

**Sermon or Lesson: Colossians 1:19-20**, with Philippians 2:6-8 (NIV based)  
[Lesson Questions included]

TITLE: Jesus - The Fullness Of God Through Which Is Available Reconciliation To God  
-----

READ: Colossians 1:19-20, with vv.12-18 for context

BACKGROUND:

- - Jesus is Jehovah God Himself, in fullness and in physical bodily form, which qualifies Him to "redeem" or buy "the forgiveness of sins" for humans through His suffering and death on the cross. (vv.19,14)
  - - Jesus has comprehensive supremacy "in everything", which includes: supremacy over all of creation, including how it was formed and how it is sustained; supremacy over all that exists in both the visible physical realm and the invisible spiritual realm; supremacy over all of the kinds and levels of authority that exist; supremacy over life, death, and resurrection from the dead; supremacy over the church; and supremacy over the way or means through which humans can be reconciled to God. (vv.15-20)
- 

v.19 - READ: "**For God was pleased to have all his fullness dwell in him,**"

[Lesson Question: Discuss, contemplate, and then formulate what the realities are for Jesus the Son in correlation to the declaration in verse 19, including the nature and the functioning of the Son.]

SECTION POINT: Jesus the Son possesses and is all that God the Father is.

- - Jesus the Son has supremacy in everything because God the Father "was pleased to have all his fullness dwell in him".
- - God the Father "was pleased", "approved of", and "officially authorized" that "all His fullness dwell in" Jesus the Son. (Strong's #2106)
- - Obviously, Jesus the Son having and possessing all of the fullness of God the Father "dwelling" and "living" within the person of, the character of, and the nature of Jesus the Son clearly establishes that Jesus the Son and God the Father are intimately, comprehensively, and indeed infinitely one - without limit or barriers. (Strong's #2730; cf. John 10:30)
- - Because this establishing and co-possession of qualities is in "all fullness", Jesus the Son does not merely have a deposit of some of the virtues of God the Father, nor does He merely have access to some of the virtues of God the Father.
- - Verse 2:9 gives the clear description that "all fullness" in verse 1:19 is "all the fullness of Deity lives in bodily form".
- - The entirety of all aspects of God the Father are present and alive in the Son, living and functioning within His physical body - the invisible non-corporeal God living in fullness and completeness within a physical human body as the God-man Jesus Christ.
- - And by implication, there is perfect unification - all aspects of God's deity are perfectly united with and are in perfect harmony with all aspects of humanness, in the God-man Jesus Christ.
- - In His state of taking on and being human, the Son did not relinquish or incur diminishment of any of His "all fullness" of the Father.

- - "All" of the virtues of God the Father are alive and active in the Son, suggesting that they are under the freewill control of Jesus the Son, to use and exert as the Son desires.
  - - This whole condition of Jesus the Son having all the fullness of God the Father dwelling in Him pleases God the Father, who moreover and "because" of this established that Jesus the Son "have the supremacy" "in everything". (Strong's #3754; v.18)
- 

## v.20 - READ

[Lesson Question: Discuss, contemplate, and then formulate what exactly the "all things" are, and then what exactly are the dynamics or characteristics pertaining to the "all things" being reconciled to God?]

SECTION POINT: Through Jesus the Son, a way has been made available to reconcile us humans to God.

### **"and through him to reconcile to himself all things,"**

- - God the Father was also pleased "to reconcile all things to himself... through [the Son]".
- - Jesus the Son is not only the exact and comprehensive representation of God in fullness, but He is the means by which God accomplished a way of reconciliation with humans to Himself. (vv.19,20)
- - By implication then, these conditions that the Father was "pleased to have all his fullness dwell in [the Son]" and was pleased that the Son "have the supremacy... in everything" ultimately relate to and perhaps played a role in what the Son endured to accomplish "redemption, the forgiveness of sins" for humans to be reconciled to the Father. (vv.19,18,14,20)
- - Indeed, the deity of the Son and the supremacy of the Son enabled and empowered the success of the sacrifice of the Son's "physical body" to accomplish reconciliation for humans. (v.22)
- - Therefore from the context, a dynamic of this reconciliation is that it was accomplished through a perfect union of perfect fullness of deity, combined with perfect supremacy in everything, combined with a perfect physical body without blemish. (vv.19,18,22)

[Lesson Question: In referring to the things reconciled to Himself, why does this verse say "...all things, whether things on earth or things in heaven"?)

