

# The People of God 09 a Separated People

by James K. Boswell

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*The sermon emphasizes the importance of being a separated people, set apart from the world and its influences, and drawn closer to Jesus Christ through the cross.*

**Duration:** 41:36

**Scripture:** Exodus 33:16, Deuteronomy 33:29, Matthew 6:33, Luke 24:49, John 20:21, Acts 1:8, Ephesians 1:13

**Topics:** "Separation From World", "Christian Sanctification"

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## Description

In this sermon, the speaker focuses on the concept of being a separated people as Christians. He emphasizes that this separation is not about legalistic rules or restrictions, but rather about being magnetized to Jesus and demagnetized from anything that is unlike Him. The speaker shares a story about encouraging young people to wear a cross around their necks, but to wear it at their back as a symbol of being separated from the world. He also mentions the importance of reproducing as Christians and yielding to the indwelling spirit of God. The sermon is based on Luke 24 and encourages listeners to open their Bibles to that chapter.

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## Transcript

The wonderful and all together lovely Kenneth Harris of 10,000 hearts. Good hearing that good Kenner voice there this morning, wasn't it? Very lovely, did my heart good. We all sing so very well here, you know, and it is wonderful to listen to you.

I was just glad our brother Andy kind of clarified that part at the end there. He said this is going to be my last day here. And it kind of reminded me of a great yonder in Norfolk, England years ago.

And he was giving a series there down among the fishermen. And the Lord came and the brother giving us notice after breaking bread said, Sunday school, the half past one, ministry of the word at three o'clock. And at 6.30 our brother Boswell preached the gospel for the last time.

So, I'm glad he said it this time, eh? But we've had a wonderful time together these days. I don't know if you have, but I have. My own spirit is refreshed and really deftly encouraged as a result of being with you.

And I trust the Lord will just bless you and engage your heart more. And I trust him to do that, and I know he will. Right, so let us have the verse.

Do you remember it? Deuteronomy 33 and 29. All together. Hath he not thou, O Israel, who is life unto thee, O people slain by the Lord, the shield of thy health, and who is the sword of thy ecstasy? And that enemy shall be found liars unto thee, and thou shalt tread upon their high places.

Now, Brother Tom Lacey doesn't look bad for seventeen years old, does he? Does he? Looks pretty good for seventeen years old, doesn't he? That's right. Well, Mr. Lacey has a birthday today. I wish him a real happy birthday.

I'm sure the real joy in the Lord has deftly preserved these two people down to the earth, and I'm sure they'll have much joy on this particular day. These birthdays come so fast, don't they, eh? But one day alone we're going to see him, and there'll be no change, no age, no decay. We're singing that lovely hymn this morning, and the road leads home.

But sometimes I go home sick from heaven. The glories I there shall behold, what a joy it shall be when our Savior we see in that beautiful city of gold. The glory of all glories will be to see him, and to be with him, and to like him throughout the countless ages of eternity.

You remember the, in our first meeting together, we read four scriptures. The first one, Deuteronomy 33 and 29, and up hand over to you is Daily Light, a little book called Daily Light. Praise the Lord.

Well, remember this morning, Daily Light had in it almost the second reading, Exodus 33, verses 14 through 16. Remember, the Lord said, My presence shall go with thee, and I will give thee rest. Moses said, If thy presence go not with us, carry us not uphead.

For we're internally known here, I and I feel upon great in thy sight. If it not in that thou goest with us, so shall we be separated. I and thy people, from all the people, are upon the face of the earth.

And the other scripture was Ephesians 1, verse 13, how that we've been sealed by the Holy Spirit of promise until the day of redemption. And the last scripture will be, and I'll try to stress that tonight, God willing, John 20, verse number 21, where it says, As my father said me, even so send I you. I really enjoyed looking at Deuteronomy 33, and 21, number 29.

This morning, he won't believe it, but still the basis is, All people saved by the Lord, and once he has saved us, he has separated us, and notice, he's separated us unto himself. I like that. He said, I brought you out, that I might bring you unto myself.

The very same night, with Jeremiah Hill, I applied the blood to the two sides of the earth, and the upper lid of the doorway. That very same night, that Jeremiah Hill went forth from the land of Egypt. What was the New Testament pattern? Galatians, chapter one, verses three and four.

