**Colossians 2**

Colossians 1:15-23

8/3/25 AM

Football camp.

PAUSE

**Today, we continue our journey through the NT book of Colossians. As we press on, we’ll find that the introductions are now over. The customary thanksgivings and prayers are done.**

* We saw last week that the opening verses are anything but a mere formality—they’re packed with meaning and substance and truth.
* However, the time has come to get the main purpose of the letter.

And while we might expect the apostle to begin by unpacking the heresies in Colossae, as he did when writing first to the Corinthians (1 Cor. 1:10f.), in Colossians Paul takes a different approach.

* Rather than focusing on the counterfeits, he concentrates on the real thing.

**If you remember from last week, the false teachers in Colossae didn’t encourage anyone to forget Jesus altogether; they just said he wasn’t the only show in town.**

* They attempted to persuade the Christians in Colossae to think of Jesus as a steppingstone, a starting point.
  + He’s a great place to begin your spiritual journey, but if you really want a full spiritual experience, you need to add other things to your faith in Christ. You need to consider ideas and practices that neither come from nor are in conformity with your commitment to be followers of Jesus Christ.[[1]](#footnote-1)
  + Jesus can be an important piece of the puzzle; he just can’t be exclusive.

**So, in contrast, Paul tells the Colossians and us, the truth about Jesus.[[2]](#footnote-2)**

And in this text, Paul lays before the church a declaration of the absolute, exclusive, unrivaled supremacy of Jesus Christ.[[3]](#footnote-3)

Interesting: we hear claims all the time.

* But the fact is, within three decades of the crucifixion, language like this was in normal circulation among the churches to describe Jesus of Nazareth. What such testimony shows is that there never was a time, from the beginning of the church’s life, when the highest honors of the Godhead were not given to his name.[[4]](#footnote-4)

**Jesus isn’t just a piece of the puzzle. He isn’t just great moral teacher. He isn’t just a social media influencer who knew how to drop some dope TikTok.**

* He has supreme authority throughout the universe and no other spiritual power whatsoever is able or necessary to bring to mankind God’s full and final salvation.[[5]](#footnote-5)

So, let’s pick up where we left off last week and jump into this weighty confession of faith…

***Colossians 1:15-20 NLT*** *Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation,* ***16****for through him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can’t see—such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through him and for him.* ***17****He existed before anything else, and he holds all creation together.* ***18****Christ is also the head of the church, which is his body. He is the beginning, supreme over all who rise from the dead. So he is first in everything.* ***19****For God in all his fullness was pleased to live in Christ,* ***20****and through him God reconciled everything to himself. He made peace with everything in heaven and on earth by means of Christ’s blood on the cross.* ***21****This includes you who were once far away from God. You were his enemies, separated from him by your evil thoughts and actions.* ***22****Yet now he has reconciled you to himself through the death of Christ in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault.* ***23****But you must continue to believe this truth and stand firmly in it. Don’t drift away from the assurance you received when you heard the Good News. The Good News has been preached all over the world, and I, Paul, have been appointed as God’s servant to proclaim it.*

**Last week I mentioned that we are forgetful people. We lose things all the time.**

* Barbershop.
* Sometimes we forget things and the consequences are minimal. But sometimes we forget things and the consequences are monumental.

**What was happening in Colossae was that Christians were starting to doubt the sufficiency of Christ for all their spiritual needs, because they were losing sight of His supremacy.[[6]](#footnote-6)**

So, church, as we chew on this text today, my goal for us is twofold.

* I pray that we’re reminded of who Christ is and to recognize what happens in our lives when we lose sight of who he is.

So, who is Christ? Let’s consider the characteristics Paul lays before us. The apostle begins by reminding us that…

1. **Jesus is the visible image of the invisible God.**

**In the OT God is presented as the one who cannot be safely seen.**

* He told Moses, “I will make all my goodness pass before you…but you may not look directly at my face, for no one may see me and live.”
* God is so exalted and holy and different from human beings that he cannot be perceived by them.[[7]](#footnote-7)

**However, God the Son has made him known.[[8]](#footnote-8)**

The very nature and character of God have been perfectly revealed in Jesus Christ.[[9]](#footnote-9)