### **"whether things on earth or things in heaven,"**

- - A verification of the effectiveness of this dynamic is that "through [the Son]" a way is provided "to reconcile to [God] all things".
- - The "all things" specified in this verse includes "whether things on earth or things in heaven" - both in the physical realm and in the spiritual realm.
- - But logically, the dynamic of 'being reconciled' necessitates that previously there was "alienation", which is identified in verse 21 as being "you" human believers at Colosse. (v.2)
- - Therefore, the "all things" in this verse 20 is referring to humans - all of us humans who previously "were alienated from God and were [His] enemies" but now have "faith", which activates our reconciliation that then applies to us wherever we go, "whether" we are "on earth" or "in heaven". (vv.21,23,20)

- - However, the "all things" in this verse 20 is not referring to humans who fail during this life to have "faith" in the Son for "redemption, the forgiveness of sins", and neither does it refer to fallen angels, for whom no redemption has been provided for. (v.14; Matthew 25:41)

- - In regard to time and place, the reconciliation God accomplished through and in Christ has no bounds, applying to the believing humans that lived and died before the Son paid the ransom for sins on the cross (thereby they were already in heaven), and those who live and will die after the Son was on the cross (thereby they are or will be on the earth).

[Lesson Question: What do the phrases "making peace" and "reconcile to himself" imply about the state of mankind's natural relationship to or with God?]

**"by making peace through his blood, shed on the cross."**

- - These phrases imply that these two parties, God and humans, are somehow in conflict or in hostility with each other, downright enemies, whether each of us humans perceive it or not. (v.21; cf. Romans 5:9-10)

- - These phrases also imply that humans do not have the means solely within themselves to actually reconcile with God.

- - The emphasis in this verse is (3 times) on the word "through": God reconciles all things "through" him (Jesus the Son); making peace "through" his blood; reconciled things whether on earth or in heaven "through him" (Strong's #1223, #0848, this third "through him" was omitted in the NIV).

- - This means of reconciliation with God is entirely accomplished in and through God, with no contribution of role or action by any of us humans other than to thereupon hear and respond in faith to what God has done, through the Son and "through His blood, which was shed on the cross".

- - In other words, the means of reconciliation has been accomplished by God and waits not on human achievement but upon human acceptance.

- - So, there is a way to achieve "peace" with God, but only and strictly on God's terms.

- - Reconciliation and peace with God are achieved only through the blood sacrifice of the perfect God-man Jesus, which occurred through His severe suffering and torturous death on the cross about 2,000 years ago, followed by His glorious resurrection from the dead on the third day. (cf. - a 'typology' (or forerunner of the same type) is in Exodus 12:1-13)

-----

TRUTHS THAT CORRESPOND TO THE IMMEDIATE CONTEXT:

**QUESTION:** How do the principles in these verses directly contradict and refute false doctrines like those circulating among the Colossian believers about being reconciled to God?

- - The principles in these verses directly refute the false doctrines that humans can acquire superior knowledge and thereby on their own somehow connect themselves with God. (Colossians 2:18,8)

- - These principles also directly confront the heretical teachings that Christ and His sacrifice on the cross were not sufficient for humans to be reconciled to God and that instead God used levels of intermediaries necessary to span between God and man. (Colossians 1:21-23; 2:18,8)

- - Adding to these principles the reality that all of God's fullness dwells in the Son, then these principles further declare that no intermediary can actually accomplish this reconciliation with God but the Son alone, who achieved it being fully God and fully human. (Colossians 1:19-20, v.20 - "through"; cf. 1 Timothy 2:5)
  - - Furthermore, the Son could not be an angel for many reasons, one of which is because all fullness of the deity of God, such as infiniteness, would not be in absolute all fullness if it was within a second being like an angel, who has been created by God at some point in time as a separate being, which makes that being finite and thereby unqualified and unable to atone for sins committed in the past, and for sins committed in the future, and for sins committed by more than one human. (Colossians 1:17 - "He is before all things"; vv.19-20; cf. v.2:9)
- 

#### TRUTHS THAT CORRESPOND TO THE BROADER CONTEXT:

QUESTION: How does the fullness of God in and through the Son, as described here in verses 19-20, fit with Philippians 2:5-11 where in verse 7 is stated that the Son "made himself nothing" or "emptied" Himself? (Philippians 2:7 - Strong's #2758)

