

Colossians 2:1-8

May 9, 1984

Let's go to the book of Colossians. Well, anybody that's had their ears open these last few weeks, and I have done my best to catch up on what's been going on, really ought to have been blessed in a magnificent way if you can count to three. First of all, there is no trinity. But also Dr. Wierwille's great teaching from a week and a half ago on Sunday night, on the three judgments, which I think was absolutely tremendous. And some of the lines in there regarding what we should be working for is our real rewards which are future. And a lot of people really haven't locked into that yet; that our rewards are spiritual, they're future. Things that you get at the *bēma* and not the temporal rewards you get from the world. And that is certainly something we ought to keep our eyes on. But the three judgments...and he opened up a field that I think we can do a lot more work on as he suggested...and which a group of our research fellowship has been working on...and that ought to give them some great direction along that line.

Now, of course, I didn't get to hear Rev. Fort's teaching from two weeks ago, but I heard Rev. Martindale's teaching from last week and it certainly tied into Galatians. And it'll tie into about anything in the Word, because behind all the things that were going on, like the doctrinal error at Colosse for example, you have the issue of people that were being persuaded or enticed or those that they had to beware of, look out for, because they were teaching vain deceitful philosophy that was contrary to the Word. Trying to get people into the same things the Galatians were getting into. Only this was a matter of just persuading them not to hold the head, who is Christ.

And that's the third thing, is holding the head, which is where we were in Colossians a few weeks back. The doctrinal issue at Colosse: Colossians is written to correct the doctrinal error that crept into the church due to the misuse of the revelation given in the book of Ephesians and that great revelation regarding the Mystery. And their error was not holding the head who is Christ as we see in chapter 2 verses 18 and 19. But I want you to look at chapter one again.

Colossians 1:18:

And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead....

That is a central key concept to this entire epistle, that Christ is the head of the Body. It's not that you have several heads, several angels or several saints or other things that you worship or look to for guidance. You look to one head for guidance and that head is Christ, the head of the Body.

Colossians 1:18, 19:

...that in all *things* he might have the preeminence.

For it pleased *the Father* that in him [in Christ] should all the fulness dwell.

All the fullness of God dwells in Christ, lives permanently in Christ. And Christ is the head of the Body. And where does Christ live? In you, in the believer.

Colossians 1:26, 27:

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what *is* the riches of the glory of this mystery [and there is that dual genitive] among the Gentiles; which is Christ in you, the hope of glory.

So the fullness of God dwells in Christ, lives permanently in Christ. And Christ is the head of the Body and Christ is in you, the hope of glory.

Colossians 1:28:

Whom [which] we preach [the Christ in you is what we preach], warning [confronting] every man, and teaching every man in all wisdom; that we may present [cause to stand] every man [cause every man to stand] perfect [a fully mature initiated one] in Christ Jesus.

That's what we preach, that's what we proclaim. And as Rev. Martindale brought out last week. If the seed boys on the wrong side are proclaiming their wares and trying to control, manipulate, orchestrate and all those other "ates" that they do, then we as believers are to not slack on preaching Christ in you, the head. Christ in you the hope of glory. That every man can stand before God perfect, fully mature, fully initiated in Christ. Boy, if there's one thing we can never forget, it's the Mystery.

There might be a lot of other things in the Word you study and after a period of time you don't remember them anymore, so you have to go back and read it again. But the Mystery is one thing you never forget. The Mystery. If the Mystery dies...and that's the first thing he'll try to hit you on, is to get away from the Mystery and especially not holding head. Because if you don't have one head you've got several heads. Like you've got a head, I've got a head, somebody else has a head. Now we've got at least three denominations because we're going by three different sets of guidelines. Three heads. Right? See how it works? And you've got division in the Body. You don't have one Body anymore. You're back to Judeans, Gentiles and everything else. And that's why verse 29 says, I work so hard.

Colossians 1:29:

Whereunto I also labor [I work hard], striving [in the contest] according to his working [energizing, the energizing power of God], which worketh in me mightily.

