unspiritual states of mind which are *in the  
flesh*. This love of the Colossians he lays  
stress on, as a ground for thankfulness, a  
fruit of the hope laid up for them,—as being  
that side of their Christian character where  
he had no fault [or least fault, see ch. iii.  
12—14] to find with them. He now proceeds, gently and delicately at first, to touch  
on matters needing correction).

9—12.] *Prayer for their confirmation  
and completion in the spiritual life.*

**9.**] **For this reason** (on account of your  
love and faith, &c. which Epaphras announced to us) **we also** (on our side—the  
Colossians having been the subject before;  
used too on account of the close correspondence of the words following with those  
used of the Colossians above), **from the day  
when we heard** [it] (viz. as in ver. 4), **do  
not cease praying for you** (he made  
general mention of his prayers in ver. 3:  
now he specifies what it is that he prays  
for), **and** (brings into prominence a  
special after a general; compare “and  
for me” Eph. vi. 18, 19) **beseeching that  
ye may be filled with the** [**thorough**]  
**knowledge** (a stronger word than mere  
knowledge: but we can hardly express this  
in the version) **of His** (God’s, understood as  
the object of our prayer) **will** (respecting  
your walk and conduct, as the context  
shews: not so much His purpose in Christ, as  
Chrysostom, “that you have access to Him  
through His Son, not through angels :”  
see Eph. i. 9: but of course not excluding  
the great source of that special will respecting you, His general will to be glorified in  
His Son) **in all wisdom and spiritual  
understanding** (the instrument by which  
we are to be thus filled,—the working of  
the Holy Spirit. On **wisdom and understanding**, the general and particular, see note, Eph. i. 8: so Bengel here,—“Wisdom” is something more general: “under-  
standing” is a certain aptitude, causing  
that to occur to the mind at every time  
which is then and there appropriate. “Understanding is in the intellect: wisdom, in  
the whole complex of the faculties of the  
soul”),

**10.**] [**so as**] **to walk** (aim of  
the foregoing imparting of wisdom: ‘so  
that ye may walk.’ “Here he speaks of  
their life and works: for he ever joins faith  
and conversation together.” Chrysostom)  
**worthily of the Lord** (Christ, see reff. and  
compare 3 John 6) **unto** (‘*with a view to*,’  
subjective: or, ‘*so as to effect*,’ objective:  
the latter is preferable) **all** (all manner of,  
all that your case admits) **well-pleasing**  
(the meaning is, ‘so that in every way ye  
may be well-pleasing to God’), in (exemplifying element of the *bringing forth  
fruit*; see below) **every good work** (not  
to be joined with the former clause, as  
if bringing forth fruit were parenthetical:  
for this destroys the parallelism) **bearing  
fruit** (the good works being the fruits: the  
“*walking worthily of the Lord*” is now  
further specified, being subdivided into four  
departments, noted by the four participles “*bringing forth fruit,*” “*growing*,”  
“*strengthened*,” and “*giving thanks*”),  
**and increasing** (see on ver. 6 above) **by the  
knowledge of God** (the instrument of the  
increase. It is the knowledge of God  
which is the real instrument of *enlarge-  
ment*, in soul and in life, of the believer—  
not a *knowledge* which puffeth up, but an  
*accurate knowledge* which buildeth up);

**11**.] **in** (or **with**,—betokening the element.  
The instrument of this strength comes in  
below) **all** (departments of every kind of)  
**strength being strengthened according to**(in pursuance of, as might be expected