

# LESSON TWO

## COLOSSIANS: MORE THAN ENOUGH

*“JESUS IS ENOUGH TO SUSTAIN US”*

SCRIPTURE | Colossians 1:15–20

### MEMORY VERSE

“So then, just as you received Christ Jesus as Lord, continue to live your lives in him”  
(Colossians 2:6).

### MAIN IDEA OF THE TEXT

Because Jesus is enough to sustain us, we stop looking elsewhere for what only He can supply.

### GROUP TIME

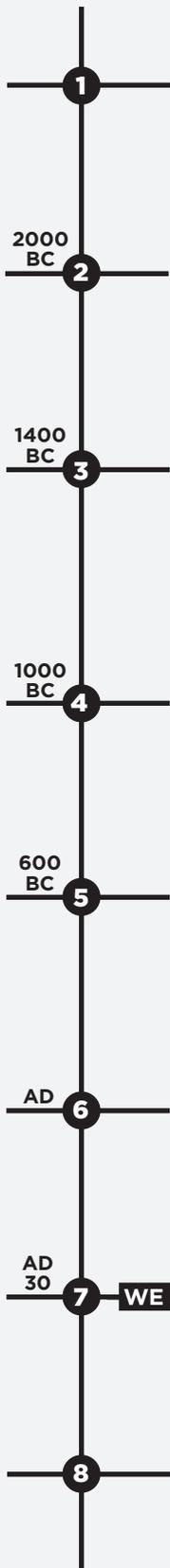
5 minutes	<b>Welcome</b>
5–10 minutes	<b>Attention Grabber</b>
10 minutes	<b>Story / Context</b>
25 minutes	<b>Discussion</b>
5–10 minutes	<b>Closing &amp; Prayer</b>

### PRAYER FOCUS

- **Rooted launch** – Pray for people to say yes to biblical community and remain committed to the 10-week experience. Ask God to use this to draw them into a deeper relationship with Himself, transforming their lives! (Apr. 21)
- **Next Steps Class** – Pray for people to attend Next Steps Class and join Lakepointe in membership. Does anyone in your group need to become a member or take a step in Baptism? (Apr. 25/26)

***BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.***

# GOD'S STORY TIMELINE



## 1. God Creates the World and Promises a Rescuer (*Genesis 1-11*)

God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.

**+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.**

## 2. God Calls a Family and Makes a Promise (*Genesis 12-50*)

God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.

**+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.**

## 3. God Rescues His People and Forms a Redeemed Nation (*Exodus-Deuteronomy*)

Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.

**+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.**

## 4. God Gives a Home and Promises a King (*Joshua-2 Chronicles*)

God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.

**+This points to Jesus as the forever King from David's line, who reigns with justice and peace.**

## 5. God Removes His People and Reminds Them of His Promise (*Ezra-Nehemiah*)

Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.

**+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.**

## 6. God Sends His Son and Fulfills His Promise (*Matthew-John*)

At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.

**+Jesus is the center of the story—all of Scripture leads to Him.**

## 7. God Sends His Spirit and Builds His Church (*Acts-Jude*)

After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.

**+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.**

## 8. God Restores All Things and Dwells with His People (*Revelation*)

The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.

**+This points to Jesus as the one who brings the story to its perfect and eternal culmination.**

# 1 GRAB THEIR ATTENTION

## LEADER TIP

*To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.*

## OPTION 1: COPERNICUS

For centuries, educated people believed the earth sat at the center of the universe. The sun, the planets, and the stars were thought to revolve around it. The model made sense to ordinary observation. The sun appeared to move across the sky. The ground felt stable beneath one's feet. Everything seemed to circle us.

In the sixteenth century, Nicolaus Copernicus proposed something different. The earth was not the center. It was in motion. It revolved around the sun. What felt fixed was actually moving. What appeared central was not central at all. The shift was not merely scientific. It was existential. Humanity was displaced from the middle. The universe was larger, more ordered, and less human-centered than people had assumed.

That discovery required more than new calculations. It required reorientation. If the sun, not the earth, were at the center, then everything else must be understood in relation to it. Colossians 1:15–20 makes a claim even more sweeping. It does not merely move the earth from the center of the solar system. It moves Christ to the center of everything.

