

## **Colossians 1:1-29 – Study Leader’s Questions**

1. *How does studying the Bible help us in our praying?*
2. *What does Paul tell us about some of the people he is praying for (Colossians 1:9)?*
3. *What has he heard about them (Colossians 1:4-6)?*
4. *How far does our prayer life extend beyond our immediate circle of family and friends? What is Paul’s challenge to us in regard to our praying for people we have never met?*
5. *What does Paul think he should pray for constantly (Colossians 1:9-10)? How does this come to us?*
6. *What is the reason or purpose for Paul’s prayer (Colossians 1:10-12)? What are the characteristics of a worthy life that Paul outlines?*
7. *What is remarkable about the power that Paul prays for (Colossians 1:11-14. See also Colossians 2:12, Ephesians 1:19-20)?*
8. *What connections do joyful thanksgiving and faithful endurance have with prayer (Colossians 1:11-12)?*
9. *How has God qualified us and what/where is our inheritance (Colossians 1:5, 14, 21-22)?*

### Colossians 1:1-29 – Answers to Questions

See Dr Ruckman's commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 220-222, 242-248, 469-509, 548-558 and the *Ruckman Reference Bible* pp 1521, 1566-1568 for detailed comments and additional information.

Note first:

#### Colossians 1:2

***“and the Lord Jesus Christ”*** is omitted by the RV, Nestle's 21<sup>st</sup> Edition, 1978, 1984, 2011 NIVs, NKJV footnote, JB, NJB, NWT.

The 1582 JR Jesuit-Rheims New Testament and the 1749-1752 DR Douay-Rheims Challoner Revision retain the words.

Ricker Berry's Edition of Stephanus's 1550 Greek New Testament Edition and the Farstad-Hodges 'Majority' Text retain the words. That is, the Received Text and the 'Majority' Text agree together *against* the Ne Minority Text.

The majority of Greek manuscripts retain the words although the extant Old Latin copies and the Peshitta Syriac that usually support the AV1611 readings against modern omissions and alterations also omit the words. The basis for the modern omission appears to be the 4<sup>th</sup> and 5<sup>th</sup> century Codices B Vaticanus and D. See *Early Manuscripts and the Authorized Version* by Dr J. A. Moorman p 131.

The Wycliffe Bible and the Bibles of the 16<sup>th</sup> century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops', Geneva retain the words. That is sufficient testimony in favour of them.

#### Colossians 1:14

***“through his blood”*** is omitted by the RV, Nestle's 21<sup>st</sup> Edition, 1978, 1984, 2011 NIVs, NKJV footnote, JB, NJB, NWT.

The 1582 JR Jesuit-Rheims New Testament omits the words but the 1749-1752 DR Douay-Rheims Challoner Revision retains the words.

Ricker Berry's Edition of Stephanus's 1550 Greek New Testament Edition retains the words but the Farstad-Hodges 'Majority' Text omits them. That is, the Ne Minority Text and the 'Majority' Text agree together *against* the Received Text. 'The Greek' is not always consistent.

The manuscript sources appear to be roughly equally divided with respect to retaining or omitting the reading and again, the extant Old Latin copies and the Peshitta Syriac that usually support the AV1611 readings against modern omissions and alterations also omit the words. However, as Dr Moorman rightly notes, there could be no redemption until it as ***“through his blood.”***

***“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us”*** Hebrews 9:12.

Codices Aleph Sinaiticus, B Vaticanus, A, C, D i.e. the usual suspects are among the manuscript sources that omit the words.

See the 1984 NIV pp 1024, 1073 and [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) “O Biblios” – *The Book* pp 8-9, 48-49, 53-55.

The Wycliffe Bible has *“agenbyinge and remyscioun of synnes”* i.e. *“again buying and remission of sins”* which although regrettably omitting *“through his blood”* nevertheless correctly distinguishes between redemption i.e. *“again buying”* and remission or forgiveness of sins. The JR, by contrast, has the incorrect modern reading *“In whom we have redemption, the remission of sins.”*

The omission makes redemption equal to forgiveness, which it is NOT.

**“Being justified freely by his grace *through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God*”** Romans 3:24-25.

Moreover, the omission breaks the cross reference to 1 Peter 1:18-19:

**“Forasmuch as ye know that *ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:*”**

See also Dr Moorman’s observation above and note further that the omission encourages the abomination of auricular confession.

