

# Colossians 1:15-23

The long prayer/thought/sentence that began in 1:9 continues into verse 1:15.

Thanks for **the kingdom** in 1:12 continues as **the king** is described beginning in 1:15.

Two parts of the Christological poem/hymn:

1. He is the image of the invisible God
2. He is the head of the body, the church

Colossians 1:10-11 – “so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy;”

1:12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.”

1:13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,”

1:14 in whom we have redemption, the forgiveness of sins.”

	1722 [e]	3739 [e]	2192 [e]	3588 [e]	629 [e]		3588 [e]	859 [e]	3588 [e]	266 [e]	
	en	hō	echomen	tēn	apolytrōsin		tēn	aphesin	tōn	hamartiōn	
14	ἐν	ᾧ	ἔχομεν	τὴν	ἀπολύτρωσιν	,	τὴν	ἄφεσιν	τῶν	ἁμαρτιῶν	.
	in	whom	we have	-	redemption		the	forgiveness	-	of sins	
	Prep	RelPro-DMS	V-PIA-1P	Art-AFS	N-AFS		Art-AFS	N-AFS	Art-GFP	N-GFP	

1. It is in this Son that we have:
  - a. Redemption – *apolutrōsis* - which means we have been purchased.
    - i. Definition: “a release effected by payment of ransom”
    - ii. Used to say “release effected by payment of ransom”, “redemption”, “deliverance”
  - b. Forgiveness – *naphesis* - which means our fellowship is restored
    - i. Definition: “dismissal, release, pardon”
    - ii. Used to say “a sending away”, “a letting go”, “a release”, “a pardon”, “complete forgiveness.”
2. We have been placed in a power dynamo and spiritual energy generator

**1:15-20** – This sends Paul off on one of the greatest NT Christological passages. There are two parts of this Christological poem/hymn:

1. He is the image of the invisible God
2. He is the head of the body, the church

1:15 – “He is the image of the invisible God, the firstborn of all creation.”

3739 [e]	1510 [e]	1504 [e]	3588 [e]	2316 [e]	3588 [e]	517 [e]	4416 [e]	3956 [e]	2937 [e]		
Hos	estin	eikōn	tou	Theou	tou	aoratou	prōtotokos	pasēs	ktiseōs		
15	Ὅς	ἔστιν	εἰκὼν	τοῦ	Θεοῦ	τοῦ	ἀοράτου	, πρωτότοκος	πάσης	κτίσεως	,
[He]	is	[the] image	of the	God	-	invisible	[the] firstborn	over all	creation		
RelPro-NMS	V-PIA-3S	N-NFS	Art-GMS	N-GMS	Art-GMS	Adj-GMS	Adj-NMS	Adj-GFS	N-GFS		

1. **eikon** – “the image” has two basic meanings that sent the word into two directions:
  - a. Representation, a symbol of the object pictured
  - b. Manifestation, more than a symbol, but instead an appearance. This is God completely, accurately manifested in Jesus.
2. Here **eikon** means the invisible, timeless nature and character of god perfectly revealed, visible, understood. Also,
  - a. John 1:18 – “No one has ever seen God; the only God, who is at the Father's side, he has made him known.”
  - b. 2 Cor. 4:4, 6 – “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. ... For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
  - c. Hebrew 1:3 – “*He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high*”

3739 [e]	1510 [e]	541 [e]	3588 [e]	1391 [e]	2532 [e]	5481 [e]	3588 [e]	5287 [e]	846 [e]	5342 [e]	
hos	ōn	apaugasma	tēs	doxēs	kai	charaktēr	tēs	hypostaseōs	autou	pherōn	
3	ὅς	ὄν	ἀπαύγασμα	τῆς	δόξης	καὶ	χαρακτήρ	τῆς	ὑποστάσεως	αὐτοῦ	, φέρων
who	being	[the] radiance	of [His]	glory	and	[the] exact expression	of the	substance	of Him	upholding	
RelPro-NMS	V-PPA-NMS	N-NNS	Art-GFS	N-GFS	Conj	N-NMS	Art-GFS	N-GFS	Pro-GM3S	V-PPA-NMS	

