

Colossians 1:1-8

April 4, 1984

We're going to Colossians chapter one tonight. And before we do, I wanted to read you a poem by Lonnell Johnson called "A Good News Day".

It is a good news day
No blues day, new shoes
No way to lose
What a good news day
It's a great day, I can't wait day

Lift your voice, let's rejoice
My Lord a good news day
It's a pay day, going my way day
No nay, all yeah, what you say
Such a good news day
It's a living up day
Overflowing cup day,
it's a bright and bubbly doubly lovely
Sho'nuff good news day.

I think that sets the heart of Colossians, so we go to Verse 1.

Colossians 1:1:

Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother.

First of all, it's Paul again writing to the believers. He was the one that fathered them in the Word that started the movement of the Word in that province of Asia, and Colossae was a part of that province. Remember he spent two years and three months in Asia in which all Asia heard the Word of the Lord. And that means the Colossians had to hear about it too, during that time.

And it says, an apostle, he was an apostle, or one who is sent, an apostle is one who is sent to bring new light to a generation. It may be old light but it's new to that generation. And of course the things that were revealed to Paul at this time that he brought to the people regarding the Mystery had never been made known before. And therefore, it was totally new light to that generation. And it says, "an apostle of Jesus Christ", and Jesus Christ is the correct order, it's not Christ Jesus because an apostle is one who serves. And whenever it's in the category of service or the context of service, it will put Jesus the humiliated one first, followed by Christ the glorified one. Otherwise, it would put the glorified one first. Christ Jesus. But in this context, it's service. He's an apostle, so he's an apostle of whom? Of Jesus Christ. Putting the emphasis on the humiliated one or the service. "An apostle of Jesus Christ" or as we translated it, Jesus Christ's apostle,

by the will of God. The word "will" is that Greek word *thelōma* and it means the intense desire. There is another word that means absolute determination, but this is not it. This is not that word for "will" in the sense of absolutely determining something. It's the intense desire.

Now, determination could also be included but, the emphasis is on God's intense desire. That's how he became an apostle. Not because you wanted to, or I wanted to or because Paul wanted to, that's not how you get a ministry. It's because of God's intense desire. He knows what the needs are and He's working in your heart to will and to do of His good pleasure. And as long as you don't have your foot on the hose, God can work with you. See. But, you've got to get your foot off the hose sometimes. So by the will, the intense desire of God. And Timotheus, an apostle? No. Timotheus, a brother. "Our" is in italics. A brother. He's not here referred to as an apostle, but he was simply of the brothers. I think that it is significant, because first of all Paul was a Judean in background. Timothy, his father was a Greek, his mother was a Judean, but his father the bloodline was a Greek. So you have both a Judean and a Gentile, a Greek in background writing and they're writing with unity of purpose because of the one Body that brought them together. And what's the context of Colossians? The Mystery; the one Body.

And, the big problem is not holding the head, who is Christ. So, here is Timothy, a Greek basically in background because of his father and Paul, a Judean in background writing together to the Colossians and it's one Body, the Mystery. That will become more significant later. And he's a brother, a brother. Paul was the apostle, he was the one that fathered them in the Word. Timothy was a brother, and yet they learned many things from Timothy. Later on in first Timothy, Paul says, he sent him back to Asia to ordain certain people, and do a lot of things, get things running in order in Asia, because Timothy was one of the tremendous leaders at that time. But Timothy...he's here called a brother. I think of this, in many of our lives. Dr. Wierwille is the one that fathered all of us in the Word. Right? See. But I'm not your father...or Rev. Martindale or others in the ministry, other leaders. We're brothers, see, we're brothers and I've always look on the Corps as my brothers. I certainly don't look at you as my children. See. It's a whole different situation. But we're..., you know you've got one father in a family, but you've got many brothers. And maybe I'm a little older brother. I've been around a little longer and sometimes you can learn from your older brother. Sometimes you fight with your older brothers, but that's neither here, nor there. The relationship is different, understand? Same way with our other leaders; we're more like brothers. And some of them, you know, if they're your leaders, they may be an older brother in the Body. So, I think it's a tremendous title for Timothy here, because you need that father, and you need that brother that you work with and it's one Body. Now...

