

W453C_All_of_One_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the Wednesday dinner hour service, and we are still looking at the scriptures under the heading that we take from Hebrews Chapter two that he that sanctifies and they are sanctified are all of one. We're not living it to the word sanctified, sanctified. We are looking at it from the fact that there is no salvation or any of its consequences that are to be experienced unless we are one with him. And then the question should arise in our hearts immediately, However, is that going to be accomplished? Well, the answer is you can never become one with him, but he and his condescending love can become one with you. And it is there. We meet with him. We don't go up to heaven to bring Christ down. We find Christ comes down to take us up to heaven. That's the way that we must ever remember to put these things. Well, now in our limitations, we must go quickly. And I'm going to turn our attention now immediately to two Corinthians chapter five, because it's wanting to tell us that Christ became one with us, that we may have misunderstandings, we may misrepresent that we wanted a bit more definite. Two Corinthians Chapter five, he says in verse 17. Therefore, if any man be in Christ. This is the key thought. To be one with him is not merely to walk along the street, arm in arm with.

[00:01:29] You're somehow vitally integrated into Christ one with him. He is a new creature. Old things are passed away. Behold. Now our version says all things have become new. We must look at the new translation and see if they've revised that because all things do not become new. The actual wording is Behold, new things have come into being. All things are passed away. New things have come into being and all things. That is to say, these things are of God who hath reconciled us to himself by Jesus Christ and hath given to us the Ministry of Reconciliation. To wit, that God was in Christ. Now you see, here's a meeting. We must be in Christ to receive the benefit. And God was in Christ making it possible. God was in Christ reconciling the world unto himself. And He did so by not imputing their trespasses unto Him. To whom did he impute them then? Verse 21. For he hath made him to be sin for us who knew no sin. That we might be made the righteousness of God in Him. Now you've got to be careful about the use of the word sin, because in the Hebrew Old Testament, the word sin is the word translated sin offering. You'll find that the very word sin has got flesh and blood and skin and horns and hoofs. Well, that's the offering.

[00:02:51] You see, we are distinctly told in Romans, the eighth chapter that he took upon him the likeness of sinful flesh. That in him was no sin. He knew no sin. He was holy, harmless, undefiled and separate from sinners. But he bore our sins in his own body to the tree. So it says here, for he hath made him to be a sin offering for us. The one who knew no sin. That we, the ones who were in our predicament, might be made the righteousness of God in Him. Let's move now because of time to 1 or 2 passages where this is sort of provided for. I'll go straight away to John's gospel chapter one, where starting as it does in the beginning, at the dawn of creation, he moves to the time when Christ came into this world. Chapter one, verse 14, and the word was made flesh. You see, one of the words that keep coming out is he was made. For he hath made him to be sin offering. The word was made flesh and dwelt in a tent. Transitory only for a period. The word is not merely to dwell in a house. Dwelt among us, and we beheld his glory. That sort of glory that you would associate with an only begotten of such a father full of grace and truth. That's the way in which the word seemed to be written. So he should come in the likeness of sinful flesh to be a tabernacle in a tent so that in that brief period, this great work of redemption may be worked out.

[00:04:30] Galatians Chapter four, verse four. Someone was raising the question about whether December 25th was the actual birth day of Christ. I said, Well, I don't think I'm going to worry about that because nobody knows. And we can go at it to the end of time. But there's another note of time in connection with when Christ was born, which is far more important. Galatians four, verse four. But when the fullness of time was come, whether it was December or April or September or other dates that have been mentioned in God's estimate, it was the fullness of time, just the right time. When the fullness of time was come, what did God do? God sent forth His son. Night of a woman that takes you back to Genesis three made out of the law that takes you to the foot of Mount Sinai. Jew and Gentile provided for in this one sign that is given to redeem them that were under the law that we might receive the adoption of sons to be placed in the position of firstborn sons. And in Philippians two seven. The other game the scooping down that we may be raised up. His. She says, Let this mind the verse five. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not a thing to be grasped.

