

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • TV454A

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by
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Colossians 3:10-11

“Put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

Let’s open our Bible today to the **Book of Colossians**. I’m going to be reading two verses from **Colossians Chapter Three**. Now, here is my subject: **“JESUS CHRIST IS ALL.”** I want you to listen to this scripture, **Colossians 3:10-11**. Paul says, *“Put on the new man which is renewed in knowledge after the image of Him that created the new man, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.”* Christ is all!

Now, the word “all,” in reference to Christ is used many times in the scripture. Let me read you just a few. Now, listen to these scriptures: Paul declares that *“Jesus Christ is all and in all.”* In **Colossians One**, back just a little bit, from the scripture I just read, he says, *“By Him were all things created, (all things). Again, By Him, all things consist or are held together by Him. Not only were all things created but all things in heaven and in earth and under the earth, (in the skies and in the heavens and the firmament) are held together. In all things, He has the preeminence.”*

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

In **Ephesians One**, Paul says this, “*God hath put all things under His feet. He is the head over all things in the church. He filleth all in all.*” One thing is clear from these scriptures; “*Jesus Christ is all and in all.*” My question is, “What does that mean? What does it mean that “*Jesus Christ is all and in all?*” Can I help you to understand what the scriptures are saying when we read “*Jesus Christ is all?*”

Charles Spurgeon tells the story about a farm boy, a man 25 or 30 years of age who was converted. His name was Jack. He was brought before the elders and the deacons of the church in the community for questioning before they were willing to accept him as a member of the church. They brought poor Jack, the farm boy, who had recently been converted, in front of these elders and deacons and the first elder asked him this question, “What is your experience?” Jack replied, “I have no experience; I’m just a poor sinner and nothing at all, but Jesus Christ is my all and in all.” One of the other elders asked him, “Jack what is your creed?” He said, “I don’t even know what the word (creed) means, but I do know that I am a poor sinner and nothing at all, but Jesus Christ is my all and in all.” One of the other men asked him, “Well Jack, what are your future intentions; what do you hope to be?” He said, “I don’t know, but I do know this, I’m a poor sinner and nothing at all, but Jesus Christ is my all and in all.”

Now, there may be some of you who are offended by the simplicity of this statement, “I’m a poor sinner and nothing at all, but Jesus Christ is my all and in all.” Like I said before, someone might be offended by the simplicity of it, but I will tell you this, it would be difficult to improve upon it.

Paul’s one fear for the church was expressed in **Second Corinthians 11:4**. He said, “*I fear lest Satan deceive you (like he did our mother Eve) and corrupt you from the simplicity of Jesus Christ, (from the simplicity and singleness of Jesus Christ).*” Jesus Christ is all! He’s all in salvation, He’s all in the Bible, He’s all in redemption, He’s all in eternal life, He’s all in glory, He’s all in the resurrection, He’s all our righteousness, He’s all our sanctification, He’s all our wisdom, He’s all our hope, He’s all our life and He said, “*I am the way and the truth and the life and no man comes to the Father but by me.*” Christ Jesus is all!

Let me give you an outline that Bishop J.C. Ryle preached years ago concerning this text, “*Christ Jesus is all and in all.*” There was a time when this world, as we know it, had no being. There was no world, there were no seas, there was no earth, there were no trees and there were no people. The world, as we know it now, did not exist.

Well, if Jesus Christ is all and in all, where was He then? Well, the Word tells us; “*In the beginning was the Word and the Word was with God.*” That is where He was! He was with God in the beginning. He was not only with God but He was God. He said, “*I and the Father are one.*” He also shared the glory of God, for he prayed in **John 17**, “*Glorify Me with the glory which I had with thee before the world was.*” And, not only that, He was

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

the delight of heaven. He said in **Proverbs 8:30**, “*I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.*”

I will tell you something else; “*He was a surety of the everlasting covenant.*” Before there was a world, before there was a man, before there was a sinner, before there was a fall, “*Jesus Christ was the lamb slain, before the foundation of the world.*” There was a time, when this world, as we know it now, did not exist, yet Christ Jesus did. At that time, as now, He was all and in all.

Secondly, there was a time when this world was created. There was a time when everything was created and spoken by the Word of God, out of nothing. We know that the Word of God created the worlds. The world, and all the things that we know now, were created out of nothing. If Jesus Christ is all, where was He then in that time of creation, in that time when God brought everything into being? If He is all, where was He then?

