

# Colossians 1:10-20

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;”

4043 [e]	516 [e]	3588 [e]	2962 [e]	1519 [e]	3956 [e]	699 [e]	1722 [e]	3956 [e]	2041 [e]
peripatēsai	axiōs	tou	Kyriou	eis	pasan	areskeian	en	panti	ergō
10 περιπατήσαι	ἀξίως	τοῦ	Κυρίου :	εἰς	πᾶσαν	ἀρεσκείαν ,	ἐν	παντὶ	ἔργῳ
to walk	worthily	of the	Lord	in	all	pleasing	in	every	work
V-ANA	Adv	Art-GMS	N-GMS	Prep	Adj-AFS	N-AFS	Prep	Adj-DNS	N-DNS
						Noun - Accusative Feminine Singular			

18 [e]	2592 [e]	2532 [e]	837 [e]	3588 [e]	1922 [e]	3588 [e]	2316 [e]
agathō	karpophorountes	kai	auxanomēnoi	tē	epignōsei	tou	Theou
ἀγαθῷ ,	καρποφοροῦντες	καὶ	αὐξανόμενοι	τῇ	ἐπιγνώσει	τοῦ	Θεοῦ ,
good	bringing forth fruit	and	growing	in the	knowledge	-	of God
Adj-DNS	V-PPA-NMP	Conj	V-PPM/P-NMP	Art-DFS	N-DFS	Art-GMS	N-GMS

1722 [e]	3956 [e]	1411 [e]	1412 [e]	2596 [e]	3588 [e]	2904 [e]	3588 [e]	1391 [e]	846 [e]
en	pasē	dynamei	dynamoumenoi	kata	to	kratos	tēs	doxēs	autou
11 ἐν	πάσῃ	δυνάμει	δυναμούμενοι	κατὰ	τὸ	κράτος	τῆς	δόξης	αὐτοῦ
with	all	power	being strengthened	according to	the	might	-	glorious	of Him
Prep	Adj-DFS	N-DFS	V-PPM/P-NMP	Prep	Art-ANS	N-ANS	Art-GFS	N-GFS	Pro-GM3S

1519 [e]	3956 [e]	5281 [e]	2532 [e]	3115 [e]	3326 [e]	5479 [e]
eis	pasan	hypomonēn	kai	makrothymian	meta	charas
εἰς	πᾶσαν	ὑπομονὴν	καὶ	μακροθυμίαν	μετὰ	χαρᾶς ,
unto	all	endurance	and	patience	with	joy
Prep	Adj-AFS	N-AFS	Conj	N-AFS	Prep	N-GFS

1. The goal of this knowledge and revelation of the wisdom of God revealed by the Holy Spirit is:
  - a. “that you may live a life worthy of the Lord and please him in every way!”
  - b. And, to please the Lord we must (“well done” Matthew 25:23):
    - i. **Bear fruit** –

1. John 15:1-27 – “....I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.....”(John 15:5). This includes evangelism, personal growth, spiritual gift development, etc.
  2. Daniel 12:3 – “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.”
- ii. **Do good works** –
1. Ephesians 2:10 – “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”
  2. Titus 2:14 – “And purify for Himself His own special people, zealous for good works.””
- iii. **Grow in the knowledge of God** –
1. God’s will above is directly related to your growth in the Christian experience.
  2. Growth and fruit are not just works and good deeds. Your own relationship with the Lord and understanding of the Lord is crucial for growth.
- iv. **Be empowered by God** –
1. tap into God’s strength, not human works.
  2. God desires this transformation.
  3. Tin man story by C.S. Lewis –
    - a. “Did you ever think, when you were a child, what fun it would be if your toys could come to life? Well suppose you could really have brought them to life. Imagine turning a tin soldier into a real little man. It would involve turning the tin into flesh. And suppose the tin soldier did not like it. He is not interested in flesh; all he sees is that the tin is being spoilt. He thinks you are killing him. He will do everything he can to prevent you. He will not be made into a man if he can help it. What you have done about that tin soldier I do not know. But what God did about us was this: The Second Person in God, the Son, became human Himself... And because the whole difficulty for us is that the natural life has to be, in a sense, "killed," He chose an earthly career which involved the killing of His human desires at every turn - poverty, misunderstanding from His own family, betrayal by one of His intimate friends, being jeered at and manhandled by the police, and execution by torture. And then, after being thus killed - killed every day in a sense - the human creature in Him, because it was united to the divine Son, came to life again. The Man in Christ rose again: not only the God. That is the whole point, for the first time we saw a real man. One tin soldier - real tin, just like the rest - had come fully and splendidly alive.”

- v. **Endure** – *hypomone*, to endure beyond what is normal, everyone else has given up. Continuance. Power to persevere. Opposite of being a coward or living in despondence. The ability to finish the assignment (or, life) strong.
- vi. **Patience** – *makrothyme*, is towards others. It is your emotional state. Remain calm in the presence of misfortune, irritation, aggravation. It is the opposite of wrath or a spirit of revenge. It does not retaliate, but continues even-tempered.
- vii. “Joy” or “Joyfully”– *meta charas* = “with joy” – In the NT joy is associated with hardship and suffering.

