

February 5, 2023

The Supremacy of Jesus Christ

Bible Background • COLOSSIANS 1:15–20

Printed Text • COLOSSIANS 1:15–20 | Devotional Reading • EPHESIANS 1:17–23

Aim for Change

By the end of the lesson, we will: UNDERSTAND Paul’s description of Jesus Christ’s supremacy; EXPRESS feelings of amazement at the supremacy of Jesus Christ; and DESCRIBE to others the awe-inspiring preeminence of Christ for bringing reconciliation.

In Focus

“I can’t believe this,” Brenda said. She threw her keys down and searched through her wallet for her auto club card. “I’ve got to make this job interview today!” she shouted.

Pleading with the clerk at the auto repair shop, she said, “I think my car battery is dead. Can someone come by this morning to give it a jump start?”

“Sorry ma’am, we are swamped this morning. We won’t have a truck available until this afternoon,” the clerk replied. “Also, our records show that you are behind in your payments. We can’t help you until the bill is paid.”

Brenda began to cry, smearing her makeup. “Lord, my life is such a mess. I can’t even keep my auto club bill paid.”

As Brenda laid her head on the table, a tune came to mind: “He’s got the whole world in His hands.” Brenda had heard that song since she was a child, but today it seemed to communicate a whole new meaning. Surely, God would provide regardless of her situation. She washed her face, prayed that somehow the Lord would get her to her interview on time. Remembering that she had money on her credit card, Brenda downloaded a ride share app and scheduled a pickup.

This week’s lesson gives believers a bigger picture of who Jesus is and His position in the world. Hopefully, as our view of Him increases, our perception of our personal problems will decrease.

Keep In Mind

“For it pleased the Father that in him should all fulness dwell.” (Colossians 1:19, KJV)

Words You Should Know

A. Fulness – (Colossians 1:19) pleroma (Gk.) – The totality of supernatural, divine powers and attributes

B. Reconcile – (v. 20) apokatallasso (Gk.) – To change from hostility or enmity (hate, animosity) to friendship

Say It Correctly

Colossians. co-LOSH-uhns

Epaphras. EP-uh-fras, EP-uh-fruhs

KJV

Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 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.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

NLT

Colossians 1:15 Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation,

16 for through him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can't see—such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through him and for him.

17 He existed before anything else, and he holds all creation together.

18 Christ is also the head of the church, which is his body. He is the beginning, supreme over all who rise from the dead. So he is first in everything.

19 For God in all his fullness was pleased to live in Christ,

20 and through him God reconciled everything to himself. He made peace with everything in heaven and on earth by means of Christ's blood on the cross.

The People, Places, and Times

Colosse. The town of Colosse (also spelled "Colossae") was located on a ridge overlooking the Lycus River Valley in the southwest corner of Asia Minor in what is now Turkey. At the time of Paul's writing, its neighboring cities, Laodicea and Hierapolis, were becoming more important, while Colosse was in decline. Epaphras and Timothy established churches in all three of these cities, but at this writing, Paul had yet to visit the believers at these churches personally. However, he did tell Philemon, a native of Colosse, that he was hoping to visit him (Philemon 1:22). Scholars believe that Paul wrote this letter during his first imprisonment in Rome around A.D. 60. Having received a report from Epaphras of the progress being made with this budding church, he also alerted Paul to the false teachers gaining a foothold in the church.

Epaphras. Christianity came to Colossae through the work of Epaphras. He was converted and rooted in the faith by Paul during Paul's stay in Ephesus. Epaphras had established the faith in Colossae. Paul was not the founder of these congregations and never paid them a visit. He commended Epaphras for his excellent work.

