

removal of guilt.

### Conclusion

If you take the time to really study these doctrines presented, you will see for yourself how fully and adequately God has given us a reason to give thanks to the Father! All the items mentioned are "has done's" for us. Count them: four "have's" in these three verses. Now if that doesn't cause you to give thanks to God, what will? May the Lord stir up our convictions to the end that we will shout in our homes, communities, and to the ends of the earth the praises of Him Who has wrought such a wonderful salvation for us!

### Notes

## THE BOOK OF COLOSSIANS

"Thanksgiving"

Col. 1:12-14

### Introduction

1. The will of God is the central factor in the life of true believers on Christ. This is ably supported by Col. 1:9. Out of this involvement in the will of God issues a walk for believers. What kind of walk? A pleasing walk, a fruitful walk, a devotional walk, and a strengthened walk. But there is more!

2. The text for this study points up a Thankful Walk for every believer. It is not difficult to read these verses and notice how they provoke one to give thanks. There are four wonderful doctrines which Paul singles out for thanksgiving.

3. Let's put it down as a dictum: If one is filled with His will with full knowledge and in the sphere of wisdom and spiritual discernment, he will give thanks. What will he give thanks for? At least four doctrines:

#### 1. QUALIFICATION. v. 12.

This is:-

- a. Present. The verb "hath made meet" is in the aorist tense. Means to be qualified and contains the idea of sufficiency. Only used elsewhere in 2 Cor. 3:6). It relates to the work of God the Father for us in Christ.
- b. Particular. The last part of this verse should more clearly read "for the portion of the inheritance of the saints in light." The word "portion" suggests that each believer has his own portion right now and in the future! The inheritance looks to the future, but it has present aspects too. It

belongs to the saints "in light." Light speaks of truth, holiness, and joy. It also speaks of God Himself. We are called upon to give thanks for this inheritance! Blessed and holy is His Name forever and ever.

## 2. LIBERATION. v. 13.

Three questions are answered here:-

- a. By whom? God the Father. The verb signifies to rescue. Has the special meaning of "snatch" from a captive. This verb is aorist noting the completed action performed. It points back to the time of the new birth and the moment of belief on Christ!
- b. For whom? The verb is in the middle voice and shows personal interest on the part of the Father. Oh, it will be glory for HIM when we reach heaven. It is glory for Him today that we are purchased by His blood.
- c. From whom? The power of darkness. Darkness is always connected with error, impurity, and misery. The word "power" is the common one for "authority" so the whole phrase is linked with a creature from whom we have been rescued. Who is this? Satan himself. This fresh mention of darkness should impress upon us the fact of the great contrast between it and our spiritual inheritance in the light!

## 3. TRANSLATION. v. 13.

This is the other side of the deliverance God has wrought for us in Christ Jesus our Lord. It marks out a:-

- a. Change. The verb "translated" means to convey to another place. It is a definite and complete change! Hence, whereas the previous

doctrine emphasizes the removal from something, this verb underscores our settlement in another place! This verb is a hapaxlegomenon (only used once in the Bible).

- b. Condition. The kingdom of His dear Son. This is the current situation for believers. It is true that the Word teaches there will be a future manifested kingdom of God on earth. Here it is the mystery or secret arrangement of that rule of His. Some day it will be visibly noticed, but today it is not open to natural observation in public fashion. This kingdom is that of "the Son of His love" (better rendering of this precious title given our Lord). What a significant contrast with the power of authority of darkness!

## 4. REDEMPTION. v. 14.

Paul details this doctrine pointedly:-

- a. Its channel. Checking out from v. 13, the Spirit of God directed Paul to indicate that it is in Christ Himself that the believer has redemption. This is one of the six words used in the N.T. to describe the work of Christ (cf. Sacrifice, Eph. 5:2; Offering, Heb. 10:10; Propitiation, 1 John 2:2; Ransom, 1 Tim. 2:6; Redemption, Heb. 9:12; Reconciliation, Rom. 5:11). The verb itself means to release on payment of a ransom. Although the words "through His blood" are omitted from the best manuscripts, we all know that this was the price laid down by our Lord!
- b. Its consequences. Forgiveness of sins is the need of every heart. The word "forgiveness" means to send away, dismiss, or release. Here is real remission and there is no taint whatsoever of the Romish doctrine which calls for punishment for sin in purgatory, but admits of