READ: Philippians 2:5-11

- - The Son did not empty Himself of His deity in that He did not make Himself non-deity or lose His deity. (Philippians 2:6; Colossians 1:19)
  - - The Son did however empty Himself or hid the visible glory that He had as deity. (Matthew 17:2)
  - - The Son emptied Himself or set aside the right to be exalted that He deserved as deity, to instead be "humbled" or "humiliated". (Philippians 2:6; v.2:8 - Strong's #5013)
  - - The Son emptied Himself or set aside the right to use His deity powers that He deserves to use as deity, to instead be human and set a perfect example as human, submitting to the Father. (Philippians 2:6-8)
  - - The Son likewise emptied Himself or set aside the right to be served and worshipped as deity and the Creator, to instead serve and be brutalized unto eventual "death on a cross", for the purpose of providing a way for humans to be reconciled to God. (Philippians 2:6-8; Colossians 1:20)
  - - So, Jesus the Son retained the fullness of His deity, but He refrained from showing and using the fullness of His deity.
- 

BIG IDEA: Possessing all the fullness of God, Jesus accomplished the providing of the only way **through** which we humans can be reconciled to God.

---

#### IMPLICATIONS AND APPLICATIONS:

- - Have you been reconciled to God? If your answer is "Yes", are you certain?
- - Upon what is your reconciliation with God based? Upon your own goodness? Upon your own religiousness? Upon your ancestral heritage? Upon your church membership? Upon your completion of a religious ceremony? Upon what someone told you? Upon

what someone pronounced over you? Upon your own logical thinking? Upon your own unusual interpretation of Scriptures?

- - A common but potentially extremely serious problem here is that many people may think that they have reconciliation with God, but in fact they do not have reconciliation with God because God rejects every attempt to achieve reconciliation with Him that does not precisely follow His prescribed manner, as delineated in the Scriptures.
- - Today, we learned in Colossians 1:19-20 that reconciliation with God must occur by means of or "through" Jesus and "through His blood", which was "shed on the cross".
- - If you are uncertain whether you have actual reconciliation with God, or you do not know how to be reconciled to God, or you know that you are not reconciled to God but you want to be reconciled to God, then come back for our next study in which information from the Scriptures and clarification will be given as to how to be reconciled to God.
- - God wants you to be reconciled to Him, and we want to help you become reconciled to Him.
- - Come back for our next study in Colossians, and meanwhile start preparing your heart to be willing and ready and wanting to be reconciled to God - in His way and on His terms - through Jesus.

---

[Additional Lesson Questions to ponder (optional, if time allows):

- - How would you answer a person who questions, "How can a living infinite being, that is un-containable, be resident in a finite physical biological container, in fullness no less?"? (cf. 1 Kings 8:27). Present your answer clearly and concisely, so that an uninformed person can follow and understand what you are saying.
- - How would you answer a person who questions, "What does "blood, shed on the cross" have to do with being reconciled to God?"? Present your answer clearly and concisely, so that an uninformed person can follow and understand what you are saying.
- - How would you answer a person who contends, "There are many paths that lead to God" - meaning "There are many ways that can be taken which will get you to be with God in heaven."? Present your answer clearly and concisely, so that an uninformed person can follow and understand what you are saying.]

---

Works Cited:

Bible. "The Holy Bible: New International Version." *The Bible Library CD-ROM*. Oklahoma City, OK: Ellis Enterprises, 1988.

"Strong's Greek Dictionary." *The Bible Library CD-ROM*. Oklahoma City, OK: Ellis Enterprises, 1988.

---

Copyrights:

Scriptures taken from Holy Bible, New International Version®, NIV®  
Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc®  
Used by permission. All rights reserved worldwide.

Copyright © 2017, 2018 Mel W. Coddington, and permission is hereby granted that this document may be used, copied, and distributed non-commercially to non-profit organizations, individuals, churches, ministries, and schools worldwide, provided the copies are distributed at no charge and retain this sources documentation as supplied herein. This document is not for sale, resale, or for use as a gift or premium to be offered in connection with solicitations or contributions.

---

File name: Colossians1\_19-20-SermonOrLesson.\_\_\_\_ (.htm, .rtf, .doc, .pdf)

Translation used: NIV, quoted or referred to in various places within this document

Source: www.BelieverAssist.com