

Colossians 1:15-20

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[0 : 0 0] All right, I've titled today's sermon, Colossians 1, 15 to 20. So all the rest of them were too pretentious and oversold, but yeah, there's a million ways I wanted to go with this passage, and I got a bunch of hobby horses in this text that, Lord willing, I'm not going to go off on, because there's so much here that's just part of the text that I think is for us.

So we'll see. We'll see if I can stay on the straight and narrow. All right, I'm going to read the text first, and I'm going to tell you what we're going to touch, hopefully, and then we'll hop back into it.

So Colossians 1, 15 to 20. 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, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

[1 : 4 0] Okay, there's a lot of themes in there. I'm hoping to hit on the Trinity, specifically the divinity of Christ, and his firstbornness, the firstbornness of the uncreated eternal person of Jesus Christ, as distinguished from everything else that was created through him, which necessarily has a beginning.

So he's different. And so we use different words for him than created, as he has always been. And I want to touch on the fullness of the Godhead being pleased to dwell in the person of the Son, in this being the way in which the invisible God, who dwells in unapproachable light, which no eye can possibly behold, the way that he images himself forth to his creation, so that he can be seen and loved for who he has revealed himself to be.

There's elements of creation, and Christ's role in creation and his preeminence as creator of things in heaven and on earth, and things visible and invisible.

Whenever you have two opposites and you say them both together, it's a way of saying everything. So everything that's visible and everything that's invisible. Everything that's created, everything that's in the heavens and everything that's on the earth.

And I'm going to touch on his preeminent power over all things at all times. All things is hammered over and over. I think it's seven times in this passage. It talks about all things.

[3 : 1 0] And the relation to, of all things, is in relation to him being preeminent over them, and them coming into being through him and for him and to him. And then there's the reconciling work of the cross that he did in his body on the tree, because of our sins, that he came to reconcile us to God, give us peace with God, which is not even a thing that humans, most humans don't even feel it.

They don't have a word for this lack of peace with God that they walk around with every day, and they're tortured and they're dying. And they don't even know why they're dying. They don't even know what it feels like to live.

They think this is what the human existence is, separate from God. And they're tortured. And they think that they're happy, and they have to keep telling themselves that they're happy, because they don't have peace with God. And they have to twist his creation, twist the good, the true, and the beautiful, and everything that has relationship to him, anything that reminds them of him.

They have to twist it and mar it and try to remove that reminder, remove that pointer. But Christ is the Lord of creation, and he has a reconciling work.

He's going to reconcile all things to himself in the end, through the resurrection power that he accomplished through his infinitely precious blood on the cross, making peace by the blood of the cross. And then there's some body language in here, too, about relating to the head, headship of Christ, him as head, over the church, over his body in the church, that I want to hit on as well.

[4 : 42] So we're going to hit on verses 15 to 17 first, about him being the image of the invisible God, the firstborn of all creation. Okay?

Christ as the image of the invisible God in verse 15. So God showed his love for us in this, that while we were yet sinners, Christ died for us.

So when we want to see the love of God, do we look somewhere and look for love, the platonic form of love, as some abstract, as some invisible quality?

Like, how would you see love, something that nebulous, something that's not a physical thing? There is a way that you can see love in this.

This is love, that greater love has no man than this, that he lays down his life for his friends. And God showed his love for us in this, that while we were yet sinners, Christ died for us.

[5 : 40] So like, love looks like something. And how does that which is the greatest love, God is love, how does he show that to us?

How does he image that forth? How does he put flesh on that, so that we can see it, and enjoy it, and experience it? He did it first in the person of his son. Well, he does it in creation all the time.

But like, most potently, in the person of his son, dying on a tree, because of our sins, so that he's going to purchase people for himself.

Love looks like something, and it looks like Jesus. There's some verses, I'm going to hit. So, 2 Corinthians 4, 4, about imaging the invisible God.

What does it look like to image something? And how is Christ the image of the invisible God? So, 2 Corinthians 4, 4 talks about the God of this world, blinding the minds of unbelievers, to keep them from seeing the light of the gospel, of the glory of Christ, who is the image of God.

[6 : 49] So, Christ, and the good news about what he did, when he came to earth, and living that whole life, in perfection, sinlessly, actively obedient, day by day, moment by moment, in relationship with the Spirit.

I only do what I see the Father doing. I don't speak even my own words, but only what I hear from the Father. Like, Jesus, moment by moment, in vital union with the Father, by the Spirit, living the perfect life that we could not live.

And the God of this world blinds the minds of unbelievers, to keep them from seeing the light of the gospel, the good news, of the glory of Christ, who is the image of God.

So, like, Christ throughout is called the image of God, and other things in that same vein. then two verses later, 2 Corinthians 4, 6, For God, who said, let light shine out of darkness, has shown in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ.

