

# Every Knee Shall Bow

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- [ 0 : 0 0 ] I'd like us to think for a few moments this evening about these verses 10 and 11 of Philippians chapter 2. That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth.
- And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. If there is one word in these verses that we might focus on especially as the sort of honing in point of these verses.
- I would suggest to you it is the word every. Every knee shall bow, every tongue shall confess. This is not just at the end of the day.
- Those who have been the lovers and followers of the Lord. Those who have been his faithful children. It is not only the angels in glory but the demons in hell. And all the lost souls who have been consigned there.
- And all the cynics and all the skeptics upon earth who are still there. When the Lord returns in glory shall all be compelled to acknowledge.
- [ 1 : 1 2 ] It was all true. Everything that Christ claimed was true. And when they see it illuminated by his presence and by his glory.
- Each lost soul shall wail in the wonder and the dumbfounding sake of how did we not see it?
- How could we not see the evidence that was before our eyes? How could we not see the witness of creation? The truth of revelation? The witness and testimony of those converted year after year by his grace and the power of his spirit.
- How did we not see it? Well of course there isn't one sense the truth that yes they didn't see it. But also that it was kept from them. They were blinded by the prince of this world.
- But also in that blindness. Lost souls acquiesce with that fearful stubborn heart. Which all of us are familiar with.
- [ 2 : 1 3 ] Because it was ours also. Until the Lord by grace opened our eyes. So none of us have anything to boast of. And what we ought to have for those as yet in a state of unbelief and darkness.
- Is pure compassion. Because compassion is what the Lord has upon us if we are converted and saved. Compassion is what the Lord holds forth to us now if we are not yet in that converted state.
- Because like it or not. One way or another. Not only will we all see him as he is. But our knee shall bow. And our tongue shall confess.
- Whether it be now in this life. Or whether it be at the end of time and in eternity. Now of course this word every testifies to the fact that God himself requires.
- The glory and worship and adoration of men and angels and fallen angels. That is demons. And everything that he has made to acknowledge him. In order that it may be completed and fulfilled in him.

[ 3 : 19 ] And all his work testify to his glory. But also there is a sense in which God will have everyone to acknowledge who he is and what he is.

And not simply that portion of him that they may be content to acknowledge. Most people will acknowledge the existence of God in some form. But they will make that God in their own image.

They will insist that he is a God as they are. A God who will approve of their behavior. Their beliefs. Their thoughts. So that they will be able to justify themselves before this thing.

This being that they call God. But it is not God as he reveals himself. Because if we will acknowledge God as he reveals himself. We will acknowledge him as Trinity.

And we will particularly acknowledge his son Jesus Christ. Likewise as God and Savior. At the name of Jesus every knee should bow.

[ 4 : 22 ] Of things in heaven and things in earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord. To the glory of God the Father. Now as is so often the case. Paul the former Pharisee.

Is sprinkling his letter with quotations from the Old Testament scripture. And this particular quotation here. In verses 10 and 11. This of course is taken from Isaiah 45.

Where we read at verse 23. We read. I have sworn by myself. This is the Lord saying. The word is gone out to my mouth in righteousness. And shall not return.

That unto me every knee shall bow. Every tongue shall swear. Unto God himself. Every knee shall bow. Every tongue shall swear.

And yet by inspiration of God's Holy Spirit. Paul is declaring with boldness. That at the name of Jesus. Every knee shall bow. And every tongue shall confess.

[ 5 : 21 ] In other words. God is declaring. That his beloved Son Jesus Christ. Is both God and Savior. He's not just a teacher. He's not just a good example.

He's not just a prophet. He's not just a holy man. He is God. In the flesh. He is God the Son. He is God. The Savior. His particular aspect of the Trinity.

Is the Savior. The Deliverer. Romans 14. We read verses 11 and 12. For it is written. As I live saith the Lord. Every knee shall bow to me. And every tongue shall confess to God.

