



The Epistles of Paul the Apostle to the Colossians and Philemon

The Prayers Given for the Colossians

Colossians 1:9-29; Colossians 2:1-7

- I. THE DESIRE OF PAUL'S PRAYERS (Colossians 1:9-11)
 - A. The Declaration of Prayer (Colossians 1:9)
 1. Paul's motivation to pray—"For this cause"
 - a. Their faith in Christ (Colossians 1:4)
 - b. Their love of the saints (Colossians 1:4)
 - c. Their hope laid up (Colossians 1:5)
 - d. Their fruit (Colossians 1:6)
 - e. Their love in the Spirit (Colossians 1:8)
 2. Paul's frequency in prayer
 - a. Since the day we heard it
 - b. Do not cease to pray for you
 3. Paul's companion in prayer—"and to desire"
 - B. The Desire in Prayer (Colossians 1:9-11; see Ephesians 3:14-19)
 1. Knowledge of God's will (Colossians 1:9)
 - a. The people of the desire—"that ye"
 - b. The extent of the desire—"might be filled"
 - c. The content of the desire—"the knowledge of his will"
 - (1) The definition of a will—mind, determination, or purpose
 - (2) The scriptural view of God's will
 - a) The will of God is opposed by multiple wills.
 - i) The will of the flesh (John 1:13)
 - ii) The will of man (John 1:13)
 - iii) The will of the Gentiles (1 Peter 4:3)
 - iv) The will of the enemy (Psalm 27:12)
 - v) The will of Satan (2 Timothy 2:26)
 - b) It is God's will for all men to be saved, but obedience to that will is required for entrance into life eternal (2 Peter 3:9; John 6:40).
 - c) After salvation, it is never God's will for you to sin (1 Thessalonians 4:3) and always God's will for you to do right (1 Thessalonians 5:18).
 - d) Knowledge of God's will was never intended to be a mystery (Ephesians 5:17), but is known to man in direct relation to man's intake of God's word (Psalm 40:8) and his obedience to said word (John 7:17).



- e) God's will has layers or distinctions within (Romans 12:2).
 - i) Good will of God
 - ii) Acceptable will of God
 - iii) Perfect will of God
 - f) Obedience to the will of God increases God's desire to hear prayer (John 9:31) and prayer according to God's will increases God's desire to answer prayer (1 John 5:14-15).
 - g) The will of God is violated on earth far more than it is obeyed (Matthew 6:10; Matthew 18:14).
 - h) Even a man's life work should be dictated by the will of God (2 Corinthians 1:1).
 - i) A man must be taught by God to do His will (Psalm 143:10).
 - j) God's will is not obeyed by verbal commitment, but by obedience (Matthew 21:28-31).
- d. The apprehension of the desire
 - (1) In all wisdom
 - (2) In all spiritual understanding
- 2. A worthy walk (Colossians 1:10)
 - a. The people of the desire—"That ye"
 - b. The content of the desire—"might walk worthy of the Lord"
 - (1) The call to walk worthy (2 Thessalonians 1:11)
 - a) Paul's prayers (Colossians 1:9-10; 2 Thessalonians 1:11)
 - b) Paul's pleadings (Ephesians 4:1; 1 Thessalonians 2:11-12)
 - (2) The essentials in a worthy walk
 - a) Humility (Ephesians 4:2)
 - b) Longsuffering (Ephesians 4:2-3; Colossians 1:11)
 - c) Faith (1 Thessalonians 2:12-13)
 - d) Suffering (2 Thessalonians 1:5)
 - c. The fruit of the desire
 - (1) All pleasing
 - (2) Being fruitful in every good work
 - (3) Increasing in the knowledge of God
- 3. Strengthened with all might (Colossians 1:11)
 - a. The people of the desire—continued from above "That ye"
 - b. The content of the desire—"Strengthened with all might"
 - c. The source of the desire—"according to his glorious power"
 - d. The fruit of the desire
 - (1) Unto all patience
 - (2) And longsuffering with joyfulness
 - (3) Note: Obviously the implementation of these virtues in the life of a man is impossible in his own strength. Thus, the strengthening with all might requires the power of God and brings about godly virtues.



C. Lessons on Prayer from a Prison Cell

1. Paul's prayer for the Ephesians (Ephesians 3:14-19)
 - a. For strength in the inner man (Ephesians 3:14-17)
 - b. For comprehension of the love of Christ (Ephesians 3:18-19)
2. Paul's prayer for the Philippians (Philippians 1:9-11)
 - a. For increased love (Philippians 1:9)
 - b. For scriptural approval (Philippians 1:10)
 - c. For increased holiness (Philippians 1:10)
 - d. For increased fruits of righteousness (Philippians 1:11)
3. Paul's prayer for the Colossians (Colossians 1:9-11)
 - a. For knowledge of God's will (Colossians 1:9)
 - b. For a worthy walk (Colossians 1:10)
 - c. For fruitful labours (Colossians 1:10)
 - d. For increased knowledge (Colossians 1:10)
 - e. For spiritual strength (Colossians 1:11)

