

# Christ in Me

## Reconciled in Christ

January 25, 2026

Colossians 1:15-23 (Video delivery)

## Introduction

Many years ago, early in our relationship, Holly and I had the opportunity to spend a few days at a relative's beach home on the South Carolina coast. During that trip, there was a lot of construction going on along the beach, and we had the best time riding bikes through the neighborhoods, admiring all of the homes going up. (Slide - Image of framed housing). Particularly fun was the ability to hop off the bike and walk through a home that had been framed out. So the exterior walls were up and wrapped, the roof was up (though not finished), and all of the stairs and walls were framed out, but there would be little to no plumbing, no electrical, and certainly no sheetrock. So it was very fun to walk through these framed-out homes and envision in our minds what the homes would look like when they were finished. You could tell what the finished home would look like based on the framing behind it.

A few weeks ago, we did something a little different – we walked through Ikea. (Slide - image of Ikea logo). And if you've been to Ikea, then you know what it's like. As you wander for hours on end through the warehouse, many of their products are on display in the form of actual rooms. So you're not shopping for a bed frame by looking at lots of bedframes – you're shopping for one by looking at a lot of bedrooms that have beds all set up as if someone lived there. You shop for sofas by looking at living rooms with sofas in them. You shop for kitchen cabinets and countertops by looking at lots of different kinds of kitchens. Of course, none of those kitchens or bedrooms actually function. No water. No drainage. The appliances aren't connected. There is no framework behind the walls. It's all just a facade meant to show you what the finished product would probably be like.

I mention these two experiences because they offer a helpful way to think about how people are introduced to Christianity — and even how they go on to live it out. Many people engage with Christianity a lot like they walk through Ikea. They only see some of the results or the practical outworkings of faith: kindness, moral clarity, peace, and so on. And over time, they begin to live the same way without thinking much about the underlying framework that makes those things possible. And that works for a while, but eventually things happen in our lives that call our faith into question – we suffer in a way that catches us off guard, a Christian leader in our lives fails us in some significant way, we come across a teaching that seems reasonable or enticing but runs contrary to our understanding of the faith ... these kinds of things. And in those moments, we realize that we don't really have the framework of our faith to fall back on and help us make sense of what we're experiencing.

And if that's you, I think you're going to be grateful for today's passage because it is essentially a theological framework for everything else that Paul will say in this letter about how Christian's live. So as we study this passage today, I want us to pretend that we are walking through the framed-out house of Christianity, and as we go, some of the things we believe and practice as Christians will start to make more sense.

## Body

### Supremacy and Sufficiency

As we begin, there are two words that you are going to hear me say again and again, because I believe they are the two best words for communicating what Paul is describing about Jesus.

(Slide) Those words are: **SUPREMACY** and **SUFFICIENCY**.

To say Jesus is **supreme** means there is nothing above Him, nothing outside His rule, and nothing beyond His reach. Jesus holds the first place in every realm — creation, the church, and redemption. His power is unmatched, His rule is uncontested, and His name is unequalled.

(Slide) In short: **Supremacy means Jesus ranks first — always and everywhere.**

To say Jesus is **sufficient** means nothing has to be added to Him. He lacks nothing; He needs no supplement. Everything required for our salvation, our growth, our hope, and our endurance is fully found in Him. He is enough — not just to begin the Christian life, but to sustain and complete it.

(Slide) In short: **Sufficiency means Jesus is enough — fully and forever.**

Now, not only do we need to grasp these definitions, we also need to understand how supremacy and sufficiency relate to one another.

(Slide) **Supremacy explains who Jesus is.** He is above all things — Creator, ruler, firstborn, and head. His supremacy means He possesses all authority, power, and glory. There is no rival to His place or His name.

(Slide) **Sufficiency explains what Jesus does.** Because He is supreme, He is also completely able to accomplish everything needed for creation, salvation, and the ongoing life of His people. His sufficiency flows out of His supremacy.

Now, if you wanted to get really cute, you could put all of this together by saying this: (Slide) — **Jesus is sufficient because He is supreme, and His supremacy is proven by His sufficiency.**

If Jesus *weren't* supreme — if He didn't rule over all creation and all spiritual powers — then we couldn't trust Him to be sufficient for our salvation. But because He truly reigns over everything, we can rest in Him fully. Likewise, His *sufficiency* demonstrates His *supremacy*: He shows He's

not just powerful in theory, but present in effect — fully able to hold all things together, reconcile all things, and bring peace through His cross.