* To see Jesus is to see (and experience) the Father (John 14:8–10).[[10]](#footnote-10)

***John 1:18 NLT*** *No one has ever seen God. But the unique One, who is himself God, is near to the Father’s heart. He has revealed God to us.*

**The revelation of God in Christ is such that we can actually see him, even with all of our limitations.[[11]](#footnote-11)**

* So, if a person wants to know what God is like then he or she should turn to the Scriptures and find out all about Jesus, for he, who from all eternity has been the image of God[[12]](#footnote-12) shows us perfectly what the Father is like.[[13]](#footnote-13)

Second characteristic…

1. **Jesus is supreme over all Creation.**

Your translation may say, *“he is the firstborn of all creation.”*

**Paul borrowed this term from his Jewish upbringing:** firstborn was a Hebrew way of saying someone was especially honored. The nation of Israel was called firstborn (Ex 4:22), as was David (Ps 89:27). The word didn’t necessarily refer to one’s birth order but to a person’s place of honor before God.

* So, Paul was saying that Christ has a place of honor over all creation.

As the firstborn, He is unique, distinguished from all creation (*cf.* Heb. 1:6). He is both prior to and supreme over that creation since he is its Lord.

* The context makes it plain that Jesus is not the first of all created beings ‘because’ he is the one by whom the whole creation came into being (16).[[14]](#footnote-14)

**Jesus isn’t just one option among many.** He is supreme: in unique relationship to God and unique relationship to creation.[[15]](#footnote-15)

* As my Papaw would have said…

The third characteristic Paul lays before us comes in verse 16…

1. **For through him God created everything.**

Jesus is the creator. This implies that he existed before creation and acted as the agent of creation.[[16]](#footnote-16)

**Since Christ created everything, He Himself is uncreated.**

* The word *for* that introduces this verse could be translated “because.” Jesus Christ is the Firstborn of all *because* He created all things.

***John 1:3 NLT*** *God created everything through him, and nothing was created except through him.*

* This includes all things in heaven and earth, visible and invisible. All things are under His command.[[17]](#footnote-17)
* It is no wonder that the winds and waves obeyed Him, and diseases and death fled from Him, for He is Master over all.

**Everything exists *in* Him, *for* Him, and *through* Him.**

* Paul uses three different prepositions to refute the philosophy of the false teachers.
  + For centuries, the Greek philosophers had taught that everything needed a primary cause, an instrumental cause, and a final cause. The primary cause is the plan, the instrumental cause the power, and the final cause the purpose.
    - When it comes to Creation, Jesus Christ is the primary cause (He planned it), the instrumental cause (He produced it), and the final cause (He did it for His own pleasure).[[18]](#footnote-18)

So whatever path to life was being offered to the Colossians, Paul reminded them that nothing in creation outranked or overpowered Christ in any way.”

**Jesus holds the highest rank in creation because he is divine, he is God, he is the Creator of all things, including any sort of spirit beings or false gods being pushed by the false teachers in Colossae.**[[19]](#footnote-19)

Fourth characteristic…

1. **Christ is the Head of the body, the church.**

So, besides being the Lord of the universe, He is also the church’s Head (cf. Eph. 1:22–23; 5:23).

**How deep do we have to go here**?

* If a body does not hold fast to its head, it can hardly hope to survive![[20]](#footnote-20)
* We get the picture, don’t we?

So, to people who were arguing that ultimate spiritual experience had to be found in places in addition to Christ, Paul holds up Christ as the one who is the true and only source of life for the body.[[21]](#footnote-21)

* As the Head of the church, Jesus Christ supplies it with life through His Spirit. He gives gifts to men and women and then places them in His church that they might serve Him where they are needed. Through His Word and Spirit, Jesus Christ nourishes and cleanses the church (Eph. 5:25–30).
* **He began his church, and HE is its source of life and vitality. The church takes its direction from Him and is under his authority.[[22]](#footnote-22)**
  + This position is reserved exclusively for him.[[23]](#footnote-23)

A fifth characteristic…

1. **Christ is the beginning, supreme over all who rise from the dead.**

Your translation may say the “firstborn from the dead.” Once again, firstborn here has nothing to do with time.

