

## W452D\_All\_of\_One\_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the Wednesday dinner service and his number one of a series entitled All of One Hebrews, Chapter two, verse 11. Now, that title needs a bit of explanation. We have been looking at Romans the eighth chapter and out of the Romans eight chapter comes this further approach. You look at Hebrews chapter two, and I'm going to just leak it on with a passage that we've already had in Romans eight. And this passage is verse 29, for whom he did Foreknow. He also did predestinate to be conformed to the image of his son that he might be the firstborn among many brethren. You notice the addition if you stopped at conform to the image of his son, it might be some distant affair. But he goes on. Firstborn among many brethren. That's very near, isn't it? An image might be a bit of sculpture, but it could be conformed to the image of him who is going to be firstborn among many brethren, or that gives you a neat that you would hardly dare to assume if it were not written. There are those who have a mind that gravitates a great deal to social reform and all the universal brotherhood. That's one thing. But I don't think the Scripture ever warrants that. We should speak of Christ as our elder brother, except in the sense of redemption. You know, it's done by that. And that's how we're using it in that way.

[00:01:38] Only that he is the first, but we are joined together with him not merely by distant ties, but belonging to a redeemed family. Well, now I'll go back now on to Hebrews, the second chapter to get this title placed. Before us. It's characteristic. And we will remember that that justification is the great keyword of Romans. But sanctification is the key word of Hebrews. Hebrews focuses our attention mainly upon the sacrifices, the offerings and the worship and service of the tabernacle. And both are necessary for us if we're ever going to stand accepted in the beloved. Now, Hebrews chapter two, verse nine. But we see Jesus, who was made a little lower than the angels. Now notice he's coming down to our level. Coming down to us. This is where it's beginning. If he never made himself a little lower than the angels, if he'd stayed in the glory, that was his before the world was reached, he'll be needing a savior. And we never could be united with him. So let's let this work in our hearts and minds. Friends. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. That he, by the grace of God, should taste death for every man. For it became him. For whom are all things and by whom are all things in

bringing many sons to glory? To make the captain of their salvation perfect through sufferings for both.

[00:03:15] Now we've got the word both. This is where we join again. He became a little lower than the angels for both he that sanctify and they who are sanctified are all of one. That's where I've got my title. I thought Mr. Ramsey didn't want to get a very long title written out every time that people write to him. All of one person may look down the list and say, Oh, whatever's that? Well, perhaps they better get the tape and find out. You see all of one. Now is a little bit at the end. For which cause he is not ashamed to call them brethren. So now that's Romans eight. He's going to be the firstborn among many brethren. He is not ashamed to call them brethren. Because of this oneness. Well, now the Dixie is in Romans, the eighth chapter in the opening verses. He became one with us in another context. Will you turn back again to get this link? At the end. You see, we have the union with him as members of a redeemed family. But to be redeemed means that you were in a predicament and you needed to be redeemed. And redemption nearly always involves the idea of being in bondage. So in the first of the Romans eight, there is therefore now no condemnation. Well, there was once, but not now to them, which are in Christ Jesus. For the law of the Spirit of life in Christ, Jesus hath made me free from the law of sin and death.

[00:04:51] Averages referring to. There's a law operating that brings death. There's a law operating that brings life. Yeah, we have a gate. Something that's beyond the ability of man to explain. I suppose most of us at some time have had sort of feelings or wonder why God made it so that when one man sinned, all the rest of us become involved. What if you got any ways of putting it right? Friends, it's too late just now. We must what they call. I think of the newspapers. Be realistic whether we agree with God or not. Excuse me. We've got to face the fact that it is. And he says in Romans that one day he'll be perfectly justified when he's judged and answer every problem. We'll see it right now. Abraham You see, he ventured with God. He said, if there's 50 in Sodom, will it be spared? Yes, with his. If there's 40, Yes. Oh, he said, I've only dust and ashes, but I'll venture once a day the first 30. And he got down to ten and even he couldn't go anymore. He said, shall not the judge of all the earth do right. Well we got to get there, friends. So if you want to get to one passage where this word one comes in, Romans, you go to Romans five and you'll see that because there was a oneness there that we couldn't avoid that's involved us by law that's working in sin and death.

[00:06:17] Then he the second man, the last Adam, has brought into operation a law of righteousness and life. And we are transferred from one to the other. So shall we go back now and see this in Romans five? And if you care what I read these verses to count the number of times the word one comes, I think it will be borne in upon your mind that you can't avoid this emphasis upon being one with the first Adam. And then you say, we're not left to say, oh, what an exasperating thing. We are taking these terms that we by faith can be one with the second man, the last Adam. And the one Breaux takes, the other brings life. It says in verse 12 or that that makes me go back to verse 11. The word atonement is, strictly speaking, the old English word atonement here, because it's identical with the word reconciliation already in Chapter five. I'm not trifling with the ordinary word atonement. That's a different word altogether. This is reconciliation in the revised version at one. So there was a distance. It's bridge now. How did the distance come? How is the bridge been made? Wherefore, as by one man. You're starting counting now. One man sin entered into the world and death by sin. And so death passed upon all men. For that all have sinned. For until the law sin was in the world. But sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come.

