

Colossians Series

[Sun. May 24, 2015] Colossians Series, Col. 1.19-20 – Craig A. Thurman

Again, let us keep these thoughts before us as we consider the remaining part of this first chapter:

Thanks was given to God:

For the hope these Colossians had shown since hearing the gospel of Christ.
For their faith in Christ, and
For their love for all the saints.

Ceaseless prayer was offered that they:

Might be **filled with the knowledge of His will** –
in all wisdom and spiritual understanding
To walk worthy of the Lord to all pleasing –
fruitful in ev good w. & increasing (kno of God)
Strengthened to all patience and longsuffering
Giving thanks to the Father who

(For it pleased the Father that all fullness dwell in His Son. vs. 19)

Has done:

Made us meet to [eis] be partakers of the inheritance

What he did to make us meet:

Delivered us from darkness' power

Translated us into His dear Son's kingdom

By whom he made us meet: Through His Son:

We have redemption and forgiveness of sins

through his blood

Who the Son is:

The image of the invisible God (Or, the visible manifestation of the invisible God) &

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creation's **firstborn** (from God; perhaps synonymous with being *sent* from God)

Vs. 16 [**For**, ὅτι, or 'that,' expressing the purpose for his visible manifestation and His firstborn right] All things were created **by Him**

and since created by him ...for Him as well

[**And**, that He **precedes** [pro] and **sustains** all things

He is the Head [or Foremost] of the church

He is for her the beginning & **firstborn** from the dead

That in all things He should have (aor.2, subj. which expresses futurity) **preeminence** (part pres) **respecting the church, whether it is power, or substance; animate or inanimate, earthy or heavenly, visible or invisible, living or dead, rejected or redeemed; Jesus Christ is over all *to the church!***

Eph.1.22 And hath put (aor.1, ind, act) all things under his feet, and gave (aor.1, ind. act) him to be the head over all things to the church,

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23 Which is his body, the fulness of him that filleth all in all. (fills all the members of every church?)

Ro.11.36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(This phrase, I am Alpha and Omega, is used 4 times of the Lord in Revelation: 4 = creation or natural order.)

Re.5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end ...

Notice how similar is the Ephesian text is to the Colossian:

Eph.1.16 [I] Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation ἀποκαλύψεως in the knowledge (ἐπιγνώσει, extensive knowledge) of him:

*18 The eyes of your understanding [διάνοια, mind, imagination, being enlightened [πεφωτισμένους, part, **perf**, pass]; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

*19 And what is the exceeding greatness of his power **to us-ward who believe**, according to the working of his mighty power,*

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20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over (far above, superior)

ὑπερ, for, on the part of, in the stead of, on behalf of, J-F-B, 'far above'

all things to the church,

None in the earth, but His churches understand this, or at least they should; Jesus Christ, appointed of the Father to rule this earth, and that which is to come, does so from His church/es, and the churches ought to know it.

J-F-B, 'Him (exalted and supremely glorious as He is) God gave to be Head over all things to the Church.'

23 Which is his body, the fulness

That is, that which is otherwise lacking in the earth of the measure of the witness of Christ is filled up, supplied by the church; the only, true witness of Jesus Christ in the earth is His church/es! We are complete in Him, Col.2.10.

of him (or, His fullness) that filleth (and though always complete in Him, always in need of His continual supply of grace, as all the earth has need of Him) all in all.

Eph.3.21 Unto him (God) be glory in (ἐν, in, with, by) the church by Christ Jesus throughout (εἰς, unto, for) all ages, world without end. Amen. (or literally, unto every generation forever. εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων.)

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And so, to begin this lesson, we back up one verse to the one that we closed with the last time:

18 And he is the head [meaning, uppermost, foremost] of the body, the church: who is the beginning, the firstborn from the dead;

the beginning: With Christ all things have their beginning. He is the beginning of everything and everything is answerable to Him. He certainly began His N.T. church. All true churches have their beginning from Him, not some other man that came later.

He is the first born of God, and He is the firstborn of creation, and He is the firstborn of the saints, firstborn of the dead. ([Ps. 2.7; He.1.6 of God]; [Col.1.15 of creation]; [Ro.8.29 of the saints]; [Col.1.18; Re.1.5 of the dead]) Jesus Christ is the first of all men to raise from the dead forever.

