

Teachings on

The Book of

Colossians

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Background of Colossians

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OK, let's turn to Colossians chapter four. We're into the last church epistle, the only one that has not been covered on a Corps night yet and I'm excited about getting into this. So we are going to start at the end and work our way back to the beginning. Now, we're going to chapter four. I was thinking how those of you, especially at Indiana and Emporia who are in your first year in-residence about this time, these workings of the Word ought to become real alive and vital to you. I've heard more of the Interim Corps talk to me this year as well as the people that are in their second in-residence year about, how much more they learn now than they did before. I think this is the general consensus. It's not that I teach any differently than Dr. Wierwille did or that I teach any differently this year than I did last year. I think it's your growth in the Word. And I think as perhaps this time in the year for those of you that are in your first year in-residence, these things ought to start taking on a new picture. And you get the greatness of God's Word living in your heart and you start working it for yourself. And it's not just another class. But it's the greatness of God's Word. I was thinking how the first and great commandment is to love God with all your heart, soul, mind and strength. But you've also got to love God's Word. It's one thing to just look at the Word and say boy isn't that great. And you have a desire to teach it. You have a desire to be able to present it to others, share it. But you've got to love it. It's God's Word. And just to see how it fits together and patterns in your life. And you've got to love people the same way.

And then, you've got to fight for your own mind first of all, you've got to fight for the other believers in the Body of Christ, and you've got to fight for the Mystery and that's where the Colossians fell short, is that they were not fighting for the Mystery. And perhaps they weren't fighting for other believers, because they're a part of that one Body that Mystery and they weren't fighting for their own minds consequently. And if you really love God and love His Word and really love people, you're going to fight to make known that greatness of the Mystery, you're going to fight for your own mind. You're going to fight for God's people. As Rev. Martindale was sharing earlier, I thought again of how, sometimes in life there are some very traumatic situations happen or maybe a number of things, or a tornado comes through and screws up the area and you have a very devastating situation. But you can never let your mind get lazy. Again, you've got to fight for your mind. You've got to learn to stay that mind and not let those things get to you. The great stayed mind. I've been thinking about teaching the Renewed Mind again. We've been letting the video do it too long, but I'd sure love to get in and teach that again because it's..., you know, some of the great principles for how you lock in your mind and no matter what happens, no matter what people say, no matter what environmental situations happen, you still stay your mind on God.

I always remembered Bishop Pillai saying that you come home, you see your house burning down, what do you do? You get all excited, frustrated, and down in the mouth, and everything else. No. You just say, that's OK, we'll build another one. Now that was Bishop's illustration, but it's a great illustration to my mind, that no matter what's happening, your house is on fire, or anything else, you can still stay your mind, and He's going to keep you in perfect what? Peace, that's right. And you've got to fight for your mind and fight for God's people, the one Body, fight for the Mystery. And none of us are perfect. At least I haven't arrived yet. Maybe a few of you have but I'm still working on it. And I think we've just read something about that in Philippians, but I don't go around and brag about my problems. I don't go around and dwell on the mistakes that I made. But I don't deliberately sin either. I don't deliberately sin. I've got to learn to lock my life into God's Word and His heart and His throne room. I've got to learn to so discipline my mind and so what if I make a mistake then, once in a while. I'm sorry, I ask God for forgiveness and He is faithful and just to do what? [To forgive]. Right! See. I know I'm not perfect, well, I've never claimed to be perfect but we don't dwell on our mistakes, that's the key. See. You don't dwell on those things. And if you make a mistake, and you recognize it, you move on. See. God's faithful and just to forgive you. So, that's all a part of fighting for your mind. As long as you're able to do that, you'll never get to that place where you do one of two things; where you feel you just never make a mistake, and that's wrong because we all make mistakes, none of us are perfect, or you get to the place where you condemn yourself. And that's one of the

big things Dr. Wierwille hit at Sound Out '84 where you don't want to condemn yourself because that's what gets you into a lot of the problems and the soup that you do get into. So, love God, love His Word, love God's people and fight for your mind, fight for God's people and fight for the Mystery. And that's where the Colossians I believed messed up. They were not fighting for the greatness of the Mystery that Paul had once taught to them...or Epaphras or whoever.

If you have your map, Colossae is located about a hundred miles inland from the Aegean Sea. You know where Ephesus was in Asia. Well, Colossae is also in Asia, but it's about a hundred miles inland, to the east of the Aegean Sea. As a matter of fact, there are three towns nearby. One is Hierapolis, one is Laodicea and the third one is Colossae and they're all mentioned here in Colossians four, verse 13.

Colossians 4:13:

For I bear him record...

Talking about Epaphras who was one of them that ministered to the Colossians, who had taught the Word to them,

Colossians 4:13:

...I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in [where?]Hierapolis.

Hierapolis, there was another town nearby called Thereapolis too. [Laughter] But, this one was closer. Laodicea, Hierapolis and then Colossae was the third one. Now, keep those in mind. Colossae was a Phrygian city, perhaps a frigid city at this time on the Word. At least in some respect. Now Phrygian, we've covered that before. Phrygian. Remember some of them lived in Galatia, that province, and some of them lived in Asia. So you have it crossing over the border, but they came from a certain cultural background. But they were living in that area. Now, Colossae was a Phrygian city. It was in the eastern part of the province of Asia. And it was in the Lycus valley. The Lycus valley in the province of Asia. It commanded the approach to a pass in the Cadmus mountain range. The Cadmus mountain range and it lay on the main road between Ephesus and the Euphrates. Now, where is the Euphrates? That's way over in Mesopotamia. So, it was a long road. But Colossae lay on that road between Ephesus and the Euphrates. The Lycus river runs through the city of Colossae. Then, the Lycus river joins with the Maeander river which meanders through Asia into the Aegean Sea, about a hundred miles west of Colossae. The towns of Colossae, Laodicea and Hierapolis, those three, we just read about, lie very close together in the Lycus valley. Now, if you get a picture, the Lycus valley where the Lycus river runs is just south of the Maeander river. I guess it would be like the Ohio river flowing into the Mississippi, only the Lycus isn't as big as the Ohio. It is a shorter river. But anyway, you've got one river flowing into the other. Well, these three towns were on that one little river, the Lycus and it flowed into the Maeander. Maeander, did I spell that for you, M-a-e-a-n-d-e-r. Maeander.

Now, they lie very close together, these three cities. Hierapolis lies on the north side of the valley, about six miles from Laodicea. Laodicea lies on the south side of the valley and also to the south side of the river. Colossae is south east of both towns lying thirteen miles from Hierapolis and ten miles from Laodicea. Now, that whole area, the Lycus valley was subject to violent earthquakes. Although large portions of Asia Minor have always been in danger of earthquakes. The region around the Lycus valley is noted by ancient writers as a chief theater of earthquake activities. Major earthquakes were recorded in this region around 125 B.C., 12 B.C., 60 A.D. and 235 A.D. There was one in 1720 A.D. that killed about 12,000 people, but there have been others too. It's interesting that one happened in 60 A.D. which was either shortly before or shortly after this epistle was written. I think, shortly before, at least about the same time. Another interesting feature affecting Colossae is that the Lycus river is full of travertine, the calcite mineral which forms stalagmites and stalactites in caves. This is resulted in beautiful travertine formations in the Lycus valley. The travertine however, coats, covers and finally buries ancient monuments and artifacts. The Roman scholar Pliny wrote that Colossae had a river which turns brick into stone, Pliny was probably referring to the Axsu, a stream that contains even more travertine than the Lycus river. The Axsu flows into the Lycus river at Colossae.

Now, during the Persian period which was before Christ, Colossae was a very important city. As a matter of fact, the Greek author Xenophon who lived from 434 to 355 B.C. wrote during the time of the Persians..., or that during the time of the Persians when they controlled Colossae, he described Colossae as a populous city, prosperous and great. So, at least at that time, some 500 years before Christ, or 400 years, it was a very populous, great, magnificent city. After the Persian period, the glory of Colossae began to wane. This was in large part due to the growth of the two nearby cities, Laodicea and Hierapolis. Now watch this. Laodicea was not even founded until 260 B.C., but it became politically more important than Colossae and by the time of Christ had become the chief city of its district. In 133 B.C. the kingdom of Pergamum which included the cities of Colossae, Laodicea and Hierapolis was bequeathed to the Roman Senate. The three cities thus became part of the newly organized Roman province of Asia. Under Roman rule, Laodicea continued to grow in political importance. Now Laodicea was the one that wasn't founded until much later.

Also, during the Roman empire, the road that led north to Sardis and Pergamum and that had contributed so much to the importance of Colossae ceased to be used as a major route, because of a new road built through Laodicea. They put a four lane highway through Laodicea, so they stopped using the old route through Colossae. It's a figure of speech. Hierapolis also became..., now that was Laodicea that became the political center, but Hierapolis also became more popular than Colossae due to its being more physically beautiful and also because of the mineral streams there that gained a reputation for their healing qualities. People seeking pleasure and health went to Hierapolis instead of Colossae. So now, you see Hierapolis and Colossae becoming very important cities, I mean, Hierapolis and Laodicea, becoming very important cities. Hierapolis was the healing center, health center and pleasure center, whereas, Laodicea was the political center, the seat of government and Colossae was a nice little textile town. That's what it was. Superseded politically by Laodicea and culturally by Hierapolis, and with the main road going to the north moved out of town, the city of Colossae lost its preeminence. The Greek geographer Strabo, who lived at the time of Christ, described Colossae as a small town. Although it was still recognized as a city and was an active center of the textile industry. The name Colossae came from collossinus, a Latin word, the name of the color dark red, of a dyed wool, peculiar to that area. In other words, they dyed their wool collossinus. They dyed their wool, a dark red, collossinus. And that's how the city got its name. As the city declined after the first century, the name Colossae was replaced with Colassae, change the "o" to an "a", I overemphasized that. Colossae, became Colassae. Change the "o" to an "a", in the second "o". Now Colassae, comes from Kolasis, and it means punishment or chastisement and may make reference to the earthquake destructions as well as to the general decline of the city. Early in the fifth century, Orosius the historian wrote: "In Asia, three cities, Laodicea, Hierapolis and Colossae have fallen by earthquakes. During the seventh and eighth centuries A.D. Colossae was overrun by Serasen and in the eighth century the site of Colossae was abandoned and the stones of the buildings were quarried by neighboring towns. In 1835, William J. Hamilton identified the uninhabited ruins of Colossae, some of which can be seen today, although the site has never been excavated." So like most biblical cities, it's ruins today.

Language and culture. The majority of the population of Colossae, Laodicea and Hierapolis was composed of native Phrygians and Greek settlers. There would have been some Romans present, particularly in Laodicea because of the political government there. There would have also been Judeans present. You know how I know that? Because Seleucid..., the Seleucid king Antiochus III, [remember him?] Antiochus III, who reigned from 223 to 187 B.C. moved 2,000 Judean families out of Mesopotamia and Babylon and settled them in Lydia and Phrygia. Phrygia, this is the area. His motive for moving the Judeans was to stabilize the areas of Lydia and Phrygia where sedition against him had arisen. He moved them to the places that lie most convenient and promised them the use of their own laws, houses, lands for farming, freedom from taxes for ten years, protection from enemies and free grain until the ground they were tilling started to produce. Of course, you know with all that calcite material there, you might have a little problem growing in certain places. But, nevertheless farming still was a major industry there. Once Judeans were settled in Phrygia, other Judeans came and settled there. Flaccus the Roman procurator of the province of Asia, in 62 B.C., a very important date. 62 B.C. Why is that so important? Because that's around the time this epistle was written. Remember there was an earthquake in 60 A.D. Here is 62 A.D. I'm going to tell you about something else and it's right around this time that this epistle was written. In 62 A.D. Flaccus the Roman procurator forbade the Judeans that lived there, forbade them to send gold to the temple. When they continued to send gold, Flaccus seized 20 pounds of gold from the district in which Colossae lay of which Laodicea was the capital. If each Judean freeman had given only the half shekel

traditionally required that would calculate to a population of more than 11,000 Judean freemen; eleven thousand that could have been living there. Of course, 20 pounds was only the amount Flaccus confiscated and probably was not the total amount of gold collected from the Judeans in the district. So, there could have been a lot of Judeans living in this area. The presence of Judeans in Phrygia is also attested to in Acts 2 on the day of Pentecost. Remember? There were devout men out of every nation under heaven, including men from Phrygia. Let me add something else here. Since they had this attitude of giving, with their Judean background,...had the attitude of sending gold to the temple..., would probably explain why there is nothing in Colossians on abundant sharing, because they did it. They were in the habit of giving. It's the only correctional epistle that does not mention abundant sharing. Now there were many languages spoken in Colossae. Phrygian which was the native language, Greek, Latin and Aramaic would have all been spoken. The epistle to the Colossians sent by the Apostle Paul would have originally been in Aramaic and quickly translated into Greek and possibly Latin for the benefit of the believers in Colossae that spoke those languages. There were many religions in Colossae, Laodicea and Hierapolis. The native Phrygian mother goddess Cybele, was worshipped as well as the standard Greco-Roman pantheon. In 29 B.C. Caesar authorized Asia and Bithynia to build temples to him and emperor worship quickly spread throughout Asia. There were also Judeans in Colossae and although no mention is made in the Word of God of a synagogue there, there were certainly enough Judeans in the city to have one. After Alexander the great conquered Asia Minor, Palestine, Egypt and Persia which would have been in the fourth century B. C., there was an influx of Eastern and Egyptian gods into Asia Minor. The Egyptian goddess Isis was so respected in the area that her image was placed on one of the coins of Hierapolis. As in the rest of the Greco-Roman world, in the first century B.C. and A.D. syncretism, a word that we've had before, the blending of Eastern and Western gods occurred, and there was also,...or there arose also and flourished, mystery religions that promised information that would give help beyond the grave. Professor John Whiteford wrote: "the syncretists, the mystics, the devotee, the puritan, would find a congenial climate in these regions of Asia minor." A religious practice uniquely mentioned in Colossians is found in Colossians 2:18. I'd like you to look at it.

Colossians 2:18:

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

The worship of angels was a unique practice at Colossae or in this area. As a matter of fact, it was strong throughout Phrygia being primarily an old Judean heresy. Angels figure prominently in the Old Testament. One author noted that some Judeans believed the entire activity of God in the world is mediated through angels. One could and some people did easily fall into the error that the angels should be worshipped instead of God, since they help men more than the eternal. That's what this author noted. Now all this is a form of gnosticism. The Gnostics believe that God was totally righteous, which he is, but that a God who was such, that began everything, could never be the God of the Old Testament. Therefore, from this God came certain emanations called aions or which these people called angels. And the God of the Old Testament was simply one of these aions. But he was bad in some ways and good in other ways. See? But he was not the original God of the God of heaven overall. So they believed that these aions or angels were mediators between God, the real God, and men. And that these angels were sometimes good, sometimes bad, sometimes this, sometimes that. But they were not God and they were not men. The wide spread nature of angel worship here is attested to by the fact that there are numerous Talmudic prohibitions against that form of religion, so the main stream Judeans didn't like it. Furthermore, angel worship did not stop after the epistle to the Colossians was sent. As a matter of fact, it became a Christian heresy. Michael, became the chief angel and protecting saint of Colossae, which of course laid the ground work for many other angels to develop in Christianity later on, under the control of Rome. Now, how Michael got to be the chief angel for Colossae is the subject of a Greek legend. An overwhelming inundation threatened, to destroy the Christian population of that city. They were fleeing before it in utmost consternation and imploring superior succour for their deliverance at this critical moment the archangel Michael descended from heaven, opened the chasm in the earth to which they still point, and at this opening the waters of the inundation were swallowed up and the multitude was saved.

Well, that's how Michael got to be their archangel. The council of the Christian church which was held in Laodicea in 363 AD condemned angel worship and called it idolatrous. Of course, which council was it, later on, in 451 was it, that really encouraged the use of idols and so on,...that it was O.K.? Well, anyway, here in 363 they condemned angel worship. Now this is not an ecumenical church council. This was a local one, in 363. Because that's between Nicea which was 325 and Constantinople in 381. This is a local one. Nevertheless, the worship continued. Theodoric sometime between 420 and 450 A.D. mentioned that it continued to infect Phrygia. Philosophy, like the various religions, found a home in the area around Colossae. As a matter of fact in Col. 2:8 you have the only occurrence of the word "philosophy" in the New Testament. It says...

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.

The only occurrence of this word in the New Testament... Although, there are philosophers mentioned in Acts 17:18. Those were the ones on Mars Hill. Now, Christianity in Colossae... The Bible does not state how Christianity first reached Colossae. There is evidence in the scripture that the Apostle Paul did go to Colossae, although he may not have been the first Christian to teach the Word of God there. The Apostle Paul spent over 2 years in Ephesus (remember?) on his third itinerary. And it was during this time that Paul could have visited Colossae if he had not been there earlier. It was while Paul was at Ephesus, that all they which dwell in Asia heard the Word of the Lord, both Judeans and Greek. And the Apostle Paul would have done some personnel follow-up work during that time. So it's very possible, he could have been in Colossae.

Besides that, the main road to the east from Ephesus went where? Through Colossae. Now the one north, you know, before went through Colossae but it went...later was moved to Laodicea. But this one, went through,...this is the east west road, went straight through Colossae. It was never moved. And it was only about a hundred miles away. Only four or five days travel by foot. So, those who argue that the Apostle Paul never saw Colossae,...the only scripture they have used is Colossians 2:1. I would like you to look at that.

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, it doesn't say, as many others, "...as have not seen my face...," but that's how they read it. O.K.? This verse really doesn't say, one way or the other. Actually it says those of you and those of Laodicea and whoever hasn't seen my face in the flesh. Now, that "whoever" then, could include the Colossians and Laodiceans or it may not. We'll get to this verse later on and handle it in more detail but I think verse 2...

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...

You see, the Colossians already knew it. Now he is correcting the error there, but he wants others to know about it, mainly "those who have not seen my face in the flesh." That's a point to consider. Well, in chapter one verse 7, talk about the grace of God in truth.

Colossians 2:7:

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

At least, Epaphras had been there and had taught them many things. Now whether Paul had been there, we could argue from now until doom's day. It won't make any difference. We still know they heard the

Word. They knew the Mystery, but somehow, they'd gotten away from it. Now, the Apostle Paul intended to visit Colossae after he was released from prison at Rome. I know that because Philemon 22 says that, and Philemon was from Colossae. Although, the Word never says whether he went there or not after he left Rome, we know he did travel to Asia and could have easily seen Colossae. Now the epistle to the Colossians. Colossians, like Ephesians and Philippians and Philemon was written while Paul was a prisoner at Rome. Tychicus, who carried Ephesians carried Colossians at the same time. I would like you to look at,...keep your finger here in Colossians,...but look at Ephesians 6:21.

Ephesians 6:21, 22:

But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

See, it was Tychicus, who Paul was sending with the epistle, to comfort the people. Now in Colossians four, in verse seven:

Colossians 4:7, 8:

All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:
Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

Again it is Tychicus and there really was not enough time here for Tychicus to run over there, to run back (I guess he could have), but he could have taken them together too. See? And it would make more sense because when Paul did send them, he didn't send them there to go in and then sneak out, but to stay there and work with the people, comfort their hearts. But verse 9 says, he sent him with who?

Colossians 4:9:

With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

So, Onesimus is going with him and look at Philemon again, Philemon ten.

Philemon 10-13:

I beseech thee for my son Onesimus, whom I have begotten in my bonds:
Which in time past was to thee unprofitable, but now profitable to thee and to me:
Whom I have sent again: thou therefore receive him, that is, mine own bowels.

So, it's very possible that here these two were heading for Asia carrying three epistles. Or, it's possible that Philemon followed after and that he had already sent Onesimus with Tychicus with the other two epistles. But anyway, they were all three written around the same time, as well as Ephesians which I believe Tertius took, and then Philippians. And it was Epaphroditus that took that one. So, at any rate, here you have the mail department in the first century. But isn't that interesting?

Now, the epistle..., we've got to look at Colossians again, chapter four, verse 16. Now, when they get this epistle it says:

Colossians 4:16:

And when this epistle is read among you, cause that it be read also in the church of the [what?] Laodiceans; and that ye likewise read the *epistle* from Laodicea.

Now, all of you have memorized the books of the Bible and you've never run across this epistle to the Laodiceans. Have you? O.K. And of course, in our work on Ephesians a couple years ago, Dr. Wierwille mentioned the possibility of Ephesians being the epistle also that was sent to the Laodiceans, because every church epistle was an encyclical, which meant it never went to one church and stopped. But, it went to them first, then it went to another church, then to another church and so it passed around. Copies were made, translations were made and it circulated. They were encyclicals.

Now, the epistle to the Ephesians deletes those words "en Ephesos", "in Ephesus", in many of the manuscripts. In other words, it still retains the blank. Where the church could write in its own name...so to speak. Now look at the logic of this. If Tychicus is carrying Ephesians and Colossians, whether or not, Onesimus is carrying Philemon is immaterial... but Tychicus is bringing, let's say those two..., he's coming from Rome to Colossae. What's his first stop? Ephesus. Isn't it on the way? What's the next stop? How about Hierapolis? Oh yeah, that was thirteen miles away from Colossae. Laodicea was only ten miles away. So the next stop, 100 miles down the road, roughly, you come to Hierapolis. Then you come to, three miles further or six miles, I guess, 'cause you have to cross over the river and you come to Laodicea. Then you come to where? Colossae. Now, let's suppose that he dropped the epistle to the Ephesians, then he went on to Colossae. Both these are encyclicals. The epistle to the Ephesians, next stop Hierapolis, next stop, Laodicea and so now, you read the epistle that is coming from where? And you also likewise send yours over to where? Laodicea. And then what? Send it on to Hierapolis, send it back to Ephesus, send it any place, just send it! See. Now isn't that beautiful? I think that is the explanation for this epistle here and for the blank space in Ephesians. I just told you all the stuff that's in my notes here,...or the other possibility is that he read it to the Ephesians. Maybe a copy was made there. Then he traveled to Hierapolis, reads Ephesians to them; travels to Laodicea, reads Ephesians to them; then travels to Colossae, reads them Colossians first, because they needed that, then reads them Ephesians. [Laughs] So anyway...

Colossians, at any rate is part of the Mystery package of Ephesians, Philippians, Colossians, written while Paul was a prisoner at Rome. The great Mystery is mentioned in each of these epistles. Now we've read it in Ephesians and Philippians and here in Colossians primarily, you see it in chapter one, verse 26 to 29 where it talks about the riches of the glory of this mystery which is Christ in you, the hope of glory. And in chapter two, where it talks about the acknowledgment of the Mystery, and in chapter four verse three, praying, you know..., for God would open a door of utterance to speak the Mystery of Christ. So, those three places particularly mention the Mystery. Colossians is a correction epistle and corrects the doctrinal error that arose in the church due to the failure of believing to adhere to the principle that are laid out in Ephesians. Philippians corrects the practical error, but Colossians corrects the doctrinal error. The major theme in Philippians, as you remember were likemindedness and joy, because they were not unified practically..., in the practical end. They were not holding together the one Body in their walk. But at Colossae, the believers were no longer holding the head, Christ. Now the doctrine for this, is given in Ephesians one, chapter one of Ephesians and in verse 22.

Ephesians 1:22, 23:

And hath put all *things* under his feet, and gave him *to be* the head [head] over all *things* to the church,
Which is his body, the fullness of him that filleth all in all.

But the Colossians needed to hear that again. Now, the Colossians had been..., Asia, had heard some of this thing taught before, but now Colossians is written to correct doctrinal error because they were not holding that head, who was Christ. In Colossians chapter one, and in verse 18, it says it again, just like it said it in Ephesians.

Colossians 1:18:

And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all *things* he might have the preeminence.

Christ is the head, and then in chapter two, verse 19, well verse 18, that way you have...

Colossians 2:18, 19:

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with increase of God.

You see, they were not holding that head, Christ. Once believers lose sight of Christ as the head of the Body, there is no genuine way to maintain unity. You see, they had a problem with unity at Philippi, but at Colossae, it had gone up the neck further. You can have a pain in your body, but eventually, it gets to your head. Once the true doctrine is gone, believers fall prey to religious practices. The Colossians had, to some extent, fallen prey to the rudiments of the world. Right here in Colossians two. They weren't holding the head in verse 19. But in verse 20, it says:

Colossians 2:20-23:

Wherefore if ye be dead with Christ from the rudiments of the world, why, as through living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

But you see, it's after the rudiments of the world. And that word "rudiments" refers to the ritualistic practices, the ceremonialism, the religion that replace the genuine doctrine of godliness. And it's significant that both the Aramaic and the Greek word that's used here, that's translated "rudiments", appears twice in Galatians, and twice in Colossians and in no other church epistle. Both correct doctrinal error, where they were into the rudiments, the religion, the ceremonialism, the ritual. In Colossians chapter two is the other place this word occurs.

Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments [the ceremonialism, the ritualistic practices, the religion] of the world, and not after [the head, who is] Christ.

The head is Christ and they were not holding the head in it's place, verse 18, they were substituting the worship of angels. That was their head. Now, remember, I started to tell you before that angels were neither God, nor men, they were those aions. They were somewhere between God and man. They were those spirit beings. The "god of the Old Testament", they called an angel or an aion. He was not the God who was overall, they said. That was part of their religion. It's angel worship. Now, if you start calling Christ an aion or an angel, which some of them did even in the later centuries..., they referred to Christ as one of these aions. The angel to them was a mediator, being neither God, nor men but is in between. But, Jesus Christ was both the son of God and the son of man and he had to be a man, a perfect human, in order to be that perfect sacrifice, the perfect sacrificer, the perfect high priest, perfect in every way, but he had to be one of the flock. He had to be one of us, a man. But he had to be a perfect man and that's why he had to be the son of God. To be the perfect mediator. Therefore, the Christology or knowing what Christ was in Colossians becomes very important. Because they were looking at him..., some of them, were looking at him as one of those aions; who's some kind of spirit being, which is a very Gnostic idea, nasty idea too. (Laughter) But, it was one of those Gnostic...or showed the Gnostic influence already at work in Christianity which support what led to the trinity later on. Look at Colossians 1, verse 15, this is Christology. It's what Christ is. Colossians tells you who he is. Verse 15:

Colossians 1:15:

Who is the...

Invisible God. Oh! He's an invisible aion somewhere between God and man. No. He is the *image* of the invisible God. Now, if he is the image of Him, is he God? No! I'll refer you to Mary Lawler's paper be coming out in *GMIR* in a month or two or three or four. But anyway, "image", she worked on that word. If he's God, then he is not "image". But if he is the image of God then he can't be God. He's only the image...

Colossians 1:15:

...image of the invisible God, the firstborn of every creature.

Colossians 1:18:

And he is the head of the body, the church: who is the beginning, the firstborn [now here, it defines first born, the first born] from the dead....

Christ is the firstborn from the dead. Now 16 and 17 are a parenthesis dealing with God, *Elohim*, the creator of the heavens and the earth. But Christ is the head of the Body, one of us, but the head of the Body of Christ..., now we're showing who Christ here...he is the image of God, because he is the son of God. He's the first born from the dead that these others are going to be getting up from the dead.

Colossians 1:18:

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

Colossians 1:19:

For it pleased *the Father* that in him should all fullness dwell.

He is the image of God, what dwells in Christ? All fullness, what fullness.

Colossians 2:9, 10:

For in him dwelleth all the fullness of [what?] the Godhead bodily [dwells in Christ].

And ye are complete in him, which is the head [he is the head, the head] of all principality and power:

And it's, Colossians 1:27, Christ where? IN YOU! CHRIST IN YOU! That head is not some aion out some place in the atmosphere or stratosphere, he's not some angel out there some place else, but it's Christ where? IN YOU, THE HOPE OF GLORY. He is not some mythical being some place. He's not something in between God and man, but he is a perfect man. But he's a man, who is the firstborn from the dead, all the fullness dwells in him, he's the image of God, because he is the son of God, all the fullness of the Godhead bodily dwells in him. And, you are complete in him, because it's CHRIST IN YOU. Now, this is what Christ is according to Colossians. Verse 28.

Colossians 1:28:

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in [the aions, no. In the angels, no. In...] Christ Jesus.

Boy, Oh Boy, Oh Boy! To present every man perfect, fully mature.

Colossians 2:6:

As ye have therefore received Christ Jesus the Lord, *so* [do what?] walk ye in him.

Colossians 3:1:

If ye then be risen with Christ [what Christ? the Christ is not some aion, some angel out some place but it's Christ in you, the hope, the one who has the Godhead bodily dwelling in him, who is

the image of God. That one. You are living with him.], seek those things which are above, where Christ sitteth on [his own hand, (No!) Oh, he is seated at...] the right hand of God.

You know where they put the aions in Gnosticism? They say God is way out there and that all these aions are somewhere else. You know, doing their own little thing. Like you've got the aion of the Old Testament. You've got the aion of the Gospels and they're all separate from him, because, you know, they're not perfect, but he was, well anyway. Christ sitting where? Right hand of God. Not on his own hand. Then verse 16 of chapter 3:

Colossians 3:16:

Let the word of Christ [what word of Christ are we talking about in this book, the word of Christ in you, the word of the fullness of the Godhead bodily dwelling in Christ, the word that Christ is the image of God, that it's Christ in you, let that word...] dwell in you richly [let it dwell in you richly] in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Boy, oh boy, oh boy! That verse is the goal of this epistle; to get to the point where you let that word of what Christ really is, that he is the image of God, the fullness of Godhead bodily, that it's Christ in you, let that word of Christ in you dwell in you richly. See. In all wisdom, then teaching and admonishing one another.

The epistle to the Colossians brings the believers back to the true doctrine of the Mystery, it sets Christ back at it's proper place as head over the one Body. Christ is the head, not some angel out some place else. He's not your head. Colossians declares the truth. That's why all the saint worship is nothing but a take off from angel worship. All saint worship, relic worship. It's a take off, derivation, of this angel worship and you see, even though at the church council in 363 at Laodicea they condemn this, look how it's still spread throughout the church. Today, you've got all kinds of saints, angels, that are worshipped. It's nothing more than devil spirit worship. See. But those saints aren't our heads, Mary is not our head. Jesus Christ is the head of the Body, because he's the image of God, it's the fullness of Godhead bodily that dwells in him, and it's Christ in you! That's why. The Colossians declares the truth that the believer does not need to observe worldly ordinances, those religious things, since he is completely, completely, complete in Christ. Ephesians...key concepts..., Ephesians exhorts the entire Body of Christ to keep the unity of the spirit, the practical error manifested at Philippi was that the believers were not staying likeminded and joyful. Now Colossae. At Colossae, the believers were not holding the head, Christ. They were not firm on their knowledge of the great Mystery and they were not teaching the Mystery. That the Colossians needed to be reaffirmed in the great Mystery is obvious because this word *epignosis*; *epignosis*, which means what? A full, complete, precise, accurate knowledge, not just *gnosis*, knowledge, but a full precise, complete, accurate knowledge. It occurs four times in the book of Colossians, more than in any other epistle. It appears in Colossians 1:9 and 10 where it says...

Colossians 1:9, 10:

For this cause 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 [*epignosis* of his will, the full complete...] knowledge of his will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the [*epignosis*, the full complete...] knowledge of God.

It is also in 2:2.

Colossians 2:2b:

...the acknowledgement of the mystery [that's the full precise, complete knowledge of the mystery, *epignosis*]...

And in Colossians:

Colossians 3:10:

And have put on the new *man*, which is renewed in [*epignosis*] knowledge after the image of him that created him.

We're to be renewed in the full, precise, complete knowledge, in the mind. And of course, 2:2 as I read, it's to be that full, precise, complete knowledge of the Mystery, that was deficient here at Colossae. Also Colossians 1:27, Christ in you, the hope of glory, where Christ is the head. Head is a very important concept; the key concept in Colossians. Also, the word "wisdom", *sophia*, because it's that full, complete knowledge which is the wisdom regarding the Mystery. That word *sophia* is used six times in Colossians, it's used seventeen times in I Corinthians where wisdom was a big issue, but all the other epistles, it's not used as much. Now the people at Colossae, not only needed to know the great Mystery, to have a full, precise complete knowledge of it, the wisdom regarding it. Or that Christ is the head, but they also needed to be bold in releasing it, in teaching it. The word teach, *didasko*, is used 11 times in the epistles. Three of those in Colossians. Similarly, the word *noutheteō*, you know nouthetic counseling means to warn, admonish, confront. It appears twice in Colossians out of the eight times in the entire New Testament. It's interesting this key verse we read in Colossians 3:16, where it says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing", both words are used in that verse, "one another". Teaching and admonishing in wisdom, *sophia*. There's wisdom also used in that verse. That's going to be a good verse, when we get around to it. And I've been cutting them out today, so we get lots of 'round to its. (Laughter) Alright. So those are the key concepts that you find. They not only needed to learn or know the Mystery, to be reminded of it, but they needed to learn to be bold in releasing it, teaching it, telling it, to be light bearers. See? Alright.

