

Col 1:19 For God was pleased^s to have all his fullness^t dwell in him,

Christ was fully God, and fully man. Part of the Colossian heresy seemed to be to diminish Christ's incarnation, that Christ either wasn't both fully God or fully man. Gnosticism taught that Christ really wasn't flesh, but was some spiritual apparation that appeared and interacted with the physical world. They taught that matter was bad, so that a good God could not have been physical matter. We know this is not true from Genesis:

Ge 1:1 In the beginning^a God created^b the heavens^c and the earth.^d

Ge 1:2 Now the earth was¹ formless^e and empty,^f darkness was over the surface of the deep,^g and the Spirit of God^h was hoveringⁱ over the waters.

Ge 1:3 And God said,^j "Let there be light," and there was light.^k

Ge 1:4 God saw that the light was good,^l and he separated the light from the darkness.^m

Ge 1:5 God calledⁿ the light "day," and the darkness he called "night."^o And there was evening, and there was morning^p —the first day.

Ge 1:6 And God said,^q "Let there be an expanse^r between the waters^s to separate water from water."

Ge 1:7 So God made the expanse and separated the water under the expanse from the water above it.^t And it was so.^u

Ge 1:8 God called^v the expanse "sky."^w And there was evening, and there was morning^x —the second day.

Ge 1:9 And God said, "Let the water under the sky be gathered to one place,^y and let dry ground^z appear." And it was so.^a

Ge 1:10 God called^b the dry ground "land," and the gathered waters^c he called "seas."^d And God saw that **it was good.**^e

Ge 1:11 Then God said, "Let the land produce vegetation:^f seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.^g " And it was so.^h

Ge 1:12 The land produced vegetation: plants bearing seed according to their kindsⁱ and trees bearing fruit with seed in it according to their kinds. And God saw that **it was good.**^j

Ge 1:13 And there was evening, and there was morning^k —the third day.

Ge 1:14 And God said, "Let there be lights^l in the expanse of the sky to separate the day from the night,^m and let them serve as signsⁿ to mark seasons^o and days and years,^p

Ge 1:15 and let them be lights in the expanse of the sky to give light on the earth." And it was so.^q

Ge 1:16 God made two great lights—the greater light^r to govern^s the day and the lesser light to govern^t the night.^u He also made the stars.^v

Ge 1:17 God set them in the expanse of the sky to give light on the earth,

Ge 1:18 to govern the day and the night,^w and to separate light from darkness. And God saw that **it was good.**^x

Ge 1:19 And there was evening, and there was morning^y —the fourth day.

Ge 1:20 And God said, "Let the water teem with living creatures,^z and let birds fly above the earth across the expanse of the sky."^a

Ge 1:21 So God created^b the great creatures of the sea^c and every living and moving thing with which the water teems,^d according to their kinds, and every winged bird according to its kind.^e And God saw that **it was good.**^f

Ge 1:22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."^g

Ge 1:23 And there was evening, and there was morning^h —the fifth day.

Ge 1:24 And God said, “Let the land produce living creaturesⁱ according to their kinds:^j livestock, creatures that move along the ground, and wild animals, each according to its kind.”
And it was so.^k

Ge 1:25 God made the wild animals^l according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds.^m And God saw that **it was good**.ⁿ

Ge 1:26 Then God said, “Let us^o make man^p in our image,^q in our likeness,^r and let them rule^s over the fish of the sea and the birds of the air,^t over the livestock, over all the earth,² and over all the creatures that move along the ground.”

Ge 1:27 So God created^u man^v in his own image,^w in the image of God^x he created him; male and female^y he created them.^z

Ge 1:28 God blessed them and said to them,^a “Be fruitful and increase in number;^b fill the earth^c and subdue it. Rule over^d the fish of the sea and the birds of the air and over every living creature that moves on the ground.^e ”

Ge 1:29 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.^f

Ge 1:30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life^g in it—I give every green plant for food.^h ” And it was so.

Ge 1:31 God saw all that he had made,ⁱ and **it was very good**.^j And there was evening, and there was morning^k —the sixth day.

Ge 2:1 Thus the heavens and the earth were completed in all their vast array.^l

Ge 2:2 By the seventh day^m God had finished the work he had been doing; so on the seventh day he rested³ from all his work.ⁿ

Ge 2:3 And God blessed the seventh day and made it holy,^o because on it he rested^p from all the work of creating^q that he had done.

As we see, after everything was created, it was not only good, but it was very good. All of creation, included all of the matter that was created, was created good.

Christ we know was also good, being fully God and fully man.

