

Colossians Series

[Sun. Apr. 26, 2015] Colossians Series, Col. 1.9-12a – Craig A. Thurman

Key Verse:

*As ye have therefore received Christ Jesus the Lord,
so walk ye in him ... Colossians 2:6*

The authority that this letter bears to the Colossians: Paul, an apostle by the will of God. (vs.1) The greeting is from God the Father and our Lord Jesus Christ.

So far we have learned that the basis for Paul and Timothy's thanks to God was their faith in Christ, love to all the saints because of the hope that they had heard and understood through the preaching of the gospel of Christ. The gospel brought to those ears, which the Spirit of God had opened in the new birth, the hope that is laid up for them in heaven. To say that their hope was laid up in heaven doesn't mean that they were going to heaven to receive the end of that for which they had hoped. Rather it means particularly two things. First, that their hope was that, where Jesus our Lord is presently seated in the throne of His Father, He shall come again.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ...

And second, in the coming of our Lord Jesus from glory, He will at that time reward His servants.

Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

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1Pe.1.3 ¶ Blessed be the God and Father of our Lord Jesus Christ, which [God] according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved [kept] in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. [that is, when Jesus comes]

Mt.6.19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

So the body of the letter begins with the basis of Paul and Timothy's thanksgiving to God. Today, beginning in verse 9, we enter into the basis for their ceaseless prayers for them. Their prayers for the Colossian saints showed that there was more that they needed to know (*might be filled*), and more wherein they could grow: knowing and growing in Christ.

Διὰ	τοῦτο
9 ¶ For	this cause
through or because	

Paul and Timothy gave thanks **to God**. **They appropriately gave God the glory for what the Colossians were doing. They did not give thanks to the Colossians for their own capacity of reason or will for doing the things that they were doing. It was God** who opened their hearts to understand the gospel concerning the gift of life that came through the death, burial, resurrection, and ascension of His Son, that they now hoped in God, had faith in Christ, and love to all the saints. This was the work of God in them. In no way was this a work of men. This is how the free bestowal of the grace of God affected them. Praise God, not men for it!

While the hearing, and the hope, and the faith are unseen things, and anyone can say they have these things, but love for the saints puts meat on the bones, so to speak. Holy love is the only way to truly manifest that the

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grace of God is real. Paul and Timothy's thanks to God was that they had manifested the love in the Spirit **and** continued in it.

Where did this love come from? Did they just wake up one day and say, I'm going to love the people of God? No. It comes from the work of the Spirit of God in the depths of the heart because of Christ.

Natural man hasn't this love:

Joh 5:42 But I know you, that ye have not the love of God in you.

The love of God is a bestowed gift:

*Ro 5:5 And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.***
(1Jn.3.1)

What we do after love is conceived in the heart is cultivate it. (Jude 20, 21)

John Gill's remarks on the *For this cause* takes this to **sum up the whole** of the first paragraph ... their love for the apostle (8), faith in Christ, love to all the saints, their hope of eternal happiness, and because they had heard it through the gospel, knew it and professed it.

Matthew Poole remarks as Gill.

J-F-B, (v.8)—as in the games we must urge on those near the victory (*Chrysostom*) (Eph.i.15). Their progress was *the impelling cause* to Paul's prayer. Unceasing earnestness was its *characteristic* (Eph.i.16) : its *object* was 'that they might be filled,' &c.

we also, since the day we heard it,

That is, of their *continuance* in that hope through the gospel and love in the Spirit. The saints were living for Christ. (Col.2.6, 7) Living for Christ means that we live according to the truths of the Word of God. We glean from the Word of God what He would have us *believe* and do.

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There were three phases of Bible reading that were notable in my life which covered a period of about 12 years.

First, I read my Bible because, as a child, I knew it pleased my mother and father. I'd read it because I thought it made them happy. Some of us might be still doing this, perhaps as adults. We read the Bible because we think others are happy or impressed with us for it.

Second, I read my Bible because it really applied to *others*. I prayed like that too. It is a very destructive and hurtful way to read and pray.

And finally, one day it dawned on me that the Bible was to be read because of my great need. Then things began to change *in my life*. And things have continued to change since that time. And so we shall continue to change until the Lord Jesus comes.

do not cease to pray for you, and to desire
[praying] [in behalf of] [asking ... of God]

προσευχόμενοι; nom, pl, part, pres of προσεύχομαι

to desire, αἰτούμενοι; nom, pl, part, pres, mid of αἰτέω, almost always ask; but also beg, crave, desire.