Background

A heretical (false teaching) movement had started in Colossae. Before any real damage could be done, Epaphras reported to Paul the errors that were circulating among the congregation. Epaphras, under Paul's direction, was the founder of the church in Colossae. However, Paul was imprisoned at the time, probably somewhere in Rome. Paul responded by sending Tychicus with this epistle (letter) to the Colossians. Paul wrote the epistle to crush the false teaching that had arisen. The identity of the heretics was not clear. It could have been members in the congregation pretending to be

Christians or nonmembers from the outside, like the Judaizers, who attempted to invalidate Paul's teaching. The Colossian heretics may also have been native Jews, not members of the Colossian church, who added fancy ideas to Epaphras' teaching and fought to win members for their peculiar beliefs. Through this brief but powerful writing, Paul completely took care of the erroneous ideas. The theme of the letter focuses on Christ's superiority. The false teachers in Colossae were attempting to reduce the significance of Christ's authority and work. Paul, therefore, set forth his case about Christ and His elevated position.

At-A-Glance

1. Christ Reigns Supreme in Creation (Colossians 1:15–17)
2. Christ Reigns Supreme in the Church (v. 18)
3. Christ Reigns Supreme in Redemption (vv. 19–20)

In Depth

1. Christ Reigns Supreme in Creation (Colossians 1:15–17)

In the earlier verses of Colossians 1, Paul gives many statements and compliments to the Colossian church. Starting in verse 15, however, his focus changes and he gives central attention to Christ. Earlier in the chapter, Christ has already been addressed as "his dear Son" (1:13, KJV). Paul continues to lift Jesus up. He gives a long report about Jesus' person, His position, and His work. These teachings about Jesus Christ are not new to the Colossians, but they are restated to combat the erroneous teachings that were being spread. The first thing Paul emphasizes about Christ is that He is completely God and completely man. When we look at Jesus, we see who God is. Because it is beyond human understanding, this concept is difficult to comprehend. How can two natures—God's divine nature and man's nature—dwell in one man? Yet, Jesus claimed to be, and is, both God and man (John 1:1, 14). In Colossians 1:15, Paul used the word "image" to express Christ's exact likeness of God. Like the image in the reflection of a mirror, the nature and being of God are perfectly revealed in Christ.

The second major characteristic that Paul points out is that "He is the first-born Son, superior to all created things" (from Colossians 1:15, Good News Translation). Being the firstborn could mean the first child to come out of the mother's womb. It could also mean the one who is given first place (heir) of honor or authority in the family, even though he or she is not the first in the childbirth lineage. Solomon was not David's first son, but he was given the firstborn position as heir to the throne when David died. Both meanings were represented in the Colossians passage: Christ existed before all creation; He is also over all in rank and dignity.

There was an ancient custom whereby the firstborn son in a family was given rights and privileges not shared by the other offspring. He was his father's representative and heir, and the management of the household was committed to him. Following this interpretation, we understand the passage to teach that Christ

is His Father's representative and heir. He has the management of everything here on Earth and in heaven. Because Christ was the creator of the universe, He is firstborn or Lord over all (Col. 1:16, NLT); God spoke the words and gave the instructions. Jesus was the agent through whom it actually came into being. Because Christ is the reason all things exist, all things—that exist—are to contribute to His glory. The universe is His footstool, His throne. Thus, Christ made all things in heaven and here on Earth, visible and invisible, angelic hierarchy, or whatever supernatural powers that be. He is their

Lord. Christ is before all things in time, and all things hold together because of Him. He sustains all of creation. The world would be in complete chaos if it were not for Jesus.

2. Christ Reigns Supreme in the Church (v. 18)

Paul goes on to further point out Christ's supremacy by saying, "he is the head of the body, the church" (KJV). He is the source of the church's life. He guides and governs the church. Christ and Christ alone is its chief and its leader.

The word "church" simply means assembly or congregation. Paul makes reference to all Christians everywhere, not just the individuals assembled in a church building. The church is a gigantic, living, moving organism by which Christ carries out His purposes and performs His work. The church is composed of members joined vitally to one another. God gives gifts to each Christian and then places His people in His church so that they might serve Him where they are needed. Through His Word, Jesus Christ nourishes and cleanses the church.