And Paul then goes on to say. So then. Every one of us shall give a count of himself. To God. And as we have mentioned. So often in the past. The thing which God is most concerned about.

Is not. What little sins did you commit in the dark. What secret thoughts did you have. That the world doesn't know about. But I know about. Let's set them all out in the open. Yes. Yes. All these things will be judged.

[ 6 : 24 ] And every deed you have committed. And every word you have uttered. And every idle word men have spoken. They shall give an account for. Yes. Yes. All these things will be true. But the real crunch.

And the real divider. Between the lost and the saved. That God will require. At the last day. Will be. Where do you stand.

In relation to my son Jesus Christ. Are you saved by him. Is his death for you. Or is it effectively done by you. Are you one of those.

Who put him to death. By your sin. And by your refusal. To have him as your savior. Or are you one of those. For whom his death avails. For whom his death is paid.

For your sin. Because the death of Christ. The death of his son upon the cross. Is that by which mankind. Will at the last day. Be delineated.

- [ 7 : 20 ] Mankind will be. Separated out. Into those who are saved by Christ. And those who are not. That is the ultimate question. The Lord will ask of you.
- At the last day. All your other sins. Yes they will be judged. Yes they will be accounted for. Yes they will be. Washed away in the blood of Christ. Or not. As the case may be. But whilst.
- All these other sins. Will contribute. To dragging you down. To a lost eternity. The decisive one. Which will be. Your damnation.
- At the end of the day. Will be that you did not. Have. Christ. As your saviour. That his death upon the cross. Did not avail for you.
- Not because it was not freely offered. But because you would not receive it. You left it and passed by. On the other side. There was somehow.
- [ 8 : 15 ] Somewhere along the line. Something better to do. Something more important. To grab your attention. Something more pressing. Upon your time. Upon your energies.
- How could that be. And it's not me saying that. You trust me. That is what you will say. To yourself. At the last day. When every knee. Is bowing to him.
- Including your own. And mine. And every tongue. Confessing that. Yes Jesus Christ is Lord. After all. My goodness. We didn't realise it. Yes you do realise it.
- But what do we do with it. You see. The name of Jesus. Just like the name of God. Is that which. There is power in that name. If we were to think.
- For example of it. If somebody were to say. Well. You know. This job I want to go for. Or this. This piece of research. I want to do. But I don't know who I should ask about it. I don't know who I should speak to.
- [ 9 : 11 ] And if you were to say. Oh well I know someone in the department. At the university. Or this research facility. Or whatever. I know this person that works there. I can speak to them if you like. I can.
- I can phone them up. Or I can give you their phone number. And you can say that I asked you to call. Or whatever. Because. I know this person. I know their name. I know where they work. And I can put you in touch with them.
- And they say. Oh thank you very much. That would be very helpful. And so the door is opened. By the fact of who you know. The door is opened by the fact that you know someone's name.
- You are a personal acquaintance of that person. Because they know you. And you know them. And you know them by name. In the name that is given.
- There is a certain power. There is a certain identity. Which is opening up the way. For you and for all others. Who know that person individually.
- [ 10 : 08 ] Now this is what the Lord does. When he makes himself known to his people. Way back even in the Old Testament. He gives them his name. It's like you know.
- Somebody says. Oh get in touch with me here. Contact me. Here's my card. And on this card. There will be their name. Their contact details. Their phone number. Their email address. Whatever it may be. Their mobile.
- This is how you get in touch with this person. Because they've given you all their contact details. And likewise with the Lord. The contact detail you may need to get through.
- To the living God. Is his name. Now we go back to Exodus 3. Think of when we were looking at Exodus of course. When Moses encounters the Lord.
- And when he speaks to him. Moses said unto God. Behold. When I come unto the children of Israel. And shall say unto them. The God of your fathers hath sent me unto you. And they shall say unto me.

[ 11 : 02 ] What is his name? What shall I say unto them? And God said unto Moses. I am that I am. And he said. Thus shalt thou say unto the children of Israel.