What motivated them to pray like this? The fact that they saw that **God was working in them.**

[in order ...]
*that ye **might** be filled*

There is more that the Colossians needed to know: they needed to add to their faith ... knowledge. (2Pe. 1.3-5)

*2Pe.1.2 Grace and peace **be multiplied** unto you **through the knowledge** of God, and of Jesus our Lord,*

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3 According as his divine power hath given unto us all things that pertain unto life and godliness, **through the knowledge** of him that hath called us to glory and virtue:

4 Whereby [by which knowledge] are given unto us exceeding great and precious promises [these are motivators, promptors]: that by these ye might be partakers of the divine nature [godliness], having escaped the corruption that is in the world through lust.

5 ¶ And beside this, giving all diligence, add to your faith virtue [the principal of the best things, not just good and better, but best]; and to virtue **knowledge** ... [then it moves into the manner in which we do all things ... temperance, patience, godliness, brother kindness, charity.]

There is an order of God for the Christian life. We see it unfolding in these verses. They are to be filled in order to *walk*. (vs.10) There is no orderly walk without first knowing the will of God. Knowing brings confidence. Christians are to be filled with the knowledge of His will. And that was the prayer of these ministers for the Colossians ... *that they ...*

might be filled, πληρωθῆτε; 2nd p pl, aor 1, **subj**, pass of πληρώω; is used five times in Colossians: 1.9, *might be fulfilled*; 1.25, *to fulfil*; 2.10, *complete*; 4.12, *complete*; 4.17, *fulfil*.

πληρωθῆτε is only used this one other time:

*Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye **might be filled** πληρωθῆτε with all the fulness of God.* (That we might be filled to the fullest extent by His working in us. Based on Eph.2.20 being *built upon the foundation of the apostles and prophets, Jesus Christ ;himself being the chief corner stone ...*)

with the knowledge
extensive

knowledge, ἐπίγνωσιν; acc sing of ἐπίγνωσις; ἐπί upon + γνωσις Col.2.3
knowledge ...

of his will in all wisdom

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Brethren, if all that we had was this verse, we know that we ought to know the revealed will of God through His Word. Reading the Bible is the only way that I know of for learning the will of God. Subjectivity is no guide at all. Extra-biblical sources will add to and take away from the true will of God for us. If we want to know what the will of God is for our lives ... read the Bible. If we want to know what the will of God is for our leaders ... read the Bible. If we want to know what the will of God is for husbands ... read the Bible; for wives; for children; for business owners, for managers, for employees, for this world, for the days ahead, for the church, for Israel, for Christians, for unbelievers, for eternity ... read the Bible. The will of God cannot be discerned in any other way.

It isn't being filled with knowledge, as filling our heads with objective Bible facts. It is being filled with the information that we can use to apply to our lives, help us all walk with God, increase our faith, keep us from sin, prepare us for His coming; for us for living and for dying. This knowledge is only for His people, and it is hidden in our Lord Jesus Christ.

Col 2:3 In whom[Christ] are hid all the treasures of wisdom and knowledge.

The world cannot know it or find it out. And yet, *because of the grace of God*, it is clearer than the noon-day sun.

*Lk.10.21 In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.***

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

*23 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see:***

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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When we search the Scriptures we learn the knowledge of his will in all wisdom.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

In this Word is the wisdom of God. This wisdom serves to direct our lives so that we can best know how to glorify God.

Col 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 ...

Rather than dismissing the doctrines, or taking or making light of them, which many dear brothers and sisters are, in so many instances, unwittingly doing today, we should be keeping them and have high regard for them. These are called the *doctrine of Christ*. Let us never lose sight of the significance of this *doctrine*.

*Heb 6:1 Therefore leaving **the principles of the doctrine of Christ**, let us go on [let us be borne on; let the Word of Christ dwell in us **richly**] unto perfection; not laying [down] again the foundation of **repentance** from dead works, and of **faith** toward God,
2 Of the doctrine of **baptisms**, and of **laying on of hands**, and of **resurrection** of the dead, and of **eternal judgment**.
3 And this will we do, if God permit.*

What does that say? These doctrines are the first issues that should be settled. Sometimes it seems that people have an inordinate obsession with more and more details concerning these primary doctrines, and never seem to move into the arena of practical living. The most difficult doctrine to learn is not doctrines of baptism, local church, Lord's Supper, etc., etc., but it is the application of the Word to our daily lives. But I do

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think that it is proper to settle these doctrines, the catechism, and move forward from there.

