

Believers' Transfer (vv. 13-14)

VERSE 13 For He rescued us from the domain [authority] of darkness, and

transferred us to the kingdom of His beloved Son (ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας

τοῦ σκούτου καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ [*pro.nom.m.s. hos*

who + aor.dep.ind.3s. hruomai rescue + pro.acc.p. ego + prep ek + d.a.w/noun abl.f.s. exousia

power; "domain" + d.a.w/noun gen.nt.s. skotos darkness + conj + aor.act.ind.3s. methistemi

transfer; remove + prep eis + d.a.w/noun acc.f.s. basileia kingdom + d.a.w/noun gen.m.s. huios

son + d.a.w/noun gen.f.s. agape love; "beloved" + pro.gen.m.s. autos]),

VERSE 14 in whom we have redemption, the forgiveness of sins (ἐν ᾧ ἔχομεν τὴν

ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν [*prep en + pro.loc.m.s. hos + pres.act.ind.1p. echo*

have + d.a.w/noun acc.f.s. apolutrosis deliverance, redemption, release + d.a.w/noun acc.f.s.

aphesis forgiveness + d.a.w/noun gen.f.p. hamartia sin]).

ANALYSIS: VERSES 13-14

1. Just as the previous phrase signifies Paul's reason for being thankful for Ph 3 inheritance (v. 12), this clause elaborates on believers' qualification with respect to Ph 3 inheritance.
2. Deliverance from "the domain/power of darkness" and with the attendant incorporation into "the kingdom of His beloved Son" serves to highlight the phenomenal reality that the salvation adjustment has resulted in.
3. The shift from the 2nd person plural pronoun (v. 12) to the 1st person plural pronoun (v. 13 "we") includes Paul along with these Gentile saints into this blessed realm.
4. The verb "rescued" along with the noun "redemption" in v. 14 has an illustration in Israel's deliverance from Egypt (Ex. 6:6 "Say, therefore to the sons of Israel, 'I am Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, I will also redeem you with an outstretched arm and with great judgments.'").
5. The phrase "domain of darkness" or "authority of darkness" refers to the captivity of fallen mankind inherited from birth.
6. With the Fall of man in Eden Satan gained authority over all men from birth and as such is the father of fallen man (cf. Jn. 8:44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.").
7. "The kingdom of darkness" stands in stark contrast to the "kingdom of His beloved Son."
8. This domain wields power/authority over the individual that is impossible to escape from apart from the salvation offered to mankind.

9. This realm of darkness rules over the individual and is a realm that is destined for judgment of which there is no recourse.
10. Satan heads up this realm and the only escape is through faith in Jesus Christ who is greater than this power of darkness (cf. Col. 1:16).
11. The verb “transferred” (*methistemi* Lk. 16:3; Acts 13:22; 19:26; 1Cor. 1:13) was used in Greek literature for the action of a king who relocated people from one region to another.
12. Through the salvation adjustment believers escape the realm of darkness and are incorporated into a new and permanent kingdom that has no end.
13. Here the kingdom of God refers to a present reality that will lead to the future eschatological kingdom on earth.
14. Even though believers remain in the devil’s world, believers are citizens of God’s kingdom with all its present and future benefits.
15. For believers the kingdom of darkness is rendered impotent.
16. We no longer share in its doom.
17. The title “His beloved Son “ points back to God the Father as the ultimate moving force behind our rescue from the realm of darkness (cf. Jn. 3:16).
18. While still in the cosmos we are now aliens in a foreign realm.
19. It is God’s beloved Son that is the Father’s agent of our deliverance.
20. No power can negate our new kingdom status (cf. Jn. 10:28-29).
21. Only in the Son of God can deliverance from the domain of darkness be realized for the individual.
22. V. 14 deals with the essential and only means by which God accomplishes deliverance for His people.
23. From this point on in the focus shifts from the Father to the Son.
24. “In whom” has as its antecedent the “Son.”
25. “In whom” once again refers to positional sanctification or union with Christ via the baptism of the Holy Spirit at the moment of saving faith (cf. 1Cor. 12:13).
26. “We have” (present indicative) indicates that which is an accomplished and ongoing reality for believers in Christ.
27. The noun “redemption” (*apolutrosis*) is a salvation term and means emancipation from a condition of enslavement.
28. The term implies a ransom price, not spelled out here, but see Eph. 1:7 (cf. v. 20)
29. The work of Christ on the cross with respect to sin is assumed in light of the phrase “the forgiveness of sins.”
30. This phrase stands in apposition to “redemption”.
31. At salvation the sins of the individual up to that point are forgiven and not held against the individual by God (cf. Isa. 44:22).
32. Put another way, the pre-salvation sins of the unsaved are no longer held against those who believe in Christ.
33. Jesus through His atoning work of the cross paid for the collective sins of mankind, but temporal forgiveness for all offenses only comes to those who believe in Him for eternal salvation.
34. This also has a direct parallel in the lives of believers who use the Rebound technique of 1Jn. 1:9.S

Christ the Creator (vv. 15-17)

VERSE 15 He is the image of the invisible God, the firstborn of all creation (ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως [*pro.nom.m.s. hos who; “He” + pres.act.ind.3s. eimi + noun nom.f.s. eikon image + d.a.w/noun gen.m.s. theos + d.a.w/adj.gen.m.s. aoratos invisible + adj.nom.m.s. prototokos first-born + adj.gen.f.s. pas all + noun gen.f.s. ktisis creation*]).