I am hath sent me unto you. And God said moreover unto Moses. Thus shalt thou say unto the children of Israel. The Lord God of your fathers.

The God of Abraham. The God of Isaac. And the God of Jacob. Hath sent me unto you. This is my name forever. And this is my memorial. Unto all generations.

I am that I am. Likewise in chapter 6. And verse 3. I appeared unto Abraham. Unto Isaac. And unto Jacob. By the name of God Almighty. But by my name Jehovah.

Was I not known to them. And I have also established my covenant with them. And again in chapter 33. When Moses. The Lord said unto Moses. I will do this thing also.

[ 11 : 58 ] That thou hast spoken. For thou hast found grace in my sight. And I know thee by name. And he said. I beseech thee. O show me thy glory. And he said.

I will make all my goodness pass before thee. And I will proclaim the name of the Lord before thee. And will be gracious to whom I will be gracious. And will show mercy to whom I will show mercy.

Now hold on to that thought for a moment there. In that verse 19 of Exodus 33. Because when we go on into chapter 34. And verse 5. We read. The Lord descended in the cloud.

And stood with him there. And proclaimed the name of the Lord. And the Lord passed by before him. And proclaimed. The Lord. The Lord God.

Merciful and gracious. Long suffering and abundant in goodness and truth. Keeping mercy for thousands. Forgiving iniquity and transgression and sin.

[ 12 : 54 ] And that will by no means clear the guilty. Visiting the iniquity of the fathers. Upon the children. And upon the children's children. And to the third and to the fourth generation. And Moses made haste.

And bowed his head toward the earth. And worshipped. Now that's an awful mouthful. Simply for a name. The Lord. The Lord God. And then he's got all this stuff attached to it.

You know. Keeping mercy for thousands. And will not forgive. Iniquity and transgression and sin. By no means clear the guilty. And so on. It's almost as if. And this is indeed the case. That what God does.

What the Lord does. Is bound up. Is part and parcel of who he is. The name of the Lord is not just a luggage label. It is not simply even his identity.

But rather that identity. Is bound up with what he does. His work. His activity. His very being.

[ 13 : 52 ] His creativity. His redemption. Is all part and parcel of his name. Of who he is. And what he does.

It's rather like. If I were to say to you. You know. Talk about the Queen. And you would instantly know. Who I'm talking about. You probably have a picture in your mind. Of the Queen. But the Queen.

Is not her name. Her name is. Elizabeth Mountbatten Windsor. If I were to say that to you. You'd have to say. Who's that idea? Oh yeah. I thought about the Queen. The Queen is simply the job that she does.

But if you were to say. The Queen. Then instantly everybody knows. Who you mean. And what her job is. And what she does. And so on. And her whole identity. Is bound up with what she does.

And it's something like that with the Lord. The functions that he has. And the headship. And the glory of the crown. That he fulfills. Is part and parcel.

[ 14 : 48 ] Is the essence. Of his identity. Identity. We cannot really think of. Elizabeth Mountbatten Windsor. Other than. As being. The Queen.

Other than. As being. What she does. Who she is. It's all bound up. State openings. Of parliament. And royal weddings. And pomp occasions. And state occasions. And so on.

And that's who we think of. Royal ascent. Being given. The parliamentary bills. And everything else. This is what she does. And if we said. But that's not who she is. In a sense it is.

That's who she is. And who God is. Is the Lord. The Lord God. Merciful. And gracious. Long suffering. And abundant.

In goodness and truth. Keeping mercy for thousands. Forgiving iniquity. And transgression. And sin. And that will by no means. Clear the guilty. Visiting the iniquity. Of the fathers. Upon the children.

[ 15 : 44 ] And upon the children's children. And to the third. And to the fourth generation. This is what he does. And what he does. Is bound up. With who he is.

The name of God. Is an expression. Of the work. And identity. And fulfilment. And purpose. Of God.

So there is a huge potency. In the name. What you have with access. To God. With this name. Means that you have access.