* Jesus is first in rank, of first importance.
* In Scripture, Jesus brought people back to life. But they were raised to life only to die again.
* However, Jesus was the first person to rise, never to die again. He is the first person to conquer death, and all other resurrections are based on his.[[24]](#footnote-24)

***1 Corinthians 15:20–23 NLT*** *But in fact, Christ has been raised from the dead. He is the first of a great harvest of all who have died.* ***21****So you see, just as death came into the world through a man, now the resurrection from the dead has begun through another man.****22****Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life.****23****But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back.*

Jesus entered the world of sinners, endured their punishment, and rose victorious with the power of the Spirit. Thus, in Christ there is a new order of existence. It is a resurrection existence. It is an after-death existence that is guaranteed by the fact that Jesus, who died as any die, rose in resurrection to redeem those who trust him.[[25]](#footnote-25)

* Just as creation depends on him for its existence and order, redemption depends on him, and he is the primary figure in it.[[26]](#footnote-26)

**Life and fulfillment cannot be found outside of Christ!**

1. **The sixth description of the exalted Christ is that all God’s fullness dwell[s] in Him.**

Jesus has supremacy over all things because He is the full embodiment of God’s attributes and saving grace.

* The word translated “fullness” is the Greek word *pleroma* (pronounced “play-RO-ma”). It meant “the sum total of all the divine power and attributes.”
* Paul used this word eight times in the Colossian letter, and once again he’s meeting the false teachers on their own ground.
  + They said full experience could be found elsewhere and Paul says, *“no, full experience is found in Christ and Him alone!”*

The word *dwell* is equally important. It means much more than merely “to reside.” This form of the verb means “to be at home permanently.” It’s used in the present tense indicating an ongoing activity.

* So, the verb indicates that this fullness was “not something added to Jesus that was unnatural to Him, but that it was permanently a part of His essential Being.”[[27]](#footnote-27)
* **He was no less than God, and he continues to be fully divine.[[28]](#footnote-28)**

Jesus isn’t just an option among many—He is God and because He is God, He is able to do what no mere man could ever do…[[29]](#footnote-29)

1. **The seventh feature of Christ is that He is the Reconciler.**

**Through Jesus, God is able to reconcile lost sinners to himself.**

The bible says that by nature, humanity is separated from God; and by our deeds, we are alienated from Him (Col. 1:21).

* Dead in trespasses (Eph. 2:1ff) and unable to do anything to save ourselves or to please God (Rom. 8:8).

**So, if there is to be reconciliation between man and God, the initiative and action must come from God.**

Reconciliation is the removal of hostility and the restoring of friendly relations to parties who have been at war.[[30]](#footnote-30)

* And as Paul declares, it is *in Christ* that God was reconciled to man (2 Cor. 5:19). Jesus didn’t come just to provide us a good example of love and morality. It was through His *death* that peace was made between God and man…[[31]](#footnote-31)

**Of course, the false teachers offered a kind of reconciliation.** They proffered ways for people to be more “spiritual” and find “full” experiences.

* However, the reconciliation they offered was not complete or final.

But the reconciliation we have in Jesus Christ is perfect, complete, and final. More than that, the reconciliation in Christ *involves the whole universe!* He reconciles “all things unto Himself…” (Col. 1:20).

We need to make a note here…

**Paul is not teaching universal salvation.**

“Universalism” is the teaching that all beings, including those who have rejected Jesus Christ, will one day be saved. This was not what Paul believed or preached.[[32]](#footnote-32)

**What he’s saying is that reconciliation through Christ takes in the whole created order.**

Nothing lies outside the scope of his reconciling work. That is not the same as saying that everyone will be saved (Without question he taught that sinners needed to believe in Jesus Christ to be saved (2 Thes. 1).[[33]](#footnote-33)

* But it is to say that all who are ultimately reconciled to God will be saved by Christ’s blood. [[34]](#footnote-34)
* He will be able to glorify believers and punish unbelievers, *and do it justly*, because of Christ’s death on the cross. No one can accuse God of doing wrong, because sin has been effectively dealt with on the cross.[[35]](#footnote-35)

PAUSE

Church, I’ve done my best to avoid being overly academic and stuffy, but there’s just so much meat on these bones. Paul tells us that:

**Jesus Christ has taken care of *all things*.**

All things were created by Him and for Him. He existed before all things, and today He holds all things together. He has reconciled all things through the Cross. No wonder Paul declared that “in all things He might have the preeminence” (Col. 1:18).