One other thing; the structure of Colossians. Colossians 1:1 and 2, this is letter A. Colossians 1:1 and 2; that's the Salutation. Letter B, if she screams let her be (Laughter) Alright. Colossians 1:3 to 8, prayer of thanksgiving for your affairs; that's why it's letter B. Prayer of thanksgiving for your affairs. Now letter C, indent further, this is introversion, now we go A, B, C, D, E, and then backwards, E, D, C, B, A. OK. Letter C is chapter 1, verses 9 to 23, prayer, to be filled with the knowledge of God's will. Prayer to be filled with the knowledge of God's will. Letter D, chapter 1, verses 24 to 29, labor for the doctrine of the Mystery. Labor for the doctrine of the Mystery. Letter E, chapter 2, verses 1 to 23, the whole chapter, conflict over the doctrine. Then below that, letter E again, straight below it, chapter 3:1 through 17, resolution of the conflict. And this a very powerful section of Colossians, because it's what you do; how to get back on the ball. And of course, that verse 16 is right in there; right in the climax of that whole section. Let the word of Christ dwell in you richly. Then, backwards, letter D, chapter 3, verse 18 through chapter 4, verse 1, labor for the practice of the Mystery. Then, letter C, backwards a little bit further, and that's Colossians 4:2 through 6, prayer for the knowledge of God's will to be made known. The letter B again, chapter 4:7 to 17, if you let her be, it'll be action for your benefit. Action for your benefit. Then, letter A, chapter 4 verse 18, the salutation. So, that's the structure of Colossians, it opens with the salutation in letter A and closes with one and letter B is prayer of thanksgiving for your affairs, but letter B at the end is action for your affairs or for your benefit. The action that he's going to take that will help them, as well as the prayer in the beginning. Then letter C, at the beginning is prayer to be filled with the knowledge of God's will, but letter C at the end is prayer for the knowledge of God's will to be made known, to be made known, to make it known and then letter D, labor for the doctrine of the Mystery and labor for the practice of the Mystery. And those will be two interesting sections. Then, letter E, conflict over the doctrine and resolution of the conflict which as I said is a very powerful section. A believer needs Colossians when he is not holding Christ as the head of the one Body. When he is not recognizing the power of Christ in you and when he is not walking in the wisdom and the full precise and complete knowledge of the Mystery. And when he is not teaching and confronting others with this knowledge. That's when the believer needs Colossians. And if the Mystery is going to live in our times, it needs to be both lived and proclaimed.

Father, we sure thank you for the living Word in our times that we can live it, that we can proclaim it, teach it and share it with others that truly hunger and thirst after truth. We thank you again for the Corps, and for the wonderful evening we've had together, for Dr. and Mrs. Wierwille as they travel from Europe, for our Board of Trustees here at International Headquarters, and for all the work as it continues

throughout the world, this day and throughout the week that lie ahead of us. Thank you father in the name of your son Jesus Christ. Amen! God bless you!

The Structure of Colossians

A - SALUTATION - Col. 1:1 and 2

B - PRAYER OF THANKSGIVING
FOR YOUR AFFAIRS - Col. 1:3-8

C - PRAYER TO BE FILLED WITH
THE KNOWLEDGE OF GOD'S WILL - Col. 1:9-23

D - LABOR FOR THE DOCTRINE
OF THE MYSTERY - Col. 1:24-29

E - CONFLICT OVER THE
DOCTRINE - Col. 2:1-23

E - RESOLUTION OF
THE CONFLICT - Col. 3:1-17

D - LABOR FOR THE PRACTICE
OF THE MYSTERY - Col. 3:18-4:1

C - PRAYER FOR THE KNOWLEDGE OF
GOD'S WILL TO BE MADE KNOWN - Col. 4:2-6

B - ACTION FOR YOUR (AFFAIRS OR)
BENEFIT - Col. 4:7-17

A - SALUTATION - Col. 4:18

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 chiasmic 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.

Colossians 1:9-23

April 11, 1984

So, tonight we're in the Colossians chapter one and in verse nine. And tonight the literals that you've been given, you will notice, they are in introverted structure ABCDCBA. That's because this particular section forms a real nice crisp and clear introverted structure and something that will help you to understand this particular section. And remember this, these verses 9 to 23 form a section in themselves, it's the section on prayer, to be filled with the knowledge of God's will. The prayer to be filled with a knowledge of God's will and it starts out in the first section, verses 9, 10 and 11 with a view to the believer.

Colossians 1:9:

For this cause we also, since the day we heard *it*, do not cease to pray for you [you, the believer]....

Then in verses 12 and 13, it switches to God the Father. The Father, which corresponds to Jehovah of the Old Testament. Jehovah was God's relationship, covenant relationship with his people. Elohim was the term used for God when it was God in relationship to his creation, as the creator. So, this is the Jehovah section, verses 12 and 13. Then verses 14 and 15 refer specifically to the son of God, Jesus Christ. Then, verses 16 and 17 are the central section and they speak of God as Elohim the creator. Elohim. And those are also a parenthesis, that we'll get into a little bit later. Verse 18, then goes back to the son, Jesus Christ. Then, verses 19 and 20 come back to the Father, Jehovah. God as the Father in relationship to His family, Jehovah. And then, the last three verses 21, 22, and 23 come back to you the believer. Now in verse nine.

Colossians 1:9:

For this cause 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 in all wisdom and spiritual understanding.

First of all, it says, we also, we also do not cease to pray for you. Who else was praying for them? Well, how about Epaphras? Epaphras is the one in verse 8 who has related your spiritual love for us. Epaphras was the one that taught them and then related to Paul and Timothy their spiritual love for Paul and Timothy. And that's why in verse 9, we also, Paul and Timothy, cease not to pray for you. How do I know Epaphras was praying for them?

Colossians 4:12a:

Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers....

That's how I know Epaphras was praying for them. But we also, Timothy and I, we also since the day we heard it. And what was the day that they heard it? The day that Epaphras told them about it. Verse 8, Epaphras related it to them. Right? That's the day they heard it. Whenever Epaphras told them. Since the day we heard it, do not cease to pray for you. The words "do not cease" is a figure of speech antenantiostis. Where you say it negatively in order to emphasize the positive. The Word could have said, we continue to pray for you. But instead it puts it in the negative, we cease not to pray for you, or do not cease. Putting it in the negative to emphasize the positive. To pray for you and to desire. See that word "desire"? It's not thelo to intensely desire. It's not that word that means, to have great emotions or intense emotions, that we've had before. But it's the word aiteō in Greek, which means to ask or request. Like you request payment on a check when you hand it to a cashier at the cashier's window. What does it mean? You demand it. But you don't go out and say I demand payment on this. But you request it, but you have a right to it. You won't settle for three-fourths of what's on the check. Right. That's right. You want the full

amount, and it's your right to demand it, to request it. That's the strength of that word here, to desire, to request, to ask emphatically, to demand that you might be filled. It's our right to ask it, to request it, that you might be filled. And that word "filled" is *plēroō* to be filled to capacity. That you might be filled to capacity with the knowledge and the word "knowledge" is *epiginosis* which you know is full, precise and complete knowledge, exact knowledge. *Epiginosis* not just knowledge but the full, exact, precise knowledge of His will. His intense desire in all wisdom and spiritual understanding. Wisdom, what is the wisdom? Regarding this particular administration, specifically it's that wisdom in I Corinthians 2, regarding the Mystery. The Mystery. See it? It's that wisdom regarding the Mystery that he wants them to be filled with the knowledge in all wisdom and then the spiritual understanding. The spiritual *sunesis* where your thoughts all flow together. That is the utilization of it again, it's that spiritual understanding, that's the Advanced class. It's putting it into practice where you're able to help people with the knowledge of that wisdom of the Mystery that you have. You have the wisdom of Christ in you, what to do about it. How to do things in this day and time. What's right and what's wrong according to the Word in our administration. And then, the spiritual understanding in each situation. How do you minister to somebody in a meeting? If somebody has a need, do you do it by your five senses? No, but you have the knowledge of the Word which is a critic of your heart, you have the knowledge of God's Word and you also have the nine manifestations that you can operate. And specifically when that person has a need, word of knowledge, word of wisdom, discerning of spirits, that God can show you what the score is and what to do about it. Right? And then you have the power and impartation manifestations to carry it out. So that's where the spiritual understanding comes from. Because of the spiritual adeptness and perception that you have, the inner man. Remember this same phrase came up in the Aramaic in Philippians 1:9. Philippians 1:9, where he says:

Philippians 1:9:

And this I pray, [here he was praying too] that your love may abound yet more and more in knowledge and *in* all judgment.

Here in Philippians it's your love abounding more and more in knowledge and all [remember?] spiritual insight. Spiritual insight. Here in Colossians, it's not knowledge and spiritual insight. It's wisdom and spiritual understanding or spiritual insight. And it's not that you might be abounding in love, that would put it into the practical category of Philippians but, that ye might be filled with the full complete knowledge. See it? That's the Mystery. That's the Mystery that Ephesians lays out and then Colossians corrects the error because they were not holding the head. They were not really living according to the doctrine of the Mystery, in Colossians. See the minute differences between Philippians 1:9 and Colossians 1:9? See how close they are in the wording? And yet they're different. And the reason for that difference...Christ is the head, the head of the Body and they were not holding that head. They needed to have the wisdom reaffirmed in their lives, that wisdom of the Mystery and that Christ is the head and then the spiritual understanding in order to walk according to that head who is Christ. So, we translated verse 9.

Colossians 1:9: (Literal)

Because of this [Epaphras' report], since [from] the day we heard it, we also do not stop praying for you and requesting that you be filled to capacity with the full, complete knowledge of God's will in all wisdom and spiritual understanding.

Then,

Colossians 1:10:

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

The word "worthy" is the Greek word *axis*. You've had it before in Philippians 1:27, we mentioned it being in Ephesians 4:1, to walk worthy of the calling wherewith you were called. Worthy is that word that means "balance", used of the scales, when they're in balance. So you have a worthy walk. That means your

walk balances with the doctrine. Your practice and your doctrine are one. You can't have one doctrine and then practice something else. Your walk has to line up with your doctrine. So walk worthy, walk with a balanced walk, of the Lord, and that Lord has to be God, as a matter of fact, the Aramaic says God. And the Aramaic says "to" God, not "of" God, but to God and it puts it with the word "pleasing" that follows. In other words, we're to walk with the balanced walk, worthy, being pleasing to God, in our balanced walk. In all things. As a matter of fact, the next phrase, being fruitful in every good work. That phrase "in every good work", the Aramaic puts it after pleasing again. We're to walk worthy, pleasing to God in all good works. Now, wherever you put that and I like the Aramaic because it puts it first, then being fruitful, you would still be fruitful in your good works. See? But you're pleasing in all those good works being fruitful in them. See? And you'll see that as you look at our translation here in a minute. Then, it says, not only being fruitful, but increasing, *auxanō*. Remember that one? It means to grow, grow up, increase in the knowledge and there's *epignosis* again, full complete knowledge.

Now, it's interesting, you have here "when you are filled with the full complete knowledge of God's will in all wisdom and spiritual understanding". In other words, you know the Mystery and you walk according to it. You have the nine manifestations in operation in your life, then you can walk worthy with a balanced walk being pleasing to God in ALL good works. And then you're fruitful and you grow up, which is what he prayed back in verse six, remember that? Which is come unto you, as it is in all the world; and bringeth forth fruit and remember the text added *auxanō*, and causes growth. How did we translate that? 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, God's grace in all its truth. From the day you first heard what? The true Word, the good news, remember? The true Word, the good news, it was preached to you... and that true Word produces fruit and growth. And when you come to a full complete knowledge of the Mystery, of the Word, it causes fruitfulness and growth in your knowledge of God, your full complete knowledge of God. But it comes from the Word, back in verse six. You learn the Word, you learn the walk, you grow up, you're fruitful, and that's what he wanted to see more and more of. He wanted to see them filled to capacity with this knowledge. Look at verse 11.

Colossians 1:11:

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

Strengthened and might are the same word in a different part of speech. So it would be a figure of speech, the word there is *dunamis* and then a related word. So you'd have "empowered with power". That's a figure of speech, polyptoton. Remember Polyptoton? You got that list memorized yet? Good. Alright. According to his glorious power; the Greek word for power here is *kratos* and that means exerted power or power with an impact. Unto, in the Aramaic is the prefix "b", which can mean in, by or with. Which makes more sense than the Greek word used here and then you have patience and longsuffering and the Aramaic says "and joy" rather than "with joy". Now "longsuffering" means a lengthy period of patience before showing wrath. In other words, having a long fuse. Patience is used with respect to things, circumstances or conditions whereas longsuffering is used with respect to people. You have to be longsuffering with people and patient with the circumstances surrounding those people. When you do it with joy, then you get some results. That joy must accompany the patience and longsuffering. Now, we'll translate 10 and 11 here.

Colossians 1:10, 11: (Literal)

Thus shall you be able to walk with a balanced walk, being pleasing to God in all good works, bearing fruit and growing up in the full, complete knowledge of God, empowered with all power according to His glorious exerted power, with all patience and long-suffering and joy.

Thus what? As a result of being filled to capacity with the full complete knowledge of God's will in all wisdom and spiritual understanding. Thus, when you have that full capacity, thus shall you be able to walk with a balanced walk being pleasing to God in all good works, bearing fruit and growing up in the full complete knowledge of God empowered with all power. You see, it's not just knowing the Word but then

that Word makes you able to walk with a balanced walk, to be able to please God in all things, in all good works, to bear fruit, to grow up in the full complete knowledge of God and to be empowered with power. That's the Advanced class that we happened to be into right now. To be empowered with power? Boy, the church today if they only could see this. If they only knew what was available. If they only read the Word and believed it. That's right. But to be empowered with power according to His glorious exerted power and again God's Word just... it's stumbles around with human language because of the inability of man's language to communicate the greatness of what God really wants to say. Look at that. Empowered with all power according to His glorious exerted power. With all patience and longsuffering and joy. And that's what it takes in the walk. You can't say, God give me patience and give it to me now. You can't say, God give me revelation and give it to me now. You be patient. OK? Longsuffering and with joy. See? If things aren't quite working out, well, just keep the joy. Don't get impatient. Keep a smile on your face, while you're walking with that power. But they lacked that full complete knowledge of God's will in all wisdom and spiritual understanding. Now that's for you the believer, that's his prayer for you the believer. Then we switch to the Father.

Colossians 1:12:

Giving thanks unto the Father [*Jehovah*], which hath made us meet to be partakers of the inheritance of the saints in light.

You see, with all this, if we're to be filled with the full complete knowledge of God's will in all wisdom and spiritual understanding, so you have all these other things. That gives us cause to give thanks to our Father. Not God as *Elohim* creator, somewhere there out in the universe. But he's our Father, like *Jehovah*. He's our Father. Moses says, "Who shall I say sent me". I'll be what I'll be. Tell him "I'll be" sent you. I'll be is related to *Jehovah*, a form of the word. You know, tell him *Jehovah* sent you. It means essentially the same thing. A form of the word. Isn't that neat? I think so. Giving thanks to *Jehovah*. Moses didn't have a God that was somewhere way out in the universe. And he didn't have some wood block or stone someplace. He had a real God that he was in touch with. Giving thanks to the Father, he is our Heavenly Father, which hath made us, us, us, us. There's a little word that ought to just stick out and shake up your eyes. "Us". What's unusual about that word, "us"? Well, before in 9, 10 and 11, it was you, you, you. Now all of sudden it switches to us. Because it's not dealing with you the believer. Now it's general, "us", because it switched to a new section it's the Father section. Well, you think men just wrote these words haphazardly? And you will not see "you", the word "you" come up again until 21. If I looked correctly, which I'm sure I have. In verse 21.

Colossians 1:21:

And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

"You", does not come up again until 21. And in 21 is where it goes back to the "you" section. In the meantime, it's the Father, what He's done for all of us. We've switched sections here. Who hath made us meet, or adequate, sufficient, confident. It's that word used of, God is our sufficiency, he's made us sufficient and so on, he's made us confident, capable to be partakers, partakers of the inheritance. A partaker means a share, or, of a common stock, where you share in a common stock. It's a part or a portion. He has made us confident for a share, is literally what it says. A share, a portion, our portion of the inheritance of the saints. Now, there's your dual genitive. See that? Partakers "of" the inheritance "of" the saints. Dual genitive, so it's really drawing attention to that phrase. And our inheritance is in the light, it's not in darkness. It's in the light. Look how we translated it.

Colossians 1:12: (Literal)

So give thanks to the Father [*Jehovah*], Who has given us the ability to enjoy [now] our share of the saints' inheritance in the light.

Because if you're empowered with power now, look at it. If you're empowered with power now, not sometime in the future. God wants you to have a complete knowledge of His will in all wisdom and spiritual understanding when? NOW. He wants you to have that balanced walk. NOW. He wants you to bear fruit NOW. He wants you to grow up NOW. He wants you to be empowered with power NOW according to His glorious exerted power with patience, longsuffering and joy.

So, you give thanks to the Father NOW who has given us the ability, made us confident to enjoy our share of the saints' inheritance in the light. NOW. You've got your inheritance coming in the future, but I want to tell you something, you can enjoy it NOW because you have the power of the head, Christ in you, to operate today. Boy, the Christians are living way below par. And I think sometimes we get talked out of it. We ought to be living miles above the rest of the world with Christ in us, and all that power to be empowered according to His exerted power. I got excited when I heard the manifestations again tonight. I'll tell you, if it weren't for those things, I don't know. I can always trust those things. Have you ever heard that before? [Laughs] It's God's Word, He's speaking exhortation and comfort to us now. And what about the other things that happened in a meeting. If somebody is walking things happen. Boy, in life, in your job, in your twig, wherever you are. Things got to happen when you're walking by the spirit. That's right. Advanced class or no Advanced class. Sure I think you need the Advanced class once a year. I've been through this thing almost every year. But, every year if I can't be in at least part of the Advanced class, I just need that to kick me in the butt once in a while. To know again the great power I have. And you do too. I don't think any of you have arrived on the third heaven yet? We should enjoy our share of the saints' inheritance NOW in the light.

Colossians 1:13:

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

Who hath delivered us? The Father. Our Father. He hath delivered us from the power of darkness. That's why we're in the light, and we enjoy that inheritance in the light. NOW. Because we're already delivered from the darkness, the word "delivered" of course is, rescued. To rescue, to snatch from danger. Deliver, save. And He's rescued us, snatched us from the danger of the power *exousia* which means authority, delegated power, authority of darkness, darkness. There's an article I did a long time ago in a Way Magazine on darkness. It even has a dark page at the top, I don't know. But there's two words darkness, one is *skotos*. This was in 1969 I believe. The July/August/September issue I think is the one it is. Anyway, there's two words, *skotos* and *skotia*. Now *skotos*, the first one, is used of the darkness in which a man of body and soul walks. A natural man of body and soul walks in darkness and a son of God could walk when he's out of fellowship, he walks in darkness. *Skotos* is also used of those who are not born again of either seed. In other words, they're just natural man of body and soul. However, those who are born of the wrong seed, the seed of Satan are in *skotia*. It is much more emphatic, much darker than *skotos*, it refers to the state of darkness. The actual state of darkness. It's used of the things pertaining to the kingdom of Satan. In John 1:5: it says, the light shineth in *skotia*, darkness. And the darkness *skotia* comprehends it not. It's unable to even cast a shadow upon the light.

I John 1:5:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

A double negative there, absolutely no *skotia*, no darkness. And then in.

I John 1:6:

If we say that we have fellowship with him, and walk in darkness [*skotos*], we lie, and do not the truth.

Because the believer can not walk in *skotia*, we lie and do not the truth. Only a man born of Satan, the wrong seed, can walk in *skotia*, and so on. Well there's more to it than that but that gives you an idea. Something I think you can work in more detail. The word "darkness", that's used here is *skotos*. Because we were never in *skotia*, we were in *skotos*. OK? He's delivered us from the authority of darkness and hath translated us, translate means to transfer, to remove from one place and place in another. The Sanscrit says, "He gave us citizenship." The text that Bishop Pillai had, from India. To give us citizenship. Well, if you are removed from the kingdom of darkness and brought over to the kingdom of light, then would you be made citizens in the new kingdom? Certainly. So the Sanscrit fits real nicely. At least, that's the thought and essence of it, when you work it. By the way, this is covered in *The Bible Tells Me So* chapter 7, God Rescued Us, if you haven't read it lately. It's like removing the captives from their city and transferring them to another area. In this case removing the captivated from one city and returning them to their proper city. Now, "kingdom of his dear Son". See that phrase? Literally, it says in most of the manuscripts, the kingdom of the son of His love or the son of his beloved. Or His beloved son, would be another way to say it. You must remember that this could be a genitive of relation and be translated by the son of His love. Or by His beloved son. There are certain manuscripts that I encountered in Germany when I was there as well as an old Syriac text that reads: The Kingdom of the love of His son or the Kingdom by the love of His son. In other words it was His son's love that brought us to the kingdom. If you looked at it, just the way it is in the Greek, as "by His beloved son". That would imply by what His beloved son did. Right? Or by the works of His beloved son. And that, I think brings out the truth of it, in the way we translated it. So verse 13 is:

Colossians 1:13: (Literal)

He has rescued us out from among the exercised influence [of the kingdom] of darkness, and He has separated us, bringing us as citizens into His kingdom by the work of His beloved son.

And that's pretty much the literal according to usage, Dr. Wierwille gives you in the book. Now verse 14.

Colossians 1:14:

In whom we have redemption through his blood, *even* the forgiveness of sins.

First of all, forgiveness is remission. And this verse now switches from Father to the son. And the son was introduced at the end of the previous verse and now these verses proceed to tell us about the son. In whom, the son, we have redemption. The words "through his blood" are omitted in Aramaic and many of the Greek texts. So we translated it.

Colossians 1:14: (Literal)

By His son we have redemption, the remission of sins.

Then,

Colossians 1:15:

Who is the image [Christ, the son, is the image] of the invisible God, the firstborn of every creature.

First of all, it's talking about the son again, the son Jesus Christ, who is the image of the invisible God, who is the firstborn of every creature. Creature is a created thing or creation. Created things or creation. Is Mary Lawler's article going to be in the next issue of the magazine? For May/June, the GMIR article for May/June will be Mary Lawler's paper on this word "image", and she does a fantastic job. First she shows how screwed up religion has been over this word "image" and the different ways they've tried to distort it. But you go back to Genesis 1:26 and 27; God said, let us make man in our what? Image. OK. Is God man? No. Jesus Christ was made in the image of God and it tells us that other places. The usage of this word

"image" in the New Testament in Romans 1:23 to 25, where man change the glory of the incorruptible God into an image made like unto corruptible man. The birds, fourfooted beasts, creeping things and so on... who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, God himself *Elohim*. At this point it seems appropriate to comment on the parallelism among Father/son, Creator/creature and archetype/ image. In all three categories it is absolutely implied and obvious that the thing derived can be neither identical nor equal to that from which it is derived. Creator/creature. It's not identical, is it? Archetype/image, image is something that's derived from the archetype, Jesus Christ the son, derived from the Father. Not equal, not identical. OK. Jesus Christ is currently called the son of God throughout the New Testament. He is specifically described as the image of God in II Corinthians 4:4 and Colossians 1:15. And then she goes into this verse and explains it very nicely. If you're an image of something, then, you're not that something. Well, I'll let you read the article. John Crouch also prepared a background study that is tremendous. He goes into a lot of details on this verse. I'd like to share sections of it with you. Again he mentions II Corinthians 4:4.

II Corinthians 4:4b:

...lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Christ is called the image there and in contrast with the invisible God. God is invisible. For an image is something set forth before and visible to the eye. Jesus Christ is the Word manifested visible to all men. Also, in this work, John covers the word firstborn. The word firstborn is *prōtotokos*. That word is used in Matthew 1:25, "and Joseph knew her not until she had brought forth her firstborn *prōtotokos* son and he called his name Jesus." Mary's firstborn. Did Mary have other children? Sure, they're mentioned in Matthew 13:55 and 56 and other places. But Jesus Christ was her firstborn. Now the same idea is brought out in Hebrews 11:28 where it says "through believing he, Moses kept the passover and the sprinkling of blood lest he that destroyed the firstborn should touch them." They had their firstborn destroyed, remember, in the passover. OK. It is apparent from these usages that *prōtotokos* cannot refer to God because God cannot be born since he is the Creator of all those who give birth and the word in other contexts clearly indicates a child firstborn into a family. Yet, the former argument is sustained by the idea that some people promote that *prōtotokos* has a sense of authority through primogeniture. But the word just isn't used in that way in the New Testament. In other words a first cause of all things. BALONEY! If it is admitted that the word *prōtotokos* does not refer to God, which some people do admit. Then it is claimed by those people that it is a reference to Jesus Christ because of his rank over all creation since Jesus Christ created all things. And again I used that great intellectual word, BALONEY! [Laughter] But this argument does not bear up in the context of the New Testament. John didn't say that, I threw that in here.

First of all, they want to propound their theology, their ideas and so forth. That's not Biblical research. We've got to go to the Word and the Word has to be logical. It has to fit all the way through. *Prōtotokos* is never used of primogeniture in that sense. But Christ is the firstborn. He is called the firstborn here. If they just read verse 18, it would define it for them. He is the head of the Body, the Church, who is the beginning, the firstborn from the what? Dead. In the gospels, Jesus Christ is called the only begotten son of God. Right? The only begotten son of God. But he was the firstborn of Mary. But it says he is the firstborn of God in the sense that he is the firstborn from the dead. Understand? But he was never called firstborn from the dead until after his resurrection. Except that he was the firstborn of Mary. In Revelation 1:5, look at it. To really understand this word, you have to have revelation, tonight. That was a little pun. OK.

Revelation 1:5:

And from Jesus Christ, *who is* the faithful witness, *and* the first begotten [the firstborn] of the dead....

There it is again. He is the firstborn of the dead. Now look at Romans 8.

Romans 8:29a:

For whom he did foreknow, he also did predestinate *to be* conformed to the image of his [what?] Son....

So, if Jesus Christ is the image of God and we are the image of Jesus Christ, then what are we? By the same logic that some people use, we would be God. Right. OK, but we're not. We're a reflection, and we're an image derived from.

Romans 8:29b:

...that he might be the [*prōtotokos*] firstborn among many brethren.

Now how is Jesus Christ the firstborn among many brethren? He was the firstborn from the dead. It's interesting here that this word "firstborn among many brethren." The brethren here refers to those sons of God back in..., well throughout this whole chapter especially in verse 16, you see it. And that sonship, the new birth is by a new creation. How do I know that? Ephesians 2:10 says "we are his workmanship created in Christ Jesus". When it says put on the new man which after God was what? Created. It was created, it's that new creation on the inside. Now, keep that in mind and go back to Colossians. Now, you're better look at I Corinthians 15, before you do. Now it doesn't used the word *prōtotokos* here but, it does say the same essence.

I Corinthians 15:20:

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

Jesus Christ was the firstborn from the dead. He's the firstfruits of them that slept. OK. Back to Colossians.

He's the firstborn from the dead of all creation, the firstborn of every creation, of all creation. What creation is it referring to? The first creation was Genesis 1:1, is it referring to that? I don't think so. That's the time when God created the physical universe, the soul life and the first spirit on Adam. But, since that day, the day of Pentecost rather, since the day of Pentecost, there has been a spiritual creation available from God for people in our day and time, Jesus Christ was the first one of this creation in that he was resurrected with a spiritual body, in that he was firstborn from the dead. Therefore, this meaning of firstborn refers to the spiritual birth that Christ experienced on the day he was resurrected in his spiritual body, and this is shown in Acts 13:33 where it says:

Acts 13:33:

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

He has raised up Jesus again as it is written, thou art my Son, this day have I begotten thee. What day? The day he was raised up. So, the essence here then, Jesus Christ is the firstborn from the dead. He's the first born from the dead of all creation, what creation? That new creation. The new birth and we're going to get a new body like he got, when Christ returns. But he's the firstborn from the dead. You got it? And defined very clearly in verse 18 (Colossians 1:18).

Colossians 1:15: (Literal)

He [the son, Jesus Christ] is the image of the invisible God, the firstborn [from among the dead] of all creation.

Very simple when you get right down to it.

Colossians 1:16:

For by him [God] were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Did Jesus Christ create all things? NO! It would contradict the rest of the Word. It would fall to pieces. Then, who created that new creature? Who gave Jesus Christ life when he was dead? Who raised him from the dead? Who created him in His image? *Elohim*, God created all things. That's why God stands at the center of this section. He is *Elohim*, the Creator without whom it'd be impossible for all these other things to come to pass. Boy, isn't that terrific? God, *Elohim*, is at the center of this section. For by Him, God, the invisible God, were all things created that are in heaven, and that are on the earth, visible and invisible. Now whenever you have two things or you have a bunch of things that are given instead of the whole thing, that's that figure of speech *merismos*. But when you have the two extremes what kind of *merismos* is it? *Polarmerismos*. Remember? *Polarmerismos*, we've had that before too. So you have heaven and earth the two extremes. That's a *polarmerismos*. Visible and invisible. There's two other extremes representing the whole thing, *polarmerismos*. Whether they be thrones, dominions, principalities or powers, now there is a series of things representing the whole. It doesn't list everything, but it's a series representing the whole thing, that's just plain old *merismos*. So you've got three beautiful figures of speech right there. Besides that verses 16 and 17 are a parenthesis added to highlight God as the Creator who created the creation of which Jesus Christ was the firstborn. Did God create the new creation in you? In me? In each one of us? In all born again believers? And Jesus Christ was the firstborn of all those created things. Was Jesus Christ created? That's right, he just didn't pop up from nothing. He was created. God has to be at the center. He is the Creator. Now.

Colossians 1:17:

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

Which means to stand together, cohere or to be held together. By God, all things are held together. Without Him you wouldn't have anything. You wouldn't be here. I wouldn't be here. Jesus Christ never would have come. Nothing would have happened. So, 16 and 17, we've put in parenthesis at the center of this introversion and we translated it:

Colossians 1:16, 17: (Literal)

(Because by God [*Elohim*] all things were created in heaven and on earth, visible and invisible. Thrones and lordships and rulers and authorities were all created by Him and for His purpose.

He is before all things and all things are held together by Him.)

Colossians 1:18:

And he...

Now, we switch back to Christ. How do I know that? I read the verse. [Laughs] He is the head of the Body. Well, who's the head of the Body? Christ. How do I know that? I looked at Ephesians and a few other places. Christ is the head of the Body. What's the subject of Colossians? They weren't holding the head, right? Christ is the head of the body. They needed to hear this about the son.

Colossians 1:18:

...is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

It's interesting. This is another verse that I looked at extensively in Germany and I looked at every manuscript that had this section that they had there. Two of the manuscripts that I looked at had "Christ" in place of the word "he". And Christ is the head of the Body. Twelve of the manuscripts wrote "Christ" above or beside the word "he" in the margin and about one third of all the cursive manuscripts containing this section have a heading, electionary heading it's called, where it says "Christ is the head of the Body". And of course it's substantiated by Ephesians where Christ is called the head. So anyways, no problem with it. It's interesting that all those manuscripts had all those nice things in there though. The phrase "he might

have the preeminence". Bullinger gives this as meaning that "he might hold first place". So we translated verse 18.

Colossians 1:18: (Literal)

And he [Christ] who is the chief, the firstborn from among the dead, is the head of the Body, the Church, so that he holds first place in everything.

Well, if he was firstborn from the dead, he's the head of the Body, he will hold first place in all things, right?

Colossians 1:19:

For it pleased [seemed good to] *the Father* [supplied here by ellipsis] that in him should all fullness dwell.

It was pleasing or it seemed good. Seemed good to who? Well, who did the creating? That's right. God did. So, we're back to the Father, because it's not just what God created here. In verse 20, it ties it in to what he did for his family. The peace, the reconciliation. That's *Jehovah*, that's why Father is properly supplied here. We put it in brackets, in ours. "It seemed good to the Father" that in him should all fullness dwell. Fullness is *plērōma*. Full to capacity. This word "should dwell", the Greek is *katoikeō*. It means to dwell, as in a permanent residence. Not *paroikeō*, which would be the temporary dwelling used by a sojourner. But a permanent dwelling residence. It pleased or seemed good to the Father that all the fullness of the Father should live permanently in him. How do I know it's the fullness of the Father? Colossians 2:9 says, in him dwelleth all the fulness of the Godhead bodily.

Colossians 1:20:

And having made peace through the blood of his cross...

The word "peace", having made peace, is in the Aramaic *shayen*. This word is so fantastic. If you haven't studied Ephesians, I just want to remind you.