To all. This power. Not at your fingertips. But at his fingertips. You are able to petition. The Lord. Through his name.

That's one reason. Why. It is such a sin. To use the Lord's name. In vain. It is such a sin. To take it lightly. Upon your lips.

[ 16 : 38 ] Other than. In worship. Or in reverence. And here is the thing. That it says of course. In Numbers chapter 6. At the end. Of what is called. The Aaronic blessing there.

It says. They shall put. My name. Upon the children of Israel. And I. Will bless them. The name. Of God.

Is then. Put. Upon. His people. So that. They are. Identified. Not simply. As the children. Of Israel. But rather. As children.

Of the living God. The God. Of Abraham. Isaac. And Jacob. He is the God. Of Israel. Their. Identity. Is bound up.

With his. Identity. Now of course. We have in our text. This evening. Read up. The name of Jesus. Every knee. Should bow. And this name. Of course. Is that which is given. By the angel.

[ 17 : 33 ] To Joseph. In order to. To name. His. In inverted commas. Son. The son. For which he will be. The adoptive. Or foster father.

We might say. With Mary. Who is also. The biological. Mother. Of Jesus. And he shall bring forth a son. She shall bring forth a son. And thou. Joseph. Shall call his name.

Jesus. Which means. Saviour. For he shall save his people. From their sins. And this. Jesus. Would of course. Be God. The son. This only became clear.

To his parents. I suspect. As time went on. But still. In this name. Remember how God says. In Numbers. Chapter 6. They put my name.

Upon the children of Israel. This name. Of God. The son. Is that. Which of course. The disciples. Are taught. By God's spirit. To put upon the followers. Now.

[ 18 : 27 ] Of Jesus. And it's not. That this is some. New religion. As opposed. To the old religion. Of the. The tabernacle. And the sacrifices. And so on. It is rather.

That which the Lord. Has now. Revealed. As the matured. Form. Of. The same faith. The same relationship. If.

For example. You're. You're growing. An apple tree. And you stick it in the ground. And a little sapling. Comes up. And you show. And somebody. This is my apple tree. This is how it's coming on. And they. Oh.

That's very nice. I haven't seen one of those before. And off they go. And then somebody else. Shows them. A fully fledged apple tree. Complete with boughs. And leaves. And a lovely red juicy fruit.

And says. This is my apple tree. And they say. That's not an apple tree. I've seen what an apple tree looks like. It's a spindly little twig. Sticking out the ground. With maybe. One or two little leaves. I've seen an apple tree.

[ 19 : 21 ] Because a neighbour of mine. Showed it to me. And he showed me it in his garden. And it was definitely an apple tree. That's not an apple tree. That's nothing like it. Look. It's got big strong branches. And it's got this.

Red rounded fruit. And it's got this. No. No. Where's the twig on the ground? That's what an apple tree is. Because I've seen one. Now. Is he wrong? Well. In one sense. He's not wrong. It's just that the one.

That he saw first. Was. If you like. The early stage. The undeveloped. As yet. The immature version. And that had to be there.

It's not that. This one's inadequate. But this one's brilliant. But rather. This is the one. In its early stage. That had to be there. It genuinely. Is an apple tree.

It is. If we might say. In spiritual terms. The planting of the Lord. But it has to grow. And develop. In its initial. Spindly. In the fragile stage.

[ 20 : 16 ] When it will need. An awful lot more attention. It will probably need. Wind brakes around it. To stop it being blown over. In the storm. It will need to be protected. As its branches begin to spread.

It will need to be. Carefully tended. Because it is fragile. It will need an awful lot. Of personal attention. And the children of Israel. When they are in that.

Early sapling stage. When still their faith. And their relationship. With the Lord is fragile. They need a lot more. Individual attention. They need pillars of fire.

And pillars of cloud. And plagues in Egypt. And miracles of the Red Sea parting. And they need manna from heaven. And they need water from the rock. And they need sacrifices. And tabernacles.

And priesthoods. And goodness knows all. What they need. Because. That tree is still. At a delicate stage. It is not yet matured. It is not yet.