Colossians 1: 2:

To the saints and faithful brethren in Christ which are at Colosse....

The word "saints", is that word that means holy or a separated one, one who is set apart. He's separated, set apart, he's holy, that what the word "holy" means. And the word "faithful" means one who believes. In Aramaic literally it says, a believing one, one who believes or believing, you could translate it. A faithful person is one who is believing, not an unbeliever. But, he's believing to the point that he is faithful, he's steadfast. He continues to believe in his walk. And then it says "brothers". This is the only church epistle that addresses them as "brothers" in the opening salutation. Now remember in the book of Galatians, it called them brothers a number of times, but not in the opening salutation. This is the only epistle that addresses them as brothers in the opening salutation. Because they were brothers, like Timothy was a brother. They were all part of that one Body and God is the Father. But we're all brothers. In addition to that, the word "separated one" and "believing" both are adjectives which modify "brothers". Now you don't get that from the King James where it says "saints", but if you translated it, "holy" or "set apart" then you'd get that idea. These are holy and faithful brothers. Or set apart and believing brothers. See that? "In Christ". Many of the manuscripts in Greek read "in Christ Jesus". The Aramaic reads "in Jesus Christ". But the Aramaic normally uses that phrase for "in Christ Jesus" because of their language, very seldom, I think only four or five times you see the order "Christ Jesus" in the Aramaic. But that's because of their language, they wouldn't do it that way as a rule. But here you have "in Christ Jesus" in many of the manuscripts and I believe that that's what it should be because Ephesians 1:1 starts out with, "Paul, an apostle of Jesus Christ by the will of God to the saints and to the faithful in Christ Jesus...." Philipians also, chapter one starts out

"Paul, and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus..." I think all three of these are addressed to those who are in Christ Jesus.

In other words, it's more than just that they're born again. They're getting more than the foundational doctrine. They're getting the Advance Class, which reminds me, that Advance Class is just the best class in the world today I think. Every time I see those things it just blows my mind. Besides that, it's funny. [Laughter]. It's better than watching any movie or anything else, I mean, it's got everything in it, besides the greatness of God's Word and truth and boy, it teaches you the principles to walking by the spirit. Absolutely tremendous. So, anyway, this was the Advanced class of their time. Ephesians, Philippians and Colossians and they're not addressed to the neophyte, they're not addressed to the newly born again believer that needs the foundational doctrine. They're addressed to those that are holy, set apart and faithful in Christ Jesus. They're identified with Christ Jesus. And they're in fellowship with him. They're not just tagging along or just happen to get excited and now they've moved into the fellowship, but, they're really steadfast in the fellowship. They're in Christ Jesus, identified with him. That's why all three of these epistles must start with that title or with that phrase, in Christ Jesus.

Then it says, "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." In the Aramaic, it reverses these, peace and grace, just like it did in Ephesians. Ephesians is peace and grace, and there is a reason, I am not sure that I understand all the greatness of it, but the end product of this great knowledge of the Mystery where it's one Body, neither Judean nor Gentile is that there is peace in the Body. Ephesians chapter two, dwells so much on that peace. There is no longer a division between Judean and Gentile but God has broken down that middle wall of partition making what? Peace. Peace. And not only peace with each other but peace with whom? With God. Ephesians chapter two, you ought to read it sometime. Peace. And it's because of the grace, and that grace is what makes it available. But peace is the big thing in the one Body. And that's what Ephesians and Colossians is all about, the great doctrine of the Mystery. Philippians simply corrects the practical error, but Colossians is the doctrinal error and Ephesians sets the doctrine. So, peace and grace is good enough for me. In both of those epistles. And it's the only two epistles that invert that. Everything else starts with grace and peace from God our Father.

