10—14, COLOSSIANS. 445   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 with joyfulness ; '2 giving long-suffering \* with joy ; \* «Acts. 0.   
 thanks unto the Father, thanks unto the Father, which made \* !Ph;¥.%   
 which hath made us meet us meet for the portion of the in- >4e x1 18   
 to be partakers of the in- heritance of the saints in light:   
 heritance of the saints in 13 who delivered us out of the ° power « Ep   
 light: '3 who hath de- of darkness, and ‘translated us into ait   
 livered us from the power the kingdom of the °Son of his love : i. 12,   
 of darkness, and hath 14fin whom we have our redemp- ¢#3j?:   
 translated us into the 12. 2 i,   
 Kingdom of his dear Son: i   
 in whom we have re- e Matt.   
 Eph. i.   
   
 from) the might of His glory (beware of better still with the whole, “the portion   
 the rendering ‘his glorious power,’ into of the inheritance of the saints,” giving   
 which A. V. has fallen here: the attribute “the light” as the region in which the   
 of His glorious majesty here brought out: inheritance of the saints, and consequently   
 is its might [see Eph. i. 19, note], the our share in it, is situated. Some would   
 power which it has thus to In take “the saints in (the) light” together:   
 the very similar expression Eph. iii. it but it does not seem so natural, as giving   
 was the “riches of His glory,” the ex- too great promiuence to “those who shall   
 uberant abundance of the same, from gain” the inheritance, and not enough to   
 which, as an inexhaustible treasure, our the inheritance itself. The question as to   
 strength is to come), to (so as to produce whether he is speaking of a present in-   
 in you, so that ye may attain to) all heritance, or the future glory of heaven,   
 patient endurance (not only in tribulations, seems best answered by Chrysostom, who   
 but generally in the life of the Spirit. says, ‘He seems to me to be speaking at   
 Endurance is the result of the union of the same time of things present and things   
 outward and inward strength) and long- to come.” The inheritance is begun here,   
 suffering (not only towards your enemies and the meetness conferred, in gradual   
 or persecutors, but also in the conflict sanctification : but completed hereafter.   
 error, which is more in question in this We are ‘in the light” here: see Rom.   
 Bpistle) with joy (some join these words xiii, 12, 13; 1 Thess. v. 5; Eph. v. 8;   
 with the next verse: but besides other 1 Pet. ii. al.): 18.] Transition (in   
 objections, we thus lose the essential idea the form of a laying out into its negative   
 of joyful endurance,—and the beautiful and positive sides, of the “making us   
 train of thought, that joyfulness in sufler- meet” above) to the doctrine concerning   
 ing expresses itself thankfulness to God) ; Christ, which the Apostle has it in his   
 12.] giving thanks to the Father mind to lay down.—Who rescued us out   
 (the connexion is not, as Chrysostom and of the power (i.e. region where the power   
 others, with “we do not cease,’’ in ver. extends—as in the territorial use of the   
 the subject being we, Paul and Timothy,— words ‘kingdom,’ ‘county,’ &c.) of dark-   
 but with the last words [see above], and ness (as contrasted with light above: not   
 the subjects are ‘you.’ The Father, viz. of to be understood of a person, Satan, but of   
 our Lord Jesus Christ), which made (his- the whole character and rule of the region   
 torical—by His gift of the Spirit through of unconverted human nature where they   
 His Son: not “kath made,” as A. V.) us dwelt), and translated [us] (the word   
 (Christians) meet (or, capable) for the is strictly local in its meaning) into the   
 share (participation) of the inheritance of Kingdom (not to be referred exclusively   
 the saints in [the] light (it is dis- to the future kingdom, nor is this trans-   
 puted with what in [the] light is to be lated anticipatory, but a historical fact,   
 joined. Meyer, after Chrysostom and realized at our conversion) of the Son of   
 others, regards it as instrumental—as the His love (genitive subjective: the Son   
 means of the making meet which has been upon whom His Love rests: the strongest.   
 mentioned. But this seems unnatural, possible contrast to that darkness, the   
 both in sense, and in the position of the opposite of God’s Light and Love, in which   
 words, in which it stands too far from we were. The Commentators compare   
 “made us meet” to be its qualifying Benoni, ‘the son of my sorrow,’ Gen,   
 clause. It connects much more naturally xxxv, 18, Beware of missing all the force   
 with the word “inheritance,” or perhaps by rendering “ his dear Sou,” as A. V.)-