Ephesians 2:13, 14:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one [both Judean and Gentile], and hath broken down the middle wall of partition *between us*.

There was even that wall in the temple, between the court of the Gentiles and the court of Israel. So that the Gentiles could never go into the court of Israel. And Christ broke down that wall making peace.

Ephesians 2:15-17:

Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

Now, there is this word *shayen* that I gave you and another word *shlama* that's used for peace. The word *shlama* is the most frequently used word for peace. *Shlama* means peace, safety. It's used in greetings and salutations. *Shayen*, that other word I gave you, is peace in the sense of a treaty of peace or of truth. It's similar to the word "*pax*" in Latin where a peace concluded between parties, especially between parties that were at war. So, anyway here in Ephesians in verses 14 and 15, it's this word *shayen*, a form of it. And in

verse 17, it's *shlama*, the normal word for peace. Now if you look at that in Ephesians, "he", Christ is our peace who hath made both one. He is our peace treaty. He broke down the middle wall of partition between Judean and Gentile, so now there's a what? A peace treaty between us. That's leading to what? The Mystery, the one Body. It's neat. That he might reconcile both, Judean and Gentile unto God in one Body, one Body, one Body, there it is. [Back to verse 15] One new man so making a peace treaty. There it is, a peace treaty. Then, verse 16, that he might reconcile both, the Judean and the Gentile having made a peace treaty between them, he can now reconcile both of them to whom? God. Remember there was still a veil between the holy place. There was a wall between Judean and Gentile, but the Judeans couldn't even get to God because there was a veil, and the veil was that thick, you know. A foot thick or so. It was a huge veil, it wasn't just a little curtain like this. He first had to make the peace treaty between the Judean and Gentile by breaking down that wall, then he reconciled both of them to God, having slain the enmity thereby, that's where he rent the veil in two. And verse 17, came and preached *shlama*, the normal word for peace, to you which were afar off and to them that were nigh. Both of them needed to have peace with God. But between the two they needed a peace treaty. Isn't that beautiful? The usage of words. That through him, Jesus Christ, we both have access by one spirit to the Father. That's the peace with God.

Now, back to Colossians, this is the word *shayen* that's used here. It's a peace treaty, to make a peace treaty.

Colossians 1:20:

And, having made peace through the blood of his cross by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Now blood is a figure of speech *metalepsis*, which is a double metonymy. In other words the "blood" is put for the "shed blood" and the "shed blood" is put for "death". The literal of this, is in Philippians 2:8, where it says, the death of the cross, here it's the blood of the cross which is the figure *metalepsis*, where the blood is put for the shed blood, which is put for death. But literally it's the death of the cross. A lot of figures in this area.

By him to reconcile, to bring back together that which is separated, all things to himself. But first there has to be a peace treaty through his death. Then, he can reconcile all together, all of them to God. "By him, *I say*, whether they be things in earth, or things in heaven." The reason both categories is because Adam screwed things up on the earth, Lucifer screwed up things in heaven so there has to be reconciliation in all category. Heaven and earth. And that is significant. Because all the sacrifices in the Old Testament were in what category? Senses, sense knowledge in the earth category. They could reconcile things temporarily but only in the physical realm. They could never reconcile the heavenly.

Hebrews 9:23:

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

See, all those things in the law, the Old Testament, were only a pattern of the things in the heavens. But the heavenly things themselves required better sacrifices. That's why:

Hebrews 9:24:

For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

That's why Christ was the perfect sacrifice. Because he covered both the senses, the earthly, and the heavenly realm. Isn't that beautiful? Marvelous.

Colossians 1:19, 20: (Literal)

It seemed good [to the Father] that all the fullness [of the Father] should live permanently in him

and that by him [Jesus Christ] He [the Father] should reconcile all things on earth and in heaven to Himself, having made a peace treaty through the blood of the cross [the death of Jesus Christ].

That's how the Father reconciled us.

Colossians 1:21:

And you [the believers], that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

Even you, the believers, you're a part of those earthly and heavenly things, aren't you? You're a part of the earthly category, that area that Adam messed up. Even you that were sometime alienated and enemies in your mind by wicked works, you were formerly, sometime is formerly alienated and enemies. And that's what Ephesians 2 is all about. How you were aliens, strangers from the commonwealth of Israel, without God, without hope. You were aliens, enemies in your mind, by evil works. Yet now hath he reconciled. In the Aramaic it says *shaven*. Yet now has he made a peace treaty. You were Gentiles, you were separated, enemies at loggerheads. It ties into Ephesians doctrine, doesn't it? The doctrinal section of Ephesians which is where they were blowing it. But he made a peace treaty with you.

Colossians 1:22:

In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.

Flesh just describes the body, the genitive of character, the body that's made of flesh. By whose body of flesh? Christ's. Jesus Christ's body of flesh. His carnal body. Through the death of that body, that's how he did the peace treaty. He did the peace treaty through his death, the death of his carnal flesh. That reiterates what he just said up in verse 20. And he did it in order to present you, to present YOU holy, which means set apart ones, separated ones, holy, and unblameable, which means blameless. That's Ephesians 1:4, to present us holy and blameless...Remember? Holy and blameless, and "unreprouvable" is "unimpeachable". It's a legal term, meaning nothing can be laid to your charge as the result of public investigation. Nothing can be laid to your charge. You are unimpeachable in his sight or before him.

Colossians 1:21, 22: (Literal)

He has reconciled even you who were formerly aliens and enemies in the mind by evil works. Now He has made a peace treaty with you through the death of his [Jesus Christ's] carnal body in order to cause you to stand before Him [God] holy [set apart] and blameless and unimpeachable.

The word "stand" is a legal term too. When you bring someone causing to stand before the court. You cause them to stand before the magistrate. He causes you to stand before God himself, holy when you stand before God because of that peace treaty which Jesus Christ procured by the death of his carnal body, then you can stand before God, holy, set apart and blameless and unimpeachable. Beautiful. It just reiterates the great doctrine of Ephesians chapter one, two and three.

Colossians 1:23:

If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister.

Now, isn't that wonderful? You are holy, unblameable, unreprouvable in his sight if, if, if. Here we were on such a roll. It was so great and now it's all dependent on "IF". Well the Greek word is *eige* and it means literally if you break it down "if indeed". This appears as most people say to be a condition, if, a condition

without a conclusion. And that is why many of them mix it up with the previous verse. However, the opposite is true. The condition is implied while the conclusion is stated. The Greek *eige* means, "if indeed", or "if at least" and marks the climax of a crescendo according to the grammars, Robertson in particular. A good translation, understanding this, would be "if" or "since indeed this is so", what we've just been talking about. If this is so, or since this is so, what we've just been talking about... then continue in the faith. And that word "continue" can be either indicative or imperative and nobody else translated it imperative but I believe it should be imperative, a command. And the whole team agrees with me so that settles it. They convinced me this is what it should be. We worked it out together. If indeed this is true, what we've just been saying, that you are holy, blameless and unimpeachable, then continue for Lord's sake, continue in the faith, the family faith, grounded and settled with a firm foundation and be not moved away. Not shaken. The Aramaic word is za. And it's to shake like an earthquake, like a dance floor.

Not shaken from the Hope of the Gospel. The Hope that pertains to the Gospel, related to the Gospel. Our Hope comes from the Gospel, doesn't it? Sure. Which you have heard and which was preached to every creature which is under heaven, all the creation under heaven, where of I Paul am made a minister. What does that sound like? Verse 6. Remember? Which has been preached to you even as it is preached in all the world so it produces fruit and growth in the world as in does in you. Remember that, verse 6? Our literal according to usage. Which you have heard and which was preached to every creature, all the creation which is under heaven. All the creation, is what it says in Aramaic and Greek. And that is a figure of speech, synecdoche, where the whole is put for the part. The whole creation is put for all the little created things in there that really got the preaching. You can't preach to walls.

Colossians 1:23: (Literal)

Since indeed this is so, then continue in the family faith, having a firm foundation. Do not be shaken from the Hope of the good news, which you hear and which is preached throughout all the creation under heaven and of which I, Paul, am made a minister.

See, it has nothing to do with this being a condition on which you rest your holiness and blamelessness. You are holy and blameless, and unimpeachable. Since that's so, then continue in the family faith, having a firm foundation, don't be shaken from the Hope of the good news, which you hear and which is preached throughout all creation under heaven. Isn't this a beautiful section. It starts with you the believer, back in verse 9. In 10 he's praying that you might be filled with the complete knowledge of God's will in all wisdom. And what's the whole issue here? The Mystery. Christ in you, Jew and Gentile, one Body but Christ at the head. The Mystery. That you might be filled with that. Because somewhere along the way, they were lacking in that knowledge, that full complete knowledge. They had it, but they lost it or they weren't living like it. They weren't operating all nine all the time. And they needed to get that balanced walk back. They needed to be empowered with power, according to his exerted power. Right? And to get to that place, to continue in the family faith with a firm foundation, not shaken, you have to realize what the Father has done for you through the son, all because of *Elohim*, who made it available. Isn't it a beautiful section? It's a masterpiece of God's Word, like all of His Word is. It's so beautiful when you get done scrutinizing all the details. You just see how it glows, it just thrills me. And I trust it does you too.

Father, we sure thank you for this wonderful night together and the great joy we have of being together and studying your Word and living it. And seeing the Mystery live in our day and time. Thank you again for our George this night and for your continued healing to him and for all your people around the world in the name of Jesus Christ. Amen.

God bless you!

Colossians 1:24-29

April 18, 1984

I have here with me, the full-time research team, except Bernita Jess who of course is with George this night. And George of course is constantly improving and we're looking forward to them getting back here with us at International Headquarters. But I've got the rest of the full-time team with me. Over here on my left is Stephanie Tompany who works the Aramaic with Mrs. Jess and then next to her is Joe Wise. Joe also works the Aramaic as well as Greek and many other things that we get into. And then, over here on my immediate right is John Schoenheit. John works the Old Testament as well as the culture and things in the New Testament that we get into and many other things. And then on my far right, John Crouch. John works the figures of speech as well as Greek, Aramaic and anything else he can dabble into. He's been very helpful on our Gospel work recently. So we're going to work some things together with you here in Colossians chapter one tonight. Also, I brought along the tools that I use, and I know they've brought along some of the things they use as we work the Word prior to Corps Night each week. For example, I've got here something that the Word Processing department has produced for us. This is the 12 different versions of the Bible in here just of the book of Colossians. And they've got it all marked out, like this particular page is verse 24 of Colossians one and it's got all twelve of those versions right here where I can look at it at a glance and see how they translated the verse. I've also got an Aramaic interlinear of Colossians that Stephanie prepared for us and Joe, I guessed, you helped with this too, and Mrs. Jess. But this is a real help too, not only to have the Greek interlinear which many of you have but to have the Aramaic Interlinear too, to work from. And then of course, I have another Greek text that has notes from different manuscripts and of course a Greek grammar and I have other grammars available to me in my office. Then, my regular books. I've got all the Way books, including our scripture indexes, so we can check things out, and then, *Figures of Speech*, a Bible Dictionary, a couple of different lexicons, Greek lexicons, a Greek/English concordance, an English dictionary and of course, my *Young's Concordance*.

Those are the few of the things we have and then, other things, I know that you people have brought along here. So, we're going to work the Word with you tonight. And, you may not have all these things, but you may have certain things that you utilize when you're working the Word. Before, we get into Colossians, I want to share a poem with you that Jackie Malmberg sent to me this week, it's called "Don't Quit".

Don't Quit

When things go wrong, as they sometimes will,
 When the road you're trudging seems all uphill,
 When the funds are low and the debts are high,
 And you want to smile, but you have to sigh,
 When care is pressing you down a bit,
 Rest, if you must - but don't you quit.

Life is queer with its twists and turns,
 As everyone of us sometimes learns,
 And many a failure turns about

When he might have won had he stuck it out;
Don't give up, though the pace seems slow -
You might succeed with another blow.

Success is failure turned inside out -
The silver tint of the clouds of doubt -
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit -
It's when things seem worst that you mustn't quit.

I thought that was a great poem, especially in light of what we are going to get into. I also brought along one that I think is relevant from Dr. Wierwille's collection of poems in the Way "Album of Verse" and this one is called "Two Kinds of People".

Two Kinds of People

There are two kinds of people on earth today;
Just two kinds of people - no more, I say.
Not the good and the bad, for it's well understood
That the good are part bad, and the bad are part good.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift-flying years,
Bring each man his laughter and each man his tears.
No, the two kinds of people on earth that I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided into just these two classes
And oddly enough, you will find too, I mean
There's one who will lift to twenty who'll lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road,
Or are you a leaner who lets others bear
Your portion of labor and worry and care?

And I think that's significant because in Colossians we have a man, the Apostle Paul who was a great lifter and he filled the gaps where other people were leaning. In chapter one:

Colossians 1:24:

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, which is the church.

Now whenever you work the Word, you want to divide it up into phrases or words even, that are things you can handle and work. In other words on a page, put down, and you ought to do this in preparation for Corps Night, where you put a verse down the page, break your verse down on the left inside and leave about three spaces between each phrase, so that you can write notes out beside it. You can even add extra notes beyond what I give you in Corps Night, you can write Greek words, Aramaic words, anything that would be significant to help you work it. Now, the way I broke down verse 24, I've got up here on the board and you want to write this down on your paper. Put "who now rejoice" on the left hand side of your paper then skip about three lines and put "in my sufferings for you", then skip about three more lines and write "and fill up that which is behind". Then skip three more lines. On these lines in between then, you write down the Aramaic words or Greek words or figures of speech or other significant facts, customs that we get into, things that are important to understand that particular verse and put it together. Now skip three lines and you put "of the afflictions of Christ", then you skip another three lines and put "in my flesh", then another three lines and put "for his body's sake" and then three more lines and put "which is the church". Then you've got one verse on one sheet a paper and you can write all your notes on there and put it all together. Now that's how we do it and we work as a team when we're working these things.

I didn't mention, did I, that not only a full-time team, but we've also got some part-time members in the department that help us with different things, especially in customs and other fields like that. Besides my secretary Dorothy Yogi and Ken Brown my assistant, help us in the editing of our literals according to usage as well as our notes so that we keep it in line in English. And, it's a team effort. So, it's not just what I say, or what I put together, but it's what the team puts together on these literals according to usage. And we're all like-minded when we get done arguing the thing out and come to a conclusion on it. So, that's how we work as a team. The world can't seem to do this, each one has to do their own thing, so you've got 50 million books, and then, arguments of all kinds. But we try to come to the same conclusion, and sometimes it's takes a little while to arrive there, because you have to work it, but we eventually get there and come up with these literals according to usage for Corps Night.

Well anyway, we're in verse 24. The first phrase was "who now rejoice". Now that phrase itself is misleading, because this begins a new section in the Greek and Aramaic. It's not a relative clause like the English shows, as a matter of fact it begins a whole new sentence, a new thought, and a whole new section. Because this is the section that is called "labor for the doctrine of the Mystery". And if it begins a new section, then, it has to at least be a new sentence. So the Greek starts out, "now I rejoice". The word "now" is nun it means now, now I rejoice. Paul does not "rejoice in sufferings". He rejoices in sufferings for you. Now, you have to take that whole phrase together. That's why we put it that way on the board. Not much in the Greek and Aramaic.....Because you don't get all happy and joyful about sufferings. But whatever you do for somebody else on their behalf if you do suffer in the process you rejoice in it. That's what he's saying. OK, now that covers that next section.....And fill up that which is behind of the afflictions of Christ. Now I want to skip, "fill up...behind" and go to afflictions. That word "afflictions" is the Greek word *thlipsis*, which you know means pressures or pressures of life, mental pressures. And it's the pressures of Christ doesn't mean the pressures you get from Christ, it has to be a genitive of relation. A genitive of relation because it's those pressures that you get because of the work that you do for Christ. Because of the work of the ministry. The pressures pertaining to your work for Christ. That's why it's a genitive of relation. In my flesh for his body's sake. And body there is defined in the last phrase as the Church. It says, which is the Church. Now body, the Greek and the Aramaic don't add anything, neither with the last phrase, but you see that the word "body" is defined as the Church. So it should be a capital "B", because it's referring to the Body of Christ, not a physical body. OK, now we'll go back to that phrase "fill up that which is behind of the afflictions of Christ".

Joe, what is this phrase and what do those words mean? (Joe Wise) Well, Walter in the Aramaic it's the verb *male* which means to fill or be full. And in this particular verse, it's in the "pael" or intensive form of the verb. And often this "pael" or intensive form can be causative so that it states the cause so that it could be translated "I caused to be full". Or in English, we could say, "I supply and neither lack". It can also be used to fill an office. It's the word that would mean to fill an office. The Greek *antanaplēroō* people recognize the *plēroō*, to fill to capacity. And then of course, the prefix on the front has caused people some difficulty as to exactly what this word means. It's only used here in the New Testament, so having this one place, we needed to look at the classical dictionary to see what other people said, how it was used in other literature. But ? Scott gives a meaning to fill up or balance. And I thought this was interesting because this balance is in the financial sense of the term. If you have a certain amount of money in the bank, in your account and you have a certain number of bills; if that in the account doesn't line up with that of the bills, somebody needs to add to your account to make it balance with the bills. So there is a filling up. You fill up there. Bullinger's says, that this is simply to fill up. I thought Bower added something that was very interesting because he said fill up or complete for someone else. Now understanding this to mean, "for someone else" helps a great deal with the difficulty that people have noted in the commentaries, that has gone on for many, many years. That is the phrase "in my flesh", which is in this verse 24. Some people want to say that the lack was in Paul. So that, here it would say "I fill up that lack which is in me, which is in my flesh". Others, would say that the "in my flesh" because of the Greek and Aramaic construction would be "by or with my flesh". So, "I fill up the lack that is in you, the Colossians, with my flesh or by my flesh".

[Walter Cummins] The way it is in the King James, it sounds like Christ didn't suffer enough, so Paul had to fill it up with his suffering and his flesh.

[Joe Wise] That's one of the positions that the commentaries propose for a translation of this section. But I think understanding this verb from the Aramaic and the Greek both; the idea of filling up for someone else, tells us which way that that "in" the construction, the "in my flesh" has to go. Because if indeed, he fills up that which is behind for someone else, he would have to do it with or by his flesh.

[Walter Cummins] Where somebody else is not doing his part, Paul has to supply that, he has to fill it up.

[Joe Wise] Yeah, an interesting illustration, of course, life to me sometimes, is a big game of basketball. So, when I saw this, I saw an illustration that might be beneficial to some people that understand. If this is the Body of Christ, the key, one of the big keys to the Body of Christ is the Mystery. And so, I saw that as being the key of the basketball court. If there is a pressure that's coming against this Body of Christ. Here is a defender against that pressure. Let's say that this oppressor puts a good fake on this man. I mean, it looks like the genuine, but it's not the genuine, it's a fake. But this person goes for that fake. Let's say the Colossians...and this is where they got off (in) their doctrinal error. They went off of the true doctrine and they went for the fake or the false. This person, or the oppressor then is able to get by and he's going right for the Body of Christ. This is where Paul steps in, offering his body, takes the charge, which is a charge foul in basketball, the believers get the ball and they go down and score W.O.W. So, in this verse, Paul is with his body, his flesh, he's filling in that gap that the Colossians have missed because they went for the fake.

[Walter Cummins] I can see where the football team too, where you've got the line and somebody gets knocked out of the line and the enemy is coming through, so somebody else has to cover for it. Right. He fills up that gap or whatever. For someone else. So, that's terrific.

Now, then we've got to put all this together. We understand now what the Greek and the Aramaic are saying. We understand the heart of it. Then we've got to put it into our language, into English, so that it communicates that same heart. I wanted to share with you something I gave to the research fellowship recently as to what a literal translation according to usage is and what our goal is, "to reproduce the original God breathed message with the appropriate emphasis and heart of the original requires a literal translation according to usage, and when necessary an expanded translation. A literal translation according to usage is a translation which reproduces the thoughts and meanings of the original based on the words in the source texts [in other words the Greek and Aramaic and manuscripts] in relation to the verse [context, remote context] and to whom it is addressed. An expanded translation which reproduces the original with alternative meanings and explanatory renderings is sometimes necessary in order to communicate the heart

of the original message of God's Word. An expanded translation should not be confused with a pre-translation or paraphrase which often changes the meaning of the original in attempts at modernizing." Then later I wrote, "In the practice of Bible translation, the translator must be well acquainted with both the source languages [that means Greek, Aramaic, Latin, Hebrew] and the receptor language [which in our case would be English. We've got to know both of those. You've got to understand the originals and you've got to understand English to be able to communicate it in English. And that's why our team concept works so good because where one of us is expert in one area it helps to bolster up the others in that particular area and we work together as a team]. This translator must consider the grammatical, semantic, emotional and spiritual implication of words and phrases in the source languages and the receptor language."

In other words, we've got to look at both of those and try to communicate that original heart of the Word in our language and that's what we've tried to do here. It's not a word for word translation as we've said before, but it communicates the heart of what we've been working now in verse 24. This is our literal according to usage:

Colossians 1:24: (Literal)

Now I rejoice in my sufferings on your behalf. With my flesh I am filling up the gaps left in the line by those who succumb to the pressures being brought against Christ. I do this for the sake of his Body, which is the Church.

"With my flesh", and we put that phrase first because that's what he's filling up with. It has to go with that in English. It's got to modify with, "I am doing". With "my flesh", I am filling up the gaps left in the line. Now with a basketball line, a football line or a spiritual line, I am filling up the gaps left in the line by those who succumb to the pressures being brought against Christ, which is exactly what you pointed out Joe. By those who succumb to the pressures...then, I've got to fill in that gap in the line. Isn't a beautiful translation? Terrific. This is what Paul had to do. When the Colossians were not living according to the Mystery or they weren't keeping their eyes on the head who was Christ, they weren't holding the head, then Paul had to get in there. He had to fill in the gaps that they were leaving. Because they were succumbing to the pressures being brought against Christ. Then, I do this for the sake of his Body, which is the Church. The reason Paul does it is for the Church. The reason any leader must do it is for the benefit of the Church. So the Church is held together as one Body. That's the Mystery.

Colossians 1:25:

Whereof I am made a minister [*diakonos*], according to the dispensation [*oikonomia*] of God which is given to me for you, to fulfil [*plēroō*] the word of God.

The word "minister" is *diakonos* which means one who serves in any capacity. Not drawing attention to any particular ministry, but he's one that serves in any capacity. "According to", that's our standard, according to the dispensation. And of course this is that Greek word *oikonomia*, which means administration. And the Aramaic word is *mdabranutha*. And that also means administration or direction or leadership. So the administration of God, that's the standard for what he's a minister. "Which is given to me for you, to fulfil the Word of God." And the word "fulfil" is *plēroō*, which means to fill to capacity. It's this Mystery, the administration of God regarding the Mystery, that finally fills up and completes the Word of God. It's the "all truth" of John 16:13. There's no more Word to be revealed. Everything was revealed in the Old Testament except one thing, the Mystery, which was hidden from ages and generations and now that's revealed and that's what completes or fills up the Word of God. Isn't that beautiful? The only other place this phraseology is used is in Romans 15:19 which I think is kind of neat.

Romans 15:19:

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Illyricum is just before you get to Rome. It's beyond Greece and Macedonia, but it's before you get to Rome. Isn't that right on the map? So you'd have to jump across the water to get to Rome now. OK, or go around the top. From all that area, from Jerusalem all the way to Illyricum, I have fully preached the gospel of Christ. See, the word, "fully preached"? That's the word *plēroō*, where he uses that in the same sense here. I have fulfilled the Word of God in capacity, the gospel of Christ. Who did he do it for? For all those people. Now, at Colosse, he makes the same statement that he fulfilled the Word of God for them. He completed it for them. He had also completed it for all the people from Jerusalem all the way up Illyricum. So, to fulfil the Word of God is to fill out that section that was missing for them, which was the Mystery. Everything else had been revealed in the Old Testament. Now he fills it out. Isn't that beautiful? Bullinger gives this, as to perform fully. That would be the usage of it here, where you perform it in all of its fullness. Well, anyway, we translate verse 25.

Colossians 1:25: (Literal)

I became a minister [of the Church] in accordance with the administration of God [that's the standard for his being a minister] given me to complete the Word of God for you.

Then the next verse will define what it was that completed the Word of God, which was the Mystery. Before this, as I said, everything else was revealed, now the only thing left was the Mystery. The Mystery was hidden from previous generations. Now Paul is declaring that not only to the Colossians, he declared it to the Ephesians, he declared it to everyone from Jerusalem all the way to Illycum so that nobody had to be ignorant of this full, precise, complete knowledge of God's Word regarding the Mystery. This is what the all truth is.

Colossians 1:26:

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

The Mystery. And that defines that part of the Word of God that's being filled up. The Mystery which hath been hid from ages and from generations, just like it says in Ephesians three. It was hidden from ages and generations. Romans 16 says the same thing. It's hidden from ages and generations, but now, now, now is made manifest to his saints, his holy ones, his separated ones. And we translated this, following upon verse 25...

Colossians 1:26: (Literal)

the Mystery hidden from ages and generations. Now it has been revealed to His holy ones.

The Mystery hidden from ages and generations, because that's what completes the Word of God for you. It's the only thing missing. Now, it has been revealed to His holy ones. It has been hidden, it was hidden from ages and generations. Now it has been revealed to His holy ones. And, we're all His holy ones. So, has it been revealed? Sure it has. And no one is without excuse.

Colossians 1:27:

To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

You see the word "would"? It's doesn't look like it in English, but it's a separate word in Greek, in the Aramaic too, I believe. Isn't it? That's why I've got my Interlinear here. I can follow along. But right now I can just ask Stephanie or Joe and they know.

"To whom God would make known". He would, He will. The Aramaic word is *švā*, which means to will or desire. And the Greek word *thelō*, which means to will or to desire intensely. God wills or desired, past aorist tense is it? OK, aorist tense. God desired, past tense, to make known. "To make known" is the

Greek word *gnōrizō*, to make known. Related to *ginōskō*, but this form of it means to make known. So God desired to make known. It's been hidden from ages and generations, that Mystery that God desired to make known, not only the Mystery, but what is the riches of the glory of this Mystery. And this looks like one of those dual genitives. John?

[John Crouch] I believe it absolutely is. Walter, maybe I could give a little explanation as to why we look to this verse for figures of speech, this dual genitive being one of them. It's because, one of the things that we do when we're going over an epistle is to look for the scope, the general subject matter, from which we can get something like a structure. Which is why we're looking at this particular section of verses, because the Mystery is the main topic being highlighted here. And one of the things we can ask ourselves is, is there some verse in here that particularly highlights the subject? And if there is such a verse, that should be the place where we should look for figures of speech or those particularly emphatic figures of speech. And this dual genitive is one that comes right to the fore, where we have "riches of the glory of the Mystery", two genitives right in a row. It was in 1980 and 1981 when Doctor Wierwille was teaching Ephesians that this particular kind of figure became so emphatically important to us. We'd never quite seen the thing in such a light before. I have some notes here that I did as a survey through the epistles at that time and we counted 44 of these dual genitives within the epistles. Fifteen of them were concentrated in Ephesians. So we got to saying, there must be something quite important with this figure that, when it dealt with the Mystery, with Ephesians at the apex of the Church that God should concentrate this type of figure at that point.

[Walter Cummins] And yet in Philippians and most of the other places, we didn't see too many, did we?

[John Crouch] Not as many, although the next runners up, you might say, are Romans and Colossians. Romans, certainly because it's that great doctrinal treatise, and there are many elegant or noble truths that God has to set in this figure. But then, we figured, Colossians ought to be a runner up, because it's again reflecting on the Mystery. It is correction concerning the failure to hold to the head, which is the Mystery. So, we counted seven that we found in Colossians, this being one of them right here. And we saw that this was a very elegant way that God emphasizes a truth in it's magnitude and in its quality. It's not just the Mystery, but the riches of the "glory" of the Mystery with the emphasis on that "glory", right at that point. And we coined this term a dual genitive. If we see the form here of a genitive, then, of course what we would do is we would go back to Bullinger's figures of speech book and see if there's some form in here that matches what we're seeing on the page. And he had "appendix B" in the back which dealt with all the different classes of genitives. And one of them he called, "two genitives depending on each other". Which we then coined the phrase "dual genitive". Two genitives put on to this one noun, with the emphasis falling on the word "glory". And with the word "glory" being hooked to the Mystery in this verse, we also figured that the word "glory" occurring at the end of this verse, "the hope of glory", also reflected a figure of speech. And this one is called "antimereia", an exchange of parts of speech. The way we would normally say something like this is...

[Walter Cummin] Now, wait a minute, John. That's neat, but it's neat that "the glory" is the focal point of both figures here. That's something. Go ahead.

[John Crouch] "Glorious hope" would be the way we'd normally say something like this. It's not just a hope, but it's a glorious one. Now, that's one way of saying it. An adjective glorious modifying the noun "hope". But then, particularly in Greek, when the words are switched around, "glorious" is changed to "glory", from an adjective to a noun. Then this is an exchange of one part of speech for another and in Greek this is called a figure of speech "antimereia", which gives the emphasis to this hope and the glory of it, how radiant that it is. Something that in the Old Testament, when they did not have the Mystery, they could not have seen it.

And, then we go for the scope of the passage in other epistles to find what more insight we can have on this, such as Romans chapter 8. This is one of the great sections that deals with the hope and the glory of it. In Romans chapter 8, starting in verse 22.

Romans 8:22, 23:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[Walter Cummins] That's a different hope in verse 23. Ours is different from theirs.

[John Crouch] True. And in the Old Testament they looked forward to what we have now. We have that glory, that hope of glory now in that the spirit we have received is the token. The only thing we have yet remaining is the redemption of the body. That's our Hope, that's right.

Romans 8:24:

For we are [were] saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

In the Old Testament there was a Mystery. They didn't even know exactly what they were looking forward to, but now, we have it. The hope we have now, we're not looking forward to it anymore. We have that spirit born within. And then, verse 25.

Romans 8:25:

But if we hope for that we see not, *then* do we with patience wait for *it*.

And our hope is the redemption of the body. So this glory that they did not see in the Old Testament directly, we see it now. So that part's not a hope to us anymore. We have it.

[Walter Cummins] That's their hope, but it's their glorious hope. It's one thing, they all were waiting for and really anticipated with great expectation. But we see it, we don't have to hope for it. It's here, this is the hope of glory. CHRIST IN YOU! And this is that great verse from the foundational class that excites everybody because for the first time you realize as a believer you've got some power in your life. In the Advanced Class that we've been in here these last three weeks, on the campuses...just so jamb packed with how to manifest that power. The people don't even realize they've got it on the inside let alone manifesting it. Here again is that great verse and why it has that phrase "Christ in you" surrounded on both sides by a figure of speech. One, the dual genitive with the emphasis on the glorious. The riches of the glory of the Mystery. It's the glorious rich Mystery, which is Christ in you and it's the hope of glory! See the emphasis on that? Isn't that terrific? Oh boy! That's enough to get you excited about this verse all over again. And the reason...because the emphasis here is on Christ the head. Christ in you, the hope of glory! And if he's the hope of glory, and it's Christ in you, that's what you've got to get back to, the head. Now, look at our translation. We didn't alter the King James much because we felt that it just had the impact right there the way it was written.

Colossians 1:27: (Literal)

To them God desired to make known the riches of the glory of this Mystery among the Gentiles, which is Christ in you the hope of glory.

What a verse! As you've seen before, and it will always be such a tremendous verse because of the great power that we have with Christ in us.

Colossians 1:28:

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

"Whom" refers to that Christ in you back in verse 27. Christ in you the hope of glory which we preach or that's what we preach, that Christ in you. "Warning" in the Greek it's the word *noutheteō*, which means to confront...nouthetic counseling is a type of counseling derived from this...means to confront or admonish. The second word, "teaching" every man, is the normal word for teaching in Greek *didaskō*. The Aramaic has the normal word for teaching first then the second word is the word that means good sense or related to that idea of good sense. But again the idea is that you not only teach, but you teach them to the end of helping them, confronting them with the truth to give them that good sense of the Word. Why do you do it? Why do we do it? Why do we preach? What's our word "preach"? It's just *katangellō*. In Aramaic what is it? *Kraz*. And that lines up with *kērussō* normally, doesn't it? I think Aramaic is better there. We preach it, we herald it. Look, you just got done telling them, it's Christ in you the hope of glory. So, what do you do? Just trickle along the line. No. We herald it. Whom we herald, confronting every man and teaching every man in all wisdom. You know, what verse that reminds me of? That reminds me of Colossians 3:16, which we'll get to in a couple of weeks. But look at it.

Colossians 3:16a:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another...

