

## Translations

Col 1:9-12

9 For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;  
10 that you may have a walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;  
11 strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;  
12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

(NKJ)

Col 1:9-12

9 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,  
10 to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.  
11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,  
12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

(RSV)

Col 1:9-12

9 So ever since we first heard about you we have kept on praying and asking God to help you understand what he wants you to do; asking him to make you wise about spiritual things;  
10 and asking that the way you live will always please the Lord and honor him, so that you will always be doing good, kind things for others, while all the time you are learning to know God better and better.  
11 We are praying, too, that you will be filled with his mighty, glorious strength so that you can keep going no matter what happens-- always full of the joy of the Lord,  
12 and always thankful to the Father who has made us fit to share all the wonderful things that belong to those who live in the Kingdom of light.

(TLB)

Col 1:9-12

9 For this cause we also, since the day we heard (it), do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,  
10 to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;  
11 strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy;  
12 giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light;

(ASV)

Col 1:9-12

9 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;  
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;  
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;  
12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

(KJV)

Col 1:9-12

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,  
10 so that you may walk 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;  
11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously  
12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.  
(NAS)

Col 1:9-12

9 For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding.  
10 And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God,  
11 being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully  
12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.  
(NIV)

**International Standard Bible Encyclopaedia, Electronic Database****KNOW; KNOWLEDGE**

The highest knowledge possible to man is the knowledge of God, and while there is that in God's infinity which transcends man's power of comprehension <Job 11:7,9>, God is knowable in the measure in which He has revealed Himself in creation (<Rom 1:19-20>, "that which is known of God," etc.), and supremely in Jesus Christ, who alone perfectly knows the Father, and reveals Him to man <Mt 11:27>. This knowledge of God in Jesus Christ is "life eternal" <Jn 17:3>. Knowledge is affirmed of both God and man, but with the wide contrast that God's knowledge is absolute, unerring, complete, intuitive, embracing all things, past, present, and future, and searching the inmost thoughts of the heart <Ps 139:1,23>; whereas man's is partial, imperfect, relative, gradually acquired, and largely mixed with error ("Now we see in a mirror darkly .... in part," <I Cor 13:12>). All these points about knowledge are amply brought out in the Scripture usage of the terms. A large part of the usage necessarily relates to natural knowledge (sometimes with a carnal connotation, as <Gen 4:1,17>), but the greatest stress also is laid on the possession of moral and spiritual knowledge (e.g. <Ps 119:66; Prov 1:4,7,22,29; 8:10>, etc.; <Lk 1:77; Rom 15:14; 2 Pet 1:5-6>). The highest knowledge, as said, is the knowledge of God and Christ, and of God's will (<Hos 6:6; Rom 11:33; Eph 1:17; 4:13; Phil 1:9; 3:8; Col 1:9-10>, etc.). The moral conditions of spiritual knowledge are continually insisted on ("If any man willeth to do his will, he shall know of the teaching, whether it is of God," <Jn 7:17>). On the other hand, the pride of intellectual knowledge is condemned; it must be joined with love ("Knowledge puffeth up, <I Cor 8:1>). The stronger term epignosis is used to denote the full and more perfect knowledge which is possessed in Christ, the conditions of which are humility and love. Of knowledge as connoting favor, choice, on the part of God, there are many examples (<Ps 1:6>, Yahweh knoweth the way of the righteous"; <Gal 4:9>, "know God, or rather to be known by God"; compare <Rom 8:29>, "whom he fore-knew").