5037 [e]	3588 [e]	3956 [e]	3588 [e]	4487 [e]	3588 [e]	1411 [e]	1223 [e]	846 [e]	2512 [e]	3588 [e]	266 [e]
te	ta	panta	tō	rhēmati	tēs	dynamēōs	di'	autou	katharismon	tōn	hamartiōn
τε	τὰ	πάντα	τῷ	ῥήματι	τῆς	δυνάμεως	δι'	αὐτοῦ	, καθαρισμὸν	τῶν	ἁμαρτιῶν
then	-	all things	by the	word	of the	power	through	of Himself	[the] purification	-	of sins
Conj	Art-ANP	Adj-ANP	Art-DNS	N-DNS	Art-GFS	N-GFS	Prep	Pro-GM3S	N-AMS	Art-GFP	N-GFP

4160 [e]	2523 [e]	1722 [e]	1188 [e]	3588 [e]	3172 [e]	1722 [e]	5308 [e]
poiēsamenos	ekathisen	en	dexia	tēs	Megalōsynēs	en	hypsēlois
ποιησάμενος	, ἐκάθισεν	ἐν	δεξιᾷ	τῆς	Μεγαλωσύνης	ἐν	ὑψηλοῖς
having made	sat down	at	[the] right hand	of the	Majesty	on	high
V-APM-NMS	V-AIA-3S	Prep	Adj-DFS	Art-GFS	N-GFS	Prep	Adj-DMP

- i. “radiance” – *apaugasma* – means “radiance” as “a light flashing forth or from something”, “gleam”
- ii. “the exact imprint” or “the exact representation” or “the express image” –
  1. Greek - *character* - defined as “a tool for engraving” used to say “an impression”, “representation”, “exact reproduction”, “a graving-tool”

2. The word properly means “engraving” but is used to refer to “an exact impression or likeness which ALSO reflects the INNER CHARACTER.”
3. **eikon** is being formed in people of Christ by indwelling Spirit –
  - a 2 Cor.3:18 – “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image (**eikona**) from one degree of glory to another. For this comes from the Lord who is the Spirit.”
  - b Col. 3:10 – “and have put on the new self, which is being renewed in knowledge after the image (**eikona**) of its creator.”
  - c Eph. 4:24 – “and to put on the new self, created after the likeness of God in true righteousness and holiness.”
4. Man was CREATED in God’s image (Genesis 1:26-27)  
 Jesus IS God’s image...  
 ...man was created by God, but Jesus exists eternally as God.

4. “**firstborn**” is *prototokos* and is used 130 times in LXX in genealogies and historical narratives to indicate priority and sovereignty of rank.
  - a. “Firstborn” indicates a special place in the father’s family covenant.
  - b. “Firstborn” is priority of rank.
  - c. Psalm 89:27 “make him my firstborn, the highest of the kings of the earth.”
  - d. Proverbs 8 - “Wisdom of God is given this same place as Jesus in Proverbs 8

1:16 – **“For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.”**

3754 [e]	1722 [e]	846 [e]	2936 [e]	3588 [e]	3956 [e]	1722 [e]	3588 [e]	3772 [e]	2532 [e]	1909 [e]	3588 [e]	1093 [e]
hoti	en	autō	ektisthē	ta	panta	en	tois	ouranois	kai	epi	tēs	gēs
16 ὅτι	ἐν	αὐτῷ	ἐκτίσθη	τὰ	πάντα	ἐν	τοῖς	οὐρανοῖς	καὶ	ἐπὶ	τῆς	γῆς
because	in	Him	were created	-	all things	in	the	heavens	and	upon	the	earth
Conj	Prep	Pro-DM3S	V-AIP-3S	Art-NNP	Adj-NNP	Prep	Art-DMP	N-DMP	Conj	Prep	Art-GFS	N-GFS