[ 21 : 09 ] Bearing the fruit. That the Lord intended. But come. The fullness of time. As Galatians 4 tells us. When the fullness of time has come. God sent forth his son.

Made of a woman. Made under the law. That he might redeem them. That were under the law. And the full. Bowel. Fruit bearing tree. Is there to be seen. It is the same.

Planting of the Lord. But it is now. At it's full. Mature. Rampened stage. And it is ready. To give fruit. To all. Who will come. And receive it.

If everybody comes. Crowding around. The wee twig. Sattling. Says. Come on. Where's the fruit. Come on. Let's have it. It's just going to be destroyed. If all the Gentiles. Crowd round. Into Canaan. When Israel is still.

At this fledgling stage. That fledgling faith. Will be swamped. And destroyed. They are taught. Not explicitly. Not to mingle. With the Moabites.

[ 22 : 04 ] And the Ammonites. And the pagans. Round about. Do not to make. Any kind of alliances. With them. Hedge about. That tender. Sattling. So that it will have. The strength.

To grow. But come. The full. Fruited boughs. Of the trees. The apple tree. As it were. In it's full. Fruit bearing. Maturity. And they say. Yeah. Take it out. To the Gentiles.

Take it to Samaria. And the ends. Of the earth. And let this fruit. Be spread. Round all the world. Because the time. Has come. And so now.

What the Lord reveals. Is not. Oh I'm a new. Different God. Now I'm a trinity. But before I was only one. He was always a trinity. Jesus. God the son.

Was always God the son. From all eternity. But the time. Only came. In the fullness of time. When he should be revealed. And that God. Should reveal.

[ 22 : 58 ] The fruitfulness. And the fullness. Of what he had. Planted. And of who he was. So we read in Acts. Chapter 2. The Gentiles. In number 6. Would have put the name.

Of God. Upon the children of Israel. Peter says. Chapter 2. Verse 38. Then Peter said unto them. Repent. And be baptized. Every one of you.

In the name. Of Jesus Christ. For the remission of sins. And ye shall receive. The gift. Of the Holy Ghost. See. Are there two other persons. Of the Trinity. Are brought into that.

Baptized. In the name of Jesus Christ. And ye shall receive. The gift of the Holy Ghost. For the promises. To you. And to your children. And to all. That are far off. Even as many.

As the Lord. Our God. Shall call. And then. In chapter 90. Of Acts. Of course. We've got. Likewise. Again. Were these believers. That Paul encounters. Paul said. John.

[ 23 : 52 ] They said. You know. If you're baptized. Whose name were you baptized? And he said. Well. We were baptized. Into John's baptism. And Paul said. John. Verily baptized. With the baptism. Of repentance.

Saying unto the people. That they should believe. On him. Which should come after him. That is. On Christ Jesus. When they heard this. They were baptized. In the name of the Lord Jesus.

And when Paul. Had laid his hands upon him. The Holy Ghost. Came on them. And he spake with tongues. And prophesied. You see. The Father. Directs people. To the Son.

And the receiving of the Son. Elicits the gift. Of the Holy Ghost. Now. Of course. You could argue. It's only because of the Holy Ghost. That we're able to believe. In the Son. And that is true.

If we were to say. Well. At what point. Does it. Who comes first? God is a Trinity. One is not superior. To the other. They are co-equal. They are each one God.

[ 24 : 47 ] They are each one perfect. There is. We might say. A distinction. Between the persons. But not a difference. Because they are not separate.

One from another. You cannot separate out. Any one of the persons. Of the Trinity. And still have God. You can have a distortion of God. But you can't have the reality of God.

So thus we have. God revealed. That at the name of Jesus. Every knee shall bow. And it is all. In heaven. And in earth.

And in the things under the earth. That's what it says at verse 10. Now in heaven. Of course. It means. The angels. And the redeemed. And all those who are there. Well they gladly bow before Jesus anyway. They'll do that anyway.

