

Colossians 1:14-20

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 kingdom 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

1:14 –

1:15 – **eikon** – “the image” has two basic meanings that sent the word into two directions:

1. Representation, a symbol of the object pictured
2. Manifestation, more than a symbol, but instead an appearance

Here **eikon** means the invisible, timeless nature and character of God perfectly revealed, visible, understood.

Also, John 1:18    2 Cor. 4:4, 6    Hebrew 1:3

“eikon is being formed in people of Christ by indwelling Spirit – 2 Cor.3:18    Col. 3:10    Eph. 4:24

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

1:16 – the proof of his supremacy “FOR” or “BECAUSE” (“**oti**”). **en auto** is “in him” or “by him” meaning he is the sphere.

**Panta** is “all things”. Three phrases indicate the relationship of his person and his acts for stating his supremacy:

1. “by him” (1:16a) refers to “in his mind” or “in his sphere of influence and responsibility.” In what was eternally him and his. Jesus conceived of creation and all that it is and would be. Jesus was the architect and engineer of creation.
2. “by him” 1:16b) or “through him” which means he produced his idea with his power and his ability. John 1:1FF and Hebrews 1:1-3
3. “for him” (1:16b) the goal of all of creation was for his purpose and plan.

“Heaven” is the unseen, spiritual (heavenlies of Eph.1:3,20; 2:6; 3:10), non-material world. “Earth” is the temporal world.

Spiritual beings and classes of angelic beings. These have dominant place in this epistle and are discussed in 2:8-3:4

1. Thrones -
2. Powers
3. Rulers
4. Authorities