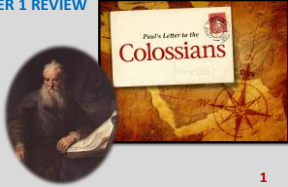



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THE LETTER OF THE APOSTLE PAUL TO THE COLOSSIANS  
COLOSSIANS: ALIVE AND COMPLETE IN CHRIST

LESSON 01: 09/20/2020

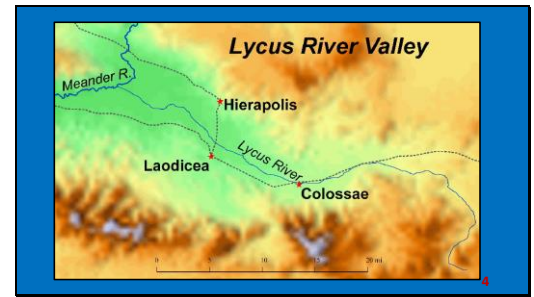
COLOSSIANS 1:1-29 CHAPTER 1 REVIEW





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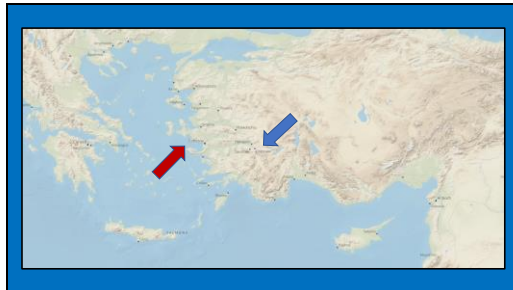
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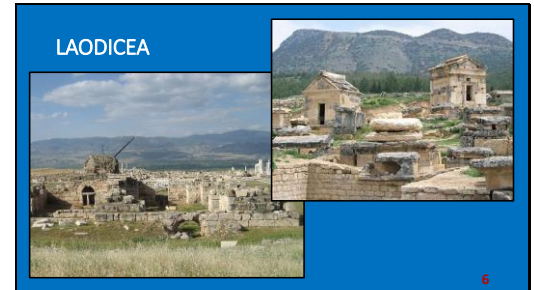
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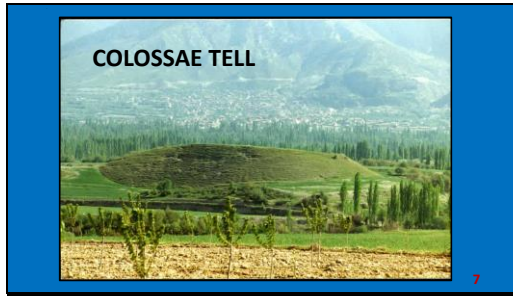
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COLOSSIANS 1 KEY VERSE

<sup>19</sup> For in Him all the fullness of God was pleased to dwell, <sup>20</sup> and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross.

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COLOSSIANS

The overall theme of the epistle is the supremacy or preeminence\* of Christ.

Christ has an exalted position in relation to the universe and to the Church.

Also, Christ is supreme over the lives of believers.

Definitions

\*Supremacy:  
the state or condition of being superior to all others in authority, power, or status.

\*Preeminence the fact of surpassing all others; first in rank and superiority.

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GREETING 1:1-2

<sup>1</sup>Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

<sup>2</sup> To the saints and faithful brothers in Christ at Colossae:  
Grace to you and peace from God our Father.

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COLOSSIANS

Paul puts the stress on what Christ has already accomplished for believers.

Believers have been made complete in Christ (2:10); they have been raised up with Christ to new life (3:1); and their life is hidden with Christ in God (3:3).

Believers have already been transformed by the Lord of all, they need pay no heed to the false teaching.

Paul emphasizes wisdom, knowledge, and mystery as a means to combat false teaching.

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THANKSGIVING AND PRAYER 1:3-8

<sup>3</sup> We always thank God, the Father of our Lord Jesus Christ, when we pray for you, <sup>4</sup> since we heard of your faith in Christ Jesus and of the love that you have for all the saints, <sup>5</sup> because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, <sup>6</sup> which has come to you, as it also does among you, since the day you heard it and understood the grace of God in truth, <sup>7</sup> just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf <sup>8</sup> and has made known to us your love in the Spirit.

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THANKSGIVING AND PRAYER 1:3-8

The founder of the church in Colossae was Epaphras. (v. 7)

He informed Paul of the church's existence and of its faith and love (v. 8).

This prayer of Paul and Timothy gave thanks for the Colossians, not having seen them in person but having heard of their faith and love.

Their hope is not subjective (feeling or longing), but objective—the thing hoped for: eternal life.

They have received the gospel of truth.

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PRAYER AND DIGRESSION 1:9-14

When we believe the gospel, God rescues us from the domain of darkness.

