

# Christ is all (Quality: Very Good)

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Preacher: Matrunola, Kenneth (1937-1994)

[ 0 : 00 ] You will find our text in Colossians, the epistle of Paul to the Colossians, in the third chapter and in the eleventh verse.

Colossians 3 and in the eleventh verse and in these last words, but Christ is all and in all.

But Christ is all and in all. And I want to make two simple points from these words and having done that I want to bring in another text which I shan't intimate at the moment.

But I shall leave it till later. But from Colossians chapter 3 verse 11, these words, But Christ is all and in all.

We look first of all at Christ is all. And then after we shall look at Christ in all.

[ 1 : 12 ] Now these are few words but there is much teaching in them. And my prayer to God is that he might himself condescend to instruct us in the way that we should go from this verse.

So we look at Christ is all. Now it is important to say concerning the Colossian letter what we saw some years ago when we went through the epistle on Thursday evenings.

I seem to remember that we took about 80 studies. We did 80 studies or thereabouts in Colossians. And I'm sure that you will remember those that were present on these occasions that the background to this epistle is the Gnostic heresy.

Which had risen up even in the days of the apostles but which was to become a very great trial in the two centuries or so thereafter.

Though Gnosticism has never been completely got rid of. We've still got it in various modern forms today. And you know that Gnosticism is based on the Greek word gnosis or knowledge.

[ 2 : 40 ] It starts with a G. Gnosticism is G-N-O-S-T-I-C-I-S-M. Gnosticism. Based on knowledge.

A false view of knowledge. Science falsely so called. Or knowledge falsely so called. And we have indeed many today that boast of their knowledge.

And it's a false knowledge. And it's not according to truth at all. Well what was the thrust of Gnosticism?

It was this. And it had two effects. The thrust of it was that there were those that had a special knowledge that other Christians had not yet reached.

And their special knowledge was something beyond the apostles' doctrine. Beyond the scriptures as they had them in that day. They had special revelation.

[ 3 : 38 ] We've still got these people that claim their special revelations. And we have our modern counterparts of Gnosticism. And I think that they on the whole do the same today as they did then.

These are the two consequences of this view of things. These were the two consequences of old time Gnosticism. First of all Christ was debased. Christ was brought down.

They did not need Christ as the Son of God. They did not therefore believe that he was the Son of God. And that he was possessed of deity. That in him dwelleth all the fullness of the Godhead bodily.

As Paul says in Colossians 2 verse 9. They debased Christ. And there are plenty that are debasing Christ. And even in those fellowships that would say that we don't debase Christ.

We make much of Christ. But they have little place for his word. And they have little understanding of his doctrine. And they make much more of the signs of the Spirit as they call them.

[ 4 : 43 ] Then the work of grace in the heart. They are a modern form of the old Gnosticism. And they have the same consequence.

They are debasing Christ. In all things he is not the preeminence which he should have. And the second consequence of Gnosticism. New and old. Is this.

That there is a division cost. There is a division cost. And if you say that your knowledge is greater than anybody else's knowledge. If I stood in the pulpit and said I know more than anyone else in this congregation.

Because I have special revelation. That would be an arrogant claim. It would be calculated to divide. And if there were someone to come in. And say that you are inferior.

That meet at Salem. Because I have direct revelation from God. But it would be divisive. And all these views of special knowledge. That put some on a higher pedestal than others.

[ 5 : 43 ] They have a divisive effect. And Paul writes the Colossian letter. In order to stress the precedence of Christ.

The preeminency of Christ in everything. And that in Christ. It will not be that there is a division. But rather that there is that coming together.

In him. The more we have him. In view. The more we will be together. In the things that are appointed. By him. Well that's the sense in which we look at these two.

Parts of this. Ending of verse 11. Of chapter 3 of Colossians. Christ is all. And in all. Christ is all.

First of all. That is Christ is all things. Literally. Christ. Is. The all things. Now that is the all things to his people.

[ 6 : 40 ] All things that they need. They find in him. And in the revelation that he has been pleased to make. And is making in that day.

Of the apostles. And there is no need to go beyond. And to seek in other directions. For. Other things. All things are in Christ.

We have all things in him. That we will ever need. And it says in that second chapter. In the ninth verse. Which I quoted. In him dwelleth all the fullness of the Godhead bodily.

And ye are complete. In him. We have all things in Christ. Now particularly of course. This is in terms of our salvation.

We have all things. Pertaining to our salvation in Christ. We don't need to go out of Christ. For any part of salvation. We are not those that feel.

[ 7 : 37 ] That we must be doing something. Which is our part. And then Christ will make up. What we cannot do for ourselves. And so together. Ourselves and Christ. We will work out.

Salvation. That will take us heavenward. If that's what we are relying upon. Then that will not take us to heaven. It will take us in another direction entirely.

It will not bring us to glory. Because anything that is a compromise. On the finished work of Christ. A denial of the absolute work.

Of the Savior for his people. Is that which God can never receive. And if we are looking to self. And looking to the Savior.

Then that's not good enough. We must be looking only unto him. We must be as those that said. Says. We would see Jesus. And we would see him as the one.

[ 8 : 31 ] In whom alone. There is. Salvation. All things are in him. That pertain to our salvation. All things for time. And for eternity.

Are in him. And there are so many verses in Colossians. That bring this out. Look at them. Colossians 1. And the 16th verse. For by him. Where all things created.

