

## **Col. 1:19-22 (BCF 21) "Perfect Satisfaction"**

**For the Children:** When others ask you to do something, you can, perhaps, satisfy them. Your parents ask you to tidy your room, and they are satisfied you have done a good job. Your teacher asks you to do homework, and is satisfied it has all been done, and is all correct. But what God requires of us is way beyond us. He requires perfect obedience. We have done the opposite. We have not given God what we owe Him. His Law says we have to pay up, or suffer punishment. But we cannot pay up. Thankfully, God sent His Son to pay up for us. He paid the penalty we deserve; He also gave His Father the honour we failed to give. We can now be friends with God again. **Questions:** What do we mean when we say that Jesus offered "satisfaction" to God on our behalf? What does it mean that we are now "reconciled" to God? Since Jesus has "paid up" for us, what will happen when we come before God on the Day of Judgement?

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### **Introduction:**

#### **First Point: The Need**

- 1) Because of Sin: The apostle points out that the Colossians were formerly alienated from God, engaged in evil deeds, with a settled hostility toward the Lord. This creates a problem with God's Law, which forbids sin. But there is also a failure to live according to the Law, in positive holiness. Behind that, there is a failure to love the Lord wholeheartedly, and our neighbour as ourselves, and to honour God in every area of life.
- 2) A Need for Satisfaction: All of this creates a debt to the Lord, His justice, His holy hatred of sin, and His Law – which requires a penalty to be paid. The penalty is death, the wages of sin. Payment of that debt is what we mean by the word, "satisfaction." The payment/satisfaction must be rendered to God, but sinners are unable to do so.

#### **Second Point: The Plan**

- 1) To Send the God-Man: God therefore had a plan, in eternity, to pay the debt for us. In order to do so, He planned to have His Son take on human flesh. All the fullness of deity would dwell within Him (v. 19). This is why He must have first place in everything (v. 18). This is also how He could shed His blood on the cross – since He is also man. As man, He could represent us and be our Substitute in the payment of the debt. As God, He could make this satisfaction of infinite value
- 2) To Reconcile All Things: Thus this plan was aimed at the reconciliation of "all things to Himself"; to make peace between God and sinners. This is High-Priestly work – the Great High Priest offering Himself as the sacrifice for our sins, to appease His wrath (BCF 21). "All things on earth or in heaven" means that it is not only sinners who are reconciled to God, but the whole of creation is redeemed from the effects of the Fall.

#### **Third Point: The Accomplishment**

- 1) Now Reconciled: This reconciliation is now an accomplished fact, since Christ has finished His redeeming work. The word "reconciled" in v.22 means that the complete change – of enemies to friends – has taken place once and for all, in principle. The fact that the Father raised the Son from the dead shows that full satisfaction has been made. There is nothing left to be paid.
- 2) To Be Presented: However, what has been accomplished in principle still needs to be fully outworked in time. We still look forward to the day when we will be presented before God, holy and blameless and beyond reproach. This perfect effect indicates a perfect cause – the fullness of the satisfaction
- 3) Attacks on This Satisfaction: The fullness of Christ's satisfaction is denied by works-righteousness – which leaves room for the sinner's meritorious works to add to what Christ has done. This problem can be seen in Roman Catholicism. Even Arminianism plays down the completeness of Christ's payment. We also have to take care that we do not start to think of our good deeds as having merit in themselves. See Phlp. 3:8.

### **Conclusion:**