

Saviour of All Fellowship

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Dear Friends in Faith,

I would like to revisit one of my favorite areas of the Sacred Scriptures. If Christendom truly understood this passage we are going to discuss, their idea that God is going to lose the vast majority of humanity could not find a place in their theology. I have heard many sermons where the minister concentrated on “all has its cohesion in Him” as if that is the most important part of Colossians 1:15-20. In mainline churches never once did I hear a minister expound on Christ being the Firstborn of all creation and the ramifications thereof. Of course if they did and spoke the actual truth of this they would be removed from their church.

God has revealed to the apostle Paul, Christ’s connectedness to the creation and to every being within the creation:

“. . . out of [God] all is” (1 Cor.8:6), and so God is revealed as the ultimate source of all. And then it is stated: “Jesus Christ, through Whom all is” thus showing us that Christ is the channel through which all came into being. So we go back, way back before the eons. Seeing through the mists of time we begin to get a glimpse of God’s plan as it is revealed to us in its most primitive stage, as it is beginning to unfold. Before all the vast starry hosts of the heavens came into being through His Son, God had a plan. That plan, conceived in God’s heart, was carried out through His Son.

The august wisdom involved in the planning stages must have been immense. Everything created through Christ was created through Him and *for* Him! He created humanity with its ability to replicate via microscopic sperm and egg. He created billions of galaxies, each with billions of stars and planets. The vastness of God’s creation with all the varied creatures just on our earth is so immense as to boggle the mind. Yet what we see today may be miniscule compared with the creation of the first eon or even the eon prior to the flood of Noah’s day. Today we may be seeing only a remnant of the creation which survived the world-wide flood. Paul begins at the beginning and in a breathless stroke, takes us to the consummation where all are reconciled to God.

Let us now look at this passage which shines so brightly among all the constellations of passages in God’s word concerning the Son of God’s love:

Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created

through Him and for Him, and He is before all, and all has its cohesion in Him. And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens (Col.1:15-20).

From this passage upon which we have chosen to write, we see a brilliant gem glistening with the glory of God's plan for the universe. Christ is the Image of the invisible God. As God's image, He reveals to us God's wisdom, knowledge, power and love both in creation and by His action of ransom and reconciliation.

Christ is revealed as "the Firstborn of every creature *for* [i.e., the reason why this is so, is] in Him is all created." So there is a wonderful connectedness of Christ with every creature within the creation which He brought into existence. As the Firstborn, He has the immense responsibility of taking care of every creature with whom He is connected. He must be every creature's Kinsman Redeemer. We see this in the "Old Testament" concerning the firstborn of each family in Israel. The firstborn received the majority of everything the father had in order that, upon the decease of the father, the firstborn would take over the reins of the family.

In the case of Jacob and Esau, Esau sold his birthright and relinquished the right to receive the majority of blessings from his father. In Genesis 27, Jacob became the kinsman redeemer. Right afterward, in chapter 28, Yahweh reveals himself to Jacob. The same thing occurred to Joseph. Reuben his brother, who was the firstborn from Leah had his father's concubine Bilhah. Jacob was so upset concerning this that he made a distinctive tunic, not for Reuben but for Joseph, his firstborn from his beloved wife Rachel. Jacob was telling his family that Joseph was now the leader of the family. What occurred immediately following the giving of this tunic? Yahweh began to give Joseph, not Reuben, dreams to guide the family. He would watch out for the kin related to him. This is exactly what he did when they came to him in Egypt. That is why such a one is called the kinsman redeemer. If the kin got into trouble, it was his responsibility to redeem them. This is a wonderful picture of the Grand Kinsman Redeemer, the Lord and Saviour Jesus Christ, our Redeemer!

Our salvation from sin and death was not without great sacrifice. Christ gave Himself a correspondent ransom for all according to 1 Timothy 2:4-6. But why did He give Himself a ransom for all? *Because* He is the Firstborn of all and that is what His responsibility is: to redeem all connected to Him! Thus it is that "[God] wills that all mankind be saved and come into a realization of the truth. *For* there is one God, and one Mediator of God and man-

kind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras)" (1 Tim.2:4-6).

Now, some may wish to claim that it was possible for Christ, the Antitype to fail as to His own responsibility here even as the original kinsman redeemer in type, failed in the case of Ruth. So shameful it was for that kinsman redeemer not to redeem Ruth that the Scriptures refuse to even name him, calling him a "so and so" and "[of the] house of the pulled off sandal." As proof that he had refused to carry out the responsibilities, if Ruth had been present, it would have been her right to receive so and so's sandal, in a legal setting, that this was so and she was obliged to spit in his face.

Boaz was next in line as a near kin to her and it was he who redeemed her. It was through the kinsman redeemer, Boaz, that the Kinsman Redeemer of the universe came! Had Christ reneged on His responsibility He would have just been a so and so. Had He failed, who could have done what He was supposed to have done? No one! There just wasn't anyone in the universe. There just wasn't another connected to every creature through the creative act of Christ! This is what the Colossian passage is showing us! It is so grand, so marvelous, so superexcessively spectacular. It is a marvel that so few have seen it. That so few have seen it is a testimony to the blindness of humanity.

It is through the blood of Christ's cross that every creature in the universe will be reconciled to God. The blood of Christ was shed due to His love and his connectedness to every creature. Being the Firstborn of all creation He has responsibilities no one else has or could have. Being the Firstborn of all creation He is the Kinsman Redeemer of every creature of the entire creation since the entire creation came through Him! How spectacular—how wonderful for the creation that God had such a faithful Son! God gave His Son the faith and ability to go ahead with the incredible task of going to the cross, enduring the shame and facing death. He did it all in faithfulness to God and to His high office as the Firstborn of all creation. He did it due to the vast love with which He loves us. How wonderful is our Redeemer: rather than ending up being just a so and so, instead, He is given a Name above all names!

Is it any wonder that, in the future, the grand display of adoration will take place.

"God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father"(Phil.2:8-11).

In His Grace and Peace,

Tony N.