Well, He was the Word by which all things were made.” “*In the beginning was the Word and the Word was with God and the Word was God and all things were made by Him and without Him was not anything made that was made.*” In **Colossians 1:15** the scripture says, “*Who is the image of the invisible God, the firstborn of every creature.*” He’s the image, He’s the express image, He’s the exact image, He’s the revelation, and He’s the manifestation of the invisible God.

“*No man has seen God at any time*” The Son declares Him. “*No man knoweth the Father but the Son, He to whom the Son will reveal Him.*” So, He is the express and exact image of the invisible God. Listen, Jesus Christ is the manifestation of God and “*by Him were all things created that are in heaven, that are in the earth, visible and invisible; He is before all things and by Him were all things created and by Him were all things held together and the earth is His.*” That’s right; “*The earth is the Lords and the fullness thereof. The world and all they that dwell therein are His and He made man in His image, after His likeness and it all belongs to Him.*”

There was a time when there was no world, but Jesus Christ was all. There was a time when the world was created in that creation. He is all! He made man in His image. “*He breathed into him the breath of life and he became a living soul. It is His and the fullness thereof.*”

Thirdly, there was a time when this world (which He created, according to His will and His purpose, unknown to us but known to Him) came under the attack of Satan and evil and sin. The woman was deceived, and the man whom God made, fell. Sin and death and darkness came upon man and it came upon creation and the world was plunged into disease and darkness, death and sin.

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

Now, if Jesus Christ is all, where was He in that dreadful day? Where was He in that day of sin and that day of death and that day of darkness? I'll tell you, after the fall God Almighty spoke to the woman who was deceived and God said, "Of the woman, I will bring forth a seed. That seed will be the seed of woman, the seed of the virgin. I will bring forth a seed from woman that will redeem sinners." In Galatians 4: 4 it says, "*In the fullness of the time, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law*" (under the curse of the law).

Right there in that hour, there will be a woman's seed, a virgin's Son. He said, "*Behold, the Lord Himself will give you a sign, a virgin shall be with child and that Son will be called, Emmanuel,*" (God Almighty with us). To the serpent, God said, "*I'll put enmity between thee and the woman, between thy seed and her seed.*" You are going to bruise His heel, (that is the lower part of this whole body). It will be a bruising of the heel; it will be a bruising of His body on that cross, but that woman's seed is going to crush your power. He will crush your head and will literally and completely destroy you and your kingdom.

That is what God said to the serpent; "You're in for destruction!" That woman's seed (who will redeem her), will destroy you. Then, to the man, God spoke and said, "*You are going to toil and work, labor by the sweat of your brow, earn your bread and then you are going to die and you are going to return to the dust from which you came.*" I will give you life again, by the "*seed of woman*" (that Emmanuel, that God with us, that "*Holy thing*"). I will raise you from the dust to life everlasting.

Then He said, "*There will be a new heaven and a new earth someday wherein dwelleth righteousness.*" All of that was right in that moment! In that critical hour of sin and darkness and death, God spoke and the Words He spoke, the Words were Jesus Christ, the "*seed of woman,*" (Jesus Christ) the destroyer of Satan, (Jesus Christ) restored to life, Jesus Christ, Redeemer of sinners, Jesus Christ, new heaven and new earth, Jesus Christ, covenant, Surety, Lamb and Redeemer! That is a whole message of the Father. Of course, there will be a restoration.

Fourthly: There is a gospel of salvation that God has given to sinners. It is the gospel of His mercy. It is like He said, "*I will be merciful; I will be gracious.*" God must be merciful and gracious in a way that is consistent with His character. You can't have a God that is not holy. You can't have a God that is not righteous. You can't have a God that is not just. God is love and God is merciful. God is gracious and God is truth. God is Holy and God is righteous. If God shows love, it has to be consistent with His justice. If He reveals His grace, it has to be consistent with His righteousness. "*Mercy and truth have got to meet together;*" righteousness and peace have got to be manifested. So, there is a gospel of salvation; and the good news of redemption by His grace, through a Substitute. If "*Jesus Christ is all,*" where is He in that gospel?

My friends, He is that gospel! That is what Paul said, when he wrote the **Book of Romans**, when he wrote the first words of **Romans**, he said, "*I'm Paul.*" He was writing to the church at Rome. He said, "*I'm a bond slave of Jesus Christ and I'm called to be an apostle*

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

and I'm separated by the gospel of God concerning His Son." That is what the gospel is all about. The gospel has nothing to do with what you do or what I do, or what anybody else does; it has to do with who Christ is, and what He did in His life and death. It has to do with where He is now and why He came. The gospel has to do with Him.