**Paul also tells us that all that we need is Jesus Christ.**

We have all of God’s fullness in Him, and we are “filled full” (complete) in Him (Col. 2:10). There is no need to add anything to the person or work of Jesus Christ. To add anything is to take away from His glory. [[36]](#footnote-36)

PAUSE

Now, my guess is that most of us agree with everything Paul has just said. We nod our heads, we say, “yes and amen.” But what happens when we lose sight of who Christ really is? This was the threat in Colossae. What happens when we lose sight of Jesus’ supremacy? A few quick thoughts. For starters…

1. **We forget who we are.**

**Paul tells us that Jesus is the Creator of all things, and all things means all things!**

Paul’s language here comes from Genesis 1:1 “In the beginning God created the heavens and the earth.” If we read on, we find these marvelous words: *“Let us make human beings in our image, according to our likeness”* (Gen. 1:26).

**Our post-Christian culture says that we’re all here by accident.**

We’re just the results of some random processes. Evolution got started and boom, look at us now.

* But the Bible says that we are the crowning glory of the creation of God (cf. Ps. 8:5). That God knit us together in our mother’s wombs (Ps. 139:13). That we’re not just here by chance. We’re not here randomly.

**We are the crowning glory of the creation of God, and as a result we have inherent dignity, worth, and value.[[37]](#footnote-37)**

**When we grasp who Jesus is, we cannot escape this truth.**

Even if you’ve been told otherwise. Even if you’ve been told that you were a mistake. Even if things have happened in life that have caused you to question your worth and value, we must never forget that we are created in the image of God as the crowning glory of his creation.[[38]](#footnote-38)

Because of the supremacy of Christ, because of who he is, we are what the Creator of the universe says we are. And by breathing into us the very breath of life, he says that we have value, dignity, and worth.[[39]](#footnote-39)

When we lose sight of who Jesus is we lose sight of who we are. But also…

1. **We forget why we’re here. We forget our purpose.**

**How does the world answer this question?**

* Google search: personal fulfillment and happiness. It’s about finding whatever it is that brings us joy, fulfillment, and a sense of meaning.
* We’re here to consume and enjoy.
* Get all we can, can all we can get, and then sit on the can.

The Bible answers this question very differently.

***Colossians 1:16b-18 NLT*** *for through him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can’t see—such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through him and for him.* ***17****He existed before anything else, and he holds all creation together.* ***18****Christ is also the head of the church, which is his body. He is the beginning, supreme over all who rise from the dead. So he is first in everything.*

**Paul said in verse 16 that “all things were created through him and for him.”**

* So, the ultimate purpose of all things is to bring Christ glory and honor.

That’s why we exist. That’s why God breathed into us the very breath of life. He is to have supremacy and priority in all things.

* And because of this, the reason for our existence goes far beyond consumption and enjoyment.[[40]](#footnote-40)

PAUSE

What would it look like if we grasped the supremacy of Christ as it relates to our very purpose for existing, and saw to it that every part of our lives served to advance Christ’s glory and supremacy here on earth?[[41]](#footnote-41)

* What if it wasn’t, *“Well, I’ve got my faith and then I’ve got my…”*
* Career
* Parenting
* Finances

I’m not preaching at you, but I believe with all my heart that if we truly grasped our purpose as it relates to who Christ is, things would change today.

When we forget Christ’s supremacy…

1. **We forget what’s wrong with the world.**

**We all know that something is wrong with the world. You don’t need me to tell you.**

We live in the age of anxiety, and we know that “something is wrong.”

