


Colossians 1:9-14¹

REVIEW

Paul is writing this letter to affirm the truth and correct error. The two principle errors in the Colossian church were early Gnosticism (Jesus plus special revelation knowledge brings and enhanced relationship and acceptance), and Judaism (Jesus plus adherence to religious Law, specifically the Law of Moses bring perfection and acceptance).

Paul greets the believers as “saints” which means “holy ones” and “sanctified ones”. Paul viewed their faith in Jesus and their love for all the saints as evidence the Colossians were true believers.

Paul speaks of the hope laid up in heaven for them, and speaks of the “word of truth” as being the gospel which actively bears fruit and increases both in the world and in us as believers. The Colossians heard of this grace from Epaphras, Paul’s trusted co-laborer in the Lord.

 **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. Paul is saying that because he heard of their faith and love, (vs.4), and because they knew and understood the Gospel (vs.6), he is now praying for them to be filled with ALL spiritual wisdom understanding to come to them.
2. It is important to understand what this means because that which follows is a fruit of this being true. So, let’s break it down a bit.
 - a. **Be filled** is “be being filled” and the word **filled** means filling up to the brim. So, Paul prays that the Colossians will constantly be filled to the maximum.
 - b. **With the knowledge:** Wuest explains,

“Knowledge” is epignōsis. The word is an advance upon gnōsis (knowledge) in that it denotes a larger and more thorough knowledge. It is a knowledge which grasps and penetrates into an object. It was a favorite word of the Gnostics who used it to designate the superior knowledge which they claimed as their exclusive possession. Paul prays that all the saints might become possessors of this knowledge, indicating that it was open for all to appropriate, not a secret mystery into which only a favored few could be initiated. If the Gnostics had their superior knowledge, so did the Christian Church. The former was speculative and false, the latter, positive and true. Paul prays that they not only might have it but that they might be filled with it.

i. Of His “will”

1. Thayer:

- 1) What one wishes or has determined shall be done


¹ Unless otherwise indicated, the Bible texts are NASB and NKJV
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- a. of the purpose of God to bless mankind through Christ
- b. of what God wishes to be done by us
- 2. Will, choice, inclination, desire, pleasure
- 3. His will of what was accomplished at the cross
 - a. Who we are in Him
 - b. What we have in Him
- 4. His will that we believe in His Son and love one another.
- 5. His individual will for our lives.
- ii. All spiritual wisdom and understanding
 - 1. All means All!!!
 - 2. Spiritual— pneumatikos: *not of the flesh, supernatural*
 - 3. Wisdom and understanding:

Again, Paul uses two Gnostic words, *sophia* (wisdom) and *sunesis* (understanding). Expositors in defining these words, says: "*Sophia* is general, *sunesis*, special. *Sophia* embraces the whole range of mental faculties; *sunesis* is the special faculty of intelligence or insight which discriminates between the false and the true, and grasps the relations in which things stand to each other. - Wuest's

That all of you may be being filled to the absolute maximum with the special and thorough knowledge (only known to believers) of what He has determined shall be done to bless mankind through Christ and what He purposes for your life in all supernatural knowledge and wisdom. -Wuest Expanded Translation

- iii. In Paul's writings, often the terms "Spirit", "grace", "faith", "gospel" are used interchangeably or are closely interrelated, so the wisdom and understanding which is "Spiritual" is the wisdom and understanding which comes from the "Spirit" or from His grace through faith or from His gospel.

 ¹⁰**so that you will 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;**

- 1. By being filled with the knowledge of His will in all spiritual wisdom and understanding (v 9) the Colossians (and we) would walk worthily, please Him in every way, bear good fruit in good works, and increase in the knowledge of God
- 2. Paul isn't saying that they need to *become* worthy of the Lord for he has already given the means by which the following things will occur; rather, he is encouraging them as to the manner in which they are now to walk; that is, worthy of what they've already been given. They are already qualified, now they need only "walk".
 - a. As the believers are being filled to the brim with the knowledge of His will in all spiritual wisdom and understanding, these things will begin to take place.

