

“What Do We Think of Christ?”

Colossians 3:1-4

A television broadcast sermon delivered

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By

GABE STALNAKER

Kingsport Sovereign Grace Church

2709 Rock Springs Rd

Kingsport, TN 37664

Our message will come from Colossians chapter three, and if you have a Bible and would like to turn there and read along, while you're turning, I want to remind us of the fact that our Lord asked a group of Pharisees one time a very simple, but a very critical question, very critical, one that carried eternal significance. The question still carries eternal significance. This is such an important question. The answer to this five word question will evidence who the people of God are and who the people of God are not. That's pretty critical, isn't it? That's pretty critical. The question was and the question still is, what think ye of Christ? That's what he asked. What think ye of Christ. Now, our Lord asked the disciples that question in another way. He asked the Pharisees, what think ye of Christ? And, then he asked his disciples the same question in another way. He said, who do men say that I am? And, they answered him saying, well, men say a lot of things. Some say you're this, and some say you're that, and that's the case, isn't it? Men still do that. Men say that this man, Jesus Christ, is a lot of things. He said, but who do you say that I am? Who do you say that I am? What he was saying is, what think ye of Christ? We're gonna consider that today, because of what the Apostle Paul said in Colossians chapter three. We're gonna read the first four verses here in Colossians chapter three. It says, if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, set

your affection on things above, not on things on the earth, for you are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall you also appear with him in glory. He said, if you then be risen with Christ, if you are one of the people that God the father chose to save, he said, then seek those things which are above. Verse two, he said, set your affection. That means your mind, your thoughts, your heart on things above. Now, let's just suffice it to say that it's better to think on and to dwell on things that are above, sinless holy things above, than the sinful wicked things of this world. It's better to do that, but in the context of everything that Paul is saying to the Colossians right here, he is telling the Colossians and he's telling all of God's people, don't become sidetracked by the irrelevant religious idols of this world. We're not gonna have time to read it, but you can go back and read chapter two. He's talking about meats, and drinks, and holidays, and new moons, and sabbaths, and all of these things that people get sidetracked on, and they get their mind on, and they get their focus on, and they ask questions. What think ye of Sabbath days, and what think ye of meats, or what think ye of drinks, or what think ye of all these different things? That can become idols if we're not careful. We'll think on 'em, and look to 'em, and dwell on 'em, and none of them will save, none of them. If you get to the heart of what you think about all of these different things, there's no salvation in any of that. He said, set your affection on things above. Set your mind only on things above. This is so critical. We need to set our mind, and our heart, and our affection only on things above. God's people, they hear that, when this declaration goes out, God's people hear that, and they say, I can see that. Yes, I agree, I agree with that, but then they want to know, okay, what things above should I set my affection on? I hear that. Okay, set your affection on things above. It's better to do that than things down here, but what things above should we set our minds, and our hearts, and our affections on? Angels? Should we set our minds, and hearts, and affection on angels? They are above. What about buildings, or golden streets, or pearly gates? Is that the things that we should set our affection on? What about people who we think are there, people who have gone on before us? Is that who we should dwell on? What about the morality? So, often we think about how glorious it

will be, and it will be, when we no more have sin reigning over us, and this body of death is laid down, and we're in a sinless holy state of goodness, and rightness, and morality, moral conduct. Is that what we need to set our affection on? What about ourselves being there? Is that what we need to dwell on? Here's the answer, no to all of that. If all of those things take place, and we experience that, that's wonderful but what should God's people think on, and dwell on, and set their affection on? In those four verses, look how many times it says Christ, Christ, Christ, Christ, Christ. It just keeps saying Christ, the Lord Jesus Christ. What do God's people set their minds on? Christ. Christ, the things of Christ, the things pertaining to Christ. Let's all ask ourselves this question and get this settled in our minds, what do we think of Christ? What do we think of Christ? A man made some comments on this from the scripture and they were so good I wanna repeat them to you. And, if God has given us eyes to see the truth, I believe we will most definitely agree with these things. This is what all of God's people believe about Christ and this is what God's people think concerning Christ. Look at this, these four verses one more time. It says, if you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God, set your affection on things above, not on things on the earth, for you are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall you also appear with him, Christ, in glory. Now, this is what God's people think, and believe, and set their affection on concerning Christ, okay? Again, I'm just gonna repeat these comments that were made. These are so good and they're so true. Number one, what do we think of Christ? Number one, he is God. He is God and I mean God. I mean, the God. I'm talking about the almighty, highest God. Verse one says, if you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God, Christ sitteth on the right hand of God. Now, the right hand is not a location, it's a position. It's a position. That phrase means, when you look this phrase up, as it was originally written, this is the definition of the right hand, it means the seat of honor and authority. Seek those things which are above where Christ sits on the seat of God's honor and God's authority. God is three persons, father, son, and spirit, and all the fullness of the Godhead dwell in the person of the