2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

What a statement! It says that doctrine is IMPORTANT. We must highly esteem the doctrines of Christ. It should be paramount in the every Christian's life. We should know what the Bible teaches. Someone might ask, 'Are you saying that if someone disagrees with you about baptism that they are antichrists?' No. But there is a point where that can be true. The less doctrine that we know, the more ignorant we are of the truths of the Word of God, and the more prone, susceptible we are for error in our lives. By the Word of our Lord through John the apostle, doctrine is an important means whereby we can judge things that are true, and those that are false ... and in this case, antichrists. Therefore the less doctrinal truth the less we manifest whether we have both the Father and the Son. BELIEVE THE BIBLE. BELIEVE WHAT IT SAYS. BELIEVE EVERY WORD. Be clear about it. IF WE DO NOT KNOW, FIND OUT. CHRISTIANS OUGHT TO HAVE CONVICTIONS ABOUT BIBLE TRUTHS. But most just feel good about something, though they really don't know what it is. Just being religious or having a Baptist name isn't *abiding* in the doctrine of Christ. Abiding in His doctrine is being in it as a matter of faith and practice, knowledge and application, knowing and growing.

This is the *faith* part of our statement, 'The Word of God is our sole basis for, is our only guide for *faith* and practice; doctrine comes first.

in all wisdom

It is true that ...

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Ps 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

The fear of the Lord would move His people to apply the Word of God to their lives. This letter informs of the knowledge of his will in all wisdom and spiritual understanding is. These are simple things to the children of God. And yet the world will reject them, though if they did apply some of these things even their Christ-less lives could be improved. In Colossians they are taught what this knowledge is.

What God the Father has done. (1.12-14) The eternal God
Who the Son of the Father is. (1.15-18) He is the same eternal God.

What the will of God the Father is. (1.19-23) Reconciliation
The use of God's ministers to reveal to the saints the Word of God. (1.24-29)

That the saints become one in the doctrine of God (2.2-12)

That there are deceivers. (2.4-8)

The new birth. (2.11-13)

How Jew and Gentile are reconciled through Christ's death. (2.14-23)

How to walk by faith before God and with the brethren. (3.1-17)

Wives duty to husbands (3.18)

Husbands duty to wives (3.19)

Children's duty to parents (3.20)

A warning to father's regarding their children (3.21) Not to provoke ...

How employees are to serve their bosses. (3.22-25)

How bosses are to serve their employees. (4.1)

Guard our conduct before those outside of Christ (4.5, 6)

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This summarizes the book. This is what the knowledge of His will in all wisdom and spiritual understanding is. It is that profound, that fundamental. And those of the children of God who truly have the fear of God will apply these things to their lives. There is not a doubt in my mind that all of these issues would affect our day to day living. These things are important for us to *know*! God our Father and His Son is interested in what we know of Him and how we live before Him, one another, and the world.

and spiritual understanding; [a spiritual mindedness]

*1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; **that we might** know the things that are freely given to us of God.*

*13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost **teacheth**; comparing spiritual things with spiritual.*

The Holy Spirit, through the Word teaches us to be spiritually minded. We look into the Word of God and the Spirit convinces us of truth and error in our lives.

*Jas 1:25 But whoso **looketh into** the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

*Jas 2:12 So speak ye, and so do, **as they that shall be judged by** the law of liberty.*

*2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as **by the Spirit** of the Lord.*

*2Pe.1.2 Grace and peace be multiplied unto you **through the knowledge** of God, and of Jesus our Lord,*

*3 According as his divine power **hath given unto us all things** that pertain unto life and godliness, **through the knowledge of him** that hath called us to glory and virtue:*

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4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

spiritual, πνευματικῆ

Eph 1:3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual πνευματικῆ blessings in heavenly places in Christ:

understanding, συνέσει; dat sing of σύνεσις; to comprehend or consider

Lu 2:47 And all that heard him were astonished at his understanding συνέσει and answers.

*Eph 3:4 Whereby, when ye read, ye may understand my **knowledge** in the mystery of Christ)*

There is no denying that the Christian, if he will be properly suited to *war against the flesh* and stand against the wiles of the devil, to stand against oppositions from both within and without, he must know God, know His will, and know what to do, and how to apply it.

Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Ps 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

106 ¶ I have sworn, and I will perform it, that I will keep thy righteous judgments.

By *spiritual understanding*; a spiritual mindedness; that these Christians might be able to compare spiritual things with spiritual things; that they might be able to comprehend spiritual concepts and make spiritual applications.