II. THE THANKS IN PAUL'S PRAYERS (Colossians 1:12-29)

A. The Provision of Salvation (Colossians 1:12-13)

1. The giving of thanks—"Giving thanks unto the Father" (Colossians 1:12)
2. The reason for thanks (Colossians 1:12-13)
 - a. He made us meet (Colossians 1:12).
 - (1) The source of our meetness—"the Father, which"
 - (2) The process of our meetness—"hath made us meet"
 - a) The word *meet* has a couple of different meanings in scripture. In this passage, along with others, we might formulate a meaning akin to qualified, acceptable, satisfactory, right, just, or suitable (Genesis 2:18, 20; Exodus 8:26; Deuteronomy 3:18; Judges 5:30; Ezra 4:14; Esther 2:9; Job 34:31; Proverbs 11:24; Jeremiah 26:14; Jeremiah 27:5; Ezekiel 15:4-5; Matthew 3:8; Matthew 15:26; Mark 7:27; Luke 15:32; Acts 26:20; Romans 1:27; 1 Corinthians 15:9; 1 Corinthians 16:4; Philippians 1:7; 2 Thessalonians 1:3; 2 Timothy 2:21; Hebrews 6:7; 2 Peter 1:13).
 - b) This presents an interesting contrast between the first Adam and the last Adam.
 - i) God presented the first Adam with Eve, a woman who already "meet" (Genesis 2:18, 20), and they managed to sin and be exiled from the garden.



- ii) God presents the last Adam, Jesus Christ, with an exiled people made meet in His Son (Ephesians 1:6) so that He could one day lead them into Paradise to an inheritance lost by the first Adam.
- (3) The result of our meetness—“partakers of the inheritance of the saints in light”
- b. He delivered and translated us (Colossians 1:13).
 - (1) The negative—“Who hath delivered us”
 - a) The deliverer—“Who” pointing to “the Father” (Colossians 1:12)
 - b) The delivered—“us” pointing to those “made...meet” (Colossians 1:12)
 - c) The conquered—“the power of darkness” (see Luke 22:53; Acts 26:18)
 - i) The conditions of the lost
 - (a) They sit in darkness (Matthew 4:16; Luke 1:79).
 - (b) They love darkness because their deeds are evil (John 3:19).
 - (c) They are alienated from the life of God (Ephesians 4:18).
 - ii) The conditions of the saved
 - (a) We do not abide in darkness (John 12:46).
 - (b) God hath shined in our hearts (2 Corinthians 4:6).
 - (c) We are not to yoke with darkness (2 Corinthians 6:14).
 - (d) Darkness is in our past (1 John 2:8) and light is in our present (Ephesians 5:8).
 - (e) We wrestle against the rulers of the darkness of this world (Ephesians 6:12).
 - (f) We are children of light (1 Thessalonians 5:5).
 - (g) We have been called out of darkness (1 Peter 2:9).
 - (2) The positive—“Who...hath translated us”
 - a) The translator—“Who...hath” pointing back to “the Father” (Colossians 1:12)
 - b) The translated—“us” pointing to those “made...meet” (Colossians 1:12)
 - c) The destination—“into the kingdom of his dear Son”
 - i) The time of translation—“hath”
 - (a) Our translation has already taken place. We have already been translated from the power of darkness into the kingdom of His Son.
 - (b) We are seated in heavenly places (Ephesians 2:6) and our conversation is there (Philippians 3:20).



- (c) Eventually, our physical bodies will be translated to match our spiritual condition (2 Timothy 4:18).
- ii) The state of our translation
 - (a) People or objects being translated
 - (i) Enoch (Hebrews 11:5)
 - (ii) The kingdom from Saul to David (2 Samuel 3:10)
 - (iii) New Testament saints (Colossians 1:13)
 - (b) In each case, the outcome of translation was superior to the conditions preceding translation.

B. The Person of Salvation (Colossians 1:14-20)

1. The redeemer (Colossians 1:14)
 - a. The source of redemption
 - (1) The place of redemption—"In whom" referring back to "his dear Son" (Colossians 1:13)
 - a) Redemption is in the person of Christ (Romans 3:24; Ephesians 1:7).
 - b) If this be the case, there is no other person, nor work, wherein a man can find redemption.
 - (2) The price of redemption—"through his blood"
 - a) The preciousness of blood
 - i) Blood cries to God from the ground (Genesis 4:10).
 - ii) Man has always been instructed not to eat the blood (Genesis 9:4; Acts 21:25).
 - iii) A man who sheds another man's blood is to have his blood shed by man (Genesis 9:5-6).
 - iv) Blood delivered Israel from Egypt (Exodus 12:5-7, 12-13).
 - v) The life of the flesh is blood (Leviticus 17:11-14).
 - vi) Blood can defile a land (Numbers 35:33-34).
 - vii) The Lord keeps a record of all righteous blood that is shed (Matthew 23:35).
 - viii) Pilate was worried about the blood of Christ being on his hands (Matthew 27:24).
 - ix) The high priest was not to enter the holiest of all without the blood (Hebrews 9:7).
 - b) The payment of Christ's blood
 - i) We are not redeemed by corruptible things (1 Peter 1:18-19).
 - ii) We are bought with a price (Acts 20:28; 1 Corinthians 6:19-20).