A Lord Jesus Christ, who gave himself to bear away our sins, and to deliver us from this present evil age. Beloved, we hear a great deal these days about Christ dying to bear away our sins. It's wonderful, but remember the second part of that verse, and to deliver us from this present evil age.

And the very same moment we trusted Christ for salvation, that moment we came to the right side of the cross. He separated us unto himself. And remember Galatians, chapter six, verse fourteen says, By the cross I am crucified to the world, and by the cross the world is crucified to me.

There's a little hymn we hear sung a lot these days, I will follow Jesus. Remember the one from Philbein has, The cross before me, the world behind me, I will follow Jesus. Now that may be good hymnology, but it's very poor theology.

Remember the cross is not before the Christian today. The cross is behind the Christian. Behind the Christian.

As a poor sinner we came, and we looked with Christ at the cross. The burden of sin rolled away. Oh happy day, Galatians one, verse number four, first part.

But then, and delivered us from this present evil world, and we came from before the cross to behind the cross, and my back's toward the cross, and my face is toward the glory. And just as the red sea rolled between the tomb of Israel, and the old seer, and the old master, and the old enemy, so now the crosswork of the Lord Jesus stands between the Christians and the world. And I repeat, the line of demarcation between the believer and the old seer is the crosswork of the Lord Jesus.

He not only gave himself to bury me in my sin, but he bore me away, Christ having died on the sin, on the self, and on the world. So we in Christ have done the same, and this morning we're on resurrection ground, on the life side of the cross. Some years ago, when we were speaking in a conference in Washington, D.C., it was a young people's convention, and it was a closing night.

We were talking on the whole, we came, what is a Christian? What is a Christian? I've been out playing with Venus Brooks, was one of the other speakers, along with Bill Hines. And I'll never forget this in all my life. We talked that night upon the cross and the Christian life, and that place, Minnesota Avenue, was packed with mainly young people.

And looking around at Vance Trout, I said, girls, I don't mind you wearing a cross around your neck, as long as there's no image on it. If there's an image on it, then I object to it. But I don't mind you wearing a cross around your neck, but please be scriptural and wear it at your back, because your back's toward the cross, and your face is toward the glory.

What happened that night? Five crosses and five chains, while a solid gold cross and solid gold chain was picked up in the auditorium. Many other things were picked up that night. You know why? Because young people were willing to do business with God.

We never asked them to do that. Not at all. That's all I said regarding the cross at that particular point.

As you know, all these things were picked up. Chuck Coleman, who was the president, chairman, they held them up and said, whoever owns these will come and accept them, receive them. They're still there.

No one came forward. Young people have come to recognize, many of them, that on the life side of the cross. A good friend, Sidney Baxter, whom I'm greatly indebted to because of that little booklet, Wake My Heart, said, young people today are entering into the life our brother Morris has been referring to, the yielding life.

While the older people, and I speak reverently, and I speak sincerely, and I speak with all due respect, while the older people, who have been brought up with doctrine and tradition, are afraid to venture forth and rest all on the Lord Jesus Christ. They've been taught they have everything in Christ, and how true that is. And yet they wander around in the wilderness.

It's much easier for a young person to enter in, and by saying to let go, than for someone who has been brought up in certain life, and in certain circumstances, and environment, what? They're afraid of the emotional. They're afraid of the emotional. They're afraid of their world being emotional.

And yet, beloved, if you know anything about salvation, you know something about emotions, don't you? Your emotions have been, and must have been, stirred. And they're afraid to let go. And I'm in a midst of this.

I thank God for many of you here who have let go. And you know, the joy of what I'm talking of is a reality you're not just a figure in history, not just a mere doctrine, or a mere scene through the Scripture. You've come to recognize that only does the Holy Spirit indwell us.

Remember, as we yield to Him, He fills us, and as He fills us, then He uses us. Remember, He can only fill what is yielded, and only in the measure we yield will He fill. We can't have more of the Spirit.

It's given to us without measure, but He can have more of you, and more of me. And only in the measure which we yield our lives entirely to Him shall He fill us, and then, by God's grace, will He use us for God's glory. Some of those young people who are at that particular convention at Washington today are out in full-time ministry to the Lord Jesus Christ.

