

Christ

The Man Who Lived With God as All in All

Introduction

Often we think or speak or sing of the moral perfections of the Lord. Throughout the scriptures the Holy Spirit has used negatives to focus our attentions on His moral glories. In the shadows of the Old Testament the offering was to be without blemish, without spot, without leaven, etc. (Ex. 34:25; Num. 19:2). To sum up every prophecy declaring His excellencies or watch Him in life, we see a real living man who lived with God as “all in all”. What does this actually mean, what holy characteristics marked His life?

The Moral Glory of The Lord

When writing to the Philippians Paul wrote, “Be careful (anxious) For nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6). On the night of His betrayal and the night before His sacrificial death the Lord spoke to his disciples saying, “My peace I give unto you” (Jn. 14:27).

- a) In Philippians Paul wrote, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8). As an individual reviews these lovely features in the person of the Lord there arises worship.

In Christ we see a man who lived with God as all in all

God was the Cause and the Source of all that He said and did, therefore chronologically.

- a) Thus there must be a listening to Him and the receiving of His message without any interference of self, culture, background, or tradition.
- b) He listened to God (Isa. 50:4, 5).
 - i) He could not be deceived because He knew the voice of God.
 - ii) Being clean he was able to receive the communication from God without interruption because He knew the character of God.
 - iii) Having received the divine communication He was obedient to the Voice of God.
 - iv) This lovely man so beautiful to God could say, “I can of mine own self do nothing” (Jn. 5:30), not that He does not take any initiative but will never act independently.
- c) He alone could say in truth, “I have glorified thee on the earth: I have finished the work which thou gavest me to do” (Jn. 17:4). That was at least fivefold:
 - i) The work of declaring the name of God (Jn.17:26)
 - ii) The work of presenting the evidence that He was the Messiah (Jn. 20:31)
 - iii) The difficulty of the task when the world was against him, yet He glorified God on the earth (Jn. 17:4)
 - iv) The perfecting of His work to be the Great High Priest (Heb. 5:9)
 - v) His manifestations of His perfect qualifications to be our Advocate (Lk. 23:41)
- d) Prophetically Isaiah wrote concerning Him:
 - i) “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed” (Isa. 50:4-7). I wonder if this was in the mind of the hymn writer when he penned the words:

Christ The Man Who Lived With God as All in All

It was a lonely path He trod, From every human soul apart;
Known only to Himself and God, Was all the grief that filled His heart,
Yet from the tract, He turned not back,
Till where I lay in want and shame,
He found me—Blessed be His name!

- ii) When there is a consideration given to the context of the above quotation from Isaiah, it is a presentation of the glorious creator becoming the yielded servant. Why did He become that which He never was before? Revelation informs us that God created everything, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). That is how the Lord lived. All He thought and all He wrought was all for the glory of God.

God’s ability is the enablement for all His activity and speech

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him” (Acts 10:38). Christ lived with God as all in all, thus, a life of constant fullness of fellowship with God; constant walking together with God; and unwavering faith in God.

Concluding Thoughts

Christ is the perfect manifestation of God for in Him dwelleth all the fulness of the Godhead bodily, therefore every glory of God was seen in all its perfections in Him such as:

- a) the undeserved kindness of God
- b) the unsullied loveliness of God
- c) the unbiased justice of God
- d) the unwavering righteousness of God
- e) the unchanging faithfulness of God
- f) the undiminished goodness of God
- g) the untainted holiness of God

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia