

Colossians 1:14-27

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.

The Father determined to create, but the Son was the creative force of design, creation and the purpose for self-revelation.

The Son’s work is similar to an artist planning a design of a stone statue of himself and then doing the work of chiseling the sculpture. When it is finished the sculpture is a self-portrait, or an image of the artist himself.

“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 – (thronos) – it means “throne” and is used as such in Rev. 2:13 for “Satan’s throne”
2. Powers – (kuriotes) (1 Cor. 8:5) – also called “dominions in the KJ. And, refers to Governmental power. It is a reference to angelic beings in Judaism in 2 Enoch, etc. Also used in Ep. 1:21; 2 Peter 2:10; Jude 8
3. Rulers – (archai) - also called “principalities” in the KJ means beginning, first. Found also in Ep. 1:21; 3:10; 6:12; Rom. 8:38; Col. 2:10; 2:15; Titus 3:1
4. Authorities (exousia) – also “powers” in the KJ means authority, right, liberty, jurisdiction, power. Found in Ep. 1:21, 2:2; 3:10; 6:2
- (5) (dunameis) – is found in Romans 8:38 and also 1 Cor. 15:24 and Eph. 1:21)

The point is all the spiritual beings were created by him and for him.

1:17 – Jesus is superior to creation because he is prior to creation. Also, Jesus is currently holding the universe together.

1:18 – Switch is made Here. The Son, Jesus, is not only the creator and sustainer, He is now also “the head of the body, the body.

- a) The church is a body that is interdependent on the other parts as in 1 Cor. 12:12-26.
- b) The body is growing and maturing as a unit in Ephe. 4:15-16.
- c) 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 Epesians 5:23.
- d) The Head is the superior part of the hierarchy of the parts of the body in Col 1:18.

So, here the authority of the church is the Son and he is the one who sets the direction for the church. Thus, the church should continue to submit to the Son. There is UNITY between the Son and the Church (or, the Head and the Body).

The Son is the “beginning” and, again, “the first born” in the Church which also gives him the highest position and the most authority. Nothing can come before the Son in the church.

Jesus has supremacy in Creation (1:16-1:17) and has supremacy in Redemption (1:18)

1:19 – God’s fullness dwells in Jesus refers to God’s very nature in two basic thoughts:

1. The person of the Son
2. The purpose of the Son:
 - a. Creation
 - b. Redemption

The word “fullness” is the word “*pleroma*” which referred to the full emanations of God 100 years later in Gnosticism which was not a Christian view of the word. Paul uses this word before Gnosticism in its general Greek meaning as simply “totality” here and in 2:9 to mean “the full measure of deity.” So, 1:19 and 2:9 must be consistent in translation and meaning. So, Jesus was God. Everything that the Father was, the Son is. Point: Jesus indeed did the work and is the head, but he is the fullness of the Father when he does it. In other words, Jesus does completely the Father’s work the Father’s way.

1:20 – The reconciliation of the father includes everything:

- a) The church
- b) The spiritual world
- c) The cosmos of the human world
- d) The created universe

See Romans 8:20 and 1 Corinthians 15:20-28.

But, on the part of the human world there must be a voluntary reconciliation as is seen in 2 Cor. 2:14-16 because Christ is either reconciliation of death...it is a choice/.

1:21 –

1:22 –

1:23 – Three connecting words that Paul uses but are also used to lead to an associated thought concerning the term. A concept is presented and then applied to the Colossians:

- a) “**Servant**” first in 1:23 then again in 1:25 – Paul is first a servant of the Kingdom of Light and so a servant to the Colossians.
- b) “**Struggling**” in 1:29 and then again in 2:1 – Paul is struggling to fulfill his ministry, Paul is struggling for the Colossians.
- c) “**faith**” in 2:5 and then again in 2:7 – Colossian’s faith is orderly and firm in Christ. So,, continue in this faith that you were taught.

1:24 –

1:25 –

1:26 –

1:27 -