So, Christ just is this outward working, of the triune Godhead, in relation to his creation. And we can see that which cannot be seen otherwise, in the person of Christ.

[8 : 15] 1 Corinthians 1, 24, calls Christ the power of God, and the wisdom of God. And remember, in John 1, I'll probably get to that later again, but, in the beginning was the Word, and the Word was with God, and the Word was God.

Yeah, I'll get to that in the creation part. But that logos, that word, that we use, that Scripture used, when he's talking about Christ, in the Greek context, is, the, the whole logic of God, or like the whole wisdom, and power, and brilliance, and radiance, of his self-idea, of who he knows he is, is what Christ is.

So, the logos. You'll hear a lot of people, talking about it. It's kind of a, trendy thing on the YouTube. YouTube, I think Jordan Peterson, thinks he's got a lot of stuff, on the logos.

And that's interesting, in a way, but, missing Christ, as the wisdom, and power of God. Really, not only, you know, in an archetypal, sense, but actually, because he is God.

Let's see, 1 Corinthians 1, 28 through 31. Actually, I want to pray, because I'm feeling a little, scattered here. Lord, would you come, would you open our, minds, and our hearts, and, open my, uh, perceptive faculties, to hear what you're saying, and to, hold forth your word, with power, and by the spirit.

[10 : 00] And would you, anoint, my words, to keep me from saying things, that you, wouldn't want me to say. Would you keep me on the track, of what you want, for this body, to edify, to build up, this body.

Jesus name, so good to us. Thank you. Praise you. Okay, so 1 Corinthians 1, 28 through 31. I'll skip some of it, but it says, who became, to us, wisdom from God, righteousness, and sanctification, and redemption.

These are things that Christ is, for us. And these are things, from God. Philippians 2, 5 through 6. Though he was, in the form of God, just thinking about this, image of God.

How does Christ, image God? How does he, how do we find out, what that looks like? And so, kids, this one's for you. I know growing up, nobody explained this to me, maybe early enough, or maybe they did, but I didn't hear it.

So when we talk about, God usually, when Paul talks about God, he's often talking about God, the Father, usually. When he's talking about Lord, he's often talking about Jesus. And so, when they're relating, to each other, it's, when we hear God, normally, Jesus is God, in the Godhead, in the Godhead, but Jesus isn't the same thing as the Father.

[11 : 14] They're not, they're not the same. There are different persons, in, in the Godhead. And that, Jesus isn't the Holy Spirit. It's the Holy Spirit of Christ, the Holy Spirit of God. And he has his, his own personality.

He has his own person, of the Holy Spirit. So there's three persons, in the Godhead, and they're not, co-identifiable, as the same persons.

But they are all God. It is, a funny way of thinking about it. And I have a, that's one of my bunny trails, that I love to go on. I got a whole thing about the Trinity, that I'd love to go on.

But I'm not going to get to anything else, in this text, if I do. But, suffice it to say, that the Holy Spirit, is not the Son. The Son is not the Father. The Father is not the Son.

The Father is not the Holy Spirit. The Holy Spirit is not the Father. They're all three different persons, but they're all in the Godhead, and they're all unified, and they all have one essence, and they all share God-ness.

[12 : 12] And so we can talk about them all as God, because they are all God, and God consists in three persons. But they're not the same person. So that's how theologians, and people that think about it, and write about it, are careful with how they, how they speak about it.

So we don't speak about them, as they're the same person, though they are, there's a way in which, when you see Jesus, we'll see this later too, you've seen the Father. And so like, and then the Holy Spirit, has a very unique role, in there, to show forth, and to reveal the Son, and reveal the Father's will.

I hope we get to as well. Alright, so the revelation, of the invisible God. So we have the image of God. He is the image of the invisible God. What does it mean, to image something that's invisible?

Talked about that a little bit already. For the law was given through Moses, this is John 1 to 17, 18. The law was given through Moses, grace and peace came through Jesus Christ.

No one has ever seen God, the only God, who is at the Father's side, the only God who is at the Father's side, we're talking about Jesus now, has made him known. He has made him known. So, no one has ever seen God.

[13 : 27] He's a, God is spirit. He dwells in unapproachable light. But, the only God, who is at the Father's side, He has made him known. That's John 1, 17. Hebrews 1, 1 through 3, says, Long ago, at many times, and in many ways, God spoke to our fathers, by the prophets.

But in these last days, He has spoken to us, by His Son. So, this is a way that He's speaking to us, now that Christ has come. Whom He appointed the heir of all things, through whom also He created the world.

He is the radiance of the glory of God, and the exact imprint of His nature. It's another way of saying that He is the image of God. That if you take a coin out of your pocket, you see that stamped face on there?

That came from somewhere. There was a stamp that had that same image in it, and when you press the metal together with it, and you pull it away, you get the image that was in the original mold.

And so, there's an express, what does it say? the exact imprint of His nature.

[14 : 39] And so,