

My Notes 5-30-2023 Tuesday Morning

[SermonAudio - Media Player](#) Redemption

[Colossians 1:14-21](#) In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

Alright, so we're gonna go to the first chapter and kind of repeat some of what we learned last week and finished up with our handfuls in [Colossians 1:10-22](#) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

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20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works,

yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

So let's begin with this expression where we left off last week, in [Colossians 1:14](#) In whom we have redemption through his blood, even the forgiveness of sins. This is the central theme of the word of God, redemption. So we have it beginning in Genesis, and we'll see it all the way through to the book of Revelation. It's all about the cross, it's all about the finished work, it's all about the power that's in the blood of Christ to expiate us from all sin and to deliver us from the judgment and wrath of a holy God. So, exploring this great doctrine, I don't think we should ever get tired of announcing its theme. So the fate theme here, redemption, and this is the process whereby God has saved us. I like [Romans 3:24-28](#) Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

It really does show the the schematic, the plan that God had laid from the foundations of the earth. To redeem sinful people, let's just take a little portion of it here to emphasize this expression, redemption through his blood and forgiveness of sins. These are the major doctrines that come forth from the text in Romans. Here in [Romans 3:24](#), it says we're justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God. That's one big mouthful you have to say, but notice here how the apostle carefully and almost surgically describes the doctrines of justification. We have grace there's the word redemption that we're really focused on here in Colossians through his blood propitiation a powerful word here that speaks of receiving mercy from God, remission and again back to our text and Colossians, the forgiveness of our sins or remission of those sins. So God has paid the ransom in full. So again, we want to focus here being justified freely by His grace through the redemption that is in Christ Jesus. So there's that powerful word here, as I said, I believe that it's the major theme of of the whole of where the word of God it's all about redeeming, it's all about purchasing a pardon for us and that's what redemption is about, paying the full price. So here are just a couple verses that will elucidate the doctrine. [Galatians 3:13](#) So Christ hath redeemed us from the curse of the Law being made a curse for us. So there's another vital doctrine linked to redemption, and that is the vicarious substitution you see here, Christ becomes the curse in our place, and that's how this redemption is brought about, that God looks upon the finished work of Christ and is satisfied, and is, if we use that word again, propitiated, and so that the demands of his law have been fulfilled not in us we've failed in the law it's fulfilled in Christ, and as a result, he becomes the sacrificial lamb. Cursed is everyone that hangeth

on a tree, and so it was vitally important that Christ be lifted up from the earth. [John 12:32](#) And he draws all men by doing so. [Hebrews 9:12](#) tells us very similar concept neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. So you see the concept here of course, vitally tied together to the redemption is the power of the blood and we'll get to that in just a bit here as well, so important for us to elucidate the themes of salvation by the blood of Christ. So let's speak here briefly also about this. [Colossians 1:14](#) In whom we have redemption through his blood, *even* the forgiveness of sins: The power that's in the blood, you know we sing this church. Uh what can wash away my sins? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. So precious is the flow that makes me white as snow no other fount I know nothing but the blood of Jesus.

I. Cleanses from All Sin All right, so we can take a little journey here at this point also and see in [1 John 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

II. Discharges the sin debt. It dispatches depth so we'll see here in [Exodus 12:13](#) When I see the blood Passover. So this hails back to the Passover days, in which God instructed them to take the lamb to smite the doorpost, and the lintel with the blood of the sacrificial lamb, and it would look something like this, and then enter into the house. So we see the typical picture of the cross here with the bleeding brow of Christ, the hands nailed to the cross, and then at the door stoop was left the blood in a basin and you would dip a Hyssop branch in that blood in the basin on the doorstep. So we have these it's certainly a picture and a foreshadowing of Christ who will become the door of salvation by entering in we would be safe from the wrath of God. This Passover lamb is mentioned here in [Exodus 12:13](#) in great detail. The blood shall be to you a token for upon the houses where you are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. So they would take this lamb again at the door. Of the household and they would slay it, and then they would apply the blood in this fashion, and then the death Angel that night passes over, and so in fulfillment of the type. The Lamb of God, and we're justified by His blood, we shall be saved from wrath through Him in [Romans 5:9](#) Much more then, being now justified by his blood, we shall be saved from wrath through him, and [Hebrews 9:14](#) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?. So how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God. So much emphasis in the New Testament to the necessity of the shedding of blood redemption without that shedding of blood there would be no remission of sins.