Some are not. Some are in executive positions today in different parts of the great North American continent, and living Bible witnesses, convincing, reproducing Christians to the Lord Jesus. And remember, we're born to be produced.

We're born to be produced. I've just been in Arizona, and we had the privilege of baptizing 13 men, most of them officers and majors from the American Army, and one married woman and one sweet little girl. This is an interesting baptism of service.

There were two officers going to be baptized. Let me give a talk on baptism. I went to the room at the side here.

The two officers went into that room there. I went to put on my clothes to go down into the water, and to my great amazement, the door opened, and in walked nine men, yay, yay, more than nine, eleven men, and one woman. And I looked and said, what's the matter? I didn't mind the men being there, but I couldn't quite understand this woman being here, you see? And I said, what's the matter? They said, we can't get away after that message.

We've got to be baptized. And we want to be baptized straight away. So praise the Lord.

It's wonderful to see a response to ministry like that. I know we've seen it quite a lot. A response immediately to the ministry.

We love that. So what happened? So Jack Grammer, who was there the full time ministry at the Bible chapel in Tucson, Arizona, he came in and said, I said, Jack, I said, Lord, do you want to be baptized? So I said, have you any clothes with you? Any change? He said, no. So he said, it's quite all right.

We've got gowns here, and I was quite convinced we'd have enough gowns to go around. So he curves back, he goes, and he said, now you and all your men go to the other side, and I'll assist you as you dress here. And so that's what happened.

And they got enough gowns. So that was really wonderful. The Lord was very gracious.

He went down to the water, and the baptismal service went on. And then he dressed. And lo and behold, another man, a man from Cleveland, came rushing back in.

Brother Barber, you're going to have to put your clothes on again. Others want to be baptized. So another two men were baptized.

Coming up out of the water, a man came on the hill and said, Jim, I said, do you mind baptizing my daughter? She really wants to be baptized. I said, well, I said, yes, I'd be happy to. So I went back into the water, baptized her.

I led him to Christ thirteen years ago, and he's a scientist, and he's a reproducing Christian. He's led many other scientists and doctors to Christ in those thirteen years. Beloved, we're born to reproduce.

All the joy of being a reproducing Christian. May God touch your heart with mine, but we can only reproduce in the measure we've yielded to the indwelling Spirit. My good brother, Mr. Willie, caught his thumbing the very first night I was here, and I used here the first time the three movements, the three movements.

Remember? The Lord went up, the Holy Spirit came down, and they went up, and they went up. Now, we're going to deal with that just right now. So, Willie, please open your Bible to Luke chapter twenty-fourth.

Luke twenty-fourth. I'm not preaching this morning. I don't feel like preaching.

I just want to have a heart-to-heart talk, and maybe a real blessing to all of us in a very real way. So, Luke chapter twenty-fourth, and verse number forty-nine. Remember, we're dealing this morning with a separated people.

First of all, we are saved, and now we are a separated people. And remember, it's a cross-work of Jesus Christ that does the separating. I'm not speaking of separation in a legalistic, metallic, negative kind of a way.

It's don't do, don't do, don't say, don't wear. I'm not talking about that separation. So, there's a place for it, by the way.

I'm going to talk this morning on a positive separation. Lord, I brought you up, and I bring you unto myself. At first, a separation is a lie, unvital and convincing.

And something I want to say right here, that when our hearts are magnetized to Jesus Christ, they are demagnetized from everything that's unlike Jesus Christ. Many of my beloved brethren have come to me through the years of ministry and said, Jim, why don't you preach on an all-out separation? Come out from among them. Touch not the unclean.

Well, I believe there's a place for that. But no, I've never known it fails. When you teach a positive, vital separation unto the Lord Jesus Christ, all the other things take the right place.

I find once you get the believer in love with the Lord Jesus, and he's a true Lord of all, all these other things take the right place. Because they've got one ambition, is to be well-pleasing and in love with that

lovely Lord Jesus. And we so often quote in these days, O precious Lord Jesus, how lovely thou art! Come and abiding rule in my heart.

Here it is. Break every fetter, thy faith let me see, then thou shalt ever be precious unto me. Look at verse number 49 of Luke 24.

Dear saints, dear, by the way, these are the last recorded words of the Lord Jesus in Luke's gospel. See what it says. Behold, I send the promise of my Father upon you, that thou be in the city of Jerusalem, and shall you be in joy with power from on high.