**MIND**

Dianoia and Nous: Another word, with possibly a deeper meaning, is sometimes employed, namely, dianoia, which literally means "meditation," "reflection." It is found as synonymous with nous in a good sense, as e.g. in <1 Jn 5:20> (He "hath given us an understanding, that we know him that is true"). Evidently the sense here is the same as in <Rom 12:2>, a renovated mind pable of knowing Christ. It may also bear a bad sense, as in <Eph 4:18>, where the Gentiles are represented as having "a darkened understanding," or in parallelism with sarx: "the desires of the flesh and of the mind" <Eph 2:3>, and with nous: `walking in vanity of mind (nous) and a darkened understanding (dianoia)' in <Eph 4:18>. At times also "heart" and "mind" are joined to indicate human depravity (<Lk 1:51>: "He hath scattered the proud in the imagination (dianoia) of their heart"). It is interesting also to know that the Great Commandment is rendered in <Mt 22:37>-- "Thou shall love the Lord thy God with all thy heart, and with all thy soul (psuche), and with all thy understanding (dianoia) (English Versions of the Bible, "mind")"-- though Mark has two renderings in one of which dianoia occurs, and in the other sunesis <Mark 12:30,33>, though possibly without any psychological refinement of meaning, for the term sunesis occurs elsewhere in conjunction with pneumatikos ("spiritual understanding," <Col 1:9>). It also stands alone in the sense of an "understanding enlightened from above" (<2 Tim 2:7> King James Version: "The Lord give thee understanding (sunesis) in all things"). The history of these terms is interesting, but not of great theological significance.

## Theme Studies

- Ps 139:24      And see if there is any wicked way in me, and lead me in the way everlasting.
- Ps 119:73      Your hands have made me and fashioned me; give me understanding, that I may learn Your commandments.
- Ps 119:18      Open my eyes, that I may see wondrous things from Your law.
- Ps 86:11      Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name.
- Ps 43:3      Oh, send out Your light and Your truth! Let them lead me; let them bring me to Your holy hill and to Your tabernacle.
- Ps 25:4      Show me Your ways, O LORD; teach me Your paths.
- 2 Tim 2:7      Consider what I say, and may the Lord give you understanding in all things.
- James 1:5      If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.
- Ps 42:8      The LORD will command His lovingkindness in the daytime, and in the night His song shall be with me-- a prayer to the God of my life.
- Ps 109:4      In return for my love they are my accusers, but I give myself to prayer.
- Ps 116:2      Because He has inclined His ear to me, therefore I will call upon Him as long as I live.
- Rom 1:9      For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,
- 2 Tim 1:3      I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day,
- 1 Cor 1:5      that you were enriched in everything by Him in all utterance and all knowledge,
- 1 Jn 5:20      And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- Prov 16:7      When a man's ways please the LORD, he makes even his enemies to be at peace with him.
- Phil 4:18      Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.
- Col 3:20      Children, obey your parents in all things, for this is well pleasing to the Lord.
- 1Thes 4:1      Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;
- 2 Tim 2:4      No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.
- Heb 11:5      By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.

- Heb 13:16 But do not forget to do good and to share, for with such sacrifices God is well pleased.
- John 15:8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.
- John 15:16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.
- Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
- Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.
- Phil 1:11 being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.
- Titus 3:14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.
- Titus 3:1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,
- Heb 13:21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.
- 2 Pet 1:8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- Isa 53:11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.
- Hab 2:14 For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.
- John 17:3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

## Matthew Henry's Commentary

### *Paul's prayer for the Colossians*

The apostle proceeds in these verses to pray for them. He heard that they were good, and he prayed that they might be better. He was constant in this prayer: We do not cease to pray for you. It may be he could hear of them but seldom, but he constantly prayed for them.-- And desire that you may be filled with the knowledge, etc. Observe what it is that he begs of God for them,

#### **I. That they might be knowing intelligent Christians:**

filled with the knowledge of his will, in all wisdom and spiritual understanding. Observe,

1. The knowledge of our duty is the best knowledge. A mere empty notion of the greatest truths is insignificant. Our knowledge of the will of God must be always practical: we must know it, in order to do it.
2. Our knowledge is then a blessing indeed when it is in wisdom, when we know how to apply our general knowledge to our particular occasions, and to suit it to all emergencies.
3. Christians should endeavour to be filled with knowledge; not only to know the will of God, but to know more of it, and to increase in the knowledge of God (as it is v. 10), and to grow in grace, and in the knowledge of our Lord and Saviour, <2 Pet. 3:18>.

