

Jesus, only Jesus  
Colossians 1:13-14

October 27, 2013

A. Scripture reading, Colossians 1:9-23

1. Notes:

2. Out Text, 1:13-14: **For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.**

B. Salvation

1. The Important Question<sup>A</sup>

2. Answering it Minus Jesus<sup>B</sup>

3. Answering it Jesus Plus ...<sup>C</sup>

4. THE Answer: Salvation is of Jesus, only Jesus<sup>D</sup>

C. Because of His Relationship to the Father

1. Their Kingdom<sup>E</sup>

2. His Beloved Son<sup>F</sup>

D. Because of His Being the Price of Redemption

1. A Bankrupt's Debt<sup>G</sup>

2. The Redeemer

E. Because He Dealt Once for All with Our Sin

1. Forgiveness<sup>H</sup>

2. Mercy and Righteousness Met in Christ<sup>I</sup>

F. Conclusion

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<sup>A</sup> Acts 16:30

<sup>B</sup> Philippians 2:9-11, John 1:14-17

<sup>C</sup> Galatians 3:2-3, Ephesians 2:8, 10; Colossians 2:18-23, 26; 1 Timothy 2:5; Romans 6:1-2

<sup>D</sup> Acts 16:31, John 6:28-29, 2 Corinthians 5:19, Acts 4:12

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<sup>E</sup> Ephesians 5:5, Revelation 1:4-6, 9; 12:10

<sup>F</sup> John 10:28-29

<sup>G</sup> Ephesians 1:7, Romans 4:4

<sup>H</sup> Hebrews 10:4, 1 Samuel 2:2

<sup>I</sup> 2 Corinthians 5:21, 1 Peter 2:22

A. Scripture reading, Colossians 1:9-23

1. Note

- a. to whom the pronouns He, Him, Himself refer as you read
- b. the unity between Christ and His Father in His work of salvation
- c. the emphasis on the pre-eminence of the Lord Jesus Christ
- d. the sermon title could apply to the whole book of Colossians

2. Our Text today is found in these verses: “**For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.**” (Colossians 1:13-14)

B. Salvation

1. The Question

- a. the jailer in the prison at Philippi had had quite a scare
- b. the earthquake had loosed the chains of every prisoner
- c. there are fates worse than death – and the Romans knew them
- d. a jailer who lost his prisoners would experience them
- e. but Paul and Silas, reassured him that all the prisoners were there
- f. “**Sirs, what must I do to be saved?**” (Acts 16:30) he cried
- g. that is a question that receives many answers, then and now

2. Minus Jesus

- a. every non-Christian religion
  - (A) let us consider some examples
  - (B) some are animistic, pantheistic or philosophic – man’s ideas – the worship of creation, spirits, ancestors or mankind rather than God
  - (C) sometimes a founder such as Buddha takes Jesus’ place

- (D) in Islam, its founder, Mohammed, supercedes Jesus who is relegated to a minor role as a prophet, but a mere man
- (1) this past week at Cobblestone hymn sing, it was mentioned out that one person was a Muslim, and then someone said, 'Well, we all worship the same god but by different names.'
  - (2) but the Bible disagrees: "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)
  - (3) as well, the character of Allah is markedly different from the God of Scripture: totally lacking is any evidence of grace or love, whereas of the true God we read this, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ... For the Law was given through Moses; grace and truth were realized through Jesus Christ." (John 1:14, 17)
  - (4) so as Michael said last Sunday, the ministry to Muslims is not arguing but showing loving friendship and then introducing them to the Bible and to Jesus
- b. but there can be a similar attitude in nominal Christianity
- (A) such as
- (1) "I keep the Ten Commandments", or,
  - (2) "I live by the Golden Rule"
- (B) but when you read Christ's sermon on the mount as found in Matthew 5-7, you quickly discover that to live that way is not simply to avoid ten sins, but a complete change of ones heart
- c. or, 'it doesn't matter what you believe as long as you are sincere'
- (A) as a boy I was convinced of something from the comic books
- (1) it may sound silly
  - (2) but I have since found out that I wasn't alone
  - (3) but if all the super-heroes in the comics wore capes
  - (4) and they could jump vast distances, even fly
  - (5) then it was the capes that gave them this power
  - (6) I tried it out off of our garage roof

- (B) see, if what you believe is dead wrong, then you're dead, right?
- d. then there are those answers that involve ...

