

Sermon Outlines

What Does It Mean For God To Be All In All?

Readings:

1 Corinthians 15:28

Introduction

We have read that which is the most far reaching verse in all the scriptures, and the clause “God may be all in all” is so fraught with truths no mind nor heart can comprehend.

When we try to enter its truths we discover that it means:

- a) God is the recognized “Cause of” everything.
- b) God’s glory is the ultimate goal for all activity and speech.
- c) God’s ability is the enablement for all activity and speech.
- d) God’s will is the director for all activity and speech in how it is done, when, and where.
- e) God’s character is manifested in all activity and speech.
- f) God’s presence is a conscious reality to all living creation.
- g) God’s power, timing, and resources will be calmly enjoyed, and all will know inward peace.

In Christ we see a man who lived with God as “All in All”

- 1) God was the Cause, Source of all that He said and did, therefore chronologically therefore:
 - a) There had to have been a genuine listening to Him. (Isa. 50:4-7)
 - b) There had to be the reception of His will without any interference of self, culture, background, self determination, or tradition. (Isa. 50:4)
 - c) There had to be a true willingness to obey Him. (Heb. 10:7, 9)
 - iv) He could not be deceived because He knew the voice of God
 - v) Having received it, He was obedient to the Voice of God
- 2) It effected His speech therefore:
 - a) His speech was always seasoned with salt therefore gracious or judgmental when necessary. (Col. 4:6; Lk. 4:22; Matt. 23:13, 14, 15)
 - b) He was always ready to speak a word to the weary. (Isa. 50:4)
 - c) His speech was drawn from the fulness of divine wisdom and grace.
 - i) “I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” (Jn. 12:49)
 - ii) “When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.” (Jn. 8:28)
- 3) Because He listened to God:
 - a) It effected His journeys
 - i) Why did He come to earth?
 1. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” (Gal. 4:4)
 - ii) Why did He go to Samaria in John 4? For He must needs go through Samaria.
 - iii) Why was he in obscurity for some 18 years? (This is the period between when the Lord went with Mary and Joseph to the temple and His baptism (Lk. 2:42; 3:23)
 - iv) John 5:30 I seek not my own will but the will of Him that sent me
 - v) Joh 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

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- 4) Living in such fellowship with God He saw what God was doing
- a) "He made known his ways unto Moses." (Psa. 103:7)
 - b) "The son can do nothing of Himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." (Jn. 5:19)
 - c) He saw what God was doing in the bigger picture.
 - i) Illustration: Watch me changing a wheel on the car, taking out the spare, the jack etc; see the little activities. But why, what is the big picture? Why I am changing the wheel? Because I have a flat tire, but why change it? The big purpose is so that I can go on with my journey.
 - ii) Christ saw what God was doing and therefore, He healed on the Sabbath showing man God's view as to the truth of the Sabbath. He healed the man at the pool on the Sabbath. What was God doing? He was seeking to bring man into freedom in its fulness and what the true Sabbath will be like.
- 5) God's glory was the ultimate goal for all attitude, activity, and speech
- a) "Father, glorify thy name." (Jn. 12:28)
 - i) Background: The Greeks come to see Him
 - ii) A corn of wheat falls into the ground (Jn. 12:24)
 - iii) Calvary ahead: "Now is my soul troubled; and what shall I say? Father, save me from this hour . . . Father, glorify thy name." (Jn. 12:27-28)
 - b) "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (Jn. 17:1)
 - i) Background: "The prince of this world cometh, and hath nothing in me." (Jn. 14:30)
 - ii) "That the world may know that I love the Father . . . Arise, let us go hence." (Jn. 14:31)
 - iii) "I have overcome the world." (Jn. 16:33)
 - iv) Calvary hours away. (The context shows this, for this was the evening when He would go to Gethsemane, to the Judgments, and in the morning to Calvary)
 - c) "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (Jn. 17:4)
 - i) Background: The work of declaring the name of God.
 - ii) The work of presenting the evidence that he was the Messiah.
 - iii) The difficulty of the task when the world was against him, yet He glorified God on the earth.
 - d) "I was not rebellious." (Isa. 50:5)
 - i) Background: His glory in creation
 - ii) The glorious creator becomes the amazing yielded servant.
 - iii) Why did He do it, For the glory of God (Isa. 50:10). He that "hath no light, let Him trust in the name of the Lord."
 - iv) God's will was the directive for all His activity and speech, and how, when, and where all is done.
 - v) "I can of mine own self do nothing" (Jn. 5:30). Not that He does not take any initiative, but will never act independently.
- 6) God's ability is the enablement for all His activity and speech
- a) "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)
 - b) "Whom I uphold." (Isa. 42:1)
 - c) He who upheld everything by the word of His power (Heb. 1:2) is upheld in his servant pathway.
 - d) He who created the heavens is upheld by God in His servant pathway. (Isa. 42:5)
 - e) He lived that which Paul wrote: "I can do all things through Christ which strengtheneth me". (Phil. 4:13)