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1Jn.5.18 ¶ We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself [from acting like the world and being like Him], and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

*20 And we know that the Son of God is come, **and hath given us an understanding, that we may know him** that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

21 Little children, keep yourselves from idols. Amen. [Are we idolators. We might not think so, but when we raise anything above our Lord or His Word we have become idolators. If the Word of God hasn't the highest regard in our lives, He is not our first love. A word of caution: let us be guarded against the trends in religion that minimize any truth of the Word of God. Be contenders for a pure baptism, the true church of Jesus Christ, an holy, properly ordered Lord's Supper, for church purity, for living separated lives that can be distinguished from the world, fellowshiping with those who should not be fellowshiped with, for faithful service in all that we do, having fervent love for God and His people, full of the fruit of the Spirit. Let this be our desire to the fullest extent until our Lord Jesus comes back to earth some wonderful day. Let us be found in a continual state of watchfulness unto that day. Remove those things which promote the flesh. And add those things which increase our faith.

Their prayer was that they *might be filled* in order that they might be able to walk ...

Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ

We have considered that there were more things that they needed to know, and now let's give attention to those things wherein they could grow:

10 That

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Which *filling* would bring about the result ...

*ye might walk worthy of the Lord unto all pleasing,
worthily*

The Greek, that ye might be filled ... *to walk* (aor. 1, infin).

Again, we cannot know *how* to walk with Christ if we do not know *what* it is that He has said. Application of the *commandments of Christ* to our own lives, will cause us to walk in a way that *measures up* to the Word of God. Our conduct should rise to the level of the Word of God. Otherwise, we walk unworthily, and are hypocritical.

*1Co.11.27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord.*

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Someone might rebut: but none of us is perfect. True, not sinless, but we should be holy. We should be living holy lives. Beyond any doubt it is true that no fornicator, liar, drunkard, angry man, talebearer should be partaking in the Supper of the Lord. Not until that person has truly stood before the Lord and judged himself and received cleansing. For a person to do any less is to come to the Supper and unworthily partake of that which is for those who are living for Him.

*29 For he that eateth and drinketh **unworthily**, eateth and drinketh damnation to himself, not discerning the Lord's body.*

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

περιπατῆσαι; aor 1, infin of περιπατέω, to walk about.

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περιπατῆσαι is used three times in the N.T.:

*Eph 4:1 ¶ I therefore, the prisoner of [in] the Lord, beseech you that ye **walk περιπατῆσαι** worthy [Or, becoming] of the vocation wherewith ye are called,*

2 ¶ With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is ... the issues of the faith ... one Spirit, hope, Lord, faith, baptism, God, ...

11 And he gave some, apostles ... [there are those who can help our faith, whose purpose is]

12 For the perfecting of the saints ...

13 Till we all come in the unity of the faith, [the doctrine, we should all understand the same things] and of the knowledge of the Son of God [knowing Him is to walk with Him], unto a perfect man, unto the measure of the stature of the fulness of Christ:

*14 That we **henceforth be no more** children, **tossed** to and fro, and **carried about** with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

15 But speaking the truth in love, may grow up into him in all things,

***1Th 2:12** That ye **would walk περιπατῆσαι** worthy [becoming] of God, who hath called you unto his kingdom and glory. [that shall be revealed at the coming of Christ]*

*13 ¶ For this cause also thank we God without ceasing, because, when ye **received the word of God** which ye heard of us, ye **received it** not as the word of men, but **as it is in truth, the word of God, which effectually worketh also in you that believe.***

ἀξίως; adverb; this adverb is used only six times in the N.T. (even translated **after a godly sort**. cf. below, 3Jn.5, 6)

(Eph 4:1 & 1Thes.2.11 are cited above for *walk*.)

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Ro 16:2 *That ye receive her in the Lord, **as becometh** saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

*Php 1:27 ¶ Only let your conversation be as it **becometh** the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind **striving together for the faith** of the gospel ... [We cannot strive together for the *faith of the gospel* when we do not know what that doctrine of the gospel of Jesus Christ is.]*

*3Jo 1:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey **after a godly sort**, thou shalt do well ...*

*unto all pleasing, [meaning that we learn to walk *after a godly sort* in every experience of life.]*

*pleasing, ἀρέσκειαν, acc sing of ἀρέσκεια; to ἀρέσκω; always translated with the English *please*; in the sense that the dancer *pleased* Herod; the saying for choosing servants in the first church pleased them; those in the flesh cannot please God; giving consideration to what we do so that it help the weak, not please ourselves; as we are to please our neighbor; Christ's walk gave greater consideration to us rather than his own pleasure; please the Lord; please the wife; please the husband.*

*1Th 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to **please** God, **so ye would abound more and more.***

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God

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acceptably εὐαρεστῶς, [lit. well pleasingly] with reverence and godly fear:

29 For our God is a consuming fire.

being fruitful in every good work, and increasing

increasing, αὐξανόμενοι; nom, pl, masc, part, pres, pass of αὐξάνω; meaning to grow: the lilies grow, the mustard seed grows, children grow, a ministry increases, the Word of God increased in people's lives, people grew, faith increases, the church grows into an holy temple, grace grows, knowledge of God increases.

