

CHRIST IS ALL

COLOSSIANS 3:11 • TV075B

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Colossians 3:11

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

I’m reading a verse of Scripture from the **Book of Colossians, Chapter 3:11**. If you would like to follow in your Bible, I invite you to open them there to the **Book of Colossians Chapter 3:11**.

My subject today is: **“CHRIST IS ALL.”**

In **Colossians 3:11** the Scripture says; *“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and all.”* Now that’s the text: **“CHRIST IS ALL AND IN ALL.”** And that is the subject and topic, “Christ is all.”

Now, I realize that there are many people listening to me who do not understand what we mean when we say that Christ is all. I was watching a documentary on Protestantism a few days ago and the man who was interviewing different preachers asked one of them, “What is salvation?”

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What does it mean to be saved?" And interestingly enough that preacher could not really define salvation. He talked about heaven and he talked about hell. He talked about gaining one and escaping the other.

But he failed miserably to tell that man what it is to be saved. And I thought while I listened to that and watched that program; I wonder how clear we do make our messages? Do people understand what we are saying? Do they really understand, what if not in their hearts, at least in their heads, what we are saying?

What do we mean, Christ is all and in all? Now, it's not enough just to say that and go on by it and leave people in the dark. I realize that most do not really know what we mean by that, Christ is all.

And I realize many do not know what Paul meant; they do not understand what he meant when he said, "*I am determined to know nothing among you save Jesus Christ and Him crucified.*" Or what he meant when he said, "*We preach Christ and Him crucified.*"

Well, let me try today to tell you what we mean when we say, "*Christ is all,*" and what I mean when I say, "*Christ is all.*"

First of all: Now, let's begin this way; I realize that there are a lot of people in this world to whom Jesus Christ is nothing, absolutely nothing.

He rarely enters into their thoughts and His name is rarely expressed on their lips, except perhaps, to swear by or to curse by. But they never think about Jesus Christ. He's nothing to them at all. Jesus Christ is nothing, absolutely nothing, to them.

"He's a root out of dry ground. He hath no form nor comeliness. There's no beauty about Him that we should desire Him. He's despised and rejected of men. A man of sorrows and acquainted with grief."

That's all true; He's really nothing. They never think about Him, they never talk about Him, except perhaps, to use His name as a swear word or a curse word. But Jesus Christ to most people is nothing, absolutely nothing.

Secondly: To some people Jesus Christ is something, He's something, but He's not much.

That's right; He's something to them, He's a great prophet, He's a great teacher, He's a great preacher, He's a great healer.

Even those who lived in His day who hated Him, who despised Him, who finally nailed Him to a cross; even they said, "He was a prophet." Even many of them called Him, "Master." Some of them called Him, "Rabbi."

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To them He was something, a great philosopher, a great reformer, a great teacher, and a great healer, but really not much. He was something to them, but not much. Somebody said, “The founder, of a great religion called Christianity, is just like Buddha founded Buddhism, and Mohammad founded Mohammadism, and Jesus Christ founded Christianity.” So, He’s something, He’s something, but not much.

Thirdly: There are many people to whom Jesus Christ is much, yes sir; He’s much, very much, very important, but not all!

What the Bible says is, “*Christ is all.*” It doesn’t say, Christ is something but not much. It didn’t say Christ is much but not all; it says, He’s all and in all. But to them He’s much, but He’s not all.

Now here’s what they mean by that; they are anxious to get to heaven. They are anxious to gain heaven. They are anxious to miss hell but they must admit that they have some shortcomings. And so they use the merits of Jesus Christ to make up these shortcomings.

Their religious robe is almost long enough, but not quite, and so they add Christ to their works. They add Christ to their faith. They add Christ to their creed. They add Christ to their duties. They add Christ to their ceremonies. They add Christ to their rituals: “Oh He’s much, but not all. He’s much but He’s not all.”