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

2168 [e]	3588 [e]	3962 [e]	3588 [e]	2427 [e]	4771 [e]	1519 [e]
eucharistountes	tō	Patri	tō	hikanōsanti	hymas	eis
12 εὐχαριστοῦντες	τῷ	Πατρὶ	, τῷ	ἰκανώσαντι	ὑμᾶς	εἰς
giving thanks	to the	Father	the [One]	having qualified	you	for
V-PPA-NMP	Art-DMS	N-DMS	Art-DMS	V-APA-DMS	PPro-A2P	Prep

3588 [e]	3310 [e]	3588 [e]	2819 [e]	3588 [e]	40 [e]	1722 [e]	3588 [e]	5457 [e]
tēn	merida	tou	klērou	tōn	hagiōn	en	tō	phōti
τὴν	μερίδα	τοῦ	κλήρου	τῶν	ἁγίων	ἐν	τῷ	φωτί
the	share	of the	inheritance	of the	saints	in	the	light
Art-AFS	N-AFS	Art-GMS	N-GMS	Art-GMP	Adj-GMP	Prep	Art-DNS	N-DNS

1. **“Thanks”** (#5 of the Christian virtues listed: (fruit/good work, knowledge of God, endurance, patience, thanks)
2. Qualified - *hikanosanti* – is the thought of making you competent or sufficient where before you were unable to receive, manage earn or deserve what is listed here.
  - a. We were unable to inherit the estate God has planned for us until we were changed in his Son.
  - b. The word is aorist which points back to the point of salvation. It is not something we developed or earned. It was given to us when we placed faith in Christ. This is not a process, but instantaneous act.
3. Qualified us for:
  - a. Inheritance –
    - i. This is the Kingdom of God’s equivalent of Israel receiving their inheritance in the Land when Joshua led them in the Old Testament ii.  
This inheritance belongs to the people of God in Christ.
  - b. With Holy people;
  - c. In Kingdom of light
    - i. This is not only a future “kingdom”, but as will be made clear in the next verses the entrance into the “kingdom of light” has already taken place.

The kingdom of light will be manifest to all the natural world at some point in the future, but we are participating in that kingdom of light today in our daily lives, activities, worldview, families, etc.

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

3739 [e]	4506 [e]	1473 [e]	1537 [e]	3588 [e]	1849 [e]	3588 [e]	4655 [e]	2532 [e]
hos	errysato	hēmas	ek	tēs	exousias	tou	skotous	kai
13 ὅς	ἔρρυσάτο	ἡμᾶς	ἐκ	τῆς	ἐξουσίας	τοῦ	σκούτους	καὶ
who	has delivered	us	from	the	dominion	-	of darkness	and
RelPro-NMS	V-AIM-3S	PPro-A1P	Prep	Art-GFS	N-GFS	Art-GNS	N-GNS	Conj

3179 [e]	1519 [e]	3588 [e]	932 [e]	3588 [e]	5207 [e]	3588 [e]	26 [e]	846 [e]
metestēsen	eis	tēn	basileian	tou	Huiou	tēs	agapēs	autou
μετέστησεν	εἰς	τὴν	βασιλείαν	τοῦ	Υἱοῦ	τῆς	ἀγάπης	αὐτοῦ ,
transferred [us]	into	the	kingdom	of the	Son	-	beloved	of Him
V-AIA-3S	Prep	Art-AFS	N-AFS	Art-GMS	N-GMS	Art-GFS	N-GFS	PPro-GM3S

1. “Rescued” or “Delivered” – *errusato* – means to liberate, save or deliver someone from something or someone.
2. In this case we were “liberated”, “rescued” or “delivered” from kingdom of darkness
3. The Son is mentioned...We were rescued into the Kingdom of the Son or set free and liberated into the Kingdom of the Son.
4. In Luke 22:53 Jesus uses the same phrase for the “dominion of darkness” (*exousias tou skotous*)

**LUKE 22:53**

2596 [e]	2250 [e]	1510 [e]	1473 [e]	3326 [e]	4771 [e]	1722 [e]	3588 [e]	2411 [e]	3756 [e]	1614 [e]	3588 [e]	5495 [e]
kath'	hēmeran	ontos	mou	meth'	hymōn	en	tō	hierō	ouk	exeteinate	tas	cheiras
53 καθ'	ἡμέραν	ὄντος	μου	μεθ'	ὑμῶν	ἐν	τῷ	ἱερῷ ,	οὐκ	ἐξετείνατε	τὰς	χεῖρας
Every	day	being	of Me	with	you	in	the	temple	not	did you stretch out	the	hands
Prep	N-AFS	V-PPA-GMS	PPro-G1S	Prep	PPro-G2P	Prep	Art-DNS	N-DNS	Adv	V-AIA-2P	Art-AFP	N-AFP

