

Living for Jesus #3- Resurrected Living

Introduction

This year, our elders have chosen “*Living for Jesus*” to be the emphasized them. We’ve used a couple of different passages to help remind us of its importance: Gal.2:20 and 2Cor.5:15. In addition to lessons from brothers Sebo and Ayres, we looked at *Prerequisites of Living for Jesus* (Dissatisfaction with Current Life of living for *self*, *sin*, and *Satan* through understanding our own motivations for what we do from Jas.4:1-11, and reorienting our *value system* to focus on *spiritual over physical things*, Matt.5 – 6) as well as considering the importance of *Being Willing to Crucify Self* (from Rom.6) and being *Born Again* (from John 3).

In this lesson, let’s see if we can add to our understanding of this important theme of *Living for Jesus* by considering being *Resurrected to a Life in Christ*.

The Power of Resurrection

During His earthly ministry, Jesus spent much of His efforts toward *organized Judaism* focused on and interacting with *Pharisees* (their hypocrisy and corrupting influence, as in Matt.23 e.g.). But after His ascension back to heaven, it is interesting to note that the Sadducees seem to take center stage in their opposition to the apostles’ teaching and persecution of them (cf. Acts 4:1ff and 5:17ff e.g.). What is responsible for this *shift*? One thing, primarily: the apostles were preaching the *resurrection* of Jesus from the dead- and this contradicted a primary tenet of Sadducean doctrine, cf. Luke 20:27. But the *resurrection of Jesus* was the *power* behind the gospel for without it, Jesus was not the *Son of God* and all was... and is, *in vain*, cf. Rom.1:4,16 and 1Cor.15:14ff!

In a comparable way, the *power* of our lives *in Christ* and our testimony *for Him* is a *resurrected life*, Gal.2:20...

Living for Jesus means living a Resurrected Life

1. Knowledge- *thinking differently*, 2Cor.5:11.

Put yourself, to the degree that we can, in the minds of those *physically* resurrected, cf. Luke 7:11-16, the son of the widow of Nain; Matt.27:52-53, the saints after Jesus’ resurrection; Acts 9:36-42, Dorcas. Surely they *knew* they had died, AND had been given *life* again! How do you suppose this affected them mentally going forward?

- Did it change their *perspective* on living? Did it give them a *new lease on life*?
- Did it change their *focus* for living?
- Did it change their *purpose* in living?

Now, consider how being *resurrected with Christ* should change our:

- *Perspective* on living, Col.2:12-13;
- *Focus* for living, Gal.2:20; and,
- *Purpose* in living, Eph.2:1-10.

Rom.12:1-2. Living a *resurrected life* for Jesus starts with a *transformed* (*metamorphoo-* to *change into another form*, cf. Matt.17:2) mind that has been *renewed* (*anakianosis-* *renewal, renovation, a complete change for the better*, cf. Titus 3:5) **mind**. That is, in our *resurrected life* form, we *think* differently, *reason* differently, and *focus* differently, Prov.23:7.

2. Emotion- *feeling differently*, 2Cor.5:14.

Going back for a moment to our previous examples of those *physically* resurrected, how do you suppose this remarkable event of being brought back to life after death changed them *emotionally*? Do you think their *hearts* were different afterwards? Did they *feel* differently about things? Of course- and so should we!

2Cor.5:14. Living a *resurrected life* changes the way we *feel* about everything (cp. Luke 14:26ff)! Not only are our minds *transformed*, are our **hearts**. The word translated as “controls” or “constrains” is an interesting one. *Synecho* literally means *to seize*, but as it is used here also includes the idea of *to compress* or *hold together*, which seems to be supported by the previous verse. The meaning is to *squeeze by constraint*, as a *ship passing through a strait*, or as *squeeze chute for cattle*. The passage, therefore, is indicating that *Christ’s love* for us *contains*, *constrains*, and *squeezes* us in the right direction, or toward the *proper* and *intended destination* (cp. Gen.39:8-9 where Joseph was *constrained/controlled* to avoid transgression by both Potiphar’s *trust* and God’s *blessing*). Paul is saying that when we realize the import of Christ’s love manifested in sacrifice, our own *love is born anew* in such a way as to now be *controlled*, *constrained*, and *motivated* in new, right, and better ways. Put simply: In resurrected living, we *love* differently and more perfectly. We, therefore:

- Love *God* more than ourselves, 1John 4:7-12
- Love our *brethren* more than our *brothers*, Matt.12:46-48
- Love *truth* more lies, 2Thess.2:10
- Love *pleasing* God more than *ourselves* or *others*, Acts 5:29; Eph.5:10.

In our resurrected life form, Christ’s love *controls* us so that we *love* more, differently, and better!

3. Action- *living differently*, 2Cor.5:15.

Think back, one final time, to our previous examples of those *physically* resurrected. Do you suppose that their lives *after* their resurrection from the dead were different? That they took on *new* meaning and purpose? Absolutely! How could they not?

Now consider our own *resurrected lives* and how they are and must be *changed* (cf. Rom.14:7-9). By the *resurrection of Jesus*, we have been given:

- A *new purpose*, 2Cor.5:15;
- A *new identity*, 2Cor.5:16; and,
- A *new life* (of *freedom from sin* and *reconciliation to God*), 2Cor.5:17-21.

In our resurrected life form, we are *new creatures* and *new things have come*. Thus our *new lives* must consist in *freedom from sin*, *reconciliation to God*, and *righteousness in Him*!

Conclusion

To *live for Jesus*, we must become dissatisfied with *living for self* to the point of being willing to *crucify* (*put to death*) *our old selves*, then be *born again* that we might live a *new and resurrected life* in which our *minds*, *hearts*, and *actions* are *transformed* and *controlled* by Christ!