The phrase "and The Lord Jesus Christ" is not in the Aramaic and most of the critical Greek texts. I think it's fantastic that it's omitted, because in every other epistle that's what you would see as the normal greeting. At least most of them. I haven't checked every one, but I know it's the normal greeting that you would say; "grace to you and peace from God our Father and the Lord Jesus Christ." That is the normal salutation. But why is it so tremendous that it's left off here? Well, the problem at Colosse was, they were not holding the head. Right? They were not holding the head who is Jesus Christ. So then you would think there would be a reason to put it in here twice. But there is that figure ellipsis, I call this an ellipsis of the salutation, where you deliberately leave out something that the people would be expecting to hear. In other words, if you're used to hearing me saying: Grace and peace to you through God the Father and our Lord Jesus Christ. And all of sudden I say: Grace and peace to you through God the Father. What's your mind doing? [Laughter] What's your mind doing? It's saying, come on, tell me the rest of it. Right? It's a deliberate omission. It's like, you know, music. Did you ever hear somebody play a song and leave the last note off. What's your mind doing? You go..., come on, give it to me. You want that last note. Right? Well, you want this. It's an ellipsis of the salutation. Because they were not holding the head, Christ. Therefore it draws attention to it by leaving it out. Because they were leaving it out. Now isn't that something? Boy, I think that's terrific. So, anyway, we translate these two verses here:

Colossians 1:1, 2 (Literal)

Paul, Jesus Christ's apostle by God's will and Timothy, a brother,
to the set apart and believing brothers in Christ Jesus at Colosse: Peace and grace to you from God
our Father.

End of greeting. Salutation. Now verse three begins the prayer; three through eight.

Colossians 1:3:

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.

First of all, it says, "we give thanks". Now that isn't what he normally says. Look at Ephesians 1.

Ephesians 1:15-16a:

Wherefore I also, after I heard of your faith [believing] in the Lord Jesus, and love unto all the saints,
Cease not to give thanks for you....

Who does? I do. I do. I, Paul, I. Is that we? No, it's I. Now look at Philippians 1.

Philippians 1:3:

I thank my God upon every remembrance of you.

Who does? I do. Paul. Yet, in Colossians, he says we do. We give thanks. We who? Paul and Timothy. Paul and Timothy. A Judean in background and a Greek in background who are now one Body, part of the one Body. See it? We give thanks to God. Boy, oh boy, oh boy. You talk about the accuracy of words. And in this epistle, were not holding the head, part of the Mystery, that doctrinal problem, what better way to say things than what has been said right here in these opening verses. We give thanks, we do. Terrific. "And", the word "and", the Father and the Lord Jesus Christ. That word "and" is omitted in many manuscripts and in the Aramaic. Praying always for you, the word "always" in the Greek and Aramaic. Greek is questionable, Aramaic sets it more beautifully, but in both of them it could and should go with giving thanks rather than praying. We give thanks always, or continually, not continuously. It means you give thanks and pray when you're supposed to be praying, not every moment of the day. You can't be doing that folks. Your mind isn't made to do that. Right now, you're better be writing and listening. You can pray when I'm telling jokes. [Laughter] If I get any. Alright. Always, means continually, not continuously. And it modifies, "we give thanks", not "praying". "Praying" in turn, then also modifies "the giving of thanks". And it shows you how we give thanks, by praying. OK? So, that verse we translate:

Colossians 1:3: (Literal)

We give thanks continually to God, the Father of our Lord Jesus Christ, praying for you [but that's not the end of the sentence, now we go to verse 4],

Colossians 1:4:

Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

Now this verse four is not a continuation of that sentence, it's a short parenthesis that's thrown in, that's incomplete in itself. And that type of parenthesis is called an epitrechon. You know that one. Epitrechon. It's a short parenthesis incomplete by itself. Therefore, whatever verse three was saying, "praying for you", will be continued then in verse five, because this is a side line. "Since we heard", or "having heard of your faith, [which is believing] in Christ Jesus". Now, two of the manuscripts have "in the Lord Jesus" and the Aramaic has in "Jesus Christ" again. But, as I told you before, that's because of their language. Normally, that would just be "in Christ Jesus". And again, these are the faithful in Christ Jesus and so, this is not referring just to when they first believed, like you confess with your mouth the Lord Jesus, then that title would be appropriate. But this is, he heard of their believing which was in Christ Jesus, that which set them apart as the more mature believers and of the love to all the saints. Their love to all the saints. In other words, they weren't again...neophytes. And when Paul had heard about this, what did he do? He continued to thank God, praying for them. You'll see more of this when we get to verse five. I want to tell you also that the word love is agapaō, the love of God in the renewed mind in manifestation. And that the Aramaic adds the word "your", in front of love. "Your" love to all the saints, which is interesting because many of the Greek texts adds the words that are in italics in the King James version, "which you have". That would be another way of saying "your". The love which you have or your love to all the saints. So, I believe that it is correct to add that there.....

