

LESSON ONE

COLOSSIANS: MORE THAN ENOUGH

“JESUS IS ENOUGH TO SAVE US”

SCRIPTURE | Colossians 1:1-14

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

Jesus is enough to save us, so we live from gratitude rather than fear or striving.

GROUP TIME

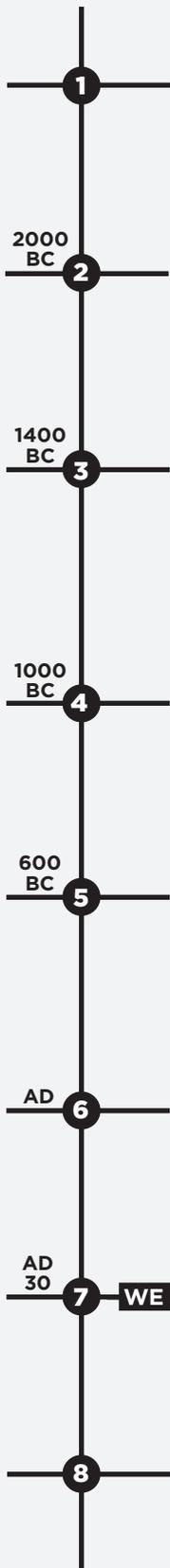
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|--------------|-----------------------------|
| 5 minutes | Welcome |
| 5-10 minutes | Attention Grabber |
| 10 minutes | Story / Context |
| 25 minutes | Discussion |
| 5-10 minutes | Closing & Prayer |

PRAYER FOCUS

- **Rooted Celebration** - Pray for the new Life Groups forming out of the Rooted session. Pray for new leaders to be courageous and for groups to remain committed to biblical community.
- **New Disciples** - Pray for new believers and those rededicating their lives to Christ from Easter to grow as disciples.

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: THE SPACE RACE

In October 1957, the Soviet Union launched Sputnik, the first satellite to orbit the earth. It was small and unremarkable, sending out nothing more than a steady beep as it circled above the atmosphere, yet that quiet signal unsettled an entire nation. The concern was not about the satellite itself but what it implied. If the Soviets had reached space first, perhaps the United States was not as strong or prepared as it had believed.

The reaction was immediate. Schools began emphasizing math and science with new intensity. Federal spending on research increased. NASA was established within a year. Parents wondered whether their children were equipped for a future that suddenly felt competitive and fragile. What had felt stable a month earlier now felt uncertain, and uncertainty produced urgency.

History shows how quickly insecurity turns into effort. When confidence is shaken, the natural response is to add more training, more structure, more pressure, hoping greater effort will restore what feels threatened. That same reflex often shapes how we approach the rest of life, including faith. When something feels unstable, we assume the solution is to do more.

POTENTIAL DISCUSSION QUESTIONS:

- *The fear after Sputnik was not based on what people could see happening that day but on what they imagined might happen next. How much of human anxiety do you think is driven by imagination rather than immediate reality?*
- *Once the narrative took hold that America was "behind," nearly every decision was filtered through that lens. What happens when a single story about inadequacy starts shaping how a person or a culture sees everything?*

Transition Statement from Attention Grabber to Text:

When a signal from space could unsettle an entire nation, it revealed how fragile confidence can be. The deeper issue was not technology but security. Colossians 1 addresses that same longing for security, but it anchors it somewhere very different.

OPTION 2 : MEPHIBOSHETH AT DAVID'S TABLE (2 SAMUEL 9)

In the ancient world, new kings did not look for surviving members of the former royal family in order to bless them. They eliminated them. Any remaining heir represented a threat. But after David became king, he asked a surprising question: "Is there anyone still left of the house of Saul to whom I can show kindness for Jonathan's sake?"

There was one. His name was Mephibosheth. He was crippled in both feet and living in obscurity in a place called Lo Debar. When David summoned him, Mephibosheth assumed the worst. He fell facedown and called himself "a dead dog." He expected judgment. Instead, David restored his grandfather's land and gave him a permanent seat at the king's table. "You will always eat at my table," David said. Not because Mephibosheth had proven himself loyal. Not because he had earned restoration. Simply because the king had decided to show covenant kindness.

Mephibosheth did not climb his way back into favor; he was brought in. He was not qualified by strength or achievement; he was named, received, and seated. And from that day forward, he lived not as a fugitive trying to survive, but as a son eating at the king's table.

