



THE  
SUPERIOR WORD  
COMMUNITY FELLOWSHIP

# COLOSSIANS

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**...strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; Colossians 1:11**

Again as with the previous verse, this continues the thought in which Paul explains why he and Timothy were giving thanks to God and praying for those at Colossae. He says that they may be “strengthened with all might. Paul uses the same word, first in the noun form, then in the verb form. Thus it is essentially a Hebraism where the repetition of a word is given for stress. In the Greek, it says *dunamei dunamoumenoi* – “being empowered with all power.” This is not intended as meaning an outward display of apostolic gifts. Rather, his prayer for this is so that they will be able to meet and overcome any temptations, perform their duties as Christians by the power of Christ’s strength, and to be able to endure any trials which they were destined to face.

His prayer is that they will be so strengthened “according to His glorious power.” The Greek here reads, “according to the power of His glory.” As God’s power is one of His perfections (He being all-powerful), Paul is praying that those in Colossae (and thus us!) will be likewise strengthened by that all-powerful hand so that they will be able to meet and overcome every obstacle, and press forward in all ways which are good and true. He expresses two of those ways with the words, “for all patience and longsuffering.”

The idea of patience is putting up with those that one could otherwise dismiss. The idea of endurance is putting up with that which one cannot dismiss. He is asking for strength for both categories. For those that could be walked away from, his prayer is that we would stick it out and endure their failings or irksome ways. For that which cannot be walked away from, like it or not, his prayer is that we would be able to continue and not be overcome by the pressure of the situation.

But, Paul goes even further when he adds in the final words of the thought as a point of true grace from God – “with joy.” His hope is not just that there will be patience and longsuffering, but that there will actually be joy in the process. In understanding that being “in Christ” is the state of the believer, then whatever we experience is what God intends for us, even if it seems terrifying, overwhelming, etc. He has ordained our steps,

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and so we should walk in them with a sense of joy that whatever we are facing is not being faced alone. Rather, He is there with us, and has placed us there for His sovereign purposes.

In these words, we have the mode of meeting the challenge – with all might; we have the measure – according to His glorious power; we have the anticipated result – all patience and longsuffering; and we have the state in which this process should take place – all joy.

Life application: Life sends us many difficult things that we need to deal with. Some, we could just walk away from, but that may not be the proper path to take. Some, we must endure despite it being a real headache for us. It is important for us to consider our position in Christ as we face these things. In so doing, we will be more likely to respond to them in an appropriate way. Let us pray for strength in order to meet them, and deal with them according to God's glorious power.

**...giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. Colossians 1:12**

This verse continues on the same train of thought that has been going on since verse 9. The words, "giving thanks to the Father" explain another way in which the saints may walk worthy of the Lord, as Paul previously noted. The reason for this is that He "has qualified us to be partakers of the saints in the light."

Paul's choice of the word "Father" here is referring to His relationship to the Son, through whom has come the execution of His plan of redemption. He determined the plan, and it was set in motion through the giving of His Son. In turn, for those who have received Christ Jesus, we have been qualified "to be partakers of the inheritance." The kingdom which lies yet ahead belongs to the Son. It is His inheritance, just as any son inherits from a father. In this case, Christ is the inheritor of all things. This is seen, for example, in Hebrews 1 –

"God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, <sup>4</sup> having become so much better than the angels, as He has by inheritance obtained a more excellent name than they." Hebrews 1:1-4

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From this, those who call on Christ likewise become “partakers of the inheritance of the saints.” What this is saying, is that the promises to the Old Testament saints continues on in the new dispensation. That which was promised to the saints of old now applies to the saints of the church. The New Covenant issued from the Old Covenant when Christ fulfilled the Old in His death.

In this establishment of the New Covenant, the promises which were given to those under the Old are now realized in the new. This does not mean that the church replaces Israel, but that which is offered pertains to those who are established through the work of Christ. To understand this, we can look at the words to Daniel concerning the inheritance of the saints as was promised to him -

“Those who are wise shall shine  
Like the brightness of the firmament,  
And those who turn many to righteousness  
Like the stars forever and ever.” Daniel 12:3

An inheritance was promised then, and the same inheritance is promised now. Those who are contained within the active covenant are those who are partakers; from Old to New Covenant. Completing the thought, he says this covenant of the saints is “in the light.”

The idea of light here is the kingdom over which God presides. There is no darkness, as there is in the current world. This is the kingdom which God offers through Christ who is the true Light. The concepts of light and kingdom permeate the Bible, but John deals with them in great measure in his gospel and epistles. What lies ahead will be marvelous. The powers of darkness will be utterly removed, and only holiness, happiness, and the glory of God will remain.

Life application: Our hope is in a world which is so wonderfully greater than anything we can actually imagine. The world around us is hemmed in with evil, and the powers of darkness are everywhere. But for those who are in Christ, a glory lies ahead which will literally radiate out in majestic splendor for all eternity. Hold fast to your faith, and be of good cheer, even when the world seems to overwhelm you. Great things lie ahead.

**He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, Colossians 1:13**

In the previous verse, we were instructed by Paul that we have been qualified to be “partakers of the inheritance of the saints in the light.” As this is the case, we must not

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have possessed that right before. Paul now makes that explicit with the words, “He has delivered us from the power of darkness.”

Being delivered means that we were in a state from which we needed delivery. The word used is found in the Lord’s Prayer – “...deliver us from evil.” It is a word which indicates being rescued as if being snatched up. Therefore, we can see that in receiving Christ, we were drawn from that state to another one. It is a clear indication that all are already on the path to destruction. Only through Christ does that change. It is another validation of Jesus’ words in John 3:18 which state that we are “condemned already.”

“The power of darkness” is the dominion of Satan. This isn’t just an external force which comes against us, but rather it is a legal rule over us. Satan has authority over this world (as is seen to elsewhere in Scripture), and man must be brought out of this rule. This is what Christ came to do. John explains this purpose very clearly in his first epistle - “He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8

It is this dominion, or power, of darkness which we are snatched out of. We are then conveyed “into the kingdom of the Son of His love.” The word “conveyed” is used in the manner of taking a people group from one country to another. In the writings of Josephus, he uses the word when speaking of the deporting of the Israelites by the Assyrians. They were conveyed from one kingdom to another. This is what happens to the believer in Christ. He is conveyed from the power and kingdom of Satan to that of the Lord Jesus.

Again, it shows that there can be no other path to God than Jesus Christ. If there were, then it would have been pointless for Christ to come. But only He can bring us out of that realm of darkness and into this kingdom. It is a kingdom of “the Son of His love.” This means that Christ Jesus is the object of His love. It is to Him that the kingdom is given. All rights to authority belong to Him. He is the ruler of God’s kingdom for the redeemed of the world.

Life application: If you have been led to believe that there are many paths to God, then you are a foe of God in Christ. You are indicating that Jesus’ death was not necessary in order for men to be redeemed, and that redemption can be realized in other ways. What you are espousing is a fickle God who purposely sent His Son to die for no satisfactory reason. But it is you who are being unreasonable. Think the issue through clearly, and then receive God’s wonderful gift of salvation which came at such a high cost.