

## **“A Hymn About Him”**

Colossians 1:15-23

Turn with me in your Bibles to Colossians 1, and in just a minute we will read beginning with verse 15. We are two weeks into a series that we've called 'Foundations' in which we are considering the importance of a biblical worldview. A person's worldview is the basic beliefs which guides their thoughts and actions in life. It attempts to answer the most fundamental questions of life—Where did we come from? What is our purpose? Who makes the rules? What has gone wrong with the world, and how can it be solved? All of these are questions which get at the heart of a person's worldview. And everyone has a worldview whether they realize it or not. A biblical worldview understands reality in the context of God's good design as revealed in His Word.

Paul's letter to the Colossians is one of the most worldview shaping books in the New Testament. It was written to a church that was being threatened by false ideas, and urges them to be rooted in Christ. It certainly isn't the longest of letters. It is only made up of four chapters and 95 verses. We know it as Paul's letter to the Colossians because it was written to a group of believers living in the city of Colossae, located in the Lycus Valley in what is now modern Turkey. It was a smaller city located on a major route that ran east to west, which meant that people traveled through this area from both sides of the Roman Empire. And it meant constant exposure to all the philosophies and new ideas coming from the east. So it became known for pluralism as any new idea or philosophy came to town and gained a following.

Apparently, Epaphras to whom Paul refers in verse 7, had been influential in starting the church. He came to faith under Paul's ministry in Ephesus, and took the gospel back home to Colossae and planted a church among his family and

friends. Ten years later, Paul is imprisoned in Rome, and Epaphras tracks him down because the church had come under the influence of some false ideas so that the faith of these believers was under attack. Epaphras comes to Paul seeking help to counter these false ideas, and the help he is given is this letter we know as Colossians.

What are the false ideas which Colossians confronts? We are given insight throughout the letter. And what we can piece together is that it involved a lethal combination of philosophy, legalism, and warped Christianity that said people needed Jesus 'plus' something else. Paul will give repeated warnings against being led astray by false ideas and influences. And every warning in Colossians points us back to the truth that Jesus Christ is sufficient! Anything that subtracts from Him or adds to Him ultimately is a substitute for Him.

Paul knew that the Colossians needed strength in order to be shielded from these false ideas that were leading them to question the sufficiency of Jesus Christ. And that is why he prays the way he does in verses 9-14. He confronts these ideas in this little letter to help genuine believers distinguish a biblical worldview from the spirit of the age. Knowing the truth helps us identify the lie. They needed the instruction of Colossians as it was a crucial and challenging time. And if there is anything that we need in our time of confusion with its false ideas, it is this same message. Because as much as things change, they really stay the same. People are just as lost and in need of salvation as they were in the first century. Lies and false ideas which keep people blind to their sin are just as much a reality now as they were in Paul's day. When a nation turns its back on the living God, it doesn't believe nothing—it believes all kinds of things. There are lies that have been hardwired into the thinking of people in our generation, lies that represent a hostility to a biblical view of reality. It is a hostility to those

who want somehow or another to live as Christians while in a world that doesn't like what we Christians believe. We've seen that vividly these past two weeks.

**John 17:14—“I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world.”**

We are in the world, but not of the world. And it is the truth of a biblical worldview which sets us apart. Now, with that in mind, I want us to pick back up in verse 15 where Paul writes some of the most important words in the New Testament as it relates to both the person and work of Jesus Christ. (Read)

When Christians think about Jesus Christ, they often break out into song. I'm reminded of all the wonderful hymns and songs of the faith whose lyrics are rich with Christ-centered theology, both ancient and modern, songs such as:

- “I will sing of My Redeemer and His wondrous love to me! On the cruel cross He suffered, from the curse to set me free!”
- “Praise Him, Praise Him, Jesus our blessed Redeemer! Sing O earth His wonderful love proclaim!”
- “All hail the power of Jesus' name! Let angels prostrate fall. Bring forth the royal diadem and crown Him Lord of all!”
- “In Christ alone my hope is found, He is my light, my strength, my song!”

It would be impossible to determine the exact number of songs written about Jesus. These verses in Colossians 1 represent a first century hymn which was put to music and worship in the early church. It is a hymn all about ‘Him,’ especially when you add up the number of times Jesus is referred to through personal pronouns. I've counted up a total of 17 specific references. Whether Paul is quoting a hymn, whether he is adapting it, or whether he is creating it

himself, it is amazing that within three decades of the death and resurrection of the Lord Jesus Christ, the churches and the hymns that they've begun to sing are an expression of their theological convictions. We would say their hymnody is grounded in their theology. And it isn't something that is optional, but essential. Paul will go on to explain this in:

**Colossians 3:16—“Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”**

Look at the participles in these verses. Participles are the words ending with ‘-ing.’ Teaching and admonishing one another, singing psalms and hymns and spiritual songs. In Ephesians, Paul associates these same things with being filled with the Spirit. Spirit-filled people have a different way of speaking and singing. Spirit-filled people have a song of worship in their heart. Singing characterizes the Spirit-filled worship of the Christian. When you are truly filled with the Spirit, it will make you a person of joyful worship. Christianity is unique among the world's religions in that it is a singing faith. We sing when we gather. That's not true of any other religion in the world. The church sings when we gather on Sunday because we have a Savior who is alive and worthy of our worship.

You can tell a lot about what a church believes by what it sings. How true it is that what we sing often informs and reinforces what we believe. I would venture so far as to say that our worldview is shaped as much by what we sing and listen to as it is by sermons. That's because most people don't listen to my sermons on a daily basis. But they do listen to music, and they do listen to podcasts. They scroll through social media and consume quantities of soundbites that come in the form of reels. That's why you had better make sure that what you're listening

to is true. The key thing to look for is not how a song makes you feel, not how entertaining it is, but how edifying it is. Not how the music itself moves you, but whether or not the lyrics are true and founded upon the truth of the Bible. And so I want us to consider this ‘hymn about Him’ and see what it is that Paul has to say to the church.

### **1—The person of Jesus Christ—WHO He is (1:15-19)**

*“He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him. And He is before all things, and in Him all things hold together. And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent. For in Him all the fullness of God was pleased to dwell.”*

Along with passages such as John 1 and Hebrews 1, these verses in Colossians 1 take their place among the clearest and most important in terms of what they reveal about the deity of Jesus Christ. These verses are a mountain peak of majesty, with seven specific phrases, each one revealing truth concerning the person of Christ. Let’s notice each of the statements which are made about the person of Jesus Christ:

#### He is the image of the invisible God

Paul writes in verse 15, “He is the image of the invisible God.” Now, the word ‘invisible’ obviously means that something is unseen. Paul uses the word twice in these verses, once in verse 15 and then again in verse 16. The predominant worldview in our culture that believes the only things which matter are those which are visible and physical. People try to make sense of the visible world by

only looking at other things which are visible. It says matter is the only thing that matters. But the Word of God says that what is visible only exists because of what is invisible. In other words, you will never understand the visible realities of life in the world apart from the invisible. In the great hall of fame 'faith' chapter of Hebrews 11, the writer of Hebrews explains it this way:

**Hebrews 11:3—“By faith we understand that the universe was created by the Word of God, so that what is seen was not made out of things that are visible.”**

God Himself is invisible. 1 Timothy 1:17 refers to Him as the King eternal, immortal, invisible, God only wise. 1 John 4:12 says that no one has seen God at any time. And Paul says in 1 Timothy 6:16 that He dwells in unapproachable light, whom no one has ever seen or can see. The eyes of sinful man could never look upon the light of God's glorious countenance and live to tell about it.

