

Colossians 1:13–14

“Delivered, Conveyed, Redeemed, and Forgiven!”

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***Why does praying for sanctification spill over so easily into pouring out thanksgiving? Pastor leads his family in today's "Hopewell @Home" passage. Colossians 1:13–14 prepares us for the second serial reading in Morning Public Worship on the coming Lord's Day. In these two verses of Holy Scripture, the Holy Spirit teaches us that our sanctification so that we can finally partake of the inheritance of the saints in light flows out of four glorious things that God has given us in Christ Jesus: deliverance, conveyance, redemption, and forgiveness.***

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**Thursday, September 23, 2021 • Read Colossians 1:13–14**

*Questions from the Scripture text: What has the Father done to us (v13a)? From what has He delivered us? What else has He done to us (v13)? Into what sort of place has He conveyed us? Whose kingdom is it? What more specific name is given to the Son here? What else do we have in the Son (v14)? Through what do we have this redemption? Of what does this redemption consist?*

In order for us formerly-disqualified sinners to be able to “partake of the inheritance of the saints in the light” (v12), a rescue operation had to occur. We had to be delivered from one place (v13a). We had to be conveyed into another (v13b). For this to happen, we had to be purchased (redeemed, v14a). And this purchase is effective because it “secures passage” by way of forgiveness (v14b).

**Delivered.** Who? God is the One Who delivers. This may seem obvious, since this is a statement of thanksgiving, but how many act as if it is left to us. But we neither have the requisite love to seek our own deliverance (preferring rather to live under the power of darkness) nor the requisite ability to effect it (so that, even if we could somehow have preferred rather to be slaves of God in Christ, we would not have been able to break free from slavery to sin).

Whom? Us. The apostle brings himself into the formula here, alongside the Colossians. He had known himself to be the chief of sinners. There is not a single Christian who has not had to be rescued entirely by God's power in God's love. Christians may be made into grace-sustained heroes of a sort, which description they reject for themselves, grace-sustained as they are. But, one is not made a Christian by any sort of heroism, grace-sustained or otherwise. One is made a Christian by God's own heroic rescuing of us.

From whence? From the power of darkness. Not just from the guilt of our darkness, though certainly that. Not just from alliance with darkness or allegiance to darkness, though certainly that. But even from its power. We could go to Romans 6 and see this truth at greater length, but a Christian is one over whom sin is no longer master. Its rule over him has been broken. He still sins, to be sure, but he has the liberty to reject it as master—in fact, we can rightly say that he *does not* have the liberty to continue *to accept* it as master, for all that he belongs to another now, as we are about to see.

Conveyed. Believers have not just been brought out from under one master; they have been carried into the kingdom of an infinitely better one: “the kingdom of the Son of His love.” It is a kingdom of Sonship, where all have not only a glorious citizenship, but a gracious adoption. Its King is the only-begotten, but all who belong to His kingdom are shown such love that they are called the children of God (cf. 1John 3:1–2).

And just as God says of His Son, “this is My beloved,” so it is with all who bear the symbols of the Son, and are indwelt by the Spirit of the Son, and live in the service of the Son. The love with which the Father loves the Son from all eternity, within the Godhead, is bestowed upon them. He says of each one in Christ, “this is My beloved.”

Redeemed. A purchase has taken place. There is something in the gospel that is akin to a retail receipt, and when we scan it to locate the purchase price we find the shocking words “in Him” (or, as our translation puts it, “in Whom”). Yes, the purchase price was blood, but consider Who it was that bled! Our own blood would not have been sufficient. The church had to be purchased by the blood of God (cf. Ac 20:28). The Greek text used in the church throughout the centuries does not include “through His blood,” for His blood itself required that He Himself be given for us and be given to us.

How was it that the Son came to bleed for us? From all eternity, He has no body. He cannot die. Indeed, He cannot suffer at all, which was necessary. The sacrifices that pointed forward to His redeeming work underwent not only the slaying and the bleeding but then the burning fire that sets forth a picture of the wrath of God. And so God—and specifically, the third Person of the Godhead—had to take to Himself not only a human body in order to bleed and die, but a reasoning soul that would be able to suffer. That is to say that the Son of His love took to Himself an additional, complete humanity, precisely that He could endure wrath.

Redeemed! The purchase has zero “amount due”; it is “paid in full,” and what a marvelous payment! God the Spirit grant us to see its value, so that we may ever be full of thanksgiving for our redemption.

Forgiveness. We have just been thinking about redemption using the image of a purchase receipt. To understand this word translated “forgiveness,” another piece of paper may be a helpful image. This time, it is a bill of debt, but for us it says “cancelled.” It can mean released (of slaves), remitted (of debt), dismissed (of charges), or exempted (of taxes). What a great debt our sin was against God, and now it has been wiped out completely! That's what this forgiveness is.

