

W_19_Christ_-_All_In_All.mp3

[00:00:02] You will remember possibly that when Herod was rather perturbed. He said to the rulers of the Jews, Where shall he be born? That is king of the Jews. And I didn't say, Well, don't ask us. We don't know, or I think I'd better go home and get a book out on the subject. They seem to say immediately because it's not a complete quotation or they said in Bethlehem, for it is written. But you know, the sad part of it is this, that they could glibly quote the scripture, but not one of those men ever went to see if it was true. And you may remember that our savior in the gospel, according to John, he said to the very scribes, he says, You search the scriptures for in them you think you have eternal life. And these are they which testify of me. And you will not come to me that ye might have life. That's twice, isn't it? And then the risen Christ just before he ascended to sit down in glory. Beginning at Moses and all the scriptures, he spoke about himself. A self centered book, isn't it? But what a self in the middle of it. Now, my point is this. Nobody could accuse me. I hope of not insisting on the principle of right division. Nobody's going to accuse me of never saying the word dispensational Truth is it? But Dispensational truth didn't love me and die for me. And if I'm merely harping on a theme like that and never get to the center of it, I'm to be pitied.

[00:01:52] And I'm so glad that our speaker this afternoon just remarked. But if you had been coming to these meetings on a Sunday morning, Sunday afternoon, Wednesday afternoon, Thursday, why have we are all in these Old Testament scriptures which some people, through lack of knowledge and perhaps a little lack of charity, imagine that we never look at and have got no place for. It isn't true. And so instead of taking something fresh, something new, let's look at something blessedly old, shall we? That is to say, we'll start with Genesis. Oh, no, we haven't got time. I was going to say go right to the Bible for one end. To the other. And we should see on almost every page a finger post. Saying, in the words of John the Baptist or something similar. Behold the Lamb of God. Well, now, instead of doing that, as I promised to leave off at five minutes to seven. We'd have to take a rather shorter cut to the same thing. But I trust it will be a blessing to you. And profitable. In the passage we had read. Our brother stressed. I was glad to hear his voice when he stressed it. That Christ is all. And in all. Do you remember the passage which comes in one Corinthians 15 where the apostle takes us Right on. Beyond all ages. Right to a moment. All It must be a terrific moment in the purpose of God when every knee is bowed.

[00:03:47] All enemies under his feet. The last enemy to be destroyed is death. And then the sun. A subject unto him that put all things under him. The Mediatorial Kingdom of Christ has come to a blessed end. Because its work is completely done. There are some people who are rather amazed to discover that perhaps. The priestly work of Christ will finish. They surely not amazed to know that he is never going to be offered a sacrifice for sin that finished. And one day his officer's king is going to finish. For. However, we might value the presence of a king and so necessary as things are. Is something even better waiting for us friends than be merely a king and a kingdom. And that's all. Being home with a father. And when that day comes, then the son himself shall be subject unto him. And now come these words that God may be all in all. So here's our text. During the ages. And right up until that time when the Jesus Christ is all and in all. And when the purpose of the ages is reached and his work is finished. Then at long last, will reach that goal. And you say, what kind of Oh, don't ask me what's going to happen after that, friends, it's so wonderful. We'll just be content to look at this part here. Now, then, as we look at the various callings that we have in the Scriptures, you can see that that the God who knew that purpose was suggesting it.

[00:05:37] In the Old Testament, we have the tabernacle, the sanctuary that God might dwell among his people. We have the heavenly Jerusalem and the apostle who wrote about it. He said, No sand there. Why all the lamb is the light thereof. No temple there. Why the lamb is the temple. Then you come to our calling, this glorious calling of the church of the one body. Here we have the fullest anticipation of the day that's coming. In this present day, the church of the one body belonging to this dispensation of the mystery is the most glorious anticipation that yet found a place in Scripture of the day which is yet to come, when God will be all in all. So I thought that it might be a little profitable study if we just went over those things that we all know beforehand. It won't be taxing your mind and your thoughts and dealing with difficulties and problems, but it'll be going over that blessed story that Christ himself fills this book with His glory. We do get the exhilarating example of that one man, Philip. Who joined the Ethiopian and found him reading Isaiah 53. And he said, Who is this man speaking of himself or some other man? Well, I've read some books that say all Isaiah 53 is talking about Hezekiah. Another book says, Oh, that's the nation of Israel bearing the sins of the rest of the world.

