

Volume 1, Sermon 4 - **For to this end Christ both died, and rose, and revived** (i.e. 'lived again'), **that he might be Lord both of the dead and living...** For it is written, **As I live, saith the Lord, every knee shall bow to me** (i.e. the Lord), **and every tongue shall confess to God.** (Romans 14: 9,11)

Note: If you arrived here by Internet search, know that this is the first Sermon in a series about '**The Whole Christ**'. Click on the up-left logo to see the Site Map where, among other things, this particular series began and continues. I pray you will be blessed as I am.

Before my comments are forthcoming for the above passage, we must first spend considerable time in Isaiah 45 to see what Paul is saying in Romans when referring back to what Isaiah had said; for consider -

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

In Romans 14:9,11 instead of using the term "Jesus", Paul identifies the One having '**sworn**' in the Isaiah passage as '**Christ**' (i.e. who '**both died, and rose, and**' lived again). The following may seem odd to the reader, but I am going to very briefly explain the scriptural differences between "God" and "Lord".

Strong's number system has it that the word "**God**" actually means "plural gods" in the general sense. Yet, when it is used *with a singular verb*, and *particularly with the article* (i.e. "*the gods*"), then it refers to the *Supreme God* (i.e. infinitely greater than any and all lesser gods). Therefore, in scripture the word is *capitalized*.

In Genesis 1, instead of "**Lord** or **LORD**" we see that Moses used '**God**' in referring to *creation of land and sea*, etc.

Strong's number system has it that "**Lord** or **LORD**" means "self-Existent or eternal -- *Jehovah*". Moreover, J B Rotherham (author of the Emphasized Bible, and note that this author prefers "*Yahweh*" over "*Jehovah*") further explains that the word means...

"The Name is at once a revelation, a memorial, a pledge. To this Name, God will ever be faithful; of it He will never be ashamed; by it He may ever be truthfully proclaimed and gratefully praised."

Now see in Genesis 2 that instead of "God" Moses used '**Lord**' in referring to *creation of Adam* (i.e. the *first* Adam, whereas Christ Jesus would become the *Second* Adam). So we see that *in regards to humans*, God introduced Himself (by means of Moses' writings) as '**Yahweh**' or '**Jehovah**' ... a Name to which "God will ever be faithful".

Therefore, consider the words and their meanings of 1) "God" and 2) "Lord" and 3) "Yahweh"... along with 4) "Christ Jesus"... and then include the fact that Jesus often spoke of 5) "the Father". The importance of it all is that to us Scripture - as a Whole - presents a **Single multifaceted Supreme Being**. OR another way to say it is that we observe in Scripture a God of *multi-personalities*. OR another way to say it is that we observe in Scripture a God of multi-characteristics, of which He has revealed to us *but a few*.

We know that the Godhead is usually spoken of in the church as "three *Persons* in one". Ah, but instead, here I introduce the reader into my own preference of the trinity aspect of the Godhead as "three *Personalities* of the One God". For indeed He is *One*, and not several "persons" as so often He is described.

Additionally, we know from within Olden Scripture that also introduced was 6) a "Son of God". And he is 7) "the Christ" (*the Anointed One who would come to his people Israel to become their King*).

Yes, and most surely, 7) "the Christ" did come. He walked among his people as '**very pleasing unto his Father**' ... and he was *crucified* ... and he *rose victorious from the grave* ... and he is *beside the Father gazing down upon us*. There he is in *the physical-heavenly form* of an '**alive again**' Christ Jesus ... the Second Adam.

In fact, all of this is actually in the Olden Scripture where Paul discovered it (by the Spirit) and related it in (spiritual) teachings to the early Church. Therefore, note that the Whole of Olden Scripture constituted God's teachings to His people Israel, which began in the writings by Moses and continued by means of Histories, Chronicles, Psalms, Prophets, etc.

God the Father - by means of His Son - has accomplished this so as to achieve for the Father *many heavenly sons* that would be saved and brought in by the first begotten Son of God the First Adam of many new and heavenly Adams. For note that 'the Son' is '**Lord both of the dead and living**'.