**John 1:18—“No one has ever seen God; the only God, who is at the Father's side, He has made Him known.”**

That is the same thing Paul is saying here. Jesus Christ is the 'image' of the invisible God. The word he uses is εἰκόν (eikōn) which gives us our word "icon," meaning the exact representation. Which means Jesus is not a faint reflection or a distant echo. He is the full, visible manifestation of the God who is invisible. He has made Him known, which is to say He has fully disclosed Him. Jesus said:

**John 14:9—“Whoever has seen Me has seen the Father.”**

**John Phillips** — *“What God is, Jesus is. What God does, He does. What God says, He says. There is not one iota of difference between God in Heaven and Jesus on earth.”*

When you look at Jesus—His compassion, His authority, His holiness—you are seeing the Father’s heart unveiled. For 33 and a half years, the Lord Jesus lived on earth as the God-Man. And He set before us a flawless, moment-by-moment, audiovisual, high definition, living color, three-dimensional demonstration of what God is like. He is the God who spoke galaxies into existence, yet He also walked dusty roads, touched lepers, and wept at a graveside. If you’ve ever wondered what God is like, then look at Jesus who is God in human flesh. He is the image of the invisible God

#### He is the firstborn of all creation

Then notice the second statement Paul makes about Him by referring to Him as “the firstborn of all creation.” Some cults twist this phrase to suggest that Jesus was the first creature. But the word ‘firstborn’ in the Bible often speaks of rank and privilege, not origin. Psalm 89:27 refers to King David the ‘firstborn’ even though he was the youngest son, meaning he held the place of highest honor. Jesus is the ‘firstborn’ in the sense of preeminence. It is to say that He stands over creation as its rightful heir and ruler. Since He existed before creation, He is exalted above it. He is not a part of creation, He is Lord of creation. He is the uncreated Creator. And this is seen in what Paul says next:

#### He is the creator of all things

Verse 16 removes all doubt as to who Jesus Christ really is, “For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him.” Understanding what the Bible teaches about creation is of monumental importance in our day. And I’ll tell you why that is—because pantheism is quickly advancing in its impact. This idea that the universe is

supreme. You hear it all the time as people will say, “I hope the universe is kind to me today.” And then radical environmentalism, in keeping with other self-centered worldviews, assumes that in one way or another that nature itself contains the sacred. And it leads to worshiping the creation rather than the One who is responsible for it. That is the way societies go when they abandon the knowledge of God as Creator. Darwinian evolution and a ‘naturalistic’ worldview—the belief that all life arose by unguided evolutionary processes without any divine purpose—it will erode the very foundation of human dignity. It does this in a number of ways:

- It reduces human beings to mere biology

If we’re only the accidental result of random mutations and natural selection, then we are ultimately no different from animals or even from inanimate matter, we’re simply more complex. Dignity then becomes a matter of opinion, not something intrinsic to humanity.

- It rejects the truth that people are made in God’s image

The Bible’s teaching grounds human worth in the fact that we are created in the image of God (Gen. 1:26–27). If you remove the Creator, then the notion of our innate, God-given worth loses its objective basis. Human rights are gone. And then once that happens:

- It rationalizes human value with utilitarian ethics

If survival and reproduction are the ultimate ‘good,’ then societies may prioritize what is useful or advantageous over what is morally right. Historically, some have used Darwinian concepts to justify eugenics, racism, and ‘survival of the fittest’ policies. Morality becomes grounded in subjective rather than objective.

- It relativizes morality and makes it subjective

Without a transcendent moral Lawgiver, right and wrong are products of evolution or cultural preference. And that means the worth of a human life can be defined by majority rule, strength, or perceived usefulness, which would endanger the most vulnerable—the unborn, elderly, and the disabled.

- It removes life's meaning and hope

If human life arose with no purpose and it ends in extinction with no eternal purpose, then concepts such as dignity and value depend on shifting human opinion. They are not anchored in something eternal and unchanging. But my friends, we have a much, much better story! And it is a true story.

Which is why we have to teach our children and grandchildren that before there was time, before there was matter, before there was space—there was God! No, matter is not coeternal with God. Matter is not all that matters. Before creation, before its beginning, the Word of God says, “In the beginning, God.” And so Paul says to these folks in Colossae, “It is vitally important, if you are going to hold the line, if you are going to make an impact in your day—that you understand just how supreme Jesus is.” For He is the Creator incarnate, and by Him all things were created. No less than four times in verses 16-17 does Paul use the expression ‘all things’ to emphasize how Jesus is the Creator of the universe. By Him all things were made. Made, not mutated. Made, not accidental. Made, as in with intentionality and purpose. And all things were made by Him. Notice the sweep of that statement:

Where? Heaven and earth—every realm. There is not a realm anywhere that is not subject to Him.

**Hebrews 1:2—“In these last days He has spoken to us by His Son, whom He appointed the heir of all things, through whom also He made the worlds.”**

**John 1:1-3—“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made.”**

What? Things visible and invisible—material and spiritual.

Who? Thrones, dominions, rulers, authorities—and every other power you can imagine. All are subject to Him. All will one day bow before Him. Paul says that everything exists by Him, through Him, and for Him. Which is to say that Jesus Christ is the architect, agent, and aim of creation. The very same thing is said in:

**Romans 11:36—“For of Him and through Him and to Him are all things, to whom be glory forever. Amen.”**

All of the stars shine for His glory. The ocean waves roar for His praise. Our breath is for the sake of His worship! Everything begins and ends with Him. All things sprang forth at His command, and all things will return to Him at His command. Which is why He says what He does in:

**Revelation 1:8—“I am the Alpha and the Omega, the Beginning and the End.”**

He is the sustainer of all things

Notice the fourth statement Paul makes about Him. Verse 17 says, “And He is before all things, and in Him all things hold together.” That means Jesus is not only the starting point of creation, but He is also its sustaining power. The laws

of physics, the orbit of the planets, the beating of your heart—He holds it all together. Hebrews 1:3 says that He “upholds the universe by the word of His power.” Which is really a remarkable statement when you consider the fact that scientists are baffled by the electromagnetic force that holds protons and electrons together in the nucleus of an atom. They can observe what it is, but not why it is. It is a mystery for which science cannot provide an answer.

Robert Jastrow was an astronomer and physicist as well as an admitted agnostic when it comes to religious matters. In a book he entitled *God and the Astronomers*, he tried to explain why modern scientists are so adamantly opposed to any kind of creationism. He wrote:

*“Why this strange reaction on the part of many scientists? I think part of the answer is that scientists cannot bear the thought of a natural phenomenon which cannot be explained, even with unlimited time and money...For the scientist who has lived his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.”*

The Word of God is clear when it says that Jesus Christ is the One who upholds the universe by His word of power. It is by Him that all things hold together. And if He were to withdraw His hand, everything would collapse into chaos. The very next sunrise, the conception of life in the womb, or your very next heartbeat, is by itself a testimony to His sustaining power.

He is the head of the body

Paul moves from the cosmic to the intimate in verse 18 by saying, “And He is the head of the body, the church.” That is the fifth majestic statement He makes

about Jesus. The Lord who rules galaxies also shepherds His people. Which means the church is not a human institution with Jesus as a distant founder. Rather, it is a living body with Christ as the living Head. So that He guides, nourishes, and directs us. The body cannot exist without the Head. The moment the head is severed from the body, everything dies. We can lose a limb and still live, but there is no life without the head. God created the human brain as the ‘computer’ or the command center that controls the entire body. Here, Paul is reminding the Colossians that the church is a body with Jesus Christ as its Head.

Christians of every age are part of that body and we derive our life from the Head. Which means that as a pastor, I am merely an under-shepherd. And things like programs and structures are all secondary. Friends, Jesus Himself is the source of our life and the captain of our salvation.

#### He is the firstborn from the dead

Paul continues in verse 18 by saying, “He is the beginning, the firstborn from the dead, that in everything He might be preeminent.” To say that He is the firstborn from the dead is to say that He is the first to rise in a new kind of life. It is resurrection, not resuscitation. Others He raised from the dead—like Lazarus—were raised back to mortal life but later died again. Jesus is the first to rise with a glorified, imperishable body, never to die again. The Bible says:

**1 Corinthians 15:20-23—“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a Man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at His coming those who belong to Christ.”**

His resurrection inaugurates the future resurrection of all who belong to Him. He is the 'firstfruits,' guaranteeing that those united to Him will share the same victory over death. Paul's point is that Jesus holds absolute authority over the realm of the dead and over the coming resurrection. He is 'first in rank,' not just 'first in time.' He is first in rank as the conqueror of death and is Himself the pledge that those in Him will also one day be resurrected. Our life, hope, and future all depend on His victory.

### He is the fullness of the Godhead bodily

The seventh statement about the person of Jesus Christ is found in verse 19, "For in Him all the fullness of God was pleased to dwell." He is not part of God, not a phantom or reflection of God, but all the fullness—the totality of divine essence—resides in Jesus. To see Him and to know Him is to see and know God. In the next chapter, Paul repeats this by saying in verse 9, "In Him the whole fullness of deity dwells bodily."

This then is the person of Jesus Christ—the image of the invisible God, the supreme Lord over creation, the Creator Himself incarnate, the sustainer of the universe, the head of the church, first in resurrection, and the fullness of deity. No wonder Paul concludes that He is to be 'preeminent' in everything. The word means to be in the first place, above all. It is to say that He is at the center of everything and is the strong and solid foundation. Now, all of that's an important reminder for a church that was in danger of relegating Jesus to the background. That's what the false teachers in Colossae were doing. "Jesus is great, but you need to move on to deeper knowledge." Paul calls foul on it all and says Jesus is first. Period. And since He is first, should it not stand to reason that He be first in our lives? If its true theologically, it ought to be true practically. The second thing that I'll mention involves:

## **2—The work of Jesus Christ—WHAT He does (1:20-23)**

*“And through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross. And you, who once were alienated and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and above reproach before Him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.”*

Now, if we go back through the hymn, we understand this of Jesus—He is the Lord of creation, He is the head of the church, all the fullness of the God dwells bodily in Him. In other words, all that can ever be known of the fullness of God is found in the Lord Jesus Christ. And in this, He has come in order that He might reconcile all that is disrupted and restore all that is broken, all that is in need of redemption to be brought back under the domain of His power and authority—which ultimately will be realized in the new heaven and new earth. It is the person of Christ which has uniquely qualified Him for His redemptive work. Paul wants the Colossians to be thoroughly convinced of the supremacy of Christ’s person, as well as the sufficiency of His work. We must be absolutely convinced of the sufficiency of the work of Christ—a work that has been accomplished at the cross. Notice it involves:

### Reconciling

Verse 20 says that through Christ, God is “reconciling to Himself all things, whether on earth or in heaven, making peace by the blood of His cross.” Sin shattered creation. It alienated humanity from God and infected the cosmos with chaos and disorder. Look at the way Paul describes fallen humanity in verse 21

—“alienated and hostile in mind, doing evil deeds.” It is a description of humanity now in rebellion against God. Sin separates us from God. And the greatest need for humanity is to be reconciled to God. So severe is that separation that only the death of God’s Son can bring reconciliation. It was at a tree that Adam failed, thereby plunging his descendants into sin and death. But it was at another tree —the cross—that Jesus bore the curse of sin and forever broke its power. Peace with God isn’t achieved by human accomplishments or effort. It was purchased with the precious blood of Christ.

But the work of Jesus in reconciling sinners to God is of no value in a person’s life if they remain outside of Christ. It was the same with Noah and his family, though the ark was built and ready, should they have remained outside of it they too would have been swept away by the flood. Or the family in Israel who failed to apply the blood of the Passover lamb to the doorposts of their house. They would not be spared in the coming judgment. And the same is true for the man or woman who has not personally surrendered in faith to the Lord Jesus Christ. Simply because Jesus shed His blood on the cross, people are not automatically forgiven. This reconciliation that has been accomplished is one that must be proclaimed to people, which then must be personally believed and received by people in faith.

