

Paul's Intercession for the Colossians (vv. 9-12)

VERSE 9 For this reason also, since the day we heard of it, (Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν [*conj dia + pro.accm.s. houtos + conj ascensive kai also + pro.nom.p. ego* “we” + *prep apo* “since” + *pro.gen.f.s. hos* “the” + *noun gen.f.s. hemera* day + *aor.act.ind.1p. akouo* hear] **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** [οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ [*neg ou + pres.mid.ind.1p. pauo* stop, cease + *prep huper* in behalf of + *pro.gen.p. su* + *pres.dep.part.nom.m.p. proseuchomai* pray + *conj + pres.mid.part.m.p. aiteo* ask + *conj hina* that + *aor.pass.subj.2p. pleroo* fill + *d.a.w/noun acc.f.s. epignosis* knowledge + *d.a.w/noun gen.nt.s. thelema* will + *pro.gen.m.s. autos* “His” + *prep en* + *adj.loc.f.s. pas* all + *noun loc.f.s. sophia* wisdom + *conj + noun loc.f.s. suesis* insight + *adj.loc.f.s. pneumatikos* spiritual]),

VERSE 10 so that you will walk in a manner worthy of the Lord, to please Him in all respects (περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκέϊαν [*aor.act.infin. peripateo* walk + *adv axios* suitable; worthy + *d.a.w/noun gen.m.s. kurios* lord + *prep eis* + *noun acc.f.s. areskeia* desire to please; only here], **bearing fruit in every good work and increasing in the knowledge of God** [ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ [*prep en* + *adj.loc.nt.s. pas* + *noun loc.nt.s. ergon* work + *adj.loc.nt.s. agathos* good + *pres.act.part.m.p. karpophoreo* bear fruit, be productive + *conj + pres.pass.part.m.p. suzano* grow, increase + *d.a.w/noun loc.f.s epignosis* + *d.a.w/noun gen.m.s. theos*]);

VERSE 11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously (έν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. μετὰ χαρᾶς [*prep en + loc.f.s. pas + noun loc.f.s. dunamis power, strength + pres.pass.part.nom.m.p. dunamoo strengthen; 2x: Heb. 11:34 + prep kata + d.a.w/noun acc.nt.s. kratos might, power + d.a.w/noun gen.f.s. doxa glory; “glorious” + pro.gen.m.s. autos + prep eis + adj.acc.f.s. pas + noun acc.f.s. hupomone steadfastness + conj + noun acc.f.s. makrothumia patience + prep meta with + noun gen.f.s. chara joy; “joyously”*])

VERSE 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in [the] light (εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων έν τῷ φωτί [*pres.act.part.nom.m.p. eucharisteo give thanks + d.a.w/noun dat.m.s. pater + pro.acc.p. su you; “us” + prep eis + d.a.w/noun acc.f.s. meras share + d.a.w/noun gen.m.s. kleros lot; “inheritance” + d.a.w/adj.gen.m.p. hagios saint + prep en + d.a.w/noun loc.nt.s. phos light*]).

ANALYSIS: VERSES 9-12

1. A long sentence begins in v. 9 and extends through v. 12.
2. The sentence begins with “for this reason” (*dia touto*), which is connected to the previous section.
3. “For this reason” points back to the report of Epaphras concerning the situation at Colossae (vv. 4-8).
4. “Also” makes the transition back to Paul and Timothy.
5. “Since the day we hear *of it*” refers to this report made to Paul and Timothy.
6. “Since the day” recalls v. 6d (“since the day you heard”) in reference to the evangelization of these believers.
7. In addition to giving thanks for the positive volition of the Colossians, Paul along with Timothy have been engaged in intercessory prayer for the church at Colossae (v. 9b; cf. Eph. 1:15).
8. Paul begins his prayer report by highlighting his concern for the Colossians.
9. The main clause of this long sentence is the negated verb “have not ceased” with the two complimentary participles “praying” and “asking.”