(Eventually below, we will consider Paul speaking of '**God's glory in the face of** {or 'person' of} **Christ Jesus**'.)

Therefore, when we get into consideration of the main text you might mark your place there and return to the above little discussion to refresh your mind before continuing in the main text.



However, let us first consider the *whole* of Isaiah 45.

Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

Regarding 'Christ to come' as *king* to Israel --

1) We know that David as *king* is given in scripture as a *person-type* of the coming Christ. Indeed, David (earlier in history than Cyrus) by God's hand had earlier conquered the region mentioned above in Isaiah. God using Cyrus, then, was like a repeat of what He had done with Israel's King David.

2) Thus, here regarding Cyrus, Isaiah also speaks of a *savior-king* who from the hands of the Babylonians would deliver those Israelites who earlier had been taken captive off their own land of Judea, and thus also from the holy city of Jerusalem. Therefore, Cyrus is *another person-type* as a *king* to whom the Coming Christ (as King) *will be likened*. For indeed, Cyrus would (and did) conquer the entire Bible lands (i.e. '**the nations**' of scripture) including Egypt. Christ Jesus shall do likewise when he comes again as God's Final Solution to set up the Final Kingdom among Men.

In the above verse, it is '**the LORD**' (i.e. 'Christ'... as mentioned in the above little discussion) who speaks through Isaiah. Do you see it? **The Lord Christ** himself was speaking through the prophet. That is, 'the Christ' was then (and is now) in control of all the activities within Isaiah's prophetic words given to Israel. Dear reader, **the Lord Christ** himself was word-picturing prophetically (for Israel and for mankind) what he will be like when he arrives to Israel. In fact, he will *conquer the nations*.

Dear reader, I am showing that it is the **Coming Christ** who was then (and is now) "the Lord" of all the Olden Scriptures, as they wonderfully and prophetically project forward into the New Scriptures.

In other words, God the Father continually works through the Son (as 'Lord') in *both Old and New Testaments*. To say it again, Christ the Lord himself was, and is, speaking through ALL scripture about *what he will be like when he ARRIVES as Christ Jesus ... a sinless babe ... born of a virgin ... to walk among his people Israel AS PLEASING TO HIS FATHER ... and to be Crucified ... and to rise conquering Death ... who presently is at the Father's side ... who will be sent by the Father in the chosen time ... a time known only by the Father*.

Now let us consider - **Mat 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.** To Israel's priestly leaders, the Christ of their Scriptures would be (when he arrived to Israel) '**the Son of God**'. The little discussion at the beginning of this writing points out this fact and here we see Israel's leaders verify that it was in the Scriptures.

Mat 27:40,43 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross (i.e. a temptation similar to that which Satan offered Jesus). **He trusted in God; let him deliver him now, if he will have him: for he said, I am the**

Son of God.

Mat_27:46,54 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Also we see by Israel's leaders, **Mar 15:31,32** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. Thus, we see that the Son of God is '**Christ the King of Israel**'.

Isa 45:2,3 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

Here, then, for us is the "tricky" part; because we typically think when we see '**God**' in scripture, that it is 'God the Father' ... who is greater than 'God the Son', etc.

But remember that Scripture - in all of its parts - speaks to us of a *multifaceted Supreme Being*. So ... within the Olden Scripture - also within the *Supreme Being* - is the *personality* of 'God the Son' ... who is 'the Promised Christ' ... who is 'the Messiah to come to Israel' to be Israel's 'Conquering King of the nations'. In all times ancient (he would become) and future (he shall become) the REPRESENTATIVE Fullness of God. This is really beyond man's understanding, but Scripture in all its parts gives us enough to cause our minds to swirl around as we *wonder about these things*. Indeed, my little mind surely does swirl about when thinking of my and your God.

So ... here we see that the Lord Christ is actually '**the God of Israel**'. (This is not saying that the Lord Christ is the highest ranking within the Godhead.) In this verse, then, we see that within the *multifaceted duties* or *workings of God* that the Son of God (i.e. the Lord Christ who is to come) has *the specific duty* of being *Israel's God*. Note that the *part* or *region* of Israel to be saved by Cyrus is *Judah and Jerusalem*. Yet, the Lord Christ in this verse states that he is '**God of {all} Israel**' (inferring that when he comes as Christ Jesus he will conquer nations and set free all of the Israelite individuals of each of the tribes and he will gather them from out of the nations and will return them to their Promised Land).

