is the message that at this Eastertime

we are concerned about.

There are those who would try to treat death and what lies beyond with indifference. One world at a time, they would say, or it does not matter to me in the least whether the grave ends all or whether it does not. It's just a matter of simply passing on. However you may feel about your own going, it doesn't matter to me in the least, some would say, whether my friend becomes just a clod of dirt, or whether they are consciously alive in my father's house. But had you ever thought about that question, -- if a man die shall he live again? Death is not the end, it's a (thoroughfare). It's not a blind alley, it's a (gateway), and we're going to continue to live after the experience of death.

Certainly, a man must live, but if by that you mean he must live a certain number of days, months or years, here, about that I do not know and neither do you. But somewhere out yonder, beyond the experience of death and the grave, a man must live. And the victory of this thrills Paul, and it's the thought of continued existence, the right kind of existence. It's only this kind of victory over death, that makes everlasting life worthwhile. Merely to exist is not enough.

Ten's of thousands of people live here and now, and find that life is intolerable. There are some who are in poverty, as far as life is concerned. The victory is ours, Paul says,

What is the basis of this deep conviction? Surely he has some reason, and surely he is right in that reasoning.

First of all, he says, he believes this because of the resurrection of Jesus. As to his reason for believing, it is ^{that} not my purpose to speak now, but he did so believe, no one can deny. The resurrection of Jesus is central in Paul's preaching. And it's summed up the gospel for him. "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 arose again the third day according to the scriptures."

Therefore Paul bases his conviction on this, -- that man is valuable and that God has sought to save man through this channel. And we are living in the here and now. Often we have a silly saying -- seeing is believing. But if we believed only in what we see, then we do not believe in any of the great forces of this universe that are of value. For example, the law of gravitation. Now one of us has seen it. You might ask a boy or girl here today what is love, and they will sit in utter silence. Just exactly what is it, but not one of you can deny the existence of Love. But it's unseen. And so it is with this that Paul is talking about here, as he speaks

God. Jesus is the mediator between God and man.. God and man can get together only in the Godman, Jesus. One of the greatest statements ever made was by a man who almost nonrespects, Pontius (Pilate), as he said, "Behold the man." And here was a man like you...a man who got hungry, a man who got thirsty, a man who knew what it was to laugh, a man who knew what it was to be lonely and disillusioned and hopeless. He was also God, because he claimed to be God, because of his sinlessness.

He appeals to everyone and that is why Paul shouts for joy here, as he declares the resurrection means for you that Jesus is God,--the deity of Christ. It is (good news) that he lives now. We do not worship a dead Christ carved on the wall, but a living Christ who has something to say to our souls today. He understands our needs, there isn't a lonely individual here that Jesus does not understand your loneliness.

A Hindu chairman of the religious meeting in India years ago at the close of an address by a Christian evangelist, who had put it on the line for the Christian gospel, "If what this speaker has said tonight is not true, it doesn't matter, but if it is true, then nothing else matters."

Patrick Henry put in his will these words, "There is one thing that I wish I could give you. It is the religion of the Lord Jesus Christ. With it, if you had nothing else, you

It enabled Paul to face the future in calm and inner expectation.

A young boy of 15 had to face the facts of death very early. It always seems to be something tragic when one so young has to face such. But he knew how to face it, because he had a wise consecrated mother who taught him about life now and life hereafter, and he said there were so many things that he wanted to know about. ~~And his mother~~ And his mother told him it was like an ocean voyage...

It means that (Jesus is the son of God.) The conviction that God in human form inserted himself into the stream of human history, in the form of a baby born of a virgin in the city of Bethlehem is truly something indeed. Theologians and philosophers have exhausted words trying to describe something about the deity of Christ. But we know that this thing that Paul shouts of the victory, the resurrection,--declares that if provides a tangible handle by which you can personally understand something about the true nature of the person of Jesus Christ, and his unique relationship to God is demonstrated in the resurrection. He displays here a power and a purpose never deuplicated before or since in the history of mankind.

Some rather reluctantly include him among the greatest of the prophets. Some agnostics call him a great intellectual, a great teacher. Others have said that he's just one who set noble example. But the resurrection said, "He is God!" Explain it, I cannot. Understand it, I cannot, but believe it, I do.

Our belief in the deity of Jesus Christ is viewed in the light of his resurrection as the living God. He is the son of the living God, and most of the great religions of the world today have their sacred tomb or burial place. There is the tomb of Mohammed, set in diamonds. Mohammed's bones are there. Napoleon was buried in white marble. His bones are still there. Shinto's shrines of varying degrees with the oriental landscapes call for faithful honor etc., but in all of these lies human bones. We have no tomb at which to worship, no shrine at which to bring our grief, no final resting place of the great noble leader to which we come for inspiration. We have no dead Saviour, but a living Lord, one who has proven his deity through the resurrection.