There you have the same thing. And it's punctuated in the King James. That's all right. It should be "in all wisdom teaching and admonishing one another". In all wisdom teaching and confronting one another. Same way back here. It's that Christ in you that we preach. We herald it to confront and teach every man here in all wisdom. When we get to this very practical section of Colossians in chapter three, where it shows you how to correct this doctrinal error, it comes with letting the word of Christ dwell in you richly. It comes with teaching and confronting one another in all wisdom and that wisdom has to include the wisdom of the Mystery, which is Christ in you. That's the riches of the glory of it. So we preach that Christ in you, we herald it, confronting and teaching every man in all wisdom, that we may present. The word "present" is the Greek word *paristēmi*, and it means to cause to stand. It's that same legal term that was used back in verse 22, ...in the body of his flesh through death to present you or cause you to stand holy and blameless and unimpeachable before Him. What Jesus Christ did was to make it available for us to stand in the presence of God, to stand before God, holy, unblameable and unimpeachable. That we could stand before His court and...there's just nothing that could be held against us, because we are holy, we are blameless. There's nothing you can be blamed for and you are unimpeachable. No evidence that could be held against you. Now we labor to cause every man to stand. Where? Before God. To stand before God. To stand up perfect in Christ Jesus. Now, most of the critical Greek texts have "in Christ". And I believe that is correct. It should be in Christ. Perfect in Christ. Because it's your fellowship, in Christ. To present every man perfect in his fellowship with Christ. You've got Christ in you whom we preach. That's what we preach, that Christ in you. And we preach that so you can be in Christ, got it? Just turn it around. It's Christ in you, when you know that and you walk by it. Then you can stand before God in Christ, in fellowship with Christ. You'll be perfect in Christ. Now that word "perfect". John Schoenheit, what is that word? Tell us the great significance of it here?

[John Schoenheit] Well, that's a great word, Walter, in both the Aramaic and the Greek. And the Aramaic, which of course we got from Joe and from Stephanie, is *gamar*. And you'll remember that's related to *gmir* which is the past participle. And *gamar* is to be perfect or be mature. Now, the Greek is *teleios*. And you'll remember that from

I Corinthians 2:6, "Howbeit we speak wisdom among them that are perfect", that are fully mature, that are complete. And in the background of Colossians this word is especially impacting, because if you remember, philosophy only occurs in the book Colossians. And it was, when you were *teleios* in Greek philosophy, you had a perfect and mature and insightful philosophic wisdom. Also *teleios* is used like it would be here in I Corinthians 2:6, of the mystery religions. A person was *teleios* when they were fully initiated. It's like if you get in the Boy Scouts and you're just First Class, you know, you're not *teleios*. You're not complete. But by the time you reach Eagle Scout, you've been fully initiated. What is being said here is, the Apostle Paul wants to present every man completely initiated in Christ. Not just get them to First Class, get them all the way to Eagle. Advanced class grad. That's what he's saying. So, in the light of Colossians, that whole understanding of *teleios* would light up because of what they knew from philosophy in their background, from what they knew in the mystery religions in their background. It also occurs in

chapter 4 verse 12. And by the way, the concept occurs in a different light in the same chapter in verse 22. And it's interesting that the word "present" that we just had occurred in verse 22. But in Colossians it says "in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." When you will be completely unblameable, unreprouvable spiritually is at the return. And the same truth is found in Ephesians, where in Ephesians chapter four, verse 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man...", *teleios*, and that spiritually again is at the return. But here, in verse 28 of Colossians chapter one again, that is "fully initiated" in the greatness of the understanding of that Mystery.

[Walter Cummins] Now, this word isn't used in 22, it's the idea that you would stand, holy, unblameable and unimpeachable. And that would be your perfection, fully mature spiritually. But then, you're also to be perfect in your fellowship, in your walk, as a fully initiated one. This is that word that's used in Hebrews 5:14, "...them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."

[John Schoenheim] Right, it's the word "full age" in Hebrews 5:14. Strong meat belongeth to them that are of full age, *teleios*.

[Walter Cummins]...And, that's the point that we want people to come to. Not only that they that they have Christ in them, but then they have their spiritual senses exercised to where they are fully mature and able to operate all nine manifestations all the time. That's the Advanced class. This is a verse for Advanced class on Power for Abundant Living.

Colossians 1:28: (Literal)

This [Christ in you] we preach, confronting every man and teaching every man with all wisdom, in order to cause every man to stand [before God] mature and perfect in Christ.

And there, we expanded it, putting both meanings in to capture the heart of it; mature and perfect in Christ. That means in fellowship with Christ. And that's our purpose for laboring so hard, for filling up the gaps where things are missing.

Colossians 1:29:

Whereunto I also labour [*kopiaō*], striving according to his working, which worketh in me mightily [*dunamis*].

Labor, which is *kopiaō*, means not just to work but to work to the end of fatigue. To do hard work that makes you tired. And "striving according to his working". The word "striving" in the Greek *agōnizomai*, and that means to contend in a contest. It's an athletic term but it implies a very grueling contest; a very intense type of fighting or contending. It means putting your all into it, run until you keel over or something. It's a real grueling contest. Then, "according to his working, which worketh in me". Now "working, which worketh"; in the Greek that would be a figure of speech because you have the same word used in different forms. It's that figure of speech "polyptoton" that we've had so many times before. But in Aramaic this is worded differently here. Stephanie, you want to tell us about that.

[Stephanie Tomparry] The phrase in Aramaic reads: By or with the help or assistance of the power or strength which was given to me. And it's essentially saying the same thing that the Greek is only it's reflecting it's Semitic nature, it's Semitic language. When we're working the Greek and Aramaic together, it's necessary that we understand the Greek that the Greek is saying and the Aramaic that the Aramaic is saying to be able to put them together. And I think we've done a good job of assimilating the two languages in our literal there. The interlinear Greek reads: According to his working which works in me in power. And it maintains that figure of speech, "polyptoton", which is typical for the Greek.

[Water Cummins] And the Aramaic adds the idea that it's the assistance, which is neat too.

[Stephanie Tomparry] And the word for power or strength there...we know that it has to be that potential power in the Aramaic from the context that this section sits in.

[Walter Cummins] Whereas the Greek simply says *dunamis*, for that last word "power". OK, very good. So putting all this together, our literal according to usage is:

Colossians 1:29: (Literal)

To this end I labor hard, striving intensely in the contest, by the energizing assistance of the potential power within me.

"To this end I labor hard... I don't just work when I feel like it, from eight to five. I labor hard, striving intensely in the contest, by the energizing assistance of the potential power within me." By the energizing assistance, that's our standard. The energizing assistance of the potential power that's within me. That's what gives me the ability to strive intensely in the contest. If it weren't for that energizing assistance of what I have on the inside, that Christ in me, then I couldn't strive intensely. I couldn't work so hard or I wouldn't work so hard... We work hard sometimes, in the Word, laboring in the Word, in teaching, a lot of other things. But we work hard to make known the Mystery like Paul did so that people can be fully mature and perfect in their fellowship with Christ, which means that they can manifest all nine manifestations in love with the greatness of the spirit of God working within them. They can be a help to one another. "To this end, [to that end, I work hard], I labor hard, striving intensely in the contest, by the energizing assistance of the potential power within me".

See, it's up to us to make known the greatness of God's Word. And if we don't speak it, how is it ever going to get spoke? Right? And if the world is going to hear it, how is it going to hear it, unless we get out and stir up a little bit of smoke? I think the song goes something like that. But, the thing is to speak the Mystery. Speak the Mystery. And that's what they weren't doing. They were not holding the head who is Christ. They were getting into philosophy or being drawn away from Christ by getting into those things that were persuading them, those philosophical arguments. But we're to speak the Mystery. And boy, throughout the centuries, I have not read anything outside of maybe a little bit here and there, nobody has really hit the greatness of the Mystery and understood it like we do in this ministry today... in Power for Abundant Living. Where else have you heard the greatness of the Word? And yet, how clear it is as to what the Mystery is. It's one Body. It's not some ecumenical movement that the world is trying to promote, you know, worldwide peace. They'll never get it that way. It's Christ in you and the unity of the one Body that we endeavor to keep. That unity of the one Body that Ephesians laid out, that's what makes our ministry so unique. It's first of all, the greatness of the Mystery and I think secondly that we teach people how to walk by the spirit, how to operate word of knowledge, word of wisdom, discerning of spirits. And then the impartation manifestations to carry out the job. That it's not just, "Well Christ is in you, but some day you'll really have some power." NO! You've got that power today and it can be manifested. Boy, that's something. That's our ministry today. These verses speak very loud.

I was thinking too, with Word in Business and Profession coming up, Word in culture is the goal of that outfit. To get Word in culture you've got to speak and live the Mystery. When you speak the Mystery and you live the Mystery, Christ in you, then you'll have Word in culture. And by maintaining the unity of that one Body, which is the Mystery. Not the ecumenical movement. To realize that it's Christ in you and that you have all that power that you learned in Power for Abundant Living. Word in culture, I think is wrapped up in verse 28. This, Christ in you, we preach that Mystery among the Gentiles, the riches of the glory of the Mystery which is Christ in you, which is the hope of glory. That's what we preach. If you're going to get Word in Culture, you've got to preach Christ in you, confronting every man and teaching every man with all wisdom. In order to cause every man to stand before God mature and perfect in Christ. If you want to get Word in Culture, you've not only got to teach them, they've got Christ in them, but teach them how to walk by that Christ in you, which means getting them operating all nine manifestations of the spirit, which means everybody that's going to be at Word in Business and Profession has to someday be an Advanced class grad. At least if not on the books, at least in the Word, in practice. They've got to be fully mature and perfect in Christ, in their fellowship. And to do that you've got to operate the nine manifestations of the spirit. Now, how do you get them to that place? It's up to the Corps, the Corps. And verse 29 is the Corps. "To this end, I labor hard, striving intensely in the contest by the energizing assistance of the potential power within me." That's what the Corps has to do if the Word is going to live in Culture. We've got to teach that Christ in you. We've got to confront men, teach men that they can stand perfectly mature in Christ. To that end, we labor hard. The Corps must labor hard, striving intensely in the contest by the

energizing assistance of the potential power within me. And, if somebody doesn't do it, verse 24, we've got to fill in the gaps. Look at it.

Colossians 1:24: (Literal)

Now I rejoice in my sufferings on your behalf. With my flesh I am filling up the gaps left in the line by those who succumb to the pressures being brought against Christ. I do this for the sake of his Body, which is the Church.

If somebody doesn't stand, they don't operate that Christ in you, then you have to stand for them. You've got to fill in the gaps. I do this for the sake of his body, you don't want his body to have holes in it. You want to fill it up. "which is the Church."

Colossians 1:25: (Literal)

I became a minister [of the Church] in accordance with the administration of God given me to complete the Word of God for you:

To make it fully known and complete it, the last bit of truth that can be known.

Colossians 1:26, 27: (Literal)

the Mystery hidden from ages and generations. Now it has been revealed to His holy ones. To them God desired to make known the riches of the glory of this Mystery among the Gentiles, which is ...

Christ where?

Colossians 1:27-29: (Literal)

...CHRIST IN YOU THE HOPE OF GLORY.

This [Christ in you] we preach, confronting every man and teaching every man with all wisdom, in order to cause every man to stand [before God] mature and perfect in Christ.

To this end I labor hard, striving intensely [earnestly] in the contest, by the energizing assistance of the potential power within me.

God bless you. Keep living the Mystery.

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.

Ephesians 1:20-23:

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places* [heavenlies],
Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
And hath put all *things* under his feet, and gave him [Christ] *to be* the head over all *things* to the church,
Which is his body, the fulness of him that filleth all in all.

Now Christ is the head of the Body and that makes him head over all what? Principality and power, because everything else is under his feet. And we're in his Body. Where does that put all the principalities and power? Under our feet. Under our feet, that's why back in Colossians. You are absolutely complete in him which is the head over ALL principality and power. He's not only the head of the BODY but he's the head over all the principalities and powers. And that's why as I said before you need not take a back seat to anybody. You have the power and the ability to command it and it's got to happen in the name of Jesus Christ. You have AUTHORITY over this world. You don't have to shake when some seed boy comes around, wrong seed. You don't have to shake when a devil spirit talks too loud. You have power much greater than all that. Boy, oh boy, oh boy. The philosophy, vain deceitful philosophy, which is built on traditions of men, and those fundamental principles of the world, or worldly principles that deceive (wrong seed coordinates), is not after Christ. But we should follow Christ, the head of the one Body, the Mystery. Because in him, Christ, the head, dwells all the fullness and you are complete in him. And that's why you have so much POWER. POWER in your life. If people only knew what they had. Can you imagine what Christendom would do? There's a lot of people on the church roll, but how many know what they have?

Well, look how we translated eight, nine and ten.

Colossians 2:8, 9: (Literal)

Watch carefully that no one steals from you by vain, deceitful philosophy based on men's tradition and worldly principles, rather than Christ,
for in him all the fullness of the Godhead lives completely.

Bodily means "corporeally". In other words, completely, totally. It's in one Body. It's not in several angels, several bodies. It's not in several saints, not in several aions. It's one head, who is Christ. Everything God is... that's what is represented by this, the head God, or Godhead. It lives completely, totally in that one, which is Christ.

Colossians 2:10: (Literal)

And you are absolutely complete in him [Christ] who is the head over all principality and power.

So where does that put you? In a very key, vital and powerful position in our day and time, if you walk by that one Body.

Colossians 2:11:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

The "whom" again is Christ who is the head. Also, you're circumcised with the circumcision. Now circumcised with a circumcision is a figure of speech. What is it? *Polyptoton*. You've had that before. *Polyptoton*. It's the same word in different parts of speech. Circumcised with circumcision. By the way, it's "were circumcised" not "are circumcised". Then "made without hands". That's one word in Greek. It means "unhandmade". Literally, in our language it would mean nonphysical. You know it's not physical circumcision. "In putting off" ...like clothes, you put off clothes. Where you put off the body of the sins of

the flesh. Now the Greek. Most of the Greek texts read "the body of the flesh". The Aramaic reads "the body of sin". And then other Greek texts read "the body of the sins of the flesh". Well it's not a matter of...body of sins or body of flesh. Perhaps different ways in different languages or culture to represent one thing, the sin nature. To put off. When did you put off your sin nature? When you were born again. Born again. You put off that sin nature. Now you also put off things from your mind by renewing your mind. But when you were born again you put off. You took off those dirty old clothes, the sin nature. Put them in the washing machine. By the circumcision of Christ. That's our identification with Christ.

Colossians 2:11: (Literal)

You were circumcised in him by the nonphysical circumcision, by stripping off the sin nature, by the circumcision of Christ.

Colossians 2:12:

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

That's all part of our identification with Christ. When he was buried, we were buried with him. Baptism in his death. When he rose, we rose with him. If you want to read more about it, read Romans 6:4 and that whole context in Romans 6. Baptism. Not water. Not water. No water after Pentecost. They were baptised in the name of what? Jesus Christ. Not with water. Much greater baptism. Buried with him in baptism, wherein ye are also risen with him through the faith, believing. The believing "of" the operation "of" God. What do you have there? A dual genitive. I told you Colossians had them. Just like Ephesians did. Colossians is loaded with duals. Here, you've got "of". The believing "of" the operation or the energizing "of" God.

Now the first one is a genitive of relation. It's the believing of the operation. In other words, you believe in it. When you have believing of the operation, you have believing in it. OK. It's a genitive of relation. Who raised him, Christ, from the dead. And the word "from" is *ek*. It means out from among. So we translated that verse:

Colossians 2:12: (Literal)

You were buried with him in baptism, with whom you were also raised by believing in the energizing power of God, Who raised him from among the dead.

When were you buried with him? When were you raised with him? When you were born again. When you were born again. And when were you born again? When you believed in the energizing power of God who raised Christ from the dead. What's one thing you have to do to get born again? Believe that God raised him from the dead. You have to believe in that energizing power of God to raise the dead. Namely that he raised Jesus Christ from the dead.

Colossians 2:13:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

The word "sins", plural, represents or stands for the singular "sin nature". And it can do that. Sins normally mean your individual sins, the consequence of the sin nature. But that "sins" can be used for the total sin nature. You understand? Now in Ephesians 2:1...I suggest if you haven't, you ought to listen to this section of Ephesians 2, the work that Dr. Wierwille did on it a couple years ago, where in verse one, it says:

Ephesians 2:1:

And you [even you] *hath he quickened*, who were dead in trespasses and sins.

And "you" refers to even you. In other words, back in chapter one verse 19, to know "...what...the exceeding greatness of his power to usward who believe..." Then you have sort of a parenthetical thought there; "and even you". Not only us, but "even you" to know the exceeding greatness of his power. You who are dead TO trespasses and sins. Because when you're born again you are dead to trespasses and sins. But verse two then goes to time past, when you walked in those things. And verse five resumes with, even when you were in the past, dead IN sins, hath he quickened. So verse one...and I think you need to listen to that tape of this section if you haven't. Verse one is, you are dead TO sins. That's when you're born again. But verse five, you were dead IN sins and when you were he quickened you. He made you alive. And that's what makes you dead TO sins today.

Now the question is, here in Colossians, is it dead TO sins or dead IN sins? I think this parallels verse five of Ephesians because of the next phrase, the uncircumcision of your flesh, because when you were in that uncircumcision state, you were dead in your sins. But what did he do? He hath quickened together. He has made you alive together with Christ. Just like in Ephesians 2:5. The same thing. So he has quickened you together with him having forgiven you all trespasses. And the word "forgiven" is not the normal word for remit or forgive. By the way, that's one Greek word. Depending on the context, you translate it forgive or remit. Same way with the noun, remission or forgiveness. But this is not that word. This is the word *charizomai*. Now do you recognize a root in there? *Charis*, grace. And it literally means to do a person a favor. To do them a favor. In the context of remission or forgiveness though, it means to graciously remit or graciously forgive a person his debts or his sins, whatever he owes. Now I think that's real neat, in light of the next verse that we'll get to in a minute. But we translated this verse:

Colossians 2:13: (Literal)

When you were dead in sins and the uncircumcision of your flesh, He [God] made you alive together with him [Christ] by graciously remitting all your sins.

He graciously remitted ALL your sins. When did he do it? Well, for you, when you were born again. But he did it for everybody when he died and God raised him from the dead. That was the time that he remitted everybody's sins. He remitted all your sins. Then, verse 14...now I'll show you in a minute why 13 then is so great, because of 14.

Colossians 2:14:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

This is how God graciously remitted your sins; by blotting out, erasing, canceling, smearing out. It's the opposite of when you inscribe something. This would be to erase it. It's also used of white washing walls that had graffiti on them. Christ erased, canceled, blotted out the handwriting of ordinances that was against us which was contrary to us, took it out of the way nailing it to his cross. And there you have an Eastern custom. The custom of...when you owed somebody a debt, they put all your sins, your debts, on a sheet of paper and they nailed it up to the door of the city, around the door. Then everybody that came in there saw this. They saw Frank owes so and so \$100, and so and so, he owes \$200, and so and so, he owes \$300. And everybody who walked through the gates saw this. All your sins, your debts. But then a nice guy that likes Frank comes along. And he sees..."I don't want Frank to be disgraced like this." So he says, "I'll pay off all these debts", which he does. He goes back, folds it in half like this, and he writes on it, paid in full by such and such and nails that up to the wall. Then everybody sees that he's clean. Frank no longer has any debt and now everybody is rejoicing with Frank and they're grateful for this wonderful benefactor that came along. Now that's the custom. It's in Isaiah 40:2.

Isaiah 40:1, 2:

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

So what is the subject? Comfort. Now the Western mind thinks, "Well she got double the amount of sins." Now what kind of comfort is that? Well, it was doubled like this...her sins, her debts, were doubled over and marked "paid". That's what that means. That's the custom.

Now Jesus Christ, it says, took that handwriting of ordinances that had our debts on it. That's why he graciously remitted our sins in verse 13. See that? He did it by blotting out the handwriting of ordinances. He took it out of the way, doubled it, wrote "paid in full by Jesus Christ" and nailed it where? To his cross. He nailed it to his cross. So, you got any more debts? They're canceled. They're erased. They're white washed. They're all gone. Because Christ took care of it.

Now this handwriting of ordinances... Look at Ephesians 2:15. This word "ordinances", is the word *dogma*. It's used here in Ephesians 2:15.

Ephesians 2:15:

Having abolished in his flesh the enmity [that's the enemy stuff, disagreement], *even* the law of commandments *contained* in ordinances [*dogma*]; for to make in himself of twain one new man, *so* making peace.

Make of the two, the Judean and Gentile, one new man. One new man out of the two, Judean and Gentile, so making peace. But he did it because he abolished the enmity, even the law of commandments in ordinances. Now those are three different words. Law, commandments, ordinances. When Dr. Wierwille presented this, he presented a background study on this that I'd like to share in part with you. This word "ordinances", *dogma*, means a decree, statute, resolution or ordinance. It is only used five times in the New Testament. Twice it's used of decrees from Caesar, where Caesar said he decreed something. Not a law, not a commandment, but simply a decree. Once it's used of a resolution from the apostles to the Church in Acts 16:4, where they sent a decree. It wasn't a law, it wasn't a commandment, it was a recommendation, a resolution. Twice it's used concerning what Christ abolished on the cross. Here in Ephesians 2:15 and once in Colossians 2:14. The question arises as to whether the word "ordinances" in Ephesians 2:15 refers to God's law in the Old Testament or if it refers to legal precepts which were added to the law. Such additional man-made legal precepts were added by the Pharisees and can be found in Talmud, a written record of the centuries of Judean tradition and law. Now do you think this could be referring to that here in Ephesians? Well, Jesus Christ abolished that in the Gospel period when he told them, their traditions of men were elevated...they were elevating it above the Word. Jesus Christ abolished, by his cross, the Old Testament law. It had nothing to do with those traditions. So we got to keep that straight.

Secondly, when you look at this compared with Colossians 2:14, where you have the custom of doubling, where the sins were doubled, he took it out of the way, he nailed it to his cross; the law of commandments in Ephesians in decrees or ordinances, *dogma*, is what made the Old Testament law a personal debt for each individual. You see it says the law of commandments in ordinances, in decrees. Law, and this goes on to explain...law is like our constitution. Commandments are like the individual paragraphs or sections of the constitution. Then the ordinances or decrees, the *dogma*, would be like the individual court decisions or an indictment against an individual, the things that make it a personal sin. For example, if you do something that's contrary to the constitution or law of the land, then you are indicted for it. That would be closer to this word *dogma*, where it becomes your own personal debt. So he eradicated the law of commandments in those personal debts, those indictments.

You have in the Old Testament, the law of Moses. Right? In that law, you have the individual commandments. But what makes it a personal debt to you? When you break one of those commandments, then a judgment is passed on you, under the law. Of course, we're no longer under the law. So that's what this word *dogma* means. The law of commandments in ordinances made the Old Testament law a personal debt for each individual. But Christ doubled it, blotted it out, nailing it to his cross. Marking it "paid in full". Like those things he nailed to the door...were personal debts indictments against that individual, until Christ blotted it out, marked it "paid in full" by his perfect sacrifice, his atonement, his blood, his flesh, his death. Thus neither Israel nor the Gentiles have any law of commandments posted against them. All are free from the curse of the law. Christ is the end of the law. All debts have been paid for and thus abolished

by Christ as our benefactor, our complete savior, able to save to the uttermost. That's why, verse 13, the end of it, we're made alive together with him...by graciously remitting all your sins. And how did he do it?

Colossians 2:14: (Literal)

Having canceled the handwritten account of our personal debts [*dogma*] with its indictments posted adversely against us, he has removed it and nailed it to the cross.

Here we expanded the translation to bring out the idea of the custom more thoroughly, because the Western mind doesn't see the great significance of this verse. But look at it. He canceled the handwritten account of our personal debts with its indictments posted adversely against us. He has removed it and nailed it to the cross. That's how he graciously remitted all our sins; how he canceled those personal debts against us. And that brings us to verse 15.

Colossians 2:15:

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

He didn't spoil principalities and powers. The word "spoiled" means to steal from. But that's not this word. The word in Aramaic and Greek means to put off, like clothes again. To strip off, take off your clothes. The question is what did he strip off? He didn't strip off our...our sins were stripped off, as we read back in verse 11, wasn't it? Yes...by stripping off the sin nature. That was stripped off. But that's not what it's talking about here. You also have to strip off or put off the old man. Renewed mind. That's not what it's talking about. He put off something though. Having put off...the Aramaic adds the words, "his body". He put off his body...having put off his body. Then the verb "he made a shew of...", "them" is not in the Greek. He made a shew of the principalities and powers. How did he do it? By putting off his body. But putting off his body is only half of it because he put on a new spiritual body. He not only died but God raised him from the dead. A lot of people have died. That would not make a public display of your enemy. But it was in his resurrection; he put off the body, and he put on a new spiritual body. That's how he made a shew of the principalities and powers openly or boldly. The word "openly" is "boldly". And the words "to make a shew of" means to make a public display of, to make a public spectacle of. And that he did, in the triumphal procession, which is your next word "triumphing" over them in it. That word "triumphing" is the Greek word *thriambeuō*, which means to lead in triumph. It's only used two places in the New Testament; here and

II Corinthians 2:14, where you have this beautiful Roman custom of the triumphal march portrayed in terms of the believer.

II Corinthians 2:14:

Now thanks *be* unto God, which always causeth us to triumph [*thriambeuō*] in Christ, and maketh manifest the savour of his knowledge by us in every place.

And it should be translated, he leads us in triumph in the triumphal procession in Christ.

II Corinthians 2:15:

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

Because in the triumphal procession you have both the victors and the captives, the prisoners. Those that are saved and those that perish.

II Corinthians 2:16:

To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

To the captives it smells like death, because they're heading for the gallows. To the other, the savor or sweet smell of life unto life. To the victors it's the smell of life. And who is sufficient for these things? That Roman triumphal procession, just to review it, is the highest honor bestowed on a returning general.

There were five criteria for the triumph, if you were going to have a triumphal procession. Number one, the victory had to be complete and decisive. You couldn't have any half battles. Number two, the victory was over a foreign foe. It could not be a civil war. It had to be over a foreign foe. Number three, at least 5,000 of the enemy had to die in battle. Number four, territory had to be added to the state. And number five, the battle had to end the war. Christ leads us in the triumphal procession. This is a military term and it means the war is over. The war is over! He's already won. See it? Now this triumphal procession...when the army would come back and they had fulfilled these five criteria; they would start a procession outside of the city of Rome and they would march downtown to the capital of Rome. And they did it in this order. First came the senators and the magistrates. Secondly came the trumpeters. Third was the floats; and they'd have pictures representing the cities that were captured in these floats. Number four was the spoils, the gold, the silver, the jewels, and all that stuff...armor. Then number five; they had 70 white oxen that were later sacrificed. Seventy white oxen in the procession. Number six, after the oxen, came the captives, the prisoners in chains. And most of them were heading to be executed. But they walked in that triumphal procession. And by the way, all the people lined the streets and they had laurel branches lining the streets, and the incense constantly burning; the sweet smell of death unto death to those captives. Those prisoners smelled that incense. To them it was the smell of death. They knew they were heading for the gallows. But for the victors it was a sweet smell of life. They were victorious. Then after these prisoners, you had the musicians and incense burners. Then number eight was the general in a decorated chariot with a purple robe on and a gold crown holding an ivory scepter and a laurel branch. And then after this victorious general were all of his soldiers. And that was a triumphal procession.

In II Corinthians 2:14, God always causes us or leads us in triumph, in Christ. He leads us in triumph. The war is over. The battle was decisive. The enemy is killed and he's leading the captives in this procession and we are following him. Back to Colossians.

Colossians 2:15 (Literal)

By putting off his body, he has boldly made a public spectacle of the principalities and powers [how did he do it?] by leading them as prisoners in the triumphal procession.

The war is over. The principalities and powers are in chains in the procession. He's made a public spectacle of them, leading them as prisoners in the triumphal procession. Where are they heading? To the gallows. They're destined to doom. So where does that put you and I? We're the soldiers. We're the ones following the general in this procession. We're the victors; not just a quartet either. But we're the victors, we're the winners. That's why I said before, you don't have to take a back seat to any devil spirit. You don't have to take a back seat to any seed boy. You don't have to take a back seat to anybody because you are the victor. You are the conqueror and you have the head in the head chariot, who is Christ. You are in command as long as you recognize that head and as long as you're in fellowship. As long as you walk rooted, strengthened in your roots, built up, edified by renewed mind living. As long as you reach that place where you burn some bridges. Or all of them. Where you're established and you're constantly giving thanks for what you have. You walk with God. You walk with His son Jesus Christ, because you have the head Christ in you. And all the fullness of God is in Christ and it's Christ in you and he's the head. That's what keeps the one Body together. So as long as you and I maintain that doctrine, we won't get into doctrinal error and nothing can stop us. We take a back seat to nobody. Devil spirit or whatever. We have unlimited power with Christ as our head. And I thought, it's no wonder that the princes of this world would not have crucified the lord of glory if they had known the Mystery. To know the power that we have today. Boy, that really makes that fifth session of the foundational class live for me. WE HAVE UNLIMITED POWER. WE'RE ALREADY VICTORIOUS.

Father, we sure thank you for the victory and the privilege we have of working your Word, and that we truly can walk forth as more than conquerors in this day and time. Father, let nothing deter us from the greatness of this marvelous wisdom, the Mystery, in which are hid all the treasures of wisdom and knowledge, that we truly are victorious in life, and that we can be on top of every situation spiritually. Thank you Father in the name of your son Jesus Christ. Amen. God bless you.

Colossians 2:16-23

Colossians chapter two. Last week we were in this particular chapter where it's dealing with the importance of speaking the Mystery, knowing the Mystery and that Christ is the head of that one Body.

Colossians 2:4:

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

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.

Because there were those individuals associating with the fellowship that were trying to convince them that there were other heads to the Body or things that were contrary to the doctrine that they had heard. And now in verse 16, where we left off last week, it goes into more detail about those who are trying to get them away from the Mystery, the one Body and Christ as the head; trying to get them to worship other heads.

Colossians 2:16-19:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

Which are a shadow of things to come; but the body *is* of Christ.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Here you have, in these four verses, the great significance of two particular groups, or you could say two sides of the coin, that were influencing the believers at Colosse, trying to get them away from the Word, trying to get them to serve other things, to worship other heads in the Body. Basically those two groups could be classified as the Judaizers, those who were trying to put the people under law, like you had especially in the Galatia area. Remember that? When we were dealing with Galatians, you had a lot of people trying to put others back under the law, from which they had been delivered. They would be the Judaizers, as they're called, and then the Paganizers, I guess you might call them; those in the Pagan religion that were steeped in a variety of things. Because remember syncretism, where you had the combination of beliefs or the combination of gods from different cultures...was prevalent here in Asia. And Colosse is being a part of Asia. But Gnosticism played a big part in that. Gnosticism was influencing their culture. But so were other ideologies, other philosophies. Other deceiving ideas were having a great impact upon the people of the whole world at that time. But especially here at Colosse, because that's what we're dealing with. But the Gnosticism was one of those forms. And I've told you before about the *aion*. It comes from that Greek word *aion* which means age, like the ages. They believed that there was the great god, the one that created everything else, somewhere out in the universe that has never been in contact with anybody. But he is the one that made...oh, I don't know...thirty or so different aions. And these aions were like gods or those that were responsible for different parts of the universe. Now one of those aions was Sophia, which means wisdom in Greek. Sophia, in all of her wisdom, made a Demiurge which is not God himself but he is some lesser being. And that Demiurge was the god of the Old Testament and he in turn made a world that was imperfect. He made a world that was screwed up. He made a world that was not complete, it was imperfect and consequently you've got all the problems in the world today. So they sent another aion named Christ. Now there's different forms of Gnosticism but these are some of the basic ideas. Christ was one of the aions so he would be above that Demiurge of the Old Testament and he came to

straighten the world up. Now some of them believed that this aion named Christ did not have a physical body, that either he was a phantom that appeared, or he borrowed somebody else's body. And so you have this aion, God in man, down here upon earth. And, of course, that led in the later centuries to the trinity and made it easy for that to get into Christianity and so many other things.

This idea of worshipping different aions had its parallel in many other pagan ideas where you worship different gods you have the Greco-Roman Pantheon where you worship all these different gods. One is the head of the heavens, one is the head of the underworld, one is the head of the sea and then you have other heads...one is responsible for war, one is responsible for messages, one is responsible for something else. All of these different gods and goddesses that are responsible for different things. So there is a parallel there. Worshipping of angels is also found in Judaism. There was a brand of Judaism where they worshipped angels. And, of course, it founded its way into Christianity. Apparently here at Colosse it was influencing people's lives. As a matter of fact, in one of the Church councils later on, as I told you in the opening of Colossians, they had to make a decree that it was not legal, Christian-wise, to worship angels. So all these things played a part. But the big thing you've got to see is that it's the syncretism of ideas, of philosophies, of gods and goddesses. So there are a lot of things, just like you have today in the United States, or any place else you go. There are so many ideas running loose in the United States today that you can worship just about anything you want to. If you want to worship a tree out in your backyard it's all right. Anything else...gods, goddesses, angels, devil spirits, you name it, it's there... pieces of wood, stone, ivory carved things on your dash board whatever. You can worship anything. And those ideas were prevalent at Colosse, along with the idea of the Judaizers trying to put everybody back under law.