This should tell us something about Enoch and Elijah and the possibility of their being the two witnesses of Re.11.3 as they have not yet died; and of those who were raised from the dead before and during our Lord's earthly ministry ... were only raised to their natural states again and died later.

| | | |
|---------------|--|----------------------------|
| ἵνα | ¹ γένηται ² ἐν ³ πᾶσιν ⁴ αὐτὸς | πρωτεύων |
| that | ² in ³ all [things] ⁴ he ¹ might ¹ have [the] | preeminence. |
| in order that | ¹ 3ps aor.2, subj | be first, have first place |
| | expressing futurity | be before |

πρωτεύων; nom sing, masc, part, pres of πρωτεύω; root πρό; [vs.17 πρό, before]

The clearly stated purpose of the Father for sending His Son: in a word, to make His Son preeminent as the Man among men, over all creation to the church. Jesus Christ is the last Adam, who is the second man (1Co.15.45, 47), meaning that there are two heads within humanity: Adam over all his seed and Christ over all His. Whether this means that the churches are the only ones who realize this, or that all authority that the Son possesses is exercised through His special body I cannot say for sure; perhaps both.

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καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας ὅς ἐστιν ἀρχὴ
πρωτότοκος ἐκ τῶν νεκρῶν ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων

ὅτι

19 *For it pleased the Father
Because*

This appears to sum up all that the Father has done through His Son in verses 12-18. So in a sense it connects back with *Giving thanks unto the Father ... For it pleased the Father*

εὐδόκησεν; 3rd p s, aor 1, ind of εὐδοκέω; εὖ well, good + δοκέω KJV, to think, account, suppose; the aorist indicative will indicate the simple past tense verb (εὐδόκησεν, Mt. 12.18 *well pleased*; Lk.12.32 *your Father's good pleasure [mar. your Father is well pleased]*; 1Co.1.21 *it pleased God*; 1Co.10.5 *God was not well pleased*; Gal.1.15 *it pleased God*.)

There are six things for which the Father is well pleased:

The Father is well-pleased in the Son:

*Mt 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is **well pleased** εὐδόκησεν: I will put my spirit upon him, and he shall shew judgment to the Gentiles. (Mt.3.17)*

The Father is well-pleased to give the church the kingdom:

*Lu 12:32 Fear not, little flock; for it is your Father's **good pleasure** εὐδόκησεν to give you the kingdom. (margin, Your father is well pleased ...)*

The Father is pleased with the foolishness of preaching to save the believing:

*1Co 1:21 For after that in the wisdom of God the world by wisdom knew not God, it **pleased** εὐδόκησεν God by the foolishness of preaching to save them that believe. (Mt.11.26 He is pleased to hide from some, and reveal to others)*

The Father is pleased to predestinate us to the adoption:

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Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will ...

The Father is pleased to reveal to the saints the mystery of His will:
Eph.1.9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ...

The Father is pleased that all fullness should dwell in His Son:
*Col.1.19 For it **pleased** εὐδόκησεν the Father that in him should all fullness dwell;*

that in him should all fullness dwell;
Or, for all fullness to dwell in Him;

In what way? The things that the Father did through Christ making Him preeminent over all: He ransomed us by His shed blood, forgave our sins – He created all – all is for him – he maintain all – He is head over the church – and firstborn from the dead.

Or, to say it another way, the Father has so ordained it that all owing to Him must be acknowledged through the Son, Jesus. Christ is over all. The Father has vested Himself in the Son.

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Ro 9:5 ...Christ ... who is over all, God blessed for ever. Amen.

πλήρωμα; is probably best defined by:

*Mt 9:16 No man putteth a piece of new cloth unto an old garment, for that **which is put in to fill it up** πλήρωμα taketh from the garment, and the rent is made worse.*

Ro 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

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Jesus Christ is, to the creature, all that is the Father. The Father brought forth His Son to bring in all things that pertain to this present age, and to conclude all things that have to do with this present age. In a word, the whole creation is subject to the judgment of the Son.

He.1.8 But unto the Son he saith (specifically the Father said), Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

*1Co.15.24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have **put down all** rule and all authority and power.*

25 For he must reign, till he hath put all enemies under his feet.

*26 The last enemy that shall be destroyed is **death**.*

*27 For **he** (the Father) hath put all things under his feet.*

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Phl.2.8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

*9 **Wherefore** (δίῳ, or δι' ὅ, on which account of His death) God also **hath highly exalted him**, and given him a name which is above every name:*

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10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

*11 And that every tongue should confess that Jesus Christ is Lord, **to the glory of God the Father.***

ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

For our understanding let me reread this and the next verse in this order and then we'll take it as it is written in our Bible.