Indeed, Cyrus would come to realize '**that I, the LORD, which call thee by thy name, am the God of Israel**'. Moreover, by the declarations of the Prophet Isaiah (which would work their ways unto all Israelites living scattered among the nations), each Israelite experienced anew the Promise. Indeed, in the coming years as the prophesy regarding Cyrus worked out, not only would Cyrus become convinced regarding the God of Israel, but each Israelite

throughout the world would be re-convinced regarding the Promise. Indeed, Yahweh was accomplishing these things. Indeed, by the Prophet Isaiah, the Lord Christ spoke even more to Israelites than to Cyrus. Moreover, the prophet speaks to all God's people throughout the histories of men who would read and accept these words into their inward parts so as to change them and inspire them. Indeed, Israel's God and my God and your God is the *former and maker* of the nations. And thus he speaks of things to come.

Isa 45:4-6 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they {i.e. Israelites, but also through the ages Christians} may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

Here we see that *as far as humanity* is concerned (see above the terminology for God which Moses used in Genesis regarding humans) that the Lord Christ is the *Lord of All* mankind; '**there is none else**'. Even as Cyrus will conquer all the nations, so the Lord Christ when he comes will be Lord of all mankind. '**That unto me every knee shall bow, every tongue shall swear**' (45:23). Ah, but note that it is by means of Isaiah *unto the rebellious Israelites* that this Promise-statement of '*bowing the knee and swearing unto their Messiah*' came; thus, it applies even more to Israelites than to other peoples ... which we see in the following verses.

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Indeed, God created (by means of the Son); and thus it is the Son (i.e. Christ promised to come) who is speaking here through the Prophet Isaiah.

Isa 45:8-11 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth {i.e. man against man, but not foolishly man against God}. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of Israel, and his {i.e. Israel's} Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

The Christ, the Lord, the Maker of Israel (i.e. he birthed Israel) invites his people to ask of him concerning '**many**' sons by him to be added unto the Father. **Heb_2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.** And I will rewrite this with better Greek meanings of words ... **For he was suitable** (i.e. he fit the

situation) ... **for whom are all things and by whom are all things, in bringing many sons unto glory ... to become completed by means of sufferings as the Captain of their Salvation.** That is, when the Christ (the Son of God) came in human form for Sacrifice, he completed his roll of the full making of many sons. Yes, he created mankind and the world ... but especially he created Israel ... and thus presently he is the King of Israel in heaven and shall come again as such upon earth.

Isa 45:12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

We see here both '**God**' (who made the earth) and '**Lord**' (who created man upon it) ... as in Genesis 1 and 2. The Lord Christ ... who is '**God of Israel**' ... also is '**God**' of the earth. It is this *multifaceted God* who is '**the Holy One of Israel**' ... who would also arrive to Israel as the babe Jesus (the Christ), born of a virgin, who walked among men as totally pleasing unto the Father. Who was crucified for us and rose from the grave to victoriously abide beside the Father. Father and Son ... whose chosen (combined, multifaceted) Name is Yahweh ... '**I the LORD do all these things**'. It is Christ the Lord who is speaking things regarding his own coming to earth. This is why the leaders of Israel at the Crucifixion understood that Jesus had claimed to "be the Son of God", which to them also meant that he claimed to "be God".

They did not see him conquering nations and now before them he was dying on a cross; it made no Bible sense to them. They could not accept their Messiah because he did not arrive as they had expected and did not act as they had expected and did not teach as they had expected. His great signs ... well, as far as they were concerned, that could only be explained as of "Beelzebub".

Isa 45:13 I have raised him {Cyrus} up in righteousness, and I will direct all his ways: he shall build my city {Jerusalem}, and he shall let go my captives, not for price nor reward {i.e. out of true respect for Israel's God that had empowered Cyrus}, saith the LORD of hosts.

Isa 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely {the only} God is in thee {Cyrus}; and there is none else, there is no {other} God.

