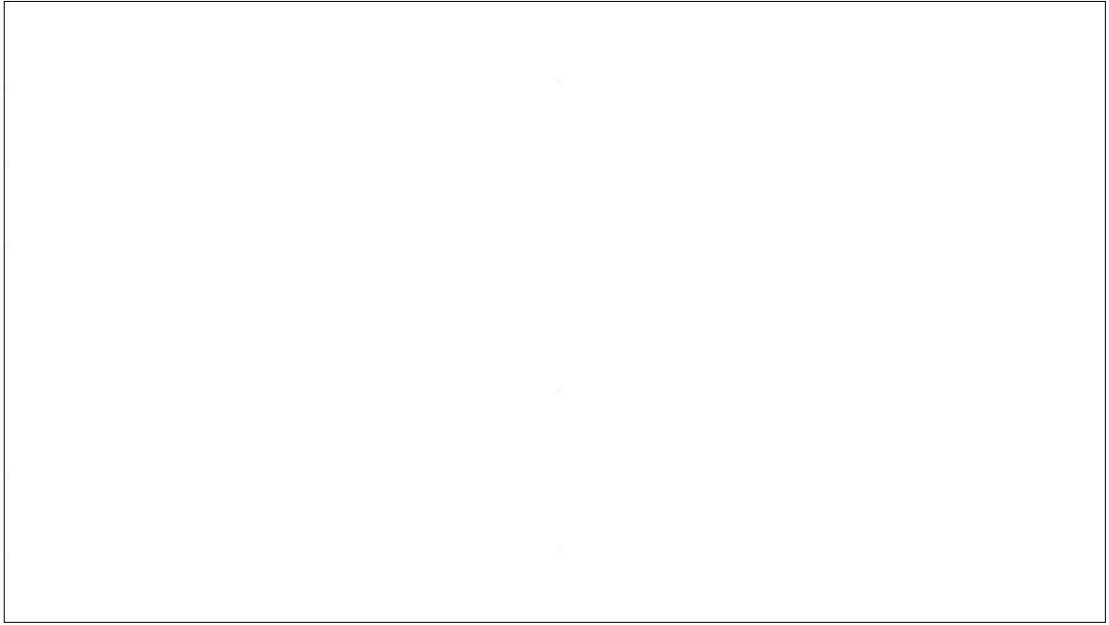


**COLOSSIANS**  
**1:15-23**



<sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> 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.

13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins.

He is statements.

Image of the invisible God.

The God who was unseen is seen in Christ.

In Christ we have this perfect example of the heart of God.

He is not created. But he is the creator.

He is God. And there's this powerful picture of Jesus being King above all, that all things were created by him, but even more so, they were created for him.

For God's glory. And although sin, has corrupted this creation, the intention is that they are made for Christ.

It reminds us of what we looked at last week. That we are created to bring pleasure to God.

<sup>17</sup> And he is before all things, and in him all things hold together.

The next He is part of the poem, is this idea that he is before all things, and in him all things hold together.

In other words, he, by his grace, keeps this world from descending into complete chaos and destruction. We have this understanding here, that by God's grace.

In Hebrews 1:3, it says, "He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power."

There's amazing peace to be drawn from this verse. And we are reminded of the shalom peace of God. That God, in his eternity, that even if our own lives seem to be falling apart, the power of God holds things together. It's that faith and hope that gives us the strength to persevere. We cling to and trust in the eternal almighty everlasting God.

<sup>18</sup> And he is the head of the body, the church.

He is the head of the body, the church.

So Paul's established Jesus' sovereignty over this world, over creation in heaven or on earth, over time and space, over the universe, over all the authorities.

And now Paul moves to remind the church, that Christ is the head of the body. It's under him that we submit. The church, us, us here, us elsewhere, we are part of the same body.

Ephesians 1 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.



He is the beginning, the firstborn from the dead, that in everything he might be pre-eminent.<sup>19</sup> For in him all the fullness of God was pleased to dwell,<sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Again, we're reminded that he is the beginning. But here, we're seeing that he's the firstborn from the dead. In other words, he is the beginning of eternal life. He is the first to conquer death, and his victory over the sin and death, makes a way for us. And in doing so, he is preeminent, the highest above all others, the most important.

Jesus has the fullness of God, and through Jesus peace was made. Reconciliation was made.

In other words, Jesus' death and resurrection is the pivotal point in all of human history. It's that act of agape love, of obedience, that reconciles our sinfulness and brings us peace, and draws us into relationship with God again.

These verses give us a picture of Christ — who he is, his power, his authority, his kingdom, his victory.

15 He is the image of the invisible God, the firstborn of all creation. 16 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. 17 And he is before all things, and in him all things hold together. 18 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 pre-eminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to

<sup>21</sup> And you, who once were alienated and hostile in mind, doing evil deeds, <sup>22</sup> 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, <sup>23</sup> 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.

And then it comes to a You statement.

You — you who were once. ONCE WERE. No longer.

No longer alienated. No longer hostile minded towards God.

No longer bound by evil deeds.

We are reconciled, in Jesus' actual death, so that we are not holy and blameless and above reproach. We are no longer condemned. We're no longer guilty.

In the greek, this if indeed, isn't an expression of doubt. But it's an expression of confidence, that of course you will continue in the faith, stable and steadfast.

Why would you shift, why would you reject, why would you turn away from the KING OF KINGS. His amazing love. His incredible authority. Why would you be so ridiculous and stupid to reject him.

It is that — that sovereignty of God — that bowing before his throne that we are called to do.

Luke 7:37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,<sup>38</sup> and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment.

**36 One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and took his place at the table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment.** 39 Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." 40 And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."

41 "A certain money-lender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?" 43 Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." 44 Then turning towards the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." 48 And he said to her, "Your sins are forgiven." 49 Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace."



Luke 7:44 "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>45</sup> You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup> Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." <sup>48</sup> And he said to her, "Your sins are forgiven."

"If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." <sup>40</sup> And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher." <sup>41</sup> "A certain money-lender had two debtors. One owed five hundred denarii, and the other fifty. <sup>42</sup> When they could not pay, he cancelled the debt of both. Now which of them will love him more?" <sup>43</sup> Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." <sup>44</sup> Then turning towards the woman he said to Simon, **"Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>45</sup> You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup> Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little."** <sup>48</sup> And he said to her, **"Your sins are forgiven."** <sup>49</sup> Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" <sup>50</sup> And he said to the woman, "Your faith has saved you; go in peace."