



WHAT DID JESUS DO?

“**He is**” is very emphatic. Emphasis of Christ’s headship. RM

*¹³For **He 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.*

*¹⁵And **He is** the image of the invisible God, the first-born of all creation.*



WHAT DID JESUS DO?

He is the head of the universe as creator.

*¹⁶For 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 by Him and for Him.***

*¹⁷And **He is before all things**, and in Him **all things hold together.***

This is the realm of science,
the study of the universe.



Vv. 15-17 Paul talks about the Son. **His essence as the Son of God,**

- *He is the image of the invisible God,*
- *the first-born of all creation.*
- *¹⁶For by Him all things were created, all things have been created by Him and for Him.*
- *¹⁷And He is before all things, and in Him all things hold together.*



Answers the question,

“Who is Jesus Christ in the first creation?”

WHO IS JESUS NOW?

¹⁸He is also head of the body, the church; and He is the beginning.



Christ is head of a new creation which is called the church, His body.

The first-born from the dead; so that He Himself might come to have first place in everything.



This is the realm of theology.

¹⁸He is also *head of the body, the church;*
and He is the beginning, the first-born
from the dead; so that He Himself might
come to have first place in everything.



"He Himself alone is the Head of His body, the Church."

Lightfoot says; *"the head, the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity, the center of its unity, and the seat of its life."*



BOTH CREATIONS



WHAT DOES IT MEAN THAT?

¹⁸He is the first born from the dead:

1. His rank according to humanity. He has priority.
2. He dies **to and out from** the first fallen creation.
3. When He rose from (**ek**-out of) the dead ones, that event was the beginning of a new creation.
4. All this adds up to His position in all creations.



*¹⁸He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have **first place** in everything.*



- ❖ Eternal in His existence.
- ❖ Supreme in His glory.
- ❖ He is before all; and the whole universe is held together through His wisdom, power and authority.
- ❖ Such is the Personal greatness of Him Who is ***the Head of the body.***

With such a Head, why should the saints of God, His members, seek for anything outside of Christ?



QUESTION?

Are there efforts to supplant Jesus as having the first place with something or someone else in the world today?

- ❖ All heresy is directed towards Jesus.
- ❖ Nobody in the body of Christ is to usurp His position.
- ❖ Don't let anyone get in between Jesus and the believer.
- ❖ If one diminishes the deity and the value of the Son, Jesus Christ, they diminish His value.

Why then should we look for anything from men when all of God is to be found in Him who is the image of the invisible God, and our Head, to Whom we are united?



- He is the beginning of all that proceeds from God, whether in the old creation or the new creation; and coming out of death into the resurrection world,
- He takes the chief place — that which is rightly His — the place of Firstborn from the dead.
- How transcendently great is the Head of the body in His Personal excellency, and in every position He fills!
- When upon earth, all the fullness of the Godhead was pleased to dwell in Him, in view of reconciling all in the universe to the Godhead.



- ❖ If one is a student of either creation; they will find that both studies can be very impersonal.
- ❖ Our relationship to the universe is impersonal.
- ❖ We are not very important to the universe.



But because Jesus Christ is head of a new creation, He is involved with the believer and because the believer is to respond back to Him so that these two become very personal.

We have a Relationship to Jesus in the new creation personally as our Savior. He loves us, He died for us, He wants us with Him. He sends us His Spirit to maintain a personal relationship with Him.



Verse 19 starts a new paragraph about the Son's works in the new creation.



¹⁹For it was ~~the Father's~~ good pleasure for all the fulness to dwell in Him, NASB

¹⁹Because in Him was pleased the fullness to dwell.
—Interlinear

- ❖ Paul had seen the risen Christ in heavenly vision, above the brightness of the sun.
- ❖ This heavenly vision had to do with every thought, and step, of his life after that.



¹⁹Because in Him was pleased the fullness to dwell. -Interlinear



With the pre-eminence of Christ in all things, two great considerations stand before us.

❖ **First**, all fullness was pleased to dwell in Him. It was not a partial almost full manifestation of God; this might have been in any man; but ***here all fullness was pleased in Him to dwell.***

❖ **Second**, This is the truth of Christ's Person, the glory of the incarnate Lord.



There is a peculiar phraseology in the passage which may have led the English translators to put in "Father" in verse 19.



If the estimation is correct, they did it, not so much because of this verse, as of the following, the 20th —

²⁰and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.



WHO IS THE RECONCILER?

"to reconcile ... unto himself."

- All the fullness of the **Godhead** dwelt in Christ, not one person of that divine fullness acting to the exclusion of the rest.
- **They all** had one mind set, not close similar mind sets, as so many creatures might, but one and the same.
- **His being the Godman and the work of God was done by Him; so you cannot separate clearly the two thoughts, as far as the construction goes.**



Reconciliation

Reconciliation means that someone or something is thoroughly changed and adjusted to something which is a standard, as a watch may be adjusted to a chronometer. The doctrine may be considered in as many as three aspects:



1. Old Testament Use (Lev. 8:15). Atonement
2. Of the Whole World to God (*2 Corinthians 5:19*).
3. Of Each Individual Distinguish three changes connected with reconciliation in 2 Corinthians 5:17-20:LSC.

The position of the world before God is completely changed through the death of Christ.



He is prepared to deal with souls now in the light of what Christ has accomplished.

This seems to be a change in God, but it is not a reconciliation. **God, to the contrary, believes completely in the thing which Christ has done and accepts it, so as to continue being just, although able thereby to justify any sinner who accepts the Savior as his reconciliation. LSC**



All the fullness dwelling in Him was insufficient; it brought God to man, not man to God. *All the Godhead was pleased to dwell in Him*, and not as a mere passing thing.



Christ's work made man savable.

- His work is independent of the anointing in due time by the Holy Spirit.
 - It was the continual delight of the whole Godhead to dwell in Him as man.



But man was so far gone that this could not deliver him; sin cannot be just gotten over.



Even God Himself coming down to earth in Christ's Person, His unselfish goodness, His unwearied patient love, not anything found in Christ nor all together, could dispel sin or righteously recover the sinner.

How does God make man savable?



Therefore, it became distinctly a question of reconciliation "**through the blood of his cross.**"



All things then are to be reconciled, as we see; peace has been made "**by the blood of his cross.**"

Now He who came down, God manifest in the flesh, has taken upon Himself the burden of sin, and has made peace **by the blood of His cross.**

All men are now savable



It is merely now a question of the time suited in God's wisdom for the manifestation of Christ at the head of all.



As far as the success of the work is concerned,

nothing more is to be done.

Meanwhile God is calling in the saints who are to share all along with Christ.

As it is said in Romans 8, *all creation groans waiting for the manifestation of the sons of God.*



All is subjected to worthlessness by sin.



As a result, Jesus Christ has done all that is needed for God and man.

- Morally all is done,
- The price is fully paid,
- The work is accepted;
- so that here too we may say "***all things are ready.***"

God would be now justified in purging from the face of creation every trace of misery and decay; if He waits, it is but to save more souls.