Here Cyrus is the *type* of the Christ ... when Jesus Christ comes Victorious ... King of Israel and of all else. No wonder that the rebellious hearts of Israel's leaders could not accept their Messiah.

Isa 45:15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.
Isa 45:16-17 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

This God King is '**the Saviour**' and he *confuses* his enemies and *saves* his people ... and they '**shall not be ashamed nor confounded world without end.**'

Isa 45:18-19 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

This Creator and Lord will be King of all, but note that '**the Saviour**' aspect of *the multifaceted God* begins his statement not with saving men, but with the *creation* of '**the seed of Jacob**' ... from which all salvation will be developed ... and all will be saved ... when the Creator-Lord-King comes to set up his kingdom *centered in the holy city of Jerusalem*.

Isa 45:20-21 Assemble yourselves and come; draw near together, ye that are escaped of the nations: ...

In future-fact, in the time set for it, every Israelite will become '**escaped of the nations**'.

... they {i.e. the nations} **have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye {i.e. Israel}, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.**

It has been declared from ancient times ... as Moses wrote of it in the Book of Genesis ... of the workings of the Saviour-Lord ... '**and there is no God else beside me; a just God and a Saviour; there is none beside me.**' Even fuller declarations of this had come through Abraham ... and further through the seed of Jacob ... and presently through the full witness of Jesus as the Christ to Israelites to save them and to save you and me. Indeed, in this verse, the Saviour God, the Christ, by Isaiah had invited Israel to preach to the world, to the nations, about their Saviour God. They had Moses, David the Psalmist, the earlier prophets, etc., and yet, as much as they could, they kept it all to themselves.

Isa 45:22-23 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Every Israelite '**escaped of the nations**' shall be saved, and the invitation has gone out to every person *also* to be saved. Indeed, it is these saved ones '**That unto me every knee shall bow, every tongue shall swear.**' And they are invited to bring with them all who would come.

Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.

Here is Isaiah's statement, to which much later Paul would point in saying '**the glory of God in the face of Christ Jesus**'. Soon we shall arrive there in this study, but not yet. (Yes, this is long.)



Now let us return to Romans 14:9,11 -

For to this end Christ both died, and rose, and revived (i.e. 'lived again'), that he might be Lord both of the dead and living... For it is written, As I live, saith the Lord, every knee shall bow to me (i.e. the Lord), and every tongue shall confess to God. (Romans 14: 9,11)

My hope, dear reader, is that you have followed all of the above comments and that you visualize better this statement by Paul. For he speaks to both Israelites scattered among the nations (Paul himself is one of them) and to people of the nations ... to whom he must minister the Word of God ... which Word he takes directly out of his Bible, the Old Testament.

The Lord Christ Jesus continues to offer salvation unto all: indeed, Salvation was *from the beginning* and it *continues* for all of mankind. Yet, in Olden Times it was by means of the Lord Christ, who administered it by means of Promises to Israel, the Law, and primarily within faith to those who believed (like Cyrus) in the One True God (not only to Israelites, but also to men and women of the nations).

Ah, but then, with the Resurrection, it has continued (as Promised) by means of the Lord Christ Jesus (i.e. Jesus ... the Christ of heaven in Olden Times having arrived as Promised in the '**form of man**' ... who now is at the Right Hand of the Father). Salvation, by faith, has been, and is, by no other way or method or means. (The Law did not save anyone; it was by the faith in and obedience to the God of the Law that saved individuals.) And please note (for another sermon) that Jesus was not a man ... he came in the '**form of man**' born of a virgin. He was the Christ, come to earth from heaven, and he returned there to continue, in his New First-Adam form, to reside by the Father's side. He awaits you and me to be with him in our New form.

Let us consider 1Corinthians 11:10, For this cause ought the woman to have power on her head because of the angels.

The word 'power': First we need to discuss the part of the chapter that gives modern Christians difficulty. So let us dive right into the verses and some of its

Greek words. For the word **‘power’** Strong's number is 1845. It means *‘privilege’*, and when used regarding an object (i.e. something upon the head) the word implies *‘a token of control upon’* the person (i.e. she is under the authority of another). The meaning is *‘positive’*, meaning that the one under the authority is *‘privileged’* to be included under that particular authority. For instance, ancient warriors proudly wore a helmet with the insignia of their king.

