

Abbott says:

From the prayer for their increase in knowledge, St. Paul goes on to give them positive instruction which will be a safeguard against the false teaching which threatens them. They have already been translated from the kingdom of darkness to the kingdom of God's beloved Son, and it is in Him only that they have redemption.

p. 207

Barclay says:

1. Paul thinks of the atonement in terms of *God's deliverance of man*. "He [God] has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son." (Col. 1:13.) Here even more vividly the New English Bible speaks of "the domain of darkness."

p. 72

Fergusson says:

He explaineth how God doth make us meet, to wit, by drawing us out of that corrupt state of nature wherein we were detained as slaves, and translating us into the state of grace, called Christ's kingdom, as Rom. xiv. 17. This he doth in our effectual calling.

p. 335

Fergusson says:

2. Every man is kept in slavery under the power of sin and Satan, Eph. ii. 2, so long as he continueth in that his natural state; we are even under "the power of darkness."

p. 335

Hughes says:

The word for “brought” or “transferred” (NASB) is used in other places to describe a mighty king picking up a whole population and deporting it to another realm. That has already been accomplished. All believers have been sublimely deported into “the kingdom of the Son” which, at the Consummation, will be the eternal Kingdom of God (1 Corinthians 15:24). We are in the “kingdom of the Son *he loves*,” a Kingdom enveloped in love. For this reason we give joyous thanksgiving.
p. 28

Lightfoot says:

‘We were slaves in the land of darkness. God rescued us from this thralldom. He transplanted us thence, and settled us as free colonists and citizens in the kingdom of His Son, in the realms of light.’
p. 141

Moule says:

. . . us across the border: **who rescued us from the authority of the darkness**, that dread usurping dominion to which we had surrendered ourselves in our fallen state, the dominion of the powers of the spiritual night, with its delusion, pollution, and death, **and transferred us into the Kingdom of the Son of His love**, this same blessed “lot of our inheritance,” this Canaan of grace, but now viewed as the Kingdom of the true David. It is no land of licence miscalled liberty, but full of the holy order and subjection of obedient love, love to “the Son of the love of the Father,” the Son on whom eternally descends the ocean-stream of the infinite Affection, which comes on us . . .
p. 51

Wuest says:

Who delivered us out of the tyrannical rule of the darkness and transferred us into the kingdom of the Son of His love.
p. 180

(Day by Day with the English Puritans compiled and edited by Randall J. Pederson) Peabody, Massachusetts: Hendrickson. Copyright—Hendrickson Publishers, Inc., 2004.

Whereas, if a person knew what sin is, and saw at night what wrath he had treasured up all day, he would rather wonder why he was out of hell than murmur that he was in trouble.

p. 36

RESCUED

In the aftermath of Haiti's devastating earthquake in January 2010, the scenes of destruction and death were often punctuated by someone being pulled alive from the rubble, even after all hope seemed gone. Relief and tears of joy were followed by deep gratitude toward those who worked around the clock, often risking their own lives to give someone else another chance to live.

How would you feel if it happened to you? Have you ever been rescued?

In Colossians 1, Paul wrote to people who had come to know Jesus Christ and whose lives showed evidence of their faith. After assuring them of his prayers for them to know God's will and to please Him, Paul used a powerful word picture to describe what God had done for them all: "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins" (vv.13-14).

In Christ, we have been rescued! He has taken us from danger to safety; from one power and destiny to another; from death to life.

It's worth pondering all that being rescued means to us, as we thank God for His grace and power.

*Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost but now am found;
Was blind, but now I see. —Newton*

Those who've been rescued from sin
are best able to help in the rescue of others.

(From *Our Daily Bread*, Thursday, June 16, 2011)

(The Treasures of Fanny Crosby by Fanny Crosby) Uhrichsville, OH:
Barbour. Copyright– Barbour Publishing, Inc., 2003.