So what you have here is...and there is some overlap between these ideas...but in verses 16 and 17, the meat and drink, holyday, new moon and sabbath days which are a shadow of things to come, sort of reflect the ideas of Judaism of the Old Testament. Because they did have special sabbath, holydays, new moon. Remember, every month started with the new moon and that was a special day at the beginning of each month; they'd blow the trumpets or whatever. So this meat, drink, holyday, new moon, sabbath, all pertain to the Judean customs in particular, although the Pagan religions, including forms of Gnosticism, also had their special holydays, sabbath and so on. Holydays may refer to those six feasts or festival days commanded by the law. And each one was celebrated with special sacrifices and a ceasing from labor. Likewise the new moon was similarly celebrated. This day marked the beginning of each new month. The weekly sabbath was celebrated also with special sacrifices and a ceasing from labor. Under the law, the penalty for profaning these days was to be put out of the congregation or in some cases death. However, as I said, the Gentiles also had their special days. But the Judaizer especially, used the observance of these days and customs to judge the Colossians. The result of this judgment was division in the Body of Christ. And of course you've got the great verse in Romans.

Romans 14:5:

One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

That's the guideline for this administration. Days don't matter, but yet the Judaizers were strong on trying to put people back under the law. In Colosse, I'm sure they were just as strong in their beliefs and wanting to do it, although they did not have the effect that they did in Galatia. Because in Galatia, remember, they were sort of swallowed up by those customs.

Now the worship of angels, as I said, was an idea in Gnosticism, and in certain other pagan religions. And the result of this deceit, whatever type it was, was a denial of Christ's lordship. And it meant division in the Body, because you've got different heads in the Body then. Understand? That's why the angel worship sort of covered everything. It covered...whether it's Gnosticism, worship of aions, whether it's the pagan religions, where they worship devil spirits of various sorts, called gods or goddesses, or if it's the worship of angels in Judaism. The truth again is still given in the Word and especially in Ephesians.

Ephesians 4:15:

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

So we've got the doctrine in Ephesians, that there is one head, and that head is Christ. And now Colossians corrects the error where they were trying to establish other heads. The tactics and devices used by the Judaizers and the proponents of Gnostic ideas or pagan ideas, both attacked the Mystery, because it split up the Body. It split up the Body and it split up the head. The devices may change through time and between cultures, but the tactics remain the same. Their aim is to divide the Body and that is to kill the Mystery. That's why this epistle is so important. Judging always causes division in the Body. We've seen it in the book of Corinthians, we have seen it to a greater extent in Galatians and now here in Colossians. Judging, deceit, concerning the one God and the lordship of his son Jesus Christ... And that's what they used, is deceit, to get people to worship angels or things other than the one true God and have Christ as the head of the Body. Those things always cause division in the Body with relationship to the head, because no one can serve two masters. And he will end up serving some other master, but not the one true head. So you can't serve two heads. There is one head and that is what Colossians is all about. This section, the rest of chapter two that we're covering here tonight, is perhaps the most difficult section that the team has had to work on this year. Some of these verses are more difficult to put together from the Greek because you have some awkward Greek. And the reason is because there is an Aramaic original behind it. It's not good Greek. It would be good Aramaic, if we had the Aramaic original. But we don't even have an Aramaic original, we have the Peshitta version which is an Eastern Aramaic version of the Bible. We don't have Galilean Aramaic, it's unknown in our times. At any rate, verse 16, let no man judge you. Now the Aramaic word that's used here means to trouble or to disturb. And the only difference between that word and the word that means "judge" is some vowel marking. So in the manuscripts that did not have vowel markings, it could be either. These customs that are mentioned in these verses, as I said, are Judean primarily, although there were also the pagan ideas too that were introduced. The word "meat" in this verse 17 represents food. It is an idiom for food. In verse 17 it says all these things, which were Old Testament ideas are a shadow of things to come. You know the difference between a shadow and the actual thing. There's a big difference. You know the difference between a shadow and an image of a thing? If John Kish or Meg drew a painting for me of an automobile, there'd be a big difference between that and the shadow of that automobile, wouldn't there? If I took a look and all I could see was a shadow of that automobile. What could I tell you? Well, I could tell it's probably an automobile, but I couldn't tell you what color it is. I couldn't tell you a lot of things about it. What kind of upholstery... If they painted it for me it would give me a much better idea. Then, I'd have an image. Understand? Look at Hebrews.

Hebrews 8:3-5:

For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man [Jesus Christ] have somewhat also to offer.

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Who serve unto the example [pattern] and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

God showed him the heavenly things. But what Moses made, that tabernacle in the wilderness, was it an image of what he saw? Was it an image of what he saw? No, it was only a shadow. Only a shadow. A pattern and a shadow. Now you know what a pattern is. A pattern doesn't look like the real thing either.

Hebrews 10:1:

For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

The law was merely a shadow of good things to come, and not the very image of the thing. It wasn't even the very image of the thing, it was only a shadow. The law could never make anybody perfect. It could only substitute. It was a shadow and it helped for the time until that which is perfect is come, that perfect sacrifice that could make anything perfect. Because that's the real heavenly thing.

Now back to Colossians. So these new moons, the sabbath, the respect of holydays, the meat, the drink, all those things under the law were only a shadow. They weren't even a good image. They were only a shadow of things to come. But the Body is of Christ. The Body is of whom? Christ. It has nothing to do with being a shadow. It's not a part of the law. It was the Mystery. Everything under the law was a shadow of things to come. Now things to come in the future, when Christ came the first time...when he comes again, that's for Israel, it has nothing to do with the Body of Christ. The Body today is not a part of it in any respect. We are the Body of Christ, and Christ is the head of that Body. That's the great Mystery. That's what's pulled Judean and Gentile together. Without that Mystery, you still have one group. It was a Sunday night, Joe Guarini read that verse from some place...Deuteronomy or Exodus or Leviticus some place in there about God had respect to Israel. Today there is no respect of persons. Peter perceived that in Cornelius's place. He says I perceive that with God, there is no respect of persons. Yet in the Old Testament it said God had respect to Israel. When the rest of the nations cried, did he have respect to them and say, "I'll forgive you?" No. But when Israel repented, they cried, "Lord we've been messed up." God forgave them, didn't he? He had respect. Today there is no respect of persons. It's one Body. Called out of both Judean and Gentile. And if you get rid of that one Body, then you don't have that unity anymore. Verse 18, "let no man beguile you of your reward..." That whole phrase is one Greek word *katabrabeuō*. That is an athletic term. It's used of an umpire making a decision against you, when he says YOU. That's this word. He deprives you of your reward. That's one way to translate it. To deprive of your reward, deprive you of your home run, deprive you of a touch down, deprive you of yard gain. He makes a decision against you. "In a voluntary". See that phrase? That is a phrase in Greek *thelōn*. And then the second word *en*. Now *thelō* means to will or desire intensely. So literally this would mean, let no man who is willing intensely or desiring intensely in humility...which just doesn't make a whole lot of sense...and who desires intensely in the worshipping of angels. And it's a phrase that pretty much has the commentaries disagreeing with each other, arguing over what it means. But it's a Hebraism or Semitic expression. It's not a Greek expression. But it's worded just like you would have it in Hebrew or some other Semitic language. And what it means is, to take pleasure in. To take pleasure in. Let no man deprive you of a prize, or reward, who takes pleasure in humility and worshipping of angels. And that humility cannot be in the good sense of humility, because we know that use. But it's used in the negative sense, a false sense of humility or self-abasement. And I see those therapy Christians that always put on that facade of humility. They act so religious, so humble. But that's not humility. Humility is being meek to receive the Word. It's being meek to listen to what God says instead of dictating the program to God. Most people want to tell God what religion is all about. It's man made. That's not humility. Humility is being willing to receive from God, let him give the orders. But it's a self-abasement or making yourself a doormat for Jesus. The Aramaic then adds in front of worshipping, "enslaved". Enslaved, those who desire, or take pleasure in self-abasement and being slaves to the worshipping of angels. The word "worshipping" is the Greek word *thrēskeia*, a very important word. One you ought to add to your list alongside of *lambanō*. Bullinger defines it very nicely. It's the word that's opposed to *eusebeia*, which means godliness, a true vital spiritual relationship. This is *thrēskeia*, which means religion. It's man-made. It's the outward show, man-made. Opposite of a true vital spiritual relationship, which is true godliness. It doesn't say that we are to be religious. It says that we are to be godly. A true vital spiritual relationship. This is *thrēskeia*, that outward man-made junk, worshipping of angels. Angel worship, I told you about, and how it relates to the different ideologies prevalent and especially things relating to the mystery religions. They had their mystery religions where only the initiated ones could know the great secrets going on. And even they didn't understand. At least ours is made known. It's the great Mystery. The only reason ours is called the Mystery is because it was a secret until God revealed it. But now anybody can know it. Anybody that wants to. Worshipping of angels. Then it says, "intruding into those things which he hath not seen". "Intruding into" is a Greek word that was used of the gods frequenting or haunting a favorite spot. As a matter of fact, inscriptions were found in Asia Minor, which would be in the Colosse area, from the second century, within 100 years after this was written, that used this word. One of those uses it of the mystery religions, where it was used to investigate or to look into or enter into detail about the mystery religions. That's what they're doing. They worship angels and they investigate or speculate or get involved with what? Those things which he hath not seen.

Now the word "not" is omitted in some manuscripts and critical Greek text. If you leave it in, then it would mean they were speculating or investigating things they had never seen and consequently knew nothing about...which would be kind of neat. But if you take it out, where they're intruding in the things which they have seen, it would mean they're speculating about things they had seen and experienced. In

other words, their visions that they saw in their mystery religions. And I think that fits the context real good. It makes much sense here in this context because you've got that word that means to look into, or investigate, speculate...as in the mystery religions...things that they have seen visions of. Got the picture? Sound familiar? There are some groups today that just hang so much on their experiences and especially the visions that they've seen. "God showed me this". Not that they can go to the Word to put the Word together. But boy they've sure seen a vision. "God showed me". You go to the Word. In First John it talks about confessing your sin. When you put the word together, that's talking about confessing what kind of sin? Broken fellowship. Context. See? You can read, you can understand. But here is this guy, he says, "I read that and God showed me a vision. He showed me this big Ferris wheel in the sky. And every time a seat came past there was one of my previous sins, and I'd confess that. And then the Ferris wheel would continue, and I'd see another seat and I'd confess that sin. And I was up all night and I confessed every one of my sins." Vision, experience, does it fit with the Word? You don't confess your sins to get saved. You confess the savior from sin, the Lord Jesus Christ. You confess sins to get back in fellowship. Visions...they had their visionary experiences. And the mystery religions naturally built a lot on visions because they had no Word to build anything on. So I think leaving the "not" out fits very beautifully there.

And it says they're vainly puffed up...that's inflated, big blow...by their fleshly mind, or carnal ego would be a good translation of that particular word. Then in verse 19, it says they're not holding the head. Now you see back in 18 you've got three participles in Greek and the fourth one is here in 19. In 18 it's in voluntary humility. I told you that was *thelōn*. That's the first one. It means let no man who is willing, to take pleasure in, humility and worshipping of angels. The second one is intruding, those who speculate about their visionary experiences. The third one is puffed up, they're vainly inflated in their carnal egos. And then in 19, they don't hold the head. Those people that are trying to get you away from the Word with their philosophies, vain deceit of verse 8...the tradition of men, the rudiments of the world, not after Christ. They're not holding the head from which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. The word "holding", they're not holding the head is the Greek word *krateō*. Sound familiar? *Kratos*. What does *kratos* mean? Exerted power, or power with an impact. And this word means to have power, or to be master of or to take hold of. Now that means exerted power. To take hold of something you have to exert some energy. They were not exerting any power to take hold of the head. They weren't holding the head, instead they're holding unto these aions, these angels or these devils or stone or wood or whatever. "Joints" is the word that means ligaments or tendons. It's that which holds the body together. It supports the body. It gives it stability and mobility. That word is also used of a wrestler's grip, where it grips, holds on and it's used in Ephesians 4:16 of the gift ministries. They are the joints, the ligaments, the tendons that hold the Body together, supply it with the things that it needs. The word "band" simply means that which binds together. Then you have nourishment ministered. It means to completely supply or to completely furnish or to completely support. And of course knit together is that word we had up in verse two where your hearts are knit together. They're fused together, *sumbibazō*. Then increase is *auxanō*, which means grow up like a plant or an animal or something grows up, a child growing up, it grows up with the growth of God. Now you have the verb and the noun there, so you've got the same word in different parts of speech. That's a figure of speech called *Polyptoton*. So now, we've put all this together, and look how we translated these verses.

Colossians 2:16-18: (Literal)

Therefore, do not let anyone point a finger at you about food or drink or regarding festivals, new moons, or sabbaths,

which are a shadow of things to come. The Body is of Christ.

Do not allow yourself to be disqualified from the competition and cheated of your reward by those who take pleasure in self-abasement and the bondage of the religious worship of angels, speculating about their own visionary experiences, with vainly inflated, carnal egos.

And that's what they do. They do it today and you know it. That's right. And people in the church many times, have the most inflated egos there is. They're not meek to receive the Word, but they want to elevate their tradition, their commandments, the things that they learn, the philosophical ideas rather than what the Word says. Being humble means willing to change if you find something better in the Word. That's right.

Colossians 2:19: (Literal)

They do not hold fast to the head [Christ], from whom the whole Body, which is completely supported and fused together by its joints and ligaments, grows up with growth from God.

That's how important the head is and why we've got to maintain that head. Well, there's more coming. Verse 20. Oh, there is something else here I wanted to show you. Back in verse 18, this angel idea, in Hebrews chapter one, I want to show you this.

Hebrews 1:3, 4:

Who being the brightness of *his* glory, and the express image of his person [Christ is the what? He is not a shadow, he is the express image of God], and upholding all things by the word of his power [It doesn't say he is God though, he is the image], when he had himself purged our sins, sat down [where?] on the right hand of [himself, no] the Majesty on high; Being made so much better than the [what?] angels, [that's why he is the head] as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:13, 14:

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Are they heads? No. So you don't worship angels. Look at Revelation.

Revelation 22:8, 9:

And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

O.K. So anyway I thought those would bless you, those extras on that angel business. Back to chapter two of Colossians.

Colossians 2:20:

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.

"Wherefore" is omitted in some of the manuscripts, and I scratched it out. The word "if", is conditional, but it's a general supposition and in the context here of the church of the Body, those that are born again, it's in the essence of "since". Since you are dead. If you're born again, then are ye dead with Christ? Sure. But if you're not born again, then you're not. Then it would be "if". If ye be dead with Christ from the rudiments of the world. The word "rudiments" is that word *stoicheion*, and it means those elements or fundamental principles. Back in verse 8 that word was used, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (fundamental principles) of the world, and not after Christ." And then we saw it in Galatians last week when we looked at those sections. And of course before, when we looked at Galatians; how it's used of those fundamental things of the world, the laws, the rules, the regulations, the things that pertain to the five senses rather than spiritual things. You look at Ephesians chapter four. These fundamental principles, going on the five senses, the natural realm, things of the senses is the basis for the deceit, because it looks real good five senses wise. But it's deceitful because it does not fit with what you know spiritually.

Ephesians 4:14:

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight [deceiving secrecy] of men, *and* cunning craftiness, whereby they lie in wait to deceive.

Their doctrines are big blows. It's their deceit and men born of the wrong seed are the ones behind it, as Rev. Martindale told us a couple weeks ago. They're the ones that are the underlying cause and they introduced it into the world. And then it hits Colosse and before you know it the Colossian believers are being bombarded with these ideas, these pagan ideas that set up different heads. They want to put people back under the elements of the world, back under legalism. See it? That's the basis of it. Back to Colossians.

We're dead to those things, we're dead. We died with Christ. That's our identification and they're of the world. Then why, as though living in the world, are you subject to ordinances. The words "subject to ordinances". The Greek word is *dogmatizō*. Now you recognize the word there that we had last week, *dogma*, which meant an ordinance or a decree. It was not the law itself or the commandment, but the ordinance or indictment, the specific legal decree against you. Like indictment, and it means to decree. Lay down a decree. And yet in verse 14, those are the things, the handwriting of decrees that Christ blotted out. And yet you want to submit yourself to decrees. Or even lay down decrees. Or it can mean to submit yourself to a decree and I think that's the essence of it. The Aramaic simply reads: Why are you judged? Judged, which fits, kind of, with verse 16. And 16 introduced that idea of somebody judging you or pointing a finger at you or disturbing you about things. The difference between this and Galatians 4:

Galatians 4:9:

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements [*stoicheia*], whereunto ye desire again to be in bondage?

You what? You desire to be in bondage. You observe days and months and times and years... They desired to be in bondage. That was the Galatian trip. The Colossian trip was...they were simply submitting to those ordinances. They were being judged and allowing themselves to be judged by others. And so they were just giving in. They were putting up with it, instead of taking a stand on the Mystery. The one Body. Christ has freed us from all those ordinances. They were giving in, submitting to those ordinances. See it? They weren't wanting to. They hadn't gone to the point the Galatians had, but they just weren't standing up for the head. Because others weren't holding the head, they were talking about all their aions, they were talking about their laws and decrees...do this, don't do that. They were submitting.

Colossians 2:21, 22:

(Touch not; taste not; handle not;

Which all are to perish with the using;) after the commandments and doctrines of men?

Now verse 21 and the first part of verse 22 is a parenthesis. But it's a short one just thrown in, incomplete in itself, so we call it an *epitrechon*. It's a short parenthesis, incomplete in itself, thrown in. And it further explains, the ordinances that they're submitting to. Don't touch, don't taste, don't handle, which all are to perish with the using. The word "to perish" is literally "for corruption". Which are all "for corruption" with the using. "After the commandments and doctrines of men" then refers to those ordinances that they're submitting to. There again, commandments and doctrines of men. But the touch not, taste not, handle not, which all are for corruption, explains a little more detail, just thrown in there...the types of ordinances, that they're submitting to. Why do you want to? Hold on to the head. The Mystery. The one Body. Look at Matthew chapter fifteen. Don't touch, don't taste, don't handle. All these things are for corruption in the using...

Matthew 15:1-3:

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

That's where you put the tradition and commandments of men.

Matthew 15:4-9:

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

But in vain they do worship me, teaching *for* doctrines the commandments of men.

Isn't that what Colossians was talking about? The doctrines, commandments, that's what the ordinances were talking about...the touch not, the taste not, the handle not. The doctrines, commandments of men.

Matthew 15:10, 11:

And he called the multitude, and said unto them, Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

That's what corrupts him. Weren't these things for corruption in the using? It's the things that come out of a man's mouth.

Matthew 15:12-14:

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

And isn't that true? Make all these commandments...it's the blind leading the blind.

Matthew 15:15-18:

Then answered Peter and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile [corrupt] the man.

That's what corrupts the man.

Matthew 15:19, 20:

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

These are *the things* which defile [corrupt] a man: but to eat with unwashen hands defileth not a man.

So, those commandments and doctrines of men, what do they lead to? Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. That's what corrupts the man. They are destined for what? Corruption.

Colossians 2:20-22: (Literal)

Since you are dead with Christ to worldly principles, why do you submit to ordinances which indict you, as those living in the world do?

(Do not touch! Do not taste! Do not handle!

All these things are abused and lead to corruption.) They are according to the commandments and doctrines of men.

And Matthew 15, certainly tells you what the commandments and doctrines of men are and how they do corrupt a man. They lead to corruption.

Colossians 2:23:

Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

These doctrines and commandments of men. These ordinances that you submit to. This touch not, taste not, handle not. This business of these things that all lead to corruption, have indeed a shew of wisdom. The word "shew" is *logos*, word. These things have indeed a word of wisdom. The Aramaic adds the word "they appear or seem" to have a word of wisdom. They don't really. I wondered if this Greek word, *men*, indeed, was in that sense where it's almost like irony, ironical. At any rate, I like the Aramaic. They appear to have a word of wisdom. They have their visionary experiences. Right? God showed me this one...the old Ferris wheel. Then, it adds the word "to be". And it's the form that means "are". Which things appearing to have a word of wisdom are...and it's "are" in the sense of: "Here is what they are really".

Then you have "will worship, and humility and neglecting of the body." The Aramaic reads: They have the countenance or face, the facade of humility and the fear of God and of the neglecting of the body or severe treatment of the body. I'd better just tell you what "will worship" is. It's this Greek word, *ethelothrēskeia*. That's it. Sound familiar? *Thrēskeia*, what does it mean? Religion. That man-made stuff. The outward appearance. The formal rituals and so on. *Thelo*. What's *thelo*? To desire intensely, to will. So what this is, it's a will religion, where it's something you will. Now you know religion in itself is man-made. In other words, a self-prescribed religion. Or a self-made religion. One you willed or thought of, desired. It's a self-prescribed religion. And "humility" again would have to be self-abasement in the negative sense. Although, I like the Aramaic that puts that word facade in front of it, or face. It is a facade of humility. And the neglecting of the body, is severe treatment of the body, masochistic treatment of the body. And that masochistic or severe treatment of the body, harsh treatment of the body, is not in any honour. See that phrase? The word "honour" can mean value. So it's not to any value. Now "to the satisfying of the flesh"...the word "to" is *pros* which can mean against and it does here. It's like without any value against the satisfying of the flesh. Or it's no value, as far as a remedy against the fleshly desires and satisfactions. The word "satisfaction" here, the best translation is I think indulgence. So it's the fleshly or carnal indulgence. Now look at that, these things, this self-prescribed religion, the facade of humility and the severe treatment of the body... like some of the people through the years have inflicted themselves to try to make themselves more religious, whipped themselves, that kind of thing.

Those three things, what are they designed to do? They're designed to suppress carnal indulgences. Don't do this, don't taste that, don't handle this, what is that for? So you don't get carried away with your fleshly lusts, your overdesires for all those sensuous things. Yum, yum. [Laughter] But in affect, it says they are of no value as a remedy against sensual or carnal indulgences. Most of the rules and regulations that they have put down have only supplied people with the ammunition for going out and doing more. That's right. They are of no value. The only way to overcome those carnal indulgences is to get the spirit of God within you and you have a greater desire to walk by the spirit than you do by the flesh. That's how you overcome it. You can't take out darkness. You have to introduce light to take out darkness. Right? You introduce the light, what happens to the darkness? It disappears. You want to get coldness out of a room. What do you do? Reach in and pull some of the coldness out. No, you blow warm air in. Sure. Well, look how we translated it.

Colossians 2:23: (Literal)

These things, which appear to have a word of wisdom, are really self-prescribed religion and a facade of humility and harsh treatment of the body, all of which lack any value as a remedy against carnal indulgence.

There you have it. What good do those rules and regulations do? They're designed to keep you from doing those things, but all they do is add fuel to the fire. If you want to get rid of something you shouldn't be desiring to do (you know what I'm talking about), well, start walking by the spirit with Christ as the head. That's how you overcome those things. There is one head, Christ. Not all the rules and regulations, not the different angels, not the different devil spirits or anything. It's Christ as the head of the Body. And we're one Body. We're free from the law. Because you've got a greater law within you. The law of the spirit of the life that's in Christ Jesus. And that's what you walk by. And that's why this chapter started out with:

Colossians 2:2:

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

Colossians 2:6

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

You've received the head in you, which is part of that Mystery, so what? Walk in him.

Colossians 2:7:

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

Colossians 2:10:

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

So, do you need the rules and regulations? No. Do you need all the angels? No. You've got one head. Christ. Walk by that Christ in you. That's what's going to maintain the unity. That's what's going to keep the Body together. That's why the Mystery is so important. And if we lose that Mystery, what happens to the Body? It becomes denominationalized. It splits. It moves out in various directions with several heads. Christ is the head of the Body. And the only way to stay together is walk by the spirit. Walk by what you've received in Christ Jesus. Not the rules, the regulations, not the different angels and so on. That's why chapter three, verse one says: Since you then be risen with Christ, seek those things which are where? Above, where Christ sits on the right hand of God. That's the head. You seek those things and not the things of the world. That's how you overcome the sensual indulgences, carnal indulgences, all those things.

So Father, we're sure grateful for the spirit that we have within us, that we can walk with Christ as our head, the one head of the Body and the greatness of the Mystery living in our day and time. May it continue, Father, to touch people's lives and hearts around the world. And we thank you for the great chance we have to understand your Word in the name of your son Jesus Christ. Amen. Good night. God bless you!

Colossians 3:1-17

May 23, 1984

Chapter three we're into tonight. And I think this chapter is very appropriate. It goes right along with those preparatory remarks from Rev. Craig Martindale and Dr. Wierwille. I'd like to go back to chapter two again, in verse 18, just to remind you, because I thought about this this week as we were into our discussions here at International Headquarters. It says, in the literal according to usage... because that word "not" is not in there and the word "intruding" was to speculate about. It was used of the mystery religions where they would get into those things that they had seen, their visionary experiences. And I think sometimes people, even in the ministry, (they shouldn't), it happens more so in other parts of Christendom, base what they believe on experience and on what they see, their visions, rather than on the integrity of God's Word. And of course this verse said:

Colossians 2:18: (Literal)

Do not allow yourself to be disqualified from the competition and cheated of your reward by those who take pleasure in self-abasement and the bondage of the religious worship of angels, speculating about their own visionary experiences, with vainly inflated, carnal egos.

If we cannot find in God's Word, what we believe, what we confess, then it just isn't true. What we believe has to be found in God's Word. It's the integrity of the Word that our ministry is built on, not some visionary experience that I've had or Dr. Wierwille or Rev. Martindale, or Howard Allen or Don Wierwille or someone else. It's the integrity of the Word. And yet, from time to time, we'll hear of someone in a leadership position even, who has a certain visionary experience or he's seen this thing by his experiences and so on. And he tries to put things together and before you know it, people are way off on tangents. Some things that happened two, three, four years ago are still having thunderings in this day and time, still having effect upon people's lives, because somebody built and spoke and taught something based on their experience rather than on the integrity of the Word. And that verse was certainly central to this whole part of Colossians where they were building what they believed on their visionary experiences, so that they worshipped angels, or worshipped devil spirits, gods of various sorts, having different heads instead of one head, holding the head, which is Christ, from whom the whole body is joined together and so on.

Colossians 2:23: (Literal)

These things, which appear to have a word of wisdom, are really self-prescribed religion and a facade of humility and harsh treatment of the body, all of which lack any value as a remedy against carnal indulgence.

Now if you want a real remedy against any carnal indulgences it's chapter three.

Colossians 3:1:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Seek those things which are where? Above. And "above" is put for those things which are spiritual as opposed to the things on earth which are carnal, of the flesh. The right hand of God, God doesn't have a right hand, so it has to be the figure of speech *condescensio*. And of course it employs that custom of the right hand of honor, the right hand of blessing, a position of high honor. Christ is seated at the right hand of God, in that position of honor. And we're to seek those things which are above. The word "seek" is that word used in I Corinthians 12:31 and in 14:1 where it says "covet earnestly" or to covet the best gifts. It's to

desire earnestly. So we're to desire earnestly spiritual things, those things which are above and "to be risen with Christ" is to be raised together with him. That's our identification with Christ. And so, we translated this verse:

Colossians 3:1: (Literal)

Therefore, since you were raised [from the dead] together with Christ, desire earnestly those things which are above where Christ is sitting at the right hand of God.

Those spiritual things, where Christ is sitting at the right hand of God, the hand of blessing.

Colossians 3:2:

Set your affection on things above, not on things on the earth.

To "set your affection" in both the Greek and the Aramaic it literally means to think, think. It's related to that word for thoughts in Greek. To set your thoughts on, or to think things above, spiritual things, not on things (where?) on the earth, which would be the carnal things. Verse one says we're to desire earnestly spiritual things, and in verse two we're to think those things, set our thoughts on those things. First, you have to seek after it, desire it earnestly and then secondly, think it, you learn about it from desiring. And then you think those thoughts, not things on the earth.

Colossians 3:3:

For ye are dead, and your life is hid with Christ in God.

"For", gives the reason. You died. Your life has been hidden with Christ in God. And that again is a part of our identification with Christ.

Colossians 2:10, 11: (Literal)

And you are absolutely complete in him [Christ] who is the head over all principality and power. You were circumcised in him by the nonphysical circumcision, by stripping off the sin nature, by the circumcision of Christ.

This is all a part of our identification with Christ, which is what made us complete in Christ.

Colossians 2:12, 13: (Literal)

You were buried with him in baptism, with whom you were also raised by believing in the energizing power of God, Who raised him from among the dead. When you were dead in sins and the uncircumcision of your flesh, He [God] made you alive together with him [Christ] by graciously remitting all your sins.

Colossians 2:20, 21: (Literal)

Since you are dead with Christ to worldly principles, why do you submit to ordinances which indict you, as those living in the world do?
(Do not touch! Do not taste! Do not handle!

You see, all of that is a part of our identification which really takes you back to the book of Romans when we were buried with Christ, we died with him, we were buried with him, we were raised with him. So we've got everything we need. You don't need those carnal ordinances. Yet they were setting their affections...somebody there was setting their affection on things on the earth, the carnal ordinances. They were looking into angels and making different heads instead of having the one head, who is Christ, and setting their affection on spiritual things. That gives the reason for setting your thoughts on things above,

because you're dead, your life has been hid with Christ. And when Christ, who is our life, shall appear...and to appear is to be made manifest or revealed, it's the opposite of being hidden. So when Christ who is our life appears... Right now our life is hidden with Christ, but when he appears then shall ye also appear, or be revealed with him in glory. That's the end of the hiding. So we translated verses two, three and four.

Colossians 3:2-4: (Literal)

Set your thoughts on things above, not on things of the earth,
for you died and your life has been hidden with Christ in God.
When Christ, your life, shall be revealed, then you also shall be revealed with him in glory.

Colossians 3:5:

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

The word "mortify" means to put to death. It's a figure of speech *metonymy*, where one word is put for another one remotely associated with it. *Metonymy*. Mortify, to put to death, is put for removing it from you, remove from you. "Your members". The word "your" is omitted in some of the Greek manuscripts and texts. If you are a faithful believer and this is addressed to the faithful in Christ, then you shouldn't be practicing the things that are in this verse. You might be off in verse eight. But if you're faithful, you're certainly not into the things that are in these verses. So you put off or remove, put to death, is like I said, metonymy, those members which are upon the earth, the carnal members, those members of the Body who were introducing this error that we read about back in Colossians chapter two. Like in verse four:

Colossians 2:4:

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

There were those that were beguiling them with enticing words. And then again in verse eight:

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.

Colossians 2:16, 17:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:
Which are a shadow of things to come; but the body *is* of Christ.

See, all the way through here. And then, let no man beguile you, or cheat you, get disqualified from the competition. That tremendous verse we read. Because, verse 19, they don't hold the head.

In I Corinthians chapter five... At Corinth there were men and women practicing error. They were introducing things that were contrary to the Word of God. In Galatia, that area, you had the problem, only with a doctrinal issue. In Philippi, you had some problems, because of those that were introducing error from outside the Body, or some might have been inside the Body, but they just weren't walking right.

I Corinthians 5:5:

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

I Corinthians 5:11:

But now I have written unto you not to keep company,...

That's how you cut them out of the fellowship, mortify them, deliver them to Satan.

I Corinthians 5:11:

...if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

I Corinthians 5:13:

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

What do you do with them? Put them away from among you. Not to keep company with those.

II Thessalonians 3:6:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves...

What does it mean to withdraw? Remove, pull out from, not to keep company with, withdraw.

II Thessalonians 3:6:

...from every brother that walketh disorderly, and not after the tradition which he received of us.

Two drink limit. A few other things, pertaining to the earth. Worldly, carnal things.

II Thessalonians 3:14, 15:

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Yet count *him* not as an enemy, but admonish *him* as a brother.

And yet it says, don't have any company with him. And there are times when you have to draw that line, where it's just not the best, and not beneficial to have company with certain people, because they'll pull you down. It tells us in Galatians to help one another, but not to the end that they drag you down. You don't want get pulled in, sucked in by their thing.

I Timothy 1:20:

Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

These are those that have made shipwreck of the faith. These are rather pointed verses, but it's sometimes necessary.