There are a lot of people who talk about the gospel who never preach the gospel. That's right! There are a lot of people who talk about the gospel who never preach it. If you preach the gospel, you have to preach Christ from point one to point ten (if there are ten points in the message). If you have six points in the message, (from point one to point six). If it's gospel, it has to stay on Christ. It has to be of Christ; it has to be concerning Christ and it has to glorify Christ. It has to point men to Christ. It has to have all of its blessings in Christ. He is the gospel!

Are you a sinner? He came to save sinners. Are you in darkness? He's the only light. Are you lost? *"He came to seek and to save the lost."* Are you hungry? He's the bread. Are you thirsty? He's the water. Are you weary? *"He said come unto me and I will give you rest."* Are you poor? He's the riches of God's grace. Are you under trial? He's our peace. Are you weak? He's our strength. Are you dying? He's our life. Are you near the grave? He says, *"Because I live; you shall live."* Oh, that is the essence of this whole matter. He is the gospel!

We use that word "gospel" kind of carelessly in this day. I hear people talking about having a "gospel sing." No, you're not! We're going to be hearing a "gospel quartet." No, you're not! The gospel is Christ. When you hear Christ; you hear the gospel. If you don't hear Christ you are not hearing any gospel. It can be as religious as you please, but unless it glorifies Christ, exalts Christ, magnifies Christ, presents Christ and shuts men up to Christ, it is not the gospel! The gospel is concerning His Son. It has to do with His person and His work. It is all about Christ!

Now, I want you to listen carefully to me. I want you to hear what I am about to say. I want you to remember what I am about to say. It applies to all people; preachers in the pulpits, or in the pew, religious people or otherwise; there is some good news and some bad news. I want to talk a few minutes about the bad news and the good news. It has to do with this gospel that I am preaching.

There are **seven** things that I want you to remember. Listen carefully; there are **seven** important things and here is the bad news and the good news:

First, there is a Holy God that I cannot please. That's right; there is a Holy God that you and I cannot please. *"In the flesh, no man can please God."* Isn't that what the scripture says? It is impossible to please God in the flesh. Well, what am I going to do?

Here's the good news, Christ our redeemer, our substitute, did please God. As our Head, as our Representative, *"Bone of our bone, flesh of our flesh, made of a woman, made under the law,"* representing us; He did please God as our Substitute. In fact, God the Father

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

spoke from heaven and said, *“This is my Son in whom I am well pleased.”* God never had any pleasure in burnt offerings and sacrifices but He had pleasure in Christ. So, if I am in Him, I am in God’s good pleasure.

Secondly, there is a Holy Law that I can’t keep. I had a fellow say to me one time, “Well, the Ten Commandments are enough religion for me.” I said, “They are too much religion for me,” and he said, “What do you mean?” Do you keep them? He said, “Well, it does get hard doesn’t it?” I said, “It is impossible.” The Ten Commandments has not only a fleshly application, but also a spiritual application. Christ said, *“You’ve heard it said by them of old, thou shalt not kill? I say unto you to hate is to be guilty of murder. You’ve heard it said by them of old times, that thou shalt not commit adultery. Christ said, I say unto you to lust is to be guilty already.”* To bear false witness is to lie. To not be satisfied with what you have is to covet. To offend in one point of the law is to be guilty of the whole law and the scripture says, *“Cursed is everyone who continueth not in all things of the Book of the Law, to do them.”* It’s not enough to admire the law; it’s not enough to approve of the law; we are required to do it in every jot and tittle in imagination, thought, word, deed, walk and talk. That’s bad news isn’t it?

Well, sure it is bad news but here is the good news, Christ did obey the law. He said, *“I didn’t come to destroy the law; I came to fulfill it. In the fullness of time, God sent forth His Son, made of a woman, made under the law to redeem us from the curse of the law.”* He kept it; that is good news! So, if you are in Christ, you have kept the law.

