Colossians 1:17-18

17-18 And **He is BEFORE all things, and in Him ALL THINGS CONSIST**. And He is the **HEAD of the BODY, the CHURCH,** who is the beginning, the **FIRSTBORN from the DEAD**, that in all things He may have **the PREEMINENCE**.

•John 1:28-31 "These things were done in Bethabara beyond the Jordan, where John was baptizing. The next day John saw Jesus coming toward him, and he said, "Behold! The ______ of _____ who takes away the sin of the world! This is ______ of whom I said, 'After me comes a ______ who is ______ me. I did not know Him; but that He should be revealed to Israel, I came baptizing with water" •Colossians 1:24 "I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of ______, for the sake of His ______, which is the ______."

of the earth. To Him who loved us and washed us from our sins in His own blood."

Definition: "In Him ALL THINGS CONSIST" – "All things consist" is another way of saying "all things hold together", so Jesus is the one who holds everything in the universe together. HE is the ONE WHO is IN CONTROL of everything. He keeps the planets in their orbits and keeps them from flying off into space. Also, scientists don't really know what holds atoms together, as the positive and negative parts should actually cause them to fly apart, so it is really Jesus who holds every atom together in your body, or on the earth, or in everything in the whole universe. Some Scripture verses also use the words "upholds all things", which means Jesus holds things together, and also holds them up and keeps them safe. If Jesus can uphold the entire universe, He is surely capable of UPHOLDING your LIFE and helping you, too.

| •Hebrews 1:1-3 " | , who at vario | us times and in diff | erent ways spok | e in times past |
|--------------------------------|----------------------|---------------------------------------|-------------------|------------------|
| to the fathers by the prophets | s, has in these last | t days spoken to us | His | , whom |
| He has appointed heir of all t | | | | |
| ; who beir | | | | oress |
| of His perso | | | | |
| , when He | | | | |
| Majesty on high." | | - | - | |
| •Revelation 3:7 "And to | o the angel of the | church in Philadelp | hia write, 'These | things says |
| who is holy, He who | | | | |
| and no one | shuts, and | and no | one opens.'" | |
| •Isaiah 41:10 " | not, for I am | you; b | e not dismayed, | for I am your |
| I will | | you, yes, I will | | you, yes, I will |
| you wit | h My righteous | · · · · · · · · · · · · · · · · · · · | | |
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Definition: "That in ALL THINGS HE may have the PREEMINENCE" – **PREEMINENCE means having paramount or HIGHEST rank, dignity and importance.** It means **SUPREME - Jesus is SUPREME, He is Number One.** It is the same as what John the Baptist said when he said, "He is PREFERRED before me." The literal meaning is "He ranks higher than I." Jesus is to have the **PREEMINENCE** (having paramount or HIGHEST rank, dignity and importance) ABOVE ANYONE and EVERYTHING. He is NOT just a good man or another prophet. Not only does **Jesus have the greatest IMPORTANCE**, but **He also EXISTED BEFORE any other human being**, as He is God who

became Man.

| Micah 5:2 | "But you, | | | Ephrathah | , though you a | are little among the |
|-------------------------------|--------------------|----------------|------------|-----------------|-----------------|------------------------|
| thousands of Jud | dah, yet | of | sha | I come forth t | he | _ to be |
| | in Israel, v | whose going | s forth (e | xistence) hav | e been from _ | , from |
| | | | | | | |
| •John 1:15 | "John bore w | ritness of Hir | n and cri | ed out, saying | , "This was _ | of whom I |
| said, 'He who co | mes | me is | | | before m | e.'" |
| •John 8:53-54 8 | & 58 "A | re You | | than c | our father Abra | aham, who is dead? |
| And the prophe | ts are dead. | | do You r | nake Yourself | out to | ? Jesus |
| answered, 'If I he | onor Myself, N | ly honor is n | othing. | It is My Fathe | r who | Me, of |
| whom you say th | hat He is your | God." (Ve | erse 58) | "Jesus said | to them, 'Mos | st assuredly, I say to |
| you, | Abraham | , I | | | | |
| •John 1:26-27 | "John ans | swered them | , saying, | "I baptize with | n water, but th | nere stands |
| amo | ng you whom | you do not k | now. It | is w | ho, coming _ | me, |
| is | be | fore me, wh | ose sanc | lal strap I am | not worthy to | loose." |

