

# Colossians One

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Snt-0233- Transcript

Turn to the Book of Colossians, Chapter 1 tonight, thank you. And I'm sure that all of you will be tremendously blessed as we again go into God's wonderful Word to discover for ourselves, anew, the greatness of the revelation that God has given to the church.

In Colossians, Chapter 1, verse 1 we read,

**Colossians 1:1:**

Paul, an apostle of Jesus Christ by the will of God, and Timotheus [which is Timothy] *our* brother,

The word "apostle" means one sent. One who is sent. There are five ministries in the church, as you well know; apostles, prophets, evangelists, pastors, and teachers. This is one of the five ministries.

And here, Paul, by divine revelation, tells us of one of the ministries he had, namely that he was an apostle. All the critical Greek texts give the word "Christ" before Jesus. It reads in the text,

**Colossians 1:1-2a:**

<sup>1</sup>Paul, an apostle of [Christ Jesus] by the will of God, and [Timothy] our brother,  
<sup>2</sup>[Verse 2] To the saints and faithful brethren in Christ . . .

To the saints; the born-again believers. So, the Book of Colossians is addressed to the church, to the born-again believers who are saints, the faithful brethren in Christ. And you'll notice again, it does not say that we are in Jesus. We are always in whom? Christ. Whenever the word "Jesus" appears before the word "Christ," it emphasizes his humility, as over against his messianic lordship. Whenever the word "Christ" appears first, it emphasizes his messianic mission, his lordship over all things as the Messiah, and secondly, his humiliation in the word "Jesus."

Here, the saints and the faithful are not in his humility. Never in the Word of God does it tell us that the Christian believer, the born-again son of God, is in Jesus. He is always in Christ. It's a tremendous truth.

**Colossians 1:2b:**

Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

The words "and the Lord Jesus Christ" are omitted by most of the texts. Peace . . . in other words, it reads:

**Colossians 1:2b:**

Grace be unto you, and peace, from God, [who is] our [what?] Father.

He is our Father because we are His what? children. We are His children.

Verse 3.

**Colossians 1:3:**

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

In verse 3, the word “and” is omitted in all the critical Greek texts. Not that it affects it much, but it simply puts a conjunction where God never had one. We give thanks to God – not to “and the Father;” but thanks to God, who is what? the Father. That's why that word “and” has to go.

**Colossians 1:3-4a:**

<sup>3</sup>We give thanks to God . . . the Father of our Lord Jesus Christ, praying . . . for you,

<sup>4</sup>[Ever since – verse 4 – or] Since we heard of your faith [your faith, your believing] in Christ Jesus, . . .

That's what this word “faith” ought to be in that verse, “believing.”

“Ever since we heard of your believing in Christ Jesus.” When they believed in Christ Jesus, what happened to them? They were born again of God's spirit. Right? So,

**Colossians 1:4b:**

[Ever] since . . . [their believing] in Christ Jesus, and of the love *which ye have* to all the saints,

This is remarkable because people can be born again of God's spirit and not really love the saints; not really loving other born-again believers. Paul says, by divine revelation, that they had given thanks to God, the Father of our Lord Jesus Christ, praying always for the believers in the church at Colosse because of the love that they had toward the rest of the brethren.

People, if you and I can't love one another, something's wrong. Who in the world are you going to love? If two people born again of the spirit of God, filled with the power of the holy spirit; if these people cannot love one another, then how in the world do you ever expect to see any love anyplace?

**Colossians 1:5a:**

For the hope [verse 5. For the hope] which is laid up . . .

The word “laid up,” it means . . . it's the same meaning as the word “stored.” Like when a person lays up for himself the grain, or he lays up for himself material things. It's stored. It's stored. Remember the scripture where it says, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . <sup>1</sup>” This is the same word that's used here. Do not store it up. Do not store it up. You see, the storing up is always beyond need. The laid up is beyond need.

Now, it's not talking about putting by you which you need. It's not talking about that here. Not by putting by you just that which you need; but it's by putting that “storing it up,” which is beyond need. This is what it's talking about here when it comes to the greatness of God's Word.

**Colossians 1:5a:**

For the hope which is . . . [stored] up . . .

It's beyond our what? {need.} Boy, that's fabulous. See it? It's just tremendous. The hope which is stored up; it's laid up beyond our need. Because of the word “hope,” you can't have it now – it's some time when? in the future.

**Colossians 1:5a:**

For the hope which is laid up for you in heaven, . . .