Delivered. Conveyed. Redeemed. Forgiveness. Truly, the Lord has done a glorious—an infinitely, divinely glorious—work to “qualify us to be partakers of the inheritance of the saints in the light”! No wonder that the apostle added to this thanksgiving such eager prayers that the ongoing, sanctifying work to bring them into that inheritance would advance. Let us learn to pray for and desire sanctification for the same reason!

What has God done to qualify you to have heaven as your inheritance? How ought you to respond to Him? What must still be done for you to come into that inheritance? How do your prayers and habits prioritize this?

*Sample prayer: O Triune God, in You is all true love and all true power! And it takes our breath away that in all of that love, You have loved us in the Son, and that by all of that power You have saved us in the Son. Forgive us for how easily we take Your glorious salvation for granted. When You have secured our inheritance in such a way, how grievous it is that we do not prize that holiness which we must have to come into that inheritance! So, grant Your Spirit's ongoing work to stir up thankfulness in our hearts and produce holiness in our lives, which we ask through Christ, AMEN!*

Suggested songs: ARP1 “How Blessed the Man” or TPH433 “Amazing Grace”

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

Colossians, chapter 1, we're getting in verse 13, and 14. These are God's words. He has delivered us from the power of darkness and conveyed us into the kingdom of the sun of his love in whom we have redemption through his blood, the forgiveness of sins.

So for the reading of God's inspired and and word Paul began after reading them in the first couple of verses by the gives thanks for them praying. Always for them, verse three. And now, in verses nine through, I think probably the not the end of the chapter verse 23, he is giving an example of how he prays for them and therefore, how they ought to pray for them themselves and Holy Spirit recording this for us, as minor of how we ought to pray for ourselves.

These prayed this huge prayer that they would be filled with all knowledge, and how that relates to walking worthy of the Lord and coming into their inheritance. And that's where we left off the end of verse 12. Last week giving thanks to the father who has qualified us to be partakers of the inheritance of the saints in the light.

And so these two verses that we have this week are continuation of that thanksgiving and there are four great things that this teaches us to thank God for in our prayers. And he has delivered us from the power of darkness. So deliverance and convey to us into the kingdom of the son of his love so conveyance or transference the old word was translation.

But we just use that to mean from one language to another now. But you can see how the transference is not just of location but also a change in nature or change in kind. So delivered us from the power of darkness deliverance and convey to us into the kingdom of the son of his love conveyance in, whom we have redemption through his blood redemption, the forgiveness of sins forgiveness.

So very quickly, we'll think about those four things first, he delivered us, he has delivered us from the power of darkness. God has not only if you believe in Jesus, you are forgiven of your sins. You are. There is no condemnation for you already. Now, there is no condemnation for you if you are in Christ, Jesus.

And so you are delivered from the guilt of your sin, but you're also delivered from the power of your sin earlier. In Romans, I was just quoting to you from Romans 8 earlier in Romans room 6, the apostle reminds us that soon is no longer our master, the person who was a slave to sin and sin had the power to boss around.

If you have believed in Jesus, that person died with Jesus and the person you are now, if you have believed in, Jesus is a new person who have risen again with Jesus Christ and sin can say you should do this and you by the resurrection life of Jesus in you and the Holy Spirit applying applying Christ and his resurrection life to you by his resurrection, we walk in newness of life, we tell sin, no, you're not my master.

The Lord. Jesus is my master all that I am exists for him and so we present the parts of our body or hands and our arms, but the word members there and in Romans 6 also refers to every aspect of who we are? You give your mind and your time and your desires and what you choose to enjoy.

So you don't just say well that was fun. Like the fun is this independent thing. You say, I enjoy the Lord. Jesus. That's how I just determine what is pleasurable. What he has given for me and what he, what pleases him and you have been delivered from the power of darkness.

This is why he's praying for them that as they increase in knowledge, they would be able more and more to walk worthy of the Lord verse 10 because they have this new nature and so he's rejoicing thanking God. For the fact of being delivered from the power of darkness, now, this is not going to be very comforting to someone who doesn't who isn't fighting against darkness and aiding darkness.

There's a kind of person and hopefully it's not you, but if it is, there is mercy and salvation in Jesus. And you should be honest with yourself. If it is, there's a kind of person who are there, there's kind of person who is in the church and they use kind of the the math of justification that theology of being forgiven through what Jesus has done as an excuse for Elgin their flesh because what they really want to do is sit and so the gospel is not for them.

A reminder that they've been delivered from the power of darkness. The gospel is for them, a get out of punishment free card so that they can keep indulging. The darkness, they don't think of it that way, or present it that way to others. But what they really want to do is sin and not feel terrible about it.

