**knit together in love** (the bond of perfectness, as of union: disruption being  
necessarily consequent on false doctrine,  
their being knit together in love would be  
a safeguard against it. Love is thus the  
*element* of the *being knit together*), **and**  
(besides the elementary unity) **unto** (as  
the *object* of the *knitting together*), **all the  
riches of the full assurance of the**(Christian) **understanding** (the accumulated substantives shew us generally the  
Apostle’s anxious desire for a special reason  
to impress the importance of the matter on  
them. “I know,” he says, “that you  
believe, but I wish you to be completed,  
not only unto the riches, but to *all* the  
riches, that ye may be complete in all  
things and fully.” Chrysostom), **unto**  
(parallel with the former, and explaining  
*all the riches*, &c., by *the thorough knowledge*, &c.) **the thorough knowledge** (on  
*thorough knowledge* and *knowledge*, here  
clearly distinguished, see on ch, i. 9) **of  
the mystery of God** (the additions here  
found in the received text, and in other  
authorities, seem to be owing to the  
common practice in the MSS., of annotating in the margin on the divine name,  
to specify to which Person it belongs. Thus  
it would seem likely that, **of God** having  
been all that was in the original, “*the  
Father*” was placed against it by some,  
“*Christ*” or “*the Christ*” by others:  
and then these found their way into the  
text in various combinations, some of which  
from their difficulty gave rise again to  
alterations. The reading in the text, as  
accounting for all the rest, has been adopted  
by Griesbach, Scholz, Tischendorf, Olshausen, De Wette, and others): **in which** (mystery, which is in fact Christ: see  
ch. i, 27; 1 Tim. iii. 16) **are all the  
hidden** (the ordinary rendering is, to make  
hidden the predicate after are: ‘*in which*  
(or, *whom*) *are all the treasures &c. hidden,*’  
The objection to this is, that it is contrary  
to fact: the treasures are not hidden, but  
revealed. The rendering which I have  
adopted is that of Meyer, and I am persuaded on consideration that it is not only  
the only logical but the only grammatical  
one also. See the subject discussed in my  
Greek Test.) **treasures of wisdom and knowledge** (**wisdom**, the general, **knowledge**, the  
particular; see note on Eph. i. 8).

**4.**] See summary at the beginning of the  
chapter.—**But** (the contrast is between  
the assertion above, and the reason of it,  
now to be introduced) **this** (viz. vv. 1—3,  
not ver. 3 only, for ver. 1 is alluded to in  
ver. 5,—and vv. 1—3 form a logically connected whole) **I say, in order that** (aim and  
design of it) **no one may beguile you with  
persuasive discourse** (see 1 Cor. ii. 4).

**5.**] Personal ground why they should not  
be deceived: **For though I am absent**(there is no ground whatever from this  
expression for inferring that he *had been  
at Colossæ*: nor would the mere expression in 1 Cor. v. 3 authorize any such  
inference, were it not otherwise known to  
be so) **in the flesh** (ver. 1), **yet in the Spirit**(contrast to “*in the flesh*” not meaning,  
as some think, that God revealed to him by  
the Spirit the things that took place at  
Colossæ) **I am with you rejoicing** (at their  
general state: rejoicing, as such presence  
would naturally suggest: the further explanation of such joy following) **and seeing  
your order** (the orderly arrangement of