## POTENTIAL DISCUSSION QUESTIONS:

- *Why was the shift from an earth-centered universe to a sun-centered one so disruptive? What did it force people to reconsider about their place in the world?*
- *Where are we most tempted to place ourselves at the center? How does that shape what we depend on to hold our lives together?*

## Transition Statement from Attention Grabber to Text:

For centuries, people structured their understanding of the cosmos around the assumption that everything revolved around them. Copernicus forced a re-centering. Colossians 1:15–20 does something even more profound. It does not simply move humanity from the middle of the universe. It places Christ at the center of all things and insists that everything—creation, history, and even our own lives—finds coherence in Him.

## OPTION 2 : PSALM 104

Psalm 104 describes a world that is anything but self-sustaining. The psalmist spoke of God stretching out the heavens, setting the earth on its foundations, and assigning boundaries to the seas. But he did not stop with creation. He described God sending springs into valleys, causing grass to grow for cattle, and providing food for every creature. Lions roar for their prey, and the psalmist said they seek their food from God.

The psalm moves from the vastness of the skies to the smallest rhythms of life. When God sends His Spirit, they are created. When He hides His face, they are terrified. When He takes away their breath, they die and return to dust. Creation is not wound up and left alone. It is sustained moment by moment.

Psalm 104 presents a universe that depends entirely on its Creator. The world does not hold itself together. It is upheld, governed, and continually supplied. Colossians 1:15–20 makes a claim that builds on that vision and centers it on Christ.

### POTENTIAL DISCUSSION QUESTIONS:

- *In Psalm 104, creation is described as continually dependent on God for breath, food, and order. What does that challenge about the way we often think about the world as self-sustaining?*
- *If God were to “hide His face,” the psalm says creation would be terrified (v. 29). Where are we most tempted to live as though our lives run on their own, without needing continual supply?*

### Transition Statement from Attention Grabber to Text:

Psalm 104 describes a world that depends on God for its existence and its ongoing life. Creation does not sustain itself. It is upheld and supplied. Colossians 1:15–20 takes that vision and makes it unmistakably Christ-centered. The one through whom all things were made is also the one in whom all things continue to hold together.

### OPTION 3 : GRAVITY

Gravity is one of the most constant forces in the universe, and yet most of us rarely think about it. It is the force that keeps the moon in orbit around the earth and the earth in orbit around the sun. It governs the movement of galaxies. It gives weight to objects and keeps oceans from drifting into space. Without gravity, there would be no stars, no planets, no stable systems. Everything would scatter.

What makes gravity remarkable is not its strength compared to other forces, but its range. It operates across unimaginable distances. Every object with mass exerts gravitational pull on every other object with mass. The sun's gravity holds the solar system together. The earth's gravity keeps us grounded. If gravity were slightly weaker or slightly stronger, the structure of the universe as we know it would not exist. Planets would either drift away or collapse inward.

And yet gravity is invisible. We do not see it. We rarely feel it unless something interrupts it. But it is constant. It is the quiet force that gives coherence to everything else. Colossians 1:17 makes a claim that is even more sweeping. It says of Christ, "in him all things hold together." Not only were all things created through Him. Their continued existence depends on Him. Gravity holds planets in orbit. Christ holds creation itself in being.

#### POTENTIAL DISCUSSION QUESTIONS:

- *Gravity is constant and unseen, yet everything depends on it. What does that reveal about how something can be absolutely essential and still go unnoticed? Where might we be overlooking Christ's sustaining work because it feels ordinary?*
- *If gravity were slightly altered, the entire structure of the universe would unravel. What is the "center" force in your life right now? What are you depending on to hold things together, and how do you know whether it can actually sustain you?*

#### Transition Statement from Attention Grabber to Text:

Gravity gives structure to the physical universe. It keeps planets in orbit and systems intact. But gravity is still a created force. Colossians 1:15–20 speaks of one who is not merely part of creation but who stands over it and sustains it. The stability of the cosmos points beyond itself to Christ, the one in whom all things hold together.

