



Living and Sharing the Gospel

Weekly bulletin
December 13, 2020

Worship services are being cancelled until further notice because of Covid-19. However, we will have worship services through the Internet Zoom platform every Sunday at 10:30 AM in NB, NS and PEI. The Zoom link for this service will be sent to you by email. The telephone numbers for Zoom always remains the same but the Meeting ID and password number change every week.. Please let Mr. Vautour know if you would like to be added to the weekly email list. See the bottom of the bulletin for the contact information

If you have friends or acquaintances who want to join in the worship service, please do not hesitate to share with them the Zoom links to join with us in the worship our great God.

Please note that audio and video sermons are available at www.gcine Brunswick.org .

Prayer Meeting Thursday, December 17 at 7:30 PM

To see specific prayer requests from the church, please go to www.gcine Brunswick.org – under “Members Only” and type the password.

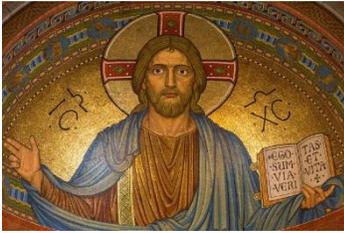
- Let us pray for the Church to put first things first which is **to love God with all of our heart, with all of our soul and with all of our mind.** The secondary commandment and flowing from the first is **to love our neighbour as ourselves.**
- Let us pray according to God’s will as per his instructions: “1 ¶ **First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth.**” (1Ti 2:1-4 ESV)
- Let us pray that God will strengthen his people with faith, perseverance and love during this difficult pandemic period and that the good news of the Gospel will be spread widely.
- Let us pray that God will give us to wisdom to know how he is working and how he wants us to humbly participate in his work of salvation. “**For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.**” (Eph 2:10 ESV)

Offerings: you can send your offering directly to the following address: **Grace Communion International- Canada, Suite 203A, 2121 Airport Dr., Saskatoon, SK 7S1 6W5.** If you prefer, you can also call **1-306-653-2705.** Thank you for your continued generous giving to God by giving to this part of God’s church, his body.

From Mr. Bill Hall – GCI Canadian Director “We will continue to process the donations we receive in Saskatoon. Members are urged to mail them directly to our office for the time-being. They can also donate via phone using a credit card, or via Canada Helps using **the donate button** on our website at <https://www.canadahelps.org/en/dn/7735> . We will credit all donations received via Canada Helps to a member’s local congregation, if we can identify where they attend.”

What does it mean that "Christ is all and in all"?
From GCI The Surprising God Blog

Posted: 08 Dec 2020 12:58 PM PST



Mosaic of Christ Jesus (public domain via Wikimedia Commons)

In **Colossians 3:11 (NASB)**, Paul declares that **"Christ is all and in all."** The immediate context relates to the "new self" -- who we are in Christ, no matter our ethnicity or socio-economic standing. However, the larger context is the whole letter of Colossians (with parallels in Ephesians) where we find at least six ways in which Christ truly is *all and in all*.

1) CHRIST IS THE IMAGE OF THE INVISIBLE GOD, THE FULLNESS OF DEITY IN BODILY FORM

In **Colossians 1:15 (NASB)** Paul tells us that God's Son (Christ) **"is the image of the invisible God."** He goes on to say in **Col. 1:19 (NASB)** that **"it was the Father's good pleasure for all the fullness to dwell in [Christ, God's Son]."** He then adds this in **Col. 2:9 (NASB)**: **"For in [Christ] all the fullness of Deity**

dwells in bodily form." Our only way of knowing God, who **"dwells in unapproachable light, whom no man has seen or can see"** (1 Tim. 6:16, NASB) is to know Him in and through Jesus (God incarnate). As Jesus told his disciple Philip, **"He who has seen me has seen the Father"** (John 14:9, NASB)

2) CHRIST CREATED ALL THAT EXISTS

In **Colossians 1:15-16 (NASB)**, Paul states that Christ is **"the firstborn of all creation. For by him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through him and for him."** John 1:3 (NASB) makes essentially the same point: **"All things came into being through him, and apart from him nothing came into being that has come into being."** As Creator of the cosmos, Christ is sovereign over all. "Firstborn" here refers not to first in birth order (the Son of God, with the Father and the Spirit, is eternal God), but first in importance (primacy). Christ as creator of all is supreme over all.

3) CHRIST IS ETERNAL AND IN HIM ALL THINGS HOLD TOGETHER

Note **Colossians 1:17 (NASB)**: **"[Christ] is before all things, and in him all things hold together."** *Before* here refers to primacy, but also to priority in time. As Jesus told the Jews who were attacking him (John 8:58, NASB), **"Before Abraham was born, I am."** He was referencing **Exodus 3:14**, where God tells Moses, **"I am who I am."** The Jews understood what Jesus meant and picked up stones to stone him. **"In him all things hold together"** means that Christ is the power that upholds (sustains) the universe. We are thus totally dependent on him both for our existence and our every need.

4) CHRIST IS THE BEGINNING, THE FIRSTBORN FROM AMONG THE DEAD

Colossians 1:18 (NASB) tells us that Christ **"is the beginning, the firstborn from the dead..."** Here Paul apparently is referencing Jesus' bodily resurrection, which was the first of its kind. Although there are other resurrections in the Bible that precede Jesus' resurrection, the others were temporary -- those people died a second time and now await the final resurrection. Jesus alone has been raised with an indestructible (glorified) resurrection body of the sort we will receive in the resurrection of the dead at our Lord's return (*parousia* or advent) at the end of the age. Thus Paul is telling us that Jesus himself is our hope -- hope of an indestructible life in an immortal body in the age to come.

5) CHRIST HAS FIRST PLACE IN EVERYTHING

In **Colossians 1:18 (NIV)**, Paul says **"God raised Jesus from the dead first so that in everything he might have the supremacy."** In **Eph. 1:10 (NET)** Paul says God is working **"to head up all things in Christ -- the things in heaven and the things on earth."** Because Jesus was willing to humble himself and go to the cross, Paul says in **Phil. 2:9-11 (NASB)** that **"God highly exalted him, and bestowed on him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."** Christ already has "first place" -- the place (position) of supremacy over all. He is Lord of all, and the revelation of that reality is progressively unfolding in the world through the church, empowered and directed by the Holy Spirit.

6) THROUGH CHRIST, GOD RECONCILED THE ENTIRE CREATION TO HIMSELF

Paul tells us in **Colossians 1:20** that God worked **"through [Christ] to reconcile to himself all things, whether things on earth or things in heaven, by making peace through [Christ'] blood, shed on the cross."** By *all things (ta panta)* in Greek, Paul is referencing the entire creation (as he also does in **Romans 8:18-23**). Christ is *all* in God's eternal purpose for *all* creation, and that includes *all humanity*.

As Paul indicates in **Eph. 1:3-4 (NASB)**, God has blessed all humanity with every spiritual blessing in Christ. He has done so by choosing humanity, in Christ, **"before the foundation of the world."** In **Col. 1:14 (NASB)** we are told that in Christ, we have "redemption, the forgiveness of sins." In **Col. 2:13 (NASB)** we are told that though we all were "dead" in "transgressions and the uncircumcision" of our "flesh," Christ made us "alive together with him, having forgiven us all our transgressions."

Christ is thus the definitive answer to the human predicament -- the answer to all sin and the guilt that goes with it -- both now and in the life to come. In short, Christ is "all-sufficient" as it pertains to salvation (with all the word "salvation" connotes). However, the Jews who opposed Jesus (and also Paul) didn't see it that way. They saw themselves as superior to the Gentiles in spiritual matters. But Paul sets the record straight, declaring that Christ is "all, and in all." The Jews also thought that they could be right with God by keeping the law, especially the ritual of circumcision. But Paul says that in Christ there is "no circumcised and uncircumcised...but Christ is all, and in all." The Greeks thought that they were a superior race over the barbarians and Scythians, and the Jews thought that they were superior over the Gentiles. But Paul says that in Christ there is "no barbarian or Scythian...but Christ is all, and in all." Those who were born free in the Roman world thought they were superior to slaves, who were viewed as property, not as humans. But Paul says that in Christ there is "no slave and freeman, but Christ is all, and in all." God has, in Christ, reconciled all to himself. *All* are included, no exceptions.

HOW THEN SHALL WE LIVE?

That Christ is all, and in all, has profound implications for the life we now live as followers of Jesus. In **Col. 2:10 (NASB)** Paul declares that **"In [Jesus Christ] we "have been made complete"** (the NIV says "brought to fulness") -- this is an accomplished reality, a "done deal." In that reality we find peace, resting in the truth of who Christ is and who we are in him. However, this "resting" is not passive. As Paul notes in **Col. 1:28** that his goal as an apostle is to **"present everyone fully mature in Christ."** Here we see the tension Paul often presents between what God, in Christ, has made us *objectively* (an accomplished reality) and what we experience, by the Spirit, *subjectively* (as an unfolding experience) as we walk with Christ. Objectively all spiritual blessings are ours *already* in Christ (**Eph. 1:3**), but it is through a life of walking with Christ that we come to understand and thus personally *experience* these blessings. Note, in that regard, that Paul exhorts believers to **"continue in your faith, established and firm and do not move from the hope held out in the gospel" (Col. 1:23, NIV).**

Paul tells us in **Col. 2:3** that in Christ is **"hidden all the treasures of wisdom and knowledge."** *Hidden* implies that we do not yet see and so experience all those riches. *Knowledge* refers to the knowledge of God and of ourselves. *Wisdom* refers to the skill of applying this truth in our lives (living into that truth). Christ is all of this for us, and by walking with him -- sharing his life and love -- more and more of his knowledge and wisdom becomes ours subjectively (experientially).

As Paul goes on to note, the life of walking with Christ involves **"seeking the things above, where Christ is, seated at the right hand of God" (Col. 3:1, NASB)**. This seeking is an ongoing spiritual discipline of setting **"your mind on the things above, not on the things that are on earth" (Col. 3:2, NASB)**. It involves "taking every thought captive to the obedience of Christ" (**2 Cor. 10:5, NASB**). It means daily casting off the dirty clothes of the old self and putting on the new, clean clothes of the life that is ours in Christ (**Col. 3:9-10, NASB**). This is a lifelong journey -- a process that happens as we look daily to Christ, who by the Spirit lives within us. As Paul states (**2 Cor. 3:18, NASB**): **"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."**

This Advent and Christmas season may we "make room" for Christ to be for us in our daily living and loving who he truly is -- the one who is truly all and in all.

GCI principle website and Moncton Websites—a) www.gci.org , b) gcinewbrunswick.org , c) <https://www.facebook.com/GCIMoncton> ; d) *Grace Communion International-Moncton* <https://www.youtube.com/channel/UCGkZyWhmKmDZY69vJcFfPg>

For a wealth of helpful articles about God, grace and his plan for salvation, who we are, etc., please see the GCI.org website. Contact Information: Pastor's contact information: email— evatour47@outlook.com