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<sup>1</sup> Matthew 6:19: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

The word “heaven” is in the plural in every text – heavens. And whenever that word is used in the plural, as well . . . as best as I know it; it always refers to the laying up, like in here – the laying up, the storing up beyond need, of everything that's laid up there – both in heaven and on earth. When the word “heavens” are used, it includes everything above, below, and underneath.

In the Lord's Prayer, Our Father, which art where? in heaven. In the text, it's in the plural. “Our Father which art in heavens, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is where? {heaven}.”<sup>2</sup> And the second heaven is in the singular. This is its usage. Whenever earth is mentioned with heaven, it's always singular. When it's heavens alone – heaven alone – it's many times in the plural. Which simply sets it apart as God's rulership, not only over the heavens, but the earth, and all of God's creation: under, above, every place. That's why it's “heavens.”

**Colossians 1:5b-6a:**

<sup>5</sup> . . . whereof ye heard before in the word of the truth of the gospel;

<sup>6</sup> Which is come unto you, as *it is* in all the world; and bringeth forth fruit, . . .

The Word of Truth of the gospel bringeth forth what? {fruit}. You bet your life. Whenever the Word of Truth of the gospel is preached, it's the true Word; and the true Word will always bring what? {fruit}, just as naturally as a tail will follow a dog. Just as naturally as that. There will always be fruit – always.

In every critical Greek text, there are two words added here that, to me, just electrify that verse. It's already great when you sit down and read that the Word of Truth of the gospel bringeth forth fruit. That's tremendous because, sense knowledge wise; I look at this thing sometime, and I say, “Lord, where in the blazes is the fruit?” You know that. You teach your heart out, you bleed your soul out for people, and all at once they're out in left field pitching tomatoes at each other or something.

You see . . . yet the Word says – and God's Word is true, and every man is a liar. That Word stands faithful and sure. Therefore, the Word of Truth will have to produce fruit. And after that, every critical Greek text – and why they miss it in the King James and all the rest of them, I do not know – but they . . . The words are – I'll read it to you – “Bringeth forth fruit and increasing.” Those are the words. “Bringeth forth fruit and increasing.”

Isn't that something? Not just fruit, but fruit that will do what? increase.

I thought of this when I was coming across from the house this afternoon. Every time I moved through this area, and I saw these little apple trees and cherry trees out here; which, you know, are going to have fruit. I thought of this. Because it just so impressed me that, not only does the Gospel produce fruit, but it's fruit that's constantly an increase. Those little apple trees last year just had five or six apples on them. But this year, we're going to have a lot more than five or six, by God's mercy and grace and believing – no frost, everything else. And we ought to at least have fifty or sixty. This is what I thought of. The cherry trees out there. I thought, fruit that's increasing. Isn't that tremendous?

**Colossians 1:6b:**

. . . bringeth forth fruit [and increasing], as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God [how?] {in truth}:

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<sup>2</sup> Matthew 6:9-10: <sup>9</sup>After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

<sup>10</sup>Thy kingdom come. Thy will be done in earth, as [it is] in heaven.

Boy, that's few and far between today. That anybody knows the grace of God in truth, or knows the grace of God truthfully – that's what it is. They just talk about the grace of God, that's all. But the moment you pin them right down, it's no longer grace, it's works.

To know the grace of God in truth, to truthfully know the grace of God, is a tremendous reality to the Church. Because very, very few people have ever been increasing in the knowledge of that word to the end that they realize that everything we have, everything we are, everything we ever hope to be is by the grace of God. If we're ever going to make it, we're not going to make it by our good works, we're going to make it by His mercy and by His grace. All of it; it's a tremendous truth.

Imagine, they knew the grace of God truthfully.

Verse 7.

**Colossians 1:7a:**

As ye [learned] also learned of Epaphras our dear fellowservant, . . .

The text reads, “fellow slave.” *Doulos* – our dear fellow slave. You know a servant is not enough to move a ministry, you know it? You've got to be a slave to it. You've got to be sold out. You know what a slave is; one that's sold out. He belongs to the master. He's the property of the master. To walk in the greatness of the revelation of the ministry that God has set within our midst, to just be a servant to the ministry, we'll never get the job done. We've got to be fellow slaves. People that are bound to the master to move the greatness of God's Word, irrespective of anything. Nothing to deter them. That's that word, “fellow slave.”

**Colossians 1:7b-8:**

<sup>7</sup>. . . who is for you a faithful minister of Christ;

<sup>8</sup>Who also declared unto us your love in the Spirit.