Every man is dyed the color of his thoughts. The converse is true to...every man's thoughts come out of what that man really is. No man's philosophy, no man's thoughts, no man's words may be understood apart from, an understanding of the man. And that is why, the resurrection speaks to our hearts

of Jesus Christ, the son of God.

When we meet this man of Nazareth face to face, our lives will be changed, for what the Master touches can really never be the same again.

We know that he touched the (publican) tax gatherer and the great fisherman..he was more than a teacher. What a wonderful thing it is to be a teacher. One who instructs, one who gives example.

He was a healer too. The needs of the body and the mind call out the best in the life and work of our Lord Jesus Christ. He was a shepherd, and not a shepherd who tended sheep. He was a traveler. And we know that we see him in many men of old. For it is said of Moses that he called God the great "I am" He could not face him. There was Jeremiah who was broken-hearted,--symbolic of God at the transgression of the people. And there was Amos the herdsman, who stood and preached on social righteousness for a time.

But we see that God in sending Jesus Christ was interested in you, and that he loved you as he sent his son to the stable in Bethlehem on that little hill outside of Jerusalem. And then we see him going to the cross. Can you say he doesn't love you. Jesus is not only the definition of God in deity, he is the (simplification of God). The difficult becomes simple and understandable. Jesus is more than a simplification of

And as it is one on this oneness between us and Christ that God acts, our life is to be the life of the risen one. If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. As if he would remind us that they who have died with Christ have died to all things beneath. And that they who have risen with Christ have with their new life been brought into connection with things above. Their death with Christ severed forever their tie to earthly things. Their resurrection with Christ fastened at once and forever a new tie which links them to what is heavenly. Their former connections with what is earthly has ceased. If our conversation is in heaven, should not everything said or done by us correspond with that dignity. We must seek the things that are above. (Lot's wife) too often looking back remembered the Sodom out of which she had been taken. We too remember as she. We should seek those things that are above,--heaven and the things of heaven. God and Christ and the angels and the saints and things that are above.

"Love not the world" for if we love the world, we cannot love the world to come. Friendship of the world is enmity with God. There must be no compromise, no lingering, no half-heartedness. All must be decided. For what can be more expressive of decision and unwavering consistency, than

would be happy, without it, if you had everything else, you would not be happy. And so we discover that the diety of Jesus is something that comes to us through the resurrection of Jesus Christ. He is our Lord and we recognize him as such

In the third place, it means that you are risen with him. Colossians 3:1. The condition then of a saint is one of certainty. That certainty is this, he is risen with Christ. It is not that he ought to be risen or that he hopes to be risen but that he has risen. Now that's a blessed fact. His story is that of one who has risen.

He cannot tell of his changes without telling of the resurrection. He cannot speak of his new course and conversation without reference to the resurrection. He cannot account for the high level on which he stands except by tracing his whole life back to the fountainhead, the resurrection.

Therefore you see this meaning means something to you,--the life of the saint. And it in (your life cannot) be understood apart from the resurrection. Hence pointing to the Cross of Christ, he said, that cross was your cross. You were crucified with Christ, and you paid the whole penalty, and pointing to the death of Christ he says, that death was your death. You died with Christ. It was you who then died, and the soul

that sinneth, it shall die, Pointing to the grave of Christ he says, that grave was your grave, you were buried with Christ, there you lay a victim to the law's righteous requirement. And pointing to the resurrection of Christ, he says, that resurrection was your resurrection. You rose with Christ. Yes, it was you who rose 1800 years ago when your substitute arose. In rising you left behind in the grave all the guilt that laid you there. Now it was the law that claimed you. It was righteousness that cas you into prison and barred the gates. The mighty truth taught here is, in fact, just this: being identified with our substitute in death, our former self perished, that death destroyed our identity. It cut the link forever between our present and our former selves, so that law cannot identify. Being identified with our substitute in resurrection, then we recognize that we have become new individuals.

In believing this identification between us and that Jesus Christ took our place, in believing in his death and his resurrection, that is, we died and rose again. For whatever difficulty there may be in understanding this transaction, the very manner in which it is accomplished, still the thing itself is sure and its results, insofar as God and we are concerned, he deals with us not according to what we were, but according to what we have now become.