O child of God, He loveth thee,
and thou art all His own;
With gentle hand He leadeth thee,
thou dost not walk alone;
And though thou watchest wearily
the long and stormy night,
Yet in the morning joy will come,
and fill thy soul with light.

p. 8

There are so many great old hymns that come to mind when you deal with great theological truth. I would like to ask you to join me in singing the verses of:

Jesus, I Come

Out of my bondage, sorrow and night,
 Jesus, I come, Jesus, I come;
 Into Thy freedom, gladness and light,
 Jesus, I come to Thee.
 Out of my sickness into Thy health,
 Out of my want and into Thy wealth,
 Out of my sin and into Thyself,
 Jesus, I come to Thee.

Out of my shameful failure and loss,
 Jesus, I come, Jesus, I come;
 Into the glorious gain of Thy cross,
 Jesus, I come to Thee.
 Out of earth's sorrows into Thy balm,
 Out of life's storm and into Thy calm,
 Out of distress to jubilant psalm,
 Jesus, I come to Thee.

Out of unrest and arrogant pride,
 Jesus, I come, Jesus, I come;
 Into Thy blessed will to abide,
 Jesus, I come to Thee.
 Out of myself to dwell in Thy love,
 Out of despair into raptures above,
 Upward for aye on wings like a dove,
 Jesus, I come to Thee.

Out of the fear and dread of the tomb,
 Jesus, I come, Jesus, I come;
 Into the joy and light of Thy home,
 Jesus, I come to Thee.
 Out of the depths of ruin untold,
 Into the peace of Thy sheltered fold,
 Ever Thy glorious face to behold,
 Jesus, I come to Thee.

“Jesus, I Come” by William T. Sleeper, #464

v.14 in whom we are having our redemption, the forgiveness of our sins.

The NET Bible translates verse 14:

in whom we have redemption, the forgiveness of sins.

Peterson paraphrases verse 14:

the Son who got us out of the pit we were in, got rid of the sins we were doomed to keep repeating.

The Bible Knowledge Commentary says:

Through Christ, God's "Loved One," Christians **have redemption, the forgiveness of sins**. The parallel passage (Eph. 1:7) adds "through His blood" . . . "Redemption" . . . means "to rescue by ransom" . . . and "forgiveness" . . . means "remission" by the Redeemer. This emancipation is enjoyed only because of the tremendous cost Christ paid on the cross . . .

The only way the Father could qualify us, rescue us, and transfer us is by the death of His own Son. We were purchased by the **“REDEMPTION”** payment of the blood of Jesus Christ.

He mentions **TWO THINGS** here in verse 14 about the work of His Son:

1. **“OUR REDEMPTION”** and
2. **“THE FORGIVENESS OF OUR SINS.”**

There was only one way for the children of Israel to be free from the domination of Egypt, and that was through the **BLOOD OF THE LAMB** sprinkled on the doorpost.

So likewise for us, there is only one way to freedom and to **“FORGIVENESS.”** It is by the purchase price of the blood of Jesus Christ.

Psalm 49:7-8 (NASB)

No man can by any means redeem his brother
 Or give to God a ransom for him—
 For the redemption of his soul is costly,
 And he should cease trying forever—

The second item here in the work of the Saviour is **“THE FORGIVENESS OF OUR SINS.”**

Because He paid the price of His own blood upon Calvary, God the Father is now in the position of forgiving our sins—our sins past, present, and future—when we come to faith in Jesus Christ.

God’s justice is fully satisfied by the death of Christ upon the cross.

Barclay says:

Paul sees the work of Christ in terms of *redemption*. This is an idea that is common in the New Testament. “The Son of man . . . came . . . to give his life as a ransom for many.” (Mark 10:45.) “You were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.” (I Peter 1:18-19.) So Paul speaks of the Son, “in whom we have redemption” (Col. 1:14). To put it at its simplest, redemption is liberation at a cost. It so happens that this was an idea that would be real and meaningful and vivid to both Jews and Greeks.