*axiōs: **Adverb** from G514; appropriately: - as becometh, after a godly sort, worthily (-thy); comparably, suitably*

"Worthy" is *axiōs*. When this word is used with the genitive case as it is here, it means, "having the weight of (weighing as much as) another thing." It means, "of like value, worth as much." -Wuest

3. Please Him in all respects: The words "unto all pleasing" are *eis pasan areskian*, "with a view to every pleasing." Light-foot explains, "so as to please God in all ways." -Wuest
- a. All believers innately WANT to please God.
 - i. The question is, "How?"
 - ii. Instead of seeking the Scripture as to just how it is we please Him, we begin to accumulate a LIST of how-to please God, which usually amounts to law-based living.
 - b. "To please" means to be agreeable, to comply.
 - i. We please Him by keeping His commandments.

1 John 5: 3
For this is the love of God, that we keep His commandments. And His commandments are not burdensome.
1 John 3:22-23
And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. ²³ And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

 1. FATIH PLEASE GOD!
Hebrews 11:6
But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.
 2. LOVING EACH OTHER PLEASES GOD.
Matthew 25:40
Jesus said, "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'"
 - ii. We please Him by doing what He call us to do.
God has a plan for each life. He isn't asking each of us to do the same thing. He will INDIVIDUALLY show us the works He has for us.
Ephesians 2:10
For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them
4. Bear fruit in every good work: to be fertile
- a. The work we do is not just work for work's sake, but it will bring forth fruit.
 - b. Bearing fruit and pleasing Him is a result of knowing and understanding the Gospel, and as a result the Gospel's *dunamis* will work in us.
5. Increase in the knowledge of God: recognition, full acknowledgment, discernment.
This is not just being informed or learning. This word has to do recognizing the truth, fully acknowledging it, discerning its significance.

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

1. **By being filled with the knowledge of His will in all spiritual wisdom and understanding (v 9),**
a. They would be strengthened with all power according to His glorious might:

Thus, it is easy to see that these words speak of inherent power which gives one the ability to do something. -Wuest

The Greek word "DUNAMOUMENOI," which was translated "strengthened" here, is a present participle, signifying continuous action. That means God doesn't just strengthen us one time; it is a continuous process. -Andrew Wommack

"The glory here, as frequently, stands for the majesty or the power or the goodness of God, as manifested to men. The doxa (glory), the bright light over the mercy-seat (Rom. 9:4), was a symbol of such manifestations. God's revelation of Himself to us, however this revelation may be made, is the one source of all our highest strength." -Wuest

1. That they would attain all steadfastness (*hupomonē*) and patience (*makrothumia*)

Makrothumia will be found to express patience in respect of persons, *hupomonē*, in respect of things...In brief, *makrothumia* is patience exhibited under ill-treatment by persons, *hupomonē*, patience shown under trials, difficulties, hardships. -Wuest

2. That they would joyously give thanks to the Father: A natural fruit of understanding what God did in Christ is thanksgiving to God. This word is used FIFTY-NINE times in the New Testament!!!

Philippians 4:4

Rejoice in the Lord always. Again I will say, rejoice!

1 Thessalonians 5:16

Rejoice always.

12giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light

1. It is God Himself who has qualified (enabled) us to share (partake, participate) in the inheritance (which is an eternal inheritance) of the saints in Light. We are of the light, not the darkness.

Hebrews 9:15

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Matthew 4:16

The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death light has dawned."

John 8:12

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Ephesians 5:8

For you were once darkness, but now you are light in the Lord. Walk as children of light.