3588 [e]	3707 [e]	2532 [e]	3588 [e]	517 [e]	1535 [e]	2362 [e]	1535 [e]	2963 [e]	1535 [e]	746 [e]	1535 [e]
ta	horata	kai	ta	aorata	eite	thronoi	eite	kyriotētes	eite	archai	eite
τὰ	ὀρατὰ	καὶ	τὰ	ἀόρατα	, εἴτε	θρόνοι	εἴτε	κυριότητες	εἴτε	ἀρχαὶ	εἴτε
the	visible	and	the	invisible	whether	thrones	or	dominions	or	rulers	or
Art-NNP	Adj-NNP	Conj	Art-NNP	Adj-NNP	Conj	N-NMP	Conj	N-NFP	Conj	N-NFP	Conj

1849 [e]	3588 [e]	3956 [e]	1223 [e]	846 [e]	2532 [e]	1519 [e]	846 [e]	2936 [e]
exousiai	ta	panta	di'	autou	kai	eis	auton	ektistai
ἐξουσίαι	τὰ	πάντα	δι'	αὐτοῦ	καὶ	εἰς	αὐτὸν	ἐκτίσται
authorities	-	all things	through	Him	and	unto	Him	have been created
N-NFP	Art-NNP	Adj-NNP	Prep	Pro-GM3S	Conj	Prep	Pro-AM3S	V-RIMP-3S

1. *Oti* – “because”, “for” - the proof of his supremacy “FOR” or “BECAUSE” (“*oti*”).
2. *en auto* is “in him” or “by him” meaning he is the sphere.
3. *Panta* is “all things”
  - a. Used 2x in this verse
  - b. “all things” was used in Paul’s day as the word “universe” is used by us in our day.
  - c. *Panta* means the totality of creation
4. Three phrases indicate Jesus supremacy based on his person and his acts:
  - a. “**in him**” or “**by him**” (1:16a) refers to “in his mind” or “in his sphere of influence and responsibility.”
    - i. In what was eternally him and his.
    - ii. Jesus conceived of creation and all that it is and would be.
    - iii. Jesus was the architect and engineer of creation.
  - b. “**through him**” or “**by him**” (1:16b) means he produced his idea with his power and his ability.
    - i. John 1:1 – *“In the beginning was the Word, and the Word was with God, and the Word was God.”*
    - ii. Hebrews 1:1-4 – *“... his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.”*
  - c. “**for him**” (1:16b) the goal of all of creation was for his purpose and plan.
5. “Heaven” here is the unseen, spiritual heavenlies of Eph.1:3,20; 2:6; 3:10, non-material world without space, time, matter.
6. “Earth” is the temporal world or the “Heavens and Earth” (universe) of Creation with time, space, matter
7. Spiritual beings and classes of angelic beings.
  - a. These have dominant place in this epistle
  - b. Discussed in 2:8-3:4
    - i. “Thrones” – meaning “throne”, “a king’s throne”, “seat of power”
    - ii. “Powers” – “Dominion” – *kyriotetos* – “lordship”, “domination”, “dignity”.
      - iii. It refers to lordship and is used only 4x in the NT to identify divine or angelic lordship, domination, dignity.
    - iii. “Rulers” – *archas* – from *arche* defined as “beginning, origin” and used to refer to “rule in the kingly or magisterial sense” and quasi-personal (“quasi” meaning “seemingly” or “apparently but not really”) sense as “rulers” and “magistrates” and then simply as “beginning”.
    - iv. “Authorities” – *exousias* – power, authority, weight.
      1. It refers to power and authority especially moral authority and influence.
      2. In later Judaism it developed into use as a spiritual power and soon was used to refer to a temporal, governmental power.

1:17 – “And he is before all things, and in him all things hold together.”