Philippians 3:18, 19:

(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

Of course, we've covered this in Philippians. But look, even in a tremendous epistle like Philippians, where they were faithful in Christ Jesus, yet he brings to their attention, those that were in the fellowship that were serving their own bellies, serving themselves... That's where their God was. They gloried in their

own shame, minding carnal, earthly things. So in Colossians, it tells you again very pointedly, kill them. Now, it doesn't literally mean to kill people in the Body. That's why we didn't translate it that way. But it's a figure. To mortify, to put them to death, not literally, but *metonymy*, meaning you remove them. Look at how it said it in Corinthians, deliver to Satan for the destruction of the flesh. When you're cut out of the fellowship, you don't have fellowship with believers, you've got a hard time living. That's right. Very difficult. Your source of fellowship and life, the Word... Mortify, remove, therefore, your members, or "the" members, not "your", the members, which are upon the earth. Those that are carnal. They're carnal members who practice these things.

"Fornication" is spiritual fornication, idolatry. "Uncleanness" is the opposite of purity, and it's used biblically of all forms of sexual perversion, including homosexuality. And of course it ties into idolatry. Uncleanness in idolatry and in possession, like devil spirits. It calls them unclean spirits. That's this word. So uncleanness is very descriptive of idolatry and all of the perversion that goes with it. "Inordinate affection". The Aramaic word here means pain, grief or passion. The Greek word is a feeling which the mind suffers, the emotions. And it's related to sufferings which accompany idolatrous practices, like a hangover or drug addiction. Those are sufferings, consequences, that are the result of using those things. I told you this was very timely to the preparatory remarks here this evening.

Basically, it's uncontrollable cravings, actions and the suffering that results from it. We translated it "intemperate cravings". Then "evil concupiscence". Evil is that word that means destructive evil. It exemplifies or amplifies the destructive nature of evil. And concupiscence is an intense passion or craving. A lust as for other gods and all the practices that go with it. So it's the destructive evil desires that they have. Because when you get into idolatry and into the drugs and the alcohol and the other things that go with it and you start serving other gods, then it leads to more and more things of a destructive nature. The sexual practices, for example, the things you just seldom heard about, or maybe never heard about, back in the 60's...all of a sudden, it's running rampant. Masochism and a lot of other things. Because they just want more and more of a destructive nature. And then "covetousness" just means more and more. It's that greedy desire for more and more and more gods. Trinity. Then, it says "which is idolatry". All those things are idolatry and practices of idolatry.

Colossians 3:6:

For which things' sake the wrath of God cometh on the children of disobedience.

Some of the manuscripts omit, "children of disobedience". If you leave it out, it doesn't make much sense. For which things' sake the wrath of God comes. Because it comes on the children of disobedience, not the believer. Although some believers fall into the practice of these things, and they shouldn't, but when they do, you mortify them. That's why you need that phrase "on the children of disobedience". Because those are the sons of the devil. Those born of the wrong seed. The wrath of God will come on them in the future. And that's why this word "comes", which is present tense, has to be a figure of speech heterosis, where the present is put for the future. The wrath of God is coming in the future on the children of disobedience, the sons of the devil. Now verse seven really ties into verse six, "in the which". It's "among whom", it has to be masculine here, referring to those sons of disobedience, among whom you also walked sometimes when you lived among them.

There was a time in the past, you walked among those sons of disobedience. That verse in Proverbs that Rev. Martindale has covered that shows how those sons of Belial are the ones who manipulate the society. They control the business dealings, and so on, that are going on. And you went right along with them. You were manipulated by them, like everybody else is, when you lived...the word "lived" is, in the Aramaic, "had your dealing". To have your dealing. Like your business dealing. It ties very nicely into Proverbs six. Now look at the literal according to usage:

Colossians 3:5-7: (Literal)

Therefore, remove the carnal members who practice spiritual fornication, impurity, intemperate cravings, destructively evil passions, and greedy desire, which are idolatrous practices. Because of these things, the wrath of God will come on the sons of disobedience, among whom you also walked formerly when you had your dealings among them.

I think it ties a very descriptive picture of those sons of disobedience again manipulate the world and you had your dealings among them in time past. You were controlled, you were a part of the system, the culture and so on. But, not anymore. And yet there are some believers who are being sucked in by that. And when they are, it says, mortify them, remove them from among you. I want you to look at Ephesians chapter five. You can follow there, but I want to read to you is Dr. Wierwille literal according to usage of verses 3-6, because it is very close to this here in Colossians.

Ephesians 5:3, 4: (Literal according to usage)

But [spiritual] fornication and every impurity and also greed will surely not be named among you as becoming to saints,
nor profanity nor senseless talk nor nonsensical fun which is unnecessary but, instead,
thanksgiving.

In the expanded translation of that verse he says "to do something making Him (God) a laughing stock", which is literally the greatness of that.

Ephesians 5:5: (Literal according to usage)

For you know that no idol worshiper nor unclean person nor defrauder who is an idolater has any inheritance in the Kingdom of God.

No inheritance for those who are practicing those things.

Ephesians 5:6: (Literal according to usage)

For those born of the Devil will terrify you by words devoid of truth; and because of these men comes the wrath of God down upon the sons of disobedience.

Those that fall back into that idolatry error, there is no reward for them. They're cutting their own spiritual throat so to speak. Back to Colossians. See what this is built on. This is correcting the error that crept into Colosse, because they didn't adhere to the revelation that's given in the book of Ephesians. And it was doctrinal error, because they were not holding Christ as the head. When you don't hold Christ as the head, you've got to get into idolatry, which means worshipping other gods and all the shenanigans that go with it. Namely, inordinate affection and all these other things...Intemperate cravings etc, destructively evil passions, greedy desire...And you formerly had your dealings among those sons of disobedience that cause all these things. Now verse eight.

Colossians 3:8:

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

But now, here is what you as the believers must do, if you're going to continue and maintain that spiritual unity, unity of the spirit in the one Body, with Christ as the head of that one Body. "You also", the word "also" is omitted in the Aramaic. "Put off", is to lay aside or to put away...all these. "Anger", that's the Greek word *orgē* and it means venom, or an indignation that arises gradually and becomes more settled or long lasting. It's an anger that gets to you and it grows and it grows and pretty soon you're really teed off and you hold on to it forever. It's a venomous anger. And "wrath" is *thumos* in Greek. That's the kind of anger that boils up quickly and then subsides again. It's your emotions getting in the way, where somebody says or does something, and all of a sudden you boil up and you're ready to clobber them over the head, but then you cool off again. Well, those are a couple of things to put away, both the venomous anger and that short-term anger, an impulsive anger as we call it. And "malice". That's the word that means evil, and it emphasizes the destructive nature of evil. In other words, a destructive evil with the intent to hurt. "Blasphemy", is evil speaking, any type of blasphemous speech or evil speaking. "Filthy communication

out of your mouth". That's profane word, or filthy abrasive language out of your mouth. Again, a lot of these things you read here, you find the great doctrine back in the book of Ephesians.

Ephesians 4:29:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Anything that tears down, doesn't build up, would be in that category, profane words.

Colossians 3:8: (Literal)

But now, put away all these things: venomous anger, impulsive anger, hurtful evil, blasphemous speech, profane words out of your mouth.

You don't want to be hurtful to someone in the Body. And you don't want to have this type of anger where you get ticked off at somebody and then the next day, you just sort of incubate it and then two weeks later you're still incubating it and it goes on and on. Or, your impulsive anger. Those things happen too. There's a difference between that and spiritual anger because God gets angry too sometimes, but that's when something is not according to the Word. Usually what happens in the Body it's a personality thing. You get angry about somebody leaving their socks on the floor. "Hurtful evil", when you get angry at somebody, you don't like something then the next thing you want to do is destroy. "Blasphemous speech, profane words out of your mouth", anything that tears down, doesn't edify.

Colossians 3:9:

Lie not one to another, seeing that ye have put off the old man with his deeds.

The word "put off", means to take off, like your clothes, to unclothe. That's the word put off. You unclothe yourself of that old man. Now "old man" is a figure of speech hypocatastasis, as you've had before, where you have an implied comparison. You're comparing your carnal fleshly walk, the deeds of the flesh, with an old man. That's the comparison, and it's an implied comparison. "With his deeds". It can mean deeds or acts in Greek. However, the Aramaic word *hupaka*, means conduct or manner of life. And it's real interesting because it's related to that word that I told you was dealings up in verse seven. When you had your dealings among them, remember that? You had your dealings among the sons of disobedience. Well, where does the old man get his dealings from? From God? No. From the world, which ultimately comes from the Devil and his hordes. So you're to put off that old man with his dealings, his conduct, his manner of life, his associations with the world.

Colossians 3:10:

And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

Now "man" is supplied there by ellipsis. It's the figure ellipsis because it's not there. But it's talking about the new what? Fingernails? No. The new man. You get that from the previous verse. Put off the old man, put on the new what? Man. "Which is renewed", and of course that's the word used in Romans 12:2, where you renew your mind. But that new man is renewed in knowledge...*gnosis*? No, *epignosis*, that full exact complete knowledge. Not just knowledge. But that new man is renewed in the full exact complete knowledge. The knowledge of the Mystery, everything you need. After the image of him that created it. Renewed after God. It's the Great Principle: God's Spirit teaches His creation in you which is now your spirit...and then it becomes manifested in the senses world as you act. There it is in verse ten.

Colossians 3:9, 10: (Literal)

Do not lie to one another, but put off the old man with his conduct, and put on the new man which is renewed in perfect knowledge after the image of its Creator.

Colossians 3:11:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ *is* all, and in all.

"Where" or in which, in that new creation, there is neither Greek nor Judean. Remember our discussion of the words for Greek in Aramaic, back when we were in the book of Galatians? This is the word armaya, which was that derogatory term used of the Greeks. And we translated it at that time, a Greek-Gentile. The best derogatory term we could think of at the time. So there's neither Greek-Gentile nor Judean. Now why is that so significant? Because the Judeans considered anybody that wasn't a Judean to be a dirty old Greek-Gentile. And then "circumcision nor uncircumcision", because anybody that wasn't circumcised was obviously uncircumcised. Even some of the Judeans were not circumcised, and they went around checking. Then, "Barbarian, Scythian", now that one you don't quite understand maybe. "Bond nor free". A "bond" is a slave, bondslave or a freeman, that's a man that is not a slave. See the contrast there. And it was a greater honor in that culture as most cultures, to be a freeman than it was to be a slave. Now the two middle terms "Barbarian, Scythian". The word "Scythian" were Barbarians who were of a very notorious reputation, very savage among the Barbarians. However, the Aramaic has the word yaunaya, and that's the word that means Greek, the normal word for Greek, not a Greek-Gentile, not a derogatory term, but the normal word that means Greek. And it also inverts the order, so it has Greek nor Barbarian. Instead of Barbarian nor Scythian, it's Greek nor Barbarian. Now that makes sense. Because a Scythian is simply another type of Barbarian, a very rank kind, very notorious, savage. But the contrast between Greek and Barbarians was a similar situation as with Judean and Greek-Gentiles. Judeans considered anyone who was not a Judean to be a Greek-Gentile. The Greeks considered anyone who was not Greek, to be Barbarian. So the world is made up of two groups, Greeks and Barbarians. Today it's Catholics and non-Catholics or Romans. You know, the distinction, my group and the rest of the world. That's the distinction. Now believers and unbelievers that's pretty good. Anyway, this is from the Aramaic, Greek nor Barbarian.

Then "Christ is all". It doesn't matter if you're a Judean or a Greek-Gentile, circumcision or uncircumcision, Greek nor Barbarian, bond nor free...but Christ is all and in all in that new creation. In that new creation, you don't have any of that "respector of persons" business, but Christ is all in all. Now that phrase "all in all" occurs three other times in the Greek New Testament in this exact form. I'll give them to you, you can check them later:

I Corinthians 12:6; 15:28, and Ephesians 1:23. And that phrase always means, all things in all members. Christ is all things in all members. Now there's a similar phrase in I Corinthians 10:33. It's not the same as this one but it's similar. And that one means all men in all things in

I Corinthians 10:33. Now you can check those others out later. But I want you to see it here, Christ is all things in all members. Because he's the one head of the Body and that's what they're having the problem with, having all those different heads, angels, devils, whatever, but Christ is all in all. It's not a matter of being Judean, Greek-Gentile, Greek or Barbarian, circumcision or uncircumcision, bond or free, Christ is all things in all members of the Body of Christ. He's the head, he's everything! Christ in you. So we translated that verse:

Colossians 3:11: (Literal)

In this [the new man] there is neither Judean nor Greek-Gentile, neither circumcision nor uncircumcision, neither Greek nor barbarian, neither slave nor freeman, but Christ is all things in all members.

Colossians 3:12:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

To "put on" is to be clothed with. It's the opposite of "put off" that you had in nine and it's the same word as "put on" in verse ten. So here is what you clothe yourself with. By the way, that word clothed with, is used of clothing yourself, of being clothed with the holy spirit inside, new birth. It's being clothed with the renewed mind, to put on the new man. And it's used of being clothed with a new body, when Christ returns. Those are the three ways it's used. So clothe yourselves therefore, put on, as the elect of God, holy and beloved. Holy and beloved and elect are all describing the believers. Of course, elect is called out. We're elect, we're holy and we're beloved. So you elect, holy and beloved ones, put on, number one, "bowels of mercies". "Bowels" being put for emotions, tenderness, compassion. "Mercy" meaning also tenderness or compassion. When these two words are used together, "bowels of mercies", they mean a tender compassion. A very beautiful tenderness, bowels, of course, being used of the bosom, like a mother holds her child in the bosom, the bowels. Tender compassion. "Kindness" or gentleness; it's one of the encouraging fruit in Galatians 5:22. The opposite of gentleness is severity; to be hard, critical. This means be gentle, put on gentleness. Another thing that came up this week about being gentle when you're in a leadership position to help people, instead of being hard. You've got to be loving. Now at times, it's necessary to reprove, but then also being loving with people. Otherwise you get this long-term anger that we had up above. You can't afford to do that. You'll lose people. "Humbleness of mind", humility. "Meekness", that's the action that corresponds with humility. Humbleness of mind is in the mind. Meekness is the action that goes along with it. "Longsuffering", that's that patience, where you don't fly off the handle real quick.

Colossians 3:13:

Forbearing one another, and forgiving one another,...

"Forbearing", bearing with one another. You've got to let them step on your toes, until they grow up. And sometimes even after they grow up, you've got to let them step on your toes once in a while. And you also do what? Forgive one another.

Colossians 3:13:

...if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

All you have to do is remember what Christ forgave you for. You shouldn't have any trouble forgiving others, or putting up with, bearing, letting them step on your toes once in a while. But also forgiving, to forgive one another. And to have a quarrel against somebody. That word "quarrel" means a complaint, a formal cause of blaming someone. The old English word "quarrel" was used of a complaint or action in law which a plaintiff brought against a defendant. It talked about a "quarrel" in court. It meant a formal complaint they would bring against someone. That's the word "quarrel" in old English. So, we translated these two verses:

Colossians 3:12, 13: (Literal)

Therefore, as God's called out, holy and beloved, be clothed with tender compassion, gentleness, humbleness of mind, meekness, long-suffering,

bearing with one another and graciously forgiving one another. If any believer has a formal complaint against another believer, as Christ graciously forgave you, so you also graciously forgive.

And that's that word, I said was related to grace. Remember, we had it back in verse 13 of chapter two,...You being dead in your sins...having graciously forgiven you all trespasses. It's not the normal word for "remit" or "forgive". But it's the word that means to graciously remit or graciously forgive, because it's connected with the word for grace. And how did he do it? He took down that handwriting that was against you, doubled it and nailed it to his cross. He paid your debt for you. That's why it's graciously remitting or in this case, graciously forgiving, here in chapter three. You graciously forgive one another.

Colossians 3:14:

And above all [with all] these things *put on* charity, which is the bond of perfectness.

"Put on" is supplied by ellipsis, I've got to have a verb here. So the thing that we're dealing with in 12, 13 are things that you must put on, put on, to renew your mind, to be clothed with. So be clothed with or put on charity, *agapē*, which is the love of God in the renewed mind in manifestation. With all the forgiveness, with all the gentleness, with all the other things of the renewed mind, you put on the love of God in the renewed mind in manifestation, which is the bond. That's what holds it together, it's the glue. It's the rope around the sticks. You have a bundle of sticks, you have a rope around it. That's the bond that holds that group of sticks together. Well, we're more than sticks. And when you put all these things, utilize them in your life, you have gentleness, you have long-suffering, you forbear, you forgive. You've got to have the love of God in the renewed mind in manifestation or it falls apart. That's what holds us together. That's the bond. "Of perfectness" which is in Aramaic the *gmirutha*. And that comes from what? *Gmir*, perfect, complete, mature. And the Greek word is *teleiotes*. And that is that word that's used of those who are fully initiated, fully mature, that type of perfection. And it's a genitive of relation. The love of God is the bond which brings about perfection or maturity. It's the bond which leads to complete maturity in the one Body. Isn't that beautiful. We translated that verse:

Colossians 3:14: (Literal)

And with all these things be clothed with the love of God in the renewed mind in manifestation which is the bond which brings full maturity and perfection.

Colossians 3:15:

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

The word "God" is Christ in the Aramaic and most critical Greek texts. And the subject here has been the head, Christ. It's Christ in you in 1:27. They were not holding the head who was Christ. Christ is the head of the Body in chapter one. The subject is Christ in you the head of the Body. And it's that peace that pertains to Christ. You let that rule in your heart. The peace, because of the Christ in you. That's the peace you let rule in your hearts. By the way, I made a statement when we were in Philippians 4:7 that that was the only place that "peace of God" was used. The God of peace is used a number of times, but "peace of God", I said, was only used one other place and I thought to myself and I said, that can't be right. You remember that night? Well, I do. I was right the first time, that is the only place. This was the other thing I was thinking of. But it's "peace of Christ" in the text. You let the peace of Christ... So that means Philippians 4:7, that is the only place, that phrase, "peace of God" is used. Let the peace of Christ rule in your hearts. The word "rule", the Greek word is *brabeuō*, and it means to umpire, as in a contest. We had *katabrabeuō* over in 2:18, which means to rule against, where an umpire rules against you and decides against you in the competition. And so you lose your rewards, you lose your prize. Well, here you let the peace of Christ be the umpire in your hearts. Let him make the decision. Let it make the ruling decisions in your hearts. To the which also, that's the peace to which you are called in how many bodies? One Body. And who is the head? Christ...is the head. That's the Mystery. What is Colossians correcting? Doctrinal error relative to the revelation given in the book of Ephesians, which is the one Body with Christ at the head of that one Body. And you are called in one Body. Here we're setting it back in order now. That's the Mystery. And be ye thankful. That word "thankfulness", whether it's the verb or noun, the idea of thankfulness is used six times in Colossians. The only other book in the New Testament that it's used more than that, is I Corinthians where it's used seven times but usually it's used there like, I thank God. Paul says, I thank God this, I thank God that. Here it's used not only in the first person, but also of the believers to be thankful. Six times. So it's more frequent here in Colossians than in any other epistles, or any other book as far as that goes. The first place is chapter one verse three. Where it says, "we give thanks". That's Paul and Timothy.

Colossians 1:3:

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

We're a part of the one Body and we give thanks for you. We do it and we're the example. So then you get down to verse 12. This is what you, the believers, are to do.

Colossians 1:12:

Giving thanks unto the Father, which hath made us meet [adequate] to be partakers of the inheritance of the saints in light.

Be thankful for your inheritance. For what He's given you. You the believer, be thankful for your inheritance. You've been delivered from darkness and so on, be thankful for your inheritance. And then in chapter two verse six.

Colossians 2:6, 7:

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

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

You're to abound in your walk with what? Thanksgiving. We give thanks. You should be thankful for the great inheritance and what God has delivered you from and to. But now, in your walk, abound with what? Thanksgiving. Abound with thanksgiving. Then you come to chapter three, verse 15. And at the end of this phrase.

Colossians 3:15:

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be [what?] ye thankful.

Thankfulness is that which is going to keep that one Body together. It's already been done for you. Maybe the Judeans had to look for this. As I was looking at these words for thankfulness, in the Gospels I noticed that it's always used of giving thanks for food, except twice. One where the guy said, "I thank God I'm not like him." And the other one where Christ said, "I thank you", when he raised Lazarus from the dead, for showing him these things, remember that? Otherwise it was always used in the context of food, giving thanks for food, things they already had. We've already been given everything. That's why we're to abound in thanksgiving. Be thankful for your inheritance. Do you already have it? You bet your life you do. From God's standpoint they didn't, but the Church does. It's the one Body. Be thankful. You're called in that one Body. And then in verse 17, is the fifth one.

Colossians 3:17:

And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus [Christ], giving thanks to God and the Father by him.

Whatever you do, give thanks to God, the Father by him. You're to give thanks in everything you do. That's abounding with thanksgiving in your walk. In everything you do. And then in chapter four.

Colossians 4:2, 3:

Continue in prayer, and watch in the same with thanksgiving;

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

Praying, watching in prayer with thanksgiving, withal praying for us, to speak the Mystery, that the Mystery gets spoken. If we don't speak it, how is it going to get spoke? Right? We've got to stir up the smoke. But you pray with thanksgiving and thank God for it moving. Because if the Mystery doesn't live and continue to live, there's not much hope for culture. You go back into the dark ages if there's no light. That's right. That's why we're thankful that the Mystery is moving in our day and time.

Look at the abundance of thanksgiving here in this book. The emphasis on thanksgiving. Because if you're not thankful for what you've already got, you won't hang on to that Mystery very long, the one Body with Christ at the head. You'll start looking for new things instead of being thankful for what you've got. You'll start dreaming up new theology, because you're not thankful for what Christ has already done for you. I think it's neat. Thankfulness is necessary for the continuance of the unity of the spirit in the one Body. And how do you give thanks well? By speaking in tongues. So speaking in tongues is here too. Well anyway.

Colossians 3:15: (Literal)

Let the peace of Christ preside in your hearts, to which [peace] you have been called out in one Body. And be thankful.

Colossians 3:16:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Why doesn't it say the Word of God? What's the subject? The one head. Christ, the head of the Body. Christ in you. Let that word "pertaining to" Christ...if it'd be God, then that would be a genitive of origin. But it's the word pertaining to Christ, genitive of relation. "Dwell in you richly". Then, period. The phrase "in all wisdom" goes with the next part of the verse, "teaching and admonishing one another". That's where your next pause should be, after "another". Then, "in psalms and hymns and spiritual songs", goes with "singing with grace in your hearts". See it? Now, you let the word pertaining to Christ...it's that Christ in you that you let dwell in you richly. Then, "in all wisdom, teaching and confronting". I heard that word in the preface tonight, confronting one another in all wisdom. What's the wisdom we're dealing with here? The one Body, Christ is the head. That phrase "teaching and admonishing (or confronting)", *neutheteō*, confronting one another, is used back in chapter one verse 28.

Colossians 1:28:

Whom we preach, warning [confronting] every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

See, that same phrase. We preach Christ in you, "confronting and teaching" every man in all wisdom why? That we may cause every man to stand before God perfect, fully mature in Christ. So here, you let that word of Christ dwell in you richly, teaching and confronting one another in all wisdom. Why? So they can stand fully mature. In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Colossians 3:17:

And whatsoever ye do in word or deed...

In word or work, that's the action that corresponds. You have to have the word lined up with God's Word, and the action that corresponds with that. Word and work. Whatever you do.

Colossians 3:17:

...do [it] all in the name of the Lord Jesus [Christ], giving thanks to God and the Father by him.

Lord Jesus Christ, in the Aramaic and some of the Greek manuscripts. And the name is your power of attorney. That's the ability...or that's how you get it done. That's your power of attorney. Giving thanks to Christ, praying to Christ. NO. You pray to whom? GOD. Give thanks to whom? GOD. In the name of whom? Jesus Christ. He's the head and that's your power of attorney, but your prayer life is directed to whom? God, in the name of the Lord Jesus Christ. He's the head of the Body. Giving thanks to God. The word "and" is not in Aramaic and it's not in some of the Greek texts and manuscripts. So, it's giving thanks to God the Father by him, or through him, Jesus Christ. Because that is our power of attorney. And he's the head of the Body. So we translated those last two verses.

Colossians 3:16, 17: (Literal)

Let the Word regarding Christ [in you] live within you richly. Teach and confront one another in all wisdom. Sing in psalms and hymns of praise and spiritual songs with grace in your hearts to God.

Whatever you do in word or work, do it all in the name of the Lord Jesus Christ, giving thanks to God, the Father, through him.

This is the key, this section. It sounds like a lot of renewed mind. Well it is. It's the key though for the Mystery living, continuing to thrive in our day and time. To set your affections, your thoughts on things above. You earnestly desire those things above and you set your thoughts on those things above. And if it's necessary to set out certain members, mortify them, then do it, remove them. Those that are practicing idolatry. But you also, if you're going to maintain the unity of the spirit in the bond of peace, you've got to put off these things and be clothed with the new man. Put on the new man. Be clothed with kindness, gentleness, meekness, long-suffering, forbearing, forgiving and with all of it, put on what? The love of God in the renewed mind. And then verse fifteen. Let the peace of Christ preside in your hearts, to which you've been called out in one Body and be thankful. Let the word of Christ live within you richly. Teach and confront one another in all wisdom. Sing in psalms and hymns of praise and spiritual songs with grace in your hearts to God. Because we've got something to sing about.

Colossians 3:17: (Literal)

Whatever you do in word or work, do it all in the name of the Lord Jesus Christ, giving thanks to God, the Father, through him.

Father, we surely are grateful for the Mystery that you've set in our midst and that we can walk upon your Word and cause the Mystery to thrive in our day and time. As our lips speak in forth and as our minds so renew to your Word that we can be examples, Father, of the Mystery living in this day and time with Christ, the one head of the Body, living in our hearts. Thank you Father in the name of your son Jesus Christ. Amen! God bless you!

Colossians 3:18-4:6

OK. Colossians chapter three, verse 18.

Colossians 3:18:

Wives, submit yourselves unto your own husbands [not to your neighbours' husbands], as it is fit in the Lord.

First of all, these verses, from verse 18 down through chapter four verse one, are really a practical explanation of verse 17. Where it said:

Colossians 3:17:

And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus [Christ], giving thanks to God and the Father by him.

Whatever we do in word or deed, we do it all in the name of the Lord Jesus Christ. There's one lord. One head of the Body and that's Jesus Christ. And we give thanks to Jesus Christ. NO. Give thanks to whom? God, the Father through him, through Jesus Christ. Now, to do everything in word and deed, in the name of the Lord Jesus Christ, ye wives submit, or be in subjection to your own husband. Now, just like we had in Ephesians...if you've listened to that section of Ephesians, it's a tremendous section that shows that this husband/wife relationship, as well as the children, the servants, the masters all lines up with the greatness of the one Body, the Church. See the husband and wife relationship, it says in chapter five, is a great mystery, but I speak concerning what? Christ and the Church. That's the greatest Mystery. The greatest of all. But there is a comparison, an analogy between the two. The husband and wife relationship draws a beautiful comparison for the Church, the one Body with Christ as the head. And ye wives, it says, you are to be in subjection to your own husbands as it is fit "in the Lord". The word "Lord" is "Christ" in Aramaic, because he is the head of that Body. And even if you left it as lord, it would still be, the Lord Jesus Christ, because that's where we left off in verse 17.

And we called this section, "Laboring for the practice of the Mystery". Now that word "fit", means "right or necessary", that which is fitting or becoming, your duty so to speak. It's the opposite of a word that's used in Ephesians 5:4, where you have the same word, with a prefix on it that makes it mean the opposite. In Ephesians 5:4, where it says:

Ephesians 5:4:

Neither filthiness, nor foolish talking, nor jesting, which are not convenient [not proper, not right, not necessary]....

Those things are not your duty. They're the opposite of it. They're things which are not right, unnecessary and so on. So the wife is to be in subjection to the husband as it is right and proper, necessary, in the lord, in Christ. With Christ as the head. So the husband is the head of the woman. And it's a necessary and proper relationship for that wife to be in subjection to him. It doesn't mean he lords it over her. Otherwise it would say, it's an absolute requirement, no questions asked. That's not the word that's used here. It's proper and necessary because in a body, you've got to have one head. In a relationship, one has to be the head in that relationship and then the other, or others, depending upon the type of relationship, have to be in subjection. That means that one person makes that final decision if there is some disagreement over something. Now, verse 19 says:

Colossians 3:19:

Husbands, love *your* wives, and be not bitter against them.

It's the husband's responsibility to initiate the love. I think of I John chapter four where it has that great section on love in I John 4.

I John 4:19:

We love him, because he first loved us.

You've been loved therefore you're able to love. God so loved that He gave. He loved you, now you in turn are to love God, love your neighbor, as yourself. But you're able to love because he first loved. Wives are able to love, husbands, as you love them. They're able to reciprocate, they're able to be in subjection, but it's up to you as the husband, the head, to initiate that love relationship. So husbands, love your wives, and be not bitter against them. That word "bitter" intrigued me, because I know that...or at least what I remember from science class, there are four tastes. Am I right on that? Are there still four? The body hasn't changed. [Laughter] And all four of those are used biblically to represent different aspects of life. For example, salt is probably the most common, the one that you're most well acquainted with. It represents truth in all of its goodness. The covenant of salt symbolizes the telling of truth. When you take the covenant of salt, it means your words are true. You've said what you've meant and you mean what you say. In Numbers chapter 18.

Numbers 18:19:

All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the Lord unto thee and to thy seed with thee.

Remember, in the Eastern culture whenever two people agreed on something, then they would sit down and eat together, food that had salt in it or you might drink something that had salt in it. Normally they'd eat together and that salt in the food that they shared meant that whatever they had agreed upon, their words were true. They meant what they said, and said what they meant. It was tighter than any contract is in the Western world; there weren't any loopholes in the covenant of salt. That's what the covenant of salt was. It was the symbol of telling the truth. In Ezekiel chapter 16. Some great scriptures that Bishop Pillai elucidated for us and Bo Reheard has followed up in putting a lot of this together. And one thing we've talked about is trying to synthesize all of Bishop's material, so we've got it like you've got some of it in some of those little booklets; be able to put all that together so we have his knowledge in a source.

Ezekiel 16:4:

And *as for* thy nativity, in the day thou wast born thy navel was not cut [it never got separated from his mother], neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

And there is the custom of the birth of a prince. When a prince was born in the East, they would naturally wash him and they'd wash him with water that had a little bit of salt in it which meant that that prince, when he'd grow up to be king, would always tell the truth. He would say what he would mean and mean what he would say. His words were salted. But you weren't salted, he says to Israel, nor swaddled. When that prince was born, after they had salted him they would wrap narrow strips of cloth, two...three inches wide around him from his head to his toes, leaving space for him to breathe of course, but otherwise his whole body would be wrapped. And that meant he would be upright in his judgments as the king. Jesus Christ when he was born, they found him wrapped in what? Swaddling clothes. It doesn't mean he was poor. It meant he was destined to be a king. He would be upright as a king. He was salted and swaddled. But God's telling Israel at this point, "you weren't salted or swaddled at all. At least, you don't act like it."

Colossians 4:6a:

Let your speech *be* always with grace, seasoned with salt...

There's that custom. If your speech is seasoned with salt that means you're going to say what you mean and mean what you say. You're going to tell the truth when you speak. You're not going to speak things that you can slip dishonest statements in or loopholes, but you're speaking the truth; say what you mean and mean what you say. Now, that's the significance of salt.

Then sour. Look at Jeremiah chapter 31. The taste of sour represents evil and sin with all of its consequences. Remember salt represented truth in all of its goodness. So if it's sour, it represents sin, evil and sin, with all of the consequences of that evil and sin. The sour grape is mentioned here in the Old Testament.

Jeremiah 31:29, 30:

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

The sour grape was the early grape. If you don't believe it, look at Isaiah 18:5 sometime. It says so. The earlier grapes were the sour grapes. The longer you let them on the vine, the sweeter they get, the sweeter the wine that's produced from them. I know this is true of German wine. The later the grape harvest...I assume it's true of every place, but I know it's true of German wine, that the later the grape harvest, the sweeter the wine. And if you let them on until after the frost or till after they shrivel up, then they're real sweet. So the sour grape is the early grape. And that grape sets the teeth on edge and causes suffering. That's the symbolism of it, of sour. But you don't blame it on your fathers, verse 29 says. But in verse 30, everyone shall die for his father's iniquity? No, for his own. Every man that eateth the sour grape, his teeth are set on edge. So, sourness represents the evil and sin with its consequences. You're going to suffer the consequences for your own iniquity. Now, sweetness represents that which is full of joy, that which is lovely and agreeable and acceptable. Salty represented the truth, sour represented evil and sin with all of its consequences. Now, sweet represents that which is full of joy, lovely, agreeable and acceptable. Those effervescing emotions and so on. Bitterness represents the gamut of unhappy, distasteful and disagreeable emotions, including sorrow, grief, sharpness, harshness, hatred and resentment. See how they're set against each other. A sweetness is joy, full of joy, lovely, agreeable, acceptable. Harshness on the other hand are the disagreeable emotions, distasteful and unhappy ones, like sorrow, grief, sharpness, harshness, hatred and resentment. And depending upon the context, it tells you more specifically which ones it's representing generally.