III. The blood draws us near to God. So in [Ephesians 2:13](#) we have, But now in Christ Jesus you are sometimes far off, are made nigh by the blood of Christ.

IV. Saves Us From the Wrath of God That we've seen this passage here, [Romans 5:9](#) Much more being justified by his blood. We shall be saved from wrath. Through him, and so this blood has the the power to spare us from Hellfire, and plucks us as brands from the burning. This would be the cost of our redemption, and redeeming us from the flames of hell.

V. The blood cleanses the mind, and cleanses the heart. So in [Hebrews 9:14](#) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. So the mind and the heart are viewed here as being cleansed by the power of the Lord.

VI. Gives us an everlasting covenant. [Hebrews 13:20](#) Now the God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing this site through Jesus Christ, to whom be glory forever and ever. Amen.

So we're forgiven. The blood of Christ now is seen here in Colossians and so many other places has the power to redeem us to God, and we'll move on here to the next portion. [Colossians 1:13-19](#) So as we've seen, Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, in whom we have redemption through His blood, even the forgiveness of sins. So the passage now speaks of the creative powers of Christ. So we see here who is the image of the invisible God. The first born of every creature. For by him were all things created that are in heaven and that are on earth visible and invisible, whether they be Thrones or dominions or principalities or powers. All things were created by him. So we speak of Fiat Creation, which means that yeah when God created, he just merely spoke the creation into existence. Very few of us could have comprehend the notion of just speaking a word and the thing happening of his creation. All things consist, and he is the head of the body of the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence, for please the Father, than him should all fullness dwell. So by him all things are created, and by him all things consist. Now we're living in a generation of smart ones. People think they have it all figured out the enigma of the universe will never be figured out. For people to speak about it as though they understand how things happened in the beginning without the knowledge of the one that was there in the beginning, no one can make any affirmations about what happened in the beginning. It's fanciful it's not science, certainly science. It's something that's provable or reprobable. So that's the essence or definition of true science. So this is not science when they start blathering on about what happened in the beginning is that they they were there to tell us what happened. This blasphemer Stephen Hawking died, I guess, a number of years ago, but he said God did not create the universe gravity did. So this is such nonsense, but the is what the people of the world that are hoping against hope that there is no God, because they don't want to have to give an account for their sinful lives and certainly don't want to believe that there is an eternal destiny and