# 2 SET THE STAGE

## LEADER TIP

*This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.*

## OUTLINE

- I. Opening Greetings (1:1-2)
- II. Continuous Work of the Father (1:3-14)
  - A. Thanksgiving (1:3-8)
  - B. Intercession for the Colossians (1:9-14)
- III. Climactic Work of the Son (1:15-23)
  - A. Supremacy of Christ (1:15-20)
  - B. Response to the Work of Christ (1:21-23)
- IV. Apostolic Mission of Paul (1:24-2:5)
  - A. Paul's Suffering in the Plan of God (1:24-29)
  - B. Paul's Toil for the Local Churches (2:1-5)
- V. Faithfulness of the Believers (2:6-4:1)
  - A. Call to Faithfulness (2:6-7)
  - B. Sufficiency in Christ (2:8-23)
    1. Against Deceptive Philosophy (2:8-15)
    2. Against Human Rituals and Regulations (2:16-23)
  - C. Reorientation of Christian Living (3:1-4:1)
    1. Focus on the Risen Christ (3:1-4)
    2. Take off the Old Humanity (3:5-11)
    3. Put on the New Humanity (3:12-17)
    4. Lord of the Household (3:18-4:1)
- VI. Eschatological Mission to the World (4:2-6)
  - A. Prayer in Eschatological Alertness (4:2)
  - B. Prayer for Paul and His Mission (4:3-4)
  - C. Witness to Outsiders (4:5-6)
- VII. Final Greetings (4:7-18)
  - A. Messengers of the Letters (4:7-9)
  - B. Greetings from Paul's Coworkers (4:10-14)
  - C. Greetings to and Instructions for Others (4:15-17)
  - D. Paul's Signature (4:18)<sup>1</sup>

## CONTEXT

The believers in Colossae were being persuaded that Christ was a beginning but not the center. The pressure seemed to involve spiritual hierarchy, cosmic powers, special knowledge, and disciplined practices that promised protection or fullness. The false teachers were like those old infomercials—"It's great that you have Jesus ... but wait! There's more!"

In this passage Paul was showing that if Christ is above all, then you don't need other stuff. You don't need the "more." Paul had just spoken of rescue from the dominion of darkness and transfer into the kingdom of the Son. That language raises a question in a world preoccupied with spiritual forces. If there are powers, rulers, authorities, and cosmic structures, then where does this Son stand in relation to them? Is He one authority among others? Is He supreme but distant? Is He relevant only to forgiveness but not to the structure of reality itself?

<sup>1</sup>David W. Pao, *Colossians and Philemon*, Zondervan Exegetical Commentary on the New Testament: (Grand Rapids, MI: Zondervan, 2012), 34.

Verses 15–20 establish Christ's absolute supremacy in creation and redemption so that every rival claim collapses before it is fully articulated. If all things were created through Him and for Him, including thrones, powers, rulers, and authorities, then He is not threatened by them. If in Him all things hold together, then spiritual stability cannot be found outside Him. If He is head of the body and firstborn from among the dead, then maturity and new life do not require supplementation.

### **FALLEN CONDITION FOCUS**

We are always searching for what will hold life together. As a result, we attach ourselves to what appears strong, stable, and sufficient. We look to power, success, knowledge, money, systems, leaders, and even spiritual experiences to give coherence and security. All of this is fragile. What we center our lives on shifts, weakens, and eventually collapses. Our condition is not merely confusion of the options.

### **GOSPEL RESPONSE**

Because Christ is supreme over creation and head of the new creation, our lives are not held together by what we manage to maintain. They are held together by Him. We do not stabilize ourselves by adding layers of control, intensity, or achievement. We are sustained by the one in whom all fullness dwells. Because Jesus is enough to sustain us, we stop looking elsewhere for what only He can supply.

**LEADER TIP**

*In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.*

**Colossians 1:15**--Paul began, "The Son is the image of the invisible God." God cannot be seen or contained, yet in Jesus the unseen God is made known. "Image" does not mean a faint resemblance or symbolic reflection. It means visible expression. What is true of God's character, authority, and nature is revealed in the Son. In a world that assumed God was distant and required layers of mediation, Paul made a direct claim that there is no deeper spiritual reality behind Jesus. If you want to know what God is like, you look at Him.

He then called Jesus "the firstborn over all creation." In Scripture, the language of firstborn speaks of rank and inheritance, not origin. It is a title of supremacy. The firstborn son carried authority in the household, and the term was used of kings to signal the highest status. Paul's point was not that Christ is part of creation but that He stands over it. He possesses the rights and authority of the heir. From the outset, Paul established that Jesus is both the full revelation of God and the rightful ruler of everything that exists.

In **verse 16** Paul explained why Christ can be called "firstborn over all creation." It is because "in him all things were created." The language is comprehensive. "Things in heaven and on earth, visible and invisible." Paul refused to leave room for exceptions. The physical world and the unseen realm alike trace their origin to Him. Creation is not an independent system that later came under Christ's authority. It exists in relation to Him from the beginning.