The energizing power of God that's where? In me. In me. The energizing power of God is in me. It's Christ in me. And that's what gives me the stamina and the ability to strive in the contest and to work so hard. And the reason I work so hard is because I know if the Mystery dies or if you don't believe it, there is no hope for that one Body being held together. It's got to live. And our ministry basically is the only one I know of that really knows and understands the Mystery, knows and understands the manifestation of the spirit, which is the external manifestation of what you have on the inside, how to operate all nine. You know there's some that specialize in one or two or three. But to have all nine at work in your life is what God designed those manifestations for. See they were much further ahead in the Old Testament. And we're supposed to be a peculiar people, a special people. We ought to have all nine in operation. Today in the Body you don't usually even have one, but we've got to do that and keep the Mystery. Don't ever forget the Mystery like they did at Colosse.

Colossians 2:1:

For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh.

Now he said back in 29, he's striving in the contest and that word was *agōnizomai* remember? *Agōnizomai*. This word is *agōn* that word "conflict". And it means the contest. You know what "great" contest I have for you. I have a great contest going on on your behalf, or for you. The words "I would", is I wish or I intensely desire, *thelō* in Greek. That you should know that "great" conflict or contest, *agōn*, that I have for you. And not only for you but for them at Laodicea. And a few Greek, Latin and Aramaic manuscripts add "and to them at Hierapolis." Remember Hierapolis was one of those tri-cities. You had Colosse, Laodicea and Hierapolis all together in that area. They are all three mentioned back in chapter four.

Colossians 4:13:

For I bear him record, that he hath a great zeal for you [talking about Epaphras], and [for] them *that are* in Laodicea, and them in Hierapolis.

All three places. So, all three are mentioned. I think you could...we didn't put it in the literals...what I did is I wrote in after Laodicea, I put in brackets "and Hierapolis". Because obviously they were included in this area, this tri-city area. So, he has a great contest, he works hard and he strives in the contest because of the energizing power of God within him. And he has a great contest for these people and for as many as have not seen my face in the flesh. Now "my face in the flesh" is an idiom that just means "personally". They haven't seen me personally. Those who had not seen him personally were the new people that were there that had not been there when Paul was first in Asia and taught the Mystery. But they were the new people, those that had not heard him teach the greatness of the Mystery yet. And perhaps they were persuaded more by those that were presenting their cases, those born of the wrong seed, to try to persuade them away from the one Body because they had not heard it from the lips of Paul and they weren't as strong. So verse two. Why do I have such a great conflict?

Colossians 2:2:

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

Notice, it says "their" hearts. Those who have not seen Paul. And those who had not heard the Mystery from the lips of Paul. Those that did not know him personally. There it says "their" hearts, but then you go to verse four.

Colossians 2:4:

And this I say, lest any man should beguile you with enticing words.

"You". It goes back to "you". So in verse two it's "their" hearts and then verse four it goes back "you", "all of you". He wants those whom he has not have the privilege of really teaching, that their hearts might be encouraged, comforted is encouraged, being knit together *sumbibazō*, which means to knit or join together, as in an opinion, where you knit together in an opinion or join together. The same word is used in Ephesians four verse 15.

Ephesians 4:15, 16:

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ;

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Who's the head? Christ. See it's fitly joined together and compacted. The word "compacted" is *sumbibazō*. It's not only fitly joined together or laid out together, but it's also knit together. You can lay things out...like I think of...you cut out the pattern for a dress. You have all these pieces laying there but you've got to sew them together. Knit together. By that which every joint supplieth and this is in the context here of the ministries. Those ministries are vital to seeing that it is knit together. And it's in conflict or in contest with, those of the wrong seed who orchestrate and coordinate the things that go on in the world. So that's this word *sumbibazō*, knit together.