POTENTIAL DISCUSSION QUESTIONS:

- *In the ancient world, a new king eliminating former rivals was normal. Why would David's decision to restore Mephibosheth have felt surprising or even unsettling to observers?*
- *In most areas of life, access is earned and belonging must be maintained. How does that pattern shape the way we instinctively think about our standing with God?*

Transition Statement from Attention Grabber to Text:

Stories like Mephibosheth's confront a deep assumption we carry, that access must be earned and belonging must be maintained. Colossians 1 opens with a different starting point. Paul did not begin with what we must achieve but with what God has already done.

OPTION 3 : A FULLY PAID MORTGAGE

Imagine opening your mailbox and finding a certified letter from your bank. You assume it is routine paperwork or maybe a reminder about an upcoming payment. Instead, the letter states that an anonymous benefactor has completely paid off your mortgage. The balance is zero. The house is legally yours. There is no remaining debt and no future installments are required.

At first, you would probably question it. You might call the bank to confirm. You would read the letter twice. But once it became clear that the debt was truly satisfied, your posture toward the house would change. The monthly anxiety would lift. The quiet calculation of what you owe would disappear. You would still care for the home, maintain it, and live responsibly inside it, but you would do so from security rather than from pressure.

Now imagine continuing to send in payments anyway. Not because the bank requires it, but because you cannot quite believe the debt is gone. You live as though something is still owed. The house is yours, yet you move through it like a tenant trying to stay in good standing. That tension between what is finished and what we still feel compelled to earn gets at the heart of Colossians 1.

POTENTIAL DISCUSSION QUESTIONS:

- *If someone truly believed their mortgage was fully paid, how would that change the way they think, plan, and live in that house?*
- *Why do you think a person might continue acting as if a debt still exists, even after being told it has been completely satisfied?*

Transition Statement from Attention Grabber to Text:

Colossians 1 begins with that same kind of declaration. Paul did not write as though believers were negotiating terms or working off a balance. He wrote as though something decisive had already happened. The debt has been paid!

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)¹

CONTEXT

Colossae sat in a region where spiritual anxiety was normal. The Lycus Valley was not only geographically unstable with frequent earthquakes, but it was also spiritually unstable. Folk religion, local deities, Jewish monotheism, and emerging philosophical movements all overlapped. People spoke freely about angels, spirits, elemental forces, and unseen powers that influenced daily life. Religion was not primarily about private belief. It was about protection and stability in a world that felt incredibly vulnerable.

We might think of it as similar to an animistic culture in the developing world. It was rather superstitious. This climate was ripe for false teachers to use this fear to pad their pockets and gain power. It was also common for people to grab hold of anything they thought might protect them. In that setting, it was possible for Jesus to just be one "protection" alongside all the others. Evidence in the letter suggests that some were promoting a kind of spiritual supplementation. Christ was honored but not seen as sufficient. There was talk of spiritual "fullness," special knowledge, angelic mediation, dietary restrictions,

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

ascetic practices, and heightened religious experiences. It was not outright denial of Jesus. It was Jesus plus something more. The pressure was subtle but powerful: faith in Christ was a beginning, but maturity required additional layers of spiritual effort.

Before addressing practices or correcting error, Paul anchored the believers in what God has already done. If there were people telling the Colossians they were unqualified and thus needed what they had to offer, Paul wanted them to know that Jesus is enough. He spoke of rescue from a domain of darkness, transfer into a kingdom, redemption, and forgiveness. In a culture preoccupied with spiritual forces and personal qualification, Paul asserted that salvation is not partial, fragile, or in need of supplementation. It is decisive and complete. The question was no longer whether Christ is a good start. The question was whether He is enough.

FALLEN CONDITION FOCUS

We live as though security must be achieved. Left to ourselves, we measure worth by performance and belonging by qualification. We assume access to what is good, lasting, and ultimate must be earned or maintained. Gratitude feels unstable: if I didn't earn it then I can't secure it. Striving feels safer. So we build our lives around proving, securing, and reinforcing what we fear could be taken away.

GOSPEL RESPONSE

God does not meet our shortcomings with requirements. He acts. In Christ, He rescues, redeems, forgives, and transfers us into a new kingdom. Access is granted, not negotiated. Qualification is given, not achieved. Salvation is not a fragile arrangement we must maintain but a decisive work God Himself accomplishes. Because Jesus is enough to save, security no longer rests on our performance but on His finished work.

