

Program: SS Panel 2026 1 Q

Quarterly title: Christ In Philippians & Colossians

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Lesson Title: #08 The Preeminence of Christ

Day Title: Tuesday - To Reconcile All Things

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Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

John Dinzey 2026 Q1.L08. To Reconcile All Things

]]> Emphasize this

Question:

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READ

NIL: Not in Lesson

Lesson 8

**February 14–20*

The Preeminence of Christ

SABBATH AFTERNOON

Read for This Week's Study: Gen. 1:26, 27; Col. 1:15–20; John 1:1–3; Eph. 1:22;
1 Cor. 12:12–27; 1 Cor. 4:9; Rom. 6:3, 4.

Memory Text: “He [Christ] is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist” (*Colossians 1:15–17, NKJV*).

THURSDAY

February 19

To Reconcile All Things

Read Colossians 1:19, 20. What is this reconciliation that comes through the cross, and how comprehensive is it?

Colossians 1:19-20 **19** For it pleased *the Father* that in Him all the fullness should dwell,

20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, **having made peace through the blood of His cross.**

For it pleased *the Father*

pleased: take delight or pleasure, εὐδοκέω eudokeō

G2106 (Mounce) εὐδοκέω eudokeō

21x: to think well, approve, consent,, [Mat 3:17](#); [Mat 17:5](#); [Mrk 1:11](#); [Luk 3:22](#); [Luk 12:32](#).

in Him all the fullness should dwell = **denoting the totality of the Divine powers,**

Fulness: πλήρωμα, plērōma: Full measure, entire content, denoting the totality of the Divine powers

G4138 (Mounce) πλήρωμα, plērōma

17x: that which fills up; full measure, entire content,
pān to plērōma =

All the fulness: denoting the totality of the Divine powers

From: Robertson's Word Studies

All the fulness (pān to plērōma). The same idea as in [Col 2:9](#) pān to plērōma tēs theotētos (all the fulness of the Godhead). **"A recognized technical term in theology, denoting the totality of the Divine powers and attributes"** (Lightfoot). It is an old word from plēroō, to fill full, used in various senses as in [Mrk 8:20](#) of the baskets, [Gal 4:10](#) of time, etc. The Gnostics distributed the divine powers among various aeons. Paul gathers them all up in Christ, a full and flat statement of the deity of Christ."

[Col 2:9](#) For in him dwelleth all the fulness of the Godhead bodily.

Fulness. Gr. plērōma, "plenitude," "fullness," "that which has been completed,"

From: SDA BC

"complement." Plērōma was used in secular Greek to designate the full complement of a ship's crew or of reserves of troops, to describe a population reaching the saturation point, to indicate the total amount necessary to complete a financial transaction, and to designate the materials necessary to complete a building. In the NT it generally has this meaning of completeness (see Mark 2:21; 6:43; Rom. 13:10; 1 Cor. 10:26; Gal. 4:4; Eph. 1:10, 23). **It appears that the false teachers at Colossae, like the later Gnostics, maintained that some of the functions of the Deity, such as mediation and certain powers of creation, resided in angels or lesser orders of created beings. Paul is telling the perverters of truth that the sum totality of every function of Deity resides in Christ. Thus He is Lord of all created things. This fullness resided in Christ from the beginning.**

Colossians 1:19-20 19 For it pleased *the Father that* in Him all the fullness should dwell,

20 and by Him to **reconcile** all things to Himself, **by Him**, whether things on earth or things in heaven, **having made peace through the blood of His cross.**

reconcile: ἀποκαταλλάσσω apokatallassō: to reconcile, **restore to favor**,

G604 (Mounce) ἀποκαταλλάσσω apokatallassō

3x: to transfer from a certain state to another which is quite different; hence, to reconcile, **restore to favor**, [Eph 2:16](#); [Col 1:20](#); [Col 1:22](#).

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

*****READ*****

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. DA 25

*****READ***** **Bold**

Paul uses a very interesting expression in Greek to culminate his description of Jesus, obliquely pointing back to the Father, who was mentioned in Colossians 1:12. **It is His fullness that the Father was pleased to have dwell in Jesus (compare Col. 2:9). What is this "fullness"? John refers to it as being the Father's glory, "full of grace and truth" (John 1:14).**

And the Word became flesh

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

And of His fullness

John 1:16 And of His fullness we have all received, and grace for grace.

>>> Notice the richness of the expressions and eye-opening encouragement in Eph. 3

That Christ may dwell in your hearts by faith — ye might be filled

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph 3:18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

Eph 3:19 And to know the love of Christ, which passeth knowledge, **that ye might be filled with all the fulness of God.**

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Eph 3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

But, based on this passage, that “fullness” encompasses a lot. It embraces God’s eternity and self-existence, and His power to create and re-create. Most important, it underscores His wisdom in conquering sin and death through the most unimaginable means—the cross. And thus He transformed that most inglorious object into a testimony of His eternal love for every created being. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (*John 3:16*).