The greatest event in the whole history of Israel was God’s redemption of his people when they were slaves in Egypt. This was the event that was stamped and imprinted on the memory of the nation; this was the event that had brought them into a special and unique relationship with God, for in it God had acted for them as he had acted for no other people. This was the event that they were forbidden ever to forget.

p. 75

Barclay says:

4. Paul thought of the work of Jesus Christ in terms of *forgiveness*. He speaks of the Son “in whom we have redemption, the forgiveness of sins” (Col. 1:14). He speaks of God canceling the bond that was against us and nailing it to the cross (ch. 2:14).

p. 77

Fergusson says:

He explaineth further how we are meet for heaven, and delivered from the power of darkness, to wit, by our redemption in Christ from sin, Satan, and wrath, by virtue of a price paid by the Mediator to the Father’s justice, even his blood, which redemption he explaineth from its principal part, remission of sins in justification: for redemption is not here taken for the laying down of the price by Christ, as Luke ii. 38, but for the fruits flowing from it, not for that complete redemption and freedom from sin and misery which the godly shall enjoy at the last day, Rom. viii. 23, Eph. iv. 30, but for that measure of freedom which believers do enjoy here by faith, so that remission of sins is a principal part of it.

p. 336

Fergusson says:

9. When this ransom is laid hold upon by faith, and we thereby ingrafted in him, the guilt of sin is freely remitted, and we completely pardoned; so, believing in him, “we have forgiveness of sins.”

p. 336

Ironside says:

Let me recapitulate, as I close:

He hath made us meet for the inheritance of the saints in light.

He hath delivered us from the authority of darkness.

He hath translated us into the kingdom of the Son of His love.

We have redemption through His blood.

Blessed certainties these that tell in unmistakable terms of our eternal security if once in Christ!

p. 40

Lenski says:

The thought is not yet complete; to the Father’s making us fit, rescuing, and transferring us there is now added what has been bestowed upon us sinners to make us fit for the kingdom of the Son: “in connection with whom (faith making this connection) we have the ransoming, the forgiveness of the sins” which once held us bound under the authority of the darkness. In Eph. 1:7 this same statement about what we have in Christ follows his great name, “the Beloved One.”

p. 43

Lovett says:

REDEEMED. A ransom price is implied in that word. In the ancient past Satan agreed on the death of Christ as the price he'd take for us. God alludes to it in Genesis 3:15. Satan thought that killing Jesus Christ would deprive us of our Saviour and we'd still be his. However, it was concealed from him that Jesus' death was also the very means of our rescue (1 Cor. 2:8). Recall that Satan was not allowed to kill Jesus until the appointed time. Jesus' life of obedience was needed first in order to produce our righteous natures, just as His death was needed to satisfy the wages of our sin. Since we receive both the "life" and the "death" of Christ, Paul argues that our salvation is the finished work of **Jesus** alone. No other agents could be involved as the false teachers were alleging.

p. 169

McGee says:

Paul has given thanks for five wonderful truths. If we are trusting Christ, God has made us meet to be partakers of the inheritance of the saints in light. He has delivered us from the power of darkness and has translated us into the kingdom of His dear Son. God has redeemed us through Christ and has forgiven us our sins through His blood. Yet there are a great many Christian people today who pray for all five of these things. My believing friend, they are yours. Why don't you thank Him for them?

p. 338

Simpson & Bruce say:

Because we have been introduced into this new realm, we enjoy here and now the benefits won for us by its ruler. In Him we have our redemption, the remission of our sins—in Him, because it is only as those who share the risen life of Christ that we have made effective *in* us what He has done *for* us. The redemption which is ours in Him is something that He has procured for us; it implies that our former existence was one of bondage from which we required to be ransomed.

p. 190

Hughes says:

Why not covenant to pray for both the *knowledge* and *conduct* of your fellow-believers. A church which is growing in the knowledge of Christ and his will, and is walking worthy of him, will do great things. Let us commit ourselves to sensitive, fervent intercession for our brothers and sisters.
p. 28

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)
 San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson,
 2006.

Return me, gracious Christ, to the basic realities of life that are conspicuous in children, but obscure and unattended in adulthood: an eagerness to believe, a readiness to receive, a willingness to love and be loved. Amen.
p. 155