2532 [e]	846 [e]	1510 [e]	4253 [e]	3956 [e]	2532 [e]	3588 [e]	3956 [e]	1722 [e]	846 [e]	4921 [e]
Kai	autos	estin	pro	pantōn	kai	ta	panta	en	autō	synestēken
17 Καὶ	αὐτός	ἐστίν	πρὸ	πάντων	, καὶ	τὰ	πάντα	ἐν	αὐτῷ	συνέστηκεν .
And	He	is	before	all things	and	-	all things	in	Him	hold together
Conj	PPro-NM3S	V-PIA-3S	Prep	Adj-GNP	Conj	Art-NNP	Adj-NNP	Prep	PPro-DM3S	V-RIA-3S

1. “Before” – pro – meaning:
  - a. Used in reference to place: “before”, “in front of”
  - b. Used in reference to time: “before”, “earlier than”
  - c. Here in 1:17 it means Jesus has priority of time due to preexistence and in place due to being the Creator
2. “Hold together” – *synesteken* – συνίστημι – /soon-is-tah-o/ – meaning “to commend”, “establish”, “stand near”, “consist”.
  - a. Combination word coming from two Greek words which capture the meaning of things “lining up” with each other with the purpose of supporting something:
    - i. *Syn* – “union”, “together with”
    - ii. *Histemi* – “to stand”
  - b. English gets its word “system” from this Greek word.
    - i. Jesus is the “System” that holds the “systems” of the created world
    - ii. It is NOT the “system” assembled by thrones, powers, rulers and authorities that hold the system of the cosmos together.
    - iii. It is Christ that holds together the system of the spiritual powers along with the systems of the created universe
  - c. Jesus is the sustainer of his creation in its preservation and coherence.
3. Jesus is superior to creation because he is prior to creation. Also, Jesus is currently holding the universe together.
4. The son was existing before the created things were created. This is repeating, in some sense, what is said in 1:15 in the expression “firstborn over all creation.”
5. The son is not only the beginning creator of everything, but the functioning system we exist in today is holding together because of him.
  - a. So, Jesus is not only the creator of a system, he is also the means by which the system continues.
  - b. The system finds Reality in Jesus
  - c. Hebrews 1:3 – “*He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high.*”
  - d. Because of Jesus creation is the **cosmos** (which means both “order” and “world, world system”) instead of the **chaos**.

1:18 – “And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.”

2532 [e]	846 [e]	1510 [e]	3588 [e]	2776 [e]	3588 [e]	4983 [e]	3588 [e]	1577 [e]	3739 [e]	1510 [e]	3588 [e]		
kai	autos	estin	hē	kephalē	tou	sōmatos	tēs	ekklēsias	hos	estin	hē		
18	καὶ	αὐτός	ἐστιν	ἡ	κεφαλὴ	τοῦ	σώματος	, τῆς	ἐκκλησίας	, ὅς	ἐστιν	(ἡ)	
	And	He	is	the	head	of the	body	,	the	church	who	is	the
	Conj	PPro-NM3S	V-PIA-3S	Art-NFS	N-NFS	Art-GNS	N-GNS		Art-GFS	N-GFS	RelPro-NMS	V-PIA-3S	Art-NFS

746 [e]	4416 [e]	1537 [e]	3588 [e]	3498 [e]	2443 [e]	1096 [e]	1722 [e]	3956 [e]	846 [e]	4409 [e]	
archē	prōtotokos	ek	tōn	nekrōn	hina	genētai	en	pasin	autos	prōteuōn	
ἀρχὴ	, πρωτότοκος	ἐκ	τῶν	νεκρῶν	, ἵνα	γένηται	ἐν	πᾶσιν	αὐτὸς	πρωτεύων	,
beginning	firstborn	out from	the	dead	so that	might be	in	all things	He	holding preeminence	
N-NFS	Adj-NMS	Prep	Art-GMP	Adj-GMP	Conj	V-ASM-3S	Prep	Adj-DNP	PPro-NM3S	V-PPA-NMS	