Colossians 1:4: (Literal)

(having heard of your believing which is in Christ Jesus and your love to all those who are set apart).

The saints, of course are the set apart ones. He still could have been there. Right? We covered this last week but not on this particular verse. But he heard about their believing in Christ Jesus. It was more than just believing in the Lord Jesus...just getting saved. But they believed in Christ Jesus. They were steadfast.

And where did he hear that from? Well, verse 7 says:

Colossians 1:7:

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ.

It was Epaphras who taught them the Advanced Class. Paul still could have taught them the foundational things. He could have been there. No problem with that. But at least Epaphras was one that taught them the greatness of God's Word regarding the Mystery and so on, and what caused them to get settled in their believing.....loved the saints with the love of God. He's the one that worked with them. Epaphras did.

So it doesn't prove anything as far as Paul was there or not.

Ephesians 1:15:

Wherefore, I also, after I heard of your faith [believing] in the Lord Jesus, and love unto all the saints.

Wasn't Paul at Ephesus? So if it says "I heard about it" that doesn't mean Paul wasn't there. We know he was there. OK? So don't get too excited.....

Colossians 1:5:

For [because of] the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

Let me ask you a question, is this thing cutting in and out or, is it just my ears? So, I got to yell once in a while, so you can hear me, I'll do my best. OK. "For", the word "for", in verse five. It indicates the cause for thanks and prayer in verse three. This word "for" indicates the cause for their thanks and prayer in verse three and can be translated "because of", in both the Greek and Aramaic..... And this verse clearly defines what hope is. Hope is for the future. Hope which is laid up for you. If something is laid up for you, then it's not available now, is it? It's something you anticipate in the future. Hope anticipates. The word "laid up" means "stored" for you in heaven. Now the word "heaven" is plural, "heavens". But that's because of the Hebrew idiom or the Semitic idiom where they would many times call things of great magnitude by the plural, it doesn't mean you've got several heavens. It means, you can't talk about heaven in the singular because it's so big. The same way God is *Elohim*, it doesn't mean He is more than one God, it just means, he is so big, you can't describe him in the singular. It's a figure. So, it's "heavens". But literally, it means "heaven", in our language. "Whereof ye heard before in the word of the truth of the gospel." Now that is called a dual genitive. Because you have two genitives there. The word of the truth of the gospel. See that? Two "ofs". That is a dual genitive, and those are rare. They are more common in Ephesians and Colossians than in any other epistle. You'll see other figures emphasized in other epistles. In Ephesians and Colossians this is one of the unique idioms of the language or usages in the language. To use that dual genitive for emphasis. It's the "word of the truth of the gospel." Now, the Word is the truth. Right, it's the true Word. The Word is the truth and the Word is the good news, the gospel. So we translated it, the true Word, the good news, the no blues, new shoes. [Laughter] That's what inspired me on that poem tonight. And it'll tie in, it's a good news..... no blues, new shoes, well every day is a good news day when you're in the Word,

and it's not just words, it's the true Word. See, true describes that same Word in another way and good news describes it in a third way. See, the emphasis and the impact.....

To get the sense of verse five now, start with verse three and skip four.

Colossians 1:3, 5:

We give thanks [continually] to God and the Father of our Lord Jesus Christ, praying always for you,

For [because of] the hope which is [stored] laid up for you in heaven....