Your love by way of the spirit, which is Christ. They declared . . . you know, this Epaphras, fellow slave. The faithful minister of Christ declared unto the apostle Paul and those who were with him the love that these people had in the . . . in the spirit. The love in the spirit. The love in Christ, one for another.

**Colossians 1:9a:**

For this cause [verse 9] we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will . . .

You know, a person can have love and still not have enough of the knowledge of his will. That's exactly what had happened here in the church that this Colossians epistle is addressed to. They needed more knowledge of His will. Well, how do you get the knowledge of God's will? By knowing His what? Word? Sure, the same as today. You must have the Word of God before you can know the will of God.

**Colossians 1:9b:**

. . . in all wisdom and spiritual understanding;

The reason being, verse 10,

**Colossians 1:10:**

That ye might walk worthy of the Lord unto all pleasing, being . . . [faithful] in . . .

What? Fruitful. Yes, sorry. Being fruitful.

The next word is the one that I was already thinking always bothers me because it says “in” in the King James, right? It's in the dative case, this preposition. And being in the dative case, it must always be translated “by.” You see we are not walking worthy of the Lord unto all pleasing being fruitful in every good work, but we are walking being fruitful, being fruitful by – by. We're fruitful by every good work that we do. Don't you understand? While we're doing the good work, walking worthy of the Lord, we are what? fruitful. By the good work we're doing, we're fruitful.

Not the word “in,” but the word “by.”

And, while we're walking, as we are walking, we are increasing in the knowledge of what? You'll never increase in the knowledge of God except to walk. As you start walking . . . like in the classes; when they start walking a little, they increase in the knowledge, right? And as they walk some more, they increase some more. When they stop walking, they stop increasing in the knowledge of God.

**Colossians 1:11a:**

Strengthened with all might, [verse 11] according to his glorious power, . . .

Strengthened with all might, according to His what? glorious power. The emphasis is on the word “glorious.” “According to His power of glory,” if I remember correctly is the text. Putting it in the genitive case that way. To put the emphasis on the gloriousness of His power.

**Colossians 1:11-12a:**

<sup>11</sup>Strengthened with all might, . . . unto all patience and longsuffering with joyfulness;

<sup>12</sup>Giving thanks unto the Father, [verse 12, who] . . . hath made us . . .

Who hath made us. Past tense. He has made us. Well, if He has made us, then we are made. If He has made us so and so, then we are this, right? Suppose we do not feel like it. He has still what? made us. And we have to make our feelings to agree with what the Word says. He has made us.

The next word is the King James is the word “meet.” The text reads “adequate.” He has made us adequate. At another place in the Church Epistles, it says he has made us sufficient. That's the word “adequate.” He has made us adequate. Class, if he has made us adequate, then are we adequate? in every situation. Even when we do not feel like it, as far as God is concerned we are still what? adequate.

You see why the scripture would go back to say, “we are more than conquerors through him that loved us.”<sup>3</sup> He has made us adequate. Therefore, every time a Christian believer manifests by his mouth or his action his inadequacy, he is contradicting God's Word. When a Christian says, “Well, I don't amount to much,” or, “I haven't got much,” or, “I don't feel like much,” or, “I cannot do anything”; every time a Christian confesses that, his confession is contrary to the revelation of God's Word. Right then and there comes the line of demarcation. Either he is telling a lie, or the Word of God is a lie.

It cannot be the Word of God, it has to be man telling the lie. For the Word of God says, He has made us adequate. He has made us. He made us. And if He made us adequate, then you and I are what? adequate. Bless your heart. That's right. Adequate in every situation.

You see why this is so foreign to teach this to people today, because we've all been taught you're inadequate. You know, you're adequate in everything else but spiritual things. Why, sure, you can be the best old school teacher in the country, the best farmer, the best mechanic. You can be

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<sup>3</sup> Romans 8:37: Nay, in all these things we are more than conquerors through him that loved us.

the best everything, but when it comes to God's Word and the spiritual things, you're always the worst. You're just a poor old sinner and never get any better. And you just feel like a heel all your life.

Well you've been taught this; that's the way you're supposed to feel. That's the way you're supposed to act. And therefore, the Christian believers have acted the part. They have never dared to say what the Word of God says, that they were adequate. Boy, people we're adequate in the most inadequate situation. Not because of what I have wrought, but because of what God wrought in Christ Jesus. And that which you and I have is of grace.

