



Colossians 1:10-20

Translation

- v.9 On account of this, even we, from the day we heard, have not ceased praying for you, and asking that you may be filled with the knowledge of His Will in all wisdom and spiritual insight. WHAT DOES πνευματικῆ (Col 1:9 BGT) MODIFY?
- v.10 to walk worthy of the Lord in full pleasing, in all good works bearing fruit and growing in the knowledge of God.

Translation

- v. 11 in all power be strengthened according to the might of his glory, unto all endurance and patience with joy.
- v. 12 giving thanks to the Father, who qualified you unto the portion of the inheritance of the saints in light.
- v. 13 Who delivered us from the power of darkness, and transferred to the Kingdom of His Beloved Son.
- v. 14 in whom we have the redemption, the forgiveness of sins.

Overture



Prayer of St. Paul

- To be filled....
 - With knowledge of His Will
 - In all wisdom
 - And spritual insight

Discussion

- Where do we gain knowledge of His Will?
 - Hidden Will: it's hidden and unknowable.
 - Revealed Will: Where do we find that?

Luther

- Now, God in his own nature and majesty is to be left alone; in this regard, we have nothing to do with him, nor does he wish us to deal with him. We have to deal with him as clothed and displayed in his word, by which he presents himself to us. That is his glory and beauty, in which the Psalmist proclaims him to be clothed (Ps. 21:5). . . . **God preached works to the end that sin and death may be taken away, and that we may be saved.** ‘He sent his word and healed them’ (Ps. 107:20). **But God hidden in majesty neither deplores nor takes away death, but works life and death, and all in all;** nor has he set bounds to himself by his word, but has kept himself free over all things.
- (*Bondage of the Will*)

More than Gnosis and Fulfillment

- What's the Purpose of the knowledge and insight?
 - To “Walk”
 - “walk in obedience”
 - Deut. 5:33; Deut. 10:12; Deut. 11:22; Deut. 26:17; Deut. 28:9; Deut. 30:16; Jos. 22:5; 1 Ki. 2:3; 1 Ki. 3:14; 1 Ki. 8:58; 1 Ki. 11:38; 2 Ki. 21:22; 2 Chr. 6:31; Ps. 128:1; Jer. 7:23; Zech. 3:7; 2 Jn. 1:6
 - Walking in God's ways means doing His will
 - Thus you will walk in the ways of the good and keep to the paths of the righteous. (Pro 2:20) and...Prov. 2:7, 13, 20
 - Prov. 4:12, 14; Prov. 6:22, 28; Prov. 8:20; Prov. 9:6; Prov. 13:20; Prov. 19:1; Prov. 28:6, 18, 26

What's with the Good Works???

- Ephesians 2:8-10
- Matt. 5:16
- Jn. 10:32
- Phil. 2:13
- I Tim. 2:10
- I Tim. 6:18
- Tit. 2:7, 14
- Tit. 3:8, 14
- Heb. 10:24
- Jas. 2:14
- Jas. 3:13

Good Works: Not Saving

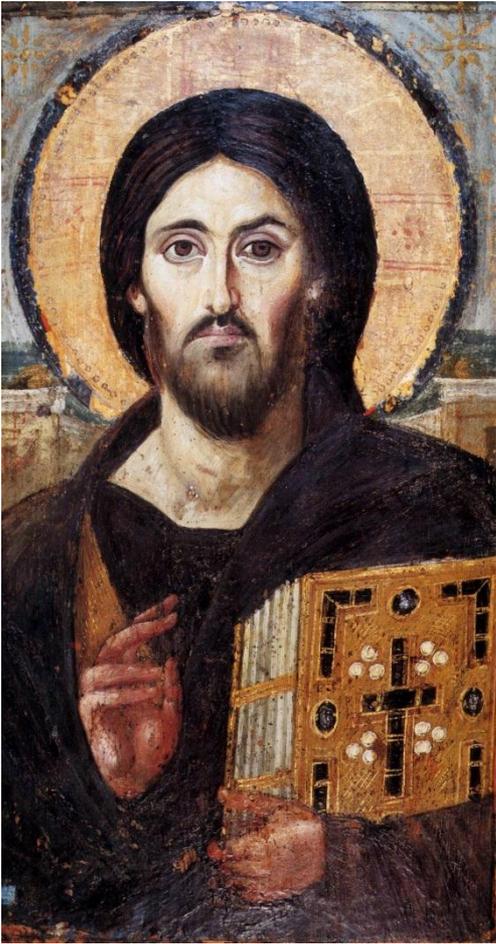
- Works are Good, and Good Works are Good.
 - Works do not earn merit, favor, grace of God.
- God desires us to do good.
 - God saves on Christ's works, not our own
- Good Works come from God
 - He gives the power, will and forgiveness to do good.

Light and Darkness

- How are we delivered from darkness to light?
- How is that symbolized?
- How do we remember this truth in worship?