1909 [e]	1473 [e]	235 [e]	3778 [e]	1510 [e]	4771 [e]	3588 [e]	5610 [e]	2532 [e]	3588 [e]	1849 [e]	3588 [e]	4655 [e]
ep'	eme	all'	hautē	estin	hymōn	hē	hōra	kai	hē	exousia	tou	skotous
ἐπ'	ἐμέ ;	ἀλλ'	αὕτη	ἐστὶν	ὑμῶν	ἡ	ὥρα ,	καὶ	ἡ	ἐξουσία	τοῦ	σκούτους .
against	Me	but	this	is	of you	the	hour	and	the	power	of the	darkness
Prep	PPro-A1S	Conj	DPro-NFS	V-PIA-3S	PPro-G2P	Art-NFS	N-NFS	Conj	Art-NFS	N-NFS	Art-GNS	N-GNS

5. “Transferred” or “Brought” – *metestesen* – used in Greek literature to refer to removing people from one country and settling them as colonist and citizens in another country.
  - a. Remember, this is how the Jews originally arrived in Colossae from Babylonia. There were hundreds of Jewish families relocated here from Mesopotamia by Antiochus the Great around 200 BC.
  - b. This is not a reference to a time in the future, but it has already taken place.
  - c. This is not a territory or a land, it is the kingdom of God which rules overall in Reality and in Light. The Darkness is a place of rebellion against Reality, Truth, Light and the Creator.
6. “the Son beloved of Him” is literally “the Son of his love”. We are now in that Trinitarian love. Part of Christ. Part of the kingdom. Heirs in the Royal Family of God.

**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	.
<b>14</b>	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 – *apolytrōsis* - 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

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 kingdom is described beginning in 1:15

**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	aoratu	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	ὢν	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	PPro-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	PPro-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	ὄρατὰ	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 the relationship of his person and his acts for stating his supremacy:
  - 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
    - ii. Hebrews 1:1-3:4
  - c. “for him” (1:16b) the goal of all of creation was for his purpose and plan.
5. “Heaven” is the unseen, spiritual heavenlies of Eph. 1:3,20; 2:6; 3:10, non-material world.
6. “Earth” is the temporal world.
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”.
      1. It refers to lordship and is used only 4x in the NT to identify divine or angelic lordship, domination, dignity.
      2. Most often it is used with reference to a celestial hierarchy:
        - a. Ep. 1:21
        - b. Colossians 1:16 –
        - c. 2 Peter 2:10 – “and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.”
        - d. Jude 1:8 – “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.”
    - 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.
3. This word *exousia* is built with the following:
  - a. the preposition *ek-* (meaning “out from”) intensifying the word *eimi*.
  - b. *eimi* which means “to be” or “being as a right/privilege” making the full word mean “conferred power”, “given authority”, “delegated empowerment” and “operating in a designated jurisdiction.”
  - c. Matthew 7:29 says Jesus spoke as one having authority; Matthew 8:9 the Centurion said he was a man under authority.
  - d. It is used 102 times in the NT and translated as authorities (7x) authority (65) charge, control, domain, dominion, jurisdiction, liberty, power, right.

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	ἐστιν	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. 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.”
2. The son is not only the beginning creator of everything. But, the functioning system we exist in today is holding together because of him. So, Jesus is not only the creator of a system, he is also the means by which the system continues.
  - a. The system finds Reality in Jesus
  - b. 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.*”
  - c. Creation is the cosmos (which means both “order” and “world, world system”) instead of the chaos because of Jesus.

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	ἐστὶν	ἡ	κεφαλὴ	τοῦ	σώματος	, τῆς	ἐκκλησίας	, ὅς	ἐστὶν	(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. 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.
2. “Church” is *ekklesia*, which means “assembly” “congregation” and is used to refer to the redeemed people from the first creation into the new creation.
3. “Body” – the church is the living body of which Christ is a part.
  - a. A living organism with many connected and functioning parts
  - b. The body by which God is operating in history and the whole universe
  - c. 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”
4. “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. (1 Corinthians 15:20)
5. “out from” – *ek* – Jesus (and, his people) were taken “out from the dead” or “out from among the dead”
  - a. Philipipians 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	εἴ	, 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.

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	he	kephale	tou	sōmatos	tes	ekklēsias	hos	estin	he		
<b>18</b> καὶ	αὐτός	ἐστὶν	ἡ	κεφαλὴ	τοῦ	σώματος	,	τῆς	ἐκκλησίας	,	ὅς	ἐστὶν	(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	nekron	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		

**1:19 – “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	
<b>19</b> 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	

**1:20 – “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	apokatallaxai	ta	panta	eis	auton	eirēnopoīēsas	dia	tou	haimatos	tou
<b>20</b> 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	

**1:21-23** – Paul compares what we now have to what we did have.

1. Paul warns the Colossians the danger of losing this spiritual dynamo.
2. He is not warning of losing their salvation.

**1:24** – Paul begins to discuss his ministry.