Now, you remember the first words of the Lord Jesus in Luke's gospel. Luke 24, again 49. And what does it say? He's saying, Wish ye not, I must be about my Father's business.

Wish ye not, I must be about my Father's business. Now, he's just about to leave them and go back to the Father, but his work must be carried on, and he must carry on his work through them. And so now he says here, Behold, I send the promise of my Father upon you.

What did it say? Remember, in John chapter 13, I will pray the Father, and he shall send you another Comforter, that he may abide with you forever. I will pray the promise of my Father upon you, that thou be in the city of Jerusalem, and shall you be in joy with power from on high. Now, just see how he goes on here.

And he led them up. Do you remember the verse in Mark chapter 15, verse 20, what it says? And they led him out to crucify him. And thank God this morning, that cross is empty, and the tomb vacated, and he's standing here on resurrection ground, and he led them out.

He led them out to the place of separation. The place of separation. Hebrews 13, 13, going outside the camp unto him, bearing his reproach.

A separation unto a person. A separation unto our adorable Lord Jesus Christ. And when our hearts are magnetized to that lovely one, then they're demagnetized from all that's unlike him.

So we turn our eyes upon Jesus, we look whole into his wonderful face, and the things of earth go strangely dim in the light of his glory and grace. There are three words in the Greek for the word world. There is the wonderful world of creation.

We thank God for that wonderful world. See all the beauties grazing all around us. I trust you've got an eye to take them in, a heart to appreciate them.

And I pray God you'll thank God for all you see in this wonderful world of creation. Well, then there's another word called mankind. Mankind.

But there's another word for world. It's the world system of which Satan himself is the prince of the power. This one, the God of the age, Satan.

And this is what we must be separated from. Separated from and separated to our beloved Lord Jesus Christ. I love that expression.

I brought you out. He led them out. And I might bring you unto myself.

And so he led them to the place of separation. You know about this time I'm very fond of acrostics. Don't you? You know it now.

May I give you a double acrostic on the word cross? Because it's coming flashing into my mind, I've got to get rid of it. And I want to give it to you. Here it is.

The capital C-R-O-S-S. A double acrostic. Now, here it is.

It's not the cross, but the Christ of the cross. I have two friends. I've got more than two, but at least two I'm thinking of.

Bill Davis, a Welshman, and Dave Clifford, whom we had here recently. Bill used to come and join us in our tent work from time to time back in Britain while he was in visit, but he's now in full time. In fact, he's in a pastorate now, down in Bermuda, in one of our assemblies there.

And when Bill and Dave were together, Dave could not stand at any price that hymn, The Old Rugged Cross. He didn't like that hymn at all. Bill Davis loved it with all his heart.

He loved that hymn, An Old Rugged Cross. Bill stood a good Welsh singing voice with others, saying, On a hill far away stood an old rugged cross, The emblem of suffering and shame. Sure enough, during the course of that same program, Dave would get up, you know his height and so on, he'd get up and say, My God, I'm going to sing a song to you.

The Christ of the Cross is the theme of my song, the wonderful Christ of the Cross. And Dave would get up and just try to defeat this hymn by preaching the Christ of the Cross. There's the whole thing, you see.

The wonder of it all. Now, please, the wonder of it all. The memory of the old rugged cross, but it's not the cross as a stage, not the cross as a tree, not the cross as a piece of wood.

Oh no, it's the Christ of the Cross that's the theme of our song. Now, I want to give you something more right here. Not the cross as a relic, like I will R-E-L-I-C, not the cross as a relic, but redemption through the Christ of the Cross.

Now, get that. Not the cross, but the Christ of the Cross. Not the cross as a relic, but redemption through the Christ of the Cross.

Oh, not the Christ as an ornament, but omnipotence through the Christ of the Cross. Omnipotence through the Christ of the Cross. Not the cross as a symbol, not the cross as a symbol, but salvation through the Christ of the Cross.

Not the cross as mere center. How many people we've seen crying over the crucifixion, over the maltreatment of our adorable Lord Jesus, and yet they're not born again, people? Oh, the injustice, oh, the cruelty of sin, and yet they don't heal themselves, that lovely man. Friend, it's not the cross as mere sentiment, it's separation through the Christ of the Cross.