#### **II. That their conversation might be good.**

Good knowledge without a good life will not profit. Our understanding is then a spiritual understanding when we exemplify it in our way of living: That you may walk worthy of the Lord unto all pleasing (v. 10), that is, as becomes the relation we stand in to him and the profession we make of him. The agreeableness of our conversation to our religion is pleasing to God as well as to good men. We walk unto all well-pleasing when we walk in all things according to the will of God. Being fruitful in every good work. This is what we should aim at. Good words will not do without good works. We must abound in good works, and in every good work: not in some only, which are more easy, and suitable, and safe, but in all, and every instance of them. There must be a regular uniform regard to all the will of God. And the more fruitful we are in good works the more we shall increase in the knowledge of God. He who doeth his will shall know of the doctrine whether it be of God, <Jn. 7:17>.

#### **III. That they might be strengthened:**

Strengthened with all might according to his glorious power (v. 11), fortified against the temptations of Satan and furnished for all their duty. It is a great comfort to us that he who undertakes to give strength to his people is a God of power and of glorious power. Where there is spiritual life there is still need of spiritual strength, strength for all the actions of the spiritual life. To be strengthened is to be furnished by the grace of God for every good work, and fortified by that grace against every evil one: it is to be enabled to do our duty, and still to hold fast our integrity. The blessed Spirit is the author of this strength; for we are strengthened with might by his Spirit in the inward man, <Eph. 3:16>. The word of God is the means of it, by which he conveys it; and it must be fetched in by prayer. It was in answer to earnest prayer that the apostle obtained sufficient grace. In praying for spiritual strength we are not straitened in the promises, and therefore should not be straitened in our own hopes and desires. Observe,

1. He prayed that they might be strengthened with might: this seems a tautology; but he means, that they might be mightily strengthened, or strengthened with might derived from another.
2. It is with all might. It seems unreasonable that a creature should be strengthened with all might, for that is to make him almighty; but he means, with all that might which we have occasion for, to enable us to discharge our duty or preserve our innocence, that grace which is sufficient for us in all the trials of life and able to help us in time of need.
3. It is according to his glorious power. He means, according to the grace of God: but the grace of God in the hearts of believers is the power of God; and there is a glory in this power; it is an excellent and sufficient power. And the communications of strength are not according to our weakness, to whom the

strength is communicated, but according to his power, from whom it is received. When God gives he gives like himself, and when he strengthens he strengthens like himself.

4. The special use of this strength was for suffering work: That you may be strengthened unto all patience and long-suffering with joyfulness. He prays not only that they may be supported under their troubles, but strengthened for them: the reason is there is work to be done even when we are suffering. And those who are strengthened according to his glorious power are strengthened,

(1.) To all patience. When patience hath its perfect work <James 1:4> then we are strengthened to all patience-- when we not only bear our troubles patiently, but receive them as gifts from God, and are thankful for them. To you it is given to suffer, <Phil. 1:29>. When we bear our troubles well, though ever so many, and the circumstances of them ever so aggravating, then we bear them with all patience. And the same reason for bearing one trouble will hold for bearing another, if it be a good reason. All patience includes all the kinds of it; not only bearing patience, but waiting patience.

(2.) this is even unto long-suffering, that is, drawn out to a great length: not only to bear trouble awhile, but to bear it as long as God pleases to continue it.

(3.) it is with joyfulness, to rejoice in tribulation, to take joyfully the spoiling of our goods, and rejoice that we are counted worthy to suffer for his name, to have joy as well as patience in the troubles of life. This we could never do by any strength of our own, but as we are strengthened by the grace of God.

### *The Redeemer's dignity*

Here is a summary of the doctrine of the gospel concerning the great work of our redemption by Christ. It comes in here not as the matter of a sermon, but as the matter of a thanksgiving; for our salvation by Christ furnishes us with abundant matter of thanksgiving in every view of it: Giving thanks unto the Father, v. 12. He does not discourse of the work of redemption in the natural order of it; for then he would speak of the purchase of it first, and afterwards of the application of it. But here he inverts the order, because, in our sense and feeling of it, the application goes before the purchase. We first find the benefits of redemption in our hearts, and then are led by those streams to the original and fountain-head. The order and connection of the apostle's discourse may be considered in the following manner:--

#### **I. He speaks concerning the operations of the Spirit of grace upon us.**

We must give thanks for them, because by these we are qualified for an interest in the mediation of the Son: Giving thanks to the Father, etc., v. 12, 13. It is spoken of as the work of the Father, because the Spirit of grace is the Spirit of the Father, and the Father works in us by his Spirit. Those in whom the work of grace is wrought must give thanks unto the Father. If we have the comfort of it, he must have the glory of it. Now what is it which is wrought for us in the application of redemption?

1. "He hath delivered us from the power of darkness, v. 13. He has rescued us from the state of heathenish darkness and wickedness. He hath saved us from the dominion of sin, which is darkness <1 Jn. 1:6>, from the dominion of Satan, who is the prince of darkness <Eph. 6:12>, and from the damnation of hell, which is utter darkness," <Mt. 25:30>. They are called out of darkness, <1 Pet. 2:9>.

## Adam Clarke Commentary

### Colossians 1:9

**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;**

[For this cause]

See the note at <Eph. 1:15-16>, where the same sentiment occurs.

[That ye might be filled]

Nothing could satisfy the apostle, either for himself or his hearers, but the fullness of the blessing of the Gospel of peace. The Colossians had knowledge, but they must have more; it is their privilege to be filled with it. As the bright shining of the sun in the firmament of heaven fills the whole world with light and heat, so the light of the Sun of righteousness is to illuminate their whole souls, and fill them with divine splendour, so that they might know the will of God, in all wisdom and spiritual understanding; in a word, that they might have such a knowledge of divine things as the Spirit of truth can teach to the soul of man.

### Colossians 1:10

**That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;**

[That ye might walk worthy of the Lord]

Suitably to your Christian profession, exemplifying its holy doctrines by a holy and useful life. See the notes at <Eph. 4:1>, and at <Phil 1:27>

[Unto all pleasing]

Doing everything in the best manner, in the most proper time, and in a becoming spirit. Even a good work may be marred and rendered fruitless by being done improperly, out of season, or in a temper of mind that grieves the Holy Spirit.

[Being fruitful in every good work]

See the note at <Col. 1:6>

Paul exhorts the Christians at Colosse,

1. To walk-- to be active in their Christian calling.
2. To walk worthily-- suitably to the dignity of that calling, and to the purity of that God who had called them into this state of salvation.
3. To do everything unto all pleasing; that God might be pleased with the manner, the time, the motive, disposition, design, and object of every act.
4. That they should be fruitful; mere harmlessness would not be sufficient; as God had sown good seed, he expected good fruit.
5. That every work should be good; they must not be fruitful in some works and fruitless in others.
6. That they should increase in religious knowledge as time rolled on, knowing, by genuine Christian experience, more of God, of his love, and of his peace, day by day.

### Colossians 1:11

**Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;**

[Strengthened with all might]

That they might be able to walk worthy of the Lord, bring forth fruit, etc. See the notes at <Eph. 3:13>, etc.

[According to his glorious power]

According to that sufficiency of strength which may be expected from him who has all power both in the heavens and in the earth.

[Unto all patience]

Believing, hoping, and enduring all things.

[With joyfulness]

Feeling the continual testimony that ye please God, which will be a spring of perpetual comfort. See the notes at <Eph. 4:2>

### **Colossians 1:12**

**Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:**

[Giving thanks unto the Father]

Knowing that ye have nothing but what ye have received from his mere mercy, and that in point of merit ye can never claim anything from him.

[Which hath made us meet]

Hikanoosanti (grk 2427). Who has qualified us to be partakers, etc. Instead of hikanoosanti, some MSS. and versions have kalesanti (grk 2564), called; and B (the Codex Vaticanus) has both readings. Giving thanks unto the Father, who hath called and qualified us to be partakers

[Of the inheritance]

Eis (grk 1519) teen (grk 3588) merida (grk 3310) tou (grk 3588) kleerou (grk 2819). A plain allusion to the division of the Promised Land by lot among the different families of the twelve Israelite tribes. The kleeros (grk 2819) was the lot or inheritance belonging to the tribe; the meris (grk 3310) was the portion in that lot which belonged to each family of that tribe. This was a type of the kingdom of God, in which portions of eternal blessedness are dispensed to the genuine Israelites; to them who have the circumcision of the heart by the Spirit, whose praise is of God, and not of man.

[Of the saints in light]

Light, in the sacred writings, is used to express knowledge, felicity, purity, comfort, and joy of the most substantial kind; here it is put to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was a darkness which might be felt, yet all the Israelites had light in their dwellings; so in this world, while the darkness and wretchedness occasioned by sin remain, the disciples of Christ are light in the Lord, walk as children of the light and of the day, have in them no occasion of stumbling, and are on their way to the ineffable light at the right hand of God. Some think there is an allusion here to the Eleusinian mysteries, celebrated in deep caves and darkness in honour of Ceres; but I have already, in the notes to the Epistle to the Ephesians, expressed my doubts that the apostle has ever condescended to use such a simile. The phraseology of the text is frequent through various parts of the sacred writings, where it is most obvious that no such allusion could possibly be intended.

## Jamieson, Fausset, and Brown Commentary

### Colossians 1:9

**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;**

[For this cause]

<Col. 1:8>-- as in the games we most urge on those near the victory (Chrysostom) <Eph. 1:15>. Their progress was the impelling cause to Paul's prayer. Unceasing earnestness was its characteristic <Eph. 1:16>: its object was 'that they might be filled,' etc.

[We also]

-- on our part.

[Heard it]

<Col. 1:4>.

[Pray.]

He states what in particular he prays for; as in <Col. 1:3>, generally the fact of his praying for them.

[To desire], [aitoumenoi (grk 154):

more special than proseuchomenoi (grk 4336): <Mark 11:24>]-- Greek, 'to make request.'

[Might (may) be filled]

-- a verb often in this letter <Col. 4:12,17>.

[Knowledge], [epignoosin (grk 1922)]

-- 'full (experimental) knowledge.' Akin to 'knew (note <Col. 1:6>).

[Of his will]-- how ye ought to walk <Eph. 5:17>:

chiefly that 'mystery of His will, according to His good pleasure which he purposed in Himself: that in the fullness of times He might gather together in one all things in Christ' <Eph. 1:9-10>: God's eternal "will" to reconcile to Himself men by Christ, not by angels, as the false teachers taught <Col. 2:18> (Estius). Knowledge was the want among the Colossians, notwithstanding their general excellencies; hence, he so often dwells on this <Col. 1:28; Col. 2:2-3; 3:10,16; 4:5-6>. He less exile wisdom to the Corinthians, as "puffed up" with the conceit of knowledge.

[Wisdom]

-- frequent in this letter, as opposed to the (false) "philosophy" and "show of wisdom" (<Col. 2:8,23>: cf. <Eph. 1:8>).

[Understanding], [sunesei (grk 4907)]

-- sagacity to discern what on each occasion is suited to the place and time: its seat is 'the understanding;' wisdom is more general, and has its seat in the whole of the faculties of the soul. Bengel, 'Wouldst thou know that the matters in the Word of Christ are real? Then never read them for mere knowledge sake.' Knowledge is to be seasoned with 'spiritual understanding.' Ellicott joins 'spiritual (spirit-derived and spirit-characterized) wisdom and understanding' <1 Cor. 2:13; 2 Cor. 1:12>.

### Colossians 1:10

**That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;**

'So as to walk,' etc. True knowledge of God's will is inseparable from walking conformably to it.

[Worthy of the Lord]

-- Jesus in Paul's letters <Eph. 4:1>.

[Unto]

-- so as in every way to be.