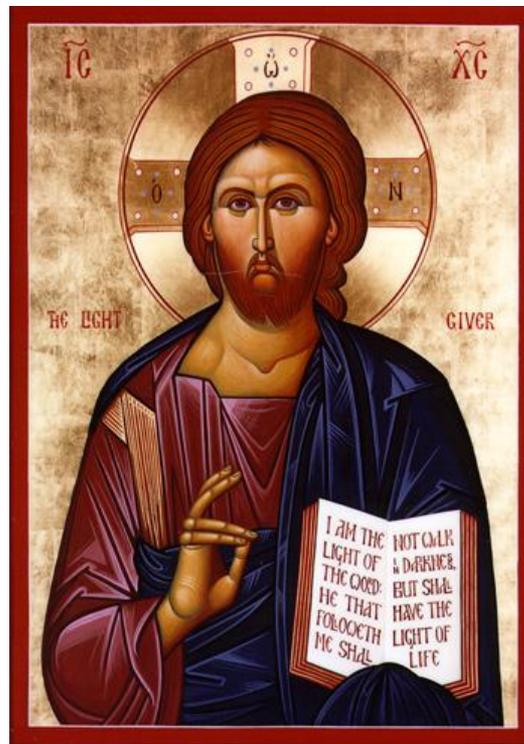


“Christ Hymn”



Icon/Image

- v.15 Who is the **ICON** of God the invisible, firstborn of all creation.



Controversial Verse

- Firstborn of all creation....
 - Firstborn of all things created,
 - OR
 - Firstborn of each created thing?
- What is the Orthodox Christian answer?

Why?

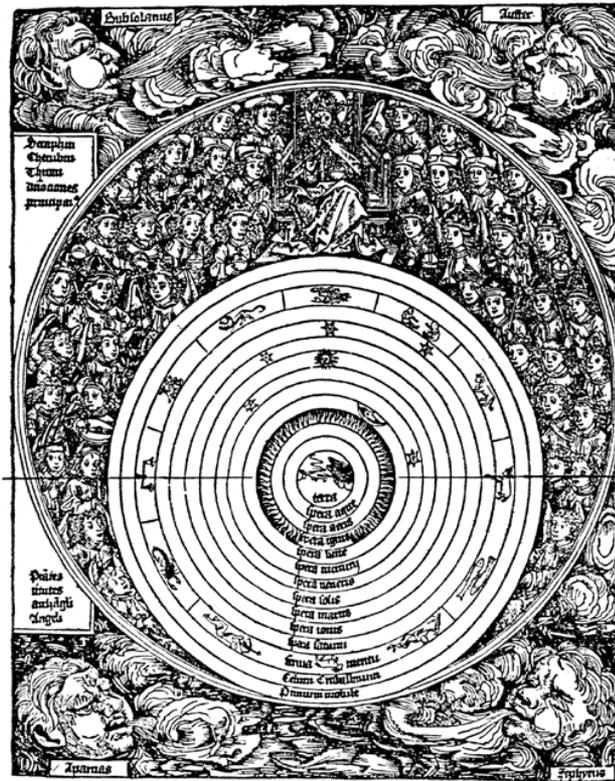
- Context
- Grammatically
- Icon/image—God made visible

Creation

- v. 16 For by Him all things were made, the stuff in heaven and the stuff on earth, the seen stuff and unseen, whether thrones, whether dominions, whether rulers, whether powers--the ALL through him and for him has been made.

Parallels

- **Joh 1:3** All things came into being by Him, and apart from Him nothing came into being that has come into being.
- **Eph 1:21** far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.
- **1Co 8:6** yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.
- **1Pe 3:22** who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.



From the Nuremberg Chronicle, 1493

The Universe of Ptolemy

Ptolemy, who lived in the 2d century A.D., placed the earth (*terra*) in the center of the universe. He believed that the earth supported the elements, water, air and fire, and that around the elements revolved a series of epicycles, vast spherical zones or heavens, the smallest enclosing the earth. Each of the heavenly bodies was attached to one of the spheres and caused it to move around the earth at a uniform rate. The moon was attached to the innermost epicycle, and then came Mercury, Venus, the sun, Mars, Jupiter, Saturn and the fixed stars, eight in number. The ninth sphere produced the precession of the equinoxes, and the tenth, the *primum mobile*, supposedly revolved from east to west in 24 hours and carried the hours along with it. Until 1543, when Copernicus published his true system of the universe, people believed in the system of Ptolemy, as pictured here in a woodcut from the *Nuremberg Chronicle*. The artist who designed this old woodcut has added his conception of the heavenly universe: God on his throne surrounded by angels and archangels, seraphim and cherubim, and in the four corners the winds that blow on the earth: *Subsolanus*, the east wind; *Auster*, the south wind; *Aparcas*, the north wind, and *Zephyrus*, the west wind

What does this Mean?

- ...that Paul, Peter, and John say similar things?
- ...that “thrones, powers” are mentioned?
 - What are they??

Pseudo-Dionysius

- The angelic hierarchies divided into three triads:
 - First --Seraphim, Cherubim and Thrones
 - Middle- - Dominions, Virtues and Powers
 - Last -- Principalities, Archangels and Angels
 - *The Celestial Hierarchies*—a 5th century text incredibly influential in medieval church.

Center Verse

- v.17 And He is before all things, and all things in him consist.

“2nd Stanza”

- And He is the head of the body, the Church. He is the Beginning, firstborn from the dead, in order that in everything, He might be first/preeminent
- v.19 For in Him all the fullness was pleased to dwell.
- v.20 and through Him to reconcile all things to Him, making peace through the blood of His cross, through him, whether things on the earth, or the things in heaven.

Church

- What is the basis of his headship over the church?
- What is the fullness? (pleroma?)

Work of Christ

- Through blood...



Work of Christ

- To reconcile...

Work of Christ

- All Creation...