Along with rescue, we are transferred to the kingdom that belongs to His beloved Son.

This transfer brings redemption, which is release from bondage, and further defined as forgiveness of sins.

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PRAYER AND DIGRESSION 1:9-14

<sup>9</sup> And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup> so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; <sup>11</sup> being strengthened with all power, according to his glorious might, for all endurance and patience with joy; <sup>12</sup> giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. <sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

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THE PREEMINENCE OF CHRIST 1:15-17

<sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together.

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PRAYER AND DIGRESSION 1:9-14

Knowledge and wisdom should yield a lifestyle that is worthy of the Lord or worthy of the gospel.

The worthy life bears fruit; that is, it does good work. (v. 10)

The worthy life grows in knowledge, coming to know God and His will ever better. (v. 10)

The worthy life is strengthened with God's power, not for the purpose of show but for attaining steadfastness and patience (v. 11).

The worthy life joyously gives thanks for the blessing of sharing eternal life (inheritance) with the saints in God's kingdom, called a place of Light (v. 12).

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THE PREEMINENCE OF CHRIST 1:15-17

Christ's is supreme over the Creation.

God is invisible, but He can be seen in His Son, who is the image (an *eikon*—a word used of paintings and statues—is something that represents an original).

Jesus exactly represents and displays who God is.

The Son is the "firstborn of all creation", not meaning that there was a time when He came into existence but rather that He has the role of the firstborn: He is the ruler over all creation.

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THE PREEMINENCE OF CHRIST 1:15-17

Included in all things are visible things—people and animals—and invisible things—spirits and angels.

Paul closes with the sweeping comment about Christ's past and present work. He was before all things in time when He created the universe. Now He is still active in creation holding all things together.

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THE PREEMINENCE OF CHRIST 1:18-20

As God-Man, Christ is uniquely suited, by means of His death on the cross, to reconcile all things to God.

The reconciliation of all things means He restores proper order and lordship to the universe, not that each and every being (whether ... on earth or ... in heaven) is restored to a proper relationship with God.

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THE PREEMINENCE OF CHRIST 1:18-20

<sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

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THE PREEMINENCE OF CHRIST 1:21-23

<sup>21</sup> And you, who once were alienated and hostile in mind, doing evil deeds, <sup>22</sup> he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, <sup>23</sup> if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

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THE PREEMINENCE OF CHRIST 1:18-20

Christ is the Head of the Church,

As Christ rules the universe, so, also, He has all authority over the church and is its originating cause (beginning).

Jesus was the first to be raised in a glorified body, making Him the firstborn from the dead—that is, the one with authority to give resurrection life.

Christ has first place in both original creation and in new creation because the Father was pleased for full and complete deity (the fullness) to take up residence (dwell) in Him.

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THE PREEMINENCE OF CHRIST 1:21-23

Christ is the Reconciler of the Church. The church is reconciled to God.

Without Christ all people are alienated, hostile, and engaged in evil. This alienation is a result of the fall.

Christ's death, and our trust in Him, bring reconciliation to God (being properly related to Him).

God's goal is that those who are reconciled to Him in Christ would be holy and blameless and beyond reproach.

Reconciliation requires faith. Two aspects of faith are steadfastness and perseverance.

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PAUL'S MINISTRY TO THE CHURCH 1:24-29

<sup>24</sup> Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, <sup>25</sup> of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, <sup>26</sup> the mystery hidden for ages and generations but now revealed to his saints. <sup>27</sup> To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. <sup>28</sup> Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. <sup>29</sup> For this I toil, struggling with all his energy that he powerfully works within me.


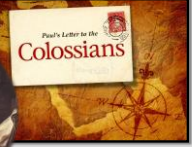

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THE LETTER OF THE APOSTLE PAUL TO THE COLOSSIANS  
COLOSSIANS: ALIVE AND COMPLETE IN CHRIST

LESSON 02: 09/27/2020

COLOSSIANS 2:1-23 CHAPTER 2 REVIEW

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PAUL'S MINISTRY TO THE CHURCH 1:24-29

Christ is the Source of Paul's Ministry

Though exalted, Christ continued to endure afflictions through His persecuted followers.

Some aspects of God's plan that were previously hidden but that has now been made known is called by Paul the mystery.

The mystery is further explained this way: Christ takes up residence in believers (in you, v. 27), even among Gentiles, those previously excluded from the people of God.

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PAUL'S MINISTRY TO THE CHURCH 1:24-29

Christ is the center of Paul's message.

One key feature of the proclamation was admonishing every man—correcting wrong beliefs and practice.

A priority is teaching—guiding into correct beliefs and practice.

The goal of the proclamation was to present every man complete in Christ.

All this activity involved not merely human energy but labor and striving according to His power.

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