[Pleasing] (God) [areskeia (grk 699)]

-- `desire of pleasing. '

[Being fruitful]-- `bearing fruit, ' as <Col. 1:6>:

the first manifestation of their walking "worthy of the Lord." The second is, "increasing (growing) in the knowledge [eis (grk 1519) teen (grk 3588) epignoosin (grk 1922)] of God" (or as 'Aleph (') A B Delta G read [tee (grk 3588) epignoosei (grk 1922)] `growing BY the full knowledge of God'). As the Gospel Word <Col. 1:6> was said to `bring forth fruit, ' and `grow in all the world, even as it did in the Colossians, since the day they knew the grace of God, so here Patti prays that they might continue to `bring forth fruit, ' and `grow' more and more by the full knowledge of God (the true means of spiritual growth), the more of that "knowledge" <Col. 1:9> was imparted to them. The third manifestation of their walk is <Col. 1:11>, `Being strengthened, ' etc. The fourth is <Col. 1:12>, "Giving thanks," etc.

### Colossians 1:11

**Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;**

[En (grk 1722) pasee (grk 3956) dunamei (grk 1411) dunamoumenoi (grk 1412)]

Being made mighty with (literally, in) all (every kind of) might. '

[According to his glorious power]

-- `according to the power (the characteristic) of His glory: ' here appropriate to Paul's argument <Eph. 1:19; 6:10>: as its exuberant `riches' in <Eph. 3:16>. The power which characterizes His glory is the measure of the strength to be imparted to the Colossians <Rom. 6:4>.

[Unto all patience]

-- so as to attain to all [hupomoneen (grk 5281)] brave, patient constancy, perseverance in the faith, in spite of trials of persecutors and seductions of false teachers.

[Long-suffering], [makrothumian (grk 3115)]

-- toward those whom one could repel. Long forbearance before giving room to passion. "Patience" toward those whom one cannot repel (Chrysostom). [Makrothumia (grk 3115), toward persons: hupomoneen (grk 5281), as to things.] Both are ascribed to saints: only makrothumia (grk 3115) to God (Trench).

[With joyfulness]

-- Paul's own practice in trial <Acts 16:25; Rom. 5:3,11>. Joined by Ellicott with "giving thanks."

### Colossians 1:12

**Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:**

You (not "we," from <Col. 1:9>) "giving thanks unto the Father." Note, <Col. 1:10>: this clause is connected with `That ye may walk' <Col. 1:10>.

[Unto the Father]

-- of Jesus, and so our Father by adoption <Gal. 3:26; 4:4-6>.

[Which hath made us meet], [hikanoosanti (grk 2427)]

-- `who made us meet, fit, once for all' <2 Cor. 3:6>. Not `is making us meet' by progressive growth in holiness. The Spirit's work is not primarily meant here; but the Father's work in putting us by adoption, once for all, in a new standing-- namely, that of children. The believers meant here were in different stages of progressive sanctification; but in respect to the meetness specified, they all alike had it from the Father, in Christ, His Son, being "complete in Him" (<Col. 2:10>: cf. <John 17:17; 1 Cor. 1:30; Jude 1:1>). Secondly, this once-for-all meetness contains the germ of sanctification, developed progressively in the life by the Father's Spirit in the believer. The life of

heavenliness is the first stage of heaven itself. There will follow a personal meetness for heaven where there is a judicial meetness. B prefixes `Who called and' before `made us meet' [kalesanti (grk 2564) kai (grk 2532)]. A C, Vulgate, omit.

[To be partakers ...] [eis (grk 1519) teen (grk 3588) merida (grk 3310)]

-- `for the (our) portion of the inheritance <Acts 20:32; 26:18; Eph. 1:11> of the saints in light. ' The inheritance is a joint one, of which each saint has his `portion. ' `Light' (including knowledge, purity, love, and joy) begins in the believer here, descending from "the Father of lights" by Jesus, "the true light," and is perfected in the kingdom of light: in antithesis to "darkness" <Col. 1:13>. It contrasts with the "darkness" of the unconverted state (<Col. 1:13>: cf. <1 Pet. 2:9>).