Jn 1:14 The Word became flesh^u and made his dwelling among us. We have seen his glory,^v the glory of the One and Only,⁴ who came from the Father, full of grace^w and truth.^x

Jesus Comforts His Disciples

Jn 14:1 “Do not let your hearts be troubled.^w Trust^x in God⁷⁰ ;^y trust also in me.

Jn 14:2 In my Father’s house are many rooms; if it were not so, I would have told you. I am going there^z to prepare a place for you.

Jn 14:3 And if I go and prepare a place for you, I will come back^a and take you to be with me that you also may be where I am.^b

Jn 14:4 You know the way to the place where I am going.”

Jesus the Way to the Father

Jn 14:5 Thomas ^c said to him, “Lord, we don’t know where you are going, so how can we know the way?”

Jn 14:6 Jesus answered, “I am ^d the way ^e and the truth ^f and the life. ^g No one comes to the Father except through me. ^h

Jn 14:7 If you really knew me, you would know ⁷¹ my Father as well. ⁱ **From now on, you do know him and have seen him.**”

Jn 14:8 Philip ^j said, “Lord, show us the Father and that will be enough for us.”

Jn 14:9 Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? **Anyone who has seen me has seen the Father.** ^k How can you say, ‘Show us the Father’?”

Jn 14:10 Don’t you believe that I am in the Father, and that the Father is in me? ^l The words I say to you are not just my own. ^m Rather, it is the Father, living in me, who is doing his work.

Jn 14:11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. ⁿ

Jn 14:12 I tell you the truth, anyone who has faith ^o in me will do what I have been doing. ^p He will do even greater things than these, because I am going to the Father.

Jn 14:13 And I will do whatever you ask ^q in my name, so that the Son may bring glory to the Father.

Jn 14:14 You may ask me for anything in my name, and I will do it.

Col 1:20 and through him to reconcile ^u to himself all things, whether things on earth or things in heaven, ^v by making peace ^w through his blood, ^x shed on the cross.

Col 1:21 Once you were alienated from God and were enemies ^y in your minds ^z because of ⁶ your evil behavior.

Col 1:22 But now he has reconciled ^a you by Christ’s physical body ^b through death to present you ^c holy in his sight, without blemish and free from accusation ^d —

Why did Christ have to come to the earth? God created us as free moral agents, in His image as we saw in Genesis. As part of this, we have the choice to do right or wrong, to obey God’s commandments or to rebel against Him. Unfortunately, we know that all of us have fallen, starting with Adam and Eve.

Ge 2:15 The LORD God took the man and put him in the Garden of Eden ^m to work it and take care of it.

Ge 2:16 And the LORD God commanded the man, “You are free to eat from any tree in the garden; ⁿ

Ge 2:17 but you must not eat from the tree of the knowledge of good and evil, ^o for when you eat of it you will surely die.” ^p

Ge 3:1 Now the serpent ^e was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’? ^f ”

Ge 3:2 The woman said to the serpent, “We may eat fruit from the trees in the garden, ^g

Ge 3:3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’ ” ^h

Ge 3:4 “You will not surely die,” the serpent said to the woman. ⁱ

Ge 3:5 “For God knows that when you eat of it your eyes will be opened, and you will be like God,^j knowing good and evil.”

Ge 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable^k for gaining wisdom, she took some and ate it. She also gave some to her husband,^l who was with her, and he ate it.^m

Ge 3:7 Then the eyes of both of them were opened, and they realized they were naked;ⁿ so they sewed fig leaves together and made coverings for themselves.^o

Ge 3:8 Then the man and his wife heard the sound of the LORD God as he was walking^p in the garden in the cool of the day, and they hid^q from the LORD God among the trees of the garden.

Ge 3:9 But the LORD God called to the man, “Where are you?”^r

Ge 3:10 He answered, “I heard you in the garden, and I was afraid^s because I was naked;^t so I hid.”

Ge 3:11 And he said, “Who told you that you were naked?^u Have you eaten from the tree that I commanded you not to eat from?”^v ”

Ge 3:12 The man said, “The woman you put here with me^w —she gave me some fruit from the tree, and I ate it.”

Ge 3:13 Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me,^x and I ate.”

Ge 3:17 To Adam he said, “Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’^f “Cursed^g is the ground^h because of you; through painful toilⁱ you will eat of it all the days of your life.^j

Ge 3:18 It will produce thorns and thistles^k for you, and you will eat the plants of the field.^l

Ge 3:19 By the sweat of your brow^m you will eat your foodⁿ until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”^o

All of creation fell with Adam and Eve. Sin, death, and evil entered the world with Adam and Eve's sin. We all have followed in Adam and Eve's footsteps. We all have sinned, and are separated from God, who is holy and by His nature cannot tolerate sin. The penalty of sin is death:

Ro 3:9 What shall we conclude then? Are we any better⁹ ?ⁿ Not at all! We have already made the charge that Jews and Gentiles alike are all under sin.^o

Ro 3:10 As it is written: “There is no one righteous, not even one;

Ro 3:11 there is no one who understands, no one who seeks God.