Now back to Colossians 2. "That their hearts might be encouraged, being knit together in love." *Agapē*, the love of God in the renewed mind in manifestation. His contest was for those at Colosse, for those at Laodicea and Hierapolis and all those who had not seen him personally yet. But he had already taught the

Mystery to these others that he had seen. So they should already have comforted hearts, knit together in love, the riches of the full assurance of understanding to the acknowledgment of the Mystery. They should have known that Mystery. Right? But perhaps those that had not seen him personally yet, really didn't have it in their hearts. That's why the word "their" is used there. Now the word "and" is omitted in the Aramaic and at least one Greek text. Unto all riches. The word "unto" in the Greek it's the preposition *eis* and it can mean unto or to, or when it indicates purpose or result which it does here. You could translate it to the end of or to the end that. Indicating the result of their hearts being encouraged, being knit together in love to the end that, or to the end of. All riches, this is the end result, that they have all riches of the full assurance of understanding. The words "full assurance", means full persuasion. It's a form of the word that's used in Romans where it says Abraham was fully persuaded. When he was fully persuaded, "what God had promised, he's able also to perform", then he got results. When you're fully persuaded then you're believing. The riches of the full persuasion of understanding. And that word "understanding" is *sunesis*. Remember? Like the rivers flowing together. It's the thoughts in your mind flowing together, when they come together then you have *sunesis*, understanding. Before that you have a bunch of facts in your mind. I always think about like in a math class where the teacher gives you a formula and he says here plug in these numbers, it'll work. And you keep working with it and playing with it, and all of a sudden you understand what that formula is for. And then it becomes a part of you. The things flow together. It's not just a bunch of numbers that you plug in. But you understand it, the things flow together in your mind. That's understanding, *sunesis*. And here we have one of those dual genitives. See it? The riches "of" the full assurance "of" understanding. Now "riches" describes the understanding. It's a descriptive word. Full persuasion and understanding sort of go hand in hand. Because when you understand something, then you're fully persuaded of its benefit. Again the math formula. The teacher tells you it works, well you sort of believe it and then you try it out but all of a sudden when that flows together and you really understand the formula you're fully persuaded it'll work every time. But on the other hand the more fully persuaded you are of something the greater it builds that understanding in your life. It opens up greater doors for understanding. That's why I say they go sort of hand in hand. And we translated it "having all rich understanding with full persuasion" because I think that communicates the heart of that.

Then you have the word "to" and it's again the word *eis*, indicating to the end of, the result. It's the second result. And this result sets in apposition with the first result. The first result was expressed as a dual genitive, the riches "of" the full persuasion "of" understanding. Likewise the second result to the end of the acknowledgment "of" the Mystery "of" God is a dual genitive. So there you have two dual genitives right together. And they sit in apposition with each other which means the second one is really a further elaboration or an explanation of the first one. The word "acknowledgment" is *epignōsis*. Remember? Not just knowledge but it's that full, precise exact and complete knowledge.

Now the last phrase. "And of the Father and of Christ" is omitted in many manuscripts. Some manuscripts say the acknowledgment of the Mystery of God. Some say the acknowledgment of the Mystery of Christ. The question is, which one is original and correct? It talks about the Mystery of God in places, it also talks about the Mystery of Christ. Right here in Colossians 4:3, it says the Mystery of Christ. To speak the Mystery of Christ. Well, if it's the Mystery of God it has to be a genitive of origin, in other words the Mystery that comes from God. Understand? The Mystery from God. If it's the Mystery of Christ then the genitive has to be a genitive of relation, you would translate it the Mystery pertaining to Christ. It's not the Mystery from Christ but it's the Mystery regarding Christ or pertaining to Christ. And the research team feels that it should be the Mystery of or pertaining to Christ. Because the subject in Colossians is what? The Head. Christ. They weren't holding the head. So why not? Why wouldn't God bring up what the subject of that Mystery is. The mystery pertaining to Christ. The head. And you see Christ come up quite a bit in these next few verses.

Colossians 2:1: (Literal)

I want you to recognize how greatly I exert myself in the contest for you...

And that's because back in 29, he told them, I work hard, striving in the contest, according to the energizing power of God within me. Remember that? Well, he says, I want you to recognize how greatly I exert myself in the contest for you.

Colossians 2:1, 2: (Literal)

...and those in Laodicea [and Hierapolis] and those who have not personally met me, that their hearts might be encouraged, being knit together in love to the end of having all rich understanding with full persuasion, that is, the full, exact knowledge of the Mystery pertaining to Christ.

Because the people at Colosse that he had taught before should have known the Mystery. But he's concerned about those others who are just coming in. Now, by the same concern, he is also concerned about those that are there that have heard it before. Because if they aren't sharp, if they aren't knit together in love, if their hearts aren't encouraged or if they're not acknowledging the Mystery then they ought to be. That makes sense. But the focus is on those, that their hearts might be encouraged, being knit together in love to the end of having all rich understanding with full persuasion, that is, and I scratched the word "to". That is, the full, exact knowledge of the Mystery pertaining to Christ. That's what he wants them to have. A rich understanding with full persuasion, that is, the full, exact knowledge of the Mystery pertaining to Christ.

That's what he wants them to have. And that's what if you don't have you're going to lose it as far as your walk and fellowship with God and the greatness of the power of God at work within you. If you don't recognize the head, Christ. That you have one head, not a bunch of saints someplace. Not a bunch of angels, but ONE HEAD. CHRIST. Now verse 3.

Colossians 2:3:

In whom are hid all the treasures of wisdom and knowledge.

That "in whom" can be "in whom" or can be "in which". And I think it's "which" because it's the Mystery, that in the Mystery are hid all the treasures of wisdom and knowledge. Now God kept the Mystery. Right? From the foundation of the world all the way through to the time that it was revealed. So certainly God, that would be axiomatic, would have all that treasure. But in the Mystery itself is the treasure of wisdom and knowledge. The treasure or the precious wisdom and knowledge. The very precious wisdom and knowledge.

In Ephesians chapter one. This Mystery that hardly anybody in Christendom acknowledges is the treasure of wisdom and knowledge. It's that knowledge that if the princes of the world had known it they would not have what? Crucified. That's how important it is.

Ephesians 1:8, 9a:

Wherein he hath abounded toward us in all wisdom and prudence;
Having made known unto us the mystery of his will....

When did God abound toward us in wisdom? When he made known to us the Mystery of his will. Look at chapter 3 of Ephesians.

Ephesians 3:9, 10:

And to make all *men* see what *is* the fellowship [administration] of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ [the words "by Jesus Christ" not in the critical Greek text]:

To the intent that now unto the principalities and powers in heavenly *places* [the heavenlies] might be known by the church the manifold wisdom of God.

That's not carburetor wisdom. It's the multifarious, many colored spectrum wisdom of God. It's the beautiful wisdom of God. Like the difference between a black and white book and a four-color book. Know

what I'm saying. It's the beautiful multifarious wisdom of God, that's the Mystery. The Mystery is. You never had that great beautiful wisdom until the Mystery was revealed. That's why back in Colossians in that Mystery are hidden ALL the treasures of wisdom and knowledge. If you understand the Mystery, then for once in your life you can understand how you can have peace. You're not going to get it through the world. You can understand why things are happening out there. You can see the great contest, the spiritual battle, but yet how we have to strive for that one Body. And that's how everybody, no matter who they are can become a part of it if they want to. It doesn't matter if you're born to Judeans or born to some other outfit. It doesn't matter who you belong to. It's a matter do you want to believe, then you can belong to that one Body and you have how many heads? One. Christ. That's why the rest of the world is so screwy.

It was sort of nice being out in the world for the last couple weeks, sort of seeing what things are going on out there. Like Word in Business was in such a nice surrounding neighborhood there in New Orleans. And I know that everybody that was down there took a walk down to that one street, where you see everything that's going on. You've got your choice of just about everything down there, but that's the world. What the world has to offer. We went to the Epcot center. I was really expecting to be blessed. Because you hear all the great ads about it. But right away when you walk in, there's a seventeen story golf ball that has inside it how evolution started and works its way up to the present. I even forget what the context or their theme of that particular thing was. It's a religion. That's what it is. It's a religion. A religion that believes in evolution it's a religion that believes in fantasy about really projecting your imagination. I suppose a lot of drugs behind it, it looks like it, in places. That's right. It just sounds like Galatia, remember Galatia? The drug capital of the world. That's right. That's what I saw when I went through the place. There's some nice things, but pretty soon you get tired of it. And all of a sudden it hits you. It's just religion, it's man's stuff. And what does it leave you with? An emptiness when you're all done. The beach was much nicer. Believe me. But that's the world. Now, how did we get on that? Oh! The Mystery. That's why men can never put anything together. That's what I was getting at. You know all these things you see out there in the world they confuse, they distort. Real art, and we just finished *poema*, real art, the visual arts or the literary arts, musical art, what's the other one? Performing arts. All four of those they can either have the positive side or the negative side. They can have a very loving positive communication of the one Body, the Mystery. Or they can have distorted things which sort of disrupt humanity and disrupt men's lives, that divide. They don't bring you closer together in one Body but they split up, make you feel bad, negative. See? That's the world. Only if you really understand the Mystery and not just knowledge of it, but the wisdom of it and how it all works in your life, that's when life flows together. That's when you have unity, when you have peace. No matter what the world does, you can still have peace. It's terrific.

Colossians 2:3: (Literal)

In this [the Mystery] are hidden all the treasures of wisdom and knowledge.

Colossians 2:4:

And this I say, lest any man should beguile you with enticing words.

That's that idiom that we had in Galatians, now my point is this. Lest any man should beguile you. And that means to deceive by false reasoning. To deceive by false reasoning. Deceive who? You. Because you already know the Mystery. Now we want them to be fully persuaded to have an understanding, to have the full precise, complete knowledge of the Mystery of God. And to have the riches of it. And not just the riches, ALL rich understanding. Those dual genitives just shows the inadequacy of human language to communicate the greatness of God's Word. It's the words of man purified seven times. But here we go back to "you". Because you could get seduced too. You could be deceived by false reasoning, with enticing words. And the words "enticing words" that means a plausible but false argument. It's used of probable argument as opposed to an actual demonstration where you try to win with words, persuade somebody with your words, but you don't really demonstrate what you're saying.

I Corinthians 2:4:

And my speech and my preaching *was* not with enticing [persuasive] words of man's wisdom, but in demonstration of the Spirit and of power.

But, but, but it wasn't just persuading words but it was in demonstration of the Spirit and power. Why? Because when you teach, signs, miracles and wonders have to follow. When the world blows their nose it doesn't. That's right. Unless it's false signs and wonders. But when you teach the Word, signs and wonders, its demonstration of the spirit not just some weak plausible argument or probable argument.

Colossians 2:4: (Literal)

Now my point is, let no one deceive you by false, persuasive speech.

That's why you've got to hang on to the Mystery. Because those that are opposed to it, those born of the wrong seed, are going to do everything they can to kill it through their false persuasive speech. And that's why not only do you have to be fully persuaded of it and to understand it, and to have a full precise, exact, complete knowledge of the Mystery of God, but everyone else in the Body does. And we've got to teach it, preach it, confront. And don't let anybody deceive you on that point.

Colossians 2:5:

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

He's not with them, he's absent in the flesh. "Yet am I with you in the spirit". And spirit there is either usage 4a or 5. Usage 4a is the issues, the results of a man's mind, his emotions and so forth. Usage 5 is the gift in manifestation. It could be either or both. When you're absent from those people that you're responsible for as a twig, branch coordinator, whatever position you're in or function, you can still be with them, first of all in your thoughts, your emotions and secondly spiritually you as the leader can know what's going on. If you're away from the people you're responsible for, and something comes up, God can tell you as long as they're on your mind. As long as you're praying for them, believing for them. You can be lifting them and if you are and you're in fellowship with God you'll know if something's astir. And you'll be able to go find out, if God doesn't tell you directly, and get on top of the situation. Joying and beholding your order. Joying is to rejoice. Beholding is to watch. Your order, or orderliness, it reminds me of I Corinthians 14:40.

I Corinthians 14:40:

Let all things be done decently and in order.

You see he's rejoicing and watching their order. How is he doing it? Even though he's not with them, he still spiritually can watch what's going on. But it's neat, why does it have the word rejoicing? Because you don't watch your twig spiritually to see when they're going to screw up? That's right. If you're this kind of leader that gets in there and says O.K. Father what are they doing wrong today? No. That's not the way. It's...well, I've got the best twig in the world. I've got the best branch in the world. And I rejoice that I can work with these people to help...what's that Father?...Oh! There is something going on. It's that you're expecting the best. Expecting the best of your people. If you don't think good and rejoice in your people. Who is? Not those born of the wrong seed. And you watch, you observe their orderliness, you expect it. Great leadership principles in here. And the steadfastness, the conviction of their believing in Christ. In Christ, in fellowship. In Christ, in fellowship with whom? The head, Christ. There is the head again. Christ. A great leadership principle. Expect the best of your people. But if something is wrong, you'll know it. God will tell you. But you don't sit down and pray for your people expecting to find out all the junk that's going on. You pray for them just to believe with them and to rejoice with them.

Colossians 2:5: (Literal)

Even if I am not with you physically, yet I am with you spiritually, rejoicing and watching your orderliness and the stability of your believing in Christ.

Terrific. Great leadership verse. Ought to memorize that one.

Colossians 2:6:

As ye have therefore received Christ Jesus the Lord, *so* walk ye in him.

The head, Christ Jesus, the one with whom you're identified. The one that you've made the head. The one that you've made lord when you confessed him, made him lord in your life. He's the head of the Body. You've not only received him, so now you should do what? Walk. Walk in him. In whom? In the head, in fellowship with him, in Christ. Beautiful. Then in verse seven you have four phrases that modify your walk. That modify the walk in verse six.

Colossians 2:7:

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

The first one is rooted. In Aramaic that means strengthening your roots. Where are our roots? In Christ. Not in a particular nation. Our roots are in Christ. And it says you're to strengthen your roots. You've got a little roots to begin with, well let's get those roots nice and strong, then the tree can stand. Strengthening your roots, and built up, edified in him. That's renewed mind living, that's part of your walk. Part of your walk is to get your roots down deep in Christ, established, get your roots strengthened. And then edified in your renewed mind living, built up. And stablished which is to be confirmed, convicted or established. In other words, you get to that place where you burn your bridges. And not everybody has burnt their bridges yet. You get to the place where what else is there worth living for. At least I got to that place where you have nothing to go back to. I don't know what I'd go back to if I left here today. I've burned all that. It's past, it's over. What does the world have to offer? You could go around, screw around, mess around and come up with nothing. I couldn't have a better opportunity in my life than where I am. Just walking with God day by day. But you got to burn bridges, you can't hold on to...well just in case this doesn't work spiritually...You know I got to have something to fall back on. The more things you've got to fall back on, the less you're going to travel as far as God is concerned. You've got to burn those bridges. And when you do you don't take a back seat to anybody. Because you don't have any place to go back to.

Dr. Wierwille mentioned it to the group this week I think...of taking a back seat. You don't take a back seat to anybody if you're standing on the Word and walking by the spirit and know the Mystery. Why? Because it's Christ in you. You have unlimited power, the fullness of God is in Christ, and it's Christ in you. And he is the one head of the Body. So if you're walking according to that head, what man or woman born of the wrong seed could ever stand up to what you have? What person possessed of a devil spirit could ever stand up to what you have? What natural man out in the world could ever stand up to what you have? You have unlimited power. Do you understand that? Unlimited power. You take a back seat to nobody. But if you hold on to a few bridges just so you can cross back over, you're not putting your trust in God. Still trusting in something in the flesh. That's established. In what? The faith. The family faith. As you have been taught. Not as you dreamed up on your own or had revelation about. It's as you've been taught. You learned it from the Word. Otherwise you say, well I learned it from this source, I learned it from that source, I learned something else from over here. Now, we've got several different heads again. We've got one head. Christ is the head, and we've been taught one doctrine. Not many doctrines. One doctrine. Well everybody's right. BALONEY. Truth is relative. BALONEY. There's one truth, there's one doctrine, there's one head, Christ. And that's what you've been taught. Abounding with thanksgiving. The word "therein" omitted in some of the manuscripts.

Colossians 2:6, 7: (Literal)

Therefore, as you have received Christ Jesus the lord [in you], so walk in him, strengthening your roots and being edified in him and being firmly established in the family faith as you have been taught, abounding with thanksgiving.

The first part of walking in him, strengthening your roots. The second part, being edified in him. The third part, being firmly established in the family faith as you have been taught. The fourth part of walking

in him, in the head who is Christ is abounding with thanksgiving. If you're not thankful day by day for what you have you lose it again. You start putting your thoughts on the world.

Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Beware means watch, keep your eyes open, look out. Here he picks up with what he started in verse four. Now my point is this, let no one deceive you by false persuasive speech. Here he resumes that idea with, "watch" lest any man spoil you through philosophy and vain deceit. That's those that deceive you by false persuasive speech. So beware, look out, lest any man steal from you through philosophy. And philosophy, as we learned before, was a major problem in the Colossian area. In chapter two verse eighteen, he says:

Colossians 2:18:

Let no man beguile [seduce] you of your reward in the voluntary humility and worshipping of [what?] angels....

Where you've got a different head for different functions. Where you have all those aions of the Gnostics. Those ideas were prevalent in Colosse.

Colossians 2:18:

...intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

And not holding THE head. It's that they have many heads. Many angels, many aions, many saints. It depends what denomination you belong to. Not holding the head, the one head, Christ.

Colossians 2:19:

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together [sumbibazō], increaseth with the increase of God.

If you don't hold the head, the Body is not going to be knit together, you're not going to have growth in the one Body. If you want to check your growth, you'd better watch what you're doing. You can stunt your growth spiritually, I know that. You can stunt the growth of the Body.

Colossians 2:9-15

May 9, 1984

Now...back to verse 8.

Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

So "watch out...philosophy..." Those Gnostic ideas, which were nasty ideas, pagan ideas were prevalent in that area. Then it says "and vain deceit". Now, that's a figure of speech. Hendiadys. Where you have two things said, one thing meant. In other words, the philosophies are those things which are vain and deceitful. They're vain, deceitful philosophy. And this is based on what? The tradition of men. And the rudiments, the rudiments of the world, and not after Christ. The rudiments of the world, that's that word that we had in Galatians, stoicheia, which means the fundamental or elementary principle. In Galatians four, we had this word.

Galatians 4:3:

Even so we, when we were children, were in bondage under the elements [stoicheia] of the world.

The worldly principles or fundamentals.

Galatians 4:9-11:

But now, after that ye have known God, or rather are known [experientially] of God, how turn ye again [why do you want to turn again?] to the weak and beggarly elements [stoicheia, those worldly fundamental principles], whereunto ye desire again to be in bondage?

Ye observe days, and months, and times, and years.

I am afraid of [for] you, lest I have bestowed upon you labour in vain.

They're turning back to those worldly principles. The worldly principles are introduced into your society and your life, by whom, you learned last week. If you didn't know it before. Those born of the wrong seed. They're the ones that orchestrate and control and manipulate. Then it affects the society. Well, it's you and I that get away from that type of thing. We don't want to get back to that. We want one head, Christ. We want to walk by that rule, not by the worldly principles and not by the traditions of men. Those are vain deceitful philosophies. We want to get back to the one head, Christ. The Mystery, that's what has to live in our life. "And not after Christ..." who is the head. It's not built on Christ, the head.

Colossians 2:9, 10:

For in him [Christ] dwelleth all the fulness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power.

Complete is that word "complete" which is the extra extensive form in the Aramaic, which means completely, completely, completely complete, absolutely complete. It's covered in *The Bible Tells Me So* on pages 95 and 96. You are absolutely complete in him, which is the head. The HEAD! There it is again. He's the head of or over, all principality and power.