May I go back over that? I want to get it. Not the cross, but the Christ. Not the relic, but redemption.

Not the ornament, but omnipotence. Not the symbol, but salvation. And not the sentiment, but separation through the Christ of the Cross.

Again, put the C-R-O-S-S down. Of the cross, what do I find? Of what do we find as Christians? We find the cancellation of all our debt. The cancellation of all our debt.

Aren't you glad about that? Aren't you glad, my friend, that debt has been canceled and canceled forever? Or, the removal of the guilty stain. The crosswork removes the guilt, not merely the sin, but the very stain caused by sin. The blood of Jesus Christ, God cleansed from all sin.

I'm so happy about that, aren't you? Oh, it opens the way back to God. The way once was closed on the ground of sin, but now, beloved, the way stands open wide on the ground of salvation. He's opened up a new and living way whereby we can come to Him, hold communion with Him.

Oh, the joy of the crosswork of the liturgies. And, yes, the cross separates me from sin. It separates me from sin.

Once, in the end of the age, that Christ appeared to put away sin by the sacrifice of Himself. As the East is from the West, so far have He removed our transgressions from us. Not North, nor South.

That can be measured. The North Pole and the South Pole. East and West can never be measured.

And it says, as the East is from the West, so far, aren't you glad about that, their sins are never remitted. I'll remember no more. Now, I like that word, no more, don't you? Please study the New World Scriptures, because they're precious.

No more. Forever. And it sets me apart.

And the next part is, sets me apart for God. Remember, removes, cancels the dead, removes the guilty state, opens the way back to God, separates from sin, and sets me apart for God. Now, that's the separation I know.

That's the separation I enjoy. The separation of walking on resurrection ground, on the life of the cross, of the Lord Jesus Christ. Yes, that takes me to another point now.

He led them up to the place of separation, the place called Bethany. There's something precious about Bethany, isn't there? There's a home at Bethany where the Lord was welcomed. I trust He's welcomed in your home, and He's loved.

The whole family, Martha, who owned the home, and Lazarus, and Mary, they're all there. All there. And they loved Him, and He loved them.

Now, after the busy day, and all the crowds milling around Him, how He loved to resort to Bethany, and to the love, and to the warmth of the fellowship. The word I want to give you is the place of affection. He led them to the place of separation.

He led them to the place of affection. At Bethany, He found such wonderful, true, warm affection there. Four little arrows I want to give you.

One, He found love there. Love. Oh, how they loved Him.

He found life there. Lazarus had been brought back from the dead. He found light there.

Come from darkness into light. He found liberty there. Listen, and let Him go.

Four wonderful arrows. Love. Life.

Light. Liberty. On these are ours, as we know affection for Jesus Christ.

I'm going to say it all in thirty. Lord, Thou art enough the mind and heart to fill. Oh, fix my eyes so holy, Lord, on Thee that with Thy beauty occupy I elsewhere none may see.

Nehemiah was down in the land of Noah. There was Ruth and Ophah. Ophah means high seat, swift as a foot.

Ophah, Ruth means remember friendliness and beauty. Nehemiah means pleasantness or joy. Three widows.

There was the only strict of a husband and her two sons. And there she's trying to comfort the two young daughters-in-law. She said, I'm going back to my own land.

Mom, we're coming back with you. They set out together. They come to Crossroads.

She invites them to her, and the land is known. The crisis arrives. It always will.

She put them to the test. They both go back to their own land. Both have husbands in their own land.

Both have children. Ophah kissed her mother-in-law and went back to her God. Went back to her own land.

Went back to her own people. Ophah's a victim of mere professor. Having strange the mood in some evangelistic meeting.

Big the professional salvation. There's no heart regeneration. When the test comes to go all the way, it's too much for him to go back.

Too much to take up the cross and follow Christ and go back. But her truth is a real possessor. She said, treat me not to lead you to return from polygamy.

Where thou goest, I will go. Where thou lodgest, I will lodge. Thy people shall be my people.

Thy God shall be my God. Where thou diest, I will die. And there will I be buried.

Now she goes back to the text, by the way. Where thou diest, I will die. And there will I be buried.

What happens? They go all the way. She's undividedly holy. So there's wonderful affection for Nehemiah, who appears to be her deliverer.