Ro 3:12 All have turned away, they have together become worthless; **there is no one who does good, not even one.**”^{10 p}

Ro 3:13 “Their throats are open graves; their tongues practice deceit.”^{11 q} “The poison of vipers is on their lips.”^{12 r}

Ro 3:14 “Their mouths are full of cursing and bitterness.”^{13 s}

Ro 3:15 “Their feet are swift to shed blood;

Ro 3:16 ruin and misery mark their ways,

Ro 3:17 and the way of peace they do not know.”^{14 t}

Ro 3:18 “There is no fear of God before their eyes.”^{15 u}

Ro 3:19 Now we know that whatever the law says,^v it says to those who are under the law,^w so that every mouth may be silenced^x and the whole world held accountable to God.^y

Ro 3:20 Therefore no one will be declared righteous in his sight by observing the law;^z rather, through the law we become conscious of sin.^a

Ro 6:23 For the wages of sin is death,^o but the gift of God is eternal life^p in²⁵ Christ Jesus our Lord.

God gave us the law through Moses. The law is perfect and good, but we know that because of our fallen nature, we are incapable of following the law. No matter how hard we work, no matter how hard we try, we will all sin, and all fall short of the law and still be separated from God. We are sinners, and God is holy. We and all of creation are in need of restoration and redemption from our sin.

Ro 7:7 What shall we say, then?^c Is the law sin? Certainly not!^d Indeed I would not have known what sin was except through the law.^e For I would not have known what coveting really was if the law had not said, “Do not covet.”^{27 f}

Ro 7:8 But sin, seizing the opportunity afforded by the commandment,^g produced in me every kind of covetous desire. For apart from law, sin is dead.^h

Ro 7:9 Once I was alive apart from law; but when the commandment came, sin sprang to life and I died.

Ro 7:10 I found that the very commandment that was intended to bring lifeⁱ actually brought death.

Ro 7:11 For sin, seizing the opportunity afforded by the commandment,^j deceived me,^k and through the commandment put me to death.

Ro 7:12 So then, the law is holy, and the commandment is holy, righteous and good.^l

Ro 7:13 Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me^m through what was good,ⁿ so that through the commandment sin might become utterly sinful.

Ro 7:14 We know that the law is spiritual; but I am unspiritual,^o sold^p as a slave to sin.^q

God is also love. We know that the penalty for sin is death. In His love for us, God solved the problem of how His wrath can be carried out and the penalty paid for sin, yet how creation can be redeemed and restored.

1Co 15:1 Now, brothers, I want to remind you of the gospel^w I preached to you,^x which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved,^y if you hold firmly^z to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received^a I passed on to you^b as of first importance⁴³: that Christ died for our sins^c according to the Scriptures,^d

1Co 15:4 that he was buried,^e that he was raised^f on the third day^g according to the Scriptures,^h

1Co 15:5 and that he appeared to Peter,^{44 i} and then to the Twelve.^j

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.^k

1Co 15:7 Then he appeared to James,^l then to all the apostles,^m

1Co 15:8 and last of all he appeared to me also,ⁿ as to one abnormally born.

1Co 15:9 For I am the least of the apostles^o and do not even deserve to be called an apostle, because I persecuted^p the church of God.^q

1Co 15:10 But by the grace^r of God I am what I am, and his grace to me^s was not without effect. No, I worked harder than all of them^t —yet not I, but the grace of God that was with me.^u

1Co 15:11 Whether, then, it was I or they, ^v this is what we preach, and this is what you believed.

Ro 8:1 Therefore, there is now no condemnation ^g for those who are in Christ Jesus, ^{29 h}

Ro 8:2 because through Christ Jesus ⁱ the law of the Spirit of life ^j set me free ^k from the law of sin ^l and death.

Ro 8:3 For what the law was powerless ^m to do in that it was weakened by the sinful nature, ^{30 n} God did by sending his own Son in the likeness of sinful man ^o to be a sin offering. ^{31 p} And so he condemned sin in sinful man, ³²

Ro 8:4 in order that the righteous requirements ^q of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. ^r

Ro 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, ^u in hope

Ro 8:21 that ³⁷ the creation itself will be liberated from its bondage to decay ^v and brought into the glorious freedom of the children of God. ^w

Ro 8:22 We know that the whole creation has been groaning ^x as in the pains of childbirth right up to the present time.