Definition: "BEFORE Abraham was, I AM" — **"I AM" was the name of God given to those under the Old Covenant** (Old Testament). It simply means **He has no beginning or end, but has ALWAYS EXISTED.** When God appeared to Moses in the burning bush (Exodus 3:14) He said, "Tell them **'I AM'** has sent you." When the Jews heard Jesus use this term for Himself, THEY KNEW EXACTLY WHAT HE MEANT BY IT, and they picked up stones to stone Him to death, because He was saying He was God! In trying to translate into English, this name is sometimes referred to as "Jehovah" or "Yahweh." We don't really know how it was spoken by the Hebrews, because they thought God's name was too holy to speak or write, but IT IS NOT NECESSARY for us to know it. The **name that is GIVEN TO US** is the **NAME OF JESUS** (see Acts 4:12), and Jesus revealed God to us in the New Covenant (New Testament) as **"the Father."**

| •John 17:4-5 | "I have glorified | on th | e earth. I have fir | hished the work which You |
|--------------------|-------------------|----------|---------------------|---------------------------|
| have given Me to d | o. And now, O | Father, | | together with Yourself, |
| with the | which | had with | before the _ | was." |

Definition: "The GLORY which I HAD WITH YOU BEFORE the WORLD WAS" – Jesus existed with God the Father and the Holy Spirit from all eternity. There is not a time when Jesus came into being, except that He came down from heaven to be born as a man, and in that case, **His HUMAN existence has a beginning**. Jesus, as the "Word" of God and the Second Person of the Godhead (Trinity), created everything that is in existence, and **He shared the glory of the Father** "before the world was." Obviously, if He created the world, He had to be here "BEFORE the world was."

Definition: "FIRSTBORN from the DEAD" – This is a title for Jesus that means **He was the first one to be RESURRECTED from the DEAD.** In some Scriptures, He is called the "firstfruits" from the dead, which has the same meaning, only is a reference to farmers offering the first part of their harvest to God. Yes, Jesus raised some people from the dead during His earthly ministry, but they had the same physical bodies that continued to grow old, and they eventually died. Jesus is the FIRST ONE to be **RESURRECTED in a perfect, ageless, resurrection body that will never grow old and die, and that cannot be affected by sickness, pain and death.** Because He has been raised from the dead and given a perfect body, we are promised that we also will be raised from the dead and given this same kind of indestructible body as Jesus (Philippians 3:20-21).

| •Acts 13:33-34 | "God has fulfi | lled this for us their of | children, in that He has | |
|-------------------|-----------------|---------------------------|---------------------------------|------------|
| up | As it is also w | written in the second | Psalm: 'You are My | , today |
| have I | You.' | And that He | Him from the | , no |
| more to return to | | , He has spoken | thus: 'I will give You the sure | mercies of |

David.'"

| Psalm 2:7 | "I will declare | e the decree: T | he Lord has said | d to, '' | You are My |
|-------------------------------|---------------------|---------------------|--|--------------------|-----------------------|
| today I have | | You.'" | | | - |
| | | | ered to you first o | of all that which | I also received: that |
| | died for ou | ir sins accordin | g to the Scriptur | es, and that | was |
| | , and that H | le | | the third | day according to the |
| Scriptures." | (Verse 20) | "But now | is | | from the |
| | | | | | |
| asleep." | | | | | |
| Philippians 3 | : 20-21 "F | or our citizensh | ip is in | , fro | om which we also |
| eagerly wait for | the Savior, the | e Lord Jesus Cl | hrist, who will | | our lowly |
| | _ that it may be | e | to His | | ; |
| according to the | e working by wl | hich He is able | even to subdue | all things to Hi | mself." |
| •Acts 26:23 | "That the | | _ would suffer, the suffer is a construction of the second s | hat he would be | e the |
| to | _ from the | , a | nd would procla | im light to the J | ewish people and to |
| the Gentiles." | | | | | |
| •John 6:39-40 | & 44 "Th | is is the will of t | he | who | Me, that of |
| | | | | | at the |
| | | | , that everyone | | |
| | in Him, m | ay have | | life; and I will _ | him |
| up at the | day." | (Verse 44) | "No one can | come to | unless the Father |
| who sent Me dr | aws him; and I | will | him | at the last | |
| •John 11:24-2 | 5 "Martha | said to Him, 'I | know that he will | II | again in the |
| | at th | ie | _ day. Jesus s | aid to her, ' | am the |
| | | the | He who be | elieves in | , though he may |
| die, he shall live | e." | | | | |

Definition: "RAISE him up at the LAST DAY" — This is a PROMISE of the RESURRECTION of the BODY, and a PROMISE of our ETERNAL SECURITY in Jesus. **Jesus has the ability to KEEP US SAFE until the VERY END.** We have the PROMISE of having NEW, PERFECT resurrection bodies, just like Jesus' resurrection body, for all eternity.

