



Controversies about Christ:

- Ebionism – Denial of the divine nature of Christ:
- Gnosticism – two types Cerinthian and Docetism:
 - Cerinthian – *this heresy originated with Cerinthus, a heretic.*
 - *An offshoot of Ebionism, holding that there was no real and essential union of the two natures of Christ prior to the baptism:*
 - Docetism – *from the Greek term meaning "to seem, to appear":*
 - *It was the denial of the humanity of Christ:*

Controversies about Christ:

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- Gnosticism –
- Arianism – Arius a presbyter of the church of Alexandria, Egypt in the fourth century, denied the deity of Christ and also His eternal generation from the Father:
 - This heresy was condemned at the council of Nicea, 325 A.D.

Controversies about Christ:

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- Arianism –
- Apollinarianism – Bishop of the church of Laodicea, in the fourth century denied the completeness of the Lord's human nature:
 - This heresy was condemned at the council of Constantinople in 381 A.D.
- Nestorianism – Denied the unique personality of Christ by separating and erecting the two natures into distinct persons:
 - The Synod of Ephesus, in 431, condemned this teaching.

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- Arianism –
- Apollinarianism –
- Nestorianism –
- "The Myth of God Incarnate" – the title of the book edited by John Hick written by several recognized church leaders in England:
 - "God incarnate" or "God taking on a human nature" a helpful story for earlier generations but not really believable today:
 - Two foundational assumptions begin the book – (1) the Bible does not have absolute divine authority for us today (p. 1); (2) Christianity, like all human life and thought, is evolving and changing over time (p. 2):

Our Understanding of Christ is Everything!

- The understanding of the person and work of Christ is at the center of Christian belief:
- Christians are by definition believers in and followers of Christ, and therefore our understanding of Christ is central and determinative in the Christian faith:
- Christ was the means through which God would accomplish reconciliation:
 - *He needed to be both human and divine so that He might be the mediator between man and God and reconcile man to God:*
 - *Reconciliation could only be accomplished through the incarnation, God being made flesh:*

The Praise of the Pre-eminent One (Col 1:15-20)

- (1) vv. 15-17 **πρωτόγεντος** ("firstborn"), **και αὐτός ἐστιν** ("and He Himself is") vv. 18-20
- (2) vv. 15-18a **ὅς ἐστιν** ("Who is") vv. 18b-20
- (3) vv. 15-16 **ὅς ἐστιν** ("Who is") vv. 17-18a **και αὐτός ἐστιν** ("and He Himself is") vv. 18b-20 **ὅς ἐστιν** ("Who is")
- (4) v. 16 **ἐν αὐτῷ**... ("in Him") v. 16 **πάντα δι' αὐτοῦ** ("all things through Him") v. 17 **πάντα ἐν αὐτῷ** ("all things in Him") v. 20 **δι' αὐτοῦ**... ("through Him")

("Who is")
 ("firstborn")
 ("and He Himself is") "before all things"
 ("and He Himself is") "the head"
 ("Who is")
 ("firstborn")
 "so that He Himself will come to have first place in everything"
 ("in Him... all things both in the heavens and on the earth")
 ("all things through Him")
 ("all things in Him")
 ("through Him... all things whether things on earth or things in heaven")

The Christ centeredness of (Col 2:6-15)

- "In Him" (**ἐν αὐτῷ**)- 2:6, 7, 9, 10, 15
- "In whom" (**ἐν ᾧ**)- 2:11, 12
- "Him" (**αὐτῷ**)- 2:12
- "With Him" (**σὺν αὐτῷ**)- 2:13
- The paragraph begins and ends on the same note (**ἐν αὐτῷ**) showing Christ is the element, the spiritual environment of the Christian life (2:6, 15)
- The chiasmic structure of v.6 (**παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε**) shows the necessity for the Christian to cling to Christ Jesus as Lord

The higher life is a Christ oriented life (Col 3:1-4)