And so they use the words of the gospel against the meaning of the gospel. Not that they've been delivered from guilt and delivered from power but they can ignore guilt in order to continue under the power of sin. That's a horrible thing and that's not how the Bible describes Christians.

The Bible describe Christians, not as those who never sin anymore. But who have been delivered from the power of darkness? We have Christ's resurrection life in us and every time we find ourselves stumbling and fighting against our sin and even if we feel like we are failing at times, you think of the end of Roman seven, yet we know that we have been delivered because we are in the battle against in and the fact that Jesus has forgiven us and Jesus that the spirit reminds us of Jesus has forgiven us in the spirit, reminds us that God is now our father and the spirit reminds us that what little love we have for God came from God.

And if it came from God, then everything else. Good that God has for us, has come from God as well. And and we shall at last be glorified and nothing can separate us from God's love. So we've been delivered from the power of darkness. Speaking of God's love, that's the second part convinced we have deliverance first, and then conveyance and convey to us into the kingdom of the sun of his love.

First of all, first of all, it's a kingdom and in a kingdom, there's a king King Jesus. You know what else is in the kingdom. You know what, everyone else is in a kingdom, a subject, a Christian is someone who gives? Thanks that he is a subject. Now, in this kingdom, all the rest of the subjects are princess and princesses.

Well, I suppose are other things under his role too but when we're talking about believers we're all princess princes and princesses even holy angels exist to serve us. They're like the the footmen who run around doing whatever the royalty needs, but believers are actually the royalty. Isn't that amazing?

And the this is, of course, a king who is stronger than anyone else rules over, everyone else shatters, all of his enemies like a potter's jar like if you took a clay jar and you smashed it on the ground smithereens, it's a kingdom. So we've been delivered from the power of darkness and not been transferred into a condition and which not been transferred into a condition in which we know longer have a master.

But our new masters actually more powerful than our old master. Praise God is the kingdom, the kingdom of his son, but look at how it's described here into the kingdom of the son of his loft. This is the kingdom of all that that is loved by God because it's the kingdom of his son.

And what does God say about his son? What do we hear at the baptism? What do we hear at the transfiguration? This is my beloved son with whom I am. Well pleased and in fact and Ephesians chapter 1. When it where it's also talking about God having predestined us to an inheritance in Christ reminds us that God chose us in and actually calls the Lord Jesus there or the son there the beloved.

And so this kingdom is one at which not only is the beloveds on the great king and we learn to love him as the father has loved him from everlasting to everlasting. You remember that? Hopefully, from first John 4 a couple days ago, but it's also not only is it a kingdom in which we learned to love the sun, it's a kingdom in which all of us are loved with the same love that in which God has loved his son from everlasting to everlasting.

And so, as as you live, as a subject of the kingdom and and grow, more and more in walking in a manner worthy of the Lord you're doing. So as someone who God already love is the way he loves Jesus. This is part of the gospel, not that God loved you the way you were, but that God has loved you.

The way he is decided to make you that you are predestined to be conformed, to the image of his son, and that he has loved you from before the world began, with the love that he has. For his son, it is a theological truth, although it's such a great truth that it almost feels like blasphemy.

When we say it, God loves you, if you're in Christ, you can say, God loves me as much as he loves Jesus.

It almost feels like blasphemy doesn't, but this is the theology that the Bible teaches us that we have been chosen in Jesus and loved in Jesus and that's why we were being conformed to Jesus right. Now for the sake of who Jesus is and what Jesus has done everyone who trusts in.

Jesus God already says if you this is my beloved son with whom. I am well please there this is my beloved daughter with him. I am, well, please not only begotten, but adopted and children, just as much in your adoption. But there is coming a day when God's work.

By his spirit, has been completed in you that he will say even of your conduct because he will have made you like crossed. And he could point to you as an example. Even as we see him a little bit with Satan, right in the book of Job and job isn't even perfect.

Yet, the gods just comparing Joe to everyone else on earth at the time. He says, have you considered

my servant joke? There is how blameless he is. There's no one else like him on earth. Well, there's coming a day. Dear believer when God will be able to point even at the way you think and choose and feel and act and speak.

And say, look at my beloved children with them. I am. Well please. So God has delivered us from the power of darkness to deliverance and conveyed us into the kingdom of the sun of his love. So deliverance conveyance. Almost could have just had verse 13, redemption in whom we have redemption through his blood, the word redemption, meaning payment, and full were just going to take through his blood off of there.

The majority text, the text that is used in the churches throughout the ages, does not have through his blood. That something that came in elsewhere and just in the Greek copies that harassments had for the New Testament, which were few because he was Western and they were they were using Latin for thousand years before that.