That are in heaven. And that are in earth. Visible and invisible. Whether they be thrones. Or dominions. Or principalities. Or powers. All things.

Were created by him. And for him. And he is before all things. And by him. All things. Consist. And he is the head of the body.

The church. Who is the beginning. The first born. From the dead. That in all things. He might have. The preeminence. And in the.

[ 9 : 29 ] Nineteenth and twentieth verses. It is no less. Expressed. That all things. Pretending to salvation. Are in him. For it pleased the father. That in him.

Should all. Fulness. Dwell. And having made peace. Through the blood of his cross. By him. To reconcile. All things. Unto himself. By him.

I say. Whether they be things. In earth. Or things. In heaven. What a mercy. If we can. Be in the truth. Of the twenty. First verse. And you. That were sometimes. Alienated.

And enemies. In your mind. By wicked works. Yet now. Hath he. Reconciled. In the body. Of his flesh. Through death. To present you. Holy. And unblameable.

And unreprouable. In his sight. Christ is that one. In whom are all things. All the treasures. Of wisdom.

[ 10 : 25 ] And knowledge. In the third verse. Of the second chapter. In whom are hid. All the treasures. Of wisdom. And knowledge. We have all. In Christ. The knowledge of God.

The saving knowledge. Is in Christ. The wisdom. Is in Christ. Who is the wisdom. And the power of God. We have all. We need. In him.

Christ. Is all. Christ. Is made. All things. For his. People. Christ. Is all. That his people. Need. Now.

Notice how this is. Brought out. In the eleventh verse. The earlier part. Of the eleventh verse. Is almost a commentary. On this statement. That salvation. Is in Christ.

And all things. To do with salvation. Are found in him. And in him alone. Where there is neither. Greek. Nor Jew. There is neither.

[ 11 : 19 ] Greek. Nor Jew. Salvation. Is not. Something. That is. Racially. Communicated. The Jews. Were a. A favored. People.

There was. No question. That to them. Were committed. Many. Favors. And many. Blessings. That were not given. To the other nations. Of the earth. God had a purpose. In so doing.

But yet. Salvation. Was not. Exclusive. To the Jew. As the Jew. Thought it was. And there was. A place.

For the Gentile. The Jew. Thought there was. No place. For the Gentile. But there was. A place. For the Gentile. And we. Remind ourselves. Of scriptures. Like first.

Corinthians. One. Twenty. One. For after. That in the wisdom. Of God. The world. By wisdom. Knew not God. It pleased God.

[ 12 : 13 ] By the foolishness. Of preaching. To save. Them that believe. For the Jews. Require a sign. And the Greeks. Seek after wisdom. But we preach. Christ crucified. Unto the Jews.

A stumbling block. And unto the Greeks. Foolishness. But unto them. Which are called. Both Jews. And Greeks. Christ. The power. Of God. And the wisdom.

Of God. For the same. In Ephesians. The second chapter. Eleventh. Verse. Remember. That ye being. In time past. Gentiles. In the flesh. Who are called.

Uncircumcision. By that. Which is called. The circumcision. In the flesh. Made by hands. That at that time. Ye were. Without Christ. Being aliens. From the commonwealth.

Of Israel. And strangers. From the covenants. Of promise. Having no hope. And without God. In the world. But now. In Christ. Jesus. Ye who was. Sometimes far off.

[ 13 : 08 ] Are made nigh. By the blood. Of Christ. For he. Is our peace. Who hath made. Both one. And hath broken down. The middle wall. Of partition. Between us.

Having abolished. In his flesh. The enmity. Even the law. Of commandments. Contained in ordinances. For to make. In himself. Of twain. One.

New man. So making peace. That he might reconcile. Both unto God. In one body. By the cross. Having slain. The enmity. Thereby. And came.

And preached. Peace to you. Which were afar off. And to them. That were nigh. There was a preaching. To the Gentiles. That were afar off.

Who had not had. These favors. In the past. And yet God. Had a mind. That they should be blessed. There was to be. A Gentile salvation. As well as a Jewish salvation. And to those. That are called.

[ 14 : 01 ] Whether they be Jew. Or Gentile. Christ the power. And the wisdom. Of God. Now there is. Something then. That salvation. Is in Christ.

He has made both one. He has broken down. The middle wall. Of partition. That reconciliation. Not only. Between. Men. And God.

But between. The Jews. And Gentiles. And they were in these assemblies. Particularly the ones. That Paul. Moved in. There were those. Many Gentiles.

As well as those. Jews. And living in the. Harmony and peace. Of the gospel. Christ is all unto his people. Neither Greek nor Jew. Neither circumcision.

Nor uncircumcision. It's not outward ceremonies. That save us. Whatever they may be. Whether it was. The circumcision. That is brought before us here. Or whether it be.

[ 14 : 56 ] The ordinances. Of baptism. And the Lord's Supper. In the present. Day. Contemporary. Christianity. With its many distorted notions.

Of these very things. It isn't that these. Things. Save. There was a place. For outward. Circumcision. It had a place. But it was something.

That in the Old Testament. Had a fleshly. Significance. It marked. It marked. The. Seed. Of. Abram. It marked. The. Jewish. People.

Who. Were. The. Descendants. Of. Of. Abram. It was a mark. In the flesh. To signify. In the. Males. Of the population. That they were. This.