*****READ***???**

The only way sin could really be defeated forever, and all things be reconciled that could be reconciled, is summed up in that one glorious truth: **God loved—He loved the universe, and He loved us so much that He risked everything to save us through Christ’s death on the cross.** The Greek word for “world” is *kosmos*, which can encompass the whole universe. Paul refers to this universal demonstration in the context of following Christ: “We have been made a spectacle to the world [*kosmos*, universe], both to angels and to men” (*1 Cor. 4:9, NKJV*).

REF:>> Colossians 1:19-20 **19** For it pleased *the Father that* in Him all the fullness should dwell,

Colossians 1:20 and by Him to reconcile all things to Himself, **by Him,** whether things on earth or things in heaven, **having made peace through the blood of His cross.**

>>>having made peace through the blood of His cross.

Now then we are ambassadors for Christ

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2Co 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

READ???

“Heaven viewed with grief and amazement Christ hanging upon the cross. . . . By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. At the beginning of the great controversy, the angels did not understand this. . . .

READ

“But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. . . .

“Well, then, might the angels rejoice as they looked upon the Saviour’s cross. . . . Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, ‘It is finished.’”—Ellen G. White, *The Desire of Ages*, pp. 760–764.

we were reconciled to God by the death of his Son,

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[illegible]

Additional Notes

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

SDA BC

In earth. Adam's transgression had its repercussions in every part of this earth. From man, the crowning masterpiece of the Creator, to plant, insect, and marine life, and even to the inanimate earth, degeneracy resulted. The redemptive act of Christ will ultimately restore perfection and harmony.

In heaven. Some commentators hold that although only one third of the angels rebelled against God's government and were expelled from heaven, the rest of the angelic hosts did not fully understand the sinfulness of sin or its dire results until Christ died on the cross. After this event, celestial beings realized as never before that God's ways are true and righteous, and that Satan's program leads to death. Thus, all things, material as well as spiritual, heavenly as well as earthly, will be brought to a state of perfect harmony through the cross and all for which it stands. Time and the unfolding purposes of God through Christ will expose Satan and those who sympathize with him so that the justice of God will be seen in their annihilation. The plan of redemption will accomplish its broader and deeper purpose—namely, the vindication of God's character before the universe (see PP 68).

From: SDA BC

Reconciled. Gr. *katallassō*. The word means primarily "to exchange," and hence to change the relation of hostile parties into a relation of peace. It may be used of both mutual and one-sided enmity, and the context must determine which is

intended. Sin had alienated man from God, and his heart was at war with the principles of God's law (chs. 1:18 to 3:20; 8:7). However, God gave His Son that sinful and rebellious man might be reconciled (John 3:16).

The Bible nowhere speaks of God being reconciled to man. It is true that the death of Christ made it possible for God to do for man what He otherwise could not have done (see on Rom. 3:25, 26). **By bearing the penalty of transgression Christ provided a way by which men might be restored to God's favor and be brought back to their Eden home** (see

PP 69); and but for the sacrifice of Christ all men would have reaped the inevitable results of sin and rebellion in final destruction under the wrath of God (Rom. 2:5; 3:5; 5:9; 1 Thess. 1:10). **But this does not mean that God needed to be reconciled. The alienation was entirely on man's part (see Col. 1:21), and it is God who, in His great love, initiates the reconciliation:** "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19; cf. Eph. 2:16; Col. 1:20). Though God strongly hates sin, His love for sinners is even stronger, and He has spared nothing, however dear, to bring about a reconciliation (see DA 57). Christ did not die to win God's love for man, but to win man back to God (see on Rom. 5:8). In fact, God's plan and provision for man's reconciliation was conceived back in eternity, even before man sinned (Rev. 13:8; cf. PP 63; DA 834). Thus, in anticipation of the atoning sacrifice, it was possible for Abraham's faith to be reckoned for righteousness (Rom. 4:3) and for the patriarch to be regarded as the friend of God (James 2:23) long before Christ actually died on the cross. Paul's argument in this first part of Rom. 5 is that, since we have such overwhelming evidence of the boundless love of God even for alienated sinners, what a sure foundation we have on which to base our peace, joy, and hope of final salvation.

The reference to reconciliation in this verse, as parallel to justification in v. 9, gives further confirmation to the idea that justification is not only pardon but also the renewal of a loving relationship (see on chs. 3:20, 28; 4:25; 5:1).

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was

ours, that we might receive the life which was His. “With His stripes we are healed.”

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken.

Through the eternal ages He is linked with us. “God so loved the world, that He gave His only-begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.” God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the “Son of man” who shares the throne of the universe. It is the “Son of man” whose name shall be called, “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is “holy, harmless, undefiled, separate from sinners,” is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

Of His people God says, “They shall be as the stones. DA 25.2-DA 26.1