[00:05:51] That thing thought it not robbery looks as though he been meditating, stealing it. But no, it wasn't something to hold onto to be equal with God, but made himself of no

reputation. Literally the verb means to empty himself and took upon him the form of a servant and was made in the likeness of men and being found in fashion as a man. He humbled himself and became obedient unto death, even the death of the cross. Again, here he is made a sin offering for us who knew no sin that we might be made the righteousness of God in Him. And turning back now to one Corinthians. As our time is so rapidly passing, the first chapter, one Corinthians, the first chapter gives attention in verse 26 to our feature with regard to our calling. So you see your calling brethren, how that not many wise men after the flesh, not many mighty not many noble are called. It doesn't say not any. Because there have been some wise men in the things of this world who have also become wise in the things of Christ. And I do remember, I think it was a Countess of Huntingdon said she was very glad. He didn't say not any noble, because she was a believer and she was one of the nobility.

[00:07:17] But the generality is that not many wise, not many noble, but God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the things which are mighty and base things of the world, and things which are despised at God, chosen yea, and things which are not to bring to know things that are. Now you say, what a peculiar approach. Well, he was dealing with a people who were very boastful. They didn't hesitate to criticize the apostle's dialect because the apostle didn't speak. Pure Greek. It was changed, of course. And they said these letters indeed are weighty and powerful, but his bodily presence is mean. He wasn't unlike the statues that Phidias had carved and put at Athens. His bodily presence is mean and his speech contemptible. They said that of him. Well, he said, All right, I'd accept it. Not many wise, Not many noble. Not many. Great. Not many. But he says, What has God done? And right that no flesh should glory in his presence. So you come into his presence threatens. And you have to see that he with all the heart that you've got. Just as I am without one plea, don't emulate the the Pharisee who told the truth and said, Lord, I thank thee. I am not as other men are. He was right. But there was no plea before God.

[00:08:44] All that's vanished now, he says, But of him. He's back now after Christ. Of him. Are ye in Christ Jesus? Who of God? Is made unto us. Now, I've mentioned this before, but I've just mentioned it again. There is a tiny particle in the Greek language, just two letters t very often left untranslated, which slipped the word both into the passage. I think you will find in the 24th chapter. It's a verse it says, but unto them,

which are called both Jews and Greeks. Well, that little particle T is there, both Jews and Greeks. And I could give you many other. But time won't permit. You can look that up yourself. So we we put it will put the little particle in its place again. But at him are ye in Christ Jesus, who of God is made unto us both, if you like, put it there. Wisdom, righteousness and sanctification as well as redemption. If I'd have put somewhere, he says, Look, you're already a redeemed people and you know it. Thank God for that. But that's not all. Everything you need to make you presentable before God is involved. Not only redemption, but wisdom. You Corinthians with all your philosophic background wisdom you need. And all through this chapter, the foolishness of God is wiser than men, and the cross is said to be the very foolishness of God. And then following this up, it says in chapter three.

[00:10:21] He comes back again. Verse 19, Chapter three for the wisdom of this world is foolishness with God. The other way round was the foolishness of God was wiser than men. He's twisted it around now. Says You can't compare. They belong to two different categories, for it is written. He taketh the wise in their own craftiness. And again the Lord knows the thoughts of the wise that they are vain. Therefore let no man glory in men because he says you're really missing the mark. You need glory in him. You need not know. I am of Paul and I am of Apollos like you've been carrying on. Who then is Paul? Was he crucified for you? Were you baptized into the name of Paul? He says, Do remember there's only one name under heaven given among men that matters. This is Christ. Leave all the rest out. But all things are yours. You're losing instead of gaining. If you have Christ, you have everything that God can give or God can demand. And if you haven't, Christ and you own the whole world, you're still a poor pauper and a beggar. I know that sounds rather highfalutin, but that's what it comes to for all these years. It out there boasting whether Paul is he. Paul wasn't going to found a little denomination all to his own and called himself the call themselves Paul and.

[00:11:43] Kiefer Seitz I don't know what else they call it. Z. Of course I can be rude to some people. I suppose you guess that sometimes. Well, when somebody called me up all night, I said, Well, and I can call you a matthew I-pin because Christ never wrote the epistle to the Romans, and Christ never wrote the gospel. According to Matthew, we depend upon the integrity of those witnesses used by God to put down by inspiration what he wanted us. So why say these things? So it says here with a poor or a pass or key tests or the world or life or death or things present nor things to come, you see, is

taking our minds back to the end of Romans again, isn't he? For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord. Why He's anticipating it here. If you don't mind reading it again, do you? Whether Paul or upon us or Cephas or the world or life or death or things present nor things to come, all are yours. A of crisis. Of course, these guys. No wonder he said, I'm not ashamed of the gospel. Or is the power of God unto salvation to everyone that believe it?