Police officers wear a *badge* which contains the identification of the district in which they work; and no person of authority outside the district can approach him with orders except through the authoritative line of command associated with the person of his district who *‘controls’* him. Consider also that such a *badge* implies *‘freedom’*, implying that the officer can perform his duties *without restrictions* from outside the authority that is over him. Also implied is that there is a *‘force’* (i.e. by means of the authority) that acts upon and through the officer; and the officer has *‘freedom from outside forces’* (i.e. freedom that separates him from other outside authorities).

Another example: The *Spirit* of the Father was *‘placed upon’* His Son Jesus Christ; which *Spirit* was equivalent to a *Heavenly Badge* that signified to Israelites that the God of Israel had sent to them their Messiah. Indeed, Paul points that the Spirit upon Jesus was much like the *long lovely hair* of a woman as she walks and works properly within the authority upon her.

The apostles also had such *Spirit-Badges* upon them, which caused spirit-walking Christians to recognize them as having Jesus-given-authority.

Therefore, in regards to this verse, **‘power on her head’** signified that the woman was married and was walking “freely” under her husband’s *authority* (i.e. the husband's legal *force or power*). Paul mentioned that the woman's lovely long hair (which she proudly and beautifully maintained) was an indication (i.e. a *‘token’* or *‘badge’*) of her *‘privilege’* in being under her husband’s care, and in being *‘free’* from interference by other men.

1Corinthians 11:10, the word ‘on’

The word **‘on’** means *‘superimposed upon’* (i.e. by something higher) and it implies *‘distribution’*. At Pentecost, the Holy Spirit’s coming was *‘superimposed upon’* the gathered ones. This gives us a word-picture, which implies *‘distribution’*; that is, the Holy Spirit, which was *‘superimposed’* on them, was *‘distributed’* in such a manner as to be *‘on’* each person. This clearly means that each person present had been inclusively chosen by God to be at this meeting at this particular moment in time to receive that which God would *‘distribute unto each’* ... even as He also was *‘superimposing the arrival of the Holy Spirit unto’* His entire Church.

This concept, then, was true of *‘the token of privilege’* *‘on’* the woman (i.e. betokened by means of the lovely long hair), which token indicated to everyone that she was *‘chosen’* by her husband. Thus, by means of her hair, she proudly wore *upon* her a badge of *‘being his choice’*. In that earlier society and time, in using the example of *a woman's hair*, Paul was teaching about

proper attitude within a structure of authority, which was needed then to function properly; and indeed, it is inclusive from the Father onto the Son, and on down to God's chosen leaders, and on down to each Christian man, and to each Christian woman, and to each child. This is God's Structure of Authority ... in simple form.

To discuss God's Structure of authority, Paul began (in the passage) at the comparatively low level where man and woman live in a family structure. So then, how does a child of God do it: **'every knee shall bow to me** (i.e. the Lord)? The Christian must walk in life as Paul described it just above. Ah, but we so often focus on our 'freedom in Christ' and walk in life somewhat proudly. In this, then, we do not appear to observers as 'humble in Christ'. I truly suspect that our Lord is not happy with us.

And then there is more of the verse **'and every tongue shall confess to God'**. Jesus the Christ is beside the Father ready to come again to mankind, but not to walk among us as in his first coming. He shall come as a Conquering King, and so through Isaiah he tells (before the fact of his first coming) how he expects us to receive him. Either humbly bowing as Paul tells us, or made to bow with the King's foot upon a person's head. There will be a judgment. This is what through Isaiah and Paul Christ is saying. However, the confessions of each person in judgment are to Almighty God - who both condemns and pardons, depending upon one's confession. What is your confession now? What must it be in looking back on your life when you stand before Him ... when regarding you, the books are opened? So how are you walking now???



So, in conclusion I relate to you a story I recently heard from a dear friend. It is about a small boy who also considers my friend to be very dear to him.

{ One day while caring for a young nephew, affectionately, but also jokingly, I asked if he would like to live with me. I love my nephews and enjoy them very much now that my little boy is a big boy. Without much thought, my affection for this sweet boy had simply popped out.