VERSE 16 For by Him all things were created, both in the heavens and on earth (ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, [*conj hoti for + prep en + pro.instr.m.s. autos + aor.pass.ind.3s. ktizo create + d.a.w/pro.nom.nt.p. pas + prep en + d.a.w/noun loc.m.p. ouranos heaven + conj + prep epi upon + d.a.w/noun gen.f.s. ge earth*]), **visible and invisible, whether thrones or dominions or rulers or authorities** [τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· [*d.a.w/adj.nom.nt.p. horatos visible + conj + d.a.w/adj.nom.nt.p. aoratos invisible + conj. eite whether + noun nom.m.p. thronos throne + conj eite or + noun nom.f.p. kuristes “dominions” + conj eite or + noun nom.f.p. arche beginning; ruler + conj eite + noun nom.f.p. exousia authority*]]—**all things have been created through Him and for Him** [τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται [*d.a.w/adj.nom.nt.p. pas + prep dia + pro.gen.m.s. autos + conj prep eis for + pro.acc.m.s. autos + perf.pass.ind.3s. ktizo create*]).

VERSE 17 He is before all things, and in Him all things hold together [καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν [*conj + pro.nom.m.s. autos + pres.act.ind.3s. eimi + prep pro before + adj.gen.nt.p. pas + conj + d.a.w/adj.nom.nt.p. pas + prep en + pro.loc.m.s. autos + perf.act.ind.3s. sunistemi hold together*]).

ANALYSIS: VERSES 15-17

1. The celebrity status of Jesus Christ continues to be the focus thru v. 22.

2. In these verses Christ' status is presented as the Father's agent in the creation of all that exists.
3. First, He is designated as being "in the image of the invisible God."
4. "Image" here is to be taken not as an approximate image but as an exact image (as in our splitting-image or identical twin).
5. The noun (*eikno*) is used of a face on a coin (Matt.22:20//Mk. 12;16//Lk. 20:24), and in Revelation as super image (artificial intelligence) of the Beast/Antichrist (Rev. 13:14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:4).
6. In Rom. 1:23 the noun is used in connection with pagan iconography.
7. It is used of man being created in the image of God in 1Cor. 11:7 in a discussion of head hair.
8. It is other wised used of believers being transformed into the image of Christ (2Cor. 3:18; Col. 3:10).
9. Once it is translated "shadow" in connection is the shadow theology of the Tabernacle (Heb. 10:1).
10. Here and in 2Cor. 4:4 it is used of Christ as the exact representation of God.
11. Here the "image" has to do with Christ's deity hence the words "of the invisible God."
12. The divine attributes/essence are real but "invisible" (cf. Rom. 1:20 "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."; 1Tim. 1:17 "Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.").
13. In v. 16 the noun *aoratos* is used of the angelic hosts.
14. God can manifest His presence in an overt way, but other wise He remains invisible (Jn. 1:19 "No man has seen God at any time...").
15. The term "firstborn" (*prototokos*) refers to the Son of God's status in relationship to God the Father from eternity past.
16. God the Son is not a created person antedating that of God the Father as is clearly taught in Jn. 1:1-2 ("In *the* beginning was the Word (of the 2nd Person see v.), the Word was with God, and the Word **was** God. He was in *the* beginning with (*pros*) God."
17. This designation is familiar to students of the Bible under the concept of primogeniture.
18. The concept being that the firstborn son was the one who inherited his father's estate and was the head of the family based on the simple fact that he was born first (cf. Lk. 2:7 of Mary's first-born son; Heb. 11:28).
19. It is used of Christ in relationship to original creation and as the first to be raised from the dead with an immortal body (v. 18; Rom. 8:29; Heb. 12:23; Rev. 1:5).
20. Once it is used in connection with the doctrine of the hypostatic union in connection with Jesus' incarnation (Heb. 1:6).
21. "The firstborn of all creation" is delineated by Paul in v. 16.
22. "By Him" indicates instrumentality.
23. God the Son among the members of the Trinity exercised His power in the creation of "all things."
24. No entity whether animate or inanimate has an independent existence (Jn. 1:3 "All things came into being through Him, and apart from His nothing came into being/existence that has come into being.").

25. All that exists owes their existence to the creative work of God the Son, and that, Paul affirms, includes “things...in the heavens and on earth.”
26. Visibility or non-visibility notwithstanding (“visible and invisible”).
27. The invisible realm is further defined as “thrones and dominions or rulers or authorities.”
28. That this is referring to the angelic order see 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.”); and Eph. 3:10 “in order that the manifold wisdom of God might now be made known through the church to the rulers and authorities in the heavenly *places*.”; Col. 2:15 “When he had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”).
29. It can be argued that the visible includes earthly rulers within the establishment chain of command.
30. Paul restates the fact that the “all things” have been brought into existence by divine fiat by the agency of God the Son (“all things have been created by/through Him...”).
31. Therefore all that exists is “for Him” meaning that all is at His disposal according to His good pleasure.
32. Nothing has been relinquished or is outside His authority to with as He pleases (cf. Isa. 53:10).
33. The Creator Paul asserts is “before all things” and adds the very important statement that “in Him all things hold together” (v. 17).
34. This idea of preservation of the creation is seen in Heb. 1:3 “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word (dictate) of His power.”).
35. So the integrity of the things created is part of the ongoing work of God the Son (an exercise of His omnipotence).