1. A switch is made here.
  - a. The Son, Jesus, is not only the creator and sustainer of the universe.
  - b. He is now also “the head of the body.”
2. Since Jesus is the Creator of the universe, Paul now identifies him as the Creator of the new creation, the born again believers, the church.
  - a. Creator
  - b. Re-creator
3. “Church” is *ekklesia*, which means “assembly” “congregation” and is used to refer to the redeemed people who have come from the first creation into the new creation.
4. Jesus has:
  - a. Supremacy in Creation (1:16-1:17)
  - b. Supremacy in Redemption (1:18)
5. Jesus as the “head” here is more about being “the beginning”, “source” and “prototype” than it is about being in control and the ruler.
  - a. These verses are describing Christ’s priority and superiority
  - b. Paul also refers to Christ as part of the body in other verses that may have more of the image of leader, decision maker,
  - c. In 1:15-17 Christ is the Creator and Sustainer of creation  
In 1:18 Christ is the Creator and Sustainer of the new creation (church)
6. “Body” – the church
  - a. Is the living body of which Christ is a part.
  - b. A living organism with many connected and functioning parts
  - c. The body by which God is operating in history and the whole universe
  - d. The Son and the members of the church (believers) are very much connected and functioning together just like parts of a human body all move together, live together, die together...and, are resurrected together which leads into the phrase “first born out from the dead”
  - e. The church is a body that is interdependent on the other parts as in 1 Cor. 12:12-26.

- f. The body is growing and maturing as a unit in Ephesians 4:15-16 –  
*“Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”*
  - g. The Head is also assisting and loving the body when the body submits and allows the Head to redeem, purify and mature the body in Ephesians 5:23.
  - h. The Head is the superior part of the hierarchy of the parts of the body in Col 1:18.
  - i. The Son is the “beginning” and, “the first born” in the Church which also gives him the highest position and the most authority.
    - i. Nothing can come before the Son in the church.
7. “firstborn” – *prototokos* – already used in verse 15 in reference to creation. Now used of the Church.
- a. *Prototokos*, firstborn, means both:
    - i. Precedence in time
    - ii. Supremacy in rank
  - b. Because his people share in him they have also died, resurrected and been born from the dead with him. As in 1 Corinthians 15:20-22 -  
*“In fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.”*
8. “beginning” – *arche* – meaning “origin”, “the initial starting point” and refers to what comes first and has the priority.
- a. In a different context *arche* could be translated “ruler” as it is in Colossians 2:15:  
 “He disarmed the rulers (*archas*) and authorities and put them to open shame, by triumphing over them in him.”
  - b. This refers to the “beginning” of the church, the new creation, re-creation,
9. “out from” – *ek* – Jesus (and, his people) were taken “out from the dead” or “out from among the dead”
- a. Philippians 3:11 – “that by any means possible I may attain the resurrection from the dead”

1487 [e]	4459 [e]	2658 [e]	1519 [e]	3588 [e]	1815 [e]	3588 [e]	1537 [e]	3498 [e]
ei	pōs	katantēsō	eis	tēn	exanastasin	tēn	ek	nekrōn
11 εἰ ,	πῶς ,	καταντήσω	εἰς	τὴν	ἐξανάστασιν	τὴν	ἐκ	νεκρῶν .
if	by any means	I may attain	to	the	resurrection	-	out from	dead
Conj	Adv	V-ASA-1S	Prep	Art-AFS	N-AFS	Art-AFS	Prep	Adj-GMP

- b. Resurrection out from among the dead.

1:19 – “For in him all the fullness of God was pleased to dwell,”

3754 [e]	1722 [e]	846 [e]	2106 [e]	3956 [e]	3588 [e]	4138 [e]	2730 [e]
hoti	en	autō	eudokēsen	pan	to	plērōma	katoikēsai
19 ὅτι	ἐν	αὐτῷ	εὐδόκησεν	πᾶν	τὸ	πλήρωμα	κατοικῆσαι ,
because	in	Him	was pleased	all	the	fullness	to dwell
Conj	Prep	PPro-DM3S	V-AIA-3S	Adj-ANS	Art-ANS	N-ANS	V-ANA

1. God’s fullness dwells in Jesus refers to God’s very nature in two basic thoughts:
  - a. The person of the Son
  - b. The purpose of the Son:
    - i. Creation
    - ii. Redemption
2. “Fullness” – *pleroma* – πλήρωμα – /play-ro-mah/ – “fullness”, “a filling up”, “sum total”
  - a. Paul uses this word in 62 AD before Gnosticism used it in 110-170 AD
  - b. Paul used *pleroma* (“fullness”) in its general Greek meaning as simply “totality”:
    - i. Here in Colossians 1:9
    - ii. In 2:9 to mean “the full measure of deity” -

“For in him the whole fullness of deity dwells bodily.”