Think of a power source and the light it provides.

- Supremacy is like the authority of the power plant itself — the unmatched capacity to generate energy for the entire system.
- Sufficiency is the reliability of the current that flows from it — the fact that it actually provides light for every home.

If the source isn't supreme, the supply can't be sufficient. In Christ, both are true — He holds all power, and He gives all we need.

And in today's passage, (Slide) Paul says that Jesus is both SUPREME and SUFFICIENT in three specific categories: creation, the church, and salvation. Let's start with creation. Look at vv. 15-17a with me.

## Jesus Is Supreme Over Creation

*(Slide) He is the image of the invisible God, the firstborn over all creation. For everything was created by him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities—all things have been created through him and for him. He is before all things .... Colossians 1:15-17a, CSB*

Everything in this text communicates that Jesus is supreme over creation.

- **“He is the image of the invisible God.”** That means if you want to know what God is like, you look at Jesus. He's not a reflection of God — He's the exact representation of God. The invisible has become visible in Him. Everything we can't see about God — His heart, His character, His power — is made clear through Jesus. This is as clear of a divinity statement about Jesus as you'll find in the Bible.
- **“The firstborn over all creation.”** “Firstborn” doesn't mean Jesus was created — it's a title that conveys *rank* and *authority*. In the ancient world, the firstborn son had the rights of inheritance. So when Paul calls Jesus “firstborn,” he's saying all creation belongs to Him. He rules over it all — galaxies, oceans, atoms, time itself. He is *supreme* because everything finds its rightful place under His authority.
- **“By Him all things were created, in heaven and on earth, visible and invisible.”** Jesus isn't just part of creation — He *authored* it. Every beautiful mountain, every star in the sky, every complex system on this planet came from His creative mind. Spiritual realities, too — even the unseen powers Paul mentions — exist because He willed them into being.

So Jesus is supreme because nothing that exists — physical or spiritual — stands outside His creative rule.

## Jesus Is Sufficient for Creation

And because He is supreme over creation, He is also sufficient for creation. That is what Paul is saying in the rest of verse 17. Look at it with me.

*(Slide) ... and by him all things hold together. Colossians 1:17b*

This means creation doesn't just owe its origin to Jesus; it owes its **continuing existence to Him**. Jesus is not a builder who walked away once the house was finished — He's the one holding the beams together so the roof doesn't collapse. Every law of nature, every breath we take, every heartbeat — all of it is sustained by His ongoing power. If He were to let go, it would all unravel in an instant.

So when we look at creation — its size, order, beauty, and mystery — we're not just seeing God's work from long ago; we're seeing evidence of Christ's current and continuous care.

*(Slide) Christians don't just believe in intelligent design — we believe in divine dominion.* The world was not only skillfully made through Christ; it is continually sustained, ordered, and ruled by Him.

So, putting all this together, when Paul says Jesus is “before all things” and “in Him all things hold together,” he's showing us that nothing exists apart from Him (that's His supremacy), and nothing continues apart from Him (that's His sufficiency). He is both the power source and the electricity. **Everything begins with Him, exists through Him, and finds its purpose in Him.**

## Jesus Is Supreme Over the Church

To say that Jesus is supreme and sufficient for “everything” is a lot to take in. It's really such a big thing to think about that we may be tempted to push it out of our minds and just go on with our day. Thankfully, Paul works his way down the funnel a bit and explains how Jesus's supremacy and sufficiency specifically apply to the church. Supremacy comes first. Look at v. 18a.

*(Slide) He is also the head of the body, the church ... Colossians 1:18a, CSB*

That image of “head” means more than just leadership. It means life and direction flow from Him. The church doesn't exist apart from Christ any more than your body exists apart from your head. He is the one who gives vision, coordination, and vitality.

So Christ is not just another piece of the church's story; He is the church's source, its leader, and its sustaining life. Pastors, ministries, programs, members—none of those are the head. He alone rules and directs. That's Christ's supremacy—He stands above His people as Lord. There's no equal place, no shared authority, no substitute.

## Jesus Is Sufficient for the Church

In verses 18-20, Paul goes on to explain Jesus' sufficiency for the church. Look at vv. 18b-20.

*(Slide) ... he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For God was pleased to have all his fullness dwell in him, and through him to reconcile everything to himself, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Colossians 1:18b-20, CSB*

Everything in this text communicates Jesus' sufficiency for the church.

- **“He is the beginning, the firstborn from among the dead.”** Jesus's resurrection wasn't just a comeback; it was the *beginning* of a new creation. When He rose, He started something brand new—a humanity made alive by His power. The church is the living evidence of that resurrection life. Everything we are and hope to be flows from His new-creation power.
- **“For God was pleased to have all his fullness dwell in him.”** Every attribute of God—His love, holiness, wisdom, strength—lives fully in Christ. That means there is no lack in Him. He doesn't need help to save, sustain, or sanctify His people. He is fully God and fully able. The church doesn't thrive by adding more to Jesus; it thrives by trusting that He already is enough.
- **“And through Him to reconcile everything to Himself ... by making peace through his blood.”** The church's entire existence rests on that reconciling work. Through His cross Jesus brings harmony where there was hostility, peace where there was rebellion, unity where there was division.

So Jesus is not only the one who rules the church—He is the one who renews it, reconciles it, and holds it together. That's His sufficiency. Jesus is **supreme** because no one else sits above His church. Jesus is **sufficient** because no one else is needed to sustain or reconcile His church.

## Conclusion/Application

### Jesus Is Supreme and Sufficient in Our Reconciliation

So, we've seen that Jesus is supreme and sufficient with regard to creation and with regard to the church. But Paul doesn't stay up in the ivory tower with all of this. He brings it home to us, showing how Jesus is supreme over us and sufficient for **us**. Look at vv. 21-23.

*(Slide) 21 Once you were alienated and hostile in your minds as expressed in your evil actions. 22 But now he has reconciled you by his physical body through his death, to present you holy, faultless, and blameless before him— 23 if indeed you remain grounded and steadfast in the faith and are not shifted away from the hope of the gospel that you heard. This gospel has been*

*proclaimed in all creation under heaven, and I, Paul, have become a servant of it. Colossians 1:21-23*

The One who is supreme over creation and sufficient for all things did the unthinkable. The Creator who spoke galaxies into being was brought low, nailed to a tree He Himself had formed. The Sustainer of all life became spent, His strength poured out like water. The Self-sufficient One embraced need, thirst, and weakness. The infinitely glorious One became despised and rejected, all so that those alienated and hostile toward God might be reconciled, restored, and filled with His life. At the cross, the Supreme became lowly, and the Sufficient became emptied, so that in Him the ruined might be rebuilt and the distant might come home.

And if that's what He was willing to do—if the Supreme became lowly and the Sufficient became emptied to reconcile us—then how could we treat that lightly? This isn't a truth to admire from a distance; it's one to live under. The cross doesn't just reveal who Christ is—it redefines who we are. Reconciled people live differently. We live gratefully, humbly, faithfully—never shifting from the hope of the gospel that rescued us. The One who gave everything to bring us home now calls us to stand firm in Him, to keep building our lives on the same grace that saved us at the start.

Christ's supremacy and sufficiency are not just truths to admire — they are the framework of our identity and confidence. (Slide)

- In creation, He rules and sustains.
- In the church, He leads and reconciles.
- In our lives, He restores and secures.

Christ is not only the Lord of “all things”; He is the Lord of *your story*. And because He is both supreme (nothing above Him) and sufficient (nothing beyond Him), you can trust that what He began, He will carry to completion.

## Prayer

*Father, Thank You for giving us Jesus—the image of the invisible God, supreme over all and sufficient for all things.*

*Forgive us when we try to live the Christian life without remembering the framework that holds it together. Today we rest in His supremacy—knowing there is no power above Him.*

*We rejoice in His sufficiency—knowing He is enough for creation, the church, and our lives.*

*Lord Jesus, You who are supreme became lowly; You who are sufficient became poured out, to reconcile us through Your cross. Shape us by that truth—make us steadfast, grateful, and faithful. May Your supremacy reorder our priorities, and Your sufficiency quiet our striving.*

*We pray this in Your powerful name, Amen.*