

THIRTEEN ASSERTIONS ABOUT CHRIST IN COLOSSIANS 1:15-20

Constable's Notes

<https://planobiblechapel.org/constable-notes/>

1. He is the image of the invisible God (v. 15).
 - The word “image” (*eikon*) suggests the idea of representation and manifestation.
 - Jesus is essentially and absolutely the perfect expression and representation of God the Father.
 - He is the visible representation and manifestation of God to created beings.

2. He is the first-born over all creation (v. 15).
 - The word “first-born” (*prototokos*) comes from two words.
 - One is the word (*protos*) which means first.
 - The second word (*tikto*) means to beget.
 - The word is used of Christ in his relationship to the Father.
 - It expresses his priority to, and preeminence over, creation.
 - This word does not suggest the first to be born.
 - Jesus was before all creation, and he produced creation.
 - It suggests superiority of position.

3. He is the originator of creation (v. 16).
 - By “all things” Paul really means *all things*. There is not anything made that He did not make.

4. He is the agent of creation (v. 16).
 - All creation owes its origin to the Son of God.
 - He was not simply instrumental in the creation; He was the cause for creation.

5. He is the goal of creation (v. 16).
 - All things were created *for* Him and His glory.

6. He is the antecedent (originator) of creation (v. 17).
 - All things visible and invisible originate from the Father, through the Son, and by the Holy Spirit.
 - The word “before” (*progonos*) is a word which means forefather.
 - Jesus is the parent of this world.

7. He is the sustainer of creation (v. 17).

- The word “consist” or “hold together” (*sunistemi*) mean to set one person or thing with another.
- The word “consist” or the words “hold together” come from two words.
 - The first is the word (*sun*) means “with.” It means to set together.
 - The second word, (*histemi*) means to stand.
- Jesus causes all things to stand with one another.
- This means that he is the sovereign ruler of everything.

8. He is the head of the church (v. 18).

- We see here that both the Church and the universe are under one divine administration.
- He who is King of kings and Lord of lords – King of the earth and all creation – is the Head of the true Church.

9. He is the first-born from the dead (v. 18).

- This is the same word (*protokos*) as is used in V15.
- This word does not suggest the first to be raised from the dead.
- He has the original prototype eternal body we will also have someday.

10. He is the preeminent One (v. 18).

- He is to have first place in everything.

11. He is the fullness of God (v. 19).

- The entire fullness of divine power and authority—all the attributes of God—are in Christ.

12. He is the reconciler of all things to Himself (v. 20).

- Christ has called back what was once alienated into union and friendship.
- He has restored to friendship or favor after hostility.
- Through Christ’s atoning work on the cross, He has reconciled all things.

13. He is the maker of peace (v. 20).

- Through the violent action of the cross, Jesus has built a means of peace between God and man.