damnation in hell for their unbelief, and so they are glad to rally around the banner of these atheists. They're hoping that these atheists are right in their conjectures. In fact, they've deemed them not just conjectures, not just theories, but in fact, and people believe in it. So they buy their books, their best sellers where Stephen Hawking speaks of the grand design. This is like, it's so hypocritical. So what design is there in this order? The the idea of a Big Bang, you know, that brought design that's just idiotic. It's anti intellectual, but that's where we are, people more than willing to accept nonsense. So in the book he says because there's a law such as gravity the universe can and will create itself from nothing. Now just take a good long look at that nonsense. The universe can and will create itself from nothing spontaneous creation is the reason there is something rather than nothing. Why the universe exists, Why we exist? Hawking's rights, it's not necessary to invoke God to light the blue touch paper and set the universe going. So, I mean, this is laughable and it would be funny if it were not for the fact that so many people that maintained that they're super geniuses believe this. Talk about a fairy tale one of those provable laws and one of the initial laws of science is the law of biogenesis, and it was Louis Pasteur that actually developed the thought it's the conclusion that complex living things come only from other living things by reproduction, ex nihilo nihil fit: So from nothing nothing comes so this is axiomatic. It's one doesn't even need to prove such a thing that that's that's obvious, and yet we just heard the opposite of biogenesis declared by the latest geniuses that arrived on the scene, and these philosophers, and that's what they are, they're not really scientists, they're philosophers, but they all have the Phd's and they all have high accreditation from various universities and Ivy League schools, so they are considered to be the geniuses of our age talking nonsense. So to some extent it comes down to having a sort of crazy religious temperament. You know, the the great philosopher to the two of the greatest philosopher, the 20th century living, Vicken Stein's the most important in the English speaking world, and Martin Heidegger and most important in continental Europe. We're both quite obsessed with this question and Vicken, Stein says. astounding miracle that they're you know that it's not, he said. It's in the Tractatus proposition 6.44. The mystical is not how the world is, but that the world exists, and he's always talking this astonishment that there should be something, a world, and he, you know, he himself later decided that the the question why is there something rather than nothing is strictly speaking nonsensical, but it was still very meaningful to him, he said it was actually one of the three sources of ethical value for him. Astonishment at the miracle of existence, the experience of guilt this is such intellectual nonsense, and we have these philosophers and scientists that gathered together for their little meetings. Talking nonsense and then agreeing one with the other. You see, and for the common man to hear them talking these high minded arguments and so forth, most people are lost in the argument, but they haven't said anything here that makes any sense at all, and they're actually talking about this. The fact that it's a miracle so why would they use the expression miracle in reference to the physical creation that's around them? It's because they have no explanation. So, so that's the best language they can use they actually have to employ biblical language to describe a universe that no one can completely explain and no one will ever get to the end of how much we have in the world that comforts us, and tells us that we have a master creator super genius the one who is omniscient who spoke everything into existence. Who was there and had no beginning and has no end, and brings everything that is temporal into existence by his fiat creation. There are many creation passages that we have. Genesis one obviously, but then there's John one and there's Hebrews one, obviously, as we're studying now, Colossians one first, John one. All these first chapters give homage to the great creative genius. Look at [Hebrews 1:1-3](#) here where it says God who at sundry times and in diverse manners spake in times passed unto the fathers by the prophets

so. Just breaking it down a little bit. Sundry times, diverse manners, so at various times in various ways God spake in times past, and the fathers by the prophets hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds. So I made the statement earlier that that Jesus Christ the second Person, the Logos, before he takes an incarnate condition is the operative person of the Godhead that brings existence and physical existence into place. [Colossians 1:16](#) So you see here it was made for him and by him by whom also he made the worlds. Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power. When he had by himself purged our sins, sat down on the right hand of the majesty on high. So these words that we find right at the beginning of Hebrews is introductory words. It's associating Christ with the creation and the word of His power and simultaneously it's also attributing to Christ Co equal powers with the Father, so there is no sublimation. There's no Christ is less than the Father. He is the Father. He and his Father are one. [John 10:30-31](#) says so. There's no doubting this, and this is just one of many places that truth is affirmed. As I said, you've got other places in the scripture that speaks of the Logos, the Intelligent one. The genius that is behind the creation. So [John 1:1](#) so familiar to all of us in the beginning was the Word the Word was with God, and the Word was God. So this word and we have Logos here, and the Logos was used by the Greeks to denote the creative force as well as logic and reason. John used the Greek word logos to express a Hebrew concept that was used in the Old Testament, Debar Yahweh. It was a Hebraism calling Jesus the Word meant he embodied the full revelation of God to man. The thought, speech, let, plan, activity, or expression of God. That's a good way to summarize this concept, Logos you'll notice here, even in the translators give us a capitalization, thus denominating Word. This is not just Word, but it is a name. It is one of the names of God. When Jesus appears in glory and [Revelation 19:13](#) his name is called the Word of God. So he returns to now take control of that which is his initial creation, and to cleanse it from sin and deliver it from its curse. So we would look, I said first chapters first, John, one is another concept of creative powers, that which was from the beginning, which we have heard, which we've seen with our eyes, which we have looked upon in our hands, have handled the word of life. For the life was manifested, we've seen it, and we bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. So this is just one more affirmation of the truth that's given to us here in [Colossians 1](#). So we have all these various first chapters speaking of all things, all dominions, principalities, powers, all things were made by him and for him, and he is before all things. By him all things consist. So we speak here now of the Pleroma or the fullness of the Godhead bodily. [Colossians 1:19](#), and also later in [Colossians 2:9](#) you'll notice the same expression for it pleased the father that in him should all fullness dwell, and then again in the second chapter in him dwelleth all the fullness of the Godhead bodily. So those are those are two places that we have affirmation to the the Co Equality. The Father, Son and Holy Ghost. They are one and the same yet functioning in three various operations, the Father, the Son, and the Holy Spirit. We see this so clearly delineated at the baptism of Jesus, when the heavens open, the Father speaks. This is my Son in whom I am well pleased, and immediately a dove comes from heaven and lights upon our Lord. So we see the Father, the Son, and the Holy Spirit, all at the same time manifested in this one place at the baptism. So this fullness, this expression of the fullness in him all fullness shall dwell so this is an expression also that John liked to employ, so back to our [John 1:1](#) text. In the beginning was the Word, the Word was with God, and the Word was God, and the Word was made flesh we find them in [John 1:14-18](#), and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. See the word full. I have it outlined there in yellow, so that's pleroma fullness, So

everything that God is it's in the son. So he's he's no less God because he's taking human form. A great argument of the first and second well, all the way to the 3rd century Gnostics was that all flesh was evil and so ergo God could never live in a tabernacle of flesh, and so they rejected the deity of Christ, and of course, these passages speak about the fullness. There's nothing lacking in our savior very much as he says. If you've seen me, you've seen the Father also. The fullness so this equality with God is a proven fact throughout the book of Colossians and all all the other epistles. These are many places where we find the identity, total identity. [2 Corinthians 5:19](#) That God was in Christ, reconciling the world unto himself this passage it's itself is somewhat well, it's ironic, God in Christ reconciling the world to himself. So as far as human logic, we might look at that and say, you know, it kind of defies human logic it's beyond human logic we would say it's metaphysical. There are principles that are involved that are deeper than our minds can actually comprehend. As [Isaiah 55:8-10](#) said, his ways are not our ways. His thoughts are not our thoughts as the heavens above the earth, so are his thoughts, higher than our thoughts, and his ways than our ways. So this is certainly one of those incontrovertible facts, inscrutable facts that humans can't completely tolerate. We can't completely grasp it. So Jesus says I and my father are one in [John 10:30-31](#), and they began to take up stones at that moment they considered what he said to be blasphemy. It is ultimately why they put him on the cross. [Mark 14:61-62](#) His confession before Caiaphas was the I am, and when he said that the he identified himself then and there in testimony to his own condemnation. In [John 14:8-10](#) Phillip saith unto him, Lord, show us the Father, and sufficeth us, and Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Phillip he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me. So those are direct statements you'll hear sometimes people saying Jesus never said that he was God. That's exactly what these passages are implying. We might want for something much more direct. I don't think we get it anymore direct than when they he was on trial and they asked if are you the son of God, and he said I am, which was enough for them to crucify him. The Jews certainly understood what he was saying making himself equal to God, but oftentimes, Jesus spoke in language that intentionally was designed for you, the seeker, to decide who he was rather than forcing a person to believe. He wants us to come to the conclusion for ourselves, You'll recall that when he put before the disciples of whom do men say that I am? [Matthew 16:13-16](#) And Peter said, Thou art the Christ, the Son of the living God so Jesus wanted you to come to that conclusion for yourself without being compelled to believe that. You were to see this, the works that he performed. You were to see the life that he lived. You were to hear the teachings that he taught and then draw the conclusion for yourself. For no man ever taught like this, and who can forgive sins but God? All those were conclusions that Jesus was indeed God in the flesh, Emmanuel. So there's that Pleroma again scene, and the Word was made flesh, and dwelt among us. We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, and there again John bear witness of him, cried, saying, this was he of whom I spake. He that cometh after me is preferred before me. For he is before me, and of his fullness have all we received, and grace for grace for the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time. The only begotten Son which is in the bosom of the Father he hath declared him. So we know that John was born before Jesus, and yet here he speaks of Jesus being before him. In [John 8:58](#) Jesus says to the Pharisees before Abraham was I am again they take up stones to stone him because he made himself equal to God. His statements were condemnatory unless he was in fact who he said that he was. Paul takes up the same argument here in [Philippians 2:5-6](#) When he says, let this mind be in you, which was also in Christ Jesus,