3754 [e]	1722 [e]	846 [e]	2730 [e]	3956 [e]	3588 [e]	4138 [e]	3588 [e]	2320 [e]	4985 [e]
hoti	en	autō	katoikei	pan	to	plērōma	tēs	Theotētos	sōmatikōs
9 ὅτι	ἐν	αὐτῷ	κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	Θεότητος	σωματικῶς
For	in	Him	dwells	all	the	fullness	of the	Deity	bodily
Conj	Prep	PPro-DM3S	V-PIA-3S	Adj-NNS	Art-NNS	N-NNS	Art-GFS	N-GFS	Adv

iii. John 1:16-18 -

“For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”

- c. One hundred years later Gnosticism used the word “fullness”, or *pleroma*, to refer to the full emanation of God. This was NOT a Christian view of the word.
- d. The Christian use of the word *pleroma* means:
  - i. Jesus was God.
  - ii. Everything that the Father was, the Son is.
  - iii. Point:
 

Jesus indeed did the work and is the head, but he is the fullness of the Father when he does it.
  - iv. In other words, Jesus does completely the Father’s work the Father’s way.
3. “Dwell” – *katoikesai* – “to inhabit”, “to settle”. This is past tense (aorist tense) speaks of a permanent residence and is contrary to a temporary stay.
  - a. The word “dwell” brings to mind the presence of God in heaven and in the temple (tabernacle) – 1 Kings 8:39, 43, 49; 2 Chronicles 6:30, 33, 39, and 6:18, 21)



1:20 – “and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

2532 [e]	1223 [e]	846 [e]	604 [e]	3588 [e]	3956 [e]	1519 [e]	846 [e]	1517 [e]	1223 [e]	3588 [e]	129 [e]	3588 [e]		
kai	di'	autou	apokataallaxai	ta	panta	eis	auton	eirēnopoīēsas	dia	tou	haimatos	tou		
20	καὶ	δι'	αὐτοῦ	ἀποκαταλλάξαι	τὰ	πάντα	εἰς	αὐτόν	,	εἰρηνοποιήσας	διὰ	τοῦ	αἵματος	τοῦ
	and	by	Him	to reconcile	-	all things	to	Himself	,	having made peace	by	the	blood	of the
	Conj	Prep	PPro-GM3S	V-ANA		Art-ANP	Adj-ANP	Prep	PPro-AM3S	V-APA-NMS	Prep	Art-GNS	N-GNS	Art-GMS

4716 [e]	846 [e]	1223 [e]	846 [e]	1535 [e]	3588 [e]	1909 [e]	3588 [e]	1093 [e]	1535 [e]	3588 [e]	1722 [e]	3588 [e]	3772 [e]				
staurou	autou	di'	autou	eite	ta	epi	tēs	gēs	eite	ta	en	tois	ouranois				
σταυροῦ	αὐτοῦ	,	δι'	αὐτοῦ	,	εἴτε	τὰ	ἐπὶ	τῆς	γῆς	,	εἴτε	τὰ	ἐν	τοῖς	οὐρανοῖς	.
cross	of Him		through Him	whether	the things	on	the	earth	or	the things	in	the	heavens				
N-GMS	PPro-GM3S	Prep	PPro-GM3S	Conj	Art-ANP	Prep	Art-GFS	N-GFS	Conj	Art-ANP	Prep	Art-DMP	N-DMP				

1. The reconciliation of the father includes everything:

a. The created universe

i. Romans 8:19-23 –

“For the **creation** waits with eager longing for the revealing of the sons of God. For the **creation** was subjected to futility, not willingly, but because of him who subjected it, in hope that the **creation** itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole **creation** has been groaning together in the pains of childbirth until now. And not only the **creation**, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.”

b. The spiritual world

i. First Corinthians 15:22-27 –

“For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying **every rule** and **every authority** and **power**. For he must reign until he has put **all his enemies** under his feet. The last enemy to be destroyed is death. For “God has put all things in subjection under his feet.”

c. The church

i. 2 Corinthians 2:14-17 –

“Thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.”

d. The cosmos of the human world

i. Revelation 21 1-6 – “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God,

prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end.