But church, if we grasp what Paul is laying down here, if we grasp who Jesus truly is, then we recognize that what’s wrong with the world is not something, it’s someone.[[42]](#footnote-42)

***Colossians 1:19-21 ESV*** *For in him all the fullness of God was pleased to dwell,* ***20****and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* ***21****And you, who once were alienated and hostile in mind, doing evil deeds.*

**What is wrong with the world? You and me. We are what’s wrong with the world!**

* Sin is what’s wrong with the world.[[43]](#footnote-43)

In his book *Discipleship: What It Means to be A Christian*, A.W. Tozer wrote, “You see, in our time we have over-emphasized the psychology of the sinner’s condition. We spend much time describing the woe of the sinner, the grief of the sinner and the great burden he carries. He does have all of these, but we have over-emphasized them until we forget the principal fact—that the sinner is actually a rebel against properly constituted authority! That is what makes sin, sin. We are rebels. We are sons of disobedience. Sin is the breaking of the law, and we are in rebellion, and we are fugitives from the just laws of God while we are sinners…Certainly, sinners are heartbroken, and they carry a heavy load. Certainly, they labor and are heavy-laden. The Bible takes full account of these things; but they are incidental to the fact that the reason the sinner is what he is, is because he has rebelled against the laws of God and he is a fugitive from divine judgement…”[[44]](#footnote-44)

**When we lose sight of who Jesus is, we forget that the problem isn’t just something, it’s someone—it’s us.**

We often ask, *“if God is good…”*

* But maybe we’re asking the wrong question…

In the book *The Supremacy of Christ in a Postmodern World*, Voddie Baucham wrote:

“The proper question is…How on earth can a holy and righteous God know what I did and thought and said yesterday and still grant me another day of life?” Until we ask the question that way, we do not understand the issue. Until we ask the question that way, we believe the problem is *out there* somewhere. Until we ask the question that way, we believe that there are some individuals who, in and of themselves, deserve something other than the wrath of Almighty God.[[45]](#footnote-45)

The problem with the world is you and me. The problem is the fact that we do not acknowledge the supremacy of Christ. We start with ourselves as the measure of all things, and we believe in the supremacy of us.

* As a result, we want a God who is omnipotent but not supreme. If we have a God who is omnipotent but not supreme, we can wield his power. But if our God is both omnipotent and supreme, we are at his mercy.[[46]](#footnote-46)

One last thing happens when we lose sight of who Jesus is. We forget…

1. **How what is wrong in the world can be made right.**

Just as it was in Colossae, the world offers all kinds of solutions for making wrongs right.

* Today it’s more stuff, more technology, more education, more government.

But look again…

***Colossians 1:22-23 NLT*** *Yet now he has reconciled you to himself through the death of Christ in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault.* ***23****But you must continue to believe this truth and stand firmly in it. Don’t drift away from the assurance you received when you heard the Good News.*

How can what is wrong be made right? We see in these last two verses that what is wrong can be made right only by the substitutionary, atoning death of Jesus Christ.

* What is wrong cannot be made right by any other means. There is no other means by which man can be justified.[[47]](#footnote-47)

That the sufferings, humiliation, and death of Christ are vitally connected with the pardon of our sins is a truth so frequently stated in the Scriptures that its mention seems almost redundant.

* This was the burden of the message of Jesus and the apostolic ministry. It is the central thought of Scripture…even to the superficial reader. Consider a few…
* “…The Son of Man came not to be served but to serve others and to give his life as a ransom for many.”” (Matt. 20:28).
* “And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, 15 so that everyone who believes in him will have eternal life.” (John 3:14-15).
* “But God showed his great love for us by sending Christ to die for us while we were still sinners.” (Rom. 5:8).
* “What we do see is Jesus, who for a little while was given a position “a little lower than the angels”; and because he suffered death for us, he is now “crowned with glory and honor.” Yes, by God’s grace, Jesus tasted death for everyone.” (Heb. 2:9).
* “Under the old system, the blood of goats and bulls and the ashes of a heifer could cleanse people’s bodies from ceremonial impurity. 14 Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins.” (Heb. 9:13-14).
* “So, also Christ was offered once for all time as a sacrifice to take away the sins of many people.” (Heb. 9:28).
* “From Jesus Christ. He is the faithful witness to these things, the first to rise from the dead, and the ruler of all the kings of the world. All glory to him who loves us and has freed us from our sins by shedding his blood for us.” (Rev. 1:5).[[48]](#footnote-48)

**Jesus died for our sins…If he had not died for our sins we must have died.**

* Man had sinned and was under sentence of death. But Christ died in our place so that it may be said of his death that he was a substitute for us.[[49]](#footnote-49)

Christians have always confessed that there is but one God…and one way to that God—the God-man Christ Jesus. He alone is the God-given mediator. God has made him the agent of reconciliation for *all* because there is no other mediator capable of reconciling *any*. ‘He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.’[[50]](#footnote-50)

PAUSE

Church, the invitation on the table here in Colossians is that life in the fullest has been made available to us in Jesus Christ. He is supreme overall, and he is the all-sufficient Savior.

