

# BIBLICAL INSIGHTS COMMENTARY

## Volume 15, Pericope 4

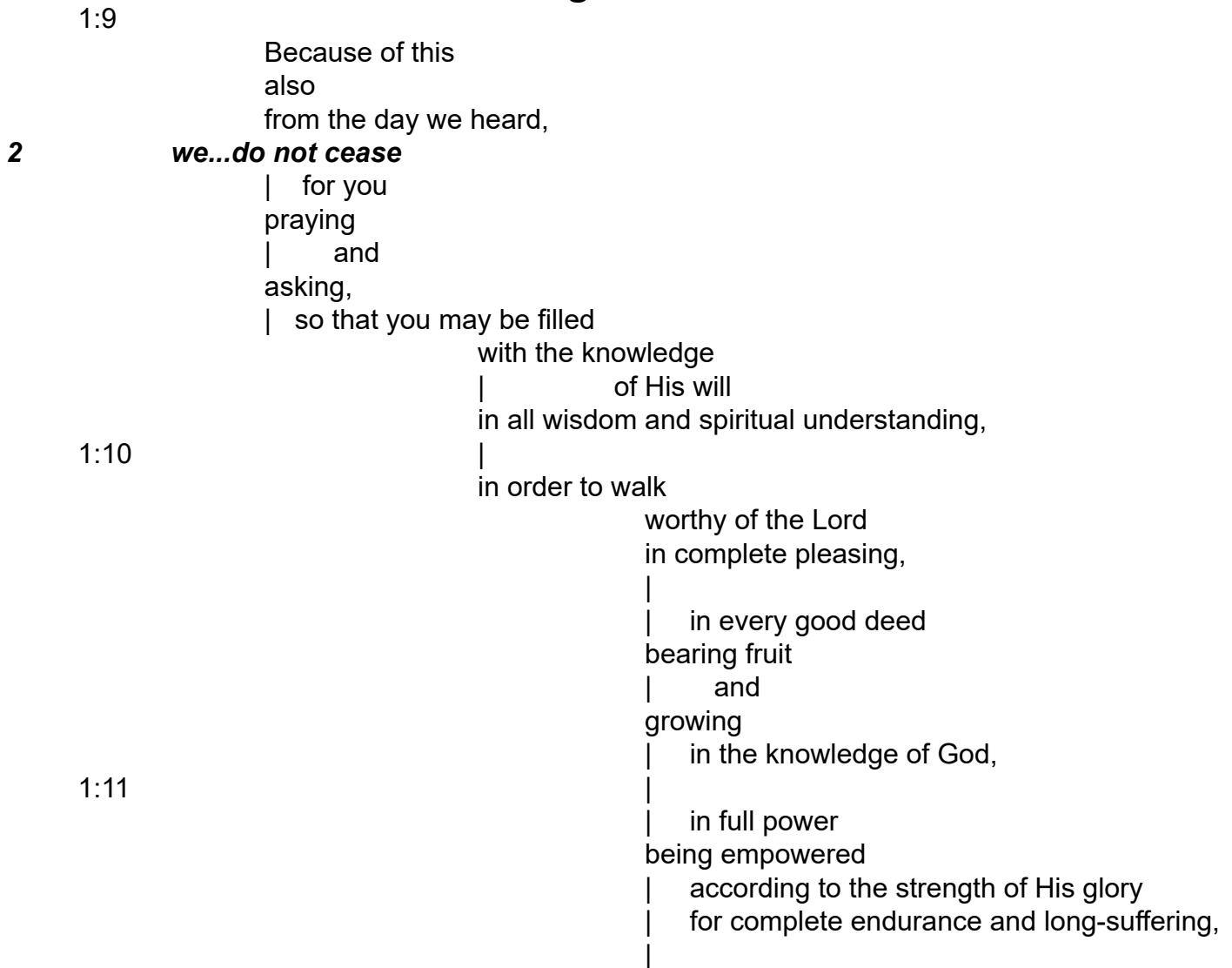
### Colossians 1:11b-14



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## Block Diagram of the Text:<sup>1</sup>



<sup>1</sup>This 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 shows 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 revised edition.

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1:12 /-----|  
| with joy  
giving thanks to the Father  
who has made us strong  
| for a share  
| of the inheritance  
| of the saints  
| in the Light.  
1:13 who rescued us  
| from the power  
| of darkness  
| and  
--- transferred (us)  
into the Kingdom  
of the Son  
of His love,  
1:14 /-----|  
in whom  
we have redemption,  
| the forgiveness of sins.

#### 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

who is the image of God

invisible,

Firstborn of all creation,

in *Him*

1:16

because...*were created* all things

in the heavens

and

upon the earth,

the visible things and the invisible things,

whether thrones or lordships

whether rulers or powers

through *Him*

and

for *Him*

(because) all things...*were created*.

1:17

and

He is

before all things

and

in *Him*

all things...exist,

1:18

and

He is the head

of the body

the church.

who is the beginning,

the first born

from the dead,

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1:19

1:20

| in everything  
so that He...might be preeminent,

| in **Him**  
because...might dwell all fullness

| and

| **through Him**

He might reconcile **all things**

to Himself,

| having made peace

through the blood of His cross,

| **through Him**

whether **things** upon the earth

whether **things** in the heavens.