Their religious robe is almost long enough, but not quite long enough, and Jesus Christ takes that what they lack. He died on the cross, they say, to make it possible for them to get to heaven by their faith or by their works or by their effort.

Just like they speak in **Matthew 7** that we talked about last week; He is much to them. They said, “We preached in your name. We cast out devils in your name. It was in your name we did wonderful works.” But He said, “*I never knew you. Depart from me, you are workers of iniquity.*”

You see, to them Christ was much because they preached in His name, built churches in His name, cast out devils in His name, but He never knew them. They were cast out of His presence. But to them He was much but not all.

Fourthly: Now watch this; to these people Christ is all in some things. He is all in some things but not all in all things, not all in all. “*Christ is all and in all.*” But to them He is all in some things!

Now He’s all in justification. It is by His blood that we are cleansed, they say. It’s by His blood that we are forgiven. It’s by His blood that we are pardoned. It’s by His blood that we are made sons of God. So justification is by Christ, all of it is by Christ. We are saved by his blood totally.

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But our sanctification; now that's left to us; that depends on our efforts, that depends on our sanctification, that depends on our righteousness, and that depends upon our holiness. We go to Calvary for forgiveness. We go to Sinai for sanctification.

Christ is all in justification but sanctification depends upon me. Christ is all in redemption. We are saved by the blood. God says, "*When I see the blood I'll pass over you.*"

But when it comes to perseverance I've got to hold out by my own efforts. I've got to meet the law and I've got to keep the law. I've got to hold out by my loyalty, by my faithfulness, by my perseverance.

It depends on me to work out my own salvation. That's totally in my hand that Christ is all in justification, they say, but He's not all in sanctification. That's the law and that's my works.

He's all in redemption but He's not all in perseverance. That depends upon me and my loyalty to God's commandments.

Fifthly: But there are some people, thank God, and this to me, is the way the Bible presents salvation. There are some people to whom Jesus Christ is, "*all and in all.*"

Paul wrote in **1 Corinthians 1:30**; "*But of God Jesus Christ is made unto us wisdom, righteousness, sanctification, and redemption.*" It's all in Christ, wisdom, righteousness, sanctification, and redemption.

In **Colossians 2:9-10** he wrote; "*In Christ dwelleth all the fullness of the Godhead bodily and you are complete in Him,*" not plus works, not plus faith, not plus perseverance, not plus righteousness; "*you are complete in Christ.*" That's what Paul says.

And then in **John 15:5** the Lord Jesus Christ said, "*I'm the true vine and you're the branches. Without me you can do nothing.*" "*Christ who is our life shall appear, then shall we appear with Him in glory.*" Christ is our life!

He's everything. "*He's Alpha and Omega. He's the beginning and the end. He's the author and finisher of our faith.*" He is all of my wisdom. He is all of my righteousness. He's all of my sanctification. He's all of my redemption.

"*Without Him I can do nothing.*" I have nothing, I know nothing, and I am nothing, because, "*In the flesh dwelleth no good thing. In the flesh, no man can please God,*" Paul said. It doesn't matter whether it's an apostle, or whether it's an evangelist, or whether it's a pastor or a deacon or a faithful and loyal Sunday school teacher. "*In the flesh no man can please God.*"

Christ is all. That's what I mean by Christ is all. To some He's nothing. To some He's something but not much. To some He's much but not all. To some He's all in some things. But to the believer He's everything.

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You go back to the covenant mercies, back before the foundation of this world and the Scripture says, *“We were chosen in Christ.”* Go all the way back to eternity, to the time when the morning stars sang together and the sons of God shouted for joy, even before then, in the council halls of eternity God Almighty determined to save a people.

And right then He gave them to Christ. And *“Christ was the lamb slain before the foundation of the world.”* Christ is the Surety of the everlasting covenant. Christ is the blood atonement of the everlasting covenant. In covenant mercies Christ is all.