Proverbs 27:7:

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

Now what's a honeycomb? Sweet. If you're full, something sweet would be nice, but if you're hungry even something bitter would taste sweet. Just so it's food. You understand that, don't you? [laughter]

Proverbs 27:9:

Ointment and perfume rejoice the heart [it's rejoicing to the heart]: so *doth* the sweetness of a man's friend by hearty counsel.

Bitterness on the other hand would be just the opposite. Now look at chapter five of Proverbs.

Proverbs 5:3:

For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil.

Very sweet, when you meet that strange woman and her lips are so sweet and her mouth, her mouth is smoother than oil.

Proverbs 5:4:

But her end is bitter as wormwood, sharp as a twoedged sword.

See how they're set opposites? Sweet, very sweet to the taste, but the end is very bitter. James chapter three. I'll just show you a couple of them, but you can look up these words and trace them through and just see how they fit. It'd be a great word study, all four of these.

James 3:14:

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

See, it's bitter envying. It's those untasteful or distasteful, unhappy and disagreeable emotions; envy, strife. That's what bitterness represents, but sweetness is that which is full of joy and acceptable and agreeable. Now back to Colossians. What does all that have to do with what we're talking about here? Well:

Colossians 3:19:

Husbands, love *your* wives, and be not bitter against them.

Now it's not talking about sin, or truth. Salt represents truth. Sourness represents the opposite which would be sin, evil and its consequences. But it's the opposite of sweetness. Sweetness is that which is agreeable, full of joy. Bitterness is hatred, sorrow, grief, harshness, resentment, all those things. To be bitter against your wife would be to be hard on her, harsh, severe, resentful, hateful, full of grief, constantly sorrowing.

And women just don't respond to that, in a positive way. But sweetness, that which is full of joy, gentlemen, they respond to that. To love your wife then, is to be sweet on her. Do that which is full of joy, lovely and agreeable. And sometimes one stroke of bitterness takes ten years of sweetness to repair. Understand? But you wives, then in turn, will submit when the men are sweet. And I think that I'm right on that. I've never been a woman. But submit yourselves to your husband as it is proper and necessary. Proper and necessary. Where there's a proper and necessary arrangement, in the Body. But it's up to the husband to love his wife and not to be bitter, but to be sweet. See it? But if the wife on the other hand does what Ephesians says, which is the opposite... Suppose the husband does his best to be sweet. Then in Ephesians 5:4 that verse said that filthiness, foolish talking nor jesting are not convenient, they're not fitting, they're not proper, they're not the necessary things, in the Body. And if you remember from last week, I think it was, I shared this verse with you and the literal according to usage that Dr. Wierwille gave us that has to do with making God look foolish, speaking words against Him, bad mouthing Him. And if wives badmouth their husbands or make their husbands look foolish, then you're not submitting. It's not a proper and necessary arrangement. Now I think this is real beautiful, because we are talking about the husband and wife relationship. But it's being compared again to the Mystery, just like in Ephesians where Christ is the head of the Body. Christ loved the Church. Was he sweet on the Church? Sure, he was sweet, he was not bitter. He doesn't treat the Church harsh, he doesn't put the fear in it, he doesn't treat it with hate or scorn, but he's sweet. He does those things which are agreeable in the Church. Now the Church in turn, the members in the Body, shouldn't do those things that make Christ look foolish, shouldn't do those things that badmouth him, that make him look silly. So it is with the husband and wife relationship.

Leaders are to be sweet with your people, not bitter, not those things that I've shared with you that bitterness represents. But be sweet with your people. If you're a Twig Coordinator, Branch Coordinator, Limb Coordinator, whatever your responsibility, be sweet with your people. You're the head in that relationship. Then the people in your fellowship, they shouldn't make you look foolish with foolish talking and jesting. See how the relationship works? Beautiful analogy! And husbands, be sweet on your wives. And wives don't make your husbands look foolish. So we translated 18 and 19.

Colossians 3:18, 19: (Literal)

Wives, subject yourselves to your husbands as this is right and necessary in Christ.
Husbands, love your wives and be not bitter against them.

And that's the way we translated it literally according to usage. Although, to really understand that "right and necessary" and to understand the word "bitter", you've got to work those words in light of the other places they're used and the related ideas.

Colossians 3:20:

Children [another analogy], obey *your* parents in all things: for this is well pleasing unto the Lord.

Now "all things" as to be "all" with distinction. Because if your parents told you to do something that was contrary to the Word, like go steal, go kill, then that would be an exception. For this is well-pleasing to the lord. Who is the lord? Who is the head of the Body? What are we talking about in Colossians? Christ is the head. See it? That's well-pleasing to the lord, the head, Christ.

Colossians 3:21:

Fathers, provoke not your children *to anger*, lest they be discouraged.

"Fathers", in Aramaic it's "parents", just like it is in Ephesians 6:4. And that's the way it was translated in the literal according to usage in Ephesians 6:4. "Parents". Because, we're talking about children and parents. Parents, provoke not your children, lest they be discouraged. Because in the parent/child relationship it's not just the father, it's both parents that represent the head, the children represent the body. And parents, it says, provoke not. The word "provoke" is to provoke to anger, to the point of giving up. It's the word that's used in Ephesians 6:4. Although some Greek manuscripts use another Greek word that means to arouse or stir up to action. And that word is only used in II Corinthians 9:2. Let me look at it here.

II Corinthians 9:2b:

...your zeal hath provoked very many.

It's used in a good sense there, where your zeal inspired a lot of people, got them going. That's why I don't think that's the proper word here. I think *parorgizō*, the one that's used in Ephesians 6:4, to provoke to anger to the point of giving up. The negative word is the one that belongs here and it is in a number of manuscripts. So don't push your kids, your children, to the point of giving up, parents. "Lest they be discouraged", grieved, disheartened. Again parents are the head, children the body. It's the one Body in practice. As members in the Body, you obey the head. Who is the head of the body? Christ. Or in the Body, obey those heads in the Body. But not some other heads, that's outside the Body. And the parents are not to provoke. Does Christ provoke the Church, to the point of giving up? I don't read anything in the gospels like that. And all he's done since is sit on the right hand of God and stir it up on an occasion. See? He's loved, blessed and so on. Don't you as leaders provoke your people or as parents don't provoke your children to the point of giving up, lest they be disheartened, lose heart. And sometimes that's what kills people on the field, where you get too hardhearted, where you provoke them. You think, well I took it, I was in the Corps. So now you go out and you try to provoke somebody because you felt you were provoked. Well you weren't provoked beyond the point of giving up, I hope. So don't do it to somebody else. Whenever you reprove somebody, you've got to turn around and love them. And the sooner the better. I can describe situations in my own life where I was reproved and on numbers of occasions, many many times, thousand of times... [Laughter] And I'd say generally speaking within a day, the same person that reproved me, whether that was Dr. Wierwille or Harry or Ermal or anyone else. They'd be there to put their arms around me, to love me and show me and not to just keep pushing me. One time I can remember when I didn't have that love right away and didn't have the reassurance, and I held those things in my heart for a long time. But that's why I know that as a leader I can't afford to let things go on. Maybe I'm guilty of it,

but I sure have not done it intentionally. And we've got to be conscious of what we do. When you reprove somebody what do you do? You turn around and in a reasonably short period of time and put your arms around them, tell them how important they are. Provoke not, lest they be discouraged. And I know how important that is to children too. Well, we translated those verses:

Colossians 3:20, 21: (Literal)

Children, be obedient to your parents in all things, for this is well pleasing to the lord.
Parents, do not exasperate your children, lest they become disheartened and frustrated.

I think that says it pretty well.

Colossians 3:22:

Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God.

"Servants" in the Eastern culture, were a part of the household. They're a part of the family. They were not people on the outside, but they were a part of the household in the Eastern culture. You have husband/wife, children, and servants; all a part of your household. And the children, it said in Galatians...we read that at one time, don't differ from a servant. They're all a part of the household until they grow up.

And so it is in the one Body. And it makes a beautiful illustration again. Children obey, servants do what? Obey. In all things, again with distinction, your *kurioi*, your lords. Your "masters" is "lords". According to the flesh. Not talking about your spiritual lord here, but those masters in the senses world. If you're a servant, if you're employed by The Way International, you have a boss, he's your lord. If you're employed by a business, you have a master, he's your lord. See? Not with eyeservice as menpleasers. In other words, not just working and putting your whole heart and soul into it when somebody is watching you, so you make a good impression and get the favor of somebody. "But in singleness of heart", fearing the lord. The word "God" is "lord" in Aramaic and most of the critical Greek texts. And I think it should be lord there, because verse 23 and 24 continue:

Colossians 3:23, 24:

And whatsoever ye do, do *it* heartily, as to [whom?] the Lord, and not unto men;
Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve [therefore you serve whom?] the Lord Christ.

Christ is the lord, the head of the Body. And it fits again with this whole context of Colossians. Isn't that beautiful. Now, "singleness of heart". Look at Matthew six. I think there's a lot of tremendous principles in this section if you take the notes from tonight and really work it, and maybe even make a list of all the things that just make good horse sense when you're out on the field being a leader or working with people, working to build the one Body.

Matthew 6:22-24:

The light of the body is the eye [spiritual understanding]: if therefore thine eye [spiritual understanding] be single, thy whole body shall be full of light.
But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
No man can serve two masters:...

See, that's double-mindedness. You can only serve one, be single-minded.

Matthew 6:24:

...for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [riches].

Back to Colossians. To be single-hearted is to have a simplicity of heart and a singleness of heart. In other words to do it wholeheartedly, not double-minded, in all your ways. But with a singleness of mind, fearing the lord. To fear the lord of course, is to have respect or reverence for the lord. In Psalms 123:

Psalms 123:1:

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

What do I do? I lift up my eyes to whom? To God in the heavens. I don't keep one eye up there and one eye on the earth. I'm not double-minded. I keep my eyes on whom? God. Set your thoughts on where? Things above, not on things on the earth. Christ is the head.

Psalms 123:2:

Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us.

In the Eastern culture, the servant would stand at rapt attention, like you see them do at the head table, and never take their eyes off the master. And when the master would make a hand signal or an eye signal, the servant knew exactly what to do and he would run to the task. That's the reverence, his watching with reverence, respect, waiting for that signal. The eyes of the servants look to the hand of their masters and the eyes of a maiden unto the hand of her mistress. So our eyes wait upon whom? The Lord our God. Until that he have mercy upon us. Where do we keep our eyes? On God, waiting for His signals. And how does he give you signals? Revelation. Sure. But how can he give you revelation if you don't have your eyes open? You've got to have your eyes stayed on whom? God. Just like the servant. I thought about this again in relation to working on Sunday night. I know when Dr. Wierwille would always lead the meeting and I would be there leading the songs... I know you walk by revelation, but God is not going to give me revelation that contradicts something he is doing. "Just a minute Dr. Wierwille, God just talked to me." No, it does not work that way. As a servant I am working with him in that fellowship and I keep my eyes on him during that meeting, waiting for his hand signals, waiting for his eye signals. But also I keep my eyes on whom? God. So as a servant you keep your eyes on... Not with eyeservice as menpleasers, but in singleness of heart. Fearing the Lord. You got to keep your eyes, not only on what you're doing, but on God, for that revelation in whatever responsibility you have. I was thinking about this Sunday night when Rev. Martindale was sharing. I stood right back here by the piano and I believe he talked for about fifteen minutes. And for the most part I kept my eyes in his direction. I think a couple of times I looked down at something, and I looked out at the people, but out of the corner of my eye I always had my eyes stayed on him just in case. Because I'd look kind of stupid first of all, if he'd ask me a question and I hadn't been paying attention. So I got to keep my eyes on him. But by the same token, you know the logic of the Word here, I've got to keep my eyes on God at the same time. So it is in any responsibility. When you're serving, you serve your master in the flesh, your lord in the flesh. You keep your eyes on him, on what he wants done, but at the same time you walk this way with God. Because God can even show you more than you could know by your senses. Like serving the head table, at lunch or supper, whenever. The master might give you a hand signal. He wants a cup of coffee, perhaps. But that's all he tells you. And say you've never done that before. Maybe you don't know if he wants a half a cup, full cup or whatever. Of course, you've got a mouth, you can ask. But there's some situations, God can tell you what to do in that situation. But on the other hand you can know a lot of those things too by your working with your master. So you become acquainted with that master and you know what that master wants. But still there's specific situations where you need revelation.

And "hear" you servants...not just to get somebody favour. You don't work for somebody in the Body and say, "Well, what does this person want? What should I do to really bless them?" No. Ask God. Not just

to favour that person, brown nose, that kind of thing, but keeping your eyes on whom? God. Singleness of heart, respecting the Lord.

Colossians 3:23, 24:

And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

The word "do" is "do", the second word "do" is "work". It's a different word. That second word "do" should be "work", work heartily. Whatever you do, work heartily with whole heartedness, as to the lord, the head, Christ and not unto whom? Men.

Knowing that of the Lord [Christ, the head] ye shall receive the reward of the inheritance: for ye serve [*douleuō*, as a bonds slave] the Lord Christ.

That's the only place I think that that phrase is used, Lord Christ. Usually, it's Lord Jesus Christ, Lord Jesus, Jesus Christ, Christ Jesus, something else. But Lord Christ because he's the exalted lord who shall return and give out the inheritance. It really emphasizes his being exalted and his headship as the lord. And he's the head of the Body, whom we really serve or should. And he's the one that's going to pass out the reward of the inheritance. Now the reward of inheritance. You work for rewards, you have an inheritance that you receive because you're born again. You have an inheritance coming, you have the token of it which is the spirit, it says in Ephesians. And you're going to receive an inheritance. But there are rewards beyond that inheritance. The crowns, etc... In Luke chapter 14.

Luke 14:12:

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense [repayment, reward] be made thee.

"Recompense" is the word "reward". That's a form of that word used in Colossians, not the exact same word, but a form of it. A reward, repayment, you pay back. I invite you to dinner, so what are you going to do? Invite me back.

Luke 14:13, 14:

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense [repay] thee: for thou shalt be recompensed [repaid when?] at the resurrection of the just.

They can't invite you back, they can't afford it. So don't worry about getting repaid today. As a matter of fact, don't invite people that are going to pay you back. Bless the others, and you're going to get paid back when? At the gathering together, for us, the resurrection of the just for them. Now, I Corinthians chapter three. That's the principle though in Luke. There is reward, payment for the works that you do.

I Corinthians 3:8:

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

You're rewarded according to your work, your labor.

I Corinthians 3:14, 15:

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The man is going to be saved, but he's not going to be rewarded for that work. But the works that you do that are right on, you get what? Rewards.

II Corinthians 5:9:

Wherefore we labour [work], that, whether present or absent, we may be accepted [well-pleasing] of him.

We work to be well-pleasing. We're already accepted with the beloved, Ephesians says, but we labor to be well-pleasing to him. Why do we labor? For we must all appear before the bēma, the judgement seat of Christ.

II Corinthians 5:10:

For we must all appear before the judgment seat [bēma] of Christ; that every one may receive [to be rewarded] the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

You're rewarded for the good. For the bad, it says your works are burned, you don't get rewards for those. That's the bēma of Christ, the judgment seat.

Phillipians 3:14:

I press toward [what?] the mark for [what?] the prize [of what?] of the high calling of God in Christ Jesus.

So we work for our rewards, for the prize. Now. Back to Colossians. Rev. Townsend hit me with some things this week that...he shared some things with me that I thought were real neat. Here in Colossians, chapter three, verse eight:

Colossians 3:8-10:

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

You put off the what? Old man, the old man with his deeds and put on the what? For where you've got the new man on, and your works are right, you're going to get rewarded. There's going to be rewards. But where you have the old man in manifestation, your works are burned, there's no reward for it. But where you've got the new man on, walking according to Colossians here all the way down...let the word of Christ dwell in you richly, the love which is the bond of perfection, wives submit, husbands love, children obey, parents don't provoke, parents, servants obey and all this. You see, it's the practical, laboring for the practical side of the Mystery, the one Body, which causes to stick together. And you're rewarded for the works that you do in the Body that are new man oriented. However, when you go back in Colossians three to verse five.

Colossians 3:5-7:

Mortify [remove from you] therefore your [those] members which are upon the earth [those who practice]; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry [all of those things are idolatry]:

For which things' sake the wrath of God cometh on [whom?] the children of disobedience:

In the which ye also walked some time, when ye lived in them.

You see, those who are in the Body, who have gone back to doctrinal error, have gone beyond the point of just not getting rewards anymore. They have removed themselves from the category of practical error to the category of doctrinal error and specifically idolatry, idolatrous practices. And I would venture to say, from studying Galatians and Colossians, that when you get into doctrinal error, you have come to the point of idolatry. When you don't hold Christ as the head, then you're holding something else as the head. Right? Then you're into idolatry. You're serving another god and all these practices that go with it will follow suit, that are mentioned in verse five. So you really see in this chapter, three groups of people. Those that are into idolatry, they've slipped way back. Then there's the old man practices which is practical error. Then there's the new man practice which is right doctrine, right practice, right fellowship. See the three there? So whatever you do, we're working for rewards. But if you don't do it right, there's no reward for you. But if you slip back to idolatry, doctrinal error, then something else happens that Ephesians talks about.

Ephesians 4:22-24:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness.

See, there you have it again, the old man and the new man. Rewards or no rewards. But then you get down to chapter five verse three:

Ephesians 5:3-5:

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints [believers, holy ones];

Neither filthiness, nor foolish talking, nor jesting [making a fool out of God], which are not convenient: but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an [what?] idolater, hath any inheritance in the [what?] kingdom of Christ and of God.

See, some now serve their own bellies. They've slipped back to idolatry, to serving other gods. And for them there is no inheritance. This is not eternal life inheritance because they still have eternal life. But it is "no reward of inheritance" that Colossians talks about, because they have gone way outside of the household, back to doctrinal error, back to idolatry. They have returned to their vomit. It says, no inheritance, right?

II John 7, 8:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist [wrong seed].

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Or receive a reward in full. Because, if you don't and you slip back to what they want you to slip to, idolatry, which is doctrinal error, not holding the head Christ, but serving angels, serving other gods, then you lose those things that you worked. You're still born again but you lose the rewards.

II John 9, 10:

Whosoever transgresseth, and abideth not in the [what?] doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you and bring not this doctrine, receive him not into *your* house, neither bid him God speed.

And if somebody in the Body, Colossians says, does this, you mortify him, you remove him from your house. Now that does not mean...let me explain this. People come to twig... it's not necessary to throw somebody out of twig. Anybody that has the hunger to come to twig, let them come. But it doesn't mean that you have to hang around with them. If somebody is a spiritual pain in the back and really doesn't want to stand on the Word doctrinally, what does it say? Remove yourself from them. It doesn't mean you have to take them by the shirt and pants and throw them out. Because those that really aren't hungering and thirsting will eventually stop coming. But you don't have to fellowship with somebody. You don't give them God speed, it says.

II John 11:

For he that biddeth him God speed is partaker of his evil deeds.

Now if somebody is not holding the head, but they're setting up all these other heads, angels and so on, and so on. Then you've got a problem. Now, Deuteronomy chapter 13. And this is the chapter that Rev. Townsend shared with me that I thought it fits so beautifully with Colossians, and really fits with this third category, those that have slipped back into doctrinal error, idolatry.

Deuteronomy 13:1, 2:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Even if he has a sign, a vision...remember? Colossians two, they were into their visions, they were into those things that they saw, rather than what the Word said.

Deuteronomy 13:3-5:

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Ye shall walk after the Lord your God, and fear him [respect him], and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him [not other gods].

And that prophet, or that dreamer of dreams, shall be [what?] put to death [mortified, literally in the Old Testament. We remove him from us, different administration, but they put him to death]; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

Very clear. Isn't that neat. I think it is.

Deuteronomy 13:6, 7:

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

Namely, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

Now, this is a very close friend, a relative, a brother, a son, a daughter.

Deuteronomy 13:8-11:

Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
But thou shalt surely [do what?] kill [mortify] him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.
And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.
And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

Now, this was people in your own fellowship, that you were to remove from you. There it was to kill them. In our administration, you remove those from you. Is there any reward of inheritance for them? None. But they have slipped way out of fellowship. People get worried about...when you make a statement like this, "Am I going to lose my rewards, because last night I cussed?" There are three categories. I want you to understand that. There's a difference between being out of fellowship and being into idolatry. Keep that straight in your mind. Don't get off on these tangents. Now, if he's in the fellowship, you remove him, you don't have fellowship with him, as we read last week.

Deuteronomy 13:12:

If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

Now this is outside of the pale of believers, outside of the family, other family, not those born again, if we apply this to our administration.

Deuteronomy 13:13:

Certain men, the children of [whom?] Belial [devil, born of the wrong seed, the manipulators], are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

Boy, I really see the fight now, between the heads in the Body and the heads on the other side trying to get you, the heads in the Body, the leadership to go away from the one true head, which is Christ.

Deuteronomy 13:14-16:

Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;
Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.
And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

That's the total unbelievers. But even in the Body, you've got those that fall back into idolatry, try to get others to serve other gods, other heads than the one true head. How pertinent this is to Colossians. And in chapter three you see those three distinct categories. For us there is a reward of inheritance when you work. And if you don't labor...certain works that are contrary to the Word, it's out of fellowship. There are simply no rewards for that work. But, you are rewarded for the other things. But you slip back into idolatry, you're

still saved, born again, but I cannot guarantee any rewards from the Word. Because II John says you lose it...and here...between this and Deuteronomy and these other references...it's a whole different category of people.

Colossians 3:25:

But he that doeth wrong [injustice] shall receive [paid back or rewarded] for the wrong [injustice] which he hath done: and there is no respect of persons.

According to I Corinthians, there is simply no reward for those types of works, and there is no respect of persons. I think it would be a great study sometime. You can copy these scriptures down. Exodus 2:23-25; and Leviticus 26:9. It talks about God having respect to the children of Israel. But in this administration according to Acts 10:34, Peter finally discovered that with God, there is no respect of persons, because Cornelius, a Gentile, also believed. So there is no more discrimination, respect of persons. And yet, even though God favored his people, Israel, according to Deuteronomy one verses 16 and 17 and Deuteronomy ten verses 17 and 18, when it came to matters of judgment among God's people, God never had a respect for persons. He was always upright in his judgment. Like we have two believers. He'd never favor one over the other, or princes, those that had more money, or had goodly apparel. James talks about that too. There is no respect of persons. It doesn't matter if you're a Twig leader, Branch leader, Limb leader, Region leader, Assistant to the President or anything else; a Corps teacher, a Corps listener. Whatever you are, there is no respect of persons. You're going to be rewarded right down the line. Now, there's a respect of conditions. You do the right works, you get rewards. It's that simple.

Colossians 3:22-25: (Literal)

Bondslaves, be obedient in all things to your lords in the flesh, not with eye-service pleasing men, but wholeheartedly with reverence to the lord.

Whatever you do, work wholeheartedly as to the lord and not to men, knowing that you shall receive the reward of the inheritance from the lord, for you serve the Lord Christ.

He that does an injustice shall be repaid for the injustice, and there is no respect of persons.

Colossians 4:1:

Masters [lords], give unto *your* servants [bondslaves] that which is just and equal; knowing that ye also have a Master [lord] in heaven.

Just and equal reminds me of Proverbs chapter one.

Proverbs 1:1-3:

The proverbs of Solomon the son of David, king of Israel;

To know wisdom [this is the purpose, the curriculum of study] and instruction [moral discipline, you've got the wisdom then, you've got the moral discipline to go along with it]; to perceive [discern] the words of understanding [discernment];

To receive the instruction of wisdom [good sense, prudence], justice, and judgment, and equity.

In the Hebrew it's righteousness, justice and equity. Righteousness is doing what is right. Justice would be payment for what is wrong. And equity is that which is equal. The punishment fits the crime. So you receive the instruction of good sense, prudence, in the categories of knowing what is right and if somebody doesn't do right, how are they punished? What's equal and fair? For example, raising a child and they do something wrong. What do you do? Take a ball bat and beat them over the head? No. The punishment fits the crime. Adults, the same way...we have this thing in our government system that you cannot punish someone beyond what would be equitable for that crime. So here in Colossians, "You masters, lords, give your servants what is just and equal, knowing that you have a lord in heaven." And that's all it says to the masters, so we translated that:

Colossians 4:1: (Literal)

Lords, provide your bondslaves with justice and equality, knowing you also have a lord in heaven.

And of course, the justice and equality is not just in punishment, but on the good side too. You reward them. The rewards are for services rendered. The punishment is for the lack of proper service. That goes two ways. I want you to understand that.

Now chapter four verse two then would begin a new section. And this is, Prayer for God's will to be made known, and that will regarding the Mystery, the one Body, with Christ as the head.

Colossians 4:2:

Continue in prayer [to persevere, or persist, give constant attention to prayer], and watch [keep your eyes open] in the same [in prayer] with thanksgiving.

That key concept I brought up last week that permeates Colossians; thanksgiving. Because you've got a lot to be thankful for, because it's already been done.

Colossians 4:3:

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

The genitive of relation, the Mystery pertaining to Christ. Why does it say that here? Because Christ is the what? The head, of the Body, the one Body, the Mystery. For which I am also in bonds. And the word "bonds" is that figure *amphibologia*, where it has two intended meanings. He was literally in bonds and spiritually he was in bonds to Christ.

Colossians 4:4:

That I may make it manifest, as I ought to speak.

It's your ethical responsibility to speak the Mystery in the one Body, with Christ as the head. And of course that sounds very similar to Ephesians chapter six.

Ephesians 6:18-20:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel,

For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Again, it's your ethical, spiritual responsibility to speak the Mystery pertaining to Christ, the head.

Colossians 4:2-4: (Literal)

Persevere in prayer, and be constantly watching in prayer with thanksgiving.

At the same time pray for us also, that God will open a door of utterance for us to speak the Mystery pertaining to Christ, for which I am in bonds, that I may reveal it and speak of it as I should.

That is our responsibility. And how is it going to be made known unless you and I do it?

Colossians 4:5:

Walk in wisdom [that's a good idea] toward them that are [what?] without, redeeming the time.

Very, very, very important. Them that are without. They're not the unbelievers. They may be born again, but they're in the category of chapter three, verses five through seven, mortify those members upon the earth. Born again, but they've slipped back to what? That's why you walk in wisdom toward those. They're those that through philosophy, vain deceit, the traditions of men, the rudiments of the world, try to get you away from the one head, Christ. They try to get you, through their own visionary experiences, to go back to something else; worshipping angels, many heads. We sometimes waste time on those who don't want to believe. We cast our pearls before swine. It says you walk in wisdom toward those that are without. Outside the household. They are born again, but they're not standing in the household.

Galatians 6:10 says be especially good to those that are of what? The household of faith. But those that are without, you walk in wisdom. In I Corinthians five, a very interesting verse of scripture, verse 12. After it lists those idolaters, railers, drunkards, extortioners, it says, with such an one no not to eat. We're not to keep company with those fornicators, idolaters.

I Corinthians 5:12:

For what have I to do to judge them also that are [what?] without? do not ye judge them that are within?

You've got enough time with the people on the inside. So those who are on the outside, don't keep company with. We've got to help each other in the Body. That's where our judgmental activity is, to help and bless. But them that are without, God is going to do the judging.

I Corinthians 5:13:

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Those that are into idolatry. You walk in wisdom, according to Colossian, towards them that are without, redeeming the time, making the best use of your time.

Colossians 4:6:

Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Remember, whatsoever is of "good report", is graciously attractive speech...Philippians 4:8, think these things. Here it is. Your speech, graciously attractive. It says speak the truth in what? Love. How about Ephesians 5:4, foolishness, jesting all that screwy talk that makes God look like a fool. Get rid of it, that's the opposite of letting your speech be always with grace. Or Ephesians 4:29, let no corrupt communication proceed where? Out of your mouth, but that which is good to the use of edification. It's got to edify, edify. Let your speech be always with grace seasoned with salt. And I've already shared that orientalism with you, the custom. That word "seasoned", means, "prepared fitly". It's used in a culinary sense of seasoning the food properly to where it's just right to the taste. But that word "seasoned", to prepare fitly, is also used in other senses of all kinds of things that require art and cunning. Anything that requires an art and a cunning to do.

Now, you artists ought to perk up your ears, you fine arts people, you musicians. When you season the music just properly or you season the art just perfectly. Then you've got a beautiful work. It's got to be prepared fitly, properly. Your speech has to be prepared fitly with the salt, the truth. Say what you mean and mean what you say. And speak the Word, that's the truth. That you may know how you ought to answer every man. Any man that asks you a reason of the hope that's within you. You know how to answer him, if you've got the Word burning in your hearts, and especially the Word of the Mystery, the one Body. They'll

tell you that the Greek and Latin authors used this word, used "salt", to express wittiness of speech, where you're witty in your speech. To "rub a city with salt" meant, to speak satirically about the city. Because when you talk satirically about someone, it's like rubbing salt in their wounds, it makes them smart. But the people watching, laugh, because you're so witty. That's how it was used among the Greeks. But I don't think that's the intention here. I think the Eastern custom of the salt representing the truth of the Word is right. There are sometimes where satire may have its place. And sometimes where irony and wittiness and that type of thing has its place. But it's the truth that makes the difference. When your words are seasoned, filthily prepared with salt, with truth, then you're able to answer any man. You know how to answer them. Because you've got the truth in your soul and in your heart. You speak the truth in love.

Colossians 4:5, 6: (Literal)

Walk in wisdom with respect to those outside [the household], making the most of every opportunity,
properly seasoning your words with salt, speaking always with grace, so you know how to answer each one appropriately.

Because that's what Colossians is all about, those outside the household. They're born again, but they're back into idolatry. Mortify them, remove them from you...teaching other heads, angels and that type of thing. It says, walk in wisdom toward that group, with respect to those outside the household. We've got to keep speaking the Mystery. We've got to walk in wisdom to maintain that unity of the one Body. And there are those that don't any longer want to walk with the ministry and to know the great Mystery. I was thinking yesterday how you go to any college, what do you teach or what do you speak or what do you do your paper on? Whatever you want to. If it disagrees with somebody else, so what? Now, we research and we disagree with each other at times. But when it comes to teaching the greatness of God's Word we come to those points where we do agree and that's where we teach. Where we can see how the Word fits together. And that's what maintains that likemindedness. Nobody else in the world is concerned about unity.

When you go to college, have you ever heard a professor say? "Now we must be unified in what we speak". No, if you want to be a communist, you can be a communist in most of the universities. If you want to be an atheist, agnostic or believer, you can be anything you want to be, speak what you want. All different things. It's only in this ministry, and it's because we know the Mystery, the one Body, that we're so concerned about unity of the spirit, about likemindedness. And how do you get to be likeminded? By listening to what I say? No. By going to the Word, reading the Word and making the Word your own. If you study the Word and I study the Word, it's one Word and we've got to come up with the same thing. There might be points where we're stumbling around because we just don't quite understand a few things, but I want to tell you something, I have never seen any other group that is like we are. Because we love God, we love His Word and His Word fits. And when you work His Word what can you come up with? When you get done working it throughly, when you've thoroughly and throughly gone through it, it's got to fit. It's God's Word. There is one author with one intention in mind. And that Mystery of Christ in you, who knows it, who understands it? So how are they going to get to the place of being unified in this day and time. They talk about unity, they talk about peace in the world, they're never going to have it. Why not? Because they're not coming to the prince of peace and to the greatness of the Mystery which gets rid of all respect of persons. It gets rid of all discrimination. It's what brings everybody together in one Body. And if we don't speak it, how are the rest of the people in the world ever going to hear about the greatness of that which can bring people together. This is it. This is the Mystery. And there's one head. And if somebody gets so far out they're into idolatry and worshipping other heads, then what do you do? Walk in great wisdom, your words seasoned with salt. Speak the truth and in love and then it'll live.

Well, Father, we sure thank you for the privilege we have to speak your Word and to stand faithfully as a Corps upon your Word. Thank you Father in the name of Jesus Christ. Amen. Good night. God bless you!

Colossians 4:7-18

Colossians chapter four. Chapter four, verse seven. And this will close out the teaching of Galatians, Phillipians and Colossians for the year. Tonight, of course, will close out the book of Colossians and this will be the last of the verses that has to be covered yet to cover all the Church epistles on a Corps night. All the other Church epistles have been covered previously. So these verses will close it out and then we'll have it all available, and sooner or later, Mark, I guess it'll be in University of Life. So that's a good enough reason to join up to University of Life, so you get all that information.

Colossians 4:7:

All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord.