- What is being indicated between chapters 2 and 3 is that there is no material cure for a spiritual ill.
 - The neglect of the body will never heal the soul's sickness but will only aggravate it.
 - Heaven-born individuals cannot gain satisfaction in sanctification from earth-born remedies.
- Four times "Christ" (τῷ Χριστῷ) is mentioned in these first four verses (2 times in v.1, 1 time in v.3, and 1 time in v.4)
- Note also the focus on the identification of the believer with Christ by the repeated use of "Christ," "you" and the preposition "with" (σύν) which culminates in v.11 ending on "Christ (σύν τε καὶ ἔσονται Χριστός)."
 - Note also, v.3 "the life of you...with Christ (σύν τῷ Χριστῷ), v.4 "...the Christ (ὁ Χριστός)...the life of you."
 - So intimately (σύν) are we joined with Christ that He is said to be our life.
 - Our existence is not merely with Christ it is Christ.

Christ centered motivations for domestic relationships (Col 3:18-4:1)

- "As is fitting in the Lord" (ὡς ἀνήκειν ἐν κυρίῳ) v. 18b
- "For this is well pleasing in the Lord" (εὐάρεστόν ἐστιν ἐν κυρίῳ) v. 20b
- "Fearing the Lord" (φοβούμενοι τὸν κύριον) v. 22c
- "As for the Lord and not for men" (ὡς τῷ κυρίῳ) v. 23b
- "Knowing that also you have a Master in heaven" (εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ) 4:1b

I. The Supremacy of Christ in Christian Belief (1:3-3:4)

Supremacy of Christ over the Church:

II. The Supremacy of Christ in Christian Behavior (3:5-4:6)

Submission to Christ in the Church:

I. The Supremacy of Christ in Christian Belief (1:3-3:4)

A. Communication in Christ (1:1-2)

"In Christ" reflects their tie to a higher society, the Christian Community;

This description provides an orientation for the rest of the letter;

- The Colossians were located in Christ;

- Christ was their spiritual environment and provided a common ground for the appeal of the apostle Paul;

B. Celebration in Christ (1:3-8)

C. Care and Concern in Christ (1:9-14)

D. Celebration of Christ (1:15-20)

D. Celebration of Christ (1:15-20)

➢ In this hymn to Christ there are two stanzas:

- 1) The first considers the created world including the material creation and supernatural beings;
 - 2) The second considers the reconciliation of these various created elements which have gone astray;
- In this hymn to Christ the apostle Paul covers two main Bible themes – Creation and Redemption:

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)

a) "He is the image (εἰκὼν) of the invisible God"

The idea of the image of God and how the image is a manifestation of God:

- *As to Time (ὡς ἔστιν):*

His incarnation did not make him the image of God.

Christ always has been, is, and always will be the image of God. The verb "to be" in Greek carries a natural stative meaning, i.e. showing a state of being rather than an action.

This reflects His pre-eminence in relation to eternity, this is a timeless a-temporal present. The Son is the eternally outward projection of God.

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1. The Twofold Assertion (1:15)

a) "He is the image (εἰκὼν) of the invisible God"

- *As to Time (ὡς ἔστιν):*

- *As to the Image (εἰκὼν):*

Representation:

Christ is the image of God in the sense that he is the exact likeness of God (1:19, 2:9)

Manifestation:

Christ is the image of God in the sense that the nature and being of God are perfectly revealed in him.

God is hidden in the mysterious depths of His own being.

It is Christ who brought God within our grasp.

