

Colossians Series

[Sun. May 10, 2015] Colossians Series, Col. 1.12b-18 – Craig A. Thurman

Key Verse:

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

Paul and Timothy:

Give thanks to God:

Because of the hope that was in the Colossian saints since they heard the gospel of Jesus Christ, which had prompted faith in Christ, and love to all the saints.

Prayed ceaselessly for them to God:

That they might be filled with the knowledge of His will ... to walk.
Being strengthened
Giving thanks to the Father.

Knowing the will of God should serve to strengthen the faith of the saints and lead them to thanksgiving. By knowing what the Father has done should cause them to give thanks. So what has the Father done? Paul shows the Colossian saints the will of the Father for them.

Giving thanks unto the Father,

How we must remember what this participial phrase follows. Immediately preceding are some of the most important words in the Christian vocabulary: patience and longsuffering with joyfulness.

Preacher Henry Mahan said:

'Not only does the believer rejoice in hope of the glory of God, but he rejoices even in tribulation, trials, and afflictions (James 1:2-3; 2 Cor. 12:10). We do not rejoice in the suffering [n]or the trial itself, for most trials are grievous and difficult; but we rejoice in the EFFECT of the trial. All of our trials are appointed by God, our Father, and are for His glory and our good (Rom. 8:28; Heb. 12:9-11; Psa. 119:71). "Trials work patience." Patience is submission to the will of God. It is to be content and wait upon the Lord (Heb. 13:5; Psa. 27:13-14). It is the opposite of covetousness, complaining, and haste. It involves not only our attitude

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toward God and His providence but also our attitude toward others during the trial.

'Patience worketh experience" or MATURITY of character and proof of genuine faith. Trials do not produce faith, but they reveal faith which is there. Actually trials may detect a hypocrite, harden his heart, and cause him to drop his profession. True faith is stronger as a result of trial.' (Trials prove faith and increase patience. [Ro.5.3; Ja.1.3] CAT)

The Work of the Father (12, 13): Whatever the Father has done, you can be assured that the world is going to hate it ... in those that He has worked.

which hath made us [not only Paul and Timothy, but the Colossians too] *meet* [*hath made us **able***]

We give thanks because the Father has made us able ...

ἰκανώσαντι; dat, sing, masc, part, aor 1 of ἰκανόω; this verb is used in one other place:

*2Co 3:6 Who also **hath made us able** ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

Apart from the work of God, no man can choose to become suitable, much less, make himself suitable for receiving anything from the Lord. God the Father has made us fit ...

This means that man, without the work of the Father through Jesus Christ, is naturally unfit, incapable of anything Godwardly. If men are accepted with God it is because of what He did for them through His Son.

Eph 1:6 ... he hath made us accepted (lit. He has favored or graced us, ἐχαρίτωσεν) *in the beloved.*

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*Joh 6:44 No man **can** come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

...

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

to be partakers [εἰς τὴν μερίδα, for the share] of the inheritance of the saints in light:

The Father has made us fit/able to be partakers of the inheritance of the saints (those declared holy by God) in light (those who are abiding in the light). The saints are His children, and they should act like they are.

Paul said to the Colossian saints that the Father had made them fit. They are now able to do something that otherwise they could not have ever done. What is that? They are able to partake with the saints in the inheritance. Probably this has much to do with considering that these were mostly Gentiles who had to this time been excluded from all such blessings, which almost wholly were restricted to that remnant of Israel that had truth faith in God. (vs.27)

Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Years ago, my father bought me a tricycle. I rode that thing on the carport like there was going to be no tomorrow. One day he brought home an old bicycle. He put on it some training wheels and I rode that thing like there was going to be no tomorrow. Unbeknownst to me, the training wheels were training me for another day. With training wheels it became a game to see if I could ride without touching either wheel. It became a game to me. One day dad thought it was time to take off the training wheels. Wow,

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was I scared. But dad had a lot of confidence for me! He took me over to a little hill and gave me a slight push and off I went. I did not learn how to ride my bike that day. But it wasn't long afterwards that riding a bicycle was easy. The point is, dad knew that I had everything that I needed to ride a bike. He purchased the bike, the training wheels, he gave me some instruction, and he set me to riding. He provided me with everything that I needed to ride a bike like the kids at school did. All I needed to do was apply those things that he provided for me to ride with all of the other children. It opened a whole new world to me. And that is what the Father has done for us. The inheritance is for the saints who will be holy. The inheritance is for those who obey the Word of God..

*Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, **which is able to build** [aor.1, infin, act] **you up, and to give** you an inheritance among [whom?] all them which are sanctified (ἡγιασμένοις, part, **perf**, pass., the work of God in these men brought about an accomplished fact of holiness. In other words, for Christians who are faithful to the Word of God in doctrine and practice there is a reward of inheritance bestowed.)*

What does the Word of God do? It *can* build us up.
Application of the Word of God not only changes our lives now, but it informs us of the portion that is awaiting us.

*1Pe 1: 3 ¶ **Blessed be the God** and Father of our Lord Jesus Christ, **which 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, (the adjectives followed the noun ... it is an incorruptible, undefiled, and unfading inheritance) **reserved in heaven** for you,*

ἀμάραντον; acc sing fem of ἀμάραντος; ἄ negative particle + μάραντος, μαραίνομαι Ja.1.11 fade away [only this once]; ἀμάραντος is only used here as well; verbal adjective: **To an incorruptible** [cannot perish, corrupt, rust, or be eaten away by anything], **undefiled** [without defect or flaw in its

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bequeathal] , **unfading** [cannot dry up from its source and wither away, be diminished] **inheritance** ...

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.

5 Who are kept by the power of God through faith unto salvation ready [ἐτοιμίην, prepared] to be revealed in the last time. (Does that speak of us? Are we living by faith? Are we meeting the trial with patience and abiding in the will of God? Are we bearing the reproach quietly? without anger? without doubting? forgiving, longsuffering, merciful, meek, quiet.)

*Mt 19:29 And every one that **hath** forsaken [aor.1, ind, act, or leaves; it doesn't say, and every one who has considered leaving, come close to leaving, has thought about leaving; these that our Lord Jesus refers to *are leaving* ... are presently doing so; this is being proven in their lives. As hard a question it is to ask, 'What has the Lord moved us to give up for His sake, and what have we really given up for Christ? Have we really lost ...] *houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.* (meaning an abundant life with Christ.)*

Mt.10.37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

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*Col 3:24 Knowing that of the Lord ye **shall receive** [fut. ind. mid] the reward of the inheritance: for ye serve the Lord Christ. [This verse is special instructions to servants serving masters. Remember, that we serve sinners, whether Christian or not. Even Christians masters don't always do the right things for our service. But servants don't always serve their masters as they should either, do they? That is why both are to do their service as to the Lord. He will always do right!]*

Mt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [Notice what follows, the past tenses ...]

*35 For I was an hungred, and **ye gave** (aor. 1, indicative) me meat: I was thirsty, and **ye gave** me drink: I was a stranger, and **ye took me in:***

*36 Naked, and **ye clothed** me: I was sick, and **ye visited** me: I was in prison, and **ye came** unto me. (It isn't what we thought to do; it is what we actually did.)*

*Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance** in the kingdom of Christ and of God.*

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

*7 **Be not ye therefore partakers with them.***

*8 For ye were sometimes [once or then] darkness, but now are ye light in the Lord: **walk** as children of light ...*

*Heb 6:12 That ye be not slothful, but followers **of them who through faith and patience inherit the promises.***

*Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called **might** receive [λάβωσιν, aor. 2, **subj.** act] the promise of eternal inheritance. (That doesn't mean that we will receive the promised inheritance; it means*

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that we *should receive* it. The subjunctive expresses the *potential, the mood of contingency, the possibility.*)

We have obtained an inheritance in Him:

*Eph 1:11 In whom also **we have obtained an inheritance,***

ἐκληρώθημεν; 1st p pl, aor 1, ind, pass of κληρώω; could be *we are parted, divided, assigned*; some translators turn this about because they read *in him* instead of *in whom* which would turn the sense of the passive verb into something like, *in Him we were made a heritage* (Robertson); *in him we were made a heritage*, (Vincent, who follows the Revised Version); the RSV drops this totally from the text; Tyndale (1534) in *whom we are made heirs*.

The 1st p pl, aor. 1, pass, indicative can be seen in Ro.8.24, *we are saved*; or, Ro.9.29, *we **had been** as Sodom ... and **been made** like unto Gomorrah. This verse has the sense of, In Christ **we are heir'ed'** ...*

*Ro 8:17 And if children, then heirs; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also glorified together.*

being predestinated according to the purpose of him who worketh all things after the counsel of his own will ...