### 3. Jesus Plus

- a. essentially this describes every heresy
- b. Jesus plus the law
  - (A) against this heresy Paul wrote the book of Galatians
  - (B) the essence of which is Paul's question, "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" (Galatians 3:2-3)
  - (C) salvation, Paul says in Ephesians 2:8, 'is by grace through faith, not of works, lest any man should boast'
  - (D) and, if it is not all of grace, if there be in it one little speck of human merit by which we earn salvation, it is not grace at all
- c. and Paul wrote in Colossians against false "Jesus plus" teaching
  - (A) they taught that salvation was Jesus plus "... regard to food or drink or in respect to a festival or a new moon or a Sabbath day—" (Colossians 2:16)
  - (B) and that it was Jesus plus "... self-abasement and the worship of the angels ..." (Colossians 2:18) – seeing such angels as a means of diverting God's wrath away from their sin – but Scripture tells us, "For there is one God, and one mediator also between God and men, the man Christ Jesus," (1 Timothy 2:5) – Jesus, only Jesus;
  - (C) and that it was Jesus plus rules or "... decrees, such as, 'Do not handle, do not taste, do not touch!'" (Colossians 2:20b-21)
  - (D) and that it was Jesus plus other things "... which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value ..." (Colossians 2:23)
- d. essentially all such Jesus plus teaching is Jesus plus works
  - (A) this is not to say that the Christian is not to do good works, that the Christian is to lead the same old, sinful life

- (B) Paul prays that this not be the case: "1 ¶ What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?" (Romans 6:1-2)
- (C) and "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." (Ephesians 2:10)

#### 4. Salvation is Jesus, only Jesus

- a. for Jesus Himself tells us of the only saving "work": "Therefore they said to Him, 'What shall we do, so that we may work the works of God?' Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He has sent.'" (John 6:28-29)
  - (A) that work is faith in Christ
- b. how did Paul and Silas answer that question by the jailer in Philippi, "Sirs, what must I do to be saved?"
  - (A) "They said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'" (Acts 16:31)
  - (B) and he did believe; and they did believe; and he was saved; and they were saved – the evidence of which is that they were baptized.
- c. His very name – the name of Jesus
  - (A) in its shorter form, Yeshua, means "He is salvation"
  - (B) and in its longer form, Yehoshua, "Jehovah is salvation"
  - (C) and in Jesus these two are the same, because
- d. "... God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation." (2 Corinthians 5:19)
- e. or, as the disciples told the Jewish religious rulers, "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (Acts 4:12)
- f. Now let us look at our text to see three reasons that Jesus, only Jesus, is able to bring and to guarantee our salvation
  - (A) Because of His Relationship to the Father
  - (B) Because of He Is the Price of Redemption
  - (C) Because He Dealt Once for All with Our Sin

C. Because of His Relationship to the Father

1. Their Kingdom – “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,”
  - a. despite the attempts of some theologians to make two out of one, the Bible speaks of the kingdom of heaven, the kingdom of God and the kingdom of Jesus Christ as one and the same – for example, “For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.” (Ephesians 5:5) speaks of one kingdom of Christ and God
  - b. we do, however, recognize that there is a present aspect of that kingdom, the church, to which John refers in Revelation 1:4-6, 9 as well as a glorious coming kingdom to which we look forward: “Then I heard a loud voice in heaven, saying, ‘Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.’” (Revelation 12:10)
  - c. but it is the last phrase in that verse I want you to notice
2. His Beloved Son
  - a. or, “the Son of His love”
  - b. in recent years as the word of God is translated into new languages, a problem has become apparent in translating those familial terms, “Father” and “Son” when they refer to God
  - c. in cultures influenced by Islam they are interpreted in a demeaning fashion to represent humanistic qualities rather than divine
  - d. in other cultures, polygamous and polyandrous, where the father-son relationship is at best confused and at worst non-existent, the picture that the native words convey is far from Biblical truth
  - e. to others it reflects but a temporal and temporary relationship
  - f. so it is become the practice, where the text permits to translate the first by ‘God the Father’ or ‘Father God,’ and the second by a phrase such as “the Eternal Son” or “God the Son”.
  - g. and the point I want to make from this is very simple:
    - (A) there has existed an eternal love relationship within the Trinity between God the Father and God

the Son

- (B) with the latter entering into humanity as Jesus the Christ
- (C) Jesus, only Jesus, therefore, has that relationship with the Father that brings us assurance of a perfect salvation: Jesus said,
- (D) " and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand." (John 10:28-29)