### Restoring

To be reconciled means that we’re no longer in a state of hostility with someone. It means the long war is over. The relationship is restored. Notice in verse 21 what Paul says are the results of this reconciliation in our lives, “And you, who once were alienated and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and above reproach before Him.” The goal of Christ’s work in

reconciling sinners to God is to present them as holy and blameless and above reproach before Him.

When that reconciliation, understood and applied, comes to the life of a man or a woman, then what Paul says here of them is absolutely true—we are now holy, blameless, and above reproach (the NIV says “free from accusation”). Isn’t that amazing? As someone who is a new creation in Christ, this is now how God views me. It means that I am so forgiven that my life now looks to God as if were white as snow.

**Isaiah 1:18—“Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.”**

But someone says, “What about the fact of my sins and my blemishes and my failures that are obvious not only to me, but they’re obvious to my wife, obvious to those who know me best? What am I to do when my conscience accuses me?” I like what one man has said:

**Robert Murray McCheyne**—*“For every look that you take at yourself, take ten looks at the Lord Jesus.”*

**2 Corinthians 3:18—“And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.”**

We are now ‘being transformed into’ His image, and one day when we see Him, we will be like Him. So that in a very real sense, we’re all still under construction. He’s still working on me! And it’s a wonderful thought that the grounds of our acceptance with God is in the work of the cross, and the evidence then of our

justification is in our continuing in the faith. The work of Christ is reconciling and restoring, and notice it involves:

### Remaking

Christ's death also has cosmic implications, for the day is coming when He will restore harmony to the entire universe—in the new heavens and new earth, righteousness dwelling forever. Which means we will one day be perfect in our condition as well as in our position. Until then, God is at work in our lives every day to bring us to maturity in Christ. That's why Paul adds a note of exhortation in verse 23, "if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven." That word 'if' doesn't imply our salvation is uncertain, but it underscores that true faith endures. Perseverance is the evidence of genuine reconciliation. Those Christ saves, He keeps—and they keep trusting Him.

**David Jeremiah** — *"When we receive Jesus Christ as Savior, it's not the ending of the process—it's the beginning. Jesus compared it to being born again, and we all know babies need to grow. Every day, our Lord is working in our lives to make us more like Himself. His desire is our discipleship; His goal is our godliness."*

And so Paul says to the church in this passage, "Because of who Jesus is and because of what He has done, keep Him at the center." Years ago, I was with a mission team deep in the Amazon. I remember one night looking up at the sky, and I've never seen such a sight. Countless stars filling the sky. Imagine all of that. The stars and planets appear calm and steady, but they are actually racing through space at tremendous speed. What is it that keeps everything from

spinning out into chaos? It's the sun at the center of our solar system. The sun's immense gravity—its sheer, inescapable pull—keeps every planet in perfect orbit. Mercury, Venus, Earth, Mars, all the way out to Neptune. Each one moves at its own pace and distance, but all of them are anchored to that center. Just imagine what would happen if the sun were to suddenly vanish. In an instant the light would go out, the temperatures would plummet, and the planet would careen into pitch black darkness, drifting aimlessly through space. That's because the solar system cannot exist without its center of gravity.

The Bible says here in Colossians 1:17 that Jesus Christ is “before all things, and in Him all things hold together.” He is the Son of God—the center around which everything else finds order and meaning. When He is at the center of our lives, there is stability. Your career, family, ambitions, and even your trials can move in their proper orbit. But when we try to place ourselves at the center, life begins to wobble. Our relationships collide. Priorities spin out of balance. The false ideas in Colossae shifted Christ from the center so that things revolved around the self. I suppose it is always that way with the enemy's lies. But when Jesus is first, and when Jesus is at the center, everything else will be in their proper place. What will it look like when Jesus first place in my marriage? First place in my home? First place in my time? First place in my finances? First place in my affections?

So here's the question I have for you this morning: Who or what is at the center of your universe today? If it's anything other than Jesus, things will eventually go dark. However, if Jesus is at the center, if He is in first place, then His light and gravity will hold you fast and keep everything else in its right place. And our lives will be a 'hymn' that point other people to Him!