

Description of Preeminent Christ

COL 1:18 He 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.

1. "He is also head of the body, the church"

a. The "body" is "the church." (Eph. 1:22,23).

1) The "one body" has many members with different functions. (Rom. 12:4,5).

2) The "one body" [the church] is also called the bride of Christ. (2 Cor. 11:2; Eph. 5:22-32).

b. Christ is "Head" of the "body" [the church]. (Eph. 5:23).

c. He is the "Savior of the body." (Eph. 5:23).

d. He gave His life for it. (Eph. 5:25; Acts 20:28).

EPH 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

e. Christians are baptized into the body of Christ. (1 Cor. 12:13).

1CO 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

1) This is not a reference to Holy Spirit baptism.

2) They had received the Holy Spirit by the laying on of hands. (Acts 8:14-17; 19:1-6),

3) A few of them had been personally baptized by Paul when he was at Corinth. (Acts 18:8; 1 Cor. 1:14-16; 6:11).

ACT 18:8 And Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

1CO 1:14 I thank God that I baptized none of you except Crispus and Gaius,

1CO 1:15 that no man should say you were baptized in my name.

1CO 1:16 Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

1CO 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

f. The Bible teaches we are "baptized into Christ." (Gal. 3:27; Rom. 6:3).

GAL 3:27 For all of you who were **baptized into Christ** have clothed yourselves with Christ.

ROM 6:3 Or do you not know that all of us who have **been baptized into Christ Jesus** have been baptized into His death?

1) This baptism is described as a death, burial and resurrection. (Rom. 6:4).

ROM 6:4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

2) It is described as a burial and resurrection in Colossians. (Col. 2:12: 3:1).

2. "and He is the beginning, the first-born from the dead"

a. "beginning" - "arche" [ahr kay]

1) Christ did not have a beginning, but "all things" have come into existence through Him. (Col. 1:16, 17).

2) "Beginning" may relate to the next phrase, and denote He is the first of those once raised who would die no more.

3) Similar language is used in other scriptures. (Rev. 1:8; 3:8, 14).

REV 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

REV 2:8 "And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this:

REV 3:14 "And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning [the cause] of the creation of God, says this:

4. Christ is the source of all creation. (Col. 1:16, 17).

b. "the first-born from the dead"

1) He was not the first to be raised from the dead. We have recorded resurrections in both the Old and New Testament prior to the resurrection of Christ. He raised Lazarus, the widow's son at Nain, etc.

2) He was the first to be raised from the dead who did not have to die again. "I am alive forevermore."

3) Some 40 days after His resurrection He ascended on high to be with God in heaven. (Acts 1:3-9).

ACT 1:3 To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God.

ACT 1:4 And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me;

ACT 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. "

ACT 1:6 And so when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

ACT 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;

ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "

ACT 1:9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him

out of their sight.

4) Through Him all believers will be raised from the dead. (1 Cor. 15:22,23).

1CO 15:22 For as in Adam all die, so also in Christ all shall be made alive.

1CO 15:23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

Note: Christ is “the first fruits” because it is through Him that believers will be raised from the dead.

5) The resurrection of the wicked will be at the same time. (Jn. 5:28,29; Acts 24:15). See. Dan. 12:1.

3. “so that He Himself might come to have first place in everything”

a. It was God’s plan that Christ be “first place” [preeminent, supreme] “in everything.”

b. He is King of the kingdom. (Jn. 18:36).

c. He the Shepherd of the flock. (Jn. 10:11, 14, 16).

d. He is the “Head” of the “body” [the church] (Col. 1:18).

e. All others have their authority from the Preeminent One.

f. Elders are under shepherds of the “Chief Shepherd.” (1 Pet. 5:1-4).

g. The apostles, prophets, evangelists also received their authority from Christ.

COL 1:19 For it was the Father's good pleasure for all the fulness [of Himself] to dwell in Him [His Son],

1. “For it was the Father's good pleasure” - It was the Father’s pleasure [choice] that His Son be honored.

2. “for all the fulness to dwell in Him” - God’s fulness dwelt in Him bodily. (Col. 2:9).

COL 2:9 For in Him all the fulness of Deity dwells in bodily form,

a. All of God’s power and attributes dwelt in Jesus.

b. Because of this He could be rightly called “God with us.” (Matt. 1:23).

COL 1:20 and 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.

1. “and through Him to reconcile all things to Himself” - This does not teach universal reconciliation.

a. “all things” has reference to those who obey Christ and seek to be at peace with Him.

b. “all things” does not include those who reject Him nor does it include angels or the lower creation.

2. “having made peace through the blood of His cross” - This “peace” is obtained through Christ’s blood shed on the cross for mankind.

a. Christ died potentially for all men. (Jn. 3:16; Heb. 2:9). See 1 Tim. 2:4; 2 Pet. 3:9.

