

BIBLICAL INSIGHTS COMMENTARY

Volume 15, Pericope 4

Colossians 1:11b-14



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Block Diagram of the Text:¹

1:9	Διὰ τοῦτο καὶ ἀφ' ἧς ἡμέρας ἠκούσαμεν,
2	ἡμεῖς...οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, 1:10 περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, 1:11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν.

¹This Block Diagram of Colossians 1:9-11a follows the guidelines set forth in Appendix 5: Steps to a Literary Structural Analysis of the Greek Text, which is found in [volume 35](#) of the **Biblical Insights Commentary**, “Tools for Using Greek” at [cranfordville.com](#). The action of visually setting forth the grammatical structure of the text showing the connections between the primary and secondary ideas of the passage.

The printed Greek text used here is the **Nestle-Aland Greek New Testament**, 28th edition.

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1:12

| Μετὰ χαρᾶς
εὐχαριστοῦντες τῷ πατρὶ

τῷ ἰκανώσαντι ὑμᾶς
| εἰς τὴν μερίδα
| τοῦ κλήρου
| τῶν ἁγίων
| ἐν τῷ φωτί·

1:13

ὅς ἐρρύσατο ἡμᾶς
| ἐκ τῆς ἐξουσίας
| τοῦ σκότους
| καὶ
-- μετέστησεν
εἰς τὴν βασιλείαν
τοῦ υἱοῦ
τῆς ἀγάπης αὐτοῦ,

1:14

/-----|
ἐν ᾧ
ἔχομεν τὴν ἀπολύτρωσιν,
| τὴν ἄφεσιν τῶν ἁμαρτιῶν·
|

Observations mostly on the quote in 1:15-20:

1. Giving thanks (vv. 11b-20) stands as the fourth and last definer of the worthy walk (v. 10).
2. The focus moves from giving thanks to the Father for what His Son has done and is.
3. This shift from Father to Son is signaled at the end of verse 13.
4. Verse 14 centers on the Son and sets up the quote found in verses 15-20.
5. Verses 15 through 20 contain a different grammar pattern than anything before or after.
6. This third segment of the sentence centers on the connections of the Son to τὰ πάντα, "All things."
7. This phrase, τὰ πάντα, shows up four times in these verses.
8. Two dimensions, that mostly make up "all things," are set forth repeatedly through out the text:

Material:	Non-Material:	Reference:
πρωτότοκος πάσης κτίσεως	τοῦ θεοῦ τοῦ ἀοράτου	V. 15
ἐπὶ τῆς γῆς	ἐν τοῖς οὐρανοῖς	v. 16
εἴτε θρόνοι	εἴτε κυριότητες	
εἴτε ἄρχαι	εἴτε ἐξουσίαι	
εἴτε τὰ ἐπὶ τῆς γῆς	εἴτε τὰ ἐν τοῖς οὐρανοῖς	v. 20

9. The Son is the reflection of the invisible God who became visible through the incarnation (v. 15).
10. The Son is connected to both creation and to the church:

To Creation: πρωτότοκος πάσης κτίσεως (v. 15); ἐν αὐτῷ ἐκτίσθη τὰ πάντα (v. 16); αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν (v. 17).

To the church: αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας (v. 18); ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι, (v.19); δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν (v. 20).

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1:15

ὅς ἐστιν εἰκὼν τοῦ θεοῦ
τοῦ ἀοράτου,
πρωτότοκος πάσης κτίσεως,

1:16

ἐν αὐτῷ
ὅτι...**ἐκτίσθη τὰ πάντα**
ἐν τοῖς οὐρανοῖς
καὶ
ἐπὶ τῆς γῆς,
τὰ ὄρατα καὶ τὰ ἀόρατα,
εἴτε θρόνοι εἴτε κυριότητες
εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
δι' αὐτοῦ
καὶ
εἰς αὐτὸν

1:17

τὰ πάντα...ἐκτίσται·
καὶ
αὐτός ἐστιν
πρὸ πάντων
καὶ
ἐν αὐτῷ
τὰ πάντα...συνέστηκεν,

1:18

καὶ
αὐτός ἐστιν ἡ κεφαλὴ
τοῦ σώματος
τῆς ἐκκλησίας·
ὅς ἐστιν ἀρχή,
πρωτότοκος
ἐκ τῶν νεκρῶν,
ἐν αὐτῷ
ἵνα γένηται...αὐτὸς πρωτεύων,

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1:19

1:20

| έν αὐτῷ
ὅτι... εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

| καὶ

| **δι' αὐτοῦ**

-----ἀποκαταλλάξαι **τὰ πάντα**

εἰς αὐτόν,

|

εἰρηνοποιήσας

διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,

|

δι' αὐτοῦ

εἴτε **τὰ** ἐπὶ τῆς γῆς

εἴτε **τὰ** ἐν τοῖς οὐρανοῖς.