Lord Jesus Christ. You wanna see the father, look to Christ. If you wanna see the spirit, look to Christ. There are not two thrones in heaven. So, many people believe that God, the father, sits on the throne, and then God, the son, sits right next to him on his little throne. That's not so. There are not two thrones in heaven. There is one throne, there's only one throne, and Jesus Christ is sitting on it. The express image of God, the Godhead, Jesus Christ, he is sitting in it. He is God. He is God. Jesus Christ is God. Everybody wonders, who is God? Here's the answer. Jesus Christ, he is God. He is the very glory of God. John 1:1 says, in the beginning was the word, that's Christ. The word was with God, the word was God. And, then verse 14 says, the word Christ was made flesh and dwelt among us. Christ, he is God. John said the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father. That does not mean made of. Christ is eternal with the father. He is the only begotten image of God, the father, God, the son, and God, the spirit, full of grace and truth. And, John said, we saw the only begotten image of God when we saw Jesus Christ, the fullness of his glory, the express image of the fullness of the Godhead. Let me show you that in Hebrews one, it says in Hebrews one, verse one, God who at sundry times, and in diverse or different manners spake in time passed unto the fathers by the prophets, *and in these last days spoken unto us by his son, and I love how if your Bible has italicized words, those words were added by the translators to make it more readable, easier to read in our language. The word his is in italics, and this originally was written to say, he hath in these last days spoken unto us by son, by son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory or the brightness of glory, and the express image of his person in upholding all things by the word of his power, when he had by himself purged our sins, he sat down on the right hand of the majesty on high. He didn't say that Christ was in the brightness of God's glory. He said, Christ is the brightness of God's glory. And, he didn't say that Christ was in the express image of God's person. Man was made in the image of God's person. He said, Christ is the image of God's person. So, Christ is the one who sits in that majestic seat of honor and authority. He is God. Let me show you this. Look at verse eight right here in*

Hebrews one, verse eight. This is God, the father, speaking to God, the son, and in verse eight it says, but unto the son he sayeth, the father sayeth, thy throne, oh, God, is forever and ever. A scepter of righteousness is the scepter of thy kingdom. That's what the father said to the son. So, what do we think of Christ? What think we of Christ? Number one, he is God. That's what God's people will say. Number one, he is God. Alright, number two, he is the Bible. He is the scripture. We just quoted John saying, the word was made flesh and dwelt among us, the word. In the beginning was the Word. The word was with God. The word was God. Revelation 19, verse 13 says, his name is the word of God. That's his name. This book is Christ. If we wanna understand the scripture, if we want to understand the Bible, what's it saying? What's it all about? Here's the answer, Christ. It's all about Christ. It all speaks of Christ. It's talking about Christ. No matter where you go, no matter what the text is, no matter what the story is, no matter what the instruction is, all of it is talking about Jesus Christ. All of it. In John chapter five, this is John five, verse 39, our Lord said, search the scriptures, for in them you think you have eternal life, and they are they which testify of me. He was rebuking some Pharisees there. He said, you search the scriptures. You think by obeying these scriptures, that's where eternal life comes. He said, you don't see it, do you? These are they which testify of me. These are all talking about me. Verse 45, right here, in John chapter five, he said do not think that I will accuse you to the father. There is one that accuseth you, even Moses in whom you trust. The law came through Moses. He said, for had you believed Moses, you would have believed me, for he wrote of me. The God that Moses was writing about, the Lord said, he was writing about me. He was writing about Jesus Christ. Verse 47, but if you believe not his writings, how shall you believe my words? They're the same thing, writing of me. To him give all the prophets witness. That's what the scripture says. All the law givers, all the songwriters, all the apostles, all of it is about him. Every word of it. Luke 24:27 says, beginning at Moses and all the prophets, he expounded unto them in all the scriptures that things concerning himself. So, what do we think of Christ? Number one, he is God. He's God. Number two, he is the Bible. He is the scripture. Number three, he is the gospel. He is the gospel. Turn with me. If you have

