

Paul's Unceasing Prayers For The Church

COL 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,

1. "For this reason also, since the day we heard of it" - The language "we heard of it" is unclear.
 - a. Some believe this means "from the day we heard of you."
 - b. Others believe it has reference to some information they had received about the church at Colossae.
 - 1) This information could have come from Epaphras. (Col. 4:12). See Col. 1:7.
 - 2) He was now a fellow prisoner of Paul in Rome. (Phile. 1:23).

PHM 1:23 Epaphras, my fellow prisoner in Christ Jesus, greets you,

- c. The language of verse 9 could refer back to their "faith" and "love." (Col. 1:4).
 - 1) It could refer to "their love in the Spirit." (Col. 1:8).
 - 2) The pronoun "it," in verse 9, would most naturally refer back to verse 8, but it could refer to either verse 4 or 8 or to verse 6 where he calls attention to their "bearing fruit" and the fact they "understood the grace of God in truth."
 - 3) Epaphras most likely informed Paul of all these things and perhaps also that they need more knowledge of "His will" and more "spiritual wisdom and understanding." Paul wanted them to "be filled with these things" that suggests this was not the case at that time.
 - d. The "we" is a reference to Paul and others who are not named.
2. "we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will"
 - a. God's will is not a mere feeling or the thinking of men.
 - b. His will is revealed in His word, and we "may be filled with the knowledge of His will."
 - c. We gain this knowledge through a study of God' word. (2 Tim. 2:15; Psa. 1:1; 1 Pet. 3:18).
 - d. His will can be understood. (Eph. 5:17; Matt. 7:21).
 - e. This knowledge starts with a proper attitude toward God. (Prov. 1:7).
 - f. Those in Christ must never be like the pagan world who refused knowledge of God. (Rom. 1:28).

ROM 1:28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

3. “in all spiritual wisdom and understanding” - He prays they would be be wise about spiritual things and have\ spiritual wisdom and insight.”
 - a. Spiritual wisdom is far more important than worldly wisdom.
 - b. Solomon stresses the importance of God’s wisdom and informs us that “the fear of the Lord in the beginning of wisdom.” (Prov. 9:10).

PRO 9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

- c. Note Solomon also taught that “the knowledge of the Holy One is understanding.”
 - 1) No one who fails to understand what the Bible teaches about God can be considered wise.
 - 2) No one who fails to study and learn God’s will can be regarded as wise.
- d. Spiritual wisdom comes from God’s word and through prayer. (Jas. 1:5).

COL 1:10 so that you may walk [live] in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;

1. “so that you may walk in a manner worthy of the Lord to please Him in all respects”
 - a. To “walk in a manner worthy of the Lord” is defined as “to please Him in all respects.”
 - b. Jesus is our Lord, and all that we do should be to please our Lord and Savior. (Col. 3:17).
2. “bearing fruit in every good work” - Pleasing the Lord also means “bearing fruit in every good work.”
 - a. Christians have been created for “good works.” (Eph. 2:10).
 - b. Christians are to “be ready for every good work” and “zealous for good works.” (Tit. 3:1; 2:14).
 - c. Paul taught we are to have a working faith “through love.” (Gal. 5:6).

GAL 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

- d. Faith without works is dead. (Jas. 2:14-26).
- e. The idea is their lives should be active “in every good work.”
4. “and increasing in the knowledge of God” - Pleasing the Lord means we are “increasing in the knowledge of God.”
 - a. This involves learning what the scriptures reveal about God.
 - b. This involves learning God’s will for us.

COL 1:11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously

1. “strengthened with all power” - He desires that they be strengthened with the power to live the Christian life and to overcome temptation.

2. “according to His glorious might” - Lit. “the might of His glory”
 - a. This power comes from God who has “glorious power.” See Eph. 3:20.
 - b. It was by His glorious power that Jesus was raised. (Rom. 6:4).
3. “for the attaining of all steadfastness and patience; joyously”
 - a. He desires that they have endurance and be longsuffering with joy.
 - b. “and be prepared for cheerfully enduring all things with patience and longsuffering” - Weymouth

COL 1:12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

1. “giving thanks to the Father” - We should express our thanks to our heavenly Father.
 - a. He is the source of all our blessings. (Jas. 1:17).
 - b. Paul frequently stressed the importance of giving thanks. (Phil 4:6; Col. 4:2; 1 Thess. 5:18).
2. “who has qualified us to share in the inheritance of the saints in light”
 - a. Christians are “saints.” see Colossians chapter 1a.
 - b. It is God “who has qualified” “saints” “to share in the inheritance of the saints in light.” God enabled them through Christ to share the blessings of those living in the light.
 - c. “Saints” are to be “the light of the world.” (Matt. 5:14-16; Phil. 2:15; Eph. 5:8).

God’s Deliverance From Darkness To Light

COL 1:13 For He delivered [rescued] us from the domain [power] of darkness, and transferred [removal] us to the kingdom of His beloved Son,

1. “For He delivered us from the domain of darkness” - The “domain of darkness” is Satan’s kingdom.
 - a. “Domain” is from “exousia” [ex oo see ah] that means “power, authority.”
 - b. Paul includes himself in those who had been in “the domain of darkness.” See Rom 3:23.
 - c. All men are sinners and lost as long as they are in darkness.
 - d. Salvation is found in Christ and His kingdom.
 - e. Christians are not to remain in darkness. (2 Cor. 6:14; Eph. 5:8, 11; 6:12; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:6).
2. “and transferred us to the kingdom of His beloved Son” - “Transferred” is from “methistemi” [meh **this** tay mee] meaning “I remove, transfer, turn away, mislead.”
 - a. These brethren and other Christians are now in Christ’s kingdom.
 - b. John the Baptist and Jesus taught the kingdom was near. (Matt. 3:2; 4:17; Mk. 9:1).

c. Peter proclaimed Jesus was reigning at the right hand of God in his sermon on Pentecost. (Acts 2:33, 34).