We give thanks, we give thanks, praying for you because of the hope which is stored in heaven for you. What is the hope that's stored for you? Well, it's your eternal life, your inheritance goes with that eternal life and it's the rewards, it's the rewards too. Because verse four, that epitrechon, that short deviation or side issue, explains having heard of your believing in Christ Jesus and your love to all those who are set apart. They were faithful, they had great love for the people, they had great believing in Christ Jesus, so, would there be rewards? Sure, it just explains that a little bit more. If you haven't heard about somebody, would you pray for them? Well, you couldn't. But, when you hear about them and the more you hear about them, the more they come to your mind, the more you lift them and throughout the day, God brings somebody to your remembrance, or you just remember them and you pray for them. And it's because of the hope and their hope was more than eternal life, it included the rewards..... The true Word, the good news. They had already heard about this hope. They had already heard about it, when Epaphras was there and perhaps Paul too. But they had heard about the great hope they had in the true Word, the good news.....

Colossians 1:6, 7:

Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ.

First of all, the words "is come"; in the Greek, that's exactly what it means, but in the Aramaic, it's that word *kraz*. It means to preach. It's like *kerussō* in Greek, only *kerussō* is not used here in Greek. To preach, to proclaim, which is preached unto you as it is in all the world. The word "and" is omitted in many texts...and brings forth fruit. Most of the critical Greek text add a phrase after that. Well, it adds a word *auxanō*. What does it mean? Right. To grow, to increase, like a plant grows, it greens..., it greens out or whatever you call it. You know, it's growing. George Jess always uses the illustration of trees and animals because he works with them so much. Jesus Christ evidently did too, because he used a lot of illustrations of trees and plants and animals in his teaching. They make great illustrations. Here is one using the tree. The tree grows and it bears fruit every year. A tree greens out, it grows a little bigger and it produces what? Fruit. And if it stops producing fruit, you might as well get out the axe and have yourself fire wood. Right. But as long as it keeps growing and bearing fruits, those two things, you've got a good tree. Well that Word, the true Word, the good news with no blues is preached unto you as it is in all the world and it brings forth fruit and growth. It grows...it brings forth fruit and it grows where? What was the last thing we left off? In all the world. Then, "as it does also in you", now he brings it back to you. What you have here is a beautiful introversion, AB BA,...which is come to you or is preached to you as in all the world. You, the world. Then it bringeth it forth fruit. Where? In the world as it does in you. So it goes preached to you, the Word, the true Word, the good news, was preached to you, it's preached to the world. So it brings forth fruit and growth in the world and in you. Now, isn't that beautiful. A beautiful chiastic structure or introversion AB BA.

So, it's not just at Colosse but it's the Word over the world. It's the Word, or reaching the world with the Word which depends on *kraz*, preaching. Go Tell. Great theme verse, isn't it? The true word, the good news, which is preached to you as in all the world, reaching the world with the Word, go tell. And what happens when you do reach the world with the Word, by going and telling? It brings forth fruit and growth in the world as it does in you. Since the day you heard and knew the grace of God in truth. Or the grace of

God in all of its truth. In truth, that would be the idiomatic way of saying that, in all of its truth, in all of its beauty, in all of its fullness.

Another word here, the word "knew". I'll tell you these verses are packed. That word "knew" in Greek is *epiginōskō*. It means to know fully and completely. To have full precise, complete, exact knowledge. The Aramaic word is *yada*, another very important word, because it means to know. However, *yada* here is used in the extra extensive form. The extra extensive form is that fourth form that we'll get to in Colossians 2:10 where you've read about it in one of the collateral reading, You are completely, completely, completely complete. Remember that? That's the extra extensive...only used a few times, you know it's not used in over abundance in the New Testament. But it really intensifies the meaning. It's the extra extensive form. And so what does it mean then? To know, that you know, that you know, that you know. So it has the same idea than that Greek word, to really know it. To really know it. To know it fully and completely. Boy, oh boy, oh boy, oh boy, oh boy. Extra extensive English.

So anyway. Then as you learned of Epaphras, the word "also" is omitted, in most of the texts again. Epaphras was the one that taught them the great truth. The all truth of the Word. They knew the grace of God in truth. It was that truth that Epaphras taught them..... He really worked with them in that province of Asia. Of course he is mentioned in chapter four in verse 12.