10. “Praying” and “asking” are two participles (pres) expressing one concept, with the second participle specifying the first.
11. Paul specifies how he (and Timothy) are involved in intercession for the Colossians.
12. VV. 3-8 are an example of thanksgiving via prayer and vv. 9-14 and example of intercessory prayer.
13. In v. 9c we have the content of the prayer (introduced by the conjunction *hina* “that”).
14. The passive subjunctive (aorist) “you may be filled” recognizes the volition of these believers with respect to the intake of Bible doctrine expressed here as “the knowledge (*epignosis*) of His [God’s] will (cf. v. 10 “the knowledge of God” and 2:2 “the knowledge of the mystery of God, Christ.”).
15. The knowledge Paul reference is “full knowledge,” that is, knowledge that is complete with regard to a given doctrine.
16. It also carries with it the idea of complete certainty.
17. It is God’s desire that all men are saved and come to a full knowledge of the truth (1 Tim. 2:4 “who desires all men to be saved and to come to a knowledge of the truth.”).
18. God’s will includes both the viewpoint will of God along with the operational will of God (add geographical).
19. In other words “what does God want me to think” and “what does God want me to do” (cf. v. 10).
20. “In” or “through” (prep *en*) refers specifically to what Paul prays that the Colossians are to be filled with.
21. The adjectives “all” and “spiritual” modify both “wisdom” and “understanding.”
22. Spiritual wisdom and understanding point to God the Holy Spirit who is the divine revealer of this knowledge (cf. Eph. 1:17 “the Spirit of wisdom and revelation.”).
23. “Knowledge,” “wisdom,” and “understanding” are found in Ex. 31:3; 35:31 in reference to the insight given by the Spirit of God to the craftsmen of the tabernacle.
24. Of special importance is Isa. 11:2 where these three terms are used in connection with the coming Messiah.
25. So Paul’s prayer is that believers be filled with this “spiritual wisdom and understanding.”
26. V. 10a begins with an infinitive (*peripatesai* “to walk”) used here as a metaphor for the CWL.
27. Cf. the OT regarding the Israelites “to love the LORD your God, to walk in obedience to Him and to hold fast to Him” (Deut. 11:22).
28. To live a life in a manner “worthy of the Lord” is to think and act consistent with the things learned.
29. “Worthy” (adv *axios*) is used in Rom. 16:2 (“in a manner worthy of the saints”); Eph. 4:1 (“in a manner worthy of [your] calling”); Phil 1:27 (“in a manner worthy of the gospel of Christ”); 1Thess. 2:12 (“you would walk in a manner worthy of the God who calls you into His own kingdom and glory”).
30. Its only other occurrence is 2 Jn. 1:6 (“send them on their way in a manner worthy of God”).
31. The connection between “wisdom and understanding” (v. 9) and “to walk” in the Lord is reflected in Prov. 4:5-6; 12:-14).
32. “And to please Him in every way” is a prepositional phrase adds yet another purpose of “being filled with the knowledge of His will.”
33. The term “to please” is a noun (*aristeia*) indicating a ‘desire to please’ someone.

34. The cognate verb (*aresko*) is used both for pleasing humans (Ro. 15:1, 2; 1 Cor. 7:33; 10:33; 2 Tim. 2:4) and for pleasing God (Rom. 8:8; 1 Cor. 7:32; 1 Thess. 2:4, 15).
35. "In all respects" emphasizes the scope of walking in the will of God.
36. The ways to accomplish this is here listed in the four participial clauses in vv. 10b-12.
37. "Bearing fruit," (v. 10b) and "growing" (v. 10c), and "being strengthened" (v. 11:a) all modify the understood subject "to walk."
38. "Bearing fruit" (*karpophoreo*) refers to divine good production.
39. "In every good work" denotes application of the royal imperatives.
40. In order for believers to accomplish this objective they must be (1) in fellowship; and 2) they must apply the imperatives of the WOG.
41. Some verses dealing with "good works" (Matt. 5:16; Jn. 10:32; Eph. 2:10; 1 Tim. 2:10; 5:10; 6:18).
42. "Growing in the knowledge of God" refers to that aspect of the Christian "walk" that concerns itself with the intake of BD via face to face teaching.
43. Put another way, it refers to assimilation of the content of Scripture via teaching in the local church book by book and subject by subject.
44. Growing in the knowledge of God (objective genitive) is an imperative (2 Pet. 3:18; cp. 2:2).
45. Apart from this overt behavior will not be such as to please the God.
46. The third participial phrase demonstrating how believers can "walk in a manner worthy of the Lord" is "being strengthened with all power" (v. 11a).
47. "Being strengthened" (pres.pass.part. *dunamoo*) refers to inner strength that comes from the indwelling Holy Spirit and the truth within (cf. Eccl. 7:19 "Wisdom strengthens a wise man more than ten ruler in a city.").
48. It is there for us when we need it according to the circumstances we may find ourselves in (cf. Heb. 11:34 "...from weakness were made strong...").
49. The phrase "with all power" refers to the sufficiency of God's power (omnipotence).
50. God matches the adversity believers face with the requisite inner strength (cf. Eph. 3:16 "that He would grant you, according to the riches of His glory (divine attributes), to be strengthened with power through His Spirit in the inner man.").
51. A believer who faces testing, even extreme testing, is empowered by "His glorious might."
52. This phrase places the focus on divine might (*kratos*).
53. The noun *dunamis* (power) points to that which is given us to do God's will.
54. "Might" (*kratos*) points to God's ability to accomplish all things.
55. Cf. Phil. 4:13 "I can do all things through Him who strengthens me.;" 1 Tim. 1:12 "I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into the ministry.;" 2 Tim. 4:17 "But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that the Gentiles might hear; and I was rescued out of the lion's mouth.;" Eph. 1:19 "and what is the surpassing greatness of His power toward us who believe, according to the working of the strength of His might.;" 6:10 "Finally, my brethren, be strong in the Lord and in the power of His might.").
56. The term "glorious" is a noun (*doxa*) with the definite article as acts as a possessive genitive: the strength that God grants to believers is an expression of His own intrinsic glory.
57. "For the attaining of all steadfastness and patience" (v. 11c) is a prepositional phrase and looks to the purpose of being strengthened by God with respect to the future (Ph 2).