See *The Priest, the Woman and the Confessional* by Charles Chiniquy. The omission is attributed to Origen but citations for the AV1611 reading date from the 2<sup>nd</sup> century i.e. the reading was established well before Origen, it was not ‘invented’ at about Origen’s time i.e. the 3<sup>rd</sup> century. See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 473-475.

The Bibles of the 16<sup>th</sup> century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva retain the words. That is sufficient testimony in favour of them.

1. *How does studying the Bible help us in our praying?*

Bible study is essential for individual prayer ***“acceptable unto God”*** Romans 12:1 else ***“he will not hear”*** Isaiah 59:2.

**“He that turneth away his ear from hearing the law, even his prayer shall be abomination”**  
Proverbs 28:9.

***“That law”*** for this country is ***“the royal law”*** James 2:8, the 1611 Holy Bible. The Moderator of the Church of Scotland presented a copy of the 1611 Holy Bible to Her Majesty Queen Elizabeth II at her coronation as part of the administration of the Coronation Oath with these words.

*“Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the royal law [James 2:8]; These are the lively oracles of God [Acts 7:38].”*

See [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/). It should be remembered that the Coronation Oath is in effect a royal covenant with God as an application of 2 Chronicles 29:10, the words being spoken by King Hezekiah for the sake of the security of his nation.

**“Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.”**

Constitutionally, no-one in Britain and the Old Dominions is at liberty to go against the 1611 Holy Bible, whether they be saved or unsaved.

If they do, they make God the Offended Party and ***“God is no respecter of persons”*** Acts 10:34. The fundamentalist anti-KJB lobby should note Proverbs 13:13 with respect to ***“his fierce wrath.”***

**“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”**

See Dr Ruckman’s commentary *The Book of Proverbs* pp 203-205, 627-628.

Bible Study is essential for individual prayer in ***“the will of God”*** Colossians 1:1, 4:12 i.e. *what* to pray for.

**“I delight to do thy will, O my God: yea, thy law is within my heart”** Psalm 40:8.

**“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God”**  
Hebrews 10:7.

**“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight”** 1 John 3:22.

**“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him”** 1 John 5:14-15.

Bible study is essential for individual prayer in ***“the Spirit of God”*** Romans 8:14 i.e. *how* to pray and *who* to pray for.

**“And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints”** Ephesians 6:17-18.

Note that the Second and Third Persons of the Godhead more than make up for prayer deficiencies on the part of the individual.

**“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be ut-**

tered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" Romans 8:26-26. Note also Hebrews 7:25.

2. What does Paul tell us about some of the people he is praying for (Colossians 1:9)?

Colossians 1:9 states *"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;"*

- How he started praying for them i.e. *"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints"* Colossians 1:3-4, which matches the opening statement of Colossians 1:9 *"For this cause we also..."*
- When he started praying for them i.e. *"since the day we heard it"*
- How he keeps on praying for them i.e. *"we...do not cease to pray for you"*
- What he is praying for them i.e. *"that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."* See Colossians 1:10-12.

These are good prayer-models for today's intercessors.

3. What has he heard about them (Colossians 1:4-6)?

See *Question 2*. Paul has heard about the Colossians with respect to:

- *"your faith in Christ Jesus"* Colossians 1:4
- *"the love which ye have to all the saints"* Colossians 1:4
- *"fruit...also in you"* Colossians 1:6 from *"the word of the truth of the gospel; Which is come unto you"* Colossians 1:5-6.

Paul was therefore encouraged that the Colossians were manifesting *"the fruit of the Spirit"* Galatians 5:22-23.

*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."*

The Colossians were manifesting *"longsuffering"* with respect to their expectation of the Lord's Return, which Paul calls *"the hope which is laid up for you in heaven"* Colossians 1:5 as he exhorts in 2 Thessalonians 3:5.

*"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."*

4. How far does our prayer life extend beyond our immediate circle of family and friends? What is Paul's challenge to us in regard to our praying for people we have never met?

Prayer life extends to *"all saints"* according as what God shall *"call to remembrance"* 2 Timothy 1:5.

*"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"* Ephesians 6:18.

*"I thank my God upon every remembrance of you"* Philippians 1:3.

Paul's challenge to today's believer according to 1 Corinthians 4:16 *"Wherefore I beseech you, be ye followers of me"* is in Colossians 1:3.