your Bible there, go to Romans one, Romans chapter one, verse one. It says, Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Verse two says, which he had promised afore by his prophets in the holy scriptures. Now, if you are reading with me, you'll notice that verse two is in parentheses, and when something is in parentheses, that's an added statement within a complete thought. If you did not have those words in the parentheses, you would still have the complete thought. Now, let me show you the complete thought, okay? Let's read verse one and then verse three. It says, Paul, a servant of Jesus Christ called to be an apostle, separated unto the gospel of God, verse three says, concerning his son Jesus Christ, our Lord. Do we see that? The gospel of God concerning his son, the one and only gospel message that there is, is concerning Jesus Christ, our Lord. Well, what about Jesus Christ, our Lord? What is the good news declaration of the Lord Jesus Christ? That's what gospel means. It means good news. What is that declaration? Verse three says, he was made of the seed of David according to the flesh, concerning his son Jesus Christ, our Lord, which was made of the seed of David according to the flesh. You know what that means? That means God became a man. What is this amazing news of the gospel? Here it is, God, God was manifest in the flesh. God was. He didn't take upon himself the nature of the fallen angels. All of those angels rebelled against him, and fell, and he did not take upon the nature of the fallen angels, but he took upon himself the nature of fallen man. He did this for fallen man. He came down, he condescended for fallen man, and he lived a perfect life for his sinful elect people, and then he traded his spotless perfect life for their wretched, decayed, miserable, wicked life. He traded places with them. He traded deeds with them. And, then he died the perfect death to put away all of that wretched miserable sin that he took from them. And, with that transaction being fully accomplished, verse four right here says, he was declared to be the son of God with power, according to the spirit of holiness by the resurrection of the dead. He is the gospel. Christ is the gospel. Who he is, what he did, who he did it for, his accomplishment in it, what it means for them now, that's the gospel. He is the gospel. He is the good news declaration. The gospel is not concerning us. It's not. The gospel

has nothing to do with any work on our part. If I, me, or my is involved, this is important, When we talk about the gospel, if I, me, or my is involved, that's not the gospel. If I make a decision, that's not the good news. If I decide to accept Jesus into my heart, that's not the good news, 'cause I can undecided, I can change my mind. That's not the gospel at all. And, I can't go around telling everybody that I have good news. Good news only involves Christ, only involves him. The good news of the gospel cries this. He made the decision. That's the good news of the gospel. He chose to accept me in his heart. He did everything. I did nothing. That is the good news of the gospel. So, what do we think of Christ? Number one, he is God, the person of the highest God that there is, none higher. The father, because of what Christ accomplished, has raised him up and given him a name, which is above every name. There's no other name for God than Jesus Christ. You say, well, there's Jehovah. Yes, that's the Lord, our savior. That's the Lord, our righteousness. That's the Lord, our God, Jesus Christ. Number two, he is the Bible. This is a hymn book. Number three, he is the gospel. The only good news that there is. It's all about him. And, number four, just to say this plainly, and I hope this will be a light bulb moment for all of us, just to state it plainly, what do we think of Christ? Here it is right here. He is salvation. He is salvation. In II Timothy chapter two, verse 10, it says, therefore I endure all things for the elects' sake that they may obtain the salvation which is in Christ Jesus with eternal glory. Salvation is in him. Why? Because, he is salvation. He is salvation. People hear about salvation, and they think about salvation, and they wonder, what is salvation? What is salvation? Here it is. Christ is salvation. He is salvation. In Acts chapter four, it says in verse 10, be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at not of you builders which has become the head of the corner. Neither is their salvation in any other for there is none other name under heaven given among men whereby we must be saved. None, none. To have him is to have salvation, to have our works is not salvation, to have doctrine is not salvation, to have religion is not salvation, to have church is not salvation. To have

Christ is salvation. He is salvation. He is God. He is this word. He is the gospel. He is salvation. Now, if you go back quickly to Colossians three, verse four, it says, when Christ, who is our life, shall appear, then shall you also appear with him in glory. What do we think of Christ? What do God's people think of Christ? He is our life. He's our life. He said, as the branch cannot bear fruit of itself except it abide in the vine, neither can you except you abide in me. We live in him. We live by him. He is our life. It's not that he just enhances our life like so many people believe. It's not that he just directs our life, or straightens up our life, and cleans up our life. He is our life. We live, and move, and have our being in him. Outside of him, there is no life, none. I John 5:12 says he that hath the son hath life. He is life. He is life. And, we could just keep, if we had time, we could just keep going and going with this, but what do we think of Christ? We think he's good. We think he's merciful. We think he's so kind. We think he's so generous to beggars like us. What do we think of Christ? We think he's altogether lovely, don't we? We think he's merciful. We think he's forgiving. We think he's loving. Based on the promise of his word, we think he's ours. He said he came for sinners and that's what we are. I pray that's so. I pray he belongs to us. Till next week, may the Lord bless his word to our hearts.