

Centrality of the Son: A Study of Colossians
Security in Christ
Colossians 1:13-23

Christ's Power

1:13-14

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

Colossians 1:13-14

Some of those in error at Colossae want to emphasize the forms of rigorous human spirituality found in their culture (see comment on 2:16–23); Paul insists that Christ is enough (cf. 2:6–15) and describes him in the language Judaism normally reserved for personified Wisdom. This image was a natural one for early Christians to describe Christ; Judaism personified God's Wisdom as divine, and the roots of the image in Jewish tradition go back at least as far as Proverbs 8.

The IVP Bible Background Commentary

It refers to God's redemptive activity, and the terminology comes from warfare. The terms "rescued," "dominion," and "kingdom" emphasize this truth. Paul contrasted "the dominion of darkness" with "the kingdom of the Son he loves." In this context, they parallel the ideas of darkness and light of the previous verse. Perhaps this is distinctively Pauline because he included the contrast along with other ideas found here in his earlier testimony before King Agrippa (Acts 26:15–18).

Philippians, Colossians, Philemon

Christ's Position

1:15-20

He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the *Father's* good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

Colossians 1:15-20

The Greek term *πρωτότοκος* (*prōtotokos*) could refer either to first in order of time, such as a first born child, or it could refer to one who is preeminent in rank.

The NET Bible