He became very serious, and he said, "Would I have my own room, or would I share with _____?"

You see, _____ is my eight-year-old daughter ... whom he adores. And I responded, "You can have your own room; we have a guest room." And we all laughed and continued our activities on into the day.

However, later, the boy came to me and returning to the subject, he said, "When I come to live at your house, can I bring my toys?"

I was somewhat taken aback, but laughed again saying, "Don't you think your mommy and daddy will miss you if you come live with me?"

"Oh, they will come, too!" joyously he responded, perhaps somewhat pleadingly.

Well, trying to control my amusement I said, "I don't think your mommy and daddy will want to come live at my house."

"Oh yes they will! My daddy hates our house. And mommy only likes it a little bit."

Surprised at this bit of news, I couldn't help but laugh, and said, "You had better talk to

your mommy and daddy about this!” All had a good few moments laughing together. }

Indeed, when I heard the story along with others sitting around a table at a hamburger place, I also had a good laugh. For children say such funny things. But later that day it occurred to me how precious that moment must have been to my dear friend to see this child demonstrate how much he cared for her and what he thought of her family, whom he knew well.

This child was serious and, with his family whom he dearly loved, he did wish to live with my dear friend and her family. It may have had something to do with his own house thought objectionable by both his father and mother.

Now think of the boy having become a man and one day he came to my friend, with his wife and children in tow, wanting to move into her house. And he wanted his mother and father to come also. In this, he would be demonstrating the same high regard and respect that he had for her and her family as when he was a child (yet, as a child he had not understood the laughter).

Now I do not wish to place my dear friend and her family on a pedestal, but there are Christian families that are unique. They stand out among other folks, including among many Christians. I am not speaking of nice people who have a home viewed by others as being very nice. I am not speaking of the typical church member who works in worthy church programs. Indeed, these folks include the church as extended members of their own families.

I am speaking of the character-changes that our Lord Christ Jesus would work in his little sheep. He would have his little sheep desire him and cluster around him (as the little boy chose to be near my friend). Indeed, some lambs and young sheep often do this around their shepherd, even while the rest of the sheep of the flock go about their business of grazing and sometimes wandering off "to feed upon" more interesting, and perhaps "more desirable", things.

Do you see what I saw in the little story of a boy who desired to upgrade his life and the life of his family ... upgrade to what he thought more desirable than his present condition? Do you see how it could happen and should happen?

Yes, it can be quite humorous; the words that come out of a child's mouth as they think on a different level than do adults. Jesus told his disciples (those who would become apostles) to become even as the child whom he lifted up into his lap. Where are the serious leaders, serious members, and serious church workers of today? They are working steadily in the Church. But do they walk as if they had just gotten down from the Shepherd's lap? As they work among the church-sheep, do they think longingly of returning to the Shepherd's lap?

For though God has given us choices of how we think of Him ... yet, everything He has done and continues to do towards mankind is by means of the Son.

Well, that is it for today. I was hoping to also get into '**the glory of God in the face of Christ Jesus**' that is within **2Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.** But the present sermon has extended too long. Perhaps next time it will be a follow-on and will go into this verse. For I repeat: all

that God has done during the ancient ages He did in *Christ*, the Son of God, and He continues His doings in and by means of *Christ Jesus*, the Son of God. I pray that what have been written above has brought the reader to this conclusion.

PS. It is nearing the end of August (2013) and there is still much to do outside before winter sets in, which here is usually at the end of October.

In the last year and a half I have had a full knee replacement in April a year ago and it will be a year in mid September for the other knee. The operations and recovery was very fast and has gone well. Bringing up leg strength of course has been longer and is continuing along well. However, that and the normal things around here that I have had to do in the meanwhile has kept me busy and tired, but getting less tired as time goes on. Though my own Bible studies have continued, the Lord has not been after me to work on the website; and this sermon is the first of getting back to writing on it. I have each month, however, updated our 'Statistics' page to let the visitors know how the website has been doing.

[You can also download this study as a pdf file.](#)

- C. Ronald Johnson at Christian Wilderness Press -