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 1:1-2 follows the standard structure of ancient letters, yet the titles and relationships named in the greeting carry theological weight. Paul identified himself as an apostle of Christ Jesus by the will of God, grounding his authority not in personal initiative but in divine commission. The term “apostle” signals representation; Paul spoke as one sent by the Messiah and authorized to articulate the implications of His reign. Timothy is included as co-sender, reflecting the collaborative nature of early Christian mission and reinforcing that this letter emerges from a recognized apostolic circle. The recipients are described as holy and faithful brothers and sisters in Christ at Colossae. Holiness denotes their set-apart status within God’s redemptive purposes, while faithfulness reflects their allegiance to the Messiah. Identity is established before instruction is given. The greeting of grace and peace situates them within the sphere of divine favor and covenant wholeness, framing the entire letter as an unfolding of what it means to belong to Christ.

Verse 3 shifts from greeting into prayerful gratitude. Paul wrote that he and his companions “always thank God” when they prayed for the Colossians. The frequency implied by “always” underscores that this was not occasional appreciation but a settled posture. The object of thanksgiving is “God, the Father of our Lord Jesus Christ.” That designation does more than identify God. It frames Him in relation to Jesus’s lordship. Christian prayer is directed to the Father, yet it is inseparable from confession of “our Lord Jesus Christ.” By thanking God for them, Paul signaled that the faith evident in Colossae was not ultimately explained by human initiative. It was the result of God’s ongoing work, acknowledged each time they were remembered in prayer.

Verse 4 specifies the reason for that thanksgiving: “because we have heard of your faith in Christ Jesus and of the love you have for all God’s people.” Paul had not witnessed this firsthand; he had heard reports, most likely through Epaphras. The content of those reports centers on two realities. Their “faith in Christ Jesus” located their trust within the sphere of the Messiah’s lordship. It was not generic spirituality but allegiance directed toward a particular person. Alongside that faith stood “the love you have for all God’s people,” not selective or tribal love but love that extended to the whole community of the saints. Faith directed upward and love directed outward together formed the visible evidence that the gospel had taken root among them.

Verse 5 grounds both their “faith in Christ Jesus” and their “love ... for all God’s people” in something deeper: “the hope stored up for you in heaven.” Paul did not treat hope as a vague optimism about the future. It is described as “stored up,” suggesting security and reservation. The Colossians’ present faithfulness and love were not self-sustaining virtues. They arose “because of” a hope that had already been secured. That hope was not discovered through speculation or mystical experience; they “already heard in the true message of the gospel.” Hope, then, was tied to proclamation. It was anchored in what was announced to them about what God has accomplished in Christ.

Verse 6 expands the horizon of that “true message of the gospel.” Paul reminded them that this gospel “has come to you,” but it had not come to them alone. It “is bearing fruit and growing throughout the whole world.” The language echoes organic life rather than philosophical argument. The gospel is not static information; it produces visible change. Just as it has been “doing among you since the day you heard it and truly understood God’s grace,” so it was active elsewhere. Their experience was not isolated or experimental. What happened in Colossae reflected a broader pattern. The moment they “truly understood God’s grace” marked the beginning of that fruitfulness. Growth is traced not to additional layers of teaching but to grasping grace itself.

Verses 7–8 anchor the Colossians’ experience of the gospel in the ministry of Epaphras. Paul reminded them that they “learned it from Epaphras, our dear fellow servant,” emphasizing that the message came through faithful instruction rather than private insight. By calling him a “faithful minister of Christ on our behalf,” Paul situated Epaphras within the apostolic mission and reinforced the legitimacy of his teaching. The gospel they received was not an incomplete introduction but the authentic message of Christ. Epaphras had also “told us of your love in the Spirit,” indicating that the report reaching Paul concerned not spiritual novelty but evidence of transformation. Their love was traced to the Spirit’s work, tying together proclamation, apostolic oversight, and visible fruit in a single movement of grace.