In the earth. That will include the skeptics. And the unbelievers. Who have continued content. In their unbelief. All the way through their lives. But they will bow. When the Lord returns.

- [ 25 : 44 ] And all is revealed to have been true. And those under the earth. That is the dead. The dead. And the lost. And the demons in hell. Will likewise.
- Bow the knee. Before the Lord Jesus Christ. Because in a sense. He has a portion. With each one of them. If we can say that in all reverence.
- Don't go. Jump down the throat. And say. One minute. You can't say that. That's Tennessee. Because in a sense. Christ has been God. From all eternity. In heaven. He has been God. From all eternity.
- Reigning in glory. With the Father. And the Spirit there. For a time. He becomes flesh. He is made flesh. In the womb of the Virgin. He is born. Into Bethlehem. He is living out his life.
- As a man. As well as only God. In Judea. And Palestine. And so on. So he has walked the earth. He has been in heaven. From all eternity. And that's where he is now.
- [ 26 : 40 ] He has been in the earth. And he has also been. In a sense. In hell. Because he has endured. The powers of hell. For all those who trust.
- And believe in him. And he has endured. The effects of hell. For those. Who are believing in him. He has endured the price. And the punishment. That they should pay.
- He has certainly been. Amongst the dead. Because he is dead. From when he perishes. On the cross. When he breathed his last. Crying. It is finished.
- And then he dies. And he is dead. All the way through. Until the Lord's day morning. So that which is. Under the earth. The dead. He has been amongst them too. So he has had a portion.
- Amongst the dead. He has had a portion. Amongst the living. And the earth. He has his main portion. Of course. In glory. In heaven. So every aspect.
- [ 27 : 35 ] Of humanity. Glorified. Earthly. And likewise. Dead and fallen. He has been. Amongst. In that sense.
- He knows them. Perfectly. And they will be. Compelled. Each one. To acknowledge. The name. And the glory. Of Jesus. Both of things. In heaven.
- And things. In earth. And things. Under the earth. That is the dead. That every tongue. Should confess. That Jesus Christ. Is Lord. To the glory. Of God the Father.
- Now of course. God is. Glorified. In the person. Of his son. Jesus Christ. We read in John 5. Verse 22. For the Father.
- Judges no man. But hath committed. All judgment. Unto the Son. That all men. Should honour the Son. Even as they honour the Father. He that honoureth not the Son. Honoureth not the Father.
- [ 28 : 30 ] Which hath sent him. Verily. Verily. I say unto you. He that heareth my word. And believeth on him. That sent me. Hath everlasting life. And shall not come into condemnation. But is passed from death.
- Unto life. Now in John 5. Verse 24. There. That I've just read from. I want you to notice. Two things. Two aspects of the present tense. Verily.
- Verily. I say unto you. He that heareth my word. And believeth on him. That sent me. Ha. Everlasting life. He has it. It's present. It's right now. It has begun. Believe on the Lord Jesus Christ.
- And thou shalt be saved. It's not a case of. Oh you believe. And if you. If you try really hard. And if you try to be good. And go to church. And say your prayers. And read your Bible. Then eventually. You might one day.
- Have everlasting life. No. Believe on the Lord Jesus Christ. And thou shalt be saved. He that believeth in me. Ha. Has. Present tense. Right now. Everlasting life.