If it was of works, whoa, we'd be the most inadequate people. But it's not of work, it's of his work, Christ Jesus. And He has made us what?

Boy, that's a verse, isn't it? Isn't that wonderful? Boy, it just makes you bubble inside, like that stuff I see them put in the glass on Lawrence Welk Show or something. It effervesces, bubbles up. Alka-Seltzer! Is that it? Well I tell you, it just makes you bubble inside to think, to think that the Father has made us adequate.

What . . . how adequate has He made us? The rest of the verse tells you.

**Colossians 1:12b:**

. . . to be partakers of the inheritance of the saints in [the] light:

To be partakers, partakers. Not take part, but to partake; to share fully in the what? inheritance of the saints in the light. He's made us adequate to do just that very thing.

Now, that tremendous verse 13.

**Colossians 1:13:**

Who hath [past tense] delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

Now, here on this verse 13, we wrote this entire little booklet entitled, "God Rescued Us." If you haven't read it, be sure to pick up a copy at the book table tonight.

"God Rescued Us," this little research booklet, is basically entirely written on this thirteenth verse of this first chapter of Colossians. Because if you just read it from the King James, it says, "He's delivered us from the . . . and has translated us into the kingdom of his dear what? {Son}." And His Son has no kingdom. This is the only place in the Bible that it talks about the kingdom of His Son, Jesus Christ. Jesus Christ has no kingdom. God is the king. God is the one who has the kingdom. Jesus Christ represented God upon earth. God was in Christ reconciling all of these things.

This is why this verse here needs to be understood and perfectly worked to its minutest accuracy.

First of all. Let's take the word "translated." In the Sanskrit, which is the oldest language of India and of the Far East – in the Sanskrit, this word "translated," in verse 13, is translated in their text, "has citizenship" – citizenship. I will give you the literal translation according to usage of verse 13, which is given minutely also in this little research booklet, but I'll give it to you now so that you can write it or you can put it someplace. And especially for our radio audience, that they too can have this.

God rescued us. The word "delivered" is not strong enough; "Who hath delivered us . . ." God not only delivered us, God rescued us. It's like in my mind when I see the word rescue; I see a

big wall here, perimeter type of thing, with a big old muck hole down here – quicksand or something. And man has been pushed over the brink and he's down in that mire, that quicksand; and he's going down, down, down, down, down, down. And he has just one little old hair or something sticking up. That's all that's left. And God, boomst! Rescued us.

You see, if you were standing on the brink, God could deliver you from that. That's different. This is why that word “delivered” is not strong enough. God did not deliver us. He did more than that. He rescued us. Boy, now just think of that for a minute. The scripture said, even when we were dead in trespasses and what? {sins}.<sup>4</sup> It has to be more than a deliverance; it has to be a rescuing out from among. That's what it is.

Boy, isn't that wonderful? God rescued us. He rescued us. He just caught us in the nick of time and pulled us back out. He rescued us out from among the exercised or operative influence of darkness. And darkness is always a kingdom like light is always a kingdom. And if I were going to add an extra word, I would add: “rescued us out from among the exercised or operative influence of the kingdom of darkness, and separated us,” – and separated us; bringing us as citizens into His kingdom (into God's own kingdom) in His kingdom, by His dear Son. That's it – by His dear Son.

Look here, we'll put something on the board for you here. There is a semicircle, and that semicircle represents God's kingdom. God's kingdom is over all. God's kingdom is over all. Under God's kingdom, you have like in the Old Testament period. Under God's kingdom, you have the Jesus Christ period upon earth, which was when the kingdom of heaven . . . Whenever it talks about the kingdom of heaven, it talks about Jesus Christ who was sent of God, who represented God's kingdom upon earth, and it's always mentioned kingdom of heaven. The kingdom of heaven is while the king, Jesus Christ, was here upon earth. All of these come under God's kingdom.

Then you have the Church to which you and I belong since the Day of Pentecost. And we are dead in trespasses and sins; and God, He rescued us. He rescued us out from among. He rescued us out from among. Understand? The exercised or operative influence of darkness, the kingdom of darkness, Satan, all around us. Here is a Christian believer. All around that Christian believer is what? darkness. We are in the world, but we're not of it. But we're surrounded by Satan and all of his operative influence. Right in the midst of that, we stand as lights. Right in the midst of that, stand believers. And he has already, past tense, rescued us out from among. And we're still down here.