Why then, should there be such unwillingness to identify ourselves with the son of God. Why should one person here today be ashamed to identify himself with the most precious thing in all the world?

The fourth thing that the resurrection means to you is that you are living above. Here again, we turn back to Col. 3:1, "If ye then be risen with Christ, seek those things which are above" The new identity or new self is a thing which is not gradually formed. It is not something that you work out step by step. It is not something that you depend upon for your own power. It is a thing not of moral fitness. Then we become one with the dying and risen Saviour. In becoming we are crucified with Christ when we die we are buried with him, thus our former self is gone. We know that twice over it is declared to be gone. Once on the cross and a second time in the grave of Christ. Thus we are new personalities. We come forth out of the grave where we had been buried with Christ, a new man. We are risen with Christ. The expression "with Christ" which the apostle uses here, is one which applies to much more than to resurrection. All that we receive we receive with Christ as sharers with him in what he has received from the father. We are made partakers of Christ.

unbelief and evil dominates the universe in which he lives, he soon resigns himself to the belief, there is nothing that he can do to oppose them. And he does nothing, rather he contents himself with living out his day, in his environment, without change.

On November 18, 1559, when Protestantism in Scotland had reached its lowest ebb, John Knox wrote two letters, one to Sir William Cecil, secretary of Queen Elizabeth, and the other to Mrs. Anna Locke of London. In the letter to Cecil, he set forth most accurately the state of affairs in London, and pointed out that the human eyes disaster stared at the Protestants around every corner. But to Mrs. Locke he had the following to say, "Least that the rumors of our troubles, trouble you above measure, dear sister, I thought good in these few words to signify unto you that our hope is good in our God that He for his great name's sake will give such success to this enterprise, as never shall these whom ye have appointed to sigh in this to be confounded. Neither yet that our enemies shall have occasion to blaspheme his virtue, nor yet triumph over us in the end."

Now the situation looked bad, particularly bad, but he realizes that here is spiritual power, and that it is available for them. And we know that today, this spiritual power

the idea of our being actually risen men? Either you are risen, or you are not risen. If you are not risen, then of course, there can be no appeal of this kind to the conscience at all. Go on in your worldliness and throw your life into earth's vanities, but if you are risen, then there is an end to all debates. The point is settled. You cannot take part in worldly follies and gaities and sin. It is impossible... risen with Christ yet singing the idle songs of the world. There is no alternative. You must seek the things above.

The unrisen may seek the things below, but the risen ~~must~~ seek the things above. The unrisen may linger in the earth's sin but the risen must set their affections on the things of heaven. The things that are above...those on which our eyes, our hearts, our hopes are rested.

The things that are above are the things that are enduring. The things that are below, are the passing...they are like the morning clouds. The things that are above are satisfying.

The thing that the resurrection means to you is that it gives (spiritual power) The power of God was the effective agent in the resurrection of Jesus. It was the man Jesus who arose from the grave, and he says that this is for all who will avail themselves of it. Now whether the resurrection power was a miracle in the sense that it was a direct intervention

of God into the processes of human nature, or whether Jesus was utilizing the God-given insight in workings of nature, and practicing a principle not yet understood by the human mind, is something that we not argue about.

But it is clear that Jesus demonstrates here that there is spiritual power available and it staggers us. Modern science is just now beginning to discover how to use some of the principles of power that are here in this world, and if we agree that all power is of God, the resurrection of Christ implies that there is available to you and to all human beings who will cooperate with God's law a power over themselves, over physical and spiritual forces.

We know that there are some though who take a common attitude that the resurrection is no more than (just a sham). Martin Luther on one occasion, as many times, used to fall in deep despondency and melancholy. And when the fortunes of Luther were at a low level, we know that he often was gloomy in his work and in his attitude. On one such occasion his (wife) appeared at breakfast in mourning, and when Luther inquired who had died, she replied, "God." Completely taken back he protested that she was foolish, but his wife insisted that his deep depression she could explain only on such grounds, so she had decided to go into mourning for God. Luther, quickly took the hint, and ceased to act as though

God were dead.