First of all, "all my state". "All my state" is all the things pertaining to me, literally that's what the phrase is. It means all my affairs, all the things pertaining to me. Tychicus is going to tell you about it, he's going to declare it to you. It sort of reminds me of last Sunday night when Reverend Lewis was here from the state of Illinois and declared to us the things of Illinois as well as the Word that fit in with it. And when Reverend Guarini was here, a number of weeks ago and shared on a Sunday night. I think having our leaders come in from off the field at different times and sharing here on Sunday night to make known their affairs, what's going on in their state, is real exciting. They don't always get into it in the teaching, but somewhere along the line they usually meet with a group and tell us what's going on. And it's always great to hear, because I want to know. Is God working out there on the field or is He loafing? I don't think He's loafing. I want to hear what's happening on the field.

Well anyway, Tychicus is going to tell them everything that's going on as far as Paul's life and ministry, where he is at that time in Rome. He'll declare to you who is a beloved brother. Now Tychicus first comes up in Acts, chapter 20. And in verse four, where Paul was going from...first he had left Ephesus, went up to Greece, then on his way back through Macedonia, back over to the Asia area. He's got a bunch of people going along and verse four:

Acts 20:4:

And there accompanied him into Asia Sopater of Berea and the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

So where was Tychicus from? Asia. And now Tychicus is going back to Asia to deliver this epistle to the Colossians, as well as... Look at Ephesians chapter six just to refresh your memory.

Ephesians 6:21:

But that ye also may know my affairs [all the things pertaining to me], *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

Tychicus is going to not only deliver the epistle to the Ephesians but he's going to deliver this one to the Colossians. Both of those are in the Province of Asia. Now back to Colossians four. Well, I got to tell you a little more about Tychicus. Look at Titus, chapter one. After he was here at Colosse, he later was possibly sent to the island of Crete. In Titus, chapter one, verse five, when Paul is writing to Titus, he says:

Titus 1:5:

For this cause left I [Paul] thee [Titus] in Crete, that thou shouldest set in order the things that are wanting, and [do what?] ordain elders in every city, as I had appointed thee.

Paul put Titus on the island of Crete, that was his Corps assignment, to ordain elders in every city, Twig Coordinators. Now, in chapter three of Titus.

Titus 3:12:

When I shall send Artemas unto thee, or [whom?] Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

So, Paul is either going to send Artemas or Tychicus to the island of Crete. That'll be Tychicus's new Corps assignment. Got the picture? Now, look at II Timothy which happened after Titus.

II Timothy 4:12:

And Tychicus have I sent to [what?] Ephesus.

So, when Ephesians and Colossians were written, Paul was in Rome, Tychicus was with Paul in Rome, but he's going to send Tychicus to Ephesus, then, over to Colosse. Later Paul is in Nicopolis is going to send either Artemas or Tychicus down to the island of Crete. That'll be his new assignment. Now in II Timothy he has already sent Tychicus back to Ephesus in Asia. That's his new assignment. And these epistles are at least a year a part or so. So, it's like a yearly assignment or two or three year assignment, where he would send them on different assignments to do different things. Well, I think when he was traveling with Paul back through Asia with that other group, that was the Corps traveling with him at the time.

Now back to Colossians chapter four, verse seven. It describes Tychicus as a beloved brother. He was a brother spiritually and a faithful minister. That word is translated "deacon" sometimes. A faithful servant, one that serves in any capacity, and he's a faithful one. Now that's required of anybody in a leadership position to at least be a faithful servant, one who serves in a capacity. But it also gives them a third description here. He's a fellow doulos, a fellow bondsman in the Lord. A fellow bondsman is a servant that not only does what is required, he goes way beyond, he gives way beyond what he's expected to do. Tychicus was one of those man that did the extra. He went beyond the 100%. He was a fellow bondsman in the lord. Now that phrase, we've had a number of times. What does "in the lord" mean? Service to the household.

Colossians 4:8:

Whom I have sent unto you [Tychicus] for the same purpose, that he might know your estate, and comfort your hearts.

And that word "estate" is the same as the word "state" back in seven. It's that he might know your affairs. And "comfort" is to encourage, encourage your hearts. Now the thing is; some of the texts say that he might know your affairs. Other texts say that you might know our affairs. Now which one is right? That's the question. We'll come back to that. But he's sending him.

Colossians 4:9:

With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

Who is Onesimus? Well, Philemon verse ten tells you who Onesimus is. And remember Philemon was written at this same time approximately.

Philemon 10-12:

I beseech thee for my son Onesimus, whom I have begotten in my bonds [while Paul was in chains]:

Which in time past was to thee unprofitable, but now profitable to thee and to me:

Whom I have sent again: thou therefore receive him, that is, mine own bowels.

He's telling Philemon to do what? Receive Onesimus. So Onesimus is evidently on his way to Philemon, with this personal epistle while he's traveling with Tychicus who is carrying the epistle to the Ephesians and the epistle to the Colossians. Now that was a handful of heavy letters going in the direction of Asia.

Colossians 4:9:

With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

So, where was Onesimus from? Colosse. So where was Philemon? He was in Colosse when he received that epistle that Onesimus was bringing. With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Now, in verse seven, "all my state, all my affairs" shall Tychicus declare to you. Then in verse eight, you have, he will make known your affairs or you might know our affairs, one of those. And in verse nine, they shall make known to you all things, things done here, which are here. Now, to answer that question I brought up. Look at chapter one.

Colossians 1:7, 8:

As ye also learned of Epaphras our dear fellow-servant [bondslave], who is for you a faithful minister of Christ;

Who also declared unto us your love in the Spirit [your spiritual love for us].

Epaphras had already come from Colosse and told them the affairs of the Colossians. So was there a need for them to declare to Tychicus what was going on there? No. Paul already knew it. Tychicus knew it. Now in chapter two.

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.

He wants them to know of his affairs, the great contest that he has for them. He wants them to know his affairs. So it's clear that they already knew; Paul already knew their affairs, Tychicus knew. But the need was for them to know Paul's affairs, what was going on in his life and the great contest that he had going on. Now, back to chapter four. That's why this verse.

Colossians 4:8:

Whom I have sent unto you for the same purpose, that he might know your estate [that you might know our affairs]...

This is very important. First of all, whenever Paul sent an epistle, a God-breathed epistle, one of the Church epistles, he always sent it with a top leader. Tychicus or others, Epaphroditus in Philippians, a top leader. He didn't trust the mail service. You know, he could have just given it to any carrier, or a courier or whatever that was going over there, Federal Express, something else, but he didn't. He gave it to one of his top leaders, Tychicus or Epaphroditus, or someone else, Tertius. Because that top leader would then

expound the epistle. The spoken Word has an immediate and an emotional impact upon the recipient, but the written Word preserves it. Look at Isaiah chapter 30.

Isaiah 30:8:

Now go, write it before them in [on] a table, and note it in a book, that it may be for the time to come for ever and ever.

They're to do what? Write it, note it in a book. That's what the written Word does. It preserves it for the time to come. We've still got it today, don't we? Sure. That's what the written Word does. Suppose we had to depend on the spoken Word that had come down to us through the ages, through the lips of so many people. But look what the written Word has done for us. It's preserved it for us, for the time to come. Look at Proverbs, chapter 22.

Proverbs 22:20, 21:

Have not I written to thee excellent things in counsels and knowledge,
That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

The written Word not only preserves it for the future, but it establishes it, it makes it certain in the hearts of people. When you can read it, it's much more certain than when you hear it with the ear. Unless, of course, it's in the newspaper. When somebody tells you, "Well so and so told me this." Well, could be, could not be. Maybe the words got mixed up. Ever play telephone or telegraph, whatever it is?

What about Pony Express? If that so and so sends you a written document, then you feel much more confident that he said that. But when somebody says that he said it, you don't know for sure. It makes it certain for you. Look at Luke chapter one.

Luke 1:3:

It seemed good to me also, having had perfect understanding of all things from the very first [from above, *anōthen*], to write unto thee in order, most excellent Theophilus,

To write to you. Why would he write?

Luke 1:4:

That thou mightest know the certainty of those things, wherein thou hast been [what?] instructed.

What does the written Word do? It makes it certain.

John 20:30, 31:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
But these are written, that ye might [do what?] believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

These things were written, many other things were done, many other things were spoken, but these things were written that you might believe. To believe you have to be certain about something. And that's the purpose of the written Word, to make it certain and to preserve it for the future. Now look at Nehemiah chapter eight. The written Word preserves the Word for the future and it makes it a certainty, it establishes it in people's hearts. But the preached Word has an immediate and an emotional impact upon people's lives. The preached Word makes known that written Word. Without the preached Word, the written Word doesn't have the vitality for the average person. And that's what you as the Corps leadership need to develop is that

ability to communicate the written Word. Because it's the preached Word that really sparks people's lives and hearts up. If that's good English or not, it's still true. It builds something. It's the spoken Word that makes that living Word real for people. Now in Nehemiah chapter eight.

Nehemiah 8:5-7:

And Ezra opened the book [scroll, written Word] in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:
And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground.
Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

They not only read it. They caused them to do what? Understand.

Nehemiah 8:8:

So they read in the book in the law of God distinctly [accurately], and gave the sense, and caused *them* to understand the reading.

That's the purpose of the preached Word. To make known that written Word. Understand?

Luke 24:44, 45:

And he [Jesus] said unto them [the 11 behind closed doors], These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
Then opened he their understanding, that they might understand the scriptures [writing].

The written Word preserved it, it kept it for them, made it certain for them. But it took that preached Word from Jesus Christ who is the incarnate Word to open their understanding. Isn't that beautiful? You need both. I Corinthians chapter one. You need the written Word, but you also need the preached Word, because that spoken Word, the preached Word makes known the written Word. It gives it the impact.

I Corinthians 1:21:

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of [much writing? No.] preaching to save them that believe.

It was the foolishness of preaching that made known the written Word, expounded it, so people could believe and get saved. But only for those that want to believe. Back to Colossians. So everywhere Paul sent an epistle, he sent it with one of his top leaders. And that top leader would make known, he would preach, speak the Word to expound that written Word. The leader had been with Paul, the leader had lived with him. He'd perhaps had been in that area with him for sometime previous where he had written the epistle. He understood the heart of the man of God. He understood it by experience. He had lived under the pressures there at Rome with Paul. He had understood the Mystery from the lips of Paul, as well as seeing now in writing. So when he gets to Ephesus, when he gets to Colosse, he can not only just read the letter but he can cause them to understand, like Nehemiah and the priests did, the Levites. That leader has lived it and he's able to communicate the heart of the Word. That's why Colossians 4:7 through 9 is really saying this three times. All my affairs shall Tychicus declare unto you. And in verse eight. For the same purpose, I sent him to you, for the same purpose that you might know our affairs. And then in verse nine he says it again. They shall make known unto you all things here. All things that are going on here, in Rome. The only difference is the first time, he says, my affairs, the second time he says, our affairs, and the third time

he says, everything here. The first time it's very personal. Because they wanted to know or would want to know everything that's going on in the life of Paul relevant to the move of the Mystery.

When Tychicus gets there, could he tell them, "Look, Paul has really been hot on this issue lately, he's really been preaching it and it's been really bringing the Gentiles and the Judeans together. It's really been cementing that one Body. Boy, there's a lot of love there and with that there's a lot of healing. There's a lot of other things going on; signs, miracles, wonders, all over the place. Man, you walk down the streets of Rome...you just wouldn't believe it. The other day he was preaching to the believer that had come over when he tied up that soldier, another soldier came along, they had to change handcuffs...the other soldier was going on a break and this new one was come in. He just kept right on preaching while they were going."

Tychicus was there, he lived through it, he knew what was going on? Right. Sure. And not only his affairs, but with the other believers and how the Mystery is moving there. Our affairs. And not only that, all things that are going on there. Maybe the Devil's kicking up his heels, maybe some of the Judeans are moving in, maybe some of the Gnostics or pagans of other groups are moving in and trying to squelch the Mystery, or trying to get at believers, trying to cause division. Tychicus knew what was going on there. All things going on here. He reiterates that three times. When he wrote Ephesians chapter six:

Ephesians 6:21, 22:

But that ye also may know my affairs [the things going on with me], *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

My affairs in verse 21. Shall make known unto you all things and then, sent unto you for the same purpose, that ye might know our affairs. Very similar to what you have in Colossians.

So you need the written Word, but you need the preached Word. And I think that's fantastic. When I thought about this, I thought, boy wouldn't that be neat...sometime when we send out a letter instead of just putting it in an all mailing and sending it to every believer, if we just made copies, gave it to some of our leadership and let them go out and preach it, make it known, expound the letter. How often, I wonder people get letters and they sort of glance at it, maybe read it over, file it away or something else and it becomes just another piece of paper. But if it's got some real heart and meat and so forth in it, some people really take note, others just lay it to the side. But suppose somebody came along with that letter and said, "Look at what this letter says. Let me explain what he meant by that." I don't know, it's just a thought. [laughter] Anyway the literal according to usage of these first three verses.

Colossians 4:7-9: (Literal)

Tychicus, a beloved brother, faithful servant, and fellow bondsman in the lord will make known to you all my affairs.

For this same reason, that you might know our affairs and that he might encourage your hearts, I am sending him to you

with Onesimus, a faithful and beloved brother who is one of you. They shall make known to you everything that is going on here.

I said it three times, that ought to establish it.

Colossians 4:10:

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

Aristarchus, who is he? Look at Acts chapter 19. Fantastic fellow, wish you could have known him. Sat around the campfire with him one night, no I didn't. Get the picture? Tychicus probably did, I'm sure he did.

Acts 19:29:

And the whole city was filled with confusion [this was that great *ekklesia*, remember the silversmith's and so on, got together for a union meeting]: and having caught Gaius and Aristarchus, men of [where?] Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

What cities are in Macedonia? Well, you've got Philippi, Thessalonica, Berea, Amphipolis, Apollonia. Aristarchus and Gaius, they were men of Macedonia and Paul's companions in travel. They rushed with one accord into the theatre. They caught these two guys and brought them into that meeting. Now where is Aristarchus? He's being held captive at a union meeting. This guy was always in trouble, look at chapter 20. Well, in chapter 20 he wasn't in trouble, here he is traveling.

Acts 20:4:

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Now look at chapter 27.

Acts 27:1, 2:

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.
And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

What kind of a ship were they on? Well, there was a bunch of prisoners on this ship. Was Aristarchus a prisoner going along with him? This guy is in trouble again. Well, for a good cause though.

Colossians 4:10:

Aristarchus my fellowprisoner saluteth you...

He was a fellowprisoner with Paul. He salutes you. Now, look at Romans.

Romans 16:7:

Salute Andronicus and Junia, my kinsmen [they're Paul's relatives], and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

They were at some time prisoners with Paul. Some of Paul's relatives got in the Word before he did. And some of Paul's relatives were in jail with him. Now, look at Philemon verse 23.

Philemon 23:

There salute thee Epaphras, my fellowprisoner in Christ Jesus;

But it's different, fellowprisoner in Christ Jesus. He's not just a fellowprisoner, he's a fellowprisoner in Christ Jesus. Now that changes the sense of it.

Philemon 24:

Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

It doesn't call "Aristarchus" a fellowprisoner, yet we know he was, from Colossians. But here it's using fellowprisoner with a different sense, not of him being in prison or in chains, but Epaphras was a fellowprisoner in Christ Jesus. Like the beginning of Philemon, verse one.

Philemon 1:

Paul, a prisoner of [whom?] Jesus Christ....

It's not talking about his physical imprisonment, but that he's really tied up to Jesus Christ. He's a prisoner of Jesus Christ. You find the same thing in Ephesians 3:1 and in Ephesians 4:1. Paul is a prisoner of Jesus Christ. So it's a different sense there. The commentaries want to argue over... well, maybe Epaphras was in jail with him for a little while, and then Aristarchus was for a little while and they sort of switched back and forth, it doesn't make a whole lot of sense. Anyway back to verse ten of Colossians four.

Colossians 4:10:

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

Now, "Marcus". This is that John Mark that's mentioned in Acts chapter 12, verses 12 and 25. He was the son of Mary, where they were praying and Peter got delivered from jail, the angel came and opened up the prison. And then in chapter 13, it mentions this John Mark as the one that went along with Paul and Barnabas, on Paul's first itinerary. In chapter 13, verse five and in verse 13. And then in chapter 13 verse 13, is where John Mark decided he didn't want to go with them anymore, so he left them and went back home. And so when you get to chapter 15 verses 37 and 39. You find that Paul and Barnabas had a disagreement over this John Mark, because he had been disobedient before he had left them, so Paul didn't want to take John Mark along. Barnabus did. So Paul and Barnabus had a falling out over John Mark. So Paul went one way, Barnabus another. But when you read I Peter 5:13, you find this John Mark is with Peter in Babylon. And then when you read Colossians, as well as Philemon 24, you find this John Mark is with Paul at Rome. And when you read II Timothy 4:11, Paul says, "Bring him with you, for he's profitable to me for the ministry." So John Mark evidently had a change of heart. And if he's the one that wrote the gospel of Mark, he certainly did. So "Marcus".

Then it says, "Sister's son" to Barnabus. And that word "sister's son" is cousin, it simply means cousin. A cousin to Barnabus. Then you have a parenthesis, "touching whom you received commandments: if he come unto you, receive him." That's a short parenthetical expression thrown in. It's an epitrechon one of those figure you have had. Epitrechon.

Colossians 4:11:

And Jesus, which is called Justus, who are of the circumcision. These only *are* my fellowworkers unto the kingdom of God, which have been a comfort unto me.

Now, you can look it up later, but Acts 18:7 talks about a certain Justus whose house was right next to the synagogue, a fellow that believed where Paul went and taught. And then finally the leader of the synagogue got involved and he believed. This could be that same Justus, Jesus which is called Justus. If his house was next to the synagogue, he could be of the circumcision and certainly this fellow was. Who are of the what? Circumcision. Now, not just Jesus, called Justus, but it's all three of these fellows. Aristarchus, Marcus and Jesus. All three of those are of the circumcision and they're the only ones of the circumcision in background, not currently, but in background. Of course, it's hard to uncircumcise yourself. But in background, as far as religion. These only are my fellowworkers in the kingdom of God. Now he had others, like Luke, Demas, Epaphras, Timothy who were with him, that were fellowworkers, but they were Gentiles in background. These were the only ones of the circumcision in background, the only believers

who were Paul's fellowworkers at Rome. "They only are my fellowworkers unto the kingdom of God, which have been a comfort unto me." These three, plus some of the Gentiles in background, the believers who stood with Paul at Rome, were also a comfort to him. But these are the only three that came out of the circumcision background that were a comfort to Paul.

The word "comfort" is not the normal word for comfort or encouragement. In Greek it's the word parēgoria, it means a consultation with someone or a soothing, when you consult someone you could have a soothing conversation. The verb form is used of medicines which allay the irritation, when you have an irritation. In English we have the word "paregoric" which is a medicine that soothes or lessens pain, provides relief. How would you spell relief? [Laughter] How would you spell paregoric?

Colossians 4:10, 11: (Literal)

Aristarchus, my fellow prisoner, salutes you; and so does Mark, the cousin of Barnabas (of whom you received orders that if he comes, you are to be hospitable to him); and also Jesus, called Justus. These are of the circumcision [in background]. They alone are co-workers in the Kingdom of God, who have been a relief to me.

They've been a relief, they've helped me. They relieved some of the irritation going on here. Now verse 12.

Colossians 4:12:

Epaphras, who is *one* of you, a servant [bondslave] of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Where was he from? Colosse. It's interesting that he should say a bondslave of Christ and not a bondslave of Jesus Christ, because the question here is who's the head of the Body? What's the issue? The head. How many heads have you got? There should be one. Christ is the head, not those angels. Christ is the head of the body and he's [Epaphras is] a servant of that head, and he salutes you. "Laboring fervently", in Greek it's agonizomai, which means to compete as in a contest or the games. His means of competing here was in prayers. Although in chapter one verse seven, it mentioned Epaphras being a fellowslave, doulos, who taught them. He worked with the Colossians when he was there before. Now he's not with them, so how does he labor for them? In prayers. The written Word labors or serves in the contest. The spoken Word, you serve in the contest that way. But when you're not there to speak the Word, what do you do? Pray. And even if you're there with them you can pray. But when you're not there with them, you can't preach so you have to pray. That's the only thing you can do. Otherwise, in chapter one.

Colossians 1:28, 29:

Whom we preach [Christ in you], warning [confronting] every man, and teaching every man in all wisdom; that we may present [cause] every man [to stand] perfect [fully mature] in Christ Jesus [Christ]:

Whereunto I also labour [work hard], striving [in the contest] according to his working, which worketh in me mightily.

Colossians 4:12:

Epaphras, who is *one* of you, a servant [bondslave] of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Here, he's not with them. So he cannot strive in the contest by preaching the Word, but he does it by prayers, long distance. Laboring fervently for you in prayers that ye may stand perfect. The word "perfect" is Gmir in Aramaic which is that word that means perfect or mature. And in Greek it's teleios which also means perfect or fully mature, the initiated one. The same word you had in 1:28. Now the word "complete" in Aramaic it's mla which means complete or full. It's the same word that's used in Colossians 2:10, where you are complete in him, but it's not used in that extra intensive form. It's a different form here. It just

simply means full or complete. The Greek word is *plēroō* which means to fill to capacity. And that is, in the perfect tense, the same as in Colossians 2:10. "You are absolutely complete" would be the sense of it or filled to capacity, in all the will of God. Now some Greek texts have another word which means fully persuaded or fully convinced, which is not a bad word either. Because, if you are full in all the will of God, or complete or absolutely complete in the will of God, wouldn't you be fully convinced of it, fully persuaded? So it's not a bad word there. We translated verse 12:

Colossians 4:12: (Literal)

Epaphras, who is one of you, a bonds slave of Christ, salutes you. He constantly competes ardently in the contest for you by prayers, that you may stand fully mature and completely persuaded in all the will of God.

When you're with someone, you've got the written Word and you preach the Word to get them to that point of standing fully mature. Standing completely, completely complete, convinced, persuaded of the will of God. That they're absolutely convinced and nothing can move them from the Word. But when you're absent you can still compete in the contest ardently in prayers for that individual that he can be fully mature. How often do you pray? "Father, help that person to be fully mature, to be fully persuaded, completely persuaded in the will of God." That should be on our prayer list for people that we lift.

Colossians 4:13:

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

We know he had the knowledge, because he taught them before, but he also has a great zeal. Very important. A lot of times we get so much knowledge, we lose the zeal. We can't afford to, foundational, you need zeal and knowledge. Not only for you but them at Laodicea and Hierapolis. And as I've told you before, those three cities formed within a ten to thirteen mile area there, a tri-city area, in Asia. And, of course, Hierapolis was the pleasure city at this time. Laodicea was the governmental center, political center. And Colosse was a small trade center at this time.

Colossians 4:13: (Literal)

I am a witness of his great zeal for you and for those in Laodicea and Hierapolis.

Colossians 4:14:

Luke, the beloved physician, and Demas, greet you.

He was a physician, a medical man. I think it's interesting how often you see Luke traveling with Paul in the book of Acts and you see him with Paul at Rome when he's writing some of these epistles. As a matter of fact, II Timothy says only Luke is with me, only Luke. He was a medical doctor, a physician that stood with Paul. And Demas on the other hand, you read about him in II Timothy 4:10. He forsook Paul later on, but here he's with Paul in Rome.

Colossians 4:14: (Literal)

Luke, the beloved physician, and Demas salute you.

Colossians 4:15:

Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

Now this Nymphas, he was a "she". It's a feminine ending on the word, although it could be a masculine name that had a feminine ending, although it is a normal feminine ending. The only difficulty is, in the Greek some of the manuscripts say "...the church which was in his house." Some say "her house". Some

say "their house". Now which one do you want? Well, I think "their house" was a cop out. I think "his house" doesn't make a lot of sense, because...salute the brethren which are in Laodicea, "and Nymphas". But if you say salute the brethren and a sister, Nymphas. That would make sense, wouldn't it? "And the church which is in her house." So we translated it that way.

Colossians 4:15: (Literal)

Salute the brothers in Laodicea, especially Nymphas and the church in her house.

I think the reason some of them changed it to "his" is because they didn't like women being the head of churches. That happened other places too, in texts.

Colossians 4:16:

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

Now, as I've told you in the background, this could have been any encyclical. The epistles were encyclicals. That means they didn't just go to one church. They went from town to town, to town, to town. Copies were made and distributed, XEROX was in business. But, it was probably Ephesians. As you know in Ephesians 1:1 the words, "who are in Ephesus"... those words are omitted in some of the manuscripts. And it could have been that they were early added because Ephesus would have been its first place, its first deposit, where it went. Then as it came down the road from Ephesus, it came to Hierapolis, from Hierapolis over to Laodicea and now it's coming from Laodicea to Colosse. Now, read that letter when you get there. And why not, because he's correcting doctrinal error in the book of Colossians. Now to reinforce that, what should you read? The doctrinal epistle. Ephesians. That's the doctrine. To reinforce it. That's your collateral reading assignment, you Colossians. Think about it. He was giving them a collateral reading assignment. He was also giving the Laodiceans a collateral reading.

Colossians 4:16: (Literal)

When this epistle is read among you, make sure that it is read to the church of the Laodiceans also and that you read the one coming from Laodicea.

Colossians 4:17:

And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

"In the lord", means what? In service to the household. That thou *plēroō*, fulfil it, fill it to capacity. See, he wasn't even filling it to capacity, let alone going that extra mile, *plēthō*-ing, overflowing, being a *sundoulos*, a bondsman, being a fellow athlete, really putting his heart and soul into it. In Philemon two he's called a fellow laborer, but he's never called a fellow athlete or a fellow bondsman or a fellow prisoner in Christ Jesus. Look at Philemon one.

Philemon 1, 2:

Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

And *to our* beloved Apphia, and Archippus our fellowsoldier [fellow laborer in the Aramaic], and to the church in thy house.

Philemon was written to these leaders here in Colosse, to set things in order for them. It's with the pastoral epistles, Timothy and Titus. He was a leader there, it's written to these leaders. And Archippus wasn't fulfilling his ministry as he should. Whereas Colossians is written to the people because of the

doctrinal error they were being led to because the leadership wasn't taking heed, they weren't taking a stand at Colosse. Isn't that something?

Colossians 4:17: (Literal)

Tell Archippus, "See to it that you fully attend to the ministry which you received for the lord's service."

Then verse 18. And this is the last verse of all the verses in the Church epistles, the only verse that hasn't been covered yet.

Colossians 4:18:

The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

And we had Paul sign it on your literal according to usage for you there. [Laughter] I thought that little extra touch would bless you. The salutation by my hand, Paul, that's the way we put it. "Remember my bonds." He was in chains at Rome, chained to that soldier. And yet he wrote these tremendous epistles; Ephesians, Philippians and Colossians while he was chained to that soldier. And he says, "Remember my bonds." What do you think Tychicus is going to tell them about when he gets there? He's going to tell them how Paul kept moving the Word in spite of his bonds, how he kept teaching the Mystery. He preached the Word and that's what made known the written Word. "Grace be with you." Divine favor. Amen. And that last part of the verse, we left the same.

Colossians 4:18: (Literal)

The salutation by my hand: _____. Remember my bonds. Grace be with you. Amen.

And that closes the book of Colossians. I'd like to say that Paul, the leader, took the action that was necessary to correct the error at Colosse. And he basically did five things.

Number one, he sent an epistle, the written Word which preserved the truth regarding the Mystery and the head Jesus Christ, who is the head of that one Body. He sent an epistle, the written Word to correct the error at Colosse.

The second action he took to correct the error at Colosse was to send a top leader with that epistle. And that leader, who in this case was Tychicus, made the sense known. He caused them to understand the Word. He made known my affairs, our affairs and all things going on here. The things regarding the Mystery in action, the Mystery in action. Those affairs with Paul, the other believers and then all over Rome. He sent a leader.

Number three, he and the others, labored fervently in prayer, that they would be fully mature and complete in all the will of God, completely persuaded in all the will of God.

Number four, he gave them recommended collateral readings, namely the doctrinal epistle that's coming from Laodicea, that great book of Ephesians.

And number five, he corrected the leadership. He told Archippus, "Take heed to the ministry." Not only did he lay before them the doctrinal truths to correct the doctrinal error, but he said to Archippus, "Take heed to your ministry. You're supposed to be leader there, now do it." And he sent another epistle to him.

Similarly, in our times, to correct any error that arises. We've got to send them the letters, send the leadership there. It's Corps assignment time, and this sounds like a job for the Corps. We labor fervently in prayers. We recommend collateral reading. The Word and some of the other things. And, we correct the leadership where it needs it. When we studied the book of Galatians, did Paul send a written epistle to them? Yes. That was number one. Did he send a leader to deliver it? It doesn't say so, but I'll bet he did, to make the sense known to them and it was a much stronger epistle. Number three, did he labor fervently for them in prayer? I'm sure that he did. But he never mentions it in his epistle. He never says, "I'm praying for

you or I thank God for you." As a matter of fact, he tells them how he's travailing for them in childbirth, until Christ be formed in them. And he's standing in doubt of them. And fourth, did he recommend reading? Well, not specifically, but he makes numerous references to the law, to document what he's saying. And I'm sure the doctrinal epistle of Romans, when that became available, would certainly have meant a lot to them. And number five, correcting the leadership. He says, "O FOOLISH Galatians, who bewitched you?" There had to be a "who" there someplace that was causing the error. Let's try the book of Philippians. Did he send an epistle to them? Yes he did. This time he's correcting what kind of error though? Practical error. Did he send a leader? Yes he did. Epaphroditus. Number three, did he labor fervently for them? It says, "in every prayer I mention you." And number four, did he give them recommended reading? No he doesn't. But then they were into practical error, they were not into doctrinal error. They would not need a doctrinal epistle. They only needed to correct their practice, what they were doing wrong, along the lines of likemindedness and serving in the Body. Number five, did he correct the leadership? He even puts the leadership with the believers, with the bishops and deacons in verse one of chapter one, remember?

So all three of those sound like a job for the Way Corps. It sounds like we've got something to do in this day and time. To send the written Word, to send leaders. Why are Corps assigned as leaders in different areas around the world? To handle these situations, these problems. To handle the good things as well. Not always problems out there, but there are some. And your assignment might take you to an area where they really need to understand and you preach the Word, you make it known, you cause them to understand the sense. The preached Word makes known what? The written Word. And you need both folks, you need both. You can't just have the written Word. Otherwise we could sit here at International and write a bunch of books and sell them in the bookstore and forget about preaching it. But it just doesn't work that way. You need both. You need the written Word and you need the preached Word. And you need to labor fervently in prayers for the people. And you need that recommended collateral once in a while, just to bring it up into your heart again. And we need from time to time to correct the leadership that are causing the error.

And I saw in these three epistles, as well as I did in the book of Corinthians, the apostle Paul like a player coach, as Reverend Martindale talks about. He's a player coach. He's not a coach that sits on the lines but he's one there that's out playing. And he is directing the activities of the leadership; Epaphroditus, Tychicus, you go over there, now I want you over in Crete, now go back to Ephesus. Timothy I want you over in Ephesus, now go back over to Rome. Send Mark back here to Rome. Luke's with me, so and so forsook me. Now I've got to put somebody else over there to replace... You see, he was controlling, orchestrating the believer's activities the same way as Reverend Martindale told you the seed on the wrong side, orchestrates and manipulates the world, and tries to grab the believers' lives. So Paul was the one directing the traffic at that time. And leadership in our time directs the traffic. The assignments... Why are you going out on the field, why are you going to a certain area, why are you going to International, why are you going to some other root locations, why are you going to another country? Because God wants you there, He has a specific need to fulfil, just like Tychicus had to fulfil a need here. Like Timothy had to do some place, like Epaphroditus had to do. And Paul is doing that because the Adversary is coordinating his forces to try to win the contest or beat you in the contest, to defeat you, to cause you not to win, to steal the reward from you. Folks, we've got to keep pressing on the toward the mark of the prize of the high calling of God in Christ Jesus. The book of Philippians, the mark of the prize of the high calling. We strive toward that in this contest. And that's why, we're ready and willing to go where the need is, to see that the job gets done. It's a job for the Way Corps.

Father, we sure thank you for the greatness of your Word and thank you Father for all these Church epistles that live for us and Father just cause us to understand the sense of these things even more and more as time goes on. And I thank you Father for developing that maturity that everyone here, as well as your people around the world, may become fully mature in your Word. And that they may be fully persuaded of the will of God and stand complete before you, to receive the rewards when Christ returns. And we thank you Father for this tremendous time of working your Word together. And may we all go forth and never forget your Word, but always let it ring clear as we herald that Word to those that hunger and thirst after truth around the world. Thank you Father for the Corps here and wherever they are this day in the wonderful name of Jesus Christ. Amen! God bless you.

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