The body of Christ cannot function without Christ, its head. He gives instructions and holds the body together. The believers carry out His mission and His purposes. Or as Teresa of Avila says, "Jesus had no eyes but our eyes, no feet but our feet, no hands but our hands." One cannot accomplish much in the way of winning the world without the other. Christ is not only the head of the church; He is the firstborn from the dead. This does not mean He was the first to be raised from the dead because He was not. Christ is the first to be permanently resurrected from the dead, the first to be clothed with immortality, and the first to obtain and declare His victory over death. For without His resurrection, there would be no resurrection for others at the end of the age. Christ is the origin and source of the life of the church. Paul summarized his teaching in one statement: "So that in everything He (Christ) might have the supremacy" (from v. 18, NIV). Jesus alone has the first place among all and over all. He is the sole Head of all things. The false teachers of Colossae attempted to communicate to the people that Jesus Christ was only one of many ways to God. However, the Scriptures are quite clear. Jesus emphatically said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (from John 14:6, NKJV, emphasis added). Jesus is the only entrance into heaven and the only way to know God.

3. Christ Reigns Supreme in Redemption (vv. 19–20)

Before he ends this section, Paul makes two more strong statements about Christ. The first statement is: "For it pleased the Father that in Him all the fullness should dwell" (Colossians 1:19, NKJV). God's totality has a permanent home in Christ. Not a partial part, but all of God's divine power and characteristics rest in Jesus. The fact that God would put all that He is inside Jesus proves that Jesus is God, and because He is God, He is able to do what no mere man could ever do—reconcile lost sinners to a holy God. Paul's second strong statement in Colossians 1 is, "Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's blood on the cross and so brought back to himself all things, both on earth and in heaven" (1:20, Good News). The Father willed that all fullness should dwell in Christ. He also willed to reconcile all things to Himself through Christ — changing people's condition from separation to harmony with God.

Search the Scriptures

1. List as many facts as you can about Christ and creation (Colossians 1:15–18).
2. Explain the two definitions of "firstborn" and how Jesus fits them both (v. 18).
3. Explain how it is possible for sinful humankind to be reconciled to a holy God (v. 20).

Discuss the Meaning

1. How do the facts presented about Christ prove His supremacy over everything?
2. What does Christ's reconciling humankind to God through His death on the Cross mean to us today?

Liberating Lesson

The assistant director of a local crisis pregnancy center had this to say about her clients. "I talk to young women all the time who call or come in and talk about the difficulties in their lives. When I ask them what they have tried to do to better themselves and their situations, many of them talk about getting a better job, better education, and job training skills. Some even mention getting out of a bad relationship. Very rarely does anyone mention turning to God as a solution." We live in a society that habitually ignores God. And yet, God wants us to make friends with Him through His Son Jesus to personally be our guide through the difficulties of life.

Application for Activation

Make a list of personal difficulties and the way you have handled them in the past. Make another list of challenges you are facing. What changes are you going to make in your outlook? Your attitude? Your actions?

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Colossians 1:15–20

The supremacy of Christ is one of the three major themes of the book of Colossians. Paul develops this theme extensively in 1:15–28. Here Paul deals with the glory, preeminence, and preexistence of Christ who is the head of the church. In the previous section (1:12–14), Paul prays for the church, giving thanks to God for the deliverance and redemption from sins, which He has accorded the Church through His Son Jesus Christ, the source and giver of all gifts.

15 Who is the image of the invisible God, the firstborn of every creature:

The word "who," in verse 15, refers to the Son into whose Kingdom the Church has been transferred. The Church also has redemption through His blood and the forgiveness of sins (v.14). The phrase "the image of the invisible God" is a description of Jesus Christ, the Son of God. "Image" (Gk. eikon, i-

KONE) means “likeness,” “representation,” or “replica.” Genesis 1:27 says that humanity was created in the image of God. Unlike humans, the Son resembles the Father in every aspect; especially, in power and authority. Hebrews 1:3 describes the “express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” John confesses that Jesus is the glory of the Father (John 1:14). To Philip and the other disciples, Jesus says, “He that hath seen me hath seen the Father” (John 14:9). The picture here is more than the picture of a son’s resemblance. Christ’s image of the Father can only be fully understood on the basis of Christ’s preexistence. John says Christ was in the beginning, that He was with God, and that He was God (John 1:1). The Incarnation is therefore a revelation of the invisible God (John 1:18; John 10:30, 38; Revelation 3:14).