All right, in justification; Peter said, *“You are not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ.”*

Redemption is the only work of the Son of God. *“He loved me and He gave Himself for me.”* I made no contribution to my justification in any shape, form, or fashion. There is nothing of the creature that has entered into the redemptive work on Calvary’s cross.

**“There’s a fountain filled with blood
Drawn from Emanuel’s veins
And sinners plunged beneath that flood
Lose all their guilty stains,**

**Dear dying lamb thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more.”**

In justification; Christ is all. In sanctification the Scripture says; *“He was made sin for us who knew no sin that we might be made the righteousness of God in Him. By one offering He hath perfected forever them that are sanctified.”*

Yes sir; in sanctification God doesn’t see my holiness; I have none. He sees Christ’s holiness. *“By Adam’s disobedience the many were made sinners. By Christ’s obedience the many were made righteous.”*

God Almighty doesn’t look at me and weigh my good deeds against my bad deeds and see how I come out. He looks to Christ and Christ is my righteousness.

You know, even the apostle Paul, who wrote 13 of the books of the New Testament, 13 out of 27, who founded many churches, who was the first missionary, who was an apostle, who was taken to the third heaven; do you know what he said in **Philippians 3**? *“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be*

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found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Now brother; if you want to stand on your sanctification or your good deeds, robed in your holiness before the searchlight of a holy law of a Holy God; you go right ahead. But I want to be robed in Christ's righteousness. That's the wedding garment. He's all.

In perseverance Christ is all. He keeps me from falling: "*Now unto Him that is able to keep you from falling.*" I don't keep myself; the church doesn't keep me, He keeps me. Yes sir; He keeps us by His power, by His glory. He keeps by His power through faith, we're kept.

Ok, in communion; what about communion with God? John talked about, "*our fellowship is with the Father and with the Son.*" Brother; let me tell you something: "*We are accepted in the beloved.*" That's right; God does not accept us on the basis of our goodness, we have none. "*He accepts us in the beloved.*"

It's because of Christ that God can love you. It's because of Christ that God can accept you. It's because of Christ that God can call you a son. It's because of Christ that Almighty God can look with favor upon you.

If it weren't for Christ He'd have to turn His back on you like He did His Son on Calvary's cross when His Son was bearing our sins. I have fellowship and it's with the Father but it's through the Son.

What about love? Well the Scripture says in **Romans 8:38-39**: "*Nothing is able to separate us from the love of God which is in Christ Jesus our Lord.*" That's where God's love is; it's in Christ.

Outside of Christ our "*God is a consuming fire.*" That's right; severed from the vine, your withered branches are fit for the burning.

What about glory? We are seated with Him; that's right, we are seated in heaven. Of course we are, in Christ. What about heaven? We'll reign with Christ and will "*be joint-heirs with Christ.*"

That's what I mean when I say that "*Christ is all.*" From the eternal covenant of mercies, in the beginning, until the very last day of eternity, it shall never dawn, "*Christ is all.*" This is what we mean, "*Christ is all.*"

Christ is all in my justification and my sanctification. "*He is the author and finisher of our faith.*" He is the first steps of faith and He's the last steps.

There's not one point; now you listen to this, there's not one point between the gate of hell and the gate of heaven in which the creature can say: "This depends on me," not one point. Not one point between the gate of hell and the gate of heaven where the creature can say "I must rely on my own efforts; God's left me on my own."

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We are always viewed in Christ. We're always accepted in the beloved. We're always washed in the blood. We're always represented by the Mediator who intercedes for us. From the dung hill of our corruption to the perfection of God's glory; it's all Christ.

It's not my faithfulness it is His. It's not my grace; it is His. It's not my righteousness; it is His. It's not my blood; it is His. It's not my love; it is His. Our salvation begins with Christ, continues with Christ, and it shall be complete when we're conformed to His image.

