

Text: Col. 1:19 “For God was pleased to have all his fullness dwell in him.”

Intro: At Jesus’ baptism by John, God spoke—**Matt. 3:17** “This is my beloved Son, with whom I am well pleased.” Again at the Transfiguration the Father spoke—**Matt. 17:5** “This is my Son, whom I love; with him I am well pleased. Listen to him!” The Greek word εὐδοκέω eudokeō means to take pleasure in.

That pleasure finds complete expression in Jesus earthly body as the full embodiment of God’s attributes and saving grace.

—“through him to reconcile to himself all things” (**Col. 1:20**)

—The word “reconcile” is the key to this section of Colossians.

—The word “fullness” (πλήρωμα plērōma) means the completeness of the God nature.

—It does not mean that God the Father decided to grant Jesus God status, we cannot forget John’s declaration—“and the Word was God.” **John 1:1**

—Paul writes—**Col. 2:9** “For in Christ all the fullness of the Deity lives in bodily form.”

—In this Man Jesus, the totality of divine powers and attributes exists; God was pleased that the human Jesus was the full embodiment Divinity

—**John 14:9** “Anyone who has seen me has seen the Father.”

—The Father “reconciled to himself all things” which means all of hostility ceased, two parties that have been at war, now have friendly relations.

—We are the offending party, but God took the initiative and did the work of reconciliation—**Col. 1:21** “Once you were alienated from God and were enemies in your minds because of your evil behavior.”

—This directs us back to Abraham’s statement “God himself will provide the lamb for the burnt offering, my son.”(**Gen. 22:8**)

—Jesus, the Son of God was turned over to humanity to kill on the Cross, “making peace through his blood, shed on the cross.”

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—In this we learn why it was so important for Jesus to take up the “***physical body***”—***Col. 1:22*** “But now he has reconciled you ***by Christ's physical body through death to present you holy in his sight***, without blemish and free from accusation.”

—Even the prophets saw the importance of the “***physical body***”—***Isa. 53:7*** “...***he was led like a lamb to the slaughter***, and as a sheep before her shearers is silent, so he did not open his mouth.”

—God said—***Gen. 3:15*** “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

—***John 1:29*** “The next day John saw Jesus coming toward him and said, “Look, ***the Lamb of God***, who takes away the sin of the world!”

—Notice the phrase “***Lamb of God***”—this fulfills Abraham's prophecy “***God himself will provide the lamb***”. (***Gen 22:8***)

—***Heb. 10:5*** “Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, ***but a body you prepared for me***.”

—The physical body of Jesus was given by the Father to make atonement for our sin, that we might be reconciled to God.

—***Heb. 10:10*** “And by that will, we have been made holy ***through the sacrifice of the body of Jesus Christ*** once for all.”

—***Col. 1:22*** “...***by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation***.”

—By faith in the perfect work of Jesus, we are at peace with God—***Rom. 5:1*** “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.”

—“***if you continue in your faith***” (***Col. 1:23***)

—Paul gives a warning here; for the present reality of reconciliation to continue there must be a “***remaining***” (ἐπιμένω epimēnō), a continuing to embrace the “***faith***”.

—Jesus said ***John 15:4*** “Remain in me, and I will remain in you.”

—Paul continues “...**established and firm, not moved from the hope held out in the gospel.**” (*Col. 1:23*)

—Paul says that whatever it cost him personally, he is more than willing to endure—*Col. 1:24* “Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions...”

—Paul’s sufferings were for their sake in that they shared in the benefit of the ministry that brought on the sufferings.

—The words “**I fill up in my flesh what is still lacking in regard to Christ’s affliction**” (*Col. 1:24*) are very difficult, the Greek text makes it even more difficult.

—Some have interpreted this to mean that Christ’s atonement is defective and that the sufferings of the saints are needed to supplement His work on our behalf; this is behind the act of doing “**penance**” for sin.

—Clearly Paul understood that in the body of Jesus full atonement and reconciliation were accomplished—*Gal. 1:4* “who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father.”

—The key to understanding this is found in the word “**afflictions**” from the Greek word θλίψις thlipsis which means “**tribulation**”; that word is never used of Jesus’ redemptive.

—*Rev. 7:14* “These are they who have come out of **the great tribulation**; they have washed their robes and made them white in the blood of the Lamb.”

—The word applied to Jesus’ suffering is πάσχω paschō to be affected by a thing, whether good or bad, to suffer, endure evil,

—By saying “**fill up in my flesh what is still lacking**” he continues what began with Jesus in His earthly suffering and now continues in the Church—*John 16:33* “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

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—Paul clearly believes Jesus suffering was all sufficient—**Col. 1:14** “in whom we have redemption, the forgiveness of sins.”

—The body of Christ, the Church will suffer, until Jesus' return—**2Tim. 3:12** “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted.”

—The goal of presenting this mystery of the Gospel—**Col. 1:27** “...**to make known among the Gentiles** the glorious riches of this mystery, **which is Christ in you, the hope of glory.**”

—The goal of **continuing to teach** the truths of the Gospel is stated in—**Col. 1:28** “We proclaim him, admonishing and teaching everyone with all wisdom, **so that we may present everyone perfect in Christ.**”

—But his goals have come at a struggle—**Col. 2:1** “I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally.”

—The word struggle is from the Greek ἀγών agōn meaning intense physical struggle as in athletics, times of war.

—Paul again states his goal/purpose—**Col. 2:2** “My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ.”

—Some are discouraged and unsettled by the false teachings that arose; Paul's goal is to give them “**complete understanding, in order that they may know the mystery of God, namely, Christ.**”

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