She goes all the way with Nehemiah, coming down to the land of Bethlehem, Judah. Cutting my long story short, she's introduced to a man whose name is Boaz. Boaz means a strong man.

And the Bible says he's a mighty man of wealth. A mighty man of wealth. Now what happens? All because of her heart's religion, her complete devotion and affection for Nehemiah, she comes in contact with a strong man, comes in contact with this mighty man of wealth.

What is the result? There is a union. And there's the result of that union of joy, there's love, there's rest, and hallelujah, there is fruit. Luscious, joyous, precious fruit.

All because she was willing to go all the way. She came in all her penury and poverty, she found in Boaz as well. She came in all her weakness and impetus, she found in Boaz with strength.

And as a result of this, my friend, you have the picture of Christ in resurrection power. Nehemiah is a picture of Christ in humiliation. Christ in humiliation.

And Boaz, you have Christ in resurrection. And from Obed came Jesse, and Jesse came King David. You've got a picture of the coming King of Kings and Lord of Lords.

Our adorable Lord Jesus. Oh, how much Ruth would have missed. I shall not be wholeheartedly devoted.

I am completely handed over to the Alive. When she's married to Melandre, her first husband, there is no fruit. No fruit whatever.

Married now to Boaz, there is fruit. Luscious, joyous, precious fruit. Which we do thank God this morning, do we not? What's the lesson? Our old life, our old Adamic nature, no matter how refined, respectable, religious, cultured, educated it may be, can never produce anything for God.

Saint Macintosh said, never end for God to grow nature's barn soil, but now linked up with Christ in resurrection power, there is fruit. Luscious, joyous, precious fruit. And all for God's praise and for God's glory.

A separation to a person means union, it means love, it means joy, it means rest, and it means fruit. Oh, may I know the joy of this night, friends. Reaffection for our adorable Lord Jesus.

Then, what happened just there? He lifted up his hands, the Lord did, lifted up his hands in the act of blessing them, and the word is benediction. Left in the place of separation, affection, and now benediction. Oh, oh, beloved.

Do we want to know his blessed benediction resting upon us? We, too, must know practical separation to him, and wholehearted affection for him. Then we shall hear blessed art thou. His blessed benediction resting upon us, and he blessed them there.

But what else happened? It became the place of adoration, and it says, and they worshipped him. They worshipped him right there. Now, this is the outcome.

You can't worship up. You can't even engineer worship. You can't prop up worship.

You don't even actually worship, as you put on your Sunday clothes. Oh, no. Worship is the outcome of our heart occupation with our beloved Lord Jesus.

As we're contemplating him, Psalm 45, verse number 1 comes in here. My heart is inciting. My heart's bubbling up with good matter.

I speak of things I've made touching the king. My tongue's the pen of a ready writer. And the Holy Spirit takes the tongue of the one whose heart engages Christ.

And it says, Now it said, And the children of men grazed his foe into us. Why? He is thy Lord. Worship not him.

And there's a spontaneity arising up of spiritually God-energized worship. And we worship the Father in spirit and in truth. The Father, he is the object of our worship.

The Son is the subject of our worship. And the Holy Spirit is the energizer of our worship. We bow before him this morning, and we worship for he is our Lord.

He's let it out to himself. The place of separation, the place of affection, and the place of benediction, and now the place of adoration. Oh, do you adore him? Do you worship him? Is he everything to you this morning, my friend? Oh, the thrill.

Next, Acts chapter 1. Please turn it. It'll help to keep you awake for one thing. Acts 1 and verse number 8. I see what it says here now.

And ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me. Where? In Jerusalem, and in Judea, and in Samaria, and in the uttermost parts of the earth. By the way, what's the name of the largest woman in the world? What's the name of the largest woman in the world? Jezebel.

She was... Ooh, I don't like even to mention her name. No? Got it? The woman of Samaria. Got it? The woman of Samaria.

You remember, Morris, don't you? When Paul was a baker. Remember Paul was a baker? Yes, when he went in for the pie. But here it says now.

It says, And ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me. The word becomes the praise of occupation. The praise of separation, praise of affection, benediction, adoration.

And what do I do? In worship, I go in as a holy priest. I go in there to give to the Lord Jesus. In my giving, He consecrates.