This should be a lesson to all Christians today. We know that there are those who discuss current events of church, state and society on the basis of pessimism, and Christians today spend much time bemoaning the decline of morals, the rise of unbelief, and the success of Russian communism. Many are fearful about the inhabitants of another planet landing here on our good earth. And we think nothing but disaster and the common attitude is that since all depends upon man and since man does nothing to change the situation, total disaster stares us all in the face. The fundamental trouble here is that like Peter when he walked on the water, Christians see the difficulties and problems...the waves and the wind all too clearly. As a result their hearts cannot but fail. The challenge is so mighty, the difficulty so overpowering, that they feel themselves powerless to achieve anything. Therefore they throw up their hands in sheer despair. Dismal and despondant, they declare that everything is going to the dogs. The real trouble, however, lies within themselves...they have forgotten the sovereign God. While they recognize their own weakness, they fail to remember that God still reigns and rules. Like Peter, they begin to sink unto the waves, because they fear to act or even to attempt anything. If one has reached the position where he feels that the forces of

We might call in Thomas and ask him, "Why did you stay away from church on the Lord's day?" When Jesus appeared to the other ten disciples?" We might talk with him, and finally he might say, "Well Peter urged me to come to the meeting next time and when I saw him and when I touched those nail prints. One look was enough for me and I fell on my feet, --my Lord and my God."

We might call Mary Magdalene, out of whom he cast seven demons, and ask her about it. She came to the tomb, the stone was rolled away, and tell us what happened, she saw two angels sitting, one at the head and one at the feet, and one said, "Woman, why weepest thou," "Because they have taken my Lord away and I know not where they have laid him." And then I turned to go and one said, "Mary" In my tears I had heard that voice before, and I said "Master."

We might call Peter who denied him three times. And ask him what it's all about, and he'd tell you how John the beloved disciple visited the tomb that day and how that he was the first one to stoop down and look into the tomb, and see that it was empty, that Jesus was not there. And he would say, Blessed be the God and father of the Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible.

is ours. Those who are willing to leave God out. But Christians would be radically different, if they were to use the power demonstrated in the resurrection of Christ in every day pursuits.

Jesus did not rise from the tomb to prove a point nor to confound his enemies. He arose to live. Perhaps we make too much of the difference between life here and now and life everlasting. Physically, there will be differences, but quality-wise, I wonder if there will not be many similarities. When Paul said that I may know him and the power of his resurrection, he was discussing the power that was available unto him.

If a man die, shall he live again? If so, how may one win that precious prize? The answer to that question is given by one who was obscure, living in the Roman Empire 2,000 years ago...his character unmatched in human history. He promised his followers eternal life. One day he was put to death, but one day the thrilling word came, "He is not here, he is risen." And it has been ringing down the centuries. This is a great glorious, historical fact, that was heard on that Sunday morning years ago. And we call Easter Sunday the celebration of such event. The death barrier had been penetrated and Jesus Christ had demonstrated

his power. He taught by every turn of the robe that he was robed in immortality.

Without incarnation which would have made him no match for life, without his life, without his death, his crucifixion on the cross, and without his resurrection, death would still be a cruel bitter enemy of Easter.

Our Christian faith is built upon this, and if we as Christians could know that this anniversary here is the day that our Lord conquered death and offered to all men life that will never end. Dear friends, this is something that we celebrate every Sunday. It is not something for you to take part in just once a year. The libraries of this world are full of books and scholarly views on the resurrection. And what the resurrection of Jesus Christ means to you is tremendous in its implication.

If somehow you could move back to the shadow of that garden and those women who were there in the semi-darkness of that morning, who were startled by a figure, a heavenly messenger, and they listened to the most thrilling words in human history, "He is not here, he is risen, come see the place where he lay." That is an invitation to every man to look at the empty tomb. They were stunned with amazement.

The sun sends its penetrating rays to every dark corner of the garden, and the birds begin to sing, and the earth

wakens to new life, and all of this means something to you.

This victory can be yours that Paul is talking about in this text. We do not win by sheer force or by determination. This is a gift. It is the gift of God through Christ. That ought not to surprise us. How did physical life become ours? Not through our own efforts, but there was your mother who went down into the valley of the shadow of death for you. And your physical life was not just a gift from her, but it was a gift from God. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

How then do we get a hold of this life that means victory. We do it by getting hold of God through Christ. "He that hath the sun hath life. He that heareth my words and believeth on him that sent me hath everlasting life" This is eternal life. To possess Christ therefore and to be possessed of him is to have a present victory. This is far more than just a theory. This is something, dear friends, that will bring joy to your heart, and will cause you to say, "Thank God, he giveth us the victory."

If we had time, we could call in other individuals who would tell you what the resurrection means to you. Cleopas, one of the two who walked to Emmaus that day, and he would say to you, "My heart still burns within me, the risen Christ has meant that much to me."

We might call others, but I believe that God's spirit is calling you now and asking you, What does the resurrection mean to you? What is your answer?

It can mean Salvation To you!
" " " Forgiveness of Sin!

" We've Won! "

St. Mary - Apr. 27 61 (cont)