Anyway, it just says in whom we have redemption. Yes, his blood is part of the purchase price but it's not just his blood because does God the son have blood from all eternity. No in order that he might have blood so that he could die, he had to become a man with a true human body and a true human soul.

God, the son, the son of his love of whom we have just heard in verse 13. Had to be humiliated to take on the nature of a creature so that we could be brought into his kingdom, so that we could be forgiven so that we could be made like it and indeed not only did he said his blood but he suffered God's wrath.

So he had to become a man and he had to obey righteously so that he would be a blameless and perfect sacrifice and he had to die. And he had to suffer the fullness of God's wrath for us. And that's really getting us close to the word redemption there.

Because the, the word redemption means paid in full. It's very close to the word propitiation. Propitiation means made entirely favorable. So of the raft that we deserved, has been consumed swallowed up by the Lord, Jesus Christ, unending ages of hell, for each one who has ever believed in him and so it was necessary.

Not only that he be made a man so that he would be an appropriate sacrifice, but that he be God as well, so that he would be a great enough sacrifice there is no one else that could be our redemption, then the God, man. And so, the son of his love, who is the king of the kingdom.

End of verse 13 is the one in whom we have redemption. And it's like, if and I know it's infinitely better than this. But if you were at a fancier restaurant, then mom, and I have ever been to and the bill was a thousand dollars. Or yeah, some amount that you can't imagine.

And it comes to the table and you start reading them, the items and how much each one of them costs and you realize, this is something I could never be able to pay and just start to panic and then you get to the bottom in a subtotal infinite. And you're like, oh no.

And then you get total, and it says paid in full redemption, paid in full, and in Jesus, we have redemption. So there's not only the marvelous truth of the payment, but there's a marvelous truth of what had to be. So, in order for this payment and what had to be so is that God, the son would become a creature.

A man take the form of a bond slave and be found in appearance of a man subject himself to death and that on the cross as Philippians 2 says, so deliverance conveyance redemption, and the forgiveness of sins, forgiveness, complete dismissal cancellation. And the word is used sometimes with taxes to talk about either an exemption or a negation with deaths cancellation or complete remission.

I think is the word we use. We still sometimes here at the table I think from the the old language the blood of the Lord Jesus Christ. Has put poured out for many for the remission of sins. That's the word that's being translated. Forgiveness here that our sins are completely wiped out, they no longer have power of rust, delivered first part of verse 13, and as far as the accounting of God goes with us, they know longer exists.

Forgiveness and verse 14. So as you are praying to God for your holiness, which is how we got here, right? Paul was praying to God for the Colossians holiness and I hope that's one of the things that you ask God for the most for your holiness, that you would be made fit to come into that inheritance that Jesus has earned for all who believe in him.

But as you are praying to God for your holiness, it starts to pull in these theological truths that are tied to your holiness. And you should be able to explode and thanksgiving to God, for your deliverance, from the power of darkness, for your conveyance, into the kingdom of the son of his love for your redemption.

Through him in him, you have redemption and for the forgiveness of your sins. Let us thank God together. Now our father, how we thank you that's in, shall no longer be mastered over us but that we who we were died with Christ and a new creature has risen with him in its place.

Grant to us that by his resurrection. We would walk in newness of life and offer unto you, every aspect of who we are. Everything we have as a slave unto you, for righteousness. We thank you for delivering us from the power of darkness. We thank you for transferring us into the kingdom of the son of your love.

We thank you that you are working by your spirit to make us love him as you have loved him from all eternity. And we thank you that you are already loving us. And indeed, from all eternity have loved us with the love that you have for him, grant to us, the working of your spirit that we would know your love for us and your pleasure in us that we would desire.

That even the way we live, even the way we think, even the way we act would be perfectly matched to Jesus so that we would reflect him and we would be subject to act like our king who act in the way that you love who act in the way with which you are.

Well, please, thank you for transferring us into his kingdom. Thank you for our redemption for the greatness of knowing that was a whole bill is paid in full, but thank you even more for the purchase price of that. Redemption that you gave your son that you so loved the world that you gave your son that it in.

This is love not that we loved you but that you loved us and gave your son to be the propitiation for our sins. Oh, how we thank you for loving us with a love. That is as great as Jesus. Only thank you at in the last place for our forgiveness.

That the guilt of our sin is not just paid for, but in fact, no longer even exists. As far as you are concerned. Oh God, we thank you for the liberty that this gives us in coming before you that it never needs to be with fear of punishment because you're perfect love.

By way of this forgiveness has cast out all fear and so we do pray that you'd help us to be holy that you'd fill us with all knowledge that we would walk in a manner where the of our Lord. But even as we pray for this, we thank you for these marvelous truths, that are so intimately connected to our praying for this.

We offer this Thanksgiving through Christ, Amen.