

The Supreme One (Col 2:9-10)

Paul's warning rests on the fact of Christ's unshared supremacy (2:9) and complete sufficiency in regards to the needs of humanity (2:8-15).

Paul taught that there is a strong spiritual connection between Christ and believers (they are in Christ and He is in them) and this relationship brings many spiritual blessings. Because of this fact Paul here is going to stress the importance of this relationship by using phrases like "in Him" and "with Him" or verb compounds with prepositions. The reason for this is that the false teachers were undermining the work of Christ and the union of believers with Christ.

The apostle Paul is going to deal with such issues as: (1) "the philosophy" (articular in the Greek text), (2) legalism, (3) angelism, (4) asceticism. But couched between these the apostle Paul lays out the all supremacy and all sufficiency of Christ. He is all and He is all we need. Why is it then that we go running everywhere else rather than to Him, to the one "in whom are hidden all the treasures of wisdom and knowledge" (2:3).

I. The Supremacy of Christ (2:9)

"In Him" (ἐν αὐτῷ) is emphatic expressing the thought that in Christ alone the fullness of deity dwells. Christ is completely God.

A. Christ-His Deity

1. It is permanent (κατοικεῖ)

It has a "fixed abode," this is distinguished from (παροικέω) meaning "to sojourn, to dwell or sojourn as a stranger, to dwell in a place temporarily." The (timeless) present indicates that this is continuous action.

2. It is perfection (τῆς θεότητος), WA

He is not merely God-like, nor is He merely overflowing with the character of God.

Paul uses an abstract noun from ὁ θεός ("God"), referring to the being of God, i.e. deity or Godhead.

He is therefore referring to the Son's complete equality of essence with the Father and the Holy Spirit, not merely His similarity with them.

3. It is plentitude (πᾶν τὸ πλήρωμα)

The complete being (the entire fullness) of the Godhead resides in Him—"the whole glorious total of what God is, the supreme Nature in its infinite entirety." No element of the fullness is exempted.

B. Christ-His real humanity:

This term (σωματικῶς) describes the post-incarnational state of Christ, “having bodily form,” this does not point directly to the act of incarnation.

The separation of the two terms (ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς) suggests that two affirmations are being made: (1) that the total plenitude of the Godhead dwells in Christ eternally and (2) that this fullness now permanently resides in the incarnate Christ in bodily form.

II. The Sufficiency of Christ (2:10)