[00:07:17] But I'm rather thankful that Philip was moved by the Spirit of God, beginning at that very Scripture. He preached unto him, Jesus. Well, that got to the heart of it, didn't it? And that's more or less what we're going to do by the mercy of God tonight. Now, if you say that. So old fashioned. What am I going to do about it? Because this is an old fashioned book, isn't it? Blessed be God. But as true and as up to date as God's truth ever must be. So first of all, as we have Colossians before us, just let us notice in this very epistle how this thought seems to dominate the writer that Christ is all. Did I say that in old creation and in new? Yes, here it comes in Colossians one, verse 16. For in him were all things created that are in heaven, that are in earth visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him. That's wonderful enough. And for him. That's tremendous, isn't it? This vast universe and all that it comprises for him. And he is before all things. And by him, all things are held together. Think of that hand that holds this universe together. You know what the scientist is doing with this? Splitting the atom, if I may use the words. Without disrespect. They've just lifted the little finger of the Son of God.

[00:09:02] That much? And then you've got enough power to blow this world, too. It's not a Greek word, but it's a good one. Smithereens. Just that little bit. The power that's held by the Son of God. And then he is the head of the body, the church who is the beginning, the firstborn from the dead. Firstborn in creation. Visible. Firstborn in creation. Invisible. That in all things he might have the pre-eminence. Charlie is already written in chapter one. In those verses. Well, then if you look at verse 27. Just as another aspect to whom God would make known. What is the riches of the glory of this mystery among the Gentiles? What is it? Which is Christ among you? Same word among the hope of glory. She effect The Christ is now preached to the Gentile as such, without any links with Israel necessarily just going out to the Gentile world. That's God's pledge, Christ among you, the hope of the glory. But again, in Chapter two, the revised reading. That their hearts. Verse two. Their hearts might be comforted. Being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, Christ, and that it leave the rest of the words out. The rest of them go out to acknowledge that a very secret, the very heart of God's message is Christ in whom are hid all the treasures of wisdom and knowledge.

[00:10:56] And just to finish that aspect, Chapter 217 he speaks about the ceremonial observances of meats and drinks and holy days and new moons and Sabbaths verse

16, which are a shadow of things to come, but the body is of Christ. So that's the element. That's the thing which is running through this epistle. And you'll find it runs through the other epistles and it runs through the gospels. And it surely there in the book of the revelation. Oh, yes, we can go over the whole ground of inspired truth. And we find that this is the bit that keeps coming out that in all things he might have the pre-eminence. So let us take it now a little bit into pieces and see how it fits different aspects of truth. At one point I would like to ask you to notice is in Ephesians chapter one, adjust for the light that may be shed upon the word translated to gather together. Said in verse ten, chapter one, that in the dispensation of the fulness of times, he might gather together in one all things in Christ. That word is made up of the word head. Anna Kephalaia by the word Cephale is the word head. And it means to gather together under one head. But then I was reminded. And the old Greek writers knew this because it was their own language, that this was a figure of rhetoric to do with speaking. And it was the.

