

BIBLE CLASS 16.11 2022 “TRANSLATED INTO THE KINGDOM” COLOSSIANS 1:13

¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

¹³ Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

¹⁴ In whom we have redemption through his blood, *even* the forgiveness of sins: (Col 1:12-14 KJV)

¹² Na kwa furaha, mshukuruni Baba aliyewawezesha ninyi kuwa na sehemu yenu katika mambo yale Mungu aliyowawekea watu wake katika utawala wamwanga.

¹³ **Yeye alituokoa katika nguvu ya giza, akatuleta salama katika ufalme wa Mwanee mpenzi,**

¹⁴ ambaye kwa njia yake tunakombolewa, yaani dhambi zetu zinaondolewa. (Col 1:12-14 SWA)

From time to time when reading the Bible we need to remember that we are reading a translation, from 2or3 original languages being Hebrew, Aramaic and Koine or Common Greek as it was used around the countries of the Eastern Mediterranean. The Old Testament was translated into Greek about 287-247 B.C. Today this translation is called the Septuagint. The King James translation of the Bible was produced in 1611. The Bible itself in its original languages was written down by Holy men of God who spoke as they were moved by the Holy Spirit. (2 Pet.1:21). Subsequent translations were written by men sometimes biased by the church doctrine they adhered to. The verse under consideration is one such example where care is necessary. It could be and is argued by some “born again Christians” that “Believers are introduced into the kingdom when they are baptized into Christ; for the apostle says of himself and his brethren, ‘the Father *hath* translated us into the kingdom of his dear Son’ —Col. 1:13: **if then, they had been** translated into the kingdom, they were certainly in it when he wrote these words.”

But this reasoning however is not sound. To properly understand the text, we need to understand the subject the apostle Paul was writing about. If possible it is a wise thing to check the use of the Greek words that are used, for example, believers are not changed **into** the kingdom, but **for** the kingdom. The preposition "eis" translated "into" in this verse is also translated "for" in verse 16 "all things were created by him and **for** him". The passage in question, therefore, can read: "Who delivered us from the dominion of darkness, and changed us **for** [not into]

the kingdom of the Son of his love." This reading is supported by a later reference, "... These only are my fellow workers **unto** the kingdom of God ..." (Col. 4:11). The companions of the Apostle were workers "unto", not "in" the kingdom. ("Unto" is translated from the same Greek preposition "eis.") This argument ought to be appreciated by some expositors who in emphasizing the forgiveness of sins in baptism, stress that "eis" means "for" or "in order to" in Acts 2:38.

Reading the whole chapter, we discover that Paul was drawing attention to the hope which is contained "in the word of the truth of the gospel." The subject matter of this hope is "the kingdom of God's dear Son". This dear Son was the "certain nobleman" (Luke 19:12) who went into a far country to receive for himself a kingdom, and to return. When does he receive it? he will receive it when his foes shall be made his footstool. "The LORD said unto my Lord, Sit thou on my right hand, **till I make** thine enemies thy footstool? (Mat 22:44) The kingdom, then, is something that is being hoped for, not past nor present, **but future**. We cannot see it now, for as Paul explains, "hope that is seen is not hope. We do not, therefore, see it now; for what a man sees, why does he still hope for it?" Romans 8:24

The phrase, "has translated us into the kingdom" is compressed, as is the phrase, "baptized for the dead." Expanded in harmony with the apostles reasoning, its meaning is, "the Father hath translated us into **the hope of** the kingdom of his dear Son; and, "baptized us for *the resurrection of* the dead." These adjustments remove the obscurity, bringing the text into harmony with the apostles teaching elsewhere. The truth teaches that a man is baptized for the things he most assuredly believes and hopes for; if ignorant of the truth, he is indeed immersed for nothing real, but when the eyes of a man's understanding are opened, he is then baptized for what God has promised.

Brother John Thomas wrote about this passage in Paul's letter to the Colossians in his work "Clerical Theology Unscriptural". Referring to the verse in Colossians 1:13 "the Father *hath* translated us into the kingdom of his dear Son" (Col. 1:13) an enquirer thought that the 'translation in to the Kingdom was instantaneously achieved' upon being baptized. Brother Thomas replied as follows:- "A person unacquainted with "Moses and the prophets" might infer from this that the passing into the kingdom was now, and instantaneous; but no man whose eyes have been opened would come to that conclusion. Even the context forbids it. The antithesis of the text is "*the power of darkness,*" to "the kingdom," or "*the power of light.*" In the interpretation of the word, especially of the epistles, we must

always bear in mind the subject being discoursed upon by the writer. In this chapter before us, “**the Hope that is *laid up* for us in heaven**” is the theme; which “Hope,” when it gets possession of an honest and good heart, becomes the power of light to it. The subject-matter of this hope is the Kingdom of God, ***into which hope*** the believer of it is “translated” when he is “baptized in the name of Jesus” as the Lord and King of the kingdom, which the God of heaven will set up when the kingdoms of this world become the kingdoms of Yahweh and of his Christ (Rev. 11:15; Dan. 2:44; 7:9). The ***doctrine*** of the Kingdom of God **believed** is “righteousness, and peace, and joy in the Holy Spirit” (Rom. 14:17), as all can testify who believe it; and into which they are translated when they obey the gospel of the kingdom and the name. The true believers who are living at the coming of Jesus to smite the imperial image upon its feet, will be physically changed in an instant; in the twinkling of an eye (1 Cor. 15:51, 52; Phil. 3:21); but even then they will not instantaneously “enter the Kingdom of God,” but with the resurrected dead will be hurried off in clouds, so that clouds of saints by divine power will be removed from the east, west north and south where they have been resurrected for a meeting of the Lord ‘in the air’, that is to say in the territory of his Kingdom in (1 Thess. 4:17); after that, they will descend (Rev. 21:2, 9, 10; 19:7, 8; 11:2), and co-operate with him (Psalm 149:5–9; Dan. 7:26) in the work of subduing the nations, and establishing the kingdom, which they will possess during the millennium of its existence. As you say, it takes a considerable time to enter into the kingdom of God. It is not an instantaneous translation. Instantism belongs to the kingdom of the clergy along with ‘sprinkling of an infant’s face with holy water in the name of God’, or the dipping of “a penitent believer” into the the existence of Christ—is enough to translate such into the **kingdom of Antichrist**; but it is utterly ineffective for translation into the Kingdom of God and of his Christ. To enter into this kingdom, a *man must believe the truth concerning* it (Mark 16:15, 16), be of a humble and contrite spirit (Matt. 18:3), and be immersed into the name of the holy ones (Matt. 28:19). This is beginning to do well. He must thenceforth “*patiently continue* in well doing, seeking for glory, honour and incorruptibility” (Rom. 2:6, 7, 16; James 1:25). In so doing he acquires a character with reflects the image of God as from a mirror, and secures to him His approbation. “*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*”