Paul then named "thrones or powers or rulers or authorities," categories that would have resonated in a culture attentive to spiritual hierarchies and unseen forces. Rather than dismissing them, Paul located them. They were created "through him and for him." Christ is not one authority among many. He is the source of every authority that exists. Whatever power might appear impressive or threatening is neither ultimate nor self-sustaining. It derives from Him and answers to Him.

Then in **verse 17** Paul turned from creation's origin to its ongoing existence: "He is before all things, and in him all things hold together." To say He is "before all things" reinforces what has already been established. Christ is not part of the created order. He preceded it. His existence is not derived; it is original. However, everything else is derived from Him.

But Paul went further. Creation is not simply something Christ made long ago. "In him all things hold together." The universe is not self-sustaining. Its coherence, order, and stability are not automatic. The same one who brought all things into being is the one who continually upholds them. The world does not run on independent momentum. It endures because He sustains it.

With **verse 18**, the focus shifts from the scale of the universe to the life of the church: "And he is the head of the body, the church." The one who stands over creation also stands at the center of His people. "Head" carries both authority and source. Christ does not simply advise the

church. He governs it and gives it life. The church is not sustained by structure, personality, or momentum but by its living connection to Him.

Paul then called Him “the beginning and the firstborn from among the dead.” The language echoes what has already been said about creation, but now it applies to resurrection. Christ’s rising was not an isolated miracle. It marked the start of new creation. As firstborn from the dead, He holds supremacy in this renewed order just as He does in the first. The purpose is clear, “so that in everything he might have the supremacy.” Creation and redemption together declare that Christ is not central in one sphere and secondary in another. He stands first in all things.

Paul deepened the claim in **verse 19**: “For God was pleased to have all his fullness dwell in him.” The supremacy described in the previous verses is not functional only. It is rooted in identity. The fullness of God does not hover around Christ or pass through Him temporarily. It dwells in Him. What makes God truly God is not divided, diminished, or distributed elsewhere.

This statement leaves little room for supplementation. If all God’s fullness resides in Christ, then nothing essential lies outside Him. No hidden layer of spiritual reality needs to be accessed. No additional source of power must be tapped. The completeness people search for is not scattered across competing systems. It is concentrated in the Son.

The passage reaches its climax in **verse 20**, where Paul brings together supremacy and reconciliation: “and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” The scope mirrors what has already been said about creation. The one through whom all things were made is the one through whom all things are reconciled. The problem is not only disorder but alienation. Creation is fractured, and reconciliation is necessary.

Paul was careful to name the means. Peace is not achieved by force or spectacle but “through his blood.” The cross is not a contradiction of Christ’s authority. It is the decisive act by which reconciliation is accomplished. The one who holds all things together is the one who absorbs the cost of restoring them. Cosmic supremacy and crucified sacrifice meet in the same person.

### **COLOSSIANS 1:15-20**

**15** The Son is the image of the invisible God, the firstborn over all creation. **16** For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. **17** He is before all things, and in him all things hold together. **18** And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. **19** For God was pleased to have all his fullness dwell in him, **20** and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

## **OBSERVATION: WHAT DOES IT SAY?**

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

### **OBSERVATION EXERCISE 1: WHO JESUS IS**

Read Colossians 1:15-17. What titles and descriptions did Paul give to Jesus? What did he say about Jesus's relationship to creation?

*Suggested Response: Paul called Jesus the image of the invisible God and the firstborn over all creation. He said all things were created in Him, through Him, and for Him. Jesus is before all things, and in Him all things hold together.*

### **OBSERVATION EXERCISE 2: JESUS AND THE CHURCH**

Read Colossians 1:18. How did Paul describe Jesus in relation to the church and the resurrection?

*Suggested Response: Paul said Jesus is the head of the body, the church. He called Him the beginning and the firstborn from among the dead. The purpose is that in everything He might have the supremacy.*

### **OBSERVATION EXERCISE 3: WHAT GOD HAS ACCOMPLISHED THROUGH JESUS**

Read Colossians 1:19-20. What did Paul say God was pleased to do through Christ, and how was it accomplished?

*Suggested Response: Paul said God was pleased to have all His fullness dwell in Christ and to reconcile all things to Himself through Him. This reconciliation was accomplished by making peace through His blood, shed on the cross.*

## **INTERPRETATION: WHAT DOES IT MEAN?**

### **INTERPRETATION EXERCISE 1: CHRIST AND CREATION**

Based on Colossians 1:15–17, what does it mean that Jesus is the “image of the invisible God” and that “in him all things hold together”? How does that shape our understanding of who He is?