[00:12:46] Or if I say the word recap, you'll say, I believe you listen to a certain program sometimes. Recap. A recapitulation. A summing up. A gathering all up into a point. And one of the oldest one of the oldest of the so-called Christian fathers, Aurelius. He says this means that Christ is the recapitulated in himself of all the types and shadows and promises and prophecies that have gone right through the book gathers them all up into himself. What a thought. Was Adam created? Adam. What's your name? Me? But some people tell you that his name means. A red earth. All that touches home a bit to me because I'm come from debenture stock. Glorious, Devon. But I think there's a good many other Earths besides the red Earth. And if I say to Eve, why did you call your firstborn Cain? Why she tells you in the verse I have gotten. It means to gain or to get. And why did you call the next one? Seth? She says God has appointed me Seth. And I say to Adam, Why did you call your wife's name? Eve? Because she's the mother of all living that word. Eve is the word life. So I say to Adam, What's your name in then? But he says, Don't you see? If you'll only read the verse in which the word Adam comes for the first time in Scripture, that's chapter one. When it says, And God made man. God made Adam.

[00:14:29] You should let us make man or atom in our image after our likeness that were likeness. Gives you the word, Adam. That is meaning that his title he was put on the earth to be a shadow and a picture of him was to come and Christ gathers up in himself all that Adam and that Abel. Don't you read better things in the blood of Abel

Enoch Noah will gather them all up in himself as you find Hebrews 11 points to Hebrews 12. Hebrews 11 goes to all the list of the worthies of faith right the way through. And then he says, Now look away, Away unto Jesus, the author and Perfecter the finisher. The completer of faith. You learn wonderfully by looking at all the little incidental ones first, but don't keep on looking at them So many times you forget that they are, after all, doing what John the Baptist did. They say to him, Tell us about yourself. Who are you? Are you this prophet? Are you that I'm a voice? That's a good idea, isn't it? Christ is the word. Let me be a voice, said John. The Baptist. Christ is the light. He said, Let me be a lamp. And so you can go on. That's service. That's ministry. So we have then that we find in Christ the summing up not only of the ages and the seasons and the times, but all peoples, all callings, all types and shadows that are found in the old book.

[00:16:04] Now we have been speaking about our own work. And the folks that are associated with our work are not inspired. And the names they have. They can't help friends. They can't help their names any more than I can. But isn't it fine to know that the one who's looking after our accounts and looking after this work? His name is Foster. And when we think of one is looking after our publications. His name is Canning Preserving. And then we've got someone now going to open up new channels. And what do you think his name is? Dredge. Well, I'm honest. Well, bring yourself into it. And my name means a foreigner. My name means a foreigner. And I've got a message for those who are strangers and foreigners. Hopeless, helpless and crisis. Now, I'll give you a little promise, friends. If any of you come forward to help in this work as a consequence of what our brother said, I'll do my utmost to find a meaning for your name. That'll fit. That's a challenge, isn't it? All right, well, now, let's think. How should we look at this? Suppose we think of the gospel, That first elementary presentation of truth, without which all the rest is in vain. I read in the epistle to the Galatians Paul's own statement of his conversion and commission. He says when it pleased God who separated me from my mother's womb and called me by his grace to reveal his son in me, that I might preach him.

[00:17:48] What do you say? You must have had a lot more reveal to you, Paul, He said. Ah, yes. But that was the that was the bit that matters. You see that man going along the road to Damascus? Why, he could have quoted chapter and verse all over the Bible. He was a Hebrew of the Hebrew, and he sat at the feet of one of the greatest of the rabbis that the people of Israel has produced Gamaliel. All he could have rattled it

off so that the moment he is converted into the same chapter, he confounded the Jews who were listening to him. For he proved from the Scriptures that Jesus is the Christ. All He needed was that one bit. That one bit. I think that's an encouragement to you friends. If you've got children or if you're teaching other people, never mind whether they seem to understand it or appreciate it or not. Get the word in. There's somebody in this meeting tonight. I'm not going to look at him. Oh, I wouldn't do that. So I'll shut this one eye for a moment. But, you know, I understand that he's very keen in reading the Book of judges. It's a bloodthirsty book. It satisfies him. Oh, I don't mind how much he reads the book of judges, because the more he reads those old books, when the Spirit of God moves, they've got something there for him to work on.