*For it pleased the Father that in him should all fullness dwell; **And ... by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven ... having made peace through the blood of his cross** (cf. Gill) So, first,*

20 And, having made peace through the blood of his cross,

Read verses 20-22 first. It has to do with reconciliation. This thought must be introduced first before delving into the sequence of reconciliation.

Notice first this parenthetical phrase. Christ's preeminence over all makes Him the only means by which peace can be made with God. ... it pleased the Father, or, the Father was well-pleased ... having made peace through the blood of His cross. The construction of this sentence puts before us the primary solution to the first consideration in reconciliation. While the whole age or present world has become disordered for sin and there is a necessity for reconciliation to God. The first part of that reconciliation is such that brings peace with God through Christ's shed blood. This is a simple statement to be elaborated on more in verse 21. But before this is addressed more fully we have a second consideration in reconciliation, and that is, the Father was pleased to reconcile the whole, present age to Himself through the blood of His Son.

In other words, the Son has purchased the whole sum of creation in His death and has the right to its disposal in such a manner as will reconcile it with the justice of God. I want you to consider these verses in light of this thought. In every instance there is a reconciling of the whole account:

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*Mt.13.44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and **selleth all that he hath, and buyeth ἀγοράζω that field.***

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

*46 Who, when he had found one pearl of great price, **went and sold all that he had, and bought ἀγοράζω it.***

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

*48 Which, when it was full, they drew to shore, and sat down, and **gathered the good into vessels, but cast the bad away.***

*2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord δεσποτήν **that bought ἀγοράζω them,** and bring upon themselves swift destruction.*

The whole world, because of sin, not just man, has become disordered. There has been an outstanding and unreconciled accounting for sin, that is, until the coming, death, burial, and resurrection of Jesus Christ. Sin before a Holy God requires justice, and justice against sin requires punishment by death. But the sinner, dying in sin, dies unreconciled, ever owing a debt to God for sin, and as a result the sinner receives the sentence of eternal punishment. The only hope for the sinner is if One should rise from among men, the God-man, who is holy and righteous before God, presenting Himself a substitute for them. But not only must He have died in the sinner's place, he must have the power to rise from the dead. Such an one has life in Himself and has the power, the right of God to grant this life to whomever He will. It pleased the Father to send His only begotten Son into the world to save His people from their sins. It pleased the Father to send His only begotten Son to make peace for those for whom He died. Without an exception, all of those for whom the Father sent the Son to die for SHALL LIVE!

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Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

having made peace, εἰρηνοποιήσας; nom s, masc, part, aor 1 of εἰρηνοποιέω; εἰρήνη peace, rest, quietness + ποιέω to do. This is the only place where this compound Greek word is found. (cf. Eph. 2.15 *making peace*)

The Greek aorist tense verb translated, *having made peace*, presents the snap-shot. When was peace made ... when Jesus shed His blood on the cross; not when we believed, not after we have made so much amends for all of the wrongs that we have ever done, not when we repented, but when Jesus died that day. He knew He had a people, he knew their very names before He came into time, He knew all about them, He knew everything about them before they were their very existence. He knows the end from the beginning. Yet none of that could have been the consideration when He died for them. Why? Because His love is of grace, His election is of grace, His salvation is of grace. Jesus freely gave His life for these because the Father gave them to him in eternity and not a single one of them can fail to come to Him. He knows his sheep by name. He calls them and they shall come.

What is peace?

Peace is to bring harmony between rival parties.

*Ac 7:26 And the next day he shewed himself unto them as they strove, and would have set them at **one** (εἰρήνην, peace) again, saying, Sirs, ye are brethren; why do ye wrong one to another?*

The sinner is brought into harmony with God:

*Lu 2:14 Glory to God in the highest, and on earth peace, good will toward **men**.* (not man; He had in view His own people.)

Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ... (Not that our faith brought peace, but that it demonstrates the reality that we have peace with God;

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otherwise why would God bestow such a gift upon sinners? Do you believe that Jesus died for you ... then you know what? He made peace with God for you! You!)