*"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,"*

That exhortation applies to praying for *"all saints"* whom God shall *"call to remembrance"* 2 Timothy 1:5.

N.B. Don't ever be an imitator as found in the 1978, 1984, 2011 NIVs, NKJV in 1 Corinthians 4:16. The greatest imitator is the Devil. Compare 2 Corinthians 11:14 and John 8:12.

5. *What does Paul think he should pray for constantly (Colossians 1:9-10)? How does this come to us?*

Concerning the Colossians, Paul's prayer was:

- **“that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.”**

Paul is praying **“Let this mind be in you, which was also in Christ Jesus”** Philippians 2:5 because **“we have the mind of Christ”** 1 Corinthians 2:16. Therefore **“Be not wise in your own conceits”** Romans 12:16 because **“he humbled himself, and became obedient unto death, even the death of the cross”** Philippians 2:8.

**“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time”** 1 Peter 5:6.

Peter makes that promise because the Lord Jesus Christ was Himself exalted after His humiliation and His exaltation leads to the glory of God. See further remarks below.

**“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”** Philippians 2:9-11.

- **“That ye might walk worthy of the Lord unto all pleasing.”** It is humbling that leads to pleasing and the pleasing is to *God, not self*, as the Lord Jesus Christ showed.

**“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”** John 8:29.

**“For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me”** Romans 15:3.

**“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased”** 2 Peter 1:17.

- Be **“fruitful in every good work.”** Pleasing God as the Lord Jesus Christ *did* leads to glorifying God as the Lord Jesus Christ *said* **“I glorified thee on earth”** John 17:4 and in turn fruitfulness, provided the individual remains humble enough to be numbered among the **“fools for Christ's sake”** 1 Corinthians 4:10 in that **“The reproaches of them that reproached thee fell on me.”**

**“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples”** John 15:8.

**“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe”** 1 Corinthians 1:21.

That is an example of **“being fruitful in every good work.”**

- Increase **“in the knowledge of God.”**

**“Increasing in the knowledge of God”** results from the fulfilment of the above bulleted steps with respect to knowing God by both:

Closer fellowship:

**“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death”** Philippians 3:10.

Further revelation:

**“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come”** John 16:13.

This comes to today’s believer because:

The Father answered the Son’s prayer:

**“Neither pray I for these alone, but for them also which shall believe on me through their word”** John 17:20.

**“The word of the truth of the gospel”** Colossians 1:5:

**“Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth”** Colossians 1:6.

6. *What is the reason or purpose for Paul’s prayer (Colossians 1:10-12)? What are the characteristics of a worthy life that Paul outlines?*

The reason for Paul’s prayer and the qualities of a worthy life are summarized in Ephesians 4:13.

**“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ”**

A list of godly qualities follows. See Ephesians 4:20-32, noting especially Ephesians 4:29.

**“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”**

That is, be a consistent encourager.

Note also Colossians 3 with respect to godly qualities and godly relationships, noting especially Colossians 3:17.

**“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”**

That is, be a Christ-exalter.

7. *What is remarkable about the power that Paul prays for (Colossians 1:11-14. See also Colossians 2:12, Ephesians 1:19-20)?*

- It is *inherited power* as part of **“the riches of the glory of his inheritance in the saints”** Ephesians 1:18 by which the Father has in the Lord Jesus Christ bestowed upon the believer **“the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power”** Ephesians 1:19.
- It is *resurrection and Christ-exalting power* by which the Father **“wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places”** Ephesians 1:20. See *Question 5* and Philippians 2:9-11.
- It is *enduring power* by which the Father enables **“all patience and longsuffering with joyfulness”** Colossians 1:11.
- It is *transforming power* by which **“the Father...hath made us meet to be partakers of the inheritance of the saints in light”** Colossians 1:12.
- It is *soul-saving power* by which the Father **“hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”** Colossians 1:13.

- It is *blood-redeeming power* by which the Father has in the Lord Jesus Christ ensured that **“we have redemption through his blood, even the forgiveness of sins”** Colossians 1:14. See remarks above on **Colossians 1:14**.
- It *soul-circumcising and death-severing power* by which the Father has in the Lord Jesus Christ ensured that **“ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead”** Colossians 2:11-12.