Paul contends that Christ is not only the image of the Father but also “the first-born of every creature” (Colossians 1:15). This aspect of Christ raises some theological questions. One question concerns the meaning of “firstborn” (Gk. *prototokos*, pro-tot-OK-os) and how it is used concerning Christ. The word is used in a number of passages in the New Testament (Matthew 1:25; Luke 2:7; Romans 8:29; Hebrews 11:28). It means “the first one to be born into a family,” and is applied to Jesus as the firstborn of His earthly family. It also applies to Him as the firstborn in the family of God. However, the problem is whether the word means that Christ is a part of creation, or whether He is a created being like other creatures. How do we understand this concept of Christ? It is important to understand that the word “firstborn” does not refer to chronological order; rather, this is a phrase often used in Greek to indicate superiority. This verse places Jesus above creation and causes us to understand firstborn in the sense of “supreme and sovereign” rather than as “born before.” Christ’s sovereignty over all creation is further clarified in John 1:3 and Hebrews 1:2. The deity of Christ is clear throughout Scripture.

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

As we read in verse 16, the deity and preeminence of Jesus Christ are brought into focus by His creative activity. Two important things about Christ are established here. The first is that Christ is the agent of all creation; He created all things. The second is that all things belong to Him; all things were created for Him. This clarifies and substantiates what we have understood regarding verse 15—the firstborn *prototokos* does not mean Christ that came into existence. He is eternal. This is supported by the conjunction “for” (Gk. *hoti*, HOT-ee), meaning “because” or “since”. The person we know as the historical Jesus, the only-begotten of the Father, existed as an equal member of the Godhead, as the Creator of all things.

Paul contends that “all things” include both earthly and heavenly things, visible and invisible things. All of these have their beginning and existence in Christ. Nothing would exist without the sovereignty of Christ, whether visible or invisible. Everything derives its existence in Him. The “visible things” refer to the earthly, material things that include humans. The “invisible things” refers to spirit beings such as angelic agencies. The New Testament uses different words to describe these invisible created beings. Paul refers to four of these: thrones, dominions, principalities, and powers. In Ephesians 1:21–22, Paul affirms the existence of spiritual beings and that they have some influence for good or for evil (Ephesians 6:12; 1 Timothy 5:21). However, Paul contends that they have neither power nor exist apart from Christ. Angels can contribute nothing toward a person’s salvation. Likewise, demons cannot separate believers from the love of Christ (Romans 8:35–39).

17 And he is before all things, and by him all things consist.

Because He created all things for Him and they exist in Him, it then follows that He preceded all things in time, and in Him all things consist. Both statements underline the supremacy of Christ over all creation. The first statement, “he is before all things” means that He is from eternity. He is timeless. Indeed, there was no time He did not exist. This establishes the preexistence of Christ, as expressed in a number of New Testament passages (John 1:1; 8:58; 17:5; Philippians 2:6; Revelation 22:13). Revelation refers to Christ as the “Alpha and Omega, the beginning and end, the first and last.” The prophet Micah says He is from everlasting (5:2). The second statement, “by him all things consist” (or “in Him all things hold together,” NASB), signifies that all creation is centered in Him. Nothing could exist without Him, for in Him is life. Paul said to the Athenians at Mars Hill: “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring” (Acts 17:28).

Not only is He the creator of all things (Colossians 1:16), He upholds and sustains all things. The Greek word for “upholds” or “sustains” is *sunistao* (soon-is-TAH-o). This word can also mean to “set in the place,” “to put together,” or “to unite parts into one whole.” Paul has in mind the orderliness of the universe and the harmony of the cosmic world. Although the world seems to be in chaos on the surface—wars, killings, murders by children, burglary, and all sorts of evil—beneath this seemingly chaotic nature of the world, there is order and plan. The sun comes up in the day and the moon at night; the snow comes in its season, and the summer at its time. Even the globe itself is held in balance with unseen gravitational force, rotating ceaselessly on its axis. Rivers run constantly into the ocean and the ocean is never filled completely. There is order in the universe. It is neither chance, fate, nor the law of nature that keeps these things in place. Paul says that He holds all things and all things are by Him, who is the express image of the Father (Revelation 4–5). This section may be a hymn which was sung in worship in ancient times. Paul uses this hymn to clarify the superiority of Christ over all things, both in heaven and on earth. It defines Christ’s position in the nature of things in the created world and places Him in His rightful position in relation to the Father as the true representation.

18 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.

Hitherto, Paul has been describing Christ’s preeminence in the realm of creation. He now draws attention to Christ’s position with regard to the Church. He says Christ is the head of the Church, an assertion he also has made elsewhere (Ephesians 1:22, 23; 4:15; Colossians 2:19). In some of his previous letters, Paul refers to the church as the body of Christ, but the application is the relationship of the members with one another. Paul describes the Church as one body with many parts and functions, just as the human body has different purposes (1 Corinthians 10:1–6; 12:12–31; and Romans 12:5). In the one organism of the Church, there are gifts, talents, skills, and functions distributed among the believers. Each believer uses his or her gift for the benefit of the entire body. In these passages, Paul never expressly refers to Christ as the head of the Church. However, the idea is implied, for a body cannot exist without a head. He also wrote in 1 Corinthians 11:3, “The head of every man is Christ.” If Christ is the head of every person, then He is the head of the church.

Paul’s main emphasis to the Colossians is about Christ’s preeminence and relationship with the Church. In his letter to the Ephesians, Paul compares the headship of Christ to the Church with the headship of the husband to his wife (5:23). The main function of the head in relation to the body is for sustenance and growth (Colossians 2:19; Ephesians 4:15–16). The importance of a head to a body is obvious. A body without a head is dead. One can survive and lead a fruitful life with any other part of the body missing such as the eyes, legs, or hands. But have you ever seen a body moving without a head? Therefore, a Church without Christ is a dead Church and cannot function. Christ is not only the organic head of the Church, He is also its ruling head in the sense of guidance and exercising authority, which is implied in the Ephesian passages (1:20–23; 5:23–24). Going back to the analogy

of the physical body, science clearly shows that the operation of all other parts of the body comes from the head—in the brain. The brain controls and harmonizes all movements and functions of every part of the body by distributing impulses from both the outside world and inside the body.

In Colossians 1:18, Paul continues to explain the place of Christ within the Church by describing Him as “the beginning, the firstborn from the dead.” The word translated “the beginning” is the Greek word *arche* (ar-KHAY). This word has a variety of meanings such as: “the origin by which everything begins,” “the first person in series,” and “the leader in rank.” All these are applicable to Christ. Here this word means that He is the first person among the dead who would rise to life and signal the end of the age. The resurrection of the body is the hope, joy, and assurance of all who believe in Christ (Colossians 3:1–17; 1 Peter 1:3). Christ is the first among many and causes the physical resurrection of believers. He is both the author and sustainer of life and death with authority over both (Romans 8:29; 1 Corinthians 15:20; Hebrews 2:14, 15; Revelation 1:5). He assures His disciples concerning His resurrection: “Because I live, ye shall live also” (John 14:19). Paul writes to Timothy that Jesus Christ has abolished death and has brought life and immortality through the Gospel (2 Timothy 1:10). Paul uses the same word “firstborn” in Colossians 1:18 used in verse 15. This word refers to creation and parallels Christ’s relationship to the Church, the new creation. The new creation came into existence on the same principle as the old. Christ has authority over all of this. He has “preeminence” (Gk. *proteuo*, prote-YOO-o) over all creatures.

19 For it pleased the Father that in him should all fulness dwell;

This high position of the Son is according to the Father’s design and for His pleasure. This is expressed as the “fulness” of God in the Son. Here, Paul says God is delighted to have His “fulness” (Gk. *pleroma*, PLAY-ro-mah) reside in Christ. *Pleroma* or “fulness” is used in a number of passages in the New Testament with two basic meanings: 1) something that fills or completes, such as a patch (Matthew 9:16) or love (Romans 13:10) and; 2) fullness or the state of being filled, such as the completed number of saved Gentiles (Romans 11:25), or the “full measure” of Christ’s blessing (Romans 15:29, NIV). First Corinthians 10:26 speaks of the earth’s fullness, and Galatians 4:4 talks about the fullness of the time. In Ephesians 1:10, Paul writes about God’s sovereign appointment of events in both space and time. The use of *pleroma* in Romans 11:12 refers to the completion of God’s plan for the nation of Israel. Paul, in Colossians 1:19, says that the Lord Jesus Christ possesses the complete fullness of God, which likely includes God’s divine nature and attributes (Colossians 1:15; Hebrews 1:3). It also says later in Colossians, “In Him dwells all the fullness of the Godhead bodily” (Colossians 2:9, NKJV). The phrase, “all the fullness of God” (Ephesians 3:19, NIV), is used by Paul to show that Christ embodies the love of God. In Ephesians 4:13, the fullness of Christ refers to that state of Christian maturity in which believers are “no longer ... tossed to and fro and carried about with every wind of doctrine, and by the trickery of men, in the cunning and craftiness of deceitful plotting” (Ephesians 4:14, NKJV). The Father’s delight in the Son was evident even before the beginning of time (Psalm 2:7–8; John 17:5; Ephesians 1:9) and manifested itself repeatedly in Christ’s earthly ministry (Matthew 3:17; 17:5; John 12:28). So the fullness of God is made complete and resident in Christ, in whom all things are held together. The incarnate Christ is the total revelation of God: “If you have seen me,” He says, “you have seen the Father” (see John 14:7).

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Paul now turns our attention to the work of this exalted Son of God, in whom all the embodiment of the Godhead dwells. The conjunction “and” (Gk. *kai*, kahee) denotes a continuation of the thought in verse 19. God’s pleasure was to have His fullness dwell in Christ and make peace through the blood of Christ by the process of reconciliation of all things. Paul stated in verse 17 that in Christ all things hold together. Here, he recognizes that there is still considerable disharmony in creation, hence the

necessity for reconciliation and peace. Just as He is the agent through whom all things are created (v. 16), Jesus is also the agent through whom all things are reconciled (v. 20). In both cases, “all things” means the same. The verb “reconcile” is a translation of the Greek verb *apokatallasso* (ap-ok-at-al-LAS-so), which literally means, “to bring back a former state of harmony.” In Genesis, sin ruined the universe and destroyed the harmony that existed between God and His creation and between one creature and the other. The only obstacle that separates humans and God is sin (Isaiah 59:1–2), which causes enmity between them. But through the Cross, the obstacle has been removed, the work of reconciliation is accomplished (Ephesians 2:11–18; Romans 5:8–10), and peace is restored (Romans 5:1). The demands of the Law have been met (Romans 3:25; Galatians 3:13) and harmony restored. The method of this reconciliation and peace is of great importance—through the blood of Christ. The importance of this process to the Apostle Paul is evident in the number of occasions he speaks of the blood of Christ in many portions of his letters (see Romans 3:25; 5:9; 1 Corinthians 11:25; Ephesians 1:7). It is necessary to mention the motive behind this process—the love of God for His creatures and His delighted pleasure (John 3:16; Colossians 1:19). A number of questions arise from verse 20. What does Paul mean by the phrase, “to reconcile all things ... whether they be things in earth or things in heaven”? What is included? Does it include angelic beings: good and bad angels? Are lower animals included in “all things”? These questions are meant to challenge us to reflect individually and collectively.

Daily Bible Readings

MONDAY

Christ, the Head of the Church
(Ephesians 1:17-23)

TUESDAY

Christ, the Firstborn of the Dead
(Revelation 1:1-6)

WEDNESDAY

Christ, One with the Father
(John 17:20-26)

THURSDAY

Christ, the Reconciler to God
(2 Corinthians 5:16-21)

FRIDAY

Christ, the Channel of God's Grace
(Romans 5:15-21)

SATURDAY

The Compelling Call of Christ
(Matthew 4:18-25)

SUNDAY

The Person and Work of Christ
(Colossians 1:15-20)