Ro 8:23 Not only so, but we ourselves, who have the firstfruits of the Spirit, ^y groan ^z inwardly as we wait eagerly ^a for our adoption as sons, the redemption of our bodies. ^b

Ro 8:24 For in this hope we were saved. ^c But hope that is seen is no hope at all. ^d Who hopes for what he already has?

So Jesus paid the death penalty for our sin on the cross, a holy and blameless sacrifice in our place. Christ also rose on the third day. In this power, God restores creation and us to Him.

Col 1:23 if you continue ^e in your faith, established ^f and firm, not moved from the hope ^g held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, ^h and of which I, Paul, have become a servant. ⁱ

So, what is our and the Colossians faith to continue in?

Jn 3:16 "For God so loved ^y the world that he gave ^z his one and only Son, ^{22 a} that whoever believes ^b in him shall not perish but have eternal life. ^c

Jn 3:17 For God did not send his Son into the world ^d to condemn the world, but to save the world through him. ^e

Jn 3:18 Whoever believes in him is not condemned, ^f but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. ²³

2Co 4:13 It is written: "I believed; therefore I have spoken." ^{5 h} With that same spirit of faith ⁱ we also believe and therefore speak,

2Co 4:14 because we know that the one who raised the Lord Jesus from the dead ^j will also raise us with Jesus ^k and present us with you in his presence. ^l

2Co 4:15 All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving ^m to overflow to the glory of God.

2Co 4:16 Therefore we do not lose heart. ⁿ Though outwardly we are wasting away, yet inwardly ^o we are being renewed ^p day by day.

2Co 4:17 For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. ^q

2Co 4:18 So we fix our eyes not on what is seen, but on what is unseen. ^r For what is seen is temporary, but what is unseen is eternal.

Eph 1:13 And you also were included in Christ ^b when you heard the word of truth, ^c the gospel of your salvation. **Having believed**, you were marked in him with a seal, ^d the promised Holy Spirit, ^e

Eph 1:14 who is a deposit guaranteeing our inheritance ^f until the redemption ^g of those who are God's possession—to the praise of his glory. ^h

Heb 4:1 Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. ^w

Heb 4:2 For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith. ^{18 x}

Heb 4:3 Now we who **have believed** enter that rest, just as God has said, "So I declared on oath in my anger, 'They shall never enter my rest.' " ^{19 y}

And yet his work has been finished since the creation of the world.

Heb 4:4 For somewhere he has spoken about the seventh day in these words: "And on the seventh day God rested from all his work." ^{20 z}

Heb 4:5 And again in the passage above he says, "They shall never enter my rest." ^a

Heb 4:6 It still remains that some will enter that rest, and those who formerly had the gospel preached to them did not go in, because of their disobedience. ^b

Heb 4:7 Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: "Today, if you hear his voice, do not harden your hearts." ^{21 c}

Heb 4:8 For if Joshua had given them rest, ^d God would not have spoken ^e later about another day.

Heb 4:9 There remains, then, a Sabbath-rest for the people of God;

Heb 4:10 for anyone who enters God's rest also rests from his own work, ^f just as God did from his. ^g

Heb 4:11 Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience. ^h

Heb 4:12 For the word of God ⁱ is living ^j and active. ^k Sharper than any double-edged sword, ^l it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. ^m

Heb 4:13 Nothing in all creation is hidden from God's sight. ⁿ Everything is uncovered and laid bare before the eyes of him to whom we must give account.

Jesus the Great High Priest

Heb 4:14 Therefore, since we have a great high priest ^o who has gone through the heavens, ^{22 p} Jesus the Son of God, ^q let us hold firmly to the faith we profess. ^r

Heb 4:15 For we do not have a high priest ^s who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are ^t —yet was without sin. ^u

Heb 4:16 Let us then approach ^v the throne of grace with confidence, ^w so that we may receive mercy and find grace to help us in our time of need.

So, we see that gospel presented to us again here in Colossians, and we see holding to the gospel, and making that our worldview in which we base everything, we avoid the heresy that was going on in Colossae, and we avoid modern heresy's too coming out of false worldview's such as Darwinism. We need to be sure to rest in Christ's work already completed for us, and have faith in Christ's words, deeds, life, death, and resurrection as the only way we are reconciled to God, and able to approach Him with confidence. This method of analysis helps analyze any worldview. When someone presents you with a belief system, ask these questions:

1. How was the world created? (Creation)
2. How do they explain evil? (fall)
3. How is evil overcome?

Christianity, and the gospel is going to be the only way that all of these questions can be answered consistently with reality. In every other worldview, one of these questions will come up with a contradiction that does not fit, and in finding that you can see the falsehood outside of Gospel.