[00:19:04] Shall go on. This book has been written to lead us to Christ and it's filled with His glory. And if we miss that, we miss it all. So he says, when it pleased God to reveal his son in me, that I might preach him. And again, we read in the first chapter of the Epistle to the Romans, chapter one, these words Paul, a Bond servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Then it slips in brackets. This was promised before in the Holy Scriptures. Now take the brackets away just for a moment. Separated unto the Gospel of God concerning his son. Thecla Gospel of God. Will you say I thought the Gospel of God was forgiveness of sins? No. That's the consequence of the Gospel of God. That's the result of taking the medicine. The Gospel of God is the fact that He sent his son. And all that his son means is salvation to you. The whole of John's gospel is written that you may believe that Jesus is the Christ, the Son of God, and believing you might have life. So his name, He doesn't say if if you can give a fairly reasonable answer as to what is the meaning of the atonement doesn't say that you ought to know it, but to know that God so loved the world that he gave his only begotten Son. That's the essence of it. The Son of God all flows from him afterwards and again in this same Romans one.

[00:20:46] Verse nine. God is my witness, whom I serve with my spirit in the gospel of his son. The gospel of his son. There was once. I don't think there's anyone here who's going to be offended at what I say. I don't want to do anything unnecessarily offensive because I have to be necessarily offensive. Most of my life, it seems, some way or another. But once in this chapel, somebody stood here and he was trying to maintain that the Gospel of God in Romans one was very, very different from the Gospel of Christ. I don't know how I sat there and listened to him. But you'll understand. He never

spoke in this chapel again with your friends. There is no gospel of God apart from Christ. Why? You can hear it going over your radio. They tell you to do this about God and that about God. And you're waiting. You're itching, you're saying. And when are they going to bring in the name of Christ, for he is the only mediator between God and men. There's a gulf between men and God and made it a point. Men to God to talk about God is just hopeless. And when I read about the gospel in Romans 116, he says, I am not ashamed of the Gospel of Christ. That's the Gospel of God. The gospel of his son. That gift of his. Well, if I'm not careful, I shan't keep faith with you with regard to time, or I shan't be able to go right through the Bible in time.

[00:22:19] So we'll just move. Suppose we think of doctrine. Doctrine sometimes is misunderstood. Its simpler meaning is teaching. That is to say, first of all, you need to be saved, delivered, cleansed, forgiven, and then you need to be taught the will of God. So why you should walk and all the things that are consequent upon living for Christ. That's doctrine. Don't sort of boggle at the word and think, Oh, I could never understand doctrine. It's like some people say, Oh, I don't believe in argument. No, you listen to them. They don't know what an argument is. They think it's merely saying very loud voice, something that doesn't prove anything. So with regard to doctrine, the first time it comes in Luke's gospel, the word didaskalos. You get our savior there among the doctors in the temple? Well, they were teachers. And 97 times this particular word todesco is translated to teach teaching. I think the reason why the word doctor is misunderstood is because if I were to say to you something about a doctor and ask you to tell me, something immediately comes to your mind. The chances are you would speak about medicine, wouldn't you? Or sickness, because we are not such a learned society that we're all doctors of philosophy, doctors of political economy, you see. But there are doctors of all sorts of things, nothing to do with sickness.

[00:24:01] And the idea is this, that a man. Who is a doctor. Not only knows his profession, but is able to teach others also. Then he becomes a doctor. So doctrine is merely God is now taking me by the hand and teaching him. Now when you come to doctrine. You begin to realize that it's building. Building. It's not merely saying I'm saved and that's the end of the story I'm saving. It's the beginning of the story. Now, our brother spoke about a foundation just now, didn't he, when he was describing our work and said, If you have a foundation. Well, surely the purpose is to build. But I think you'll agree with me if you'll think it out. That a great mass of concrete put into a site. I'm

spending an asset, not segd, but it does look a sight if you never use it. It's not a foundation. No, it's only a great block of concrete. Using that valuable soil, getting into people's way. It's only a foundation when the building's on it. It becomes a foundation when you use it. Now Christ is the foundation one Corinthians 15. Other foundation can no man lay than that which is laid, which is Jesus Christ. But take heed how you build thereon. That's what it's for. But you may. You may build God's building and not. Your own. When he spoke those words and not very many years before and a dreadful fire.