*Suggested Response: Calling Jesus the image of the invisible God means He fully reveals what God is like. He is not merely a messenger; He is the visible expression of God’s nature. Saying that all things were created through Him and hold together in Him means He is both the source and sustainer of creation. He stands over it, not within it. This establishes His supremacy and authority over everything that exists.*

### **INTERPRETATION EXERCISE 2: CHRIST AND NEW CREATION**

In verse 18 Paul called Jesus “the head of the body” and “the firstborn from among the dead.” What does this tell us about His role in the church and in resurrection?

*Suggested Response: As head of the church, Jesus governs and gives life to His people. The church is not self-directed or self-sustaining. Calling Him the firstborn from the dead means His resurrection marked the beginning of a new order. Just as He has supremacy over creation, He has supremacy in new creation. His resurrection guarantees both authority and hope.*

### **INTERPRETATION EXERCISE 3: CHRIST AND RECONCILIATION**

In verses 19–20 Paul said God reconciles all things through Christ, making peace through His blood. What does this reveal about the problem Christ came to address and the way He addressed it?

*Suggested Response: The need for reconciliation implies alienation and fracture. Sin has disrupted the relationship between creation and its Creator. Christ addresses this not through force or dominance but through the cross. His death brings peace. The one who created and sustains all things is also the one who restores them.*

## **APPLICATION: HOW DO I RESPOND?**

### **LEADER TIP**

*In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.*

**QUESTION 1: Paul said that “all things were created through him and for him” and that “in him all things hold together.” Which of those phrases stands out to you most, and why?**

*Suggested Response: Some may be struck by “for him,” especially if they tend to organize life around personal goals or self-definition. Others may resonate with “hold together,” particularly if life feels scattered or unstable. Encourage participants to reflect on why that particular phrase feels grounding or challenging.*

**QUESTION 2: If Christ truly holds all things together, what changes about the way you respond when life feels unstable or uncertain?**

*Suggested Response: Instead of scrambling for control or quick fixes, stability can begin with trust rather than panic. Some may recognize how quickly they look to external solutions or self-protection when pressure rises. The goal is not passivity but re-centering confidence on Christ rather than on personal management.*

**QUESTION 3: Where are you most tempted to look for something else to hold your life together?**

*Suggested Response: Participants may name career success, relationships, reputation, financial security, routine, political outcomes, or even spiritual performance. The point is not to shame dependence on good things but to notice when good things are treated as ultimate stabilizers.*

**QUESTION 4: Paul said, “that in everything he [Christ] might have the supremacy.” What areas of your life are easiest to surrender to His authority and which are hardest?**

*Suggested Response: Some may find it easy to trust Christ with salvation but harder to trust Him with finances, parenting, reputation, or long-term plans. Others may see that Christ functions as central in theory but peripheral in daily decision-making. This question exposes functional centers.*

**QUESTION 5: Christ reconciles and brings peace through His sacrifice. Who might God be calling you to pursue in reconciliation, gratitude, or gospel witness this week?**

*Suggested Response: Reconciliation is possible in the power of the name of Jesus. Relational challenges are normal, but because of the work of Jesus we do not leave them unaddressed. Additionally, maintaining peace through expressing gratitude for each other can be a regular rhythm in our groups. Finally, this might be the week God provides an opportunity for us to speak the gospel to our “One More.”*

# 4

# CHALLENGE

## **LEADER TIP**

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*End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.*

Other things will likely try to claim the center of your life throughout this week. Pressure has a way of revealing what we believe actually holds our lives together. When uncertainty rises, we look for something solid. When outcomes feel fragile, we reach for what seems strong. Over time, those instincts quietly shape what we trust most.

Colossians 1:15–20 does not simply comfort us. It recenters us. The one who created and sustains all things is not peripheral to our lives. He is not one stabilizing option among many. He stands before all things, and in Him all things hold together. To trust Him is not denial of reality. It is alignment with it.

- Where this week am I most tempted to look for stability outside of Christ?
- What currently feels like the thing holding my life together?
- How would my responses change if I truly believed Jesus is not only Savior but Sustainer?

The world does not hold itself together. Neither do we. Christ does.

Let's pray.