

Colossians 1:11-15

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	auxanomenoi	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	PPro-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.”

- C.S. Lewis Mere Christianity
- 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	ἱκανώσαντι	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	ἀγίων	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.
 - ii. 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	ἐρρύσατο	ἡμᾶς	ἐκ	τῆς	ἐξουσίας	τοῦ	σκοτούς	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” – *errysato* – 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	ἐξετείνετε	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	ώρα ,	καὶ	ἡ	ἐξουσία	τοῦ	σκοτούς .
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” – *metestesēn* – 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
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

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	ἐστίν	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
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	katharismōn	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. “exact imprint” or “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. “**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.**”

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

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.”

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

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.”

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.