- b. But only those who come to Christ will be saved. (Jn. 14:6; Acts 4:12).
 - c. Only those obedient to Him will be saved. (Matt. 7:21; Lk. 6:46; Jn. 15:14; Heb. 5:9).
3. “through Him, I say, whether things on earth or things in heaven” - It is through Christ’s blood that men can be at peace with God and all things heavenly.
- a. Nothing in scriptures teach that good angels are not at peace with God.
 - b. Those who rebelled (sinned against God) were cast out of heaven. (Rev. 12:7-10).
 - c. Christ did not die for the sinful angels. (Heb. 2:16).

HEB 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

- d. The fallen angels will never be at peace with God or His children or His faithful angels.
- e. They will be cast into hell. (Matt. 25:41).
- f. Before the wicked angels are cast into hell, they along with all other men and angels will bow and acknowledge Him as Lord. (Phil. 2:10-11).

PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

PHI 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

COL 1:21 And although you were formerly [in your past life] alienated and hostile in mind, engaged in evil deeds,

- 1. “And although you were formerly alienated and hostile in mind”
 - a. Like those at Ephesus they had been spiritually “dead” in their “trespasses and sins.” (Eph. 2:1,2).
 - b. Like those at Corinth they had been guilty of all kinds of sins. (1 Cor. 6:9, 10).

1CO 6:9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1CO 6:10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

- 2. “engaged in evil deeds” - “Evil deeds” stands for all kinds of sinful thinking and conduct.
 - a. Evil characterized their former life before coming to Christ.
 - b. They had been rescued from “the domain of darkness.” (Col. 1:13).
 - c. Colossians 3 will clearly set forth the old self was not to characterize those having come to Christ.

COL 1:22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—

- 1. “yet He has now reconciled you in His fleshly body through death” - Reconciliation comes by the death of Christ in His physical body on the cross.

- a. It was not optional for Christ to be bodily nailed to the cross.
- b. It was God's will that Jesus be "lifted up" on the cross. (Jn. 3:14; 12:32).

JOH 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;
 JOH 12:32 "And I, if I be lifted up from the earth, will draw all men to Myself."

- c. It was essential for our salvation. (Isa. 53:4-6).
2. "in order to present you before Him holy and blameless and beyond reproach"
- a. One can appear before Him [God, the Son] "holy and blameless and beyond reproach" because of the atonement Christ made on the cross.
 - b. There is no other way of standing blameless and uncondemned before God.

COL 1:23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

1. "if indeed you continue in the faith firmly established and steadfast" - "in the faith" stands for the Christian system and its teaching. (Acts 6:7; Gal. 1:23; Jude 3).
- a. There are conditions for standing before God "holy and blameless and beyond reproach."
 - b. No one can earn salvation (Eph. 2:8), but this does not mean God expects nothing from us to remain in His grace.
 - c. This does not mean God's children cannot lose salvation.
2. "and not moved away from the hope of the gospel that you have heard" - There is always a danger that one can move away from the hope of the gospel.
- a. One can be lost. (1 Cor. 10:12; 9:27; 15:1-2; Gal. 5:4; Heb. 3:12; Heb. 6:4-6).
 - b. It is vital that one keep himself in the love of God. (Jude 1:21).
 - c. It is vital that one add the Christian graces to avoid stumbling and to insure entrance into the eternal kingdom. (2 Pet. 1:5-11).
 - d. It is vital that one avoid "the works of the flesh", and practice "the fruit of the Spirit." (Gal. 5:19-22).
3. "which was proclaimed in all creation under heaven"
- a. This should not be pressed to mean that the gospel had been preached literally in every place in the world or that every person had had the opportunity to hear the gospel.
 - b. The gospel was being proclaimed all over the known world.
 - c. It was a work in progress then and now.
 - d. There is not the slightest bit of evidence that the gospel had been preached in every single nation or to every

person.

- e. The apostles, evangelists, and other Christians were working tirelessly to proclaim the good news of Christ to every man, woman and child.
- f. Acts 2 is speaking of Jews who had assembled on Pentecost from the known world. (Acts 2:5-11).

ACT 2:5 Now there were Jews living in Jerusalem, devout men, from every nation under heaven.

ACT 2:6 And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language.

ACT 2:7 And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

ACT 2:8 "And how is it that we each hear them in our own language to which we were born?"

ACT 2:9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

ACT 2:10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

ACT 2:11 Cretans and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God. "

- 1) It is evident from the places and peoples listed that Jews everywhere on the planet were not present on Pentecost.
 - 2) It is far from being proven that Jews dwelt everywhere humanity existed.
4. "and of which I, Paul, was made a minister" - Paul had been made "a minister" and "an apostle" to proclaimed the gospel especially to the Gentiles.
- a. Paul had joy in preaching the good news of salvation to others.
 - b. He tirelessly worked, even in prison, to make sure that all would have the opportunity to hear and obey the gospel.

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