Boy, you see why the early Church could throw their shoulders back and walk? Why they were happy, why they were joyous? Because they had hope for the return of Christ. And they looked forward to that day coming. And looking forward to it, they were not defeated every step of the way and say, “Well, boy, I wonder if I'll make it through today.” What difference does it make? If He can't take care of you today, how do you know He'll take care of you tomorrow?

This is why it says He has already rescued us out from among the exercised or operative influence of the kingdom of darkness, and has separated us, separated us. Separated us as what? as citizens, as citizens unto, or into His what? We are separated out from among and we are

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<sup>4</sup> Ephesians 2:1: And you [hath he quickened], who were dead in trespasses and sins;

already citizens in His, God's, kingdom. Who wrought this for us? Christ Jesus. That's what the verse says, that's what it means. Unto . . . into His kingdom by His dear Son.<sup>5</sup>

You know, as citizens, citizens in His kingdom . . . The word citizens, like the word city, all the same root. The word “city” is the Greek word *polis*. It is this word, Greek word, “*polis*,” which is translated city. From which we get transliterated our English word, “police.” Look at it. Spelled almost identical to it.

In the Old Testament, you read the stories of the cities, and how the cities that were built had walls around them. The cities were all walled in. They had gates into the city, and at night they would close these gates.

But this wall, this wall, this wall is the *polis*. That's the *polis*. The wall is the *polis*. The wall was the police. The wall was . . . Now, just sit and think because, boy, this is tremendous even in modern politics. The wall was not made to keep the free people of that city in. The wall was built to keep the enemy out. That's what the word “*polis*” means. The word “police” does not mean to enslave the people in the city. The word “police” means to protect the people in the city by keeping the enemy out of the city from being able to get to the people in the city. That's what this word “*polis*” means. And that's . . . the word “wall” that's used in the Old Testament is the word “*polis*” in the Septuagint.

You see, this same word – this same word “*polis*” – meaning a wall, a police, a guard – is carried on even today in the names of our cities. Teaching the class on Power for Abundant Living in what city? Indianapolis. Pardon? The word metropolis. The word Annapolis. All of them are . . . end up in the spelling of something; p-o-l-i-s. Indianapolis. Isn't that something?

This is . . . Where it says, bringing us as citizens into His kingdom. We are citizens in His kingdom. That means we as believers, He has rescued out from among, and He has put what about us? This wall. This wall of protection. This is not to take my freedom away from me, but it's to keep the enemy out so that I do not lose my what? {freedom}. Isn't that something? Boy, oh, boy, that'll set your old heart on fire.

As individual believers, we have already been rescued and we are citizens in His kingdom, and He has walled us around so that the enemy cannot get to us. We're free to walk with the greatness of the power of God in the midst of all hell itself. Because He has policed us. He has put this wall around us where He has rescued us out from among.

You see, this is the same root word “*politēs*,” which is transliterated into English in the word “politics.” This is what the word “politics” comes from. A politician is a *politēs* – a citizen of a walled city. The politician is one who is the citizen inside of this, who works for his people in here to get the greatest abundance for his people. This is the word “*politēs*”; that's how it works.

*Polis* is the sealing off. *Politēs* is the operation within. Politics, and then from that same word comes the word politician. That's this tremendous 13<sup>th</sup> verse, and you ought to read it in “God Rescued Us.” Because in here, I put all those other scriptures; remember like Abraham saying he looked for . . . He said, well, we don't have a city here upon earth that's substantial or something. But he looked for a city whose ruler and maker, if I remember correctly, is God. We have no

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<sup>5</sup> Colossians 1:13: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

continuing city here upon earth because the best police force, the best police force here upon earth, is never as good as the Word of God talks about the *polis* force, which is God.

Well, verse 14. Colossians 1:14. As citizens into His kingdom by His dear son . . .

**Colossians 1:14a:**

In whom [in whom] we have redemption . . .

Redemption. “Through his blood” is omitted in every critical Greek text. In whom we have redemption . . .

**Colossians 1:14b:**

. . . *even* the forgiveness of sins:

A number of the texts give it, “In whom we have redemption, the remission of sins.” But you and I know that it’s both ways because we have to have remission first, but we must also have forgiveness.

Verse 15.

**Colossians 1:15:**

Who is the image of the invisible God, the firstborn of every creature [of all creation]:

He is the first born. Nobody else ever got up, is what it's talking about. Firstborn among many brethren, you know, he is the firstborn. Meaning he is the first one up. The first one and only one whom God has raised from the dead so far. He is the firstborn of all creation.