ACT 2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

ACT 2:34 "For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord,' Sit at My right hand,

d. These Christians had become a part of the kingdom by virtue of the new birth. (Jn. 3:5; Col. 2:12).

JOH 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

COL 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

e. Christ will reign until the end of time when He returns. (1 Cor. 15:24).

f. Paul elsewhere spoke of the kingdom in his writings. (1 Cor. 6:9, 10; 15:50; Gal. 5:21; Rom. 14:17; 1 Cor. 4:20; Col. 4:11; 1 Thess. 2:12; 2 Thess. 1:5; Eph. 5:2; 2 Tim. 4:1).

COL 1:14 in whom [His beloved Son] we have redemption, the forgiveness of sins.

1. "in whom we have redemption" - It is in Christ that we have redemption, that is, are rescued from "the domain [power, authority] of darkness."

a. In Him we also have forgiveness of our sins. (Eph. 1:7; Rom. 3:24, 25).

EPH 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

ROM 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

ROM 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

b. He is the One who is the "propitiation" for our sins. (1 Jn. 2:2).

c. He is the One on Whom God laid our sins. (Isa. 53:4-6).

2. "the forgiveness of sins" - This forgiveness is not earned, but comes by accepting Christ and His atoning blood. See Acts 2:38; 22:16; 1 Jn. 1:7,9.

An Exaltation Of Christ

COL 1:15 And He is the image of the invisible God, the first-born of all creation.

1. "And He is the image of the invisible God"

a. "Image" can mean "likeness" as in Genesis 1 where it means man is like God in the sense God gave man authority over his creation. (Gen. 1:26, 28). Man is far inferior to God, but God has made him a creature of authority.

GEN 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of

the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

GEN 1:28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

b. "Image" means exact likeness in this context. (Jn. 10:30; 14:9; John 1:14, 18).

JOH 10:30 "I and the Father are one."

JOH 14:9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

JOH 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

JOH 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

1) "eikon" [ay **kohn**] means "image, exact likeness." Jesus is also described as the "image of God" by Paul in 2 Corinthians. (2 Cor. 4:4).

2CO 4:4 in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

2) The Hebrew writer set forth He was the "radiance" [effulgence] of His glory. (Heb. 1:3).

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 of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

3) "Effulgence" is from "apaugasma" [ah **pau** gah smah] - meaning "radiance, effulgence, reflection."

4) Jesus is Deity. (Jn. 1:1; Phil. 2:5-8; Col. 2:9; Heb. 1:3). See Isa. 9:6,7; Mic. 5:2.

c. God is "invisible."

1) He is Spirit and does not have a fleshly body. (Jn. 4:24; Matt. 16:19; Lk. 24:39).

2) As Spirit He is everywhere. (Psa. 139:7-10).

3) He sees and knows everything. (Prov. 15:3; Heb. 4:13).

PRO 15:3 The eyes of the Lord are in every place, Watching the evil and the good.

HEB 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

4) Except for the time of Jesus' incarnation, He was and is Spirit. "The last Adam [Jesus] a life-giving Spirit." 1 Cor. 15:45.

2. "the first-born of all creation" - "prototokos" [prah **tah** tah kahs] means "firstborn."

a. The word "firstborn" has two ideas.

b. It has the idea of preeminence and has the idea of "before all things." (Col. 1:17).

c. Jesus was before creation and all things were created by Him. (Jn. 1:3; 1 Cor. 8:6; Col. 1:16, 17).

1) See Hebrews 1:2; 10:5-9.

2) Jesus spoke of His pre-existence. (Jn. 8:58; 17:5).

d. He also has authority over all creation. (Matt. 28:18).

e. He is the “firstborn of all creation,” that is, He is Preeminent over all creation.

COL 1:16 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 by Him and for Him.

1. “For by Him all things were created, both in the heavens and on earth” - This is a clear affirmation that God created everything, but He did it through His Son. (Jn. 1:3; Heb. 1:2).

a. The “all things” pertains to the material universe and anything else that has been created.

b. It is not a reference to the heaven of heavens where God has eternally abided. (1 Kgs. 8:27; Matt. 6:9).

2. “visible and invisible” - “seen and unseen” - God created all that we see and countless things we do not see and do not know exist. This was done through His Son.

3. “whether thrones or dominions or rulers or authorities”

a. This would include earthly things and heavenly things such as angels.

b. Angels were created before He created the material universe and man. (Job 38:7).

c. Every living or non-living thing was created by Christ.

d. This would include good angels, and the angels that had rebelled against God.

4. “all things have been created by Him and for Him” - It is interesting that Paul affirms that “all things” were created “by Him” and “for Him.”

COL 1:17 And He is before all [created] things, and in Him all [created] things hold together.

1. “And He is before all things”

a. “All things” refers to everything that has come into existence - angels, universe, man, animals, etc.

b. Only the Father, the Son and the Holy Spirit are eternal.

2. “and in Him all things hold together” - NIV & McCord have same translation.

a. What holds the universe together? The answer is Christ.

b. The Greek “sunistemi” [soo nis tay mee] means “I recommend, commend, show, stand by, hold together.”

c. “and all things unite in him” - TCNT

d. “and in and through Him the universe is one harmonious whole” - Weymouth

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