8. What connections do joyful thanksgiving and faithful endurance have with prayer (Colossians 1:11-12)?

- **“Strength...in weakness.”** Being **“strengthened with all might”** Colossians 1:11 is in answer to prayer according to 2 Corinthians 12:7-9 **“...there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”**

Paul explains the outcome of **“the power of Christ...upon me”** in 2 Corinthians 12:10. Today’s believer should aim for that outcome.

**“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong”** 2 Corinthians 12:10.

- **“All boldness”** against **“their threatenings.”** **“All patience and longsuffering with joyfulness”** Colossians 1:11, i.e. not just *some* patience and longsuffering with joyfulness, is in answer to prayer according to **“All boldness,”** i.e. not just *some* boldness, against **“their threatenings”** whereby **“thy servants...with all boldness...speak thy word”** Acts 4:29, 31.

**“And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word...And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness”** Acts 4:29, 31.

Paul always asked for prayer for boldness. So should today’s believer.

**“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak”** Ephesians 6:18-20.

- **“Giving thanks always for all things.”** **“Giving thanks unto the Father”** Colossians 1:12 is in answer to prayer according to Ephesians 5:20 **“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”** See also Philippians 4:6-7, 1 Thessalonians 5:18.

This level of thanksgiving is made possible by means of the promise of Romans 8:28, which should be an encouragement to today’s believer who has **“put on the new man, which after God is created in righteousness and true holiness”** Ephesians 4:24 who in turn is of **“them that love God.”**

**“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”**



9. *How has God qualified us and what/where is our inheritance (Colossians 1:5, 14, 21-22)?*

**“The Father...hath made us meet to be partakers of the inheritance of the saints in light”** Colossians 1:13 by means of **“redemption through his blood, even the forgiveness of sins”** Colossians 1:14, as Paul explains further in Ephesians 2:13, 19.

Today’s believer can now **“meet”** with the whole **“household of God”** and is himself a partaker of that household.

**“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;”**

That is the equivalent passage to Colossians 1:20-22, which reveals that *redemption* is the basis for *reconciliation*, i.e. being **“made meet”** to meet, the key phrases being:

**“...having made peace through the blood of his cross, by him to reconcile all things unto himself...And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:”**

With the sin having been paid for **“by the blood of Christ”** the offending party is therefore redeemed and is brought back to meet with the Offended Party so that the two that were estranged are now reconciled.

**“The inheritance of the saints in light”** Colossians 1:12 is the power inherited at conversion to *join* them at the Lord’s Return by means of **“the redemption of our body”** Romans 8:23 when **“this corruptible must put on incorruption, and this mortal must put on immortality”** 1 Corinthians 15:53 and **“we...meet the Lord in the air: and so shall we ever be with the Lord”** 1 Thessalonians 4:17. See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 220-222.

**“Wherefore comfort one another with these words”** 1 Thessalonians 4:18.

## Finally for Prayer:

[seekinggodinprayer.blogspot.co.uk/2010/07/soldiers-prayer-written-by-anonymous.html](http://seekinggodinprayer.blogspot.co.uk/2010/07/soldiers-prayer-written-by-anonymous.html)

### *A Soldier's Prayer*

*(Written by an Anonymous Confederate Soldier, US Civil War)*

*I asked God for strength that I might achieve.*

*I was made weak that I might learn humbly to obey.*

*I asked for health that I might do greater things.*

*I was given infirmity that I might do better things.*

*I asked for riches that I might be happy.*

*I was given poverty that I might be wise.*

*I asked for power that I might have the praise of men.*

*I was given weakness that I might feel the need of God.*

*I asked for all things that I might enjoy life.*

*I was given life that I might enjoy all things.*

*I got nothing that I asked for, but everything I had hoped for.*

*Almost despite myself, my unspoken prayers were answered.*

*I am, among all men, most richly blessed.*



I asked God for strength that I might achieve;  
I was made weak, that I might learn to serve.

I asked for wealth, that I might do great things;  
I was given infirmity, that I might do better things.

I asked for wealth, that I might be happy;  
I was given poverty, that I might be wise.

I asked for power, that I might earn the praise of men;  
I was given weakness, that I might feel the need of God.

I asked for all things, that I might enjoy life;  
I was given life, that I might enjoy all things.

I got nothing I asked for, but all I hoped for.  
Despite myself, my unspoken prayers were answered.  
And I am, among all men, most richly blessed.



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