People. That were greatly. Favored. Because. Of. Of. Of. This. But there is a difference. Between. The. Seed. Of. Abram. And the children. Of. Abram.

[ 15 : 52 ] And there. Hasn't to be. Therefore. Looking to. The fleshly mark. Of circumcision. As if that. Would bring us salvation. As if that would take. To heaven. Any more than were to look to baptism.

Or look to the Lord's supper. As means of. Of bringing us. Heavenwards. It's Christ who saves. And Philippians 3. 3. Is so significant. But we are the circumcision.

Which worship God. In the spirit. And rejoice. In Christ. Jesus. And have no confidence. In the flesh. Look at Colossians 2. And at the 11th verse.

In whom also. Ye are circumcised. With the circumcision. Made. Without hands. In putting off. The body of the sins. Of the flesh. By the circumcision.

Of Christ. Buried with him. In baptism. Wherein also. Ye arisen with him. Through the faith. Of the operation. Of God. Who hath raised.

[ 16 : 48 ] Him. From the dead. And you being dead. In your sins. And the uncircumcision. Of your flesh. Hath he quickened. Together with him. Having forgiven you. All trespasses.

Our salvation. Is not in these things. These things. Had a place. And a significant. Circumcision. Had a place. In a former day. But it has no place. In this day. For the people of God.

And we are not looking. To the ordinances. Of the Christian church. Even for salvation. Although we esteem them highly. And we are not as those. That go from one extreme. To another. Who say that.

Well since salvation. Is not by ordinances. We don't need to consider. The keeping of ordinances. What will Christ. Say to his people. That come before him.

In the last day. And say that. Well we didn't bother. With the ordinances. Because it was just. Quite enough. To be saved. Ye are my friends. If ye do. Whatsoever I have commanded you.

[ 17 : 44 ] But it isn't. The keeping of these ordinances. That saves anyone. He has done it all. He has blotted. Out. The handwriting of ordinances.

That was against us. Which was contrary to us. He took it out of the way. Nailing it. To his cross. And then. We are told. That there is. Neither barbarian.

Nor. Sifian. It's not. Culture. It's not. Our intellectualism. That saves us. You see. The barbarian. Literally.

Was the stammerer. That's what the word comes from. Barber. One that stammered. Who spoke a foreign language. Who was not.

Brought up. With all the educational benefits. Of the Jews. For they had considerable. Educational benefits. Over other nations. And the Jews. Were. Eclipsed.

[ 18 : 38 ] In least in the. View of the Greeks. By their. Intellectualism. By their. Cultural awareness. The glory. That was Greece. Was an intellectual glory.

Very largely. And. Yet it's not that. That salvation looks. It's not the. Wisdom. Of the. Wise. Of this world.

God has made. Nothing. Of the wisdom. Of men. God has hid. The things. Of the gospel. From the wise. And prudent. Of this. World system. He hath revealed it.

To the babes. You see. In this little expression. Neither barbarian. Nor Scythian. It's. It's not our intellectualism. That saves. The. There is a place.

For those. For those. For those. That can't. Boast. Of education. And can't. Say that they have great. Intellectual capacities. Though every. Man or woman. Who's in Jesus Christ.

[ 19 : 34 ] Has a great deal of wisdom. Much more than they're. Aware of. Because they have a union. To the one who is the wisdom. And the power of God. They have the power to use that. Wisdom.

And there are those today. That may have all the intellectual apparatus. And yet they may have. No power to do anything worthwhile. With it. And we feel. These. Are certainly around about us.

But it's not. That it's culture that saves us. There's a danger you see. That there might even. Be a so-called Christian culture. Upon which we. Rest for salvation.

There are even. Those in certain parts. That make. Much of what they call. The cultural mandate. Of Genesis. One. To subdue. The earth. And they speak of it. In such terms.

That they almost seem to me. To forget. That we are sinners. That even when you subdue the earth. When you seek to come under all the law of God. There is no salvation. By the keeping of the law.

[ 20 : 29 ] It's not by the deeds of the flesh. That any man is. Is made righteous before God. We need salvation. We need Christ. And Christ comes to those.

That are educated. Paul was educated. And Christ came to him. In sovereign power. But many. Another person. That couldn't read. Nor write. Christ has come to. And he's taken them.

And he's been their teacher. And he has. Made them wiser. Than the. Ancients. And given them more knowledge. Than their teachers. We've got to see this.

And the barbarian. That was the stammer. The uncultured person. That didn't speak Greek. The Scythian. Was the wild man. On the borders. Of the empire. When mothers.

Would frighten. Their little children. When they. Had problems. Keeping them quiet. By saying. That if you go on like this. The Scythians will come. And they'll carry you away.

[ 21 : 23 ] The bogey men. Will come. From the far. Away parts. And they. They will. They will deal. That was how it was. They were in fear. And these people. Were. Were wild peoples.

The Tartar. Peoples. As we know them. Deriving from these. Wild Scythians. And yet. It would seem to me. In that Paul. Uses this.

And. That there were those. Trophies of grace. Even amongst those. That were fierce. And wild. And warlike peoples. But Christ. Being lifted up.

From the earth. Had drawn unto himself. Even such. And so he. Does. There and there are many. Wonderful records. Of the. Starbabe. That has been. Brought.