- b. The result of redemption—“even the forgiveness of sins”
 - (1) Specific benefits tied to the blood
 - a) Eternal redemption (Ephesians 1:7; Hebrews 9:12)
 - b) Forgiveness of sins (Colossians 1:14)
 - c) Peace (Colossians 1:20)
 - d) Justification (Romans 5:9)
 - e) Sanctification (Hebrews 13:12)
 - f) Boldness (Hebrews 10:19)
 - g) A clean conscience (Hebrews 9:14)
 - (2) The beauty of forgiveness of sins
 - a) Three passages reveal an association of forgiveness to covering (Psalm 32:1; Psalm 85:2; Romans 4:7).
 - i) The first passage further reveals that the covering of sin is directly connected to forgiving of transgression.
 - ii) The second two verses connect the covering of sin to the forgiving of iniquity.
 - b) With these truths in mind, the act of forgiving someone involves the act of cancelling the penalty for wrongdoing.
 - c) As the wrongdoing is forgiven, whether it be sin, transgression, or iniquity, the offense is covered.
 - d) This covering does not suggest placing a covering over the wrongdoing to hide it, but the act of taking care of its penalty.
- 2. The image of the invisible God (Colossians 1:15)
 - a. Christ is the express image of the Father’s person (Hebrews 1:3; John 14:9; 2 Corinthians 4:4; Colossians 2:9).
 - (1) The creation of Adam (Genesis 1:26-27)
 - (2) The fall of Adam (Romans 5:12-14)
 - (3) The birth of Seth (Genesis 5:3); only a shadow of the image was retained (1 Corinthians 11:7); but the image was lost
 - (4) The image of God (2 Corinthians 4:4)
 - (5) Now, we are renewed in the image of God (Romans 8:29; Colossians 3:10).
 - b. Christ is a fuller representation of the Father than that which man had available in the law.
 - (1) The law was a shadow.
 - a) It had restrictions.
 - i) Its commandments
 - (a) On murder (Exodus 21:12-14)
 - (b) On adultery (Exodus 20:14; Leviticus 20:10)
 - (c) On divorce (Deuteronomy 24:1-4)
 - (d) On swearing (Leviticus 19:12; Numbers 30:2-16)
 - (e) Etc.



- ii) Its sacrifices
 - (a) Could not put away sins (Isaiah 1:11; Hosea 6:6; Hebrews 9:8-10; Hebrews 10:1-4, 11)
 - (b) Had to be done every year (Hebrews 10:3, 11)
- b) It served its purpose.
 - i) As a shadow it was temporary (1 Chronicles 29:15; Job 8:9; Job 14:2; Psalm 102:11; Psalm 109:23).
 - ii) It pointed to something else (Colossians 2:17; Hebrews 8:4-5; Hebrews 10:1).
 - iii) It revealed sin in its total sinfulness (Romans 3:20; Romans 5:12-14; Romans 7:7, 12).
 - iv) It condemned the sinner (Romans 3:19; Romans 4:15; Galatians 3:10, 21-22).
 - v) It prepared the heart of the Israelites for the faith of Christ (Galatians 3:23-26).
- (2) The man Christ Jesus served as the image.
 - a) His restrictions
 - i) He was in a body of flesh.
 - (a) He hungered (Luke 4:2; Matthew 21:18).
 - (b) He thirsted (John 19:28).
 - (c) He required sleep (Mark 4:38).
 - (d) He suffered (Acts 3:18).
 - (e) He sympathized with temptation (Hebrews 2:18).
 - ii) He relinquished His glory (John 17:5).
 - iii) He relinquished His reputation (Philippians 2:5-7).
 - iv) He relinquished His riches (2 Corinthians 8:9).
 - b) His representation—As an image is a more accurate depiction than a shadow, Christ gave a fuller representation of the Father than the possibly could.
 - i) His commandments
 - (a) On murder (Matthew 5:21-22)
 - (b) On adultery (Matthew 5:27-28)
 - (c) On divorce (Matthew 5:31-32)
 - (d) On swearing (Matthew 5:33-37)
 - (e) Etc.
 - ii) His sacrifice
 - (a) Conquered the sin problem (Hebrews 9:12; Hebrews 10:10)
 - (b) Was accomplished once for all (Hebrews 9:26; Hebrews 10:12)
 - c) His purpose
 - i) To show us the Father (John 14:7, 9; John 15:24)
 - ii) To reconcile us to the Father whom we cannot see