

Colossians 1.15-23, Jesus is Better (Wednesday Night)

Jesus is the better Adam, v. 15

- **Adam (and all of us) are made in the image of God**
 - Genesis 1.26-28.
 - Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”
- **Jesus is the image of God**
 - Whereas, Adam was made after the likeness of God, Jesus is the likeness. Because he is God!
 - Colossians 2.9.
 - For in him the whole fullness of deity dwells bodily.
 - Or you could say, “all the completeness or totality of God dwells bodily.”
- **Jesus is God in the flesh. And as such, where Adam failed and brought sin into the world, Jesus succeeded in bringing forgiveness for sin.**
 - Romans 5.12-21.
 - Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the

more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Jesus is the better Temple, v. 19

- The temple was the dwelling place of God. Not a permanent dwelling place, like it was his home. It is where God met with his people. It is where sacrifices were made to atone for their sins.
 - John 1.14,
 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
 - Jesus is the place where God meets with his people. It is through him that we have access to the Father.
- ***But notice these words*** in John 2.19,
 - “Destroy this temple, and in three days I will raise it up.”
 - In his life, we dwelt among us. But it is in his death (and subsequent resurrection) that we truly have access to God. This is why Paul says that we do not simply preach Christ, but Christ crucified.

Jesus is the better Sacrifice, v. 20

- In verse 16, Paul writes that by Jesus *all things* were created. And now here, he reconciles to himself *all things*. He makes right, by his blood.
- Romans 8.18-23,
 - *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.*
- ***This does not mean salvation for the plants and animals.*** As Paul says, it is the removal of the curse of sin. Whereas animal sacrifices only bring temporary reconciliation—and that only for humans—Jesus will remove the stain of sin from all of creation. Permanently.
 - Hebrews 9.13-14,
 - *For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself*

without blemish to God, purify our conscience from dead works to serve the living God.

- Hebrews 9.24-28.

- *For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.*

- Hebrews 10.11-14.

- *And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.*

Jesus is the better Priest, v. 22

- *Jesus makes intercession for us*, he is our mediator between us and God, and he has offered up the perfect sacrifice for our sins.

- Hebrews 7.23-8.2.

- *The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever. Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.*

The writer of Hebrews ties these two things together—Jesus as our priest and our sacrifice:

- Hebrews 9.11-14,

- *When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*

1. *Jesus is the full, complete image of God, since he is God in the flesh. As such, he is the better Adam, who through one act brought sin into the world, whereas through one act Jesus brought forgiveness.*
2. *Jesus is the better temple. In him we meet with and have access to God.*
3. *Jesus is the better sacrifice. He is a once and for all sacrifice. Through his blood on the cross we have peace and reconciliation with God.*
4. *Jesus is the better priest. He is our intercessor as he sits at the right hand of God. We need no one else to go to God on our behalf, because Jesus is right there with him interceding, mediating for us.*

And like a priest he presents us to God holy and blameless and above reproach. Because of his holy and blameless sacrifice.

- Hebrews 10.19-23,

- *Therefore, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*