| •I John 3:2 | "Beloved, now we are the | of God, a | and it has not yet been |
|------------------|-----------------------------|--------------------------------|-------------------------|
| revealed what | shall (in the futu | ire), but we know that when _ | is |
| | , we shall be | _ Him, for we shall see Him a | s He is." |
| •I Corinthians 1 | 5:22-23 "For as in Adam a | all die, even so in | all shall be |
| made | But each one in his | own order: Christ the | , |
| afterward | who are | at His | |
| •II Timothy 1:12 | "For this reason I also s | uffer these things; neverthele | ss I am not ashamed, |
| for I know | I have | and am persuaded that | t He is able to |
| wł | nat I have committed to Him | that | |

Definition: "You are My SON, today I have BEGOTTEN You" – This is the same as "firstborn from the dead." God the Father is speaking to His Only Begotten Son, **Jesus Christ, but NOT at the time of his birth as a baby in Bethlehem.** Jesus was NOT "begotten" or "born" at that time, except for His human body. **Jesus has always existed with the Father and the Holy Spirit in heaven, but he was "BEGOTTEN from the DEAD" when God raised Him up by the power of the Holy Spirit.** Some cults use verses such as this to "prove" that Jesus was not God, but just a created being. This word for "begotten" does not mean created, but is speaking of **the raising of Jesus from the dead**, as though that was a "birth" from a corruptible body to an eternal incorruptible body.

•I Corinthians 15:50-53 "Now this I say, brethren, that _____ and _____

| cannot inherit the | | of; nor doe: | S | inherit |
|---------------------|---------------|-----------------------------|-----------------|-----------------------|
| | | /stery: We shall not all sl | | |
| | in a | , in the twinkling | of an eye, , at | the last trumpet. For |
| the trumpet will so | ound, and the | will be | | incorruptible, and we |
| shall be | For tl | nis | _ must put on | 7 |
| and this | must put on _ | | | |
| •Hebrews 1:5-6 | "For to which | of the angels did He eve | r say: 'You are | My, today I |
| have | You'? | And again, 'I will be to _ | a | , and He |
| shall be to Me a _ | '? But v | when He again brings the | e | into the |
| world, He says: | 'Let all the | of God | | _ Him.'" |

Definition: "FLESH and BLOOD CANNOT inherit the KINGDOM of GOD" – This means that the human bodies ("flesh and blood") that we have now **CANNOT live in heaven with God, and MUST be changed before we can live there.** It is the same as where it says "this CORRUPTIBLE must put on incorruption, and this mortal must put on immortality." **Corruptible means it can ROT, DECOMPOSE, become corrupted, and "MORTAL" means it can DIE. Our bodies that we have now can DIE,** and as soon as they die, they begin to ROT, decompose and become corrupted. Our resurrection bodies will be physical bodies, but like Adam and Eve's bodies in the beginning, **they will no longer be subject to death.**

| •II Corinthians 5:1-4 "For we | know that if our | house, this tent (our |
|--|-----------------------------|--------------------------------|
| PHYSICAL BODY), is destroyed, we | have a building (a NEW BOD | DY) from God, a house not made |
| with hands, eternal in the heavens. | For in this we | , earnestly desiring to be |
| with our | which is from | , if indeed, having |
| been clothed, we shall not be found | naked. For we who are in th | is tent, being |
| burdened, not because we want to be may be swallowed up by | | ed, that |

Definition: "HEAD of the BODY, the CHURCH" – The church is called "The body of Christ" and Jesus Himself is the HEAD of the BODY. Head means LEADER, but also has the idea of being the most important part of the body. Just as with our own bodies, we couldn't do anything without our BRAIN, which is in the head, and we couldn't SEE anything without our EYES which are in the head. We also eat with our MOUTH, which is in the head, and smell with our nose, which is in the head. So, calling Jesus the HEAD of the BODY indicates His supreme importance in everything the church does, as well as being the LEADER of the church.

| •Ephesians 1:22-2 | 23 "And has p | ut all things under | | _ feet, and gave _ | to be |
|------------------------|--------------------------|----------------------|-----------|----------------------|-----------------|
| the | over all things to th | ne | , whic | ch is His | , the |
| fullness of Him who | o fills all in all." | | | | |
| •Ephesians 5:27 | "That He might | | it to | | a glorious |
| | _, not having spot of | or wrinkle or any su | ich thing | , but that it should | d be |
| and v | without blemish." | | | | |
| •I Corinthians 12: | 11-14 & 18 "B | But one and the sar | ne | | works all these |
| things, distributing t | to each one individ | ually as | _ wills. | For as the body is | S |
| and has many mem | nbers, but | the | | of that one | , |
| being many, are | body, so | also is | | For by one | |
| | _ we were all | | _ into _ | | |
| whether | or | , whether sla | aves or f | free - and have a | II been made to |
| drink (participate) ir | nto one | For in fa | ict the _ | i: | s not one |
| member but many.' | 9 | | | | |
| (Verse 18) "E | But now | has set the memb | oers, | | of |
| them, in the | , just as | please | d." | | |