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- 7) God's character was manifested in all activity and speech
- a) He came and showed forth God (Jn. 1:14)
 - b) Those who saw Him saw the Father (Jn. 14:9)
 - c) Because of all these perfections, God's full satisfaction is realized and He was able to rest. (One illustration of this was when the Holy Spirit, who not only "descending and lighting upon Him" (Matt. 3:16), but also "abode upon Him" (Jn. 1:32).

The Beauty of The Life of The Lord when God is "All in All"

In considering these perfections, we see as with every aspect of our Lord, the theme is so lofty and the ground so sacred that one is conscious of personal inability to commit to paper the poverty of ones meditations. When considering the beauties and perfections of the Lord it must be observed that there is a distinction between beauty and perfection. It is an impossibility for a thing to be truly beautiful if it is not perfect, but it is possible for a thing to be perfect and not beautiful. Against the background of man's depravity and distortion, the Lord stands as a beaming light of beauty and perfection, the only human who is both beautiful and perfect in the evaluation of God the righteous Judge. For something to be beautiful and perfect to any individual, two qualifications are needed:

- a) A judicial ability to evaluate without bias.
- b) To be an expert on the subject.

When the subject is the beauties of the Lord, then only God has the judicial ability to perfectly evaluate and only He has the expertise on what is beautiful. Understanding that beauty to God is perfect conformity to Himself, then since God is:

- a) Righteous, only a person who is perfectly and perpetually righteous can be beautiful to Him.
- b) Light, only a person who is perfectly and perpetually light can be beautiful to Him.
- c) Love, only a person who is perfectly and perpetually love can be beautiful to Him.

Christ lived with God as all in all, thus, His beautiful life was one of:

- a) Constant fullness of fellowship with God, therefore, God was able to say: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17)
- b) Constant walking together with God, for the ancient prophet asked: "Can two walk together, except they be agreed" (Amos 3:3); and Christ who came to do the will of God (Heb. 10:9) and finished it (Jn. 17:4), was never out of fellowship with God the Father.
- c) Unwavering faith in God and this was evident by the two facts: God always heard Him (Jn. 11:42; 9:31) and that which is not of faith is sin (Rom. 14:23).
- d) A service of tenderness as when He took the child by the hand (Mk. 5:41), or took the children in His arms (Mk. 10:16).
- e) A service preceded by prayer (Mk 1:35). The only time the expression "rising up a great while" is used.
- f) A service done in humility (Mk. 1:37-38). He is not swayed by popularity and popular thoughts.
- g) A service of love (Mk. 1:41). Jesus was moved with compassion (Mk. 10:21).

Conclusion

How wonderful it would be if saints, instead of harboring ills done from years ago, criticizing so many others as hypocrites and constantly judging, were to have the beauty of Christ in them. If that happened:

- a) Schisms would disappear
- b) Saints would love not in word but in deed and truth
- c) Worship would be more meaningful and honoring to God and Christ
- d) Sinners would be getting saved.

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How beautiful it would be if saints truly sang:

Let the beauty of Jesus be seen in me
All His wonderful passion and purity
Oh, Thou Spirit divine, all my nature refine
Till the beauty of Jesus be seen in me.

Then we would be built up, bound up, and beautified for the glory of God.

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

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