*Col 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, **increaseth with the increase αυξει την αυξησιν of God.***

*ἐπιγνώσιν
in the knowledge of God;
extensive*

As long as we are in the body of this flesh there will be more to learn about our God.

A walk that is worthy of the Lord is one that is fruitful in works, and increases in the knowledge of God.

*Phl.3.8 Yea doubtless, and I count all things but loss for the **excellency of the knowledge of Christ** Jesus my Lord: for [or through, by] whom I have suffered the loss of all things, and do count them but dung, that I may win Christ ... [Even through loss of friends, things, loved ones, He is always working in us to know Him more.]*

*9 ¶ And **be found in him**, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by [upon] faith:*

*10 **That I may know him**, ... his resurrection ... his sufferings...*

...

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12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

13 *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind [probably referring to all of those things he lost], and reaching forth unto those things which are before,*

14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

15 ¶ *Let us therefore, as many as be perfect, **be thus minded** ...*

16 *Nevertheless, whereto we have already attained, let us walk by the same rule, **let us mind** the same thing.*

περιπατήσαι ὑμᾶς ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπιγνώσιν τοῦ θεοῦ

11 *Strengthened with all might, [for the difficulties that lay before us]*

This tells us how we can walk worthily ... Strengthened with all might according to his glorious power ... to an end. This good work and increasing in the knowledge of God presumes difficulties and personal, and private suffering ... notice what follows ... *unto all patience and longsuffering* ...

δυνάμει δυναμούμενοι; Or, *being strengthened* with all power.

δυνάμει, dative singular; cf. vs. 29.

δυναμούμενοι; nom pl, masc, part, pres, pass of δυναμάω;;

κατὰ

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

Patience ... abiding in the good, the right, the proper, when it would be easier to quit because of difficulties that come for our desire to follow Christ.

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Longsuffering ... experiencing the extended periods of hardships and restraining from retributive acts of any kind whether in the heart or by deed.

glorious, δόξης; gen sing; 48 times in the N.T.; or *mighty glory*.

ὑπομονήν; to be able to experimentally apply every variable of patience ... with *joyfulness*.

μακροθυμίαν; acc sing of μακροθυμία; μακρός long, far + θυμός KJV fierceness, wrath; KJV *longsuffering 11, patience 2* (He.6.12; Ja.5.10).

This is not something that we can do in our own strength. When the world does this it is called *suppression*. Suppression will finally blow a *gasket* and leak out what has been, not put away, but hidden. The Spirit of God can cause us to put it away and move forward with grace in the hearts and on the lips. Some of the things that we are called upon to longsuffer, whether directly because of the gospel of Christ or because we are children of God are difficult. An example would be the eye affliction that Paul endured in the ministry.

*2Co 12:9 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.***

A messenger of Satan was allowed to afflict Paul.

*2Co.12.7 And lest I should be exalted above measure through the abundance of the revelations, there was **given to me a thorn in the flesh, the messenger of Satan** to buffet me, lest I should be exalted above measure.*

8 For this thing I besought the Lord thrice, that it might depart from me.

...

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*10 Therefore I take pleasure in infirmities [weaknesses], in reproaches, in necessities, in persecutions, in distresses **for Christ's sake**: for when I am weak, then am I strong.*

We may not understand at all how our infirmities relate to the name of Christ, but Paul's disability, directed by the Lord for the glory of God, was designed by the enemy to discourage him from the ministry.

ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς

After being filled to walk, being strengthen ... they are prepared to give thanks:

12 ¶ Giving thanks unto the Father,

This is the attitude that results from faithfulness. A child of God, truly subjected to the Lord is a thankful child. A thankful child is a child without complaint. This child looks beyond the immediate trouble and sees that God has designed everything with a good end for him, and which glorifies God.

Very child of God who will know and grow in the Lord will become thankful. Every child of God who not shows from their lives their ingratitude to God.