In a race there is a preparatory trial. In this it is determined whether we are fit or qualified for the race. Once the contestant is qualified he may run the race. Running in the race does not mean winning the race and receiving the prize. It simply means the contest has begun. What remains to be judged is the matter of the completion of the race; how the race was run. In Scripture the race is not a comparative race; it is not a contest with one another. This is a race where every Christian has their own course to run, according to the gifts bestowed upon them, unto the day of Christ. The important issue here is that we *can* and *do* run, lawfully.

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Now we are to run the race, lawfully (meaning, according to the rules), by the Word of God, until we reach the finish line, which is unto the day of Christ. All who have run with certainty shall receive the *prize*.

1Co.9.24 ¶ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

What is the inheritance? It is that which is set apart for us in our Father's house. It is allotment or portion, and possession. That is the first use of the word in Scripture. In Ge.31.1-16, Rachel and Leah realize that their father, Laban had spent their portion. He had spent their inheritance! They would now freely go with Jacob. But notice the concept of an inheritance in the father house. It is the father that dispenses with the inheritance to His children as it pleases him.

(Read Ge.31.1-16)

The inheritance is the Lord's. And the people are brought into it by the grace of God.

(Ex.15.1, 11-17; Thou [Lord] shalt bring them in, and plant them in the mountain of thine inheritance ... in the place ... which thou hast made for thee to dwell in...)

The Father said to the Son,

*Ps 2:8 Ask of me, and I shall give thee the heathen for thine **inheritance**, and the uttermost parts of the earth for thy **possession**.*

The inheritance will be forever,

Ps 37:18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

An inheritance is a substance and an enduring wealth:

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Pr 13:22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

Pr 19:14 House and riches are the inheritance of fathers ...

Concerning the Son, the inheritance is the people and the land, and all the substance:

Mt 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. (These wicked men wanted the vineyard and the fruit; the benefits that result from possession of the vineyard.)

The inheritance is specific: the earth, the kingdom and all things that pertain to them

*Mt 5:5 Blessed are the meek: for they shall **inherit the earth**.*

*1Co 15:50 Now this I say, brethren, that flesh and blood cannot **inherit the kingdom of God**; neither doth corruption inherit incorruption.*

*Re 21:7 He that overcometh **shall inherit all things** (all that which God has promised the overcomer shall possess); and I will be his God, and he shall be my son.*

*Nu 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for **we are well able** to overcome it.*

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. (Caleb and Joshua received it, and all others did not!)

There are two kinds of overcomers in Scripture. Both are shown in 1Jn.5.4, 5. First the overcomer is the one who is born of God. And second, the overcomer is the one who walks by faith.

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1Jo 5:4 For **whatsoever**

[referring to the *incorruptible seed*, 1Jn.3.9]

is born of God overcometh

[νικᾷ, pres act ind]

the world:

This is the first sense of the overcomer. The seed of God cannot be overcome by the world; *greater is he that is in you than he that is in the world*. It cannot corrupt and die away. (cf. 1Jn.3.9; 4.4) It is eternal. The child of God is eternally God's child. 1Jn.5.1, Whosoever believeth that Jesus is the Christ is born of God ... [this is synonymous with being *delivered from the power of darkness, and translated into the kingdom of His dear Son*; Jesus said in Jn.16.33 ... *I have overcome the world*.]

and this is the victory νίκη that overcometh the world,

The second sense of the overcomer: the practical evidence of the new birth; but let's be clear: not every believer will walk a victorious life.

even our faith.

Faith is evidence of being born of the *incorruptible seed of God*; one cannot have faith in Christ without having been born of God.

What does this say? It says that the victory for the overcomer (those born of the incorruptible seed of God, who have overcome the world) is our faith; while those

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who have been born of God have overcome the judgment of the world,

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

there are those who are overcome by the evil and love of this world because they will not walk by faith.