- [ 29 : 26 ] And shall not come into condemnation. But is. Present tense. Right now. Is passed. From death. From death unto life. So one who is putting their trust.
- In the Lord Jesus Christ. Is already saved. Is already redeemed. Not by anything they have done. But by the power of God. Verily I say unto you.
- Says Jesus. The hour is coming. And now is. When the dead shall hear the voice of the Son of God. And they that hear. Shall look. Verse 28. Marvell not at this.
- For the hour is coming. And the witch all that are in the graves. Shall hear his voice. Every knee shall bow. The dead. As well as the living. The lost.
- As well as the redeemed. And those who are spiritually dead. Shall be enabled by his spirit. To hear the voice of the invitation of Christ. And to respond when we say.
- [ 30 : 22 ] Because it is to the glory. Of God the Father. That believing in Christ. Honours him. I want us to just. Get the picture of Christ.
- Glorified for a minute. Let's look at Revelation 19. Just as we conclude here. From verse 11. And I saw heaven opened. And behold a white horse.
- And he that sat upon him. Was called faithful and true. And in righteousness. He doth judge. And make war. His eyes was a flame of fire. And on his head were many crowns.
- And he had a name written. That no man knew. But he himself. And he was clothed with a vesture. Dipped in blood. And his name is called. The word of God. Again the name.
- Remember what all that encompasses. And the armies which were in heaven. And followed him. And followed him. Upon white horses. Clothed in fine linen. White and clean. And out of his mouth.
- [ 31 : 19 ] Out of the word. The mouth of God. Grew off a sharp sword. Then with it he should smite the nations. And he shall rule them. With a rod of iron. And he treadeth the winepress.
- Of the fierceness and wrath. Of almighty God. And he hath on his vesture. And on his thigh. A name written. King of kings. And lord of lords.
- This is Christ. Glorified. We are inclined. Understandably. To think in terms of. Most of our lives.
- Most of our thoughts. About Jesus. We tend to think of him. In terms of his earthly ministry. And understandably so. We may focus also. Particularly at times of communion. And so on.
- About his death. Upon the cross. And understandably so. Rightly so. Perhaps. Something we may lose sight of. Sometimes. Is Christ.
- [ 32 : 14 ] Glorified. Because this is the reality. Of where he is. Now. Of where he is. As we speak.
- He is enthroned. At the right hand. Of the father. You know. As I mentioned. Once or twice in the past. When James and John. Say. Let us sit on. One in your right hand. And one in your left.
- And glory. And Jesus. If you don't know. What you're asking. And how true it is. Because if Jesus is. At the right hand. Of the father. Then. Who is on Jesus left. It's the father.
- The father. In all his glory. There are James and John. Oh wait. I say. One on the left. And one on the right. And so on. They don't know. What they're asking. You want to take the place. Of the father. You want to take the place. Of God himself.
- Where in glory. And in heaven. They honestly. Didn't know. What they were talking about. Jesus. Is at present. Glorified.
- [ 33 : 11 ] In heaven. Every knee. Prepares. To bow. Knowingly. Or unknowingly. They are being prepared. For that bowing. Before him.

The demons. And the lost. In hell. Already know. Their mistake. The cynics. And the unbelievers. On earth. Possibly. Don't know it yet. But they shall come.

To know it. The redeemed. In glory. Already know. How good God. Has been to them. But there he is. At present. Has been there. For the past. Two thousand years.

It is the vast. Majority. Of the. Eternity. And life. Of Christ. Has been. In glory. It is only. That brief span of time.

Thirty something years. When he has walked. This earth. Lived that perfect life. Offered up. The perfect sacrifice. Died upon the cross. Descended into hell.

[ 34 : 04 ] Experienced death. Risen again. And then ascended. Into heaven. And for two thousand years. He has been there. In glory. And for all eternity. He will be there.

In glory. This is the default position. Of God the son. He is already in glory. He is already awaiting. The response. Of his children.

Now. I don't know about you. But. Sometimes you know. If you agree to meet with somebody. Somewhere. And you say that you know. If they come to the house. It's a twenty past. The hour.

They might be coming. Twenty past the hour. They might be coming for dinner. Or for coffee. Or whatever. At twenty past. And then they appear. At ten past. Now ten minutes. Can make an awful lot of difference. If you're a historian.

And I can desperately. Turn the time of the place up. Or you're not quite dressed. And you're not quite ready. Ten minutes can make. A lot of difference. And there they are. They've turned up. The car rolls up. Ten minutes early.

[ 34 : 58 ] And you think. Oh no. Are they going to come in the door. Are they going to ring the doorbell. What are they going to do. And no. No. They just sit in the car. And you can see them. And they're working. A watch there. Oh my goodness. We're up quite very quick. That's about to make it ready.