[00:25:46] And it had come into circulation a metal called Corinthian Brass. It was an amalgam of all sorts of metals that had been rescued from the fire. And so he said on the one foundation, you may be building gold, silver, costly stones or wood, hay stubble. You can have a patch shed or you can have a palace. What are you building on that foundation? Shall we have Christ the foundation in one Corinthians Chapter one. He not only says Christ is our foundation, he says to them, or before I quote the verse, I just have to mention one little thing. There's a tiny Greek particle. Key is the way it's spelled, and sometimes it's left untranslated, but its influence is to make a little comparison or contrast. I'll put it this way. The passage I have in mind is one Corinthians chapter one, and you might like to know the shade of difference The recognition of this little particle makes. One Corinthians one, verse 30. But of him are read as it in the authorized version. First of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. Now slip the little particle t in and listen again. But of him are ye in Christ Jesus, Who of God is made unto us? Wisdom. And righteousness and sanctification as well as redemption. He says you stopped too quickly. Oh, blessed be. God is your redeemer, but is your righteousness.

[00:27:35] He is your sanctification. Oh, well, let's turn the page and let him say for himself. Chapter three, verse 21. Therefore, let no man glory in men for all things are yours. Whether Paul or Apollos or Cephas or the world or life or death or things present nor things to come, all are yours. For Christ's and Christ is God's. Christ is all there, isn't he, in doctrine? Well, if I'm going to keep faith with you, I must move. What about this great question of dispensational truths? More. Strictly speaking, it isn't. Keep on talking about the mystery. I'm glad our brother spoke about the objection to the word. Holy Ghost. Although, of course, in the days when those words were written, it didn't mean what we mean today. That's old English. And just same as the word mystery. There's nothing mysterious about our calling. In fact, they've got the lights on where some

people wouldn't have them. Because we don't want anything in the way of. That is your element. It simply means a secret that God had and had never revealed and nobody could discover till he told them. But as soon as he tells them, you can understand it the same way as you can understand any other sentence. But once again, strictly speaking, all Dispensational truth is seeing Christ. It is positioned according to what sphere of God's purpose is in mind at the moment. Are you dealing with? The kingdom purposes of God on earth? Well, Christ is king.

[00:29:20] Are you dealing with the heavenly Jerusalem which comes down at dawn like a bride for her husband? And you're told that there's an invitation to the wedding feast of the lamb? Well, Christ is the bridegroom. And are you now told there's a company of God's people who are said to be the members of the Body of Christ? Well, he's the head. You, first of all, find where Christ is in the scheme and in all the rest follows. So if I read and I'll be exhausted as I was in that chapter three of Colossians to set my affections on things above where Christ is seated at the right hand of God. And I'm told I'm blessed with all spiritual blessings in heavenly places where Christ sits at the right hand of God. I know more or less the sphere of my calling. And I begin now to make other parts of the Scriptures line up with it. I have no difficulty. Then when I when I'm told, as we were reminded this afternoon, that we go on with in front of us, with the perfect man in view. And a person may object and say, Oh, but the word man means men, women and children. Oh, no. Anthropos means men, women and children. But NEA, the word used there is the word in the very next chapter translated husband and about 50 other times. It always means a man and not a woman.