Ro 12:21 Be not overcome of evil, but overcome evil with good. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

1Jn.2. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Mt.6.24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Here are some cold, hard facts that we see all about us: there are believers who, after being brought to Christ, return to or fall into drunkenness, fornication, adultery, sodomy, lying, deceitful and devious ways; who are angry and hateful, gossipers, railers, schismatic, lazy, unproductive, legalistic, covetous, unlearned and unteachable in the truth, etc., etc., etc. That means that there are those who have overcome the world through the grace of God's bestowal of life, who are not victorious. (1Co.5.1; 15.12; Phl.1.15; 1Thes.4.5-7;

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2Thes.3.6; 1Ti.6.9, 10, 17; 2Pe.1.9) **But it shouldn't be this way!**

*5 Who is he that **overcometh the world**, but he that believeth that Jesus is the Son of God? (A simply statement of fact that by the new birth we have overcome the world. But *faith* is the victory! Perhaps consider Nu.13.30, 31 again)*

By the Word of God, those born of God have overcome the world and cannot be condemned with the world. But there should be more. A life of faith is the life of victory. And, there is no denying that those who walk by faith are they who shall receive great reward. The unfaithful shall suffer loss. (1Co.3.13-15)

Paul's ministry to the Gentiles was to inform them of that which is at the end of faithful Christian service:

Acts 26.16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

*17 Delivering thee from the people, and from **the Gentiles, unto whom now I send thee,***

***18 To open** (free, liberate) **their eyes**, and to turn (convert) them from darkness **to light**, and from the power ἐξουσίας of Satan **unto God** (How? Through the preaching of the gospel. Not that the gospel regenerates, but informs those who have been *delivered* from the power of darkness through Christ's death [Co.1.13, 14]), that they may receive forgiveness of sins, and inheritance among them which **are sanctified by faith** that is in me. (The very same Greek word in Acts 20.32, ἡγιασμένοις. An accomplished, faithful walk with Christ results in receiving the inheritance*

The *earnest of the Spirit* is a pre-inheritance gift convincing us of the promises that await the faithful at Christ's coming.

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Eph 1: 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

*14 **Which is the earnest** of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

2Co.2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου
τῶν ἁγίων ἐν τῷ φωτί
ἐκ

13 *Who hath delivered us*

delivered, ἐρρύσατο; 3rd p s, aor 1, ind, mid of ῥύω, ῥύομαι; Moulton, 'to drag out of danger;

NIDNTT, vol. 3, p.177, 'The least used, *rhyomai* (16 times), has the narrowest range of meaning, i.e. to rescue, deliver, and thus save from a threatening or acute danger.'

At this moment, we are considering the redemption of the whole of the elect world by the blood of Christ, not the practical effects of salvation as it touches each individual.

The sense of this word is to be *dragged to safety*:

That God would take Jesus down from the cross:

*Mt 27:43 He trusted in God; let him **deliver** ρυσασθω him now, if he will have him: for he said, I am the Son of God.*

That the Lord would drag Lot out of the city:

*2Pe 2:7 And **delivered** ἐρρύσατο just Lot, vexed with the filthy conversation of the wicked:*

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8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to **deliver** **ρυσθαι** the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished ...

(Read Lu.1.68-75 [now, v.74] **being delivered** **ρυσθεντας** ... might serve him without fear ...)

Ro 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the **Deliverer** **ρουμενος**, and shall turn away ungodliness from Jacob ...

1Th 1:10 ... Jesus, which **delivered** **ρουμενον** us from the wrath to come.

from the power (authority or right, Jn.1.12)

power, ἐξουσία; gen sing of ἐξουσία; authority; having the right to do what they do.

of darkness,

darkness, σκότους; gen sing of σκότος. As opposed to light.

The Colossians are given the information that should cause in them great rejoicing. What is related has absolutely nothing to do with faith. This is the work of the Father for us.

The Father, at the death of Christ, took all of the elect of God from the authority of Satan. Satan formerly had a right over every sinner, but when Christ died the children of God were released from that authority. All of those O.T. saints had been affected by this authority, and had been held captive. Why? Because their sin had yet been unjudged by God. They were held in the heart of the earth until the time of Jesus' death, burial and resurrection.

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Eph.4.1 ¶ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (calling) wherewith ye are called,

... (Colossians adds the element of thanksgiving)

7 But unto every one of us is given grace according to the measure of the gift of Christ.

And now let's magnify this grace ... What did personal faith or works have to do with what follows? If that were true why were they being held? This place, divided between a place of comfort and a place of torment, the elect and the reprobate, had the likes of Abel, Noah, Job, Abraham, Isaac, Jacob, David, Solomon, the prophets. These men had great faith and good works. But sinners cannot be reconciled by mere faith and good works. It takes an act of God among men, become man to take their place and atone for sin. This is the grace of God in Jesus Christ for us.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men (for the living that continue on the earth through the presence of the Holy Spirit, vs. 3).