And so on. And then. Sure enough. Finally. Bang on the air. They come up to the door. And ring the doorbell. They're punctual. That's fine. They come exactly when they said they would. Well there you could see them. Sitting there.

Waiting there. And that puts on the pressure. When somebody is meant to be at a certain time. And suddenly you know. They're there already. There they are.

Waiting. They're waiting for their dinner. Or they're waiting for their appointment. Or they're waiting outside. And that puts on the pressure. Oh if only it would. Because there is Christ.

Waiting in glory. Waiting and enthroned in his power and dominion. Waiting on the response of his children. Waiting on the response of sinners.

[ 35 : 57 ] It is where he has been for two thousand years. Waiting for the fulfillment of all things. That at the name of Jesus. Every knee should bow.

Of things in heaven. And things in earth. And things under the earth. And that every tongue should confess. That Jesus Christ is Lord. To the glory. Of God the Father.

Now what is this glory? Is it only that. He should sit there. And we should all bow down. This is a glory. The Lord desires.

To share. With sinners. We've mentioned in the past. And I mention again. Revelation 3 verse 21. This great wondrous invitation. That is given.

To the church of Lama and Isaiah. And by extension. To all churches everywhere. And remember. They were the ones. Of whom he said. He would spew them out of his mouth. He said. To him that overcometh.

[ 36 : 54 ] Overcometh. Will I grant. To sit. With me. In my throne. Even as I also. Overcame and sat down. With my father.

In his throne. Whatever glory. Christ is in. Now. As his default position. And that's where he is tonight. That's where he is. Just now.

That is where he reigns. Supreme. It is also. What identifies for us. That heaven is not just. A concept. It's not just a set of other world. We thought somewhere. Heaven is a physical.

Geographical place. How do we know? Because there is a man. In heaven. There is a man. With a resurrection body. In a physical location.

A body must be. In a place. And therefore. Heaven is a real. Location. It is a real. Place. Where Christ. Is enthroned.

[ 37 : 50 ] Awaiting the gathering. Of his children. Unto him. So that he can. If you can say it reverently. Bounce them on his knees. Sit with them. In his lap. And upon his throne.

As they say. Point out all the steady ranks. Of the redeemed. And the angels. Look. Isn't it wonderful. So and so. Look at all these things. And our eyes. Fill with wonder. As little children.

As we look out. From that throne. This. Is what he invites. This is what he offers. That we be set down. With him. In his throne.

Sharing. In his glory. This is what we pass up. When we don't trust. And believe in him. It's not just being spared.

From hell. And all its torments. It's the glory. Of Christ. Himself. That is his default position.

[ 38 : 44 ] And always has been. And that is the position. To which he invites. Sinners like us. So this isn't so much. A warning verse. It is an invitation verse.

Of opportunity. That at the name of Jesus. Every knee should bow. Of things in heaven. And things in earth. And things under the earth. That every tongue. Should confess. That Jesus Christ is Lord.

To the glory of God the Father. That name is powerful. By that name. You have access. To heaven's glory. Itself. Why would you not. Want that.

Why would anyone. Not want that. Why would anyone. Not want to access. That glory. And that opportunity. At the name of Jesus.

Every knee should bow. And trust me. Yours will. And mine will. But we can do it. As it were. Forcibly. At the last day. Whether here on earth.

[ 39 : 40 ] Or in a lost eternity. Or we can do it now. With joy. With delight. With delight. With the looking forward. To sitting with him. In his throne. To the love that he has.

For lost sinners. Like you and me. This is. The glory of Christ. This is his default position. This is Christ. Reigning. And crowned.

And glorifying his Father. And inviting. Sinners like us. To be part of it. To glory. In the name of Jesus.

To bow the knee. And to delight. In him. Who glorifies. The Father. Let us pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 40 : 37 ] Amen. Amen. Amen. Amen.