[00:30:45] How are you going to make the bride of Christ the perfect husband? I don't know. I'm not responsible for that. But these folks who insist on that are making a mockery of some of the teaching of God's word. I did have an awkward moment once with a lady who went so far as to say, oh, but surely the man child that's caught up to to the throne of God. That must be the bride. Oh, what do I do now? The main charge. You see what people can do once they get an obsession. And so we have, in dispensational truth, Christ in his right place. Then what about types and shadows? I just touched upon Adam, the figure of him that was to come. We know one very blessed type. Even Christ, our Passover is sacrificed for us. There's one that I would like to mention because sometimes one important feature of it is missed. I suppose even as children, we've been fascinated by the story of Joseph. The beloved son, hated by his

brethren. Sold for 20 pieces of silver. Absent from his own brethren. Sitting upon the throne. Finally, blessing them. Now, have you ever have you ever asked yourself why Joseph is called by his name? Do you say his name is? Joseph? That's all I know. Yes, but why did his mother call him Joseph? You know, Rachel was the chosen wife of Jacob. That he married Leah without knowing it first. And Leah had child after child, and Rachel had none.

[00:32:28] Until at last. God gave her a son and she called his name Joseph, for she said, God will add another. Actually meaning. Now, whether she knew what she was saying prophetically doesn't matter. Joseph means you've got to add something. And then presently she had another son and it cost her her life for as her life was departing from her, she said, Call this child, Benoni, the son of my sorrow. And Jacob said no. No, I was calling Benjamin. Benjamin? The son of my right hand. You haven't got a type of Christ in Joseph until you have the one that must be added. Benjamin, the son of the right hand. And that's where so many fail. I speak of the Cross of Christ. I speak of the resurrection of Christ. All blessed. But what about the ascension? And are seated at the right hand. So we need the two to make the complete presentation. Then when you begin to think of prophecy, think of Christ in prophecy. The seed plot is Genesis 315. I will put enmity between thy seed and her seed. Our next proceed plot of the whole prophetic teaching of Scripture until the last enemy is under his feet. God is all in all. That's the stretch of it. What about the promises of God? I've got about half a minute. What about the promises of God? However, so many. The revised version says, however, so many the promises of God.

[00:34:09] In him is the eye and in him the eye. Amen. Yes, in Christ. And then practice. You put on Christ. You put on the new man, which is created after his image. You seek to walk worthy of all this calling. And so we could go on. Whether a gospel, whether it's doctrine, whether it's dispensational teaching, whether it's types or shadows, whether it's promising, whether it's praying, whether it's preaching or whether it's practicing. And as we mark this afternoon, an old story of the servant girl at the door saying, and who shall I announce? Shall I say the doctor who preaches or the doctor who practices? Friends. We don't want that sort. We need them both together in one person. So my thought today was here we are, a company of people stressing dispensational truths and right division. And Christ is the one that fills the bill. Well, now I want wanted to go a stage further, but I'm only going to tantalize you. This is a scroll not of the law, but it's a

Hebrew scroll. And the Book of Esther, that large piece are the names of the men who were hanged on the gallows. That's what they do with it. In the old book. But if you were reading a book that was a scroll and you weren't quite sure what was in it, and you had a tremendous length of it, what a business it would be, undoing it to see what it was.

[00:35:45] So you understand that very soon they put on the back of it a little synopsis. Now that's the meaning in Hebrews when it says in the volume of the book, not the volume, it's the little summing up at the back of the book and in the volume of the book it is written of me. I come to do thy will. Oh my God. God is summed up in the Word of God and put on the back of the whole volume. It's written of me. I can't. The father sent the son to be the savior of the world. And by so doing. He's given us an index that Christ in all his glory, as savior, as leader, as glorified head, as the one for whom we are coming, is the one concerning whom the scriptures are written from beginning to end. And I do trust that instead of you being disappointed because we haven't gone into some intricate details and some hair splitting arguments, we've had almost the old, old story of Jesus, the Savior and his love. I've just finished with these words said to me by a friend, I don't know where. Oh, who Christ is a path, if any be misled. He is a robe. If any knighted be if any, chance to hunger. He's bread, if any. Be a Bond man. He is free. If need be. That weak. How strong is he? Or you can go on with that, can't you? Until the end of time, May God bless us. And our witness. Amen.