who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant was made in the likeness of men. So Paul also is affirming this truth this was not something a title that Jesus would have to steal. It belonged to him from the beginning, so equal with God. There again in [John 5:18](#) I think I already quoted this. Therefore the Jews sought the more to kill him, because he's not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. So they knew enough that what Jesus was saying and how he had spoken that this was enough for them to considering him a blasphemer. So in that passage in [Hebrews 1:3](#) who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power so those are all affirmations to the glory. This is a glory that God says he would share with no other man. So in [Isaiah 42:8](#) I am the Lord that is my name. My glory will I not give to another, and yet, [2 Corinthians 4:6](#) Paul says, For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Also at the great Transfiguration in [Matthew 17:2](#), and one of the great miraculous revelations that took place in the ministry of Christ, He has the three that ascend the top of the hill. They are innervated after walking the hill and fall asleep and missed some of this divine conversation, but it's here that John would later write in [Revelation 1:16](#) and Peter would affirm as well that they had seen the majesty they had seen, the glory they saw Christ in his trans figured form along with Moses and Elijah. So he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. In the Revelation when Jesus returns, we see this similar description of him in chapter one and chapter 19 with his face shining like the sun, and his raiment white as snow, and his hair as white as snow, and his eyes like a flame of fire. So all this is descriptive of the glory of God, [Revelation 1:16](#) And he had his right hand, seven stars out of his mouth, when a sharp two edged sword, and his countenance was as the sun shineth in his strength, and Paul also says in [1 Timothy 6:14-16](#) That thou keep this commandment without spot unrebukeable until the appearing of the Lord Jesus Christ, which in his times he shall show who is the blessed, and only potentate the King of Kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto whom no man, hath seen, nor can see to whom be honor and power everlasting. Amen. So we see the at the appearing of the Lord Jesus Christ as the King of Kings and the Lord of Lords shining with this effulgent light that no man can approach to at this point, it would be like standing in front of the sun. Our bodies are not fit to be able to take in that kind of glory. We'll need a resurrected body to be able to behold that, so this tells us of the total identity of Christ with the Father. There's no doubting of it. By the time we had reached the 3rd century, there was such heresy that the Gnostics had taken somewhat the lead in this matter and began spreading about this false doctrine that Christ was just a man and they had various types of cult type religions that were coming up under different people's names, but probably the most infamous was the areas who was believed in Christ being just a a person. That walked the earth a good prophet, and that the Spirit came upon him, and left him before he went to the cross. So just pretty much humanizing Jesus that was the error of the day and it would have won the day, except that the the believers finally mounted up an argument and actually formed a creed, and that's what we know in some form is the Nicene Creed and then later the Apostles Creed we might call it, and it had various permutations, but it certainly had to assert in no uncertain terms the equality of Christ with the Father, So we believe in one God, the Father Almighty, maker of heaven and earth of all things visible and invisible, you see so that when they they formed this creed, they talk straight from the scripture. They're the ones that were reading right now in Colossians, things visible and invisible, and in one Lord Jesus Christ, the only Son of

God, begotten from the Father before all ages, God from God, light from light, true God from true God, begotten, not made of the same essence as the Father. Through him all things were made. So the notion of begotten from the father, we're going to have to look a little closer at the expression that Colossians is giving us here, the first born of every creature and what this means. Begotten the only begotten of the father, or the first born of every creature because people think then that Christ had a beginning. Begotten from the Father's first born of every creature, and they used those expressions to promulgate the lie that Christ had a beginning. He is from everlasting to everlasting. He calls himself the Alpha and the Omega. So let's take a little closer look at this expression found here in our text.

The first born of every creature, and also the first born from the dead. So what does this mean? So Jesus is called the first born, not the first created. The the word first born now would you have to go back to original language to protokoccos, which is the original Greek word, and it signifies priority. So in the culture of the Ancient near East, the first born was not necessarily the oldest child. First born referred not to birth order but to rank. The first born possessed the Inheritance and Leadership. So it really has nothing to do with him having a beginning. It has everything to do with the fact that he is the first in priority. He is the Creator so the second person, the Word the logos, speaks and he said let there be light and there was light just from the power of Word the Word, and everything else comes into existence by himself, essentially speaking it as a result, he has preeminence. Over that creation He will come then to redeem that creation, and to deliver it from its curse and sin in the curse he will inherit this world that he created, it's his rightful inheritance. He is the first born in other words, he has the right, as a first born would have the right of inheritance and leadership. Therefore, the phrase expresses Christ sovereignty over creation after resurrecting Jesus from the dead, God gave him authority over the earth, and Jesus created the world. [Matthew 28:18](#) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Save the world and rules the world he is the Self existent, acknowledged, Head of Creation, and so that's what this expression is all about. It really doesn't speak up him being created or the first one created by the Father it doesn't instead speak of his powers in creation, sovereignty that He has. Hopefully we're making this plain enough. [Psalm 89:26-29](#) gives us some light here he shall cry unto me. Thou art my Father, my God, and the rock of my salvation also I will make him my first born higher than the kings of the earth. So we see the sovereignty of that expression of the first born my mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever and his throne as the days of heaven. So in the operation of the Almighty, when the Councils before the creation, that the Father, the Son and the Holy Spirit deciding how this would be done. This is the order of creation, and how it would come into being and how the various personas of the Godhead would manifest themselves, and take these positions the Father, the Son, and the Spirit, and so that that's how it's mentioned here and certainly all of this is designed for our understanding. As humans, we understand the notion of the first born we understand the rights of the first born at least under the Jewish economy, everything belonged to the first born. You'll recall Esau and Jacob with the great struggle that took place after he sold his birthright. He had right to everything, the first born, the second no claim at all, but because Esau denigrating the birthright was willing to sell it for a mess of pottage, and so God then takes that which was last, and makes him first, and reverses the order, but again, it's all the design of God revealing himself to us in this fashion is something that humans could

later relate to. We see the expression also used in [Romans 8:29](#) For whom he did for know, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. So Christ first born among many brethren first born from the dead. The notion here again is that he has preeminence over the creation. He is the consummate man, he is the God man, and he will, because of his victory at the cross, he will have us in the same position. [Romans 8:17](#) We will be joint heirs with Christ, we will join in his victory, we will enjoy all of the benefits of his finished work on the cross. Thus he's the first born and he takes the priority, inherits the Kingdom, reverses the curse, and brings all of us into right relationship with the Father, but again when he bringeth in the first begotten into the world, he said, and let all the angels of God worship him we had another expression here in [Hebrews 1:6](#) and [Hebrews 12:23](#) to the General Assembly and Church of the First Born, which are written in heaven, and to God the judge of all, with the spirits of just men made perfect. So here we completely identify with Christ he is the head of the body, he is the captain of our salvation. He's the He's the first begotten the from the dead. He's the first born among many brethren, and thus he demonstrates what Adam failed in doing. He now is able to restore he steps out of the tomb, conquers death, becomes the first born from the grave, and now we all enjoyed the benefits of his victory, and again, the expression is used in [Revelation 1:5](#) And from Jesus Christ, who is the faithful witness and the first begotten of the dead and the Prince of the kings of the earth unto him that loved us and washed us from our sins in his own blood, death made his kings and priests unto our God. So when we run into the only begotten, the first begotten, the first born, all those expressions speaking to the nature of Christ's priority as the great Creator. All right, so we move on to [Colossians 1:21](#) And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. So we see this one whose first begotten from the dead, reconciling sinful men to God. The illustration been given often here a picture of man separated from God with this great chasm separating us because of our sin. Uh, and we also see the cross as the means of a bridge that brings sinful men to God. So here we were, alienated enemies all of this we have to agree with. We're sinful people, we're not good people, really, and so God has to reconcile us and the means of reconciliation is Christ's finished work on the cross now, so the expression alien which is we're foreigners, and alienated enemies. [Colossians 1:21](#) And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. [Ephesians 2:13](#) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Literally so this requires reconciliation. How? How are those that are enemies to God going to be reconciled to God? And the answer is in the death of Christ on the cross. It was Paul that wrote that one chapter to [Philemon 10](#) I beseech thee for my son Onesimus, whom I have begotten in my bonds, which in times past was to the unprofitable, but now profitable to thee and to me. This is a grand illustration here on this Onesimus slave, and he ran away, and had become born again. Now Paul is writing to Philemon and says, and I'm gonna send the slave back to you nonetheless, he's saying he he's now a Christian and he knew that Philemon was a Christian, and so he was basically imploring for Onesimus and his freedoms, and so he speaks to this this idea, but uh, the notion here is that he was once unprofitable. This is what he used to be. I think we all would have to agree. This is our life without Christ. We were unprofitable. Oh, may have lived in the world, and you might even achieve things that the might have made a lot of money you might become very intelligent and have degrees. You have all sorts of reasons, men's accolades, you know, but this does not recommend us to a holy God it's it's unprofitable, so what? [Mark 8:36](#) What profits a man if he gains the whole world? Jesus said, but he loses his own soul. It's unprofitable, but once saved, we

become profitable. Profitable to thee and to me, and that's how the Apostle Paul kind of distinguishes the new life and the old life. Here's another passage that speaks of that. [Galatians 1:13-15](#) For you've heard of my conversation in time past and the Jews religion Now. Paul reflects upon what he once was, and then what he now is so in the Jews religion he was a member of the Sanhedrin and he was Saul of Tarsus. He was a member of the Sanhedrin in Tarsus, apparently, and he profited in the Jews religion. So he said, you you've heard of this and how that beyond measure I persecuted the Church of God and wasted it, and profited in the Jews religion about my many mind equals in my own nation being more exceedingly zealous of the traditions of my father's, but when it pleased God who separated me from my mother's womb, and called me by his grace. So he's given a brief testimony of what he once was and alien and an enemy to God even though he thought himself to be doing God's service, he recognized after he was saved that he had actually destroyed and he was injurious he says in his testimony to Timothy, and Peter likewise speaks of the life that once was [1 Peter 4:3-4](#) For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries. Wherein they think it's strange that you run not with them to the same excess of riot speaking evil of you. So Peter speaks of the old life and what we once were how we had lived like the Gentiles, and then he goes on even further and begins to delineate a brief list of sin in the case of lasciviousness, this has to do with sexual lust in the lust in its general sense was mentioned, which is just covetousness, wanting and desiring to have excess of wine in those days this was the great intoxicant, and that's why the Bible forbids it, and people used it to have revellings, revellings or parties. People go and have drunken orgies, and they would worship the false God Bacchus, who was the God of wine and the God of pleasures. So he delineates this list, revellings, banqueting's now he's talking about where they had these royal banquets and sometimes feasts that would last several weeks and it was just an eat fest food fest. People eating, gorging themselves, gluttony, vexing, and and then abominable idolatries, he speaks of the pantheon of false gods in the Pagan world. All this he speaks as being the time past of our life, and now strange. The people that we once right ran with, they think that that's strange, that we're not running with them to the same excess of riot, and they speak evil against you because when a believer comes to Christ, their friends start feeling convicted and guilty about how they're living their lives, and they try to justify themselves, and they speak evil and try to find fault with our lives. You know, believers to be good examples, and we ought to be very serious about what kind of example we're giving to others, what sort of license we may be giving to other by the things which we permit in our lives, and we should be very cautious about doing such things that's a stumbling block, you'll hear it all the time where people say, well, you know, the Christians are just a bunch of hypocrites and phonies, and it's just a bad advert for Christ. We know we're forgiven of our sins, but certainly the power of Christ should teach us a better life again Peter tells us, [1 Peter 2:10](#) Which in time passed, we were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. So we're so glad in the Bible you've got these various trophies of grace, these people that came to Christ out of sinful lives, like Matthew, who was a tax collector, which meant that he was taking monies that didn't really belong to him. He he would make sure Rome got their share, but then that they could take whatever they wanted thereafter they were really evil. Peter even confesses to Christ I'm a sinful man, so being a fisherman and being on the seas had rather salty language, you know. Later he would even curse that he did not know Jesus. He knew himself to be a sinful man, but God saved him by his grace, and we have Mary Magdalene all right, people like to describe her as a prostitute, but there's no evidence at all that she was a prostitute. There is