Now, verse 16 and 17 are a parentheses. You should take your Bible and put it in parentheses. Because versus 16 and 17 do not refer to Jesus Christ, they refer to God. And the word “for” in verse 16 is not the word “for,” which would set it in correspondence with. It is the word “because.”

**Colossians 1:16a:**

[Because] by him [Him who? God; not Jesus Christ] were all things [what?] {created} . . .

How do I know this? From Genesis, Chapter 1:1. In the beginning what? God created the heavens and the earth. God did it.

**Colossians 1:16a:**

For by him [by God] were all things created, that are in heaven, and that are in earth, . . .

You see, it's talking about Jesus Christ being the image of this invisible God. God is Spirit and Jesus Christ, bearing His image here upon earth, the spirit was on him. So now it's talking about this image of the invisible God. It's talking about God who created all things. All things were created by Him, by God; and all things were created for Him, for God.

And He, God, is. Is! And in every critical text, the word “is” carries a double emphasis. It's doubly, doubly emphasized. And He is! And He is!

Reminds you of the Old Testament when . . . who was it said something to God; and God said to him, “Well, I am that I am.” Moses? Okay. Same essence here. And He is! He is the is. He is the I am.

**Colossians 1:17:**

And he [God] is [boom, boom] before all things, and by him [by God] all things [jell. All things] consist.

The word is cohere. Jell. Reach a synthesis.

Now, going back to verse 15; talking about Jesus Christ, who is the image of the invisible God. He is the firstborn of all creation . . .

Verse 18.

**Colossians 1:18:**

And [the conjunction] he [Jesus Christ] is the head of [what?] the body, the church: [he's the head of it] who is the beginning, [of the church, he is] the firstborn from the [what?] dead [right]; that in all . . . he might have the preeminence.

There's a much smoother translation, literally, according to usage. "That in all things he became the preeminent one." Talking about Jesus Christ.

**Colossians 1:19a:**

For it pleased . . .

Now, the word "the Father" is added. Italicized. Right?

This is an ellipsis, a deliberate omission of a word to emphasize. If you're going to put the word in, it will have to be the word "God."

**Colossians 1:19b-22:**

<sup>19</sup>[For it pleased God] that in him should all fulness dwell;

<sup>20</sup>And, having made peace [having made what? peace] through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, [talking about Jesus Christ] whether *they be* things in earth, or things in heaven.

<sup>21</sup>And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled [brought back together]

<sup>22</sup>In the body of his flesh [Christ Jesus] through death, to present you holy and unblameable and unreprouvable in his sight:

Unreprouvable is unimpeachable. "Present you holy and unblameable and unimpeachable." They can't ever impeach you and throw you out. That's right. Unimpeachable.

Verse 23.

**Colossians 1:23a:**

If ye . . .

"If ye" puts a doubt in it, right? – a question. There is no question about it. But, you know, by 1611 they're already all negative. So every time they can put in something that'll just sort of chop it on the negative side, and get rid of the grace, they had a real ability to do this.

The text reads, "Surely ye shall continue in the faith." Not if ye continue, but surely ye shall continue in the faith. This is the family faith.

**Colossians 1:23b:**

. . . grounded . . . settled, . . . not moved away from the hope of [what?] {the gospel}, . . .

Boy, isn't that something? If today the church was only settled, grounded on the return of Christ; the hope of the Gospel is the return of Christ. They're not sure whether he's coming or going.

**Colossians 1:23c-28:**

<sup>23</sup> . . . which ye . . . heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, [the church's sake] which is the [what?] church:

<sup>25</sup> Whereof [verse 25] I am made a minister, according to the dispensation [according to the administration] of God which is given to me for you, to fulfil the word of God;

<sup>26</sup> *Even* the mystery [divine secret] which hath been hid from ages and from generations, but now is made manifest to . . . [the believers. To the] saints: [The born-again sons of God.]

<sup>27</sup> [verse 27] To [the born-again sons of God to] whom God would make known what *is* the riches of the glory of this mystery [these divine secrets] among the Gentiles; which is Christ [what?] {in you} . . .

<sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ . . .

The word "Jesus" is omitted in every critical Greek text. "That we may present every man perfect in Christ." This you do by building them up as an apostle, prophet, evangelist, teacher, or pastor. Therefore, verse 29, he says,

**Colossians 1:29**

Whereunto I also labour, striving according to his working, which worketh in me mightily.

Therefore he labored, therefore he worked, according to the working of this power of God which was at work within Paul mightily. That he might present God's people perfectly in their walk before God.