We dedicate, but He consecrates. And as we give in our worship to Him, He fills our hands with the meaning of consecration, fills our hands, and we go out as royal priests, in your Sunday school, in your Bible class, in your visitation work, in your Bible ministry, in your gospel sight-sightings. We go out now as royal priests.

And my friends, the further wonderful in Luke 24, but now listen, it leads to the praise of occupation. And the Lord says, Occupy till I come. I remember going into a home one time years ago, and they showed me my room, and I was very appreciative, and usually when I'm left alone in my room, I get down by the bed or by a chair, thanking the Lord for taking me to this area, and praise purpose, my being of a rod of His own glory.

I did that that day, and getting up from my knees, I lifted up over the bed, and there was an old-fashioned scroll there. Do you know what it had on it? Occupy till I come. Right over the bed.

I saw the funny side of that, you know. The Bible says I got to be steadfast, not deadfast. Unmovable, but not immovable.

There it is, the one that we're told. And so it says, Occupy till I come. Now here's the praise of occupation.

Now that's because I remember it. It says, in the very act here now, again His hands are lifted up. And you know something, brethren? We never read of those hands being let down.

We never read of those hands being let down. Those hands are lifted, out of an unchanging great high place, pouring out blessings upon His own, having loved His own mother right unto the very uttermost. And now it says, the very act of blessing His own, He recedes up into glory.

He recedes up into glory. He goes up. And those who are with Him, who saw Him go? His own.

By the way, the worldling never saw Christ after they put Him upon a cross. They never saw Him after that. With all the hazards, Joseph's pharmacy, when the demons took Him down, they wrapped Him in their own belly, they placed Him in the tomb, then they rolled the stones around the sepulchre, then the Roman soldiers came and filled up the Roman field, and when Christ appeared, He appeared to His own for forty days.

And His own are the fathers of Bethany, and the very act of blessing His own, now get this, is standing on the Mount of Olives, providing a full view of Bethany. Why not Jerusalem? Joseph, cast Him out. Away with Him.

We don't want Him. There's a whole of Bethany. Love Him.

And a full view of Bethany. His hands are lifted up. We stood there some months ago on that very same spot.

They call the Mount now the Ascension. On that very same spot, remember, there is Jesus into glory, who saw Him go? His own. Remember the heavenly messenger said, Ye men of Galilee, why stand ye gazing up into heaven? The same Jesus who is taken up from you into heaven shall soon come in like manner to you.

Who saw Him go? His own. Who is He coming for? His own. And who are they? Those who received Him by His Spirit into their hearts.

And on each of His sepulchers, His own secret sign, they have my spirit. These, said they, are mine, is the place of expectation. One, the place of separation, affection, benediction, adoration, occupation, and now expectation.

Expectation, or anticipation, if you really like. The word is expectation. We're expecting our Lord to come back at any moment.

Beloved, He's gone away, but not to stay. He's coming back again. And maybe this very day, the listening sky shall hear His voice saying, Rise up, my love, my fair one, and come away.

I have a little poem here. I got this years ago in a Christmas postcard from a little girlfriend I went to school with. And I've kept it all down through the years, and I use it very often, namely at funerals.

But there's no funerals. That is, we're committing the body to the ground. I read this very often.

Here it is. Perhaps tonight, perhaps this year, the Lord may come over the hearth of mine and rejoice, for soon the listening sky shall dawn and will hear the bridegroom's voice. I should it really be this year that on no distant day the Lord of Glory will appear and take His bride away.

This year, perhaps this very day, the dead in Christ will rise, and we who for His coming pray will join them in the sky, caught up to meet Him in the air from darkness unto light, His glory and His name to share, perhaps today. Good luck. Theme number 356.

356. Satisfied with thee, Lord Jesus, I am blessed. Peace which has understanding on thy breast.

No more doubting, no more trembling, no more rest. Occupied with thee, Lord Jesus, in thy grace. All thy ways and thoughts about me only trace deeper stories of the glory of thy grace.

356. For sake of time, we'll just sing the last two verses, verses three and four. There's only five after.

I think we've done very well this morning, really. Satisfied with Jesus, occupied with Him, and the two last verses, taken up with thee, Lord Jesus, then listening for the shout, Lord Jesus. How these hymns just dovetail the one and the other, don't they? God bless you.

Thank you for coming. Verse three.

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