from) **the might of His glory** (beware of  
the rendering ‘*his glorious power,*’ into  
which A. V. has fallen here: the attribute  
of His glorious majesty here brought out:  
is its **might** [see Eph. i. 19, note], the  
power which it has thus to strengthen. In  
the very similar expression Eph. iii. 16, it  
was the “*riches of His glory*,” the *exuberant abundance* of the same, from  
which, as an inexhaustible treasure, our  
strength is to come), **to** (so as to produce  
in you, so that ye may attain to) **all  
patient endurance** (not only in tribulations,  
but generally in the life of the Spirit.  
Endurance is the result of the union of  
outward and inward strength) **and longsuffering** (not only towards your enemies  
or persecutors, but also in the conflict with  
error, which is more in question in this  
Epistle) **with joy** (some join these words  
with the next verse: but besides other  
objections, we thus lose the essential idea  
of joyful endurance,—and the beautiful  
train of thought, that joyfulness in suffering expresses itself in thankfulness to God) ;

**12**.] **giving thanks to the Father**  
(the connexion is not, as Chrysostom and  
others, with “*we do not cease*,” in ver. 9,  
the subject being we, Paul and Timothy,—  
but with the last words [see above], and  
the subjects are *‘you*.’ **The Father**, viz. of  
our Lord Jesus Christ), **which made** (historical—by His gift of the Spirit through  
His Son: not “*hath made*,” as A. V.) **us**  
(Christians) **meet** (or, **capable**) **for the  
share** (participation) **of the inheritance of  
the saints in** [**the**] **light** (it is much disputed with what in [the] light is to be  
joined. Meyer, after Chrysostom and  
others, regards it as instrumental—as the  
means of the *making meet* which has been  
mentioned. But this seems unnatural,  
both in sense, and in the position of the  
words, in which it stands too far from  
“*made us meet*” to be its qualifying  
clause. It connects much more naturally  
with the word “*inheritance*,” or perhaps better still with the whole, “*the portion  
of the inheritance of the saints*,” giving  
“*the light*” as the region in which the  
inheritance of the saints, and consequently  
our share in it, is situated. Some would  
take “*the saints in (the) light*” together:  
but it does not seem so natural, as giving  
too great prominence to “*those who shall  
gain*” the inheritance, and not enough to  
the inheritance itself. The question as to  
whether he is speaking of a present inheritance, or the future glory of heaven,  
seems best answered by Chrysostom, who  
says, “He seems to me to be speaking at  
the same time of things present and things  
to come.” The inheritance is begun here,  
and the meetness conferred, in gradual  
sanctification : but completed hereafter.  
We are “*in the light*” here: see Rom.  
xiii, 12, 13; 1 Thess. v. 5; Eph. v. 8;  
1 Pet. ii. 9 al.):

**13.**] *Transition (in  
the form of a laying out into its negative  
and positive sides, of the “making us  
meet” above) to the doctrine concerning  
Christ, which the Apostle has it in his  
mind to lay down.*—**Who rescued us out  
of the power** (i.e. region where the power  
extends—as in the territorial use of the  
words ‘kingdom,’ ‘county,’ &c.) **of darkness** (as contrasted with light above: not  
to be understood of a person, Satan, but of  
the whole character and rule of the region  
of unconverted human nature where they  
dwelt), **and translated** [**us**] (the word  
is strictly local in its meaning) **into the  
Kingdom** (not to be referred exclusively  
to the *future* kingdom, nor is this *translated* anticipatory, but a historical fact,  
realized at our conversion) **of the Son of  
His love** (genitive subjective: the Son  
upon whom His Love rests: the strongest.  
possible contrast to that darkness, the very  
opposite of God’s Light and Love, in which  
we were. The Commentators compare  
*Benoni*, ‘the son of my sorrow,’ Gen.  
xxxv, 18, Beware of missing all the force  
by rendering “*his dear Son*,” as A. V.).