To. Peace. By the power. Of grace. And God. Has a people. And there are those. Amongst his people. That we might well. Have thought. Would never have a portion.

[ 22 : 17 ] Or any place. In these things. But God. Has. Has willed otherwise. That's why we must never. Confine. Our gospel. And say that it's for those. That have a certain capacity.

Who receive it. Or those that have been. Brought up in a society. Like our western society. And. They will understand it. And it's for them. It is for all sorts. And conditions. Of men.

And we would say. With John. Rip and fly abroad. Thou mighty gospel. We would want it. To go forth. To the very ends. Of the earth. As surely. It will be taken. God will see.

That it's brought. That from north. And south. And east. And west. There might be a people. For his praise. And the barbarian. And the Scythian. Amongst their number. It is not.

Then that it is. A salvation. Which is. Depends on our intellectual. Grasp of things. And our cultural background. And. Or that we. Have been those.

[ 23 : 11 ] That have been very. Civilized. The uncivilized. Scythian. As a place. For. In the purposes of God. There are those. From the. The uncivilized.

Parts of the earth. That are under the. The constraint. Of Christ. And those. That will be brought. To acknowledge him. As savior. And lord of all. Christ.

Is all. All things. Pertaining to salvation. Belong to him. And then you see. That Christ. Is all. Because there is neither. Bond. The free. Outward conditions. Are quite irrespective.

Of. Of the matter. Of our salvation. Salvation. Isn't just. To those. That are. Free men. There were. So many. Of the early Christians.

Were. Bondsmen. They were slaves. Men and women. That were as. Slaves. In. In. Households. Where they were regarded. As chattels. Where they didn't have the.

[ 24 : 05 ] The. Any greater value. Than the furniture. Around them. When even a beast. Was regarded. As more. Of value. Than a man. Or a woman. Or a young person.

This was how they. Lived in these days. This great. Slavery. Which had so. Much of a place. In the ancient world. And as.

As lingered through. And I suppose. It still exists. In some parts. Even to this present. But it didn't stop. Them being free. With the spiritual freedom.

That's in Christ. There was a place. Even for the. Bondsman. The slave. That had no. Rights. That was but the. Furniture.

In his. Master's house. But he was precious. In the sight of. Almighty God. And for him. Christ Jesus. Had shed precious blood. And the Holy Spirit. Had condescended.

[ 24 : 59 ] To come and do. A new work. There was a place. Even for. The bond. And. They. Were the. The free.

Men. And you see. That in the. Very Colossian church. There were those. That. Were. As masters. And there were those. That were as slaves. There was Philemon. The master.

There was Onesimus. The slave. The runaway slave. That had gone off. Escaping to Rome. To be. Hidden in the big city. But their grace.

Reached him. You can't hide from the grace of God. Though you try. And he was apprehended. Of the grace of God. In Rome. And. Became the. Friend.

And the servant of Paul. And Paul sends him back to Philemon. This is a wonderful thing. It's brought out. You see in Colossians. At the end of the chapter. That.

[ 25 : 52 ] Servants. Obey. In all things. Your masters. According to the flesh. And their masters. At the beginning of chapter 4. Give unto your servants. That which is just and equal. Knowing. That you also have a master.

In heaven. What I'm saying is. The gospel is not a political ideology. There are those that have said. In the last. Years. That. It's. Freedom.

It's. It's emancipation. That's to be preached. It's. It is. A. A liberation. The theology. That is to be preached. Christ sets the. A. Enslaved peoples at liberty.

Well that may come about. As a result of the gospel. But that isn't the gospel. That is to miss the very essence. Of the gospel. Christ is. All for. Salvation. And that salvation is.

A salvation. Irrespective of whether a man. Is born to free. That is of course. A disappointment. To. To many. That want to find. A textbook. Of social.

[ 26 : 48 ] Change. And reform. In the bible. It doesn't deal with these things. It's dealing with the great issues. Of salvation. And if we get salvation. Right. We'll be brought. Into the other things.

The other things. Should be added unto us. But Christ is all. Christ is the. Savior that we need. Christ is all. And so we preach Christ.

And we want to do. What Paul says. At the end of chapter one. Of Colossians. Whom we preach. Christ in you. The hope of glory. Whom we preach.

Warning every man. And teaching every man. In all wisdom. That we may present. Every man perfect. In Christ Jesus. Whereunto I also. Labor striving.

According to his. Working. Which worketh in me. Mightily. And if we're preserved. Through this year. And another. And another. I trust. We shall never depart.

[ 27 : 43 ] From this. As our theme. That all things. Are in Christ. Christ is all. Now. Now. The second. Point that I would.

Draw your attention to. Is that he's in all. Christ. In. All. And this is the experimental. Aspect of it.

That we're in union. With this Christ. He has done all. That's needful. And we've been brought. Into this saving. Union. With him. So that he is. In us. Christ.

In you. The hope of glory. We're thinking of the work of grace. As it's begun. And as it's. Continuing. We're thinking of that growth in grace.

And in the knowledge of our Lord and Savior. Jesus Christ. Now notice as we consider this. For a few moments together. That Christ is in all. That all those that were Christians.

[ 28 : 37 ] Are those who are Christians. Because they're in Christ. And Christ is in them. Christ is in all. All this diversity. Jews and Gentiles. Those who were circumcised.

Those who were not circumcised. Those who are barbarians. Those who are Scythians. Those who are born. Those who are free. Those who are in grace. Christ is in all of them.

And yet there is the preservation. Of each one's individuality. The Jew doesn't become a Gentile. The Gentile doesn't become a Jew. That was Paul's great. Argument.

Which he contended so earnestly for. As you're bound to remember. From recent preaching. That he would not tolerate. That to be a Christian. You're to be a Jew first.

If you were a Gentile. You were to become a Jew. In order to be a true Christian. The Christian Gentile. Is a Gentile. Who's a Christian.

[ 29 : 34 ] The Christian Jew. Is a Jew. Is a Christian. This is the hard thing. To put across to Jews. Are found with the Jews. That I've tried to witness to. At different times. Over the years. This is the thing.

That they cannot. Grasp. Because their minds. Are blinded. There is a veil. Upon their hearts. They are those. That cannot see. The spirituality. Of the thing.

They think. That if a Jew. Becomes a Christian. He ceases to be a Jew. He is a traitor. To his nation. To its long history. But of course. That is not the case.

The Jew. That becomes a Christian. Is the person. That by the grace of God. Is fulfilling. The history. Of his nation. That which his nation. Was raised. To be.

He is entering into. The spiritual benefit. Of it. He is entering into. The spiritual reality. Of it. He is family. Of Abram. He is that faith. Which Abram had.

[ 30 : 28 ] And which the true children. Of Abram. Abram are given. Oh no. If only the Jew. Would see. That it is not. A slight. Upon his nation.

If he embraces. The truth. Of the gospel. And we. Are seeing things. In this connection. On Thursday evenings. I believe. In the studies. In Hebrews.

There is a preservation. Of individuality. We are not all the same. We are not all clones. Of one person. And we have all. Got to be like him. We have all.

Got to be like this man. Or this woman. In the church. And we. We take on. These characteristics. I suppose we do. This almost unconsciously. In many respects. But. Thanks be to God.

That we don't have to do it. In order to be saved. We have not all. Got to be identical. Union with Christ. Does not mean. That the new man. In Christ. If you look at verses. Nine and ten.



[ 31 : 25 ] Before our text. We have put off. The old man. With his deeds. And have put on. The new man. But it doesn't mean. That the new man. In every case. Is identical.

It doesn't mean. That our individuality. Is lost. We are preserved. As individuals. We remain such. We remain in glory. Such. Even when in glory.

We have no more. Sin. And all the. The bad. Characteristics. Are removed. And the evil. Trails of character. Are purged away from us. We will still be our. Individual selves.

In glory. In glory. But the wonderful thing. Then. Is that we shall be. Like Christ. Then. That we shall be. Like another. That's the only one.

That I want to be really. Like. To be like him. We follow man. Only so far. As they follow Christ. But there is. This preservation. Of individuality. It's an important thing.

[ 32 : 19 ] You might then say to me. Does the barbarian. Remain a barbarian. Does the Scythian. Remain a Scythian. That's a different thing. Entirely. The barbarian. Brought to Christ. Will. He will learn.

From the very knowledge. Of Christ. Is given to him. The wisdom of Christ. That. Is his portion. The fear of the Lord. Is the beginning of wisdom. He will.

Be possessed of wisdom. He will. He will have a knowledge. He will have an awareness. He didn't have before. We don't pride ourselves. In ignorance. We don't boast. In ignorance. And no child of God.

Having been brought. Into salvation. From ignorance. In the past. Will be content. To remain at that. He will go on. To know. But it's not. He's knowing. That saves him. It's Christ. That saves him. The barbarian.

Who was wild. And perhaps. Was the. The. Breaker. Into homes. As we would. Take a counterpart. Today. The wild. Teenager.

[ 33 : 15 ] Of today. Steals the cars. Joy rides. And rams. Into the shops. And yet. Grace. Grace. Arrests him. And he's brought to. Saving knowledge of Christ.

He doesn't continue like that. He can't continue like that. Repentance. Granted to him. As the gift of God. Will change him. He will turn from these things. He will. Wonder that he ever did these things.

And he will feel. A sadness. That he was caught up in it. But he will thank God. That he was delivered from it. And brought out of it. And. I'm not saying that we. We do everything in the.

That we were in the past. As if there's never been a change. But we. Don't change from being what we are. That's the point. Gentile is still a Gentile. In terms of his. His nationality.

The Jew is still a Jew. In terms of his nationality. But he's in Christ. Christ is. In. All. A wonderful. Thing it is. And the. Image of Christ.

[ 34 : 12 ] Is always restored. As you see in that. Portion immediately. Before our verse. Nine and ten. You put off the old man. With his deeds. And I put on the new man. Which is renewed in knowledge.

After the image of him. That. Created him. Now Adam was made. Genesis. One. Twenty. Seven. In the image. And likeness of God.

Adam and Eve. Proceeded from the creator's hand. In the image. And in the likeness of God. And when sin. Entered. As we're told of it. In the third chapter of Genesis. Is what happened to the image.

Of God. There was the loss. Of that exact. Image. There had been. A very. Close. Approximation. To God.

There was something. Of a mirror. Image. In the creature. That God made first. And put. In original. Righteousness. Into the. Garden. But when. There was the.

[ 35 : 07 ] Loss of it. All that we can see. Is that the likeness. Remains. There is still likeness. We still have. That power of thought. We still. Have. Power to do.

We still have some. Relative goodness. As God enables us to. Manifest it. There are certain attributes. That are communicable. Still. That we have not lost.

What Boston. If you remember. Called. That there are some. Scantling. Some vestiges. That remain. Of the image of God. In fallen. Men. But we have lost. The. The.

The identity. That we have. Man are in rebellion. They are separated. They are alienated. As the first chapter. Of Colossians. Brings out. In the twenty first verse. You that were sometimes. Alienated.

And enemies. In your mind. By wicked works. Yet now. Are the reconciled. But there was a loss. Of that image. In. And man. Made in the image. In likeness of God.

[ 36 : 01 ] The image was lost. But what of Christ. Who took our nature. Upon him. He is the express. Image. He is the. Glory. And the express.

Image. Of. God's. Person. And in. In Christ. There is. That. Image. Of. God. In the Christ. That took our nature.

Upon him. That is. There is that express. Manifestation. Of. Of God. He. Walked amongst men. The holy. Harmless. Undeified. Separate from.

Sinners. Jesus. The Christ. He. Walked as that. Perfect. Express. Image. That absolute. Stamp. Of the. Very. Divine. Being.

That's what again. It means. You see. In that great. Ninth verse. For in him. Dwelleth. All the fullness. Of the Godhead. Bodily. And this is the.

[ 36 : 55 ] The wonder of the incarnation. God was manifest. In the flesh. There was the restoration. Then. Of the image. For. Us. Because of Christ. Christ. Restores the image.

In his people. We are in union with him. He is the head. And we are the members of his body. This has been brought out there in. In the first chapter. We read of it already this evening. And as we are in union to Christ.

As the members to the head. As the body to the head. As we are in this vital relationship. He was the express image of the glory. Of God. We take on his. Image.

We take on his likeness. And we are renewed. Then in knowledge. After the image of him. That created him. The. The new man is renewed. There is a renewal.

Because he is a new man. Because of the power of sovereign grace. And the work of the Holy Ghost. He is a new man. All things are passed away. Behold all things have become new. And there is that.

[ 37 : 54 ] Which is after the image of him. That created him. We are in union to Christ. The image of Christ now. Is communicated to us. You say. But we are not. Reproducing that likeness yet.

No. Because there is a contradiction. Through indwelling sin. There is a resistance. There is a conflict. But one day. When the conflict ends. And we are in glory. We shall see him. As he is.

And we shall be like him. In that day. And then we shall see. What the image really. Is all about. We have been renewed. In the image.

Of Christ. We have been made new. We have been given that. Which we had lost in Adam. We have been given it. A new in Christ. And in glory. We shall understand.

That we are like him. In that day. That is the glorious prospect. Now the rest of the chapter. In a sense. Is a commentary. On this statement.

[ 38 : 48 ] That. If Christ is in us. This is what it means. Christ. In you. The hope of glory. Christ. Is all things. To do with salvation. And Christ. Is in all of his people.

Whatever their background. Whatever their condition. And sort. He is. In his people. Well therefore. There are these. There are these. Renewings. There is.

There are these. Evidences of grace. Growth in grace. And in the knowledge. Of the Lord and Savior. Jesus Christ. There will be. Forgiveness. In the thirteenth verses. An illustration.

Forgiving one another. Put on therefore. As the elect of God. Holy and beloved. Bowels of mercies. Kindness. Humbleness of mind. Meekness. Longsuffering. For.

Bearing one another. And forgiving one another. If any man ever quarrel. Against any. Even as Christ forgave you. So also. Do ye. Where.

[ 39 : 43 ] Where Christ is. All. And. Where Christ is. In his people. In all of his people. Irrespective of who they are. Or where they are.

Or what they've done. Or what they may be. Contemplating. If they're in grace. Then Christ. In them. Means that there is to be. That manifestation.

Of. Of likeness. Forbearing one another. Forgiving one another. Even as Christ also. Forgave. You. And then there will also be.

A unity. In the 14th and 15th verse. In love. Above all these things. Put on charity. Which is the bond of perfectness. And that the peace of God. Rule in your hearts.

To the which also you're called. In one body. And be ye. Thankful. Christ in. In all. Of his people. And therefore.

[ 40 : 37 ] For all of his people. Dwelling in that. Unity of the faith. And in peace. Together. That's. That's. What it means. To reproduce likeness to Christ. And the disunities.

In the assemblies. Are. Those. Things. Which are disorders. They are not as they should be. You cannot. Say that a disunity. Manifests.

The presence of Christ. And the image of Christ. It seems to speak. Completely. Contrary to that. Above all. These things. Put on love. Which is the bond of perfectness.

That which. Holds us. Together. And let. The peace of God. Rule in your hearts. To the which also you're called. In one body.

And then. There will be worship. In the 16th. The end of the 15th. And the 16th verse. In. Be ye thankful. Let the word of Christ. Dwell in you richly. In all wisdom.

[ 41 : 32 ] Teaching. And admonishing one another. In psalms and hymns. And spiritual songs. Singing with grace. In your hearts. To the Lord. Where Christ. Is. With his people.

Christ. In his people. There will be that worship. And that blending. Together. Of the individuality. Of the worshipers. So that they are together. Giving thanks.

Together they are. Receiving the word. Together they are. Admonishing one another. Through the word. Together they are. Raising their. Praises. Psalms and hymns. And spiritual songs.

The 17th verse. Here is the image of Christ. In our experience. Whatsoever you do in word. Or deed. Do all in the name of the Lord Jesus.

Giving thanks. To God. And the Father. By him. And then all the different categories. Of wives. And husbands. Children. Fathers. Servants. Masters. This is what it means.

[ 42 : 27 ] Christ. Is all. All things. Pretending to salvation. In Christ. And Christ. In all of his people. And therefore. These will be certain. Consequences. Of Christ.

In you. The hope of glory. You say. Christ is. The hope of glory. That I entertain. That I am in him. And going heavenward. Are you. Forgiving. Forbearing one another.

Forgiving one another. Are you concerned. For the peace. And the unity. Of the assembly. Of God's people. Where he has put you. Are you concerned. For that harmony.

And unity. Of spiritual worship. Are you concerned. That whatever your hand. Finds to do. You do it with all your might. In his name. Giving thanks. Unto God.

And the Father. By him. What do we know. Of these things. Christ. In. You. Christ. Is. All. And. In.

[ 43 : 20 ] All. Do you know. The indwelling. Of Christ. We've got this union. To Christ. It doesn't follow. You know that. You. Are in Christ. Because you know. All those things. That Christ has done.

You may know them. But you may never have. Believed them. You may never have. Received him. Into your heart. To as many as received him. To them. Gave he power. To become the sons of God.

And who receive him. Not those that are born. Of blood. Nor of the will. Of man. Or of the will of the flesh. But those who are born of God. Are you born of God? And if you're born of God.

And therefore you've been. Brought into union with Christ. What do you know. Of those things. Of Christ. In you. Christ is. All. Christ. In all.

Now I conclude. With. By one other verse. Which I said at the beginning. I would mention. In due course. It's. It's 1st Corinthians 15. 28. 1st Corinthians 15. 28.

[ 44 : 18 ] And the last words. Of that. Verse. That God. May be all. In all. That God. May be all. In all. Now I find that this.

Verse in Colossians 3. 11. Is. Often. Misunderstood. It is often. Taken to. Mean that Christ.

Is our. All. In all. As though. Everything. Is in. In Christ. And. No more than that. There are very.

Few. Indeed. It seemed to me. That have. Penetrated to the meaning. Of Colossians 3. 11. As I've sought to bring it out. Tonight. That it is referring to the fact. That. All things pertaining to salvation.

Are in Christ. And. Christ is in all those. That are. His people. But usually. It's. Taken. In. And it's brought together. In a sort of general way.

[ 45 : 13 ] Christ is our. All in all. You'll get it in some of the hymns. But then. Never take your theology. From hymns. Take it from the word of God. Check it by the. Word of God. At all times.

He's my savior. And my all in all. They used to sing in a hymn. I can't remember the other. Words of it. Some of you may. But. It isn't that. You see. It's. Christ is. All things.

And Christ is in all of his. People. All. But it's in this verse. That there is this truth. That God may be all in all. This is different now. This is different.

This is. That at the very end. Of the age. At the end of this gospel dispensation. This is the great. And ultimate. Result.

That God. May be all in all. God will be all in all. In that day. All things. Will be. Brought.

[ 46 : 09 ] And put under him. That God may be all in all. Now you know the context. I seem to remember preaching on this. A year or so. Ago. I don't know if anyone.

Remembers. Old sermons. But I at least. Remember them. I remember preaching on them. At least. And I remember trying to. To expound these verses. And.

I cannot go into them. At any length. Except to say. That it does not mean. That Christ is demoted. It does not mean. As some make out. That Christ.

He is subordinated. And that he is put in a place. Of dishonor. When all things. Shall be subdued unto him. Then shall the son. Also himself. Be subject unto him.

That put all things. Under him. That God. May be all. In all. The son is. Is God. The son is. Equal with the father.

[ 47 : 02 ] In all. Deity. In equal. In power. And glory. With the father. And with the spirit. There is no. Demoting of the son. Intended. In any of these verses.

Not taught. In any of this passage. If we time. To look at it. This would be abundantly plain. The son's. Reign is eternal. The son's. Priesthood is eternal. Have we not been. Going through. Week after week.

The Melchizedek priesthood. The hundred and tenth. Psalm. The fourth verse. The Lord hath sworn. And will not repent. Thou to priest. Forever after the order. Of Melchizedek. He is that one.

Who has an everlasting. Priesthood. Not as the Levitical. Priesthood. Priests that are. A limited. Earthly. Priesthood. But he has that. Everlasting. Priesthood.

There is no end to it. It is without duration. It is that. Power. Of a priesthood. Whereby. He. Is able to save. To the uttermost.

[ 47 : 55 ] All them. That come unto God. By him. Seeing. That he ever liveth. To make intercession. For them. And I think. If God's. Will is in the matter. That's what we will be coming to. On Thursday.

Evening. To study. And may it be. Precious to us. The son's reign. Is eternal. The son's priesthood. Is eternal. There is no. Demoting of the son. In what we are reading here.

That God. May be all in all. What does it mean? It refers. To the final. Ordering. Of all things. At the end. When Christ comes. There is.

Such a. An emphasis. On order. In the word of God. You couldn't have it otherwise. Our God. Is a God. Of order. He's. Everything that he's done. He's done.

In an orderly fashion. If there's anything. Of disorder. It's what man. Has put his hand. The chaos. And disorder. Come from us. But order. Belongs to the very. Essence.

[ 48 : 50 ] And character. Of God. There's order. In the 11th chapter. Of 1st Corinthians. The third verse. But I would have you know. That the head. Of every man. Is Christ. And the head.

Of the woman. Is the man. And the head. Of Christ. Is God. That doesn't put. Christ down. To read. That the head. Of Christ. Is God. It doesn't put.

The woman. Down. To read. That the head. Of the woman. Is the man. Doesn't put. The man down. To read. That the head. Of the man. Is Christ. It's order. He says. What God has appointed. It. That's why.

In the gospel church. It's important. That that order. Be preserved. And it's of course. Very disorderly. For there to be. The ordination of women. To. To the Christian ministry. Because God has not.

Willed it to be so. God has spoken. In his word. We go by the scripture. There's seldom. Any reference to scripture. In all this controversy. Of recent days. About the place of women. In the churches.

[ 49 : 45 ] The word of God. Settles the matter. I suffer not a woman. To speak. Not to usurp. Authority over the man. That's the matter. Of closed. There's no debate. If you take the authority. Of scripture.

Sadly. Very few of these people. Seem to show any signs. That they know their Bibles. But this is. This is the order. Of the matter. It is an order.

And the women. Are not to. Then be those. That usurp authority. And take the preacher's place. Neither are they. To be in the assemblies. Together. Without their heads. Covered. Because this.

Is a mark. Of this. Order. That God. Has put. It's not that the. The woman. Is. Is. Not to be respected. She. Is never more respected.

Than when she is obedient. To the order. That's the beauty. Of the gospel church. The beauty of holiness. That all your things. Be done decently. And in order. Well it just is.

[ 50 : 42 ] I find it incredible. To think. In the so called. Bible churches. Of all places. Is. They are so loose. On this matter. It's because they don't. Dare tackle it. That's what it is.

They don't dare say. Well. The women are largely. With their heads uncovered. And have been like that. For many a year. They don't dare tackle it. So they say. Well it doesn't really. Matter. It's. One of these things.

Of the first century. Well the things. Of the first century. Are very important. To me. My friends. And very important. I believe. To you. That come. To this chapel. We're dealing with the things.

If you like. To put it in this. Term. Of the first century. When we're dealing. With the gospel. If this is what Christ wants. This is what Christ should have. But in all things.

He should have the preeminence. Ah but not in this matter. Of having the head covered. He won't get the preeminence there. Because it's going to offend. Some of these. Women that come. And we'll be in trouble. If we tackle them.

[ 51 : 36 ] Well. Where. Where are we going to go. If that's. How we. We base our. Our testimony. If that's the way. We live. In our churches together.

Thank God. For this little church. It may. Be that people. Keep away from it. Because of some of these things. Too strict for them. But. We can't be too strict. When we come to the end.

Where we feel. That we've been too strict. I think we'll all feel. We've been. Not strict enough. Really. We would. Long that we might have been. More pleasing to the Lord.

Than we've been. Well this is pleasing to the Lord. Order pleases. And there's order at the end. And when the Lord comes. There will be this order. Where he will deliver up the kingdom.

Unto God. He will fulfill. As it were. Before the Father. All the covenant engagements. And say. The work now is totally done. And the church is brought. From earth to heaven.

[ 52 : 29 ] And every evil thing. Has been put down. And the judgment. Has taken place. And then God. Shall be all in all. And that's what it means.

And that's a glorious prospect. And I'm thrilled to it. And I rejoice in it. And I long to live in the understanding of it. And in something of the expression of it. That in that day.

That God may be all in all. And this is it then you see. All things in Christ. Christ in all of us.

And then because of this at the end. God all in all. And nothing but God. And the people of God.

In those new heavens. And the new earth. In which dwell righteousness. This is the prospect. That's so glorious before us. It's not dispensational Christianity.

[ 53 : 28 ] That this is. We're waiting for some new dispensation. To come in upon us. This is the gospel dispensation. There's nothing above this. Or beyond this.

Christ is all things. In the gospel. Christ is in all of his people. Through the gospel. Therefore at the end. Christ will bring all his church to glory. And God will have the glory.

God in that day. Will be all in all. May we be brought to see it. My dear friends. May we be those. That while we are still in this life.

That we go on. Singing of mercy. And of judgment. And seeking to reproduce. Lightness to Christ. As the more we make. Of our union with him.

The more we shall show something. Of him to others. Men shall acknowledge of us. That we have been with Jesus. And may we go on. With an expectation. Of what will be. Prospects opening to the Christians.

[ 54 : 25 ] Gaze grows sweeter. As the days. Go by. Don't miss it. Any of you. Don't be. As those that have neglected. These things. How shall we escape.

If we neglect. So great salvation. May we be those. That. Hear. Could hear. Our very ears away. As it were. Look our very eyes away.

At these things. Many have not heard. These things. Many have never looked. Into these things. But we have been. Given to hear them. And to look into. May we rejoice in them.

And may God. Of the glory. As he shall. In that last day. God will. Be all in all then. And we shall be those. That. Before him. In the image of Christ.

Are appraising people. Through all eternity. God bless his word. Amen.