[00:07:58] So he was already foreshadowing the method that going to adopt for salvation. I think you can see the alternative. Either we've got to take this position and accept it, or if we have an alternative, every single person would have had every single person would have to have an individual redeemer. Why do you say that's monstrous? Where are we going to get now? So God knew what he was doing, even though he may not have satisfied all our problems. Now we get the emphasis on the word one coming in, but not as the offense. So also is the free gift. For if through the offense of one many be dead. Much more the grace of God and the gift by grace, which is by one man, Jesus Christ hath abounded unto many. And not as it was by one that sinned. So is the gift for the judgment was to by one to condemnation that the free gift of many offenses unto justification. For if by one man's offense death reigned by one much more they which receive abundance of grace and the gift of righteousness shall reign in life by one. You see, they're coming over now on the balance. Therefore, as by the offense of one judgment came upon all men to condemnation, even so, by the righteousness of one. The free gift came upon all men unto justification of life.

[00:09:16] For as by one man's disobedience, many were made sinners. So by the obedience of one show, many be made righteous. Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound, for as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Whatever else we may say about that, we can't avoid the word one, can we? Did anyone count the number? How many? 12. Well, that's a that's a great insistence in those few verses, isn't it? Well, now, as time is is passing so quickly, let's come to another passage where it is the burden of our Savior's prayer that this might be achieved. And, you know, I'm going to turn now to John 17. And then I think we have linked together some passages that they all may be. One is the prayer here. And he came to make that possible, as we know in Hebrews chapter two. Now, here we have this passage in John 17, and we start at verse 11, and now I am no more in the world, but these are in the world and I can't leave. Holy Father, keep through thine own name. Those whom Thou hast given me that they may be one. Now, you could leave it there and say, Well, I can understand, but notice the words our savior and as we are. He's talking to the father.

[00:10:51] Friends. This is a unity beyond our appreciation. We can only stand back and wonder. Does it mean. The unity between the savior and the redeemed that you and me can be any way comparable with as the unity between the Savior and the Father that sent him Will. Surely he wasn't missing the mark, was he? So let's go on. Verse 21. Verse 20. Neither pray I for these alone, but for them also which believe on me through their word. So that includes you and me. Because we believe through their word. So here we are being spoken about that they all may be one. Now he expands this wonderful thought as thou father art in me. And I need. That they also may be one in us. You see that? That's terrific, isn't it? It doesn't work. The question go straight on. Just the same sort of unity between the father and the son is the unity between the son and you and me. But don't you see we are not intruding into deity? The relationship of father and son is not the relationship of our. How can I put it? This is already someone who has stooped and become a man, for our sakes. That was absolutely dependent upon the father that sent him for word and work. But it's a little bit nudity, isn't it? Marvelous nudity. And he goes on to say further. And the glory, which thou gave it me. I have given them. Now. It's not the glory that he had before the world was.

[00:12:35] He says, I pray that they may behold that glory which I had with him before the world was. And one Timothy, six says he dwelleth in light unapproachable, that no man hath seen or can see. But he, who was infinitely above all angels, stoop below them. And then when he was ascended, we are the Hebrews one, rather naively seems to say he's got a name better than angels. But of course, he must have. But that's nothing to do with himself intrinsically. It's the one who stooped to become a man lower than the angels, for our sakes. The glory that thou hast given me. And. And the glory which thou gavest me. I have given them. That may be one even as we are one. And he goes on further. I in them thou in me. So this one, this is brought about by an indwelling and back again in Romans the eighth chapter. If the spirit of him that raised up Christ from the dead dwell in you. I in them. Thou in me that I may be made perfect or be perfected into one. And the perfecting is the reaching of a goal. And the goal is one Corinthians 15. Then shall the son be subject unto him? That put all things under him that God may be all in all. But what a unity. Now this is almost overwhelming. And yet Peter doesn't hesitate to say it is his epistle about being made partakers of the divine nature, not partakers of deity.

[00:14:21] But as we've been made partakers of the human nature by the one who was the first Adam. So if we are dying with him and raised with him and seated with him and accepted in him and glorified with him, we are partaking of the divine nature so far as it is possible in the state of affairs. Now, this has been just a brief, quick introduction to a mighty subject. I hope you realize that it bears upon gospel preaching as well as upon your own appreciation. And it will include the necessity to examine Suretyship and the Kinsman Redeemer and many other aspects of truth that belong to the person and work of Christ. So if you can spare a moment or two, not only to say, Well, that was an interesting tape, but Lord help the man who is making it so that he gives us the truth and doesn't have to repent too many times and wish he could have it all over again. But it's not only a privilege to speak friends, but it's a tremendous responsibility to know that the few words spoken here today will, in a month or two's time, be listened to by people literally at the ends of the earth. May we ever be kept in the position of empty vessels praying that the Lord will deign to fill with his own truth and then pour out as it shall please him?