Brother, in that day we are going to sing: *"Unto Him who loved us and washed us from our sins in His own blood; to Him be the glory both now and forever."*

You are not going to praise a church, you are not going to praise a preacher, you are not going to praise Mom and Daddy, you're not going to praise a soul-winner; you are going to praise the Lord because, *"salvation is of the Lord."* Christ is all of your salvation.

Now, this is the distinction that marks a true believer. My friend; a religionist is known by his doctrine. You can spot a religionist. A religionist is known by his doctrine or perhaps by his denomination. He's a devout religionist.

And then a moralist can be spotted by his standards. He has a particular standard and it depends a whole lot on what part of the world he lives in. It depends a whole lot on what type of personality he has. It depends a whole lot on what type of people he runs around with. But, a moralist can be identified by his laws and standards.

And then a ceremonialist can be distinguished by his rituals, by keeping certain holy days. He may keep Saturday and he may keep Sunday. He may worship on Easter or Christmas or Lint or Thanksgiving Day or Halloween or All Saint's Day.

He'll have his days though. He'll have his rituals and he'll have his dress and he'll have his signs to make and all these things. You can tell a ceremonialist; all these things are predominate, distinctive.

He'll have his days though. He'll have his rituals and he'll have his dress and he'll have his signs to make and all these things. You can tell a ceremonialist; all these things are predominant, distinctive.

And then on the Biblest, you can tell a Biblest by his experiences, by his decisions, by his feelings, by his emotions, and by his excitement.

How do we tell a believer? How do you distinguish a Christian? A Christian is distinguished by the union, the relationship, which he has with the Lord Jesus Christ. He's one with Christ. That's right! That's how you tell a believer.

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You don't tell him by his dress; he dresses like everybody else. You don't tell him by his laws and standards, although he walks by the law of God. You do not tell him by his ritualism, or ceremonialism, or by his denomination.

You tell him by this, you identify him by this; this is what makes him different, this is what is distinctive about him: He has a living union with the Lord Jesus Christ. Christ is his Lord. That's right! *"He was made sin for us that we might be made the righteousness of God in Him."*

If we are molded into the knowledge of Him who created us after the image of Christ and in Christ there's neither Greek nor Jew; there's neither ceremony, circumcision, or uncircumcision, there's neither riches or poverty, neither slavery or freedom, neither Barbarian, Scythian, bond or free, but Christ is everything.

In closing this message let me give you a definition of "Christ is all" in this way, a three-fold application of this truth. Now watch this:

First of all: He says; *"Christ is all and in all. He's everything, Alpha and Omega, the author and finisher of our faith"*

Now, he says; *"In Christ there's neither Greek nor Jew."* In other words, there's no national distinction in Christ, no national distinction.

Now down here on this earth in the flesh we may be black or white. We may be yellow, we may be red. We may be Italian, we may be Jews, we may be American, or we may be African. In Christ there is no national distinction; we are all brothers.

That's right! Neither Greek nor Jew and Christ is all. Nationality is no count. Nationalities are not important. Color and race are nothing. Christ is the King. Christ has the preeminence. Christ is the important one, you see.

In Christ there's neither Greek nor Jew. The Greeks didn't have much for the Jews and the Jews didn't have much for the Greeks until they were converted. And then, when they were saved, when they came to the knowledge of Christ, when they were made one with the Saviour, those national distinctions just faded away, they just faded away. They didn't exist anymore.

You don't measure a man by his color or his race or his nationality when you come to know Christ. You're brothers; you are one in Christ and He's everything. You're nothing, you're nothing and He's everything.

And then in Christ there's no ceremonial distinction. Oh I know back in the Old Testament the Jews circumcised His son when he was eight days old. That made him a Jew, the chosen people, the chosen ways, the people of the tabernacle, and the people who were prophets. *"But in Christ there's neither circumcision nor uncircumcision."*

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There's no denominationalism. There's no division in Christ. There's no, "You have this right and I have the other right and you have this form and I have the other form so we don't have anything to do with one another."

Oh no, we are one in Christ. He's all. Christ is the Redeemer; He's everything. And these ceremonies ceased to exist; they fade away into nothingness. We don't put any emphasis on them anymore in these things that distinguish us.

God's broken down that middle wall of perdition between Jew and Gentile and it doesn't exist anymore. And the harlot's son in Christ is just as blessed and just as important as the preacher's son in Christ.

There are no ceremonial differences. In Christ there are no social differences. Now listen, "*In Christ there's neither Greek nor Jew, neither circumcision nor uncircumcision. There's neither Barbarian, Scythian, bond or free.*" In their words, there's neither cultured nor uncultured in Christ.

There's neither rich nor poor. There's neither educated nor uneducated. When Christ becomes everything unto you, when He becomes all to you, those social and class differences fade away.

Oh I know it's terrible in this day. We've got a class system in London, America, and everywhere else. You know, this is the upper rung of the social ladder and so and so is on the bottom rung. And I'm cultured and he's uncultured and I'm couth and he's uncouth. And I'm tactful and he's untactful.

And I can't have anything to do with him and I don't want to be seen talking to him. And he can't help me any and he can't add to my prestige. And he has no influence. Phooey on that! "*In Christ there's neither bond nor free, (there's neither slave nor master. In Christ they are brethren).*"

Now, if you don't know anything about this you've missed Christ. And I'll tell you quite frankly and plainly because I know the truth; in Christ national distinctions don't exist. You can't hate any race. You can't have bigotry and prejudice against any human being if you are in Christ.

There are no ceremonial differences. There are no social differences in Christ. James says, "*If a man comes in your church in ragged clothes; you sit him on the front row.*"

So, then a man comes in wearing rich apparel. Don't you make over him; you make over that poor man. That rich son doesn't need you to make over him. He's got enough plans. This man needs you; that's right!

Quit showing partiality. You don't show partiality when your eyes are on Christ. Men are nothing no matter how they are dressed. Men are nothing no matter how they talk. Men are nothing no matter what they have.

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They won't have anything when they leave here. They are going to leave it all right back here for God to burn up. *"Naked I came into this world and naked I'm going out of this world."* All men are alike, naked. And that's what He's saying here: *"Christ is all."*

I'll tell you something else; Christ is all my past, present, and future. From the day before I was born Christ was all. That's right; Paul said this, *"God who separated me from my mother's womb and called me by His grace was pleased to reveal His Son in me."*

The Word of the Lord came to Jeremiah and said; *"Jeremiah; before I formed thee in the belly I knew thee. Before you came out of your mother's womb I sanctified you and ordained you a prophet."* That's a far-piece back isn't it? Huh? But that's what God said.

Christ was all then and He's all now. Christ is all in my presence. He's my high priest, right now, interceding for me at the right hand of God.

"Who is He that condemneth? It's Christ that died. Yea rather, is risen again, who is also seated at the right hand of God who maketh intercession for me." I'm nothing. Christ is all. I exist by His grace. I live by His grace. God hears me by His grace. Christ intercedes for us right now.

And in the future; who do you think is going to raise me from the grave? When this body dies and they put it in the coffin and put it in a vault and put dirt upon top of it; who's going to bring this decaying, rotten, filthy flesh, out of the tomb in the newness of His resurrection and in the glory of His resurrection?

Christ is going to have to do it. And He's all in the resurrection. He said, *"Because I live you shall live."* He's all in eternity past. He's all of my present and He's all I've got in the future.

The Lord said to His disciples, *"Will also you go away?"* They said; *"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."*

I don't have any place to go, do you? Can't go to the church; it can't help me. Can't turn to the law; all the law can do is condemn me. I can't turn to the flesh. I'll turn to Christ because He is all; He's all I need, He's all I need!

We say with David, *"Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."*

Yes sir, Jesus Christ is all and in all and that's what I need and all I need!