evidence, though, that she was filled with seven devils so she was somehow involved with the occult? She was like a modern Wicca, and these are people that found fascination in the devils world but delivered, and it's a glory to God. This is what she once was, and then what she became was a testimony to Christ who can forget the Maniac of Gadara having 1000 devils in him nicknamed Legion, and yet God was able to come Jesus came and delivered him, and he was he found him clothed and in his right mind here he had cut himself with piercings and markings on his body, and naked, running to and fro, driven by the devil, and then became a man in his right mind. A testament to the power of Christ, deliverance, and the woman at the well married and divorced. Married and divorced, had five different husbands, and for whatever reason, she kept moving from man to man well, Jesus is there to give her forgiveness, and and pour the water of life into her life. Then we have Zacchaeus who is also a publican, and he had cheated people apparently four times what they actually owed the taxes and would pocket the remainder, became very wealthy that way, but once finding Jesus he paid back those that he stole from tribute to the saving grace of Christ, the thief on the cross we have Christ last convert just before he dies the thief on the cross cries out for mercy. Having broken the law of God, having stolen, thou shalt not steal, the commandment says and yet Jesus said today, thou shalt be with me in paradise, and the very people that crucified Jesus, the centurion and they that were with him confess at the end that Jesus is the Lord, that truly this was the Son of God. What a testament to saving power, that at his death even those that crucified him received his forgiveness. We think of Nicodemus who was a member of the Sanhedrin along with Joseph of Arimathea that come out at the end for Christ the Apostle Paul on the road to Damascus. What a trophy of grace. You take talk about what he was in times past my conversation, he said in the past time passed in the Jews religion, how that beyond measure I persecuted the Church of God and wasted it, and he writes to [1 Timothy 1:13-15](#) I was a blasphemer, a persecutor, and injurious person, but I obtained mercy because I did it ignorantly, and unbelief. The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. So well, that pretty much gives us a picture of this alienation, and then we took our sins to the cross to receive Christ's righteousness and to be clothed now in his righteousness. Thus we can appear before Go forgiven, and that's what the passage here was all about in Colossians and you that were sometimes alienated and enemies in your mind by wicked works, yet now are reconciled. [Colossians 1:22](#) In the body of his flesh through death, to present you wholly unblameable and unproveable in his sight. [2 Corinthians 5:21](#) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

So that is the end of our lessons here in Colossians, we might end with that glorious song.

Tis done, the great transaction's done;
I am my Lord's and he is min;
He drew me and I followed on,
Rejoiced to own the called divine.
Oh Happy Day that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice.
And tell its raptures all abroad.

Isaac Watts summarizes what [Colossians 1:21](#) is telling us the great transaction done.

[Colossians 1:22](#) In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

Lord, we thank you for all the teachings here. The Word of God is powerful. We recognized, Lord not just its creative power to bring everything into existence, but the power to redeem, the power to save. That we, in time passed, had defended the in so many ways, and yet you came to our rescue, and you brought that vivifying word into our hearts, and we were regenerated, and our life began to take on power and victory in Jesus name Amen.