Colossians 4:12:

Epaphras, who is *one* of you, a servant [*doulos*] of Christ, saluteth you [so, he was with Paul at Rome at this time], always labouring [*agonizomai*] fervently for you in [what?] prayers [why?], that ye may stand perfect and complete in all the will of God.

He wasn't there with them so, he still labored for them, but in prayers, if he was there with them, he'd be teaching them, he'd be with them, he'd be fellowshiping, he'd be ministering to their needs and praying, but now he is not, so what is he doing, he's *agonizomai* in prayer. That you may stand perfect and complete in all the will of God. And it says Epaphras who is one of you, he is one of you. So, he was from Colosse, but where did he learn this knowledge of the all truth? Paul was in Ephesus for how long? Two years and three months. Where was he teaching for two of those years? In a school of Tyrannus. I think Epaphras must have been somebody that came from Colosse to Ephesus, got in the Corps at Tyrannus and took it back to Colosse. Now doesn't that make good sense? The school of Tyrannus. So he was a Corps grad, studied at the school of Tyrannus. Undoubtly. And returned to his home town of Colosse. He went back. And they were glad he did. "Epaphras our dear fellowservant, who is for you a faithful minister of Christ." Minister is *diakonos* in Greek and that's a word we've had before. It's one who has proven himself and serves in any capacity. A deacon. Anyone who serves in any capacity as long as he has first proven himself. A minister "of Christ". Why does it say "of Christ" and why doesn't it say of Jesus Christ? I think because it's the Mystery. It's Christ in you. What did he teach them? He's the one that taught them the Mystery. He's the one that taught them, it's Christ in you the hope of glory when he was first there. And it says, he's a dear or beloved fellowservant. The word "fellowservant" in Aramaic it's *knatha* in Greek it's *sundoulos* and it means a slave together, bondslave together. The emphasis of the use of fellowservant in Colossians ties directly into the correction of their doctrinal error of the epistle.

One of the main problems at Colosse was their failure to hold Christ as the head. In Colossians 1:7 and again in 4:7 Epaphras and Tychicus are singled out by the use of this word "fellowslave" as examples to the Colossians of the correct lifestyle. If Christ is the head of the one Body and that makes us servants, slaves, bondslaves. But we are slaves together, *sundoulos*. See it? In the one Body. And that's a key to the success of the one Body. It's not trying to be lords over God's heritage but willing to be a bondslave. But not each slave go in his own direction, but working together under that one head. Now isn't that terrific? Great example, Epaphras was to them. The word "fellowslave" occurs 10 times in the New Testament. Five times in Matthew, three times in the book of Revelation and twice here in Colossians. I gave both of those to you, Colossians 1:7 and 4:7. In Matthew, those five occurrences literally refer to fellowservants or slaves, men whose occupations were bondslaves, who worked together in the same household. They didn't work at cross purposes. They worked together. The occurrences in the book of Revelation refer to those who served in the same way during the same time. As a matter of fact, a voice from heaven and an angel also called themselves fellowslaves with John. In Colossians, the fellowslave refers to the bondslave of Christ. The

word "fellow servant", literally means, a bond servant, doulos, together with sun together with another. To be a doulos requires totally selling out to one's master. The servant belongs to him and is branded with his mark. We are branded with the speaking in tongues. Epaphras and Tychicus were sundoulos with Paul and the believers. Both, Epaphras and Tychicus worked with Paul. There's a number of references to that affect. Epaphras is called a faithful minister and servant of Christ laboring fervently for you in prayers and a fellow prisoner in Christ Jesus. He is mentioned both, at the opening and closing of Colossians. In chapter one, Epaphras communicated the spiritual love the believers of Colosse had for Paul and Timothy. In chapter four, Paul communicated the great zeal that Epaphras had for the believers in Colosse, Laodicea and Hierapolis, specifically praying for their standing to be perfect and complete in all the will of God.