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)

a) "He is the image of the invisible God"

In respect to His deity He cannot belong to the category of time and space:

He is not a mere creature, but is in a class by Himself, raised high above every creature:

Therefore the next assertion comes – He is prior to, He is distinct from, and He is highly exalted above every creature:

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)

a) "He is the image of the invisible God"

b) "[He is] the firstborn over all creation (πρωτότοκος πάσης κτίσεως)"

- *His priority in time:*

Christ is before all creation in time (i.e. he is pre-existent)

- *His pre-eminence in rank:*

Christ is over all creation in rank and dignity: Christ is unique, being distinguished from all creation. He is both prior to and supreme over all creation since He is His Lord:

As firstborn He is heir and ruler of all:

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)
2. The Reason for the Assertion (1:16)

The reason for asserting the supremacy of Christ over creation is seen in the fact that - to Him it owes its unity, to Him it owes its meaning, to Him it owes its very existence:

- In Him (ἐν αὐτῷ): **Conditioning Cause**
- Through Him (δι' αὐτοῦ): **Mediating Cause**
- For Him (εἰς αὐτόν): **Final Cause**

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)
2. The Reason for the Assertion (1:16)

The very One who died upon the cross knows by name the most distant of stars: This very One not only knows them He guides them and He sustains them: The "laws of nature" have no independent existence, they are the expression of His will: Of all creatures He is sovereign, therefore there is no justification for trusting in, seeking after, or worshiping any creature, even if the creature be an angel (2:18):

D. Celebration of Christ (1:15-20)

1. The Twofold Assertion (1:15)
2. The Reason for the Assertion (1:16)
3. The Summation (1:17)

a) "He Himself is before all things"
 b) "In Him all things hold together"

ἐν αὐτῷ ← ἐκτίσθη Aorist passive Indicative
 ἐν αὐτῷ ← συνέστηκεν Perfect active Indicative

I. The Supremacy of Christ in Christian Belief (1:3-3:4)

- A. Communication in Christ (1:1-2)
- B. Celebration in Christ (1:3-8)
- C. Care and Concern in Christ (1:9-14)
- D. Celebration of Christ (1:15-20)
- E. Reconciliation by Christ (1:21-23)
- F. Service for Christ (1:24-2:5)
- G. Salvation and Sanctification in Christ (2:6-3:4)

Christ is supreme and Christ is supremely sufficient

Christ is all and Christ is all we need

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ

Colossians 2:9
The Greek of it

"For in Him dwells all the fullness of the deity bodily"

ἐν αὐτῷ σωματικῶς κατοικεῖ.....τῆς θεότητος
 In Him bodily dwells.....of the deity

"For in Him dwells all the fullness of the deity bodily"

ἐν αὐτῷ σωματικῶς κατοικεῖ.....τῆς θεότητος

In Him, namely in His bodily manifestation

"For in Him dwells all the fullness of the deity bodily"

ἐν αὐτῷ κατοικεῖ.....τῆς θεότητος σωματικῶς

In Him permanently dwells....bodily

(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

δτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

In Him
and in Him alone

The InComparable Christ

δτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

Timeless Present

The InComparable Christ

δτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

The totality of
divine powers and
perfections

The InComparable Christ

δτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

Divine quality,
likeness

Complete equality
of essence with the Father and Spirit, His
consubstantiality not His similarity

The InComparable Christ

δτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

Thought

Corporeal
physical, material,
body

In His humanity He is localized in Heaven
but in His deity He is omnipresent

The InComparable Christ

- ▣ He is the Son of God's love (1:14)
- ▣ He is the sphere in which our faith operates (1:4)
- ▣ He is the Redeemer (1:14)
- ▣ He is the image of God (1:15)
- ▣ He is the Lord of creation (1:15)
- ▣ He is the Head of the church (1:18)
- ▣ He is the Reconciler of the universe (1:20)

- ▣ In Him dwells all the fullness of the Godhead (2:9) and
- ▣ Under Him every power and authority in the universe is subjected (2:10)
- ▣ He is the essence of the mystery of God (2:3) and
- ▣ In Him all God's treasures of wisdom and knowledge are hidden (2:5)
- ▣ He is the standard by which all religious teaching is to be measured (2:8) and the reality of the truth foreshadowed by the regulations and rituals of the old covenant (2:17)
- ▣ By His cross He conquered the cosmic powers of evil (2:15) and
- ▣ Following His resurrection He was enthroned at the right hand of God (3:1) and
- ▣ Our life now lies hidden with Christ in God, but one day both He and we will be gloriously manifested (3:3, 4)