1:21 – **And you, who once were alienated and hostile in mind, doing evil deeds,**

2532 [e]	4771 [e]	4218 [e]	1510 [e]	526 [e]	2532 [e]	2190 [e]	3588 [e]	1271 [e]	1722 [e]	3588 [e]
Kai	hymas	pote	ontas	apellotriomenous	kai	echthrous	te	dianoia	en	tois
21 Καὶ	ὑμᾶς ,	ποτε	ὄντας	ἀπηλλοτριωμένους	καὶ	ἐχθρούς	τῇ	διανοίᾳ	ἐν	τοῖς
And	you	once	being	alienated	and	hostile	-	in mind	in	the
Conj	PPro-A2P	Prtcl	V-PPA-AMP	V-RPM/P-AMP	Conj	Adj-AMP	Art-DFS	N-DFS	Prep	Art-DNP

*apellotriomenous* = "to alienate", "estrangle"  
 from two words:  
 - *apo* = "from", "away from"  
 - *allotrios* = "belonging to another", "foreign",  
 "strange"

*echthros* = "hostile"  
 used to say "hated", "an enemy"

2041 [e]	3588 [e]	4190 [e]
ergois	tois	ponērois
ἔργοις	τοῖς	πονηροῖς ,
<u>deeds</u>	-	<u>evil</u>
N-DNP	Art-DNP	Adj-DNP

1. 1:21-23 – Paul compares what we now have to what we did have.
  - a. Paul warns the Colossians the danger of losing this spiritual dynamo.
  - b. He is not warning of losing their salvation.
2. “alienated” from *apellotriomenous* meaning “to alienate” estrange”.
  - a. Comes from two words”
    - i. *Apo* = “away from”
    - ii. *Allotrios* = “belonging to another”, “foreign”, “strange”
3. “Hostile” from *echthros* meaning “hostile” and used to say “hated” and “an enemy”
4. “Mind” from *dianoia* meaning “the mind”, “disposition”, “thought”
  - a. refers to:
    - i. the human “understanding”, “intellect”, “insight”
    - ii. “critical thinking” or literally “thorough reasoning”
  - b. From two words:
    - i. *Dia* = “thoroughly”, “from side-to-side” which is used to intensify *noieo*.
    - ii. *Noieo* = “to use the mind”
5. “Deeds” from *ergon* meaning “work” and used to refer to “task”, “employment”, “action”
6. We were own by God’s opposition and as enemies of God our complete human intellect, critical thinking produced only thoughts and deeds that were anti-God (or, against Christ). Here called evil.
  - a. Evil is not a synonym for sin
  - b. Sin is missing the mark or a failure
  - c. Evil is the absence of God and the absence of Good.

1:22 – he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,

3570 [e]	1161 [e]	604 [e]		1722 [e]	3588 [e]	4983 [e]	3588 [e]	4561 [e]	846 [e]	1223 [e]	3588 [e]	2288 [e]
nyni	de	apokatállaxen	en	tō	sōmati	tēs	sarkos	autou	dia	tou	thanatou	
22	νυνὶ	δὲ	ἀποκατήλλαξεν	ἐν	τῷ	σώματι	τῆς	σαρκὸς	αὐτοῦ	διὰ	τοῦ	θανάτου ,
	now	however	He has reconciled [You]	in	the	body	of the	flesh	of Him	through	-	death
	Adv	Conj	V-AIA-3S	Prep	Art-DNS	N-DNS	Art-GFS	N-GFS	PPro-GM3S	Prep	Art-GMS	N-GMS