Verse 9 marks the transition from thanksgiving to intercession: “For this reason, since the day we heard about you, we have not stopped praying for you.” The phrase “for this reason” ties the prayer directly to what God had already done among them. Their faith and love did not lead Paul to relax but to pray more deeply. He asked “that God may fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives.” The language of being “filled” suggests completeness rather than fragments of insight. Knowledge here is not hidden information or elite access; it concerns God’s will, His redemptive purpose now revealed in Christ. Wisdom and understanding are described as Spirit-given, placing discernment within the realm of divine enablement rather than human speculation. Paul’s concern was not that they discover something beyond the gospel but that they grasp more fully what God had already made known.

Verse 10 states the purpose of that Spirit-given knowledge: “so that you may live a life worthy of the Lord and please him in every way.” Knowledge is not an end in itself. It is directed toward a way of life that corresponds to the Lord to whom they belong. To “live” is literally to walk, evoking a sustained pattern of conduct rather than isolated acts. A life “worthy of the Lord” does not imply earning His favor but reflecting His character. Paul then described that life in terms of fruitfulness and growth: “bearing fruit in every good work, growing in the knowledge of God.” The imagery returns to the organic language of verse 6. As the gospel bears fruit, so do those shaped by it. Growth in knowledge and growth in obedience are intertwined. Understanding God more deeply results in a life increasingly aligned with Him.

Verse 11 adds the source of this worthy life: “being strengthened with all power according to his glorious might.” The strength required does not originate in human resolve but in God’s own power. Its purpose is not display but rather “so that you may have great endurance and patience.”

Divine power sustains steady faithfulness, enabling believers to remain firm under pressure and patient with others.

Verse 12 turns the prayer toward thanksgiving: “giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light.” Gratitude flows from what the Father has already done. He had “qualified” them, a term that places the decisive action with God rather than with human achievement. The inheritance imagery draws on covenant language, suggesting participation in what belongs to God’s set-apart people. The setting is described as “the kingdom of light,” marking a decisive contrast with what follows. Believers do not work their way into this realm; they are made fit for it by the Father’s initiative.

Verses 13–14 explain what that qualification entails: “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.” Salvation is described in terms of transfer. There is a prior condition—“the dominion of darkness”—that implies bondage and misplaced allegiance. Deliverance is not self-effected; God “has rescued” and “brought” His people into a new realm. The contrast between dominion and kingdom underscores a change of authority. To belong to “the Son he loves” is to live under a different rule. Within that sphere believers “have redemption,” language that evokes costly release, and “the forgiveness of sins,” the removal of guilt and debt. The movement is decisive and complete. Their standing is grounded not in progressive achievement but in a finished act of divine rescue.

COLOSSIANS 1:1-14

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, **2** To God’s holy people in Colossae, the faithful brothers and sisters in Christ: Grace and peace to you from God our Father.

Thanksgiving and Prayer

3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you, **4** because we have heard of your faith in Christ Jesus and of the love that you have for all God’s people, **5** the faith and love that spring from the hope stored up for you in heaven and about which you have already heard in the true message of the gospel **6** that has come to you. In the same way, the gospel is bearing fruit and growing throughout the whole world—just as has been doing among you since the day you heard it and truly understood God’s grace. **7** You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf **8** and who has also told us of your love in the Spirit.

9 For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding the Spirit gives, **10** so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God, **11** being strengthened with all power according to his glorious might so that you may have great endurance and patience, **12** giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light. **13** For he has rescued us from the dominion of darkness and brought us into

the kingdom of the Son he loves, **14** in whom we have redemption, the forgiveness of sins.

OBSERVATION: WHAT DOES IT SAY?

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

OBSERVATION EXERCISE 1: THREE QUALITIES TO BE THANKFUL FOR

Read Colossians 1:3-5. What three qualities did Paul thank God for, and what did he say is the source of them?

Suggested Response: Faith, love, and hope. Paul thanked God for their faith in Christ Jesus and their love for all God's people. He said these flowed from the hope stored up for them in heaven, which they had heard about in the true message of the gospel.

OBSERVATION EXERCISE 2: WHAT PAUL PRAYED FOR

Read Colossians 1:9-11. What did Paul pray God would give to the church at Colossae? What kind of life does that lead to?

Suggested Response: Paul prayed they would be filled with the knowledge of God's will through wisdom and understanding from the Spirit. This leads to living a life worthy of the Lord, bearing fruit in every good work, growing in the knowledge of God, and being strengthened with power for endurance and patience.

OBSERVATION EXERCISE 3: WHAT GOD HAS DONE

Read Colossians 1:12-14. What actions did Paul say God had already taken on behalf of believers?