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

*10 He that descended is the same also that ascended up far above all heavens, that he **might fill** (πληρωση, aor. 1 subj) all things.)*

*2Th 1:11 ¶ Wherefore also we pray always for you, that our God would count you worthy of this calling, and **fulfil** (πληρωση, aor. 1 subj) all the good pleasure of his goodness, and the work of faith with power:*

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

How wicked is this power of darkness: it manifests the hate of God, and everything that has to do with Him.

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*Lu 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, **and the power of darkness.***

How powerful is this power of darkness: no natural man can prevail over an angelic power.

*2Pe 2:11 Whereas angels, which are greater in **power and might** **ισχυι και δυναμει**, bring not railing accusation against them before the Lord.*

The Father of glory did not look down from the halls of eternity and see what we were capable of doing and decided to give us a helping hand. The issue of sin and the fall of man is an issue that can only be answered with the power of God. What the Father did was without any human agency of a sin fallen man. He purposed deliverance without any other counsel or any other aid but that which was in Himself. Salvation was by none other than the Sovereign purpose and power of God. Nowhere is it said, in any way is it suggested that *faith* or *holiness* or *good works* was in any way associated with God's purpose to deliver us from the *authority of darkness*. He did so because there was no other way to reconcile sinners to Himself. And it pleased Him to do this.

Now we will consider the individual and practical effects of our fall in Adam as sinners. All of the elect were redeemed at the cross of Christ. And the effects of that deliverance shall be realized in our experience. The day comes when every son is *born of God*.

Our experience is that we were *once, by nature* darkness. Those are key words which speak of personal experience. Christ did die for us as the elect of God, and we shall experience the result of His death for us in the new birth.

*Eph 5:8 For **ye were sometimes darkness**, now are ye light in the Lord: walk as children of light ...*

*ποτέ; KJV once, at any time, sometime, sometime, in time past, in the old time, when, aforesome, **once**; there was a time when they were in darkness in the course of their lives, but no longer is that the case.*

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Eph.2.1 ¶ And you ... were dead in trespasses and sins;

*2 **Wherein in time past [once]** ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

*3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature** the children of wrath, even as others.*

4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

So, not only has the Father delivered us from the power or authority that darkness had over *all* of the children of God, but He ...

and hath translated us into the kingdom of his dear Son:

μετέστησεν; 3rd p s, aor 1, ind, act of μεθίστημι; μετα after, since + ἵστημι to stand, establish, set; KJV Lk. 16.4 *when I **am put out of** the stewardship;* Acts 13.22 *when he **had removed** him;* Acts 19.26 *and **turned away** much people;* 1Co.13.2 *so that I could **remove** mountains.*

A Greek word that is derived from the root, μεθίστημι, though not used in the N.T. is transliterated into English, metastasis, μετάστασις, which the O.E.D. defines as, 'A rapid transition from one point to another.' This is what one would not wish to hear concerning cancer, that it has metastasized. That means the cancer has spread, moved from one place to other places. And here in our text the Father has delivered from the power of darkness, but translated us into the kingdom of His dear Son.

*1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness **into his marvellous light:***

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

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ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ

The Son's Work Verse 14-18: How the Father could deliver from the authority of darkness and translate us into the Son's kingdom. God cannot overlook sin. Sin must be punished!

14 In whom (meaning, in the Son) we have redemption (ransom; the special act of claiming; How? ...) through his blood (meaning that through his bloodshed), even the forgiveness of sins:

Jesus' shed blood was to claim us especially for Himself and to put away our sins, once for all, (*all of the sins* of the elect at the cross were forgiven) and all at once, (all of the elect were at once claimed from the fall at the cross).

redemption, ἀπολύτρωσιν; acc sing of ἀπολύτρωσις; ἀπό forth, since + λυτρόω LXX, ransom; LXX, only place ἀπολυτροῦν, Ex.21.3 let go free; KJV redemption (9), deliverance (1).

O.E.D.: random:

- '1. The action of procuring the release of a prisoner or captive by paying a certain sum, or of obtaining one's own freedom in this way; the fact or possibility of being set free on this condition; the paying of money to this end.
2. The sum or price paid or demanded for the release of a prisoner or the restoration of captured property.'