58. The adjective “all” (cf. vv. 9, 10, 11a) refers to each and every circumstance a believer encounters that requires “steadfastness and patience.”
59. The idea is “in every circumstance.”
60. The distinction between the verbal nouns is that the first *hupomone* refers to testing from the source of circumstances and the second *makrothumia* refers to patience with respect to others.
61. The best English terms for the first are steadfastness or perseverance or endurance.
62. This noun occurs 31x in the NT and its cognate verb *hupomeno* occurs 16x in 14 verses (Matt. 10:22; 24:13; Mk. 13:13; Lk. 2:43; Acts 17:14; Rom. 12:12; 1 Cor. 13:7; 2 Thess. 2:10, 12; Heb. 10:32; Heb. 12:2, 3, 7; Jam. 1:12; 5:11; 1 Pet. 2:20).
63. It occurs in these verses: Lk. 8:15; 21:19; Rom. 2:7; 5:3, 4; 8:25; 15:3, 5; 2 Cor. 1:16; 6:4; 2 Cor. 12:12; Col. 1:11; 1 Thess. 1:3; 2 Thess. 1:4; 3:5; 1 Tim. 6:11; 2 Tim. 3:10; Ti. 2:2; Heb. 10:36; Heb. 12:1; Jam. 1:3; 5:11; 2 Pet. 1:6; Rev. 1:9; 2:2, 3, 19; Rev. 3:10; 13:10; 14:12).
64. The term “patience” is used both of divine patience (Rom. 2:4; 9:22; 1 Pet. 3:20; 2 Pet. 3:15; cf. 3:9) and the patience believers are to exhibit (2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Tim. 3:10; Heb. 6:12; Jam. 5:10; 1 Pet. 3:20).
65. The cognate verb *makrothumeo* (wait patiently) is found 9x: Matt. 18:26, 29; Lk. 18:7; 1 Cor. 13:4; 1 Thess. 5:14; Heb. 6:15; Jam. 5:7, 8; 2 Pet. 3:9.
66. The prepositional phrase “joyously” (*meta charas*) is taken as modifying “steadfastness and patience” (versus the next verse’s “giving thanks...”).
67. This is supported by Jam. 1:2 “Consider it all joy, my brethren, when you encounter various trials.”
68. Patience and joy (+H) is a product of the filling of the Holy Spirit (Gal. 5:22).
69. The call to “giving thanks” (v. 12a0 is another way in which believers can “walk in a manner worthy of the Lord” (cf. 2:6-7; cf. 3:17).
70. The reason for giving thanks to the Father follows in v. 12b: “who has qualified us (adjectival clause; aor.act.part. *ekanoo*) to share in the inheritance of the saints in light.”
71. Relevant to this idea of thanksgiving for the benefits associated with salvation is 2 Thess. 2:13-14.
72. Here it is expressed in different terms.
73. A “share” (*meris*) or “part” or “portion” is a subdivision “of the inheritance of the saints.”
74. This synonym for Ph 3 inheritance is *kleros* (lot, part).
75. Cf. Acts 26:18 “to open their eyes so that they may turn from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith (saving) in Me.”
76. The standard NT term for inheritance is *kleronomia* as is used for Ph 3 blessings in Acts. 20:32; Gal. 3:18; Eph. 1:14, 18; 5:5; Col. 3:24; Heb. 9:15; 11:8; 1 Pet. 1:4.
77. The verb “to inherit (something)” is *kleronomeo* and is used of Ph 3 inheritance in Matt. 5:5; 19:29; 25:34; 1 Cor. 6:9, 10; 15:50; Gal. 5:21; Heb. 1:4, 14; 6:12; 21:7.
78. Each believer will inherit Ph 3 blessings even if it is only the standard blessings.
79. Inheritance will vary among “saints” based on differences in divine good and qualification for a finished course.
80. “In the light” refers to the blessings of Ph 3.
81. “In the light” modifies “the inheritance.”
82. “In the light” refers to the kingdom of God (cf. v. 13) or heaven (cf. 1:5).