Tychicus is called twice a beloved brother, and faithful minister. Tychicus also traveled with Paul. Jesus Christ paid the price of redemption for every man and therefore is the master. The believer has been called to a family with Christ as the head. The Colossians needed to acknowledge Jesus Christ as their lord and to sell out as bondslaves in service, to him as Epaphras and Tychicus had. And of course that will be central when we get to Colossians chapter three, where he says renew your mind. Set your affections on things above and not on things on the earth. We're to think heavenly thoughts. Get our thoughts up there on the head, on Christ, as bondslaves, working together in the Body. And this is the greatness of holding the head. The greatness of holding the head, is serving together in the Body. That's why he's called a bondsman, together with that sun prefix.

Colossians 1:5b, 6: (Literal)

...You previously heard about this Hope in the true Word [and don't forget the emphasis, that dual genitive in Greek and Aramaic], the good news, which has been preached to you, even as it is preached in all the world. So it produces fruit and growth [in all the world], even as it has in you from the day you first heard and fully knew [with precise knowledge] God's grace in all its truth.

From the day you first heard and knew that, fully knew it. God's grace in all of its truth. When Epaphras declared it, the Advanced class, Ephesians, Philippians, Colossians, the Mystery, the one Body.

Colossians 1:7: (Literal)

You learned this [truth] from Epaphras our beloved fellow slave, who is a faithful servant of Christ on your behalf.

Colossians 1:8:

Who also declared unto us your love in the Spirit.

Love is agapao the love of God in the renewed mind in manifestation which they heard about up in verse four. Paul heard about it. Where did he hear it from? Epaphras. Epaphras. They not only loved the saints, they loved Paul and Timothy and Epaphras related that to them. And it's love in the Spirit. Spirit there is usage six. Spiritual, so we translated it.

Colossians 1:8: (Literal)

He has related your spiritual love for us.

Isn't that a tremendous section? I'd like to read it again to you, the whole thing starting from the beginning.

Colossians 1:1-8: (Literal)

Paul, Jesus Christ's apostle by God's will and Timothy, a brother,
² to the set apart and believing brothers in Christ Jesus at Colosse: Peace and grace to you from God our Father.

³ We give thanks continually to God, the Father of our Lord Jesus Christ, praying for you

⁴ (having heard of your believing which is in Christ Jesus and your love to all those who are set apart),

⁵ because of the Hope which is stored in heaven for you. You previously heard about this Hope in the true Word, the good news,

⁶ which has been preached to you, even as it is preached in all the world. So it produces fruit and growth [in all the world], even as it has in you from the day you first heard and fully knew [with precise knowledge] God's grace in all its truth.

⁷ You learned this [truth] from Epaphras our beloved fellow slave, who is a faithful servant of Christ on your behalf.

⁸ He has related your spiritual love for us.

See, they weren't way out in left field, like the Galatians that we studied last fall. They weren't into that type of doctrinal error from the foundational doctrine. They just weren't holding the head which is the great Mystery. And that's where it starts. And that starts with not being willing to serve together. In one Body. Oh, you say, I'm willing to serve, but I'm going to do it my way. Then you're pulling in a different direction, you're not equally yoked. We're bondslaves together. Christ is the head. No man is the head, other than Christ, but no other man is the head here upon earth. Christ is the head of the Body. And we are bondslaves together. Working together. And we must hold that head and serve the bread of life to people. Reaching the world with the Word. It was preached to you. And when that Word lives, not only with you but in other areas all over the world and..., with this knowledge that you have of the Word, it ought to live, it ought to live like it lives in Zaire, I mean, move like it moves in Zaire. Right here in the United States, you think that it's impossible? NO. We blame it on culture, we blame it on this, that. BALONEY. The Word ought to move. We ought to get excited about it. We ought to go out there and talk to everything that moves. Doggone it when you were out there on light bearers didn't things happen? Why shouldn't that happen every day of your life when you're out there on the field. Boy, it ought to. And when the Word lives and moves in an area, what happens? It produces fruit and growth in all the world even as it does in you. So, wherever you are, and you're Corps, when you're out there on the field, boy you ought to make it your goal it's a light bear's day every day, reaching the world with the Word, go tell. It's a good news day, every day, when you know this Word and can put it together.