The dear Son of God paid the *ransom price* of all of His people, for all of time, at once, when He shed His blood. This is a special claim that the Son takes of those for whom He sheds His blood. For sin the elect owed a debt of justice to God. The sinner *must* make this right, but he can't. And God must punish sin.

Eze 18:20 The soul that sinneth, it shall die.

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Being unable to pay their sin-debt the elect of God stand condemned with the whole world unless another Man, who is capable of satisfying the debt will stand in their place. And that is precisely why the Father sent the Son into the world. That is what Jesus did for His people. He came among men, *made in the likeness of men, found in fashion as a man, humbled himself and became obedient unto death, the death of the cross, for us.* He paid the ransom demands of God and satisfied our sin-debt with His blood. He gave His life for us. He died in our place, the just for the unjust.

*1Pe 3:18 For Christ also hath **once** suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit ...*

Jesus freely took our place and was punished for our sins.

Is.53.5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

...

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

...

12 ... he hath poured out his soul unto death: and he was numbered with the transgressors ...

By His death all of those for whom He died are freed from condemnation **being cleared of all sin** against God.

Is.53.5 ...and with his stripes we are healed.

...

*11 He shall see of the travail of his soul, and shall be satisfied:
12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; ... and he ... made intercession for the transgressors.*

And what is the result of this redemption?

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Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

ἀγοράζω is to buy or purchase, but ἀπολύτρωσις is to ransom.

God the Father not only delivered us from so great a death THAT WE RIGHTFULLY DESERVED, but He has translated us through the shedding of the precious blood of His dear and only begotten Son. He sent Him to stand in our place and be punished for our sins, that we might be freed to live by the power of God. **Remember, the Colossian letter at this point is that we might know and grow, being strengthened and giving thanks.**

*Eph 1:7 In whom we have redemption (ransom) ἀπολύτρωσιν through his blood, **the forgiveness of sins**, according to the riches of his grace;*

8 Wherein he hath abounded toward us in all wisdom and prudence ... εν παση σοφια και φρονησει; verse 9 has to do with a spiritual mindedness; this verse in Ephesians is the mind itself ... *frame of mind* ... Phl. 2.5 Let this mind ... φρονείσθω

Mt 20:28 ... *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom λυτρον for many.*

1Ti 2:6 *Who gave himself a ransom αντιλυτρον (the answer to the ransom; anti = for, in the room) for all (all meaning, men of every station, office, race, intelligence, gender, age, etc., etc.), to be testified in due time.*

All sin is forgiven, past, present, and future; sin is fully punished in our Lord Jesus Christ at His death. The elect sinner cannot suffer the wrath of God for sin. The elect are declared righteous, justified once and for all. And this leads the saints of God to *give thanks to the Father*. Thankful hearts will be obedient hearts. The stress laid upon us through these verses is that the ransom was paid so that we might live, not as we used to before being

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brought to Christ, but rather that we should live to the glory of God until the time of Christ's coming, *walking worthy, strengthened to all patience and longsuffering, giving thanks ...*

Our Lord Jesus died to present us to God holy and unblameable in His sight.

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν

εἰκὼν ἀοράτου

15 *Who* (speaking of the dear Son of the Father) *is the image of the invisible God,*

ἀοράτου; gen, sing, masc of ἀόρατος; KJV always *invisible* (5).

Brethren, God is invisible. If we would ever see God we must realize that Jesus Christ is His visible manifestation.

*He. 1 ¶ **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 **Hath** in these last days **spoken unto us by his Son**, whom he hath appointed heir of all things, by whom also he made the worlds;
3 **Who** (the Son) being the brightness of his glory, and the express image of his person (character), and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...*

*Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father** [He is the express character and the image of God]; and how sayest thou then, Shew us the Father?*

*Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in (εἰς, unto) the bosom of the Father, **he hath declared him.** (or expressed him, ἐξηγήσατο)*

Moses had asked the Lord, 'Show me they glory.' (Ex.22.18)

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Ex 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

*Jn.1.1 ¶ In the beginning was the Word, and the Word was with God, and **the Word was God.***

2 The same (Person, called the Word) was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

...