Suggested Response: Paul said God had qualified them to share in the inheritance of His holy people in the kingdom of light. He had rescued them from the dominion of darkness and brought them into the kingdom of the Son He loves. In Him they had redemption and the forgiveness of sins.

INTERPRETATION: WHAT DOES IT MEAN?

INTERPRETATION EXERCISE 1: THE EFFECT OF HOPE

How does the “hope stored up for you in heaven” shape the faith and love Paul described in verses 3-5?

Suggested Response: Paul presented hope as the foundation of faith and love. Their trust in Christ and their love for other believers were not self-generated virtues but responses to a secured future. Because their hope was already stored up, they were freed to live faithfully and love generously in the present.

INTERPRETATION EXERCISE 2: HOW TO LIVE A “WORTHY LIFE”

Why did Paul connect being “filled with the knowledge of his will” to living “a life worthy of the Lord”?

Suggested Response: Paul showed that understanding what God has done in Christ should shape how we live. Knowledge of God's will is not just information; it leads to a changed life. When believers grasp who Christ is and what He has accomplished, they begin to bear fruit, grow in knowing God, and endure with patience. Right belief leads to steady, faithful living.

INTERPRETATION EXERCISE 3: QUALIFIED AND RESCUED

What is the significance of Paul saying God had “qualified,” “rescued,” and “brought” believers into a new kingdom in verses 12-14?

Suggested Response: These verbs emphasize God's initiative. Qualification is granted, not achieved. Rescue implies the inability to free or save oneself. Brought into a new kingdom signals a decisive change of authority and belonging. Salvation is not partial or provisional; it is a completed act of deliverance grounded in redemption and forgiveness.

APPLICATION: HOW DO I RESPOND?

QUESTION 1: Paul said God has “qualified you” and “rescued” you. Which of those words stands out to you most? Why?

Suggested Response: Some may be drawn to “qualified,” especially if they tend to measure their worth by performance. Others may resonate with “rescued,” recognizing a sense of being stuck or overpowered. Encourage participants to reflect on why that particular word feels weighty or needed.

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 2: If your standing with God is already secured in Christ, what changes about the way you approach obedience or spiritual growth?

Suggested Response: Obedience shifts from earning approval to responding in gratitude. Growth becomes rooted in security rather than fear. Some may recognize how often anxiety has been their motivation rather than thankfulness.

QUESTION 3: Where are you most tempted to live as though something is still owed or unfulfilled?

Suggested Response: Participants may name areas such as discipline, Bible reading, serving, or comparison with others. The goal is not to minimize obedience but to notice when striving replaces gratitude as the driving force.

QUESTION 4: Paul prayed for endurance and patience. How might living from security rather than striving change the way you handle pressure or disappointment?

Suggested Response: When our standing feels uncertain, pressure often exposes fear. Setbacks can feel like proof that we are failing. But if security rests in Christ’s finished work, disappointment does not threaten identity. Endurance becomes possible because belonging is secure. Patience grows because God’s purposes are not dependent on our immediate success. Security does not remove hardship, but it changes how we carry it.

QUESTION 5: As a group, how can we remind one another that Jesus is enough, especially in seasons when insecurity or comparison starts to rise?

Suggested Response: This may involve speaking the gospel to one another, celebrating growth without comparison, praying for steady faithfulness, and resisting the pull toward spiritual competition. The emphasis is mutual encouragement rooted in what God has already accomplished.

4

CHALLENGE

LEADER TIP

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.

Throughout this week we will likely feel the pull to measure ourselves. Work will evaluate us. Conversations will expose us. Comparisons will tempt us. It is easy to slip back into the assumption that our standing depends on how well we perform. That posture quietly reshapes obedience into proof and growth into pressure.

Colossians 1 places our security somewhere else. The Father has qualified us. He has rescued us. He has brought us into the kingdom of the Son He loves. Gratitude grows where qualification is received rather than earned. Endurance becomes possible when belonging is not insecure. We do not obey in order to secure a place. We live faithfully because a place has already been secured.

- Where in my week am I most likely to slip into proving rather than trusting?
- In what area of my life does anxiety reveal that I am still trying to earn what Christ has already given?
- How can our group remind one another that obedience flows from gratitude, not from fear of losing our place?

Jesus is enough to save. The question is whether we will live as though that is true.

Let's pray.