The Father qualified believers to partake of the inheritance of the saints by placing them in Christ, in whom they enjoy a standing which makes them the objects of God's grace. - Wuest

Vincent says: "The inheritance which is in light. This need not be limited to future glory. The children of God walk in light on earth. See 1 John 1:7, 2:10." -Wuest

2. Just as God enables/qualifies us to be inheritors, He qualifies us to teach the New Covenant.

2 Corinthians 3:6

Who also made us sufficient (qualified) as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

 **¹³For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,**

1. He rescued (delivered, saved) us from the domain of darkness. We used to be in the domain of darkness, but no longer. We are in Light. Acts

26:17-19 (Jesus speaking to Paul)

"I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, ¹⁸ to open their eyes, in order to turn them 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 in Me."

1 Thessalonians 5:5

You are all sons of light and sons of the day. We are not of the night nor of darkness.

"Delivered" is ruomai, "to draw to one's self, to rescue, to deliver." Lightfoot says; "rescued, delivered us by His strong arm, as a mighty conqueror."-Wuest

2. Domain: Tyranny, lawlessness, unrestrained or arbitrary power . . . "This latter idea of a capricious unruly rule is prominent here." -Wuest

3. Transferred

1 Peter 2:9

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

*The transference from darkness to light is here represented as a transference from an arbitrary tyranny, an **exousia**, to a well-ordered sovereignty, a kingdom. - Wuest*

"Who hath delivered" us is in the Greek aorist tense. This means that the action spoken of is to be viewed as complete, as a whole, or as a one-time action. Andrew Wommack's Living Commentary.

4. **Son of His love:** *The Greek has it, "unto the kingdom of the Son of His love." Vincent says; "The Son who is the object of His love, and to whom, therefore, the kingdom is given. -Wuest*
- The word "beloved" carries the thought of being "dear".
Matthew 3:17
And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."
Mark 9:7
And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"
 - Again, the word "beloved" is used in the New Testament only for Jesus, Israel (the nation), and believers. **WE ARE GOD'S BELOVED CHILDREN.**
Ephesians 5:1
Therefore be imitators of God, as beloved children.

 **¹⁴in whom we have redemption, the forgiveness of sins.**

Wuest Expanded Translation: *In whom we are having our liberation, procured by the payment of ransom, the putting away of our sins.*

Amplified: *In Whom we have our redemption through His blood, [which means] the forgiveness of our sins.*

- In Jesus we **CURRENTLY RIGHT NOW HAVE** redemption. We have been purchased with the blood of Jesus Christ OUT of the kingdom of darkness into light, out of the domain of Satan and into the kingdom of the Son of His love.
 - Redemption:** *apolutroōsis* (the act) *ransom* in full, that is, (figuratively) *riddance*, or (specifically) *Christian salvation*: - deliverance, redemption.
Ephesians 1:7
In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace⁸ which He lavished on us.
 - Redemption is defined here as **forgiveness of sins** and it is **ETERNAL.**
Hebrews 9:12
Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
- Forgiveness is more than pardon from God. Forgiveness includes deliverance and freedom from sin. We are right now and eternally redeemed, forgiven and delivered from sin.
 - Definition of forgiveness:** *aphesis*: *freedom*; (figuratively) *pardon*: - deliverance, forgiveness, liberty, remission.
 - We have forgiveness (freedom, deliverance, pardon) of sins right now.
Ephesians 1:7
In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.
1 John 2:12
I write to you, little children, Because your sins are forgiven you for His name's sake.
 - This forgiveness (freedom, deliverance, pardon) is continual and for all sin.
1 John 1:7 (parenthesis ours)

But if we walk in the light as He is in the light (that is: if we are Christians), we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us (is cleansing us) from all sin.

- i. This should answer the question “Aren’t we forgiven of only our past sins and not our future sins?”*
- d. We HAVE—PRESENT TENSE—the forgiveness of sins!**
- e. This forgiveness (freedom, deliverance, pardon) has perfected us FOREVER.**

Hebrews 10:11-14

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³ from that time waiting till His enemies are made His footstool. ¹⁴ For by one offering He has perfected forever those who are being sanctified.