3936 [e]	4771 [e]	40 [e]	2532 [e]	299 [e]	2532 [e]	410 [e]	2714 [e]	846 [e]
parastēsai	hymas	hagious	kai	amōmous	kai	anenklētous	katēnōpion	autou
παραστῆσαι	ὑμᾶς	ἁγίους	καὶ	ἀμώμους	καὶ	ἀνεγκλήτους	κατενώπιον	αὐτοῦ ,
to present	you	holy	and	unblemished	and	blameless	before	Him
V-ANA	PPro-A2P	Adj-AMP	Conj	Adj-AMP	Conj	Adj-AMP	Prep	PPro-GM3S

1. The work that purchased us, transferred us was done on the cross in Christ's physical body.

1:23 – if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

1487 [e]	1065 [e]	1961 [e]	3588 [e]	4102 [e]	2311 [e]	2532 [e]	1476 [e]	2532 [e]	3361 [e]	3334 [e]	575 [e]	
ei	ge	epimēnete	tē	pistei	tethemeliōmenoi	kai	hedraioi	kai	mē	metakinoumenoi	apo	
23	εἴ	γε	ἐπιμένετε	τῇ	πίστει ,	τεθεμελιωμένοι	καὶ	ἑδραῖοι ,	καὶ	μὴ	μετακινούμενοι ἀπὸ	
	if	indeed	<u>you continue</u>	-	in the faith	established	and	firm	and	<u>not</u>	<u>being moved away</u> from	
	Conj	Prtcl	V-PIA-2P	Art-DFS	N-DFS	V-RPMP-NMP	Conj	Adj-NMP	Conj	Adv	V-PPMP-NMP	Prep

3588 [e]	1680 [e]	3588 [e]	2098 [e]	3739 [e]	191 [e]	3588 [e]	2784 [e]	1722 [e]	3956 [e]	2937 [e]	3588 [e]
tēs	elpidos	tou	euangeliou	hou	ēkousate	tou	kērychthentos	en	pasē	ktisei	tē
τῆς	ἐλπίδος	τοῦ	εὐαγγελίου	οὗ	ἠκούσατε ,	τοῦ	κηρυχθέντος	ἐν	πάσῃ	κτίσει	τῇ
the	hope	of the	gospel	that	you have heard	-	having been proclaimed	in	all	creation	-
Art-GFS	N-GFS	Art-GNS	N-GNS	RelPro-GNS	V-AIA-2P	Art-GNS	V-APP-GNS	Prep	Adj-DFS	N-DFS	Art-DFS

5259 [e]	3588 [e]	3772 [e]	3739 [e]	1096 [e]	1473 [e]	3972 [e]	1249 [e]
hypo	ton	ouranon	hou	egenomēn	egō	Paulos	diakonos
ὑπὸ	τὸν	οὐρανόν ,	οὗ	ἐγενόμην	ἐγὼ	Παῦλος	διάκονος .
under	-	heaven	of which	have become	I	Paul	a minister
Prep	Art-AMS	N-AMS	RelPro-GNS	V-AIM-1S	PPro-N1S	N-NMS	N-NMS

1. “If indeed” from *ei ge* begins a long conditional sentence that Paul assumes to be true.
  - a. Paul is not doubting the Colossians
  - b. Paul is giving every indication that the Colossians are succeeding and will continue to succeed.
  - c. But, this conditional sentence identifies what must happen to produce the results.
  - d. Again, Paul is saying “If, and I assume you will”
2. “stable” or “established” from *tethemeliomenoi* means “to lay the foundation”
  - a. Comes from *themelios* which is the word for “foundation”

- b. This is an image of the Colossians with a solid, secure foundation under them
  - 3. “steadfast” or “firm” from *hedraioi* means “sitting”, “steadfast”, “seated”
    - a. This gives the image of being firmly seated in a chair
    - b. This is an image of an athlete with a good stance and firm footing
  - 4. “not being moved away” or “not shifting” from *metakinoumenoi* means “move away”, “remove”, “dislodge”
- 1:24 – (Paul begins to discuss his ministry.)