

the miracles and healings that He accomplished, He performed as the Son of man through the anointing of the Holy Spirit (Acts 10:38). Yet, he was still the Second Person of the Godhead. He was all God; and He was all man: God in the flesh. We could say it this way - For in Christ there is all of God in a human body (Colossians 2:9LB). Accordingly, we have everything we need - *we are complete in Christ* (when we have Christ) for you are filled with God through your union with Christ.

*The Head of all principality and power.* Colossians 2:10. In the expression **the head** we see the preeminence of Christ again lifted up to fortify the teaching of the sufficiency of Christ as our Savior (1:18). His headship extends not only over the Church, which voluntarily serves Him, but over all forces that are opposed to Him (Phil. 2:10-11). **Principality and power** has been translated “rule and authority” (NASB). When one has Christ, he acknowledges no other authority in the spiritual world. <sup>1</sup>

*The circumcision of Christ.* Colossians 2:11. Christ is reproducing a spiritual family by the shedding of His blood, circumcised of the heart. This is the foundation of Christianity.

*Buried with Him in baptism...risen with Him*

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1. Beacon Bible Commentary, Volume 9, p. 400,401.

## SECOND STUDY

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### THE CONFLICT

#### PAUL'S SUFFERING FOR THE CHURCH AND IT'S PURPOSE (Colossians 2:1-3)

The strife in which Paul finds himself involved concerns both those whom he knows at Colossae and **Laodicea**, the neighboring town, and those whom he does not know (1). With the words **I would that ye knew**, Paul reassures them of his deep love and concern (Rom. 1:13). <sup>1</sup>

This great conflict, first, must have begun in his heart, in the presence of his Lord; and then, because of his imprisonment, he could not confront these false teachers to the face, so he wrote this letter.

1. What are the 6 things Paul desires for the believers there? (Colossians 2:2)

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

(6) \_\_\_\_\_

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1. Beacon Bible Commentary, Volume 9, p. 394.

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2. How does Paul say the believer's hearts might be comforted or encouraged? (Colossians 2:2)
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From Colossians 2:2:

*The mystery of God* is Christ Himself.

*The mystery of the Father* is Christ as the Son of God.

*The mystery of Christ* is that Jesus is the Anointed One; the Messiah. *In whom* (in Christ) *are hid* all the attributes of deity. *Hid* means contained, waiting to be revealed in their time. *O the depth of the riches both of the wisdom and knowledge of God!*

(Romans 11:33). *All the treasures of wisdom and knowledge* find their source in Him with no exceptions. All are divine!

Verse 3 is a stinging rebuke to the claims of the false teachers. True knowledge of the way of salvation is found only in the understanding of Christ as the fullest revelation of God, even as very God Himself. Anything less Paul calls "vain deceit" (8). "Christ is all" (3:11). Paul's argument is, then, that persistence in Christian love strengthens the perception of this mystery. He thus shows the way to the incarnate God, who is Jesus Christ (Gal. 4:4-7; I

Tim. 3:16). <sup>1</sup>

The fact just stated gives meaning to the doctrine of atonement which he will declare later (2:8 ff.). <sup>1</sup>  
HOW TO CONTINUE IN CHRIST (Colossians 2:4-7; II Corinthians 10:4-5; Ephesians 6:10-18; Galatians 5:16-26)

1. Paul's desire of the saints, after they received the Lord Jesus, was to grow 4 ways. Name them. (Colossians 2:6,7)

- (1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_

Paul warned the believers not to be taken in by "meaningless and deceiving philosophy" that is completely clashing with principles of the Christian faith.

2. In his warning, in Colossians 2:8, what does Paul say these false teachers will use to spoil the saints? \_\_\_\_\_  
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\_\_\_\_\_  
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*For in Him* (Christ) *dwellleth all the fullness of the Godhead bodily* (Colossians 2:9). Even though Christ limited Himself (Philippians 2:6-11) in the flesh:

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1. Beacon Bible Commentary, Volume 9, p. 396.