

## THE BOOK OF COLOSSIANS

“The Fullness of God”

Colossians 2:9, 10

### Background

1. Paul was a prisoner for the sake of the Gospel (4:16, 18). Nevertheless, he never forgot the truth of the Gospel and the need for its purity with the believers.

2. He was pleased that the report about the Colossians was favorable (2:5). That was different from the church at Laodicea (Rev. 3).

3. The assessment of Paul concerning the Colossian believers indicated fidelity to the Lord (2:6, 7). He commanded them to a continued walk in Christ (2:6). Moreover, he warned them not to deviate (2:8), but to pursue “after Christ” (2:8).

4. The reason Paul focused on Christ is that the PERSON of Christ and the POSITION of believers is unequalled. These are the reasons to stay fixed. Study them:

#### 1. The PERSON of Christ

a. Specifically. The prepositional phrase “in Him” identifies beyond question one person -- the Lord Jesus Christ. He is the antecedent (cf. v. 8). This is an oblique way to introduce the absolute personhood of the Christ of God.

b. Habitually. The present tense verb “dwell” patently affirms what is characteristic of the Lord. Christ’s being is eternally what is stated here. Nothing could be more direct to teach that the three time periods -- past, present, and future - - are equal respecting the person of Christ. He forever is to be described as indicated here. Moreover, the verb is a strengthened form including the root for “home,” hence what is recorded here is something “at home” for the Lord Jesus. It is not a foreign consideration. Thus, before incarnation, during incarnation, and subsequent to ascension -- Christ is forever “dwelt.”

c. Totally. It is clearly noted that “all the fullness” dwells in Christ. There are not certain aspects, but the absolute totality. There are modern false counterparts to what existed in the early church. Each one is wrong which in any way suggests that Christ is somewhere near God. Rather, He is total God from eternity to eternity.

d. Divinely. The impact of the term “Godhead” is incredible. It forthrightly avers that Jesus Christ is utterly God Himself. The term is a hapax legomenon (once in the N.T.) as is its attendant term “Godhead” (Rom. 1:20). The slight spelling difference of the words translated the same indicate a vast difference in meaning. In Romans, the divine attributes (might and glory) are known by nature, but not His essential deity and essence (here). Make no mistake, the Lord is very

God of very God. Do not diminish Him!

e. Somatically. The thought here is: body-wise. All that is recorded here is opposed to human philosophy and the rudiments of the world. Christ is not some spiritual phantom. He is God in the flesh!

N.B. Consider other statements about Christ’s absolute and total deity: 1. John 1:1 can only mean “the Word was God” (cf. Jn 4:24; 1 John 4:16). 2. Phil. 2:6 can only mean that Christ possessed the attributes of God. 3. Heb. 1:3 can only mean that Christ is the very being of God. Let no one question the absolute and total eternal deity of the Lord Jesus Christ.

#### 2. The POSITION of believers

a. Individually. This is the force of the connective “and” along with the second person personal pronoun. Every believer (by extension from the Word of God to Colossians) is included in the statement here.

b. Relatively. The prepositional phrase “in Him” is all important. It is “in Him” that everything a believer has is derived. By virtue of our identification with Him, all that Christ is becomes ours. This is unbelievable, but it is what the Bible teaches (John 1:16-18).

c. Totally. “Complete” is the translation of a periphrastic perfect passive verb. Think of it -- made absolutely full forever (perfect tense). It is mind boggling, but nonetheless true. The fullness of the believer knows no end because it comes from that of the Lord Jesus Christ (John 17:21; Acts 17:28).

d. Officially. The specific exalted place of the Lord Jesus Christ is “the Head.” This is in direct opposition to the view that Christ is some sort of an emanation from God. Rather, all come after Christ whether angels, aeons, beings, etc. Every kind of superhuman creation is subject to Him as “the Head” (cf. Eph. 6:12).

“O, for a sight, a blissful sight  
Of our Almighty Father’s Throne!  
There sits the Saviour, crowned with light,  
Clothed in a body like our own.

“Adoring saints around Him stand,  
And thrones and powers before Him fall;  
The God shines gracious through the man,  
And sheds sweet glories on them all.”

– Watts