Thirdly, there is a righteousness that I can’t produce. God requires a perfect holiness. *“Who shall stand in His presence? Who shall ascend into heaven? Who shall stand in His presence?”* This goes on all the time. When somebody dies, the newspaper comes out and says, “Well, he’s in heaven.” Now, hold on a minute! I hope he is! The scripture says, *“Who shall ascend into heaven? Who shall stand in His Holy presence?”* The answer comes, *“He who hath clean hands, a pure heart who has never lifted up his soul to vanity, who hath never sworn deceitfully,”* (exaggerated or lied). Oh, maybe he’s not in heaven; you’re right, maybe he’s not. There is a good possibility that he is not unless he can fulfill that righteousness.

Well, you say nobody can; that is what I’m saying; that is the bad news. But, I see some good news: *“Christ is the end of the law for righteousness to them that believe.”* That is what the gospel says; He came to give us that righteousness that heaven requires, that we can’t produce, that God demands, that we must have. Do you have a perfect righteousness?

Well, I’m not as bad as some people. That is not what I asked! Have you got a perfect righteousness? Well, there are a lot of things that I haven’t done. That is not what I asked. Do you have a perfect righteousness? Christ said, *“Except your righteousness exceeds the righteousness of the best man on earth, you shall not enter the kingdom of heaven.”* Well, let me tell you, mine does and it is not my righteousness, it is His! He did it; He worked it out; and He fulfilled it. I am resting, trusting and looking to Him. You can too, if you will.

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

Fourthly, here's the bad news: There is sin that I can't put away. "*All have sinned and come short of the glory of God and the soul that sinneth shall surely die.*" Well, what are we going to do? We've got sin to account for. "*Sin bringeth forth death.*" What are we going to do?

Well, here's the good news: "*God committed His love toward us that while we were yet sinners, Christ died for us. He died the just for the unjust to bring us to God. He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him; by His stripes we are healed.*" What am I going to do? Look to Christ. He's all; He's all our wisdom, righteousness, sanctification, redemption, and holiness; He is all! "*We are found in Him!*"

The **fifth** thing: There is a grave from which I can't escape. You are going to die and I am going to die. We're going to be buried and "*Go back to the dust from whence we came.*" Let me ask you a question; "*If a man dies, shall he live again?*" Why don't you answer that? Shall he live again? What can you do about it? What can I do about it? What can Mother do about it? What can Dad do about it? What can the church do about it? Nothing! There's only one who has the answer, the One who arose, "*the first fruits of them that slept.*" It is the one that has the power over death, hell and the grave. It is the one who said, "*He is able to raise our vile bodies.*" Who is? Jesus Christ!

Now, you do what you want to with that. I'm telling you what the scripture says. You are bound for a six-foot grave and if there is no Jesus Christ; there is no way out! Now, that is just all there is to it! If He doesn't have the power to bring me out, I'm going to stay there.

The **sixth** thing, there's a judgment before which I cannot stand. I can't pass the test. "*It's appointed unto men once to die, after that the judgment.*" Men are going to give an account of the things that are written in the Book. Every secret thing will be brought to light and everything whispered in the darkness will be shouted from the housetops. You don't want that do you? No, preacher no! Well, what are you going to do about it? There's not anything you can do about it unless you have someone who can.

I know one who can. "*If any man sin we have an advocate with the Father, Jesus Christ the righteous and there's one mediator between God and men and that's the man Christ Jesus. There is therefore now, no condemnation to them that are in Christ.*" "Christ is and in all!"

Then lastly (**seventh**) there's a heaven, an eternal glory. How am I going to enter into that place? Everybody is talking about heaven; but everybody is not going there. That is what Christ said, "*Everybody that says to me, Lord, Lord, shall not enter the kingdom of God.*" Flesh and blood is not going to enter the kingdom of God. Do you know who is going to be in heaven? It is everybody who is like Christ. That is what God has determined to do for all His covenant people; they are, "*predestinated to be conformed to the image of God's Son.*"

JESUS CHRIST IS ALL

COLOSSIANS 3:10-11 • HENRY T. MAHAN

Now then, let me give this to you in closing. If Christ is all, then the loss of anything in this world, is really no loss at all is it? If Christ is all, then like Jacob of old, I can say to Esau and all the rest of them, “I have everything.” If Jesus Christ is all, then the honors, the applause and all the prophets of this world, won’t interest me. It can’t add a thing to me. I have enough; I have all in the Lord Jesus Christ.

What are you going to add to me? What can you take away from me? “*Christ is all!*” If Christ is all, when death comes, like the apostle Paul; I will rejoice to be “*absent from this body and to be present with the Lord.*” “*Christ, all and in all!*”