

Jesus is the focus of the text to the right. He is the head of the body, which is the church. The body is not a democracy bending to the voice of her members, but is a monarchy with Jesus having absolute rule. He was given that authority by God the Father (Matthew 28:18; Ephesians 1:20-23). The fact that Jesus is king, monarch, is seen in Colossians 1:13 where Paul emphasized that they had been translated or conveyed into the kingdom of the Son of His love. The kingdom of Jesus was in existence in Paul's day and continues. It is known generally as the body, the church.

Jesus is the beginning, the firstborn from the dead. He is the beginning of creation (John 1:1-3) and the church (Matthew 16:16-18). Here, firstborn denotes a place of honor rather than position in time. Jesus was, however, the first to be raised from the dead to never die again. The context is not simply of the resurrection but of Jesus' position. The very next statement is "that in all things He might have the preeminence." Jesus has first position over everything. While some may dismiss this fact their rejection has no effect upon the position of Jesus.

In Him all the fullness dwells (Colossians 2:9). When we 'see' Jesus we see the Father (John 14:9). The identity of deity is known through Jesus, the spiritual identity rather than the physical. The Father, Son and Holy Spirit are deity: three, yet one. These truths are challenging for us because of our human limitations. However, we know these truths because God reveals them through the Bible.

Through Jesus we have the opportunity to be reconciled to God. We become separated from Him because of our sin, and all but Jesus have sinned and do sin (Isaiah 59:1-2; Romans 3:23). We are reconciled through the blood of Jesus. No other sacrifice could or can provide that reconciliation (Hebrews 10:1-4). We are redeemed by His blood and at our redemption we are reconciled with God (1 Peter 1:16-18). Just pause and consider the blessings God provides through Jesus. When we obey the Lord, He provides eternal blessings (Matthew 7:21-24).

The transition from sin to salvation was also described by Paul, reminding these saints of that time of their change. This happened when the Colossians were "buried with Him in baptism" (Colossians 2:11-13). Note that baptism is a burial. It is immersion and not sprinkling or pouring. Baptism is when the Colossians were buried and then raised with Christ and were made alive with Him as He forgave all their trespasses. This has not changed. In focus: God forgives when the believer who repents is immersed (baptized) in water for the forgiveness of sins. The teaching that one is saved when they believe is error. Immersing one who believes they are already saved does not bring salvation. That person has not obeyed the Lord and is not saved (see Hebrews 5:9). Consider Paul's words carefully and compare them with the words of Jesus and Peter (Mark 16:16; Acts 2:38-41).

Remember, Jesus is the head of the body, His church. Submit to the words of Jesus as given through His apostles and enjoy the blessings God gives through Jesus.

"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. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens."

Colossians 1:18-20 NKJ