* What God has done in Christ exhausts all that God has to do for us. And when a person is in Christ, he or she is the beneficiary of all that God has done in Christ.[[51]](#footnote-51)
* Why would we want to trade that for anything else?

Verse 18

1. Harold W. Hoehner, Philip W. Comfort, and Peter H. Davids, [*Cornerstone Biblical Commentary: Ephesians, Philippians, Colossians, 1&2 Thessalonians, Philemon.*](https://ref.ly/logosres/cstonecm70eph?ref=Bible.Col1.13-23&off=16272&ctx=God+visible+(1%3a15).+~In+the+Old+Testament), vol. 16 (Carol Stream, IL: Tyndale House Publishers, 2008), 234. [↑](#footnote-ref-1)
2. Max Anders, [*Galatians-Colossians*](https://ref.ly/logosres/hntc69ga?ref=Bible.Col1.15&off=79&ctx=a+clever+company+of+~false+teachers+who+s), vol. 8, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 282–283. [↑](#footnote-ref-2)
3. R. C. Lucas, [*Fullness & Freedom: The Message of Colossians & Philemon*](https://ref.ly/logosres/bstus72col?ref=Bible.Col1.15-20&off=1609&ctx=+before+the+church%2c+~right+at+the+start+o), The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1980), 45. [↑](#footnote-ref-3)
4. Lucas, [*Fullness & Freedom: The Message of Colossians & Philemon*](https://ref.ly/logosres/bstus72col?ref=Bible.Col1.15-20&off=2807&ctx=een+noted%2c%EF%BB%BF1+is+the+~fact+that+within+thr), 45. [↑](#footnote-ref-4)
5. Lucas, [*Fullness & Freedom: The Message of Colossians & Philemon*](https://ref.ly/logosres/bstus72col?ref=Bible.Col1.15-20&off=4396&ctx=ur.+This+means+that+~no+other+spiritual+p), 46. [↑](#footnote-ref-5)
6. Lucas, [*Fullness & Freedom: The Message of Colossians & Philemon*](https://ref.ly/logosres/bstus72col?ref=Bible.Col1.15-20&off=4497&ctx=nd+final+salvation.+~What+was+happening+i), 46. [↑](#footnote-ref-6)
7. Hoehner, Comfort, and Davids, [*Cornerstone Biblical Commentary*](https://ref.ly/logosres/cstonecm70eph?ref=Page.p+234&off=1401&ctx=e+the+Colossians+of+~ideas+and+practices+), 258. [↑](#footnote-ref-7)
8. Peter T. O’Brien, [“Colossians,”](https://ref.ly/logosres/nbc?ref=Bible.Col1.15-17&off=225&ctx=+has+ever+seen+God%2c+~but+God+the+only+Son) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1266. [↑](#footnote-ref-8)
9. O’Brien, [“Colossians,”](https://ref.ly/logosres/nbc?ref=Bible.Col1.15-17&off=29&ctx=ord+in+creation.+15+~The+image+of+the+inv) 1266. [↑](#footnote-ref-9)
10. Hoehner, Comfort, and Davids, [*Cornerstone Biblical Commentary*](https://ref.ly/logosres/cstonecm70eph?ref=Page.p+234&off=1401&ctx=e+the+Colossians+of+~ideas+and+practices+), 258. [↑](#footnote-ref-10)
11. Richard R. Melick, [*Philippians, Colossians, Philemon*](https://ref.ly/logosres/nac32?ref=Bible.Col1.15&off=288&ctx=+revelation+of+God.+~In+the+Greek+world%2c+), vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 214–215. [↑](#footnote-ref-11)
12. O’Brien, [“Colossians,”](https://ref.ly/logosres/nbc?ref=Bible.Col1.15-17&off=356&ctx=(Gn.+1%3a26%E2%80%9327).+From+~all+eternity+Jesus%2c+) 1266. [↑](#footnote-ref-12)
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