Peace is a rest or quietness concerning sin:

Sin is disturbing in light of a holy God. The soul that sins, it shall die. After death is the judgment. People want to dream about the so-called after life. Often it is portrayed with beautiful fields of grain and friends, family, even animals greeting them on the other side. But that is a delusion. Without Christ there is no sure hope after death. Then the reality of dying in sin begins. The Holy Scriptures tell of an everlasting punishment, first in the flames of hell, then banishment to a lake which burns with fire and brimstone. That is what the Bible tells us. It is certain that all those who die without Christ shall find this end.

Men drink their lives away. Some live in drugged stupors. Some work away life. But all will face this end, but for the grace of God. What is the command of the Word of God? Repent and believe the gospel concerning Jesus Christ! Christ's death, burial, and resurrection to save sinners. Are you a sinner to God? Or are you justifying the way you live. You know, we all have reasons to do what we do. It's always someone else's fault. Sin is disturbing. But Christ's shed blood brings *rest* to the soul concerning sin's punishment. Jesus bore the punishment for sin against God in His body on the cross and that brings those who are believing to a place of rest and quietness with God. Notice rest or quietness:

*Ac 9:31 Then had the churches **rest** (εἰρήνην, peace) throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

Repentant sinners have peace with God: that's how they live:
Ro 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

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11 For there is no respect of persons with God. (These manifest the peace of God through Jesus Christ.)

It was first brought to the Jews:

Ac 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Then to the nations:

Acts 10.34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

...

*42 And he commanded us to preach unto the people, and to testify that it is **he which was ordained of God to be the Judge of quick and dead.***

*43 To him give all the prophets witness, that through his name **whosoever believeth in him shall receive remission of sins.***

Those outside of Christ have no peace with God:

Ro 3:17 And the way of peace have they not known ...

There **is** no peace with God apart from the shed blood of Jesus Christ for sin.

through the blood of his cross,

There is no more *enmity*, antagonism, disturbance, anxiety, trouble on account of sin before God to the elect. The issue of sin, we mean the punishment, the issue of condemnation, is forever settled in Christ's death. It reads, *and **having made peace.*** Where God is inalterably angry with the wicked every day (Ps.7.11), the prosecution of the wrath of God now rests, having been exhausted through the substitutionary death of Jesus Christ for the sins of His people.

Augustus Toplady:

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'From whence this fear and unbelief,
Since God my Father, put to grief
His spotless Son for me?
Can he, the righteous judge of men,
Condemn me for that debt of sin,
Which, Lord, was charged on Thee?'

'If Thou hast my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not **twice** demand,
First at my bleeding Surety's hand,
And then **again** at mine.'

Jesus Paid It All, by M. S. Shaffer, verse 1,
'Gone is all my debt of sin, a great change is brought within, and to
live I now begin risen from the fall. Yet the debt I did not pay.
Someone died for me one day. Sweeping all my debt away. Jesus
paid it all.

It pleased the Father that all of those for whom Christ died were brought
peace with God the day He died on the cross.

*Ro 5:9 Much more then, being now justified by his blood, we shall be
saved from wrath through him.*

δι'
by him to reconcile
through

ἀποκαταλλάξαι; aor 1, infin, act of ἀποκαταλλάσσω; ἀπό forth, since +
κατά according, down + ἀλλάσσω the rest, others; Moulton, to transfer
from a certain state to another which is quite different.'

From that state of being dead in sins to living in righteousness before God.

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cf. also the Greek καταλλάσσω, *reconcile*.

all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

As we have read earlier, our Lord Jesus paid the price for the whole lot to have the peculiar treasure. The implication here is that the whole order of the universe has need of reconciliation. Before it passes away, all that which has become alienated shall be either made at peace with God through the shed blood of Christ, or forever be put away with punitive retribution.

The whole present order of this age is subjected to the judgment of the Son of God. What part is it that Christ's blood plays for the to the creations not delivered from the corruption of sin? Wouldn't it all have perished anyway? Yes, but the Father has subjected the whole dispensing thereof to the Son. None of that which is out of order shall cease until the Son has brought all into subjection before the Father. It will all be reconciled by Jesus Christ before all is said and done.

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

The subject now returns to those who particularly enjoy peace with God. The Lord willing we will have opportunity to consider this the next time we come together.

To those who might be here today who have never understood until now their need for Christ, this is the day. Repent and be baptized in the name of Jesus Christ because of the remission of sins. Receive the gift of the Holy Spirit when you walk in His N.T. church and live for Christ until He comes again. That is the commandment to all who believe. Everything else in life is subservient to this one issue. *Mt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*