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

the firstborn of every creature:

πρωτότοκος πάσης κτίσεως;

πρωτότοκος; πρῶτον, the upper, first, chief; πρωτοτόκια, He. 12.6

birthright of Esau; πρωτότοκος is translated *firstborn* and *firstbegotten* (Mt.1.25; Lk.2.7; Ro.8.29; Col.1.15, 18; He. 1.6; 11.28; 12.23; Re.1.5. Refers to either the firstborn child or the first begotten from the dead. Jesus is certainly the firstborn of God, being the true and firstborn of God among mankind. (Mt.1.25; Lk.2.7) This at least speaks of our Lord being brought forward in eternity to stand as the representative of His people. (Ro.8.29; He.1.6; 12.23) And the first from the dead before God. (Col.1.18; Re.1.5); but here in Col.1.15 our Lord has firstborn privilege over all creation.

Whatever this means, my understanding is that our Lord Jesus Christ ever stands in eternity being God with the Father; that He stands, not as a son, but The Son of God.

He who came into His creation is the Head over all. He was brought forth in eternity as the comprehensible God for the mind of creation.

*Pv.8.24 When there were no depths, **I was brought forth**; when there were no fountains abounding with water.*

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25 *Before the mountains were settled, before the hills **was I brought forth:***

26 *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

27 *When he prepared the heavens, **I was there:** when he set a compass upon the face of the depth:*

28 *When he established the clouds above: when he strengthened the fountains of the deep:*

29 *When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:*

30 ***Then I was by him,** as one brought up with him: and I was daily his delight, rejoicing always before him;*

31 *Rejoicing in the habitable part of his earth; and my delights were with the sons of men.*

God cannot be comprehended but by Jesus, who is the Son of God. And He certainly cannot be known apart from Him. As firstborn of every creature He has firstborn right. He inherits all things from the Father.

*Mt 11:27 **All things are delivered unto me of my Father:** and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*1Co 15:27 **For he hath put all things under his feet.***

*Joh 16:15 **All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.***

*He.1.1 ¶ **God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,***

*2 **Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,***

ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου πρωτότοκος πάσης κτίσεως

16 *For by him (His dear Son) were all things created,*

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*Joh 1:3 All things were made by him; and **without him was not any thing made that was made.***

Heb 1:2 ... by whom (God the Father, by his Son) also he made the worlds (ages, this world, and the world to come) ...

16 For by him (His dear Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

There is not a seen or unseen power, thrones, lordships, princes, authorities that was not created by him or for him.

*1Pe 3:22 Who is gone into heaven, and is on the right hand of God; **angels and authorities and powers being made subject unto him.** (By the Father)*

Ro 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

He.1.5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Name an angel; there is none. Jesus is over all!)

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

1Co 8:6 But to us there is but one God, the Father, of whom are all things, and we in (eis) him; and one Lord Jesus Christ, by (dia) whom are all things, and we by (dia) him.

ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς τὰ ὄρατα καὶ τὰ ἀόρατα εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται

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καὶ αὐτός ἐστιν πρὸ πάντων

17 And he is before all things,

Joh 1:3 All things were made by him; and without him was not any thing made that was made. [He that creates all things must have preceded it all.]

Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

and by him all things consist. (have a continuance, stand)
[Or, in]

*Heb 1:3 Who being the brightness of his glory, and the express image of his person, and **upholding** φέρων **all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...*

consist, συνέστηκεν; 3rd p s, perf in of συνίστημι; συν together, with + ἵστημι stand.

*2Pe 3:5 ... by the word of God the heavens were of old, and the earth standing (consisted) **out of** [ἐξ, from] the water and in [διὰ, by, through] the water:*

καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Of all that the dear Son of the Father is; the Ransom and forgiveness of sins by blood, the Firstborn of every creature, Creator of all, Sustainer of all ...

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He is especially noted as being Head of the church. It is the church that He especially has loved and redeemed and sanctified with His own blood.

Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours
...

Eph 5:23 ... Christ is the head of the church: and he is the saviour of the body.

...

*Eph 5:25 ... Christ also love[s]d the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word,
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

...

*29 ... the Lord [nourisheth and cherisheth] the church:
30 For we are members of his body, of his flesh, and of his bones.*

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Yes, the Lord loves all of His people, but it is especially manifested to those who will identify in this day with His beloved people who have come out from the world to walk where He walks ... among His churches.

καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας ὅς ἐστιν ἀρχὴ πρωτότοκος ἐκ τῶν νεκρῶν ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων