

Christ Is All

By Ian Potts

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FreeGraceRadio.com
2734 Old Stanford Road
Danville, KY 40422

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Lie not one to another, seeing that ye have put off the old man with his deeds; And have 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.¹

So reads Colossians 3 verses 9 to 11.

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”²

In the gospel, in the preaching of the cross, in the faith once delivered unto the saints, in all that we preach... *Christ* is all. *He is all*. He is our message. He is in *all* we preach. He is *all* we preach. He is *all*. He is the only thing that we are sent to preach. There is no gospel without Christ. The gospel *is* Christ.

And if we can't see that, if we don't see that, if any preacher cannot see that Christ is in all the Scriptures, that he is the whole message of the Scriptures, that he is the *only* message of the Scriptures, that he is all and in all... if a preacher cannot see that, then he should put the book down and stop preaching because Christ *is* the message of the Scriptures, the only message. He is all.

Yes, Christ is all.

The world was created by him and it was created for him. This world only *exists* because of him, and ultimately it exists for him - just as man in this world only exists because of Christ who made him, and only exists for Christ.

But in our passage here in Colossians 3 we read of two men, two men. We read of the old man and we read of the new. There are two creations. There is that which is here and now

¹ Colossians 3:9-11.

² Colossians 3:11.

and there is man upon this world. But there is that which is come. And there is that new man in the world to come - the new man, which is Christ.

And our passage contrasts the old with the new for the old is but a figure and a type and a mere reflection of the new and that which is to come. And although Christ created *this* world and although he created Adam upon this world, and although all was done for him and for his glory, nevertheless this world, and man in this world, is but a mere reflection, a pale reflection of the glory which will be in the world to come and of that new man, that last Adam which is Christ.

For in the new creation Christ is all. He is all in the creation of the new world to come. He *is* the new man. He is the last Adam for whom that world is created. He is *all* in the new man and all in the world to come. He is all in all.

But in this world, and in man in this world, and to man in this world, though Christ made him, and though Christ sustains him, we *have* to say that to man—and to most men in this world—Christ is *not* all. He's not their all. He is not all they desire. He is not all they seek... is he? Is he all to you? Is Christ all to you? Is he in all that you think and do and say and seek for? Is he all that you desire?

For to many—most—Christ is not all, not in their eyes, not now, not to them. He isn't him whom they worship. He isn't him whom they seek. He isn't him whom they follow. He isn't him whom they walk with. He isn't him whom they love, him whom they desire. No, to the natural man, to most men in this world, Christ *is nothing*. Not only is he not their all, but he is nothing to them. They don't give him a thought. They never bow down to worship him. They never take their time to give to him. They never give their energies for him. He is nothing to them... *less* than nothing even.

What is he to you? Is Christ your all? ...Is he just something to you? Is he just someone you think about, perhaps, when you enter into a meeting and hear the gospel preached? Or is he in reality nothing to you? Is all your energy and all your desire spent on something else, spent on someone else, spent on other things... because to the natural man Christ is nothing. To the natural man *self* is all.

All man thinks about by nature is self and how he might gratify self, how he might please self, how he feed self, how he might boost self up, how he might feed his own pride, how he might feed his own pleasures, how he might seek after his own riches and his own glory. To the natural man self is all. And Christ is despised. Why? Because man, by nature is dead in trespasses and sins. Man is of the earth, earthy. Man is *blind* to the things of God, *deaf* to the things of God, *dead* to the things of God. They are nothing to him.

What are they to you?

Yes man is dead. Dead? Yes, dead. For outside of Christ in the old man there is no life. Why? Because when that man, when Adam, when that living soul Adam, whom God

created in the garden, in his own image, when that man sinned and turned from his Maker and rebelled he *died*. He died. When he fell in the garden and sin entered he died. Sin entered and death by sin. And having died he remains dead. And though he brings forth men after his own likeness, though generation after generation after generation populate this world, they are born in sin, they are born in iniquity, they come forth from the womb speaking lies. They are dead. They are dead. Is that you this day?

Though you may live with a natural life, though you may breathe, though you may get up in the morning, though you might eat and drink and be merry, though you go about your business, though you seek your own pleasures and your own things and your own riches, though you *think* you have life, though you might say, “live and let live”, “live for the moment”, “live for the day”, the reality is, in your heart, in your soul, to those things which are eternal, you are dead. You are dead.

And what you think is life on this world is but fleeting, but for a moment. It is but a vapour. You are as the grass that grows up one day and is cut down the next. And your life will soon be brought to a close and what you think is life, you will discover the horrible truth, was merely death from the beginning. Fast ebbing out, sand passing through your fingers never to be grasped again, as you plunge out of this world and into eternity, and into death which can never be reversed.

Yes, man is dead. And if you are not in Christ, you are dead.

And Christ is nothing to those who are dead. He is nothing to those in the first Adam, in the old man. Christ is not all to the old man Adam. Why not? Because man in the old man, in Adam, has no part nor lot in Christ. Christ is not in him. And *he* is not in Christ. Christ is nothing to him. He is not a partaker of Christ. He seeks not Christ. He desires not Christ, he knows not Christ.

The way to the Tree of Life in the garden has been barred to man in Adam. When man was cast out of the garden, when God judged man and laid a sentence upon him, when he cast him out of the garden and barred the way to the Tree of Life, man could not get back in. That Tree of Life which was in the midst of the garden, that Tree of Life which was Christ, in which is eternal life, everlasting life, the way to the Tree of Life was barred and man dead in trespasses and sins could not *get* to the Tree of Life and *would* not get to the Tree of Life, and does not *want* the Tree of Life, for he is dead.

Is that you?

Are you so taken up with your Tree of Knowledge, the Tree of the Knowledge of Good and Evil, with *your* wisdom, with your thoughts and your insights, with your seeking after your own things, with your seeking after your own glory, are you so taken up with your Tree of Knowledge and the fruits of that Tree of Knowledge that you have no time for the Tree of Life? Are you so wrapped up in the first Adam that you have no time for the Last Adam? Are you so wrapped up in the old man, and the old creation, that you have no time for the New Man and the new creation?

Well, heed a word of warning this day. For the day comes, the day is fast approaching when *all* will bow, when every knee will bow to Him who is Life, when all will bow the knee to the name of Jesus and every tongue will confess that Jesus Christ is Lord!

That day approaches when you, even *you*, will bow the knee and you will know that Christ is all, and that Christ is in all, and that life is only to be found in Christ. But if you don't bow the knee until *that* day, then you will find in that day that it is too late for you, and too late for your soul, and there is no letting off and no sparing for the sentence of death has already been passed. And you will never find the way to the Tree of Life. For the sentence will be echoed, "*Depart from me ye workers of iniquity, I never knew you.*"³

Yes, the day comes when all will bow the knee, but not all will go in to life everlasting. For many will go into that everlasting destruction prepared for the devil and the angels and for all those who were beguiled by the whisperings of the devil and the angels when he came unto man in the garden and beguiled him and deceived him with the words, "*Ye shall not surely die.*"⁴

Man, when he fell, died, with an everlasting death. And the day comes when those who are dead in the old man Adam *will* bow the knee and will have to confess that Jesus Christ is Lord. What day is that? It is, "*in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*"⁵ In that day, in that day which fast approaches. But until that day, until that day when God judges the secrets of men by Jesus Christ according to my gospel, until *that* day when God separates the precious from the vile, the sheep from the goats, those with faith from those without, some unto everlasting glory, from others who are prepared unto everlasting destruction, until that day, man in Adam, the *old man*, will carry on in the same path, will carry on speaking lies, will carry on lying one to another, will carry on walking in the way in which he walked, as the children of disobedience, will carry on bringing forth those fruits from his loins of iniquity: "*anger, wrath, malice, blasphemy, filthy communication, fornication, uncleanness, inordinate affection, evil concupiscence, covetousness which is idolatry*".

He will carry on in these ways, in the ways of death, the ways which seem right unto a man but which lead unto death. He will carry on living for self, living for vain glory. He will carry on with self being all, and in all that he does, for to him Christ is not all, for to him man is all. Self is all...

...

But there are *those*, there are *those* whom God has *chosen* in Christ. There are those whom God opens the eyes, and opens the ears, to heed the warning and to hear the gospel, and to hear the glad tidings of great joy unto men, that there is One who has come to save and to deliver those who fell in Adam, to deliver sinners, to deliver those who

³ See Matthew 7:23.

⁴ Genesis 3:4.

⁵ Romans 2:16.

were in bondage, to deliver those who walked as others walked, to deliver those who were under the wrath of God just the same as others, to deliver those that were like others, the children of disobedience.

There are those who hear that there is a God who delights in showing mercy. There are those who come to hear in the gospel that God has come to deliver a people, that He has come to deliver those who are in Adam, those who were fallen in Adam, those who were dead in trespasses and sins *just* as others. There are those who hear the gospel and who hear this wondrous truth, that there is a *people* for whom Christ died. There is a people in Christ. There is a people chosen from the foundations of the world. There is a people whom God has purposed to show mercy and grace unto. And *this* people are washed. They are washed in the blood of the Lamb of God. They are redeemed from their sins. They are brought out of death into everlasting life.

And this people, this people chosen in Christ, chosen of God, this people who have found grace in the eyes of God, this people find *that Christ is all and in all*.

Here is a people who no longer live for self. Here is a people who discover that self, and seeking self, only leads unto death. But there is one who brings *life*, everlasting life. There is one who delivers from death. There is one who gave *His* life for those who were once dead, that the dead may no longer be dead, but that they might live, and that they might live with Him who is Life, with Him who though He died, with Him who though He gave His own life a ransom for many, nevertheless, rose again and they, in Him, rose with Him. They rose with Him into everlasting life and everlasting glory and having risen with Him their Saviour, they live forever. They live forever and they are *one* with Christ their Saviour. They are one with Him. They are in Him and He is in them. And they find that He, Christ, is *all* and in all. *Christ is all*. He is all.

Oh, yes, child of God, elect of God, you who have been chosen in Christ, you who have discovered Christ to be your Saviour, you whom the Spirit has quickened to life by the gospel, oh, you who were in Christ, you will know. You know, these know, that Christ is all, that He is all their life, that their life is in Him and He is in them. He is all. *Is He your all this day?*

Child of God, do you know Him to be your all?

For in Christ and in Christ alone they have found life. In Christ alone the child of God has found life, everlasting life. In Him they find redemption. In Him they find salvation. In Him they find deliverance from sin and their sins, and the judgment and condemnation due to their sins. In Him they find *life*... Have *you?*

Have you found life in Jesus Christ? Is He your *all*? Is He *in* all? Is He all to you in all things? For to those who *are* in Christ, for those for whom He died, He is their redemption. He is their hope. He is their life. He is their all. He is *everything* to them and He is everything *for* them.

All their sufficiency is found in Him. He is everything to them. There is nothing they need besides Him. There is nothing they *want* besides Him. There is nothing they desire besides Him. There is nothing they could need besides Him. They have the One in whom is all riches. They have the One in whom the fulness of the Godhead dwelleth bodily. They have the One in whom *all* the fulness of God dwells. They have the One who is all, and in all.

Yes, they are *wrapped up in Him!* They are consumed with Him. They are taken up by Him. They adore Him. There is none else they desire, nothing they desire.

What is there in this world? What is there in time and eternity which they could want, which they could desire, but Christ? What is there in time and eternity, child of God, which *you* could want, which you could desire, but Christ? *What is there?* What is there in the greatest riches, the greatest glories, the greatest things, the greatest sights, the greatest pleasures and places, the greatest things you could find in this world? What is there that compares to Christ? What is there that *compares* to Christ?

They are but taking a candle up to the light of the sun, up to the midday sun.

If you lift up a candle which on its own has a glory, you put a candle in a dark place and you see a light. But you lift up that candle before the sun and it is but a *black* shadow. Anything else lifted up before Christ is just darkness. It is *nothing*. And outside of Christ there is nothing, whatever glory it may seem to have, whatever pleasure you might think that you might find in it, it will come to nothing. There is none else beside Him. There is nothing else but Him. He is all. He is all.

He is all in salvation. He is all in providence. He is all in heaven and in earth for His people. He is all. He is all in the Church. He is all in the gospel. He is all in the truth. He is *all* the truth. For He *is* the truth.

Indeed, the truth, the gospel of Christ, is the power of God unto salvation, for it declares Him who is the truth and Him who *is* the power of God. The gospel is the power of God unto salvation, for Christ *is the power of God*.

As we read in 1 Corinthians 1:

We preach Christ crucified, unto the Jews a stumblingblock, 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.⁶

Yes, Christ is all. He is the truth, the way, the truth, the life, the power of God, the wisdom of God. He is everything. He is everything. *He is everything*. Is He everything to you?

⁶ 1 Corinthians 1:23-24.

Yes, He is the power of God and the wisdom of God, but who to? *To all?* *To all men?* Is He the power of God to all men? Is Christ the wisdom of God to all men? No, clearly not, as we read in 1 Corinthians 1 verse 23:

We preach Christ crucified, unto the Jews a stumblingblock, 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.⁷

To those for whom He died, to those whom God calls unto salvation, Christ is all. He is the power of God unto them. But to the Jews He is a *stumblingblock* and to the Greeks He is *foolishness*.

What is He to you? Is Christ and His message, is the message of Christ and Him crucified, is the gospel of God to you a stumblingblock? Is Christ a stumblingblock? Is He foolishness? Is the gospel a vain message to you? Is it something for a past generation? Is it something for the religious, something for those fools that go to church, something for those that seem to need a prop to get them through life? Are you amongst those who can stand in your own strength?

Oh, *you* don't need religion... That is for the weak. You are strong enough yourself. You are wise enough yourself. You will stand on your own two feet. Oh, science... You will rest in science. You will rest in wisdom. You will rest in learning...

Are you amongst those that despise the gospel, amongst those that say there is no God? Are you that fool that says, "*there is no God*", to whom the gospel is foolishness?

Well, hear this day that God says:

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God 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.⁸

...That those who hear and believe will be saved. For this message of Christ and Him crucified, which may be to you, in your foolish wisdom, in your earthly wisdom, you may cast it aside as foolishness, but if you do, you will find that there comes a day when God destroys the wisdom of the wise. He *has* destroyed the wisdom of the wise and He will destroy those who think they are wise in their own eyes.

But those, who you count as fools, those whom you despise as weak, are those who won't perish. For they are those who believeing, are saved. For that message you count as folly,

⁷ Ibid.

⁸ 1 Corinthians 1:19-23.

that message of Christ and Him crucified, to *them*, is made known to be the power of God and the wisdom of God. For they, in that message, discover that Christ is their all. Christ is their Saviour. And Christ is a mighty Saviour, who delivers from death, who delivers from the wisdom of this world, who delivers from that wisdom which man discovered in the garden, that wisdom which he ate on the Tree of the Knowledge of Good and Evil. That wisdom which destroyed, that wisdom by which sin entered and death by sin, that wisdom which you think will save you, that wisdom of science, falsely so called. *Hear this day where it came from.* It was fruit which man ate from a tree called the Tree of the Knowledge of Good and Evil. And when he ate, he died. And he is dead until this day. And there comes a day when he will be judged for eternity. And when that wisdom, that fruit which he rejoices in will plunge him into everlasting darkness. Is that your wisdom?

Well, hear the wisdom of God in the gospel. For the gospel, the preaching of the cross, is the *power* of God and those who hear it know it to be the power of God, and they discover in it Christ and His salvation. They discover a mighty Saviour. They discover One who delivers them from death, One who delivers them from corruption, One who brings them into eternal glory. And for them, *and for these alone*, they find that Christ is all and in all.

Yes, the Jews... to the Jews who seek after a sign this gospel is a stumblingblock and to the Greeks it is foolishness. Yes, the Greeks, to you maybe... you may despise it as foolishness, but there are those, the Jews, the religious, professing Christians even, they may not despise it as foolishness, but when the true message of the gospel comes to them it is a stumblingblock. For what *they* heard and what *they* rest in, is another gospel. They want to come before God *another* way. They want to come before God hoping that God will be pleased in them and in something that they have done for God. They think that they will come before God and God will judge them and find some good in them. For they have always come to church, and they have always attended unto the word of God. They have read their Bibles. They have been zealous for good works. They have been moral. They have not gone after the ways of the world. Oh, no. These seek after God, in their own eyes. They thought that they were religious.

Is *that* you? Do you think that you will stand in that day? Well, again, hear the words. We Christ and Him crucified who is all and in all. He is all the message. Either He is *all* and you are *nothing* or you are all and in your eyes He is nothing. And if you will come with anything but Christ, and Christ alone, if you will come before God saying that you will bring something of your own before God and maybe God will be pleased with that, maybe He will be pleased with something which you can give to Him, something you can put before Him, you will find in that day that God turns around and despises your offerings, for He will not have your works, for your righteousnesses are as filthy rags, *filthy rags!*

Either Christ is all. And you rest in Christ alone, or you are all and you will have none of Christ. For to the Jews Christ and His gospel is a stumblingblock and to the Greeks He is foolishness, but to those who are called, both Jews and Greeks, He is Christ the power of God and the wisdom of God.

For you see that not many wise men after the flesh, not many mighty, not many noble are called.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.⁹

Yes, He has chosen nothings. *Who* are those who believe this gospel? Who are those for whom Christ died? Who are those who can say that Christ is their all and in all? Who are those *truly*? They are *nothings*. Yes, nothings, absolutely nothing.

Are you nothing? Do you think you have got some good in you in which God will be pleased? Or do you know you are nothing, a sinner from head to toe, black from head to toe, a leper, vile, corrupt; that outside of Christ in the old man Adam, you are nothing. But in Christ, *in Christ*, you find salvation. For it is the nothings for whom Christ died, nothings, because to them Christ is all. They glory only in Him.

And He will never be all to you if you are still anything in your own eyes, if there is still something in yourself in which you take glory, in which you glory in; if you are still going about to establish your own righteousness, still going about to make yourself good before God. If God brings you to the point of knowing that you are nothing, and that all that you are and all that you do is nothing, then, and only then, will you know, and will you begin to discover, that not only is Christ something, but that He is the only One you need, that He is all you need, that He is a Saviour, that He is *all* your need. But until then... until then, whatever you may say, whatever you may say of Him, however great you may say He is, if you still rest in something which is in you, in reality, to you, Christ is nothing.

For He will do *everything* to save you or he will do *nothing* to save you. He will either be a *whole* Saviour or he will be no Saviour. He will either be *all and in all*, or He will be nothing and in nothing.

What is He to you? Is He your all? Is He your all? For He came to save nothings, that no flesh should glory in his presence.

Yes, to these nothings He is all. *What* do you know of this Saviour? What do you know of Him? Is He your all? What do you know of His power in the gospel, His power to save? What do you know of His love? What do you know of that love which led Him to the cross to die in the place of sinners? What do you know of that everlasting love which He set upon his own when He said unto them, "*Yea, I have loved thee with an everlasting*

⁹ 1 Corinthians 1:27-29.

love”¹⁰? *Thee*, you who are corrupt, you who are dead in Adam, you who went forth from the womb speaking lies; *You*, I have loved *thee*, He says to His own.

What do you know of Him? What do you know of Him who was *beaten* and *bruised* and cast out upon the cross, who men with wicked hands crucified? What do you know of Him who loved His own, and loving them to the end laid down His life for them? What do you know of Him who laid down His life upon a cross, who was cast out and who was made to be sin for His own? What do you know of Him who bore the sins of all His people in His own body on the tree, and being made sin and bearing their sins, His own Father cast Him out and beat and bruised Him, and judged their sins in his own Son? What do you know of this Saviour, who suffered the torments of death, who suffered the torments of eternal judgment against the sins of His people upon the cross? What do you know of this Saviour who *died a real* and a *lasting* death, who suffered an eternal judgment of the wrath of God? What do you know of Him who died that sinners may live? Did He die in your place? Is He your Saviour? Was His love set upon *you*? Did He die because He loved *you*? Is He all your need? Is He yours?

For He is the power of God unto them that believe. And He is the wisdom of God unto them that believe, the *wisdom* of God.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.¹¹

What do you know of Him who is made unto us wisdom... wisdom? What do you know of this wisdom, this wisdom of God which is made known in three aspects: righteousness, sanctification and redemption?

Oh, what wisdom is found in Christ that He should be made unto His people the *righteousness* of God, that they who are utterly unrighteous, they who are sin through and through should be made in their Substitute, righteousness, *righteousness*, that God should look upon His own and look upon them in the One who died in their stead, the One who shed His blood for them, and He should see in His own Son *righteousness*.

What do you know of Him? What do you know of Him who is made unto His people *sanctification*, Him in whom they are separated, Him in whom they are made holy, Him in whom they are sanctified, set apart as those who are holy, set apart as those who are separated from sinners, set apart as those who are separated unto God, as those who are found in Christ and Christ alone? Are you sanctified in Christ? Is He your sanctification? Do you find *all* in Christ, the One who died to set you apart from sin, to deliver you from sin, to make you righteous, to make you holy? Is He all your sanctification?

For to those that believe, unto whom He is made wisdom, He is made wisdom in righteousness and sanctification and redemption. Is He your all in all in *redemption*? Is

¹⁰ Jeremiah 31:3.

¹¹ 1 Corinthians 1:30-31.

Christ the One that redeemed you from that captivity in which you were once bound? Did He die for you? Did He pay the price that needed to be paid to set you free, to deliver your soul from condemnation? Did He pay the redemption price for *you*?

Oh, what a price He paid for his own, what a price He paid to deliver His people from condemnation. What a price He paid to bring them from darkness into light, from death unto life. What a price He paid. Can you fathom the price that Christ paid to redeem His people? Do you know what the redemption price was to set you free, child of God? Do you know what price was paid? A price that could never be paid by any other, a sum which is so vast we cannot comprehend it! Do you know what lengths the love of Christ went to, to deliver His people. He took a price which was so great because the debt was so great! He paid with His own life. He paid with His own life that He might set His own free! He gave Himself. He gave His all that He might save His own who were nothing. He gave his all. He gave Himself for his Church. "He loved me and gave himself for me", says Paul. He gave His all.

That is the price He paid, child of God to *redeem* you, to set you free, to set you at liberty, to deliver you from the captivity you were once in, in the old man. Oh, child of God, is He your all and in all? This One who is made unto us wisdom, made unto us righteousness, sanctification and redemption.

Oh, what a Saviour! What a Saviour. What a length he went to, to save us.

Oh, if you know anything of what His salvation is, if He is your all you will know that you are nothing before Him. You will know that you are nothing but a sinner before Him. You will know that there is nothing in yourself by nature, but that which you inherited from Adam, and you will glory in nothing but Christ.

For as it is written, "*He that glorieth, let him glory in the Lord.*"¹²

Let him glory in Christ alone!

[We] have put off the old man with his deeds; And have 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.¹³

He is all. He is all our message, all our salvation, all our redemption, all our glorification! He is all in the Church. There are no barriers. There are no barriers. All that divided men in the old man Adam, all has been taken away. We are no longer Greek nor Jew, no longer barbarian, no longer slave and free man, no longer religious and irreligious, no longer circumcision or uncircumcision, no longer Scythian, bond nor free, but we are *all one* in Christ Jesus. We are all *one* in the new man in whom *Christ is all and in all*.

¹² 1 Corinthians 1:31.

¹³ Colossians 3:9-11.

Is He your all? *Is He your all?* Is Christ your all this day? For if He is your all this day then glory in nothing but let him that glory, let him glory in the Lord. Let him glory in Christ alone... *for Christ is all and in all.*

Amen.