D. Because of He Is the Price of Redemption

1. A Bankrupt's Debt – "... His beloved Son, in whom we have redemption ..." "... through His blood ..." as we also find in Ephesians 1:7
  - a. the sacrificial system that was provided in the OT was to teach us by means of typology or illustration,
    - (A) in the sin offering that sin incurs a penalty that must be suffered
    - (B) in the trespass offering that sin incurs a debt that must be paid
  - b. In Romans 4:4, Paul makes this point: "Now to the one who works, his wage is not credited as a favour, but as what is due."
    - (A) it's as if in our spiritual credit card we are maxed out
    - (B) and the most we can pay is only the very minimum payment
    - (C) and when you do that, you are never out of debt
2. The Redeemer
  - a. only someone who is not in debt himself, can pay off another's debt
  - b. and they are paid off for us by God's riches in Christ Jesus: the Eternal Son of God who created and still holds together all things has the value to pay of our debt of sin
  - c. Jesus, only Jesus, could pay that price to redeem us to Himself

E. Because He Dealt Once for All with Our Sin

1. Forgiveness
  - a. "... His beloved Son, in whom we have ... the forgiveness of sins."

- b. sin: it has always been the great problem of mankind
- c. it is a problem that no other religious system has dealt with
- d. even Judaism, though given be God, did not itself deal with sin, but only indirectly by looking forward to its promised fulfilment in Jesus – “For it is impossible for the blood of bulls and goats to take away sins.” (Hebrews 10:4)
- e. because God is unutterably holy – in Hannah’s song of praise she said, “There is no one holy like the Lord, Indeed, there is no one besides You, Nor is there any rock like our God.” (1 Samuel 2:2)
- f. how then can God forgive sin without compromising His holiness

## 2. Mercy and Righteousness Met in Christ

- a. “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (2 Corinthians 5:21)
- b. it is Jesus of Nazareth, “Who committed no sin, nor was any deceit found in His mouth;” (1 Peter 2:22) has taken the penalty on our behalf that we so richly deserve
- c. only one who is not under sentence of death can effectively take that sentence of another as Sidney Carton did by substituting for Charles Darnay in Dicken’s A Tale of Two Cities
- d. God effected a substitution for us with the only possible substitute
- e. Jesus, only Jesus could take our place on the cross and die for us

## F. Conclusion

### 1. Alexander’s hymn

- a. There is a hymn we sometimes sing at our communion service: –{2}.

There is a green hill far away,  
 Outside a city wall,  
 Where the dear Lord was crucified,  
 Who died to save us all.

*Chorus*  
*O dearly, dearly has He loved!*

*And we must love Him too,  
And trust in His redeeming blood,  
And try His works to do.*

We may not know, we cannot tell,  
What pains He had to bear;  
But we believe it was for us  
He hung and suffered there.

He died that we might be forgiv'n,  
He died to make us good,  
That we might go at last to heav'n,  
Saved by His precious blood.

There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heav'n and let us in.

- b. there was no other good enough to pay the price of sin
  - c. and, oh! what a price He paid
  - d. that is why our salvation is of Jesus, only Jesus
2. so as Paul warns the Colossian church
- a. the Holy Spirit through Him also warns us
  - b. "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind," (Colossians 2:18)

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Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes --    *Notes on the New Testament, et alia*, by Rev Albert Barnes, Gall & Inglis, Edinburgh  
BM    -    *Biblical Museum*, Editor James Comper Gray, ca 1870  
EBC    -    *he Expositor’s Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, Michigan  
EGT    -    *he Expositor’s Greek Testament*, Hodder & Stoughton  
Gill --    *Exposition of the Old Testament, Exposition of the New Testament*, by John Gill, D.D.  
Kerux    -    The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).  
NICNT -    *The New International Commentary on the New Teestament*, Wm. B. Eerdmans Publishing Company  
